

**I**ndra, the ex-Lord of Hosts, and Mithra, the ex-Lord of Agreements, and Varuna, the ex-Lord of Labour, were disheartened by the judgement of Shiver. However, they conferred together and said to each other, "The judgement of Shiver is not the last judgement." And they were agreed that it was the person of the judge which was at fault, for they had not lost their faith in the process of Dharma.

And it came to pass that Akhenaton decreed that those of the immortals who had come out in support of the curse against him should be cast out of the coven. But Indra, Mithra and Varuna said "There is a higher authority than the Kshayathiyam Kshayathiya (the King of Kings), which is the personification of Dharma." And so they appealed to the Judges of Yama to define the Dharma in their case.

And they said unto the Judges of Yama, "We acted in accordance with our consciences, for we saw that the Kshayathiyam Kshayathiya grows too powerful for the good of Aryanam Kshathra." But Kavi Vishtaspa, the great Magus of Dharma, said unto the Judges of Yama, "If they had their doubts, they could have raised them in the Pantheon, or even in the Council of the Resplendent Pinnacle, "but nay, they remained silent while scheming against their supreme leader the KK!"

But," said Mithra, "I raised it within the precincts of the Resplendent Pinnacle some years ago, at a banquet for the sages of the League of Working Sages of the Nation."

"This saga of the sages is sordid," said Kavi Vishtaspa. "The League of Working Sages is simply an affiliate body of the Resplendent Pinnacle. The correct place to have brought the matter up would have been within the corpus of the Resplendent Pinnacle itself!"

The Judges of Yama withdrew, nodding their heads sagely.

"I have faith in Dharma and Yama said Indra, as they left the Yamaloka. Am I not, like Kavi Vishtaspa himself, a Magus of Dharma of the KK? However, we must draw up alternative strategies. I for one, believe that we need a fortress to retire into, in case we are *de jure* thrown out of the Castle of the Resplendent Pinnacle, as we have been *de facto*."

We must extend our fight to the midst of the mortals said Mithra.

And so the Indra-Mithra-Varuna triad, with the support of the five-fold lesser immortals, set about their task. First they set about constructing the edifice that could be their refuge. They called it The Resplendent Pinnacle of the People to distinguish it from the Resplendent Pinnacle itself, which they said was being devoured from within by the maggots of the monotheistic heresy.

And they went about the mortals, spreading the word. And Varuna was their prime speaker, for he had a silken tongue not

second to that of Akhenaton himself. And Varuna lashed the image of Akhenaton with silken strands of verbiage, like unto the strands with which Akhenaton had lashed the image of Pruthuvi the Goddess of the Earth not long past.

"Akhenaton promised you Bananas," said he, "and he has given them unto you. Our Paradise is overgrown with bananas, and our land is a Banana Republic." And the mortals cheered this innuendo.

And it appeared that the mortals of Aryanam Kshathra were paying more obeisance to the Triad than to the KK. For it seemed that they were much taken up with the accusation that Akhenaton had given bows and arrows to Mardouk, the rebellious thunder-god of the Turyas.

Akhenaton was perturbed by this development. He called upon Vayu, the Lord of Wind. Vayu, he said, I need a gimmick.

And Vayu laid down the bucket of excreta and thought. He thought for several days and finally had a brilliant idea. So he called on Akhenaton and explained.

"KK," he said, "I have a brilliant idea. You see, the major thrust of the argument of the Triad is that you have betrayed Aryanam to Turyanam. You must prove that you are more Arya than they.

"And how shall I do that?" asked Akhenaton. "I cannot abandon my principle of the four races and four faiths."

"Well," said Vayu, "we must resort to metaphysics, numerology and linguistics. We must follow logic to its extreme. Your twin tetra-ethnicity gives us four races plus four faiths equals eight....."

And so Vayu announced the great revelation from his residence by the lake. The key to true Arya, he declared, is the oneness of the two fours. Eight is the mystical number of oneness. Were there no eight horsemen of the apocalypse of the Valdivian Hills, and are there not eight horsemen of the apocalypse here? The triad is an attempt to subvert the noble eight fold path.

And the heralds of the lakeside palace announced that henceforth the eighth letter of the English alphabet would signify the eternal truth of the pure oneness juxtaposed with the name of Aryanam Kshathra.

Meanwhile, Pruthuvi had set out on a sinusoidal voyage to the court of the Jade Emperor. On her return she announced that a Holy Trinity would be formed, with the three-fold jewels at each apex. And the threefold jewels were Pruthuvi, Soorya (the Sun) and Chandra (the Moon).

"For is not Chandra a holy spirit?" said Pruthuvi.

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## THE BANANA SPLIT

by

CORPUS DELICTI

## THE BANANA .....

And the Aesir came forth from Valhalla and said we are the dialectical troika of Loki (thesis), Thor (antithesis) and Tyr (synthesis). And the Aesir said further, "we will forge a further eternal triangle with the Triad and the Trinity."

And lo! It appeared as if this prophecy would come to pass.

However, Soorya said that this was not in accordance with the domestic Dharma. "Before rejoining our holy family, she must forsake any other entanglements," he said. Vayu decided to take this opportunity to pour salt on fresh wounds. He announced that Mithra, Pruthuvi and Chandra were forming a new triumvirate, aimed at edging out the Regal pair of Indra and Soorya.

And so the threefold union remained at sixes and sevens.

"Alas," said Loki, "the never-ending battle of Valhalla appears to have reproduced itself outside the Aesir!"

This chapter of the cosmic drama ended when the Judges of Yama gave their judgement. And their judgement was that the casting down of the eight out of heaven was within the Dharma. And Indra, Mithra and Varuna were much downcast at this turn of events.

"Verily," said Vayu in glee, "is a Daniel come to Judgement." ■

## AI RECOMMENDATIONS: A 'SPEEDY' RESPONSE FROM SRI LANKA

*In September 1991, Amnesty International drew up a list of 32 specific recommendations for the attention of the Sri Lankan government, based on their findings during a visit to Sri Lanka in mid-1991. In December 1991, the Sri Lankan government released a Cabinet communique responding to the AI recommendations. According to Bradman Weerakoon, the Presidential Advisor on International Affairs, Amnesty International had thanked the Sri Lankan government for "speedily accepting most of the 32 recommendations."*

### The AI recommendations and the government responses:

1. AI urges the Sri Lanka government to make a public statement acknowledging that widespread human rights violations have taken place in the country during the past seven years and recognizing the responsibility of its security forces in perpetrating these violations, most notably 'disappearances' and extra-judicial executions.

The government notes that a great many of these violations have been perpetrated by armed groups such as the JVP, the LTTE and other vigilante groups. There have also been alleged human rights violations

in the north-east, during the period that the IPKF was battling the LTTE and also in the internecine conflicts that took place between rival militant groups in the north and east.

It has also been alleged that some elements of the security forces, in the defence of democracy and the unity and integrity of the state, may have been responsible for human rights violations. Where inquiries disclose that members of the security forces have been guilty of such excesses, appropriate action is being taken either departmentally or through the courts.

2. AI urges the government to regularly issue clear and strongly worded directives to its security forces to adhere to the basic principles of international human rights law under all circumstances and to put into place mechanisms to monitor their adherence.
3. AI urges that security service officers follow the example of the commander of the army and pay regular visits to security forces deployed in sensitive areas,
4. AI urges the government to repeal the Indemnity (Amendment) Act as a clear

sign of its commitment to bringing those responsible for human rights violations to justice.

A repeal of the Act is deemed to be not necessary as the Act has ceased to be operative from December 1988.

5. AI urges the government to take all necessary steps to expedite criminal cases against members of the security forces pending before the courts.
6. AI recommends that the mandate of the Presidential Commission of Inquiry into the Illegal Removal of Persons be extended to include cases of 'disappearances' which occurred prior to January 11, 1991.

The government is unable to accept this in view of the following reasons:

Firstly, the work load of cases presently before the commission of inquiry makes it impractical to utilise this mechanism to deal with the cases of alleged 'disappearances' prior to January 11, 1991.

Secondly, there has been an United Nations Working Group which visited Sri Lanka in October, to report on 'alleged' disappearances. The report of this working group is being awaited. →