

Following the judgement of the Judges of Yama, Vayu mocked Indra.

'How thou hast fallen from heaven, O Bright One, Son of Dawn! Thou art cut down to the ground, more weak than all peoples!' he crowed. And he instructed the divine artist, who dwelt at the Lakeside Palace, to draw caricatures of Indra and Mithra for the edification of the mortals.

Indeed, Indra and Mithra were both downcast at their casting down. 'We have lost caste,' they sighed. However, nursing their wounds, they withdrew to the Resplendent Pinnacle of the People, the edifice they had constructed for their protection, and girded their loins for a bitter battle.

And they petitioned the Moon-satisfaction Magus, the Magus of Celestial Edifices and Anointments, for a Certificate of Heavenly Conformity to be granted to the Resplendent Pinnacle of the People, so that mortals could pay them obeisance.

And Akhenaton sent to the Moon-satisfaction Magus his counter-petition, and the counter-petition was presented to the Magus of Celestial Edifices and Anointments by Kavi Vishtaspa, fresh from his victory before the Judges of Yama.

'Indra and Mithra seek to fool the mortals,' declared Kavi Vishtaspa. 'They have built this edifice to confuse worshippers. The similarity of the name of this edifice to that of Akhenaton's castle, the Resplendent Pinnacle, is obviously intended to confuse, obscure and obfuscate.'

However, it came to pass that the Moon-satisfaction Magus granted a certificate of Heavenly conformity to the Resplendent Pinnacle of the People. And Indra and Mithra rallied their cohorts within the ramparts of this edifice.

And Akhenaton was alarmed, for he saw that among the magi and the lesser spirits of the celestial mechanism there was much sympathy for those that had been cast down. And he was all the more determined to crush the rebellious gods.

And he called upon the Heavenly Advocate, the Magus of the Fat Paunch, to bring Mithra before the Judges of Yama and to punish him for the rape of the Maiden of the Azure Garment. And Mithra was forthwith brought before the Judges of Yama, and the Magus of the Fat Paunch declared that Mithra had ordered his demons to come up from the Patala World and to do the dreadful deed. And several of Mithra's demons, whom the Magus of the Fat Paunch had turned into angels, came forward to state that they had done the deed.

However, the Maiden of the Azure Garment was confused: 'I did not see the demons who rent my garment,' she said.

And Mithra said unto her: 'I put it to you that you rent your own garment, indeed that you rent your garment to anyone. Furthermore, I put it to you that your garment is no garment at all, but a tissue of lies.'

And there was much wailing and gnashing of teeth.

And Akhenaton waxed wroth. 'Am I to have no peace from the pestilential beast,' he cried. And he declared that he would appoint Mafi to inquire into the taking of Lotan, the seven-headed, by Mithra.¹

And Akhenaton dismissed the Heavenly Guardian of the Special Gate, the Angel of Death, and had his followers disarmed. For he suspected the Angel of Death of harbouring sympathy for those who were cast down from heaven.

Meanwhile, Vazurgd Framadar was preparing for the annual pilgrimage of penance to Mammon, bearing the sacred bowl of sustenance.² It was said that the Maple Leaf Angel and others were petitioning Mammon to abort the pilgrimage. Mammon, it was said, was vexed at Akhenaton's inability to subdue Mardouk. The Jade Emperor had given Akhenaton several chariots for use by his celestial Host, but Akhenaton was unable to use them without the blessing of Mammon.

So Akhenaton sent to Mardouk his emissary Tammuz, the god of vegetation. And Tammuz said unto Mardouk: 'Lo! Akhenaton has declared that Arya and Turya shall have peace between them. I have

brought unto you the palm fronds of peace. Akhenaton will withdraw his host (complete with the Jade Emperor's Chariots) if Turya will only swear allegiance to Arya.'

Aryanam, the most pure immortal, heard of this, and he was wroth. He betook himself unto the mortals and he did denounce Tammuz with fiery eloquence.

'Tammuz himself is a Turyan,' he said. 'He is preparing to betray Aryanam Kshathra to Mardouk.' And he called upon all Aryanam to rally to him to defend Arya from this peril.

And Tammuz built a Temple of Aryan Protection, and many from Indraprasta joined him therein.

Not to be outdone, the Triad of Indra, Mithra and Varuna built a Shrine of the Defence of the Arya Faith within the precincts of the Sacred Pinnacle of the People.

'Tammuz is a dirty Turyan,' said Indra, 'and behind him is the traitor Akhenaton.'

Now, the Holy Family was in a flux at that time. Pruthuvi, much shaken by her exertions, was resting from her labours. Indeed, she did not pay her customary obeisance at the shrine of Dyaus Pita: her place was taken by Soorya and Chandra.³

So she did not say much about Tammuz; neither did Chandra or Soorya, the latter merely commenting that the mandate of heaven was dependent not merely on Arya, but also on Turya.

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REVOLT IN THE TEMPLE

by

Corpus Delicti

REVOLT.....

Kubera was vexed by this. 'Dyaus Pita was an Aryan deity,' he declared, 'so it is only right that the Holy Family should champion the Aryan cause.'

And Kubera led a revolt in the Temple of the Holy Family; within its great walls he built his Alaka Mandava. And to his Alaka Mandava flocked the immortals of the Holy Family.

So Tammuz was thwarted. Shiver criticised his for not bringing his case before the Council of the Lion Faced Immortal⁴, although he sat on this council himself.

Vayu saw that things were not going well for his master Akhenaton. Good and faithful servant that he was, he put away the boot-soup he had been partaking of (in fulfillment of a holy vow) and betook himself to the Kshayathianam Kshayathiya.

'Let us have a festival of light,' said Vayu to the KK. And so Akhenaton told Vazurgd Framadar to announce to the mortals that night would be turned to day, in a festival of light, for five days.

But the mortals were vexed. The Light provided by the fiery breathing of Lotan was dim, so there was not sufficient light for both the mortals and the celestial festival.

Vayu was overwhelmed by the fury of the invective of the denizens of Indraprasta. He hastened to Vazurgd Framadar and said to him,

'Let us reduce the number of days for which the festival will run.'

And so, the Festival of Light was celebrated with less than its former glory.

And Vazurgd Framadar picked up the sacred bowl of sustenance and began his pilgrimage to Mammon. And with him went the Phallic Magus, the Guardian of the Celestial Treasury.

And all Aryanam Kshathra looked on with bated breath, for on this pilgrimage would depend the fate of the Mortalization of the Heavenly Spirits. ■

Endnotes:

- 1 Mithra tamed Lotan by enclosing each of the latter's necks within a trap of stone and iron. Lotan's fiery breath was used to illuminate the Lotanic Games, while Mithra caused Lotan's blood to come down from heaven as a celestial rain to irrigate the fields of the mortals. It is said that he who tamed Lotan is sometimes identified with the serpent of Temptation (cf *Genesis*). However, it is also said that the fruit of wealth comes, not from the Garden of Lotan, but from the Temple of Mammon.
- 2 The ritual of the pilgrimage of penance is concerned with obtaining *Manna* from Mammon. Vazurgd Framadar genuflects to Mammon, and the latter fills the Sacred Bowl of Sustenance with Manna. The ritual of filling the bowl is accompanied by an incantation of mortal rites by the angel Unchr, with the ceremonial stamp of approval being carried out by the archangels Imf and Worlb while wielding the two-headed Axe of Mortalization.
- 3 Contrary to popular belief, Dyaus Pita was the father, not of Indra but of Soorya and Chandra. He was, indeed, the Paterfamilias of the Holy Family.

THE TWO FACES OF THE Media commission Bill

Ajith Samaranayake

The history of the Media Commission Bill is as interesting as the bill itself. It has been shrouded in mystery and delivered in secrecy. There has been a curious reluctance on the part of its authors to claim responsibility for it. The Government piously protests that it had no hand in drafting it. It emanated from some parties of the All Party Conference, say its spokesmen. But neither has any party represented at the All Party Conference shown any marked enthusiasm to accept any responsibility for it. Only Mr. Neville Jayaweera, now Sri Lanka's Ambassador in Sweden, has accepted public responsibility for any hand in drafting it and therefore can be termed its putative father.

What nobody has bothered to make clear is the need for such legislation. It is not as if Sri Lanka's media is so vigorous and uninhibited that it has to be muzzled and tamed by legislation. And even if this were so the Press Council Bill, which the UNP agitated

against in opposition, is there for that purpose. On the contrary, public opinion in the country has been that the media is oppressed by constraints and has thus lost its credibility especially among the socially-conscious young, a point cogently made by the Youth Commission. Also, parties like the Liberal Party which has taken a consistent interest in the media have advocated the need to liberalise the media. In such an environment it is difficult to conceive how a Media Commission with wide-ranging powers to regulate the media could have been generated.

According to the draft bill which is said to incorporate suggestions made at the plenary meeting of the All Party Conference held on February 2, 1991, the Media Commission will consist of fifteen persons nominated by the President 'after such consultation with leaders of political parties and other relevant organisations as he may consider necessary'. This lackadaisical approach is typical of the whole conception of the bill. What are the political parties the President is expected to consult and what are the relevant organisations? Isn't it passing strange that organisations of journalists have

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