

*The First International Conference On the History of Early Christianity in  
India*

# *Christianity and the Ithihasaas*

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## **What are Ithihasaas?**

Dr.T.M.P Mahadevan says that Ithihasaas are big parables to explain the truth to the common people. <sup>1</sup>

There are two Ithihasaas namely the Maha Bharata and Ramayana. These are big stories in olden days but in later period altered and twisted by the Brahmins as if they were real which speak about gods of incarnations. Maha Bharata and Ramayana were authored by the Dravidians. Veda Vyasa composed Maha Bharataa and Valmiki composed Ramayana.

## **The Epics**

While the *Vedic* literatures are Brahminical, the Epics may be said to represent the viewpoint of the *Kshatriyas* which means the ruling class and not a constituent of the Chatur Varna. They are distinct in their origin and development from the Brahminical literature. It is quite clear that many of these compositions were regularly sung on the occasion of important ceremonies. They are mostly lost but there can be no doubt that the origin of the *Ramayana* and the *Maha Bharata* are ultimately traced to these sources. Although edited and retouched by the Brahmins at a later age, the Epics still retain their original *Kshatriya* affiliation.

## **Age of the Epic.**

Ramayana and Maha Bharata are not the composition of a single poet. They underwent considerable additions and alterations in successive ages, and did not assume their present form till the third or the fourth century AD. Their beginning may be dated to six to eight centuries either before or later. Valmiki, Kambar, Tulsidas have written Ramayana. Valmiki did not mention Ram, the hero of Ramayana as God incarnate. These two Epics portray the life style of the people who lived two thousand years ago. <sup>2</sup>

## **Maha Bharataha, the greatest Epic in the world :**

“The earliest Indian literature of a fundamentally secular character is found in the two great epics, the Maha Bharata and the Ramayana, which, though worked over as martial legends. Their religious importance lay first in the royal sacrificial ritual, part of which involved narrating stories of the heroes of the past. This put the martial of ballads into the hands of the priesthood, who, in transmitting them, often altered their superficial character, and interpolated many long passages on theology, morals and statecraft.

Of the two epics the Maha Bharata is the most significant work with its under canvas. It contains over 90,000 stanzas, most of them of thirty two syllables, and is therefore probably the longest single poem in the world’s literature. Traditionally the authorship is attributed to the sage Vyasa, who is said to have taught it to his pupil Vaisampayana. The latter, according to tradition, recited it in public place for the first time at a great sacrifice held by King Janamejaya, the great grandson of Arjun, one of the heroes of the story. Stripped of its episodes and interpolations the poem narrates the great civil war in the kingdom of the Kurus, the modern Delhi, then known as Kuruksetra.

The story of Maha Bharata is complex in character. But a great deal of its importance lies on political, social, moral and religious topics loosely attached to the main story. The different characters of the book represent different aspects of Indian Life, filial love, greed for political power, brotherly relations of old, moral virtues, selfless devoted life, partnership etc., they are effectively represented in the diverse characters.

The throne of the Kurus, whose capital was Hastinapura, fell to Dhrtarastra. But he was blind and therefore, according to custom, was not eligible to rule, so his younger brother Pandu became King. Soon Pandu, as a result of a curse, gave up the kingdom and retired to the Himalayas as a hermit with his two wives, leaving Dhrtarastra on the throne. When Pandu died, his five sons, Yudhisthira, Bhima, Arjuna, Nakula and Sahadeva, were still children, and were taken back to Hastinapura to be educated with the hundred sons of Dhrtarastra. When he came of age Yudhisthira was consecrated heir-apparent. But the sons of Dhrtarastra, led by the eldest, Duryodhana, resented the Pandavas, and plotted against them through Duryodhana, that they were not legally heir to the throne, owing to his father’s blindness and the stop-gap nature of his rule. After foiling a number of plots against their lives, the five brothers decided to leave the country and traveled from one court to another as soldiers of fortune. At the court of the king of the Pancalas, Arjuna won the Princess Draupadi in a Svayamvara, and, to avoid strife, she became the joint wife of all five brothers. Here they met their great friend and helper, Krsna, the chief of Yadavas. Soon after this the blind Dhrtarastra recalled them, renounced the throne, and divided the Kingdom between them and his own sons. The five brothers built a new capital at Indraprastha, not far from the modern Delhi

But the sons of Dhrtarastra were not content with this settlement. Duryodhana invited Yudhishthira to a great gambling match. With the aid of his uncle Sakuni, who knew all the secrets of the dice, he won from Yudhishthira his whole kingdom, including his brothers and their joint wife. A compromise was arranged, whereby the five brothers and Draupadi agreed to go into banishment for thirteen years, spending the last year incognito, after which they were to receive back their kingdom.

At the end of the thirteenth year they declared themselves, and sent to Duryodhana demanding their Kingdom according to his promise; but he returned no reply. So the brothers prepared for war. They had many friends among the kings of India, and were able to gather a great army together. Meanwhile the Kauravas (Duryodhana and his brothers) marshalled their own forces. The kings of all India, and even the Greeks, Bactrians and Chinese, took sides with one or other faction, and two enormous armies assembled on the plain of Kuruksetra.

For eighteen days the battle raged, until at last no important chief was left alive but the five brothers and Krishna. Yudhishthira was crowned king and for many years he and his brothers ruled peacefully and gloriously. At last Yudhishthira renounced the throne and installed Pariksit, the grandson of Arjuna in his place. With their joint wife the five brothers set out on foot for the Himalayas, where they climbed Mount Meru, and entered the City of the Gods,

If we ignore interpolations the style of the Maha Bharata is direct and vivid, though it contains many often repeated clichés and stock epithets, which are typical of traditional epic literature everywhere. The chief characters are delineated in very simple outline, but with an individuality which makes them real persons. The blind Dhrtarastra is a weakling, anxious to do the right thing, but easily persuaded to evil. Of the five brothers the eldest, Yudhishthira, is pious, righteous and gentle, but a little negative in character; Arjuna is the ideal knight, noble, generous and brave; while Bhima is a rougher character, gluttonous and immensely strong, but not very intelligent, and completely lacking in guile. Draupadi, their wife, is a woman of spirit, who is not afraid to upbraid her five husbands on blackest of colours, but have elements of nobility and courage in their characters.

The highest philosophy lies on with Krishna, Arjun and Draupadi. Krishna plays the part in bringing the small states in to an Empire. Draupadi plays the role of a housewife, counselor, merry companion and a beloved pupil in the pursuit of fine arts. Arjun plays the role of masterly personality, profound philosophical insight and political power.

## **The Ramayana :**

The second epic, the Ramayana, is rather different from the Mahabharata in style and content. It is little more than a quarter of the size of the other epic, and of its seven books the first and the last are certainly later additions. The poem, like the Mahabharata, contains interpolations, but they are much briefer and are mostly didactic. The main body of the poem gives the impression of being the work of a single hand, that of a poet whose style was based on that of the other epic, but showed some kinship of that of classical Sanskrit poetry. It has been pointed out by scholars that the original work of Vyasa in Maha Bharata contains only 8800 slokas and the rest are interpolations.

Though the Ramayana does not contain so many archaic features as the Mahabharata, and gives the general impression of being the later of the two, the Mahabharata contains as an episode the story of Rama, in a form which suggest that the editor of the final version of the Mahabharata knew the Ramayana. The Mahabharata as it is at present is probably later than the Ramayana, but its main narrative portions are appreciably earlier.

The traditional author of the Ramayana was Valmiki, a contemporary of its hero. In fact the legend was perhaps committed to verse in the form in which we have it. The central scene of the poem is Ayodhya, the capital of the Old Kingdom of Kosala, and it evidently grew up in a milieu to the east of that of the Mahabharata.

Dasaratha king of Kosala had by his three wives four sons named Rama, Bharata, Lakshmana and Satrughna. The four attended the court of King Janaka of Videha, where Rama won the hand of Janaka's daughter, Sita, at a great archery contest. Rama and Sita were married and for a time lived happily at the court of Dasaratha. (In this part of the story, contained in first book of the epic, Rama is explicitly described as an incarnation of the god Vishnu, and the original text has evidently been much added to and altered at a late period.)

When Dasaratha grew old he named Rama as his heir; but his second queen, Kaikeyi, reminder her Lord of a boon which he had promised her long ago, and demanded its fulfillment in the banishment of Rama and the installation of her own son, Bharata, as heir apparent. Dasaratha and Bharata both demurred, but Rama insisted on his father fulfilling his promise, and went into voluntary exile with Sita and his brother Lakshmana. When Dasaratha died Bharata took over the kingdom, but only as regent for the exiled Rama.

Meanwhile Rama, Sita and Lakshmana dwelt as hermits on the forest of Dandaka, where Rama destroyed many demons who were harassing ascetics and villagers. Ravana, the demon king of Lanka (Ceylon), decided to avenge his fallen kinsmen, and, while Rama and Lakshmana were on a hunting expedition, came to their hermitage in the guise of an ascetic, seized Sita, and carried her off to Lanka in his aerial car (Vimana). The brothers sought far and wide for Sita, and enlisted the help of Sugriva, the king of the monkeys, and his general, the brave and loyal Hanumant. Hanumant went in search of Sita, and, leaping over the straits at last found here in Ravana's palace. With the aid of a great army

of monkeys Rama built a causeway of stones across the sea to Lanka. After a fierce battle Rama, Lakshmana and their allies slew Ravana and his hosts, and rescued Sita.

Sita had been treated with respect by her captor, and had in no way yielded to his blandishments. But she had dwelt under the roof of another man, and Rama, in accordance with the Sacred Law, could do nothing but repudiate here, She threw herself on funeral pyre, but the fire-god Agni refused to accept here. After this proof of her innocence she was reunited with Rama, and the two returned to Ayodhya, where Bharata renounced the throne and Rama was crowned, to rule long and righteously.

The last book, certainly later in composition, gives an unnecessary sequel to the story, which was probably added on account of growing prejudice on the part of the orthodox, and misgivings about Sita's lawful status after her unwilling residence in her captor's house. The people murmured because their queen had been forced to break her marriage vows, and suspicions as to her purity were not allayed, even by her ordeal by fire. Though he was quite convinced of her innocence Rama, whose first duty was to "please the people". Was regretfully forced to banish her, and she took refuge in Valmiki's hermitage, where she gave birth to twins, Kusa and Lava. Years later Rama found Sita again, and acknowledge her sons. As final proof of her innocence she called on her mother, the Earth, to swallow her up. The earth opened, and she disappeared. Soon after Rama returned to heaven, and resumed the form of the god Visnu.

### **Ramayana and Jatakas**

The fact that the Theravada Buddhists preserved in the Jatakas a version of the tale in which there is no mention of the abduction of Sita and war with the demons, the most exiting part of Valmiki's story, suggests that the author conflated two separate traditions, the first that of the righteous prince who was wrongly banished and the second of the conquest of Ceylon. The story of Rama's adventures in exile has thus no historical basis whatever, even if we rationalize his monkey allies into aboriginal tribesmen with a monkey totem.

### **Objectionable Customs depicted in the Epic**

Several objectionable practices and customs referred to in the Maha Bharataa throw an interesting light on the growth of society. The marriage of Draupathi with five husbands points to the existence of Polyandry procreating sons on a childless widow by supernatural relation which we find the birth story of Dritarashtra and Pandu.

Barbarity of Kavrava princes, who dragged Draupati by her hair to an open assembly, and there forcibly took away her clothes.

The Pandava prince literally quenched this thirst for vengeance by drinking the blood of his opponent Kuru prince. There are the various aspect of an early society evolving gradually from tribalism to a monarchal pattern of political life.

### **The growth of caste system**

The divisions of society in to different classes grew more and more rigid during the Bhraminical power. It is being carried out even today.

Maha Bharataa was just a story supposed to be very old and in later years it was rectified, altered and added with philosophical and divine thoughts by many Brahmanas, who took possessions over the Dravidians and became religious leaders. The story had undergone very many changes through ages according to the whims and fancies of the later authors and it is very difficult to glean out the original work of Vyasa.

Finally it was declared as if it is a great Epic for Hinduism. This story was interpreted as a story with historical fact.

Going back to the story of Maha Bharataa, it might have been heard and conveyed by many people who entered Sindu valley.

### **Old Testament and Mahabharata**

The Aryans are a group of people who came from Palestine, Greece, Persia, Babylon and Arabian countries. There were large number of Jews who were punished and scattered by their God Jehovah because of their disobedience and sin. Such people might have told how their God delivered their forefathers from the bondage of Egypt and how their God chose the family of Israel and fought with their enemies. Their God was termed as Lord of hosts. Their Lord of hosts brought them to the Promised Land. The age of Maha Bharata was later than that of the Jewish exodus.

In Bible, God chose the family of Israel to be his own.

“Israel, His people”<sup>3</sup>

“But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend”<sup>4</sup>

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not : for I have redeemed thee, I have called thee by thy name; thou art mine”<sup>5</sup>

The people of Israel had to reach their Promised Land, Canaan. But Amalek resisted and opposed the entry of Israel to Canaan. Amalek is nobody other than the same descendant of Israel.

Abraham's son Isaac had two sons Esau and Jacob. Esau married Adah, Aholibamah and Bashemath. Adah gave birth to Eliphaz. Eliphaz gave birth to Amalek.

Amalek stood against Israel when they were about to enter Canaan.<sup>6</sup> God had to intervene and commanded Samuel the prophet to tell the King Saul," Thus says the Lord.

"This is what the Lord Almighty says : I will punish the Amalekites for what they did to Israel how they way laid them as they came up from Egypt. Now go, attack the Amalekites and totally destroy everything that belong to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys."<sup>7</sup>

God said to Israelites : if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites and the Jebusites : and I will cut them off.<sup>8</sup>

The Bible says, the war belongs to God. God is called the Lord of hosts. God the Lord fought with the enemies of Israelites and made them to live in the promised Land.

In Mahabharata, with in the same family Duryodhana with others resisted Pandavas to get into the throne.

Like Amalekites with all other Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites to fight against the Israelites, Duryodhana and his brothers marshaled their own forces with the kings of all India, even the Greeks, Bactrians and Chinese to make war with the Pandavas. Like God led the people of Israel to victory, in Mahabharata, Krishna the avatar of Lord Vishnu, led the Pandavas to Victory.

Though Arjuna of Mahabharata won the Princess Draupati in Svayamvara, she became the joint wife of all five brothers. Spiritually speaking the five brothers are to be considered as five senses (body, mouth, eyes, nose and ears) and Draupathi as the soul. Sakuni, uncle of Duryodhana cunningly won Yudhisthira in a great gambling match, the whole kingdom, including his brothers and their joint wife Draupati.

Draupathi was brought into Duryodhana's court and was mocked by all his people. Then even try to remove her clothes that she may become naked. But Draupathi called upon Lord Krishna without ceasing and Krishna saved her by giving length of clothings.

When Satan won Adam by his deceiving spirit Adam and Eve understood that they were naked. Our lives with five senses. The soul is won by the enemy Satan in a cunning way. The Bible says we are naked in the sight of God.

When the soul cries to God for help, God by His grace covers the human soul with his clothing which is righteous ness.

The Bible says : “I spread the corner of my garment over you and covered your naked ness; I clothed you with an embroidered dress”<sup>9</sup>

Like the five brothers with their joint wife entered the city of the gods, the soul after transfiguration will enter Heaven and live with God for ever.

In Mahabharata it was Lord Krishnan who made war with the enemies of Pandavas and won the battle.

In Bible it was Lord God who fought with the enemies of Israels and won the battle.

In Mahabharata it was Draupathi who clinged to Krishna and was saved. In Bible it is the duty of the soul which is saved by the grace of God to cling to Jesus, “ continue to work out your salvation with fear and trembling for it is God who works in you to will and to act according to his good purpose”<sup>10</sup>

In Ramayana it is Ram who saves his bride Sita from the clutches of Ravan. He makes Sita to go through fire testing and then she was crowned as queen. Sita did not do anything. It was the effort of Ram.

We are saved by the grace. God is on hold. It is like a cat holding its kitten. The kitten has no choice. It is the will of the father that we must be saved.<sup>11</sup>

In Mahabharata, it was Draupathi who cried and called upon Lord Krishna for help. Likewise it is the duty of the believer to press on to hold that hold of God. It is like the baby monkey holds its mother’s bosom. This philosophy in later period was called marchalam and margadam.

### **Avatar doctrine and Ramayana**

Avatar concept in Ramayana was introduced by Kambar in his magnum opus. Ramayana which was originally christened as ‘Ramavatara’ (The Incarnation of Rama) by the author himself. Contrary to the original writing of Ramayana by Valmiky the Tamil poet who lived in the 9<sup>th</sup> or 12<sup>th</sup> century A.D had the impetus to portray the story of Rama as an incarnation of Vishnu. Scholars have pointed out that the stories of avatars were composed only in the era of Christ and the doctrine of avatar was developed only after Christ.

Though the story of Rama is found in Jatakas of the Buddhists, later on Rama was elevated to the rank of the avatar of Vishnu. The rendering of Ramayana is in classical Sanskrit which according to the new school cannot be prior to the period of Jesus Christ.



Therefore the influence of the Christian avatar doctrine on Kamba Ramayana cannot be put aside.

“ In the Doctrine of Avatar ”, the supernatural birth of the ‘Avatarin’ is the corner stone which was taken up by Kambar while narrating how the queens of Dasaratha were conceived through ‘Puthiragama Yajna’. The queens were conceived not through the physical union of their husband but by the supernatural power like the conceptions of Mary by the Holy Spirit. The divine birth of God is termed as ‘Divyam Janma’ in Bhagavad Gita. The avatar doctrine in Vaishnavism is a superimposition on the King Worship. The hero-worship and the King-worship were transferred into apotheoses in Vaishnavism with the help of the concept of Vyuha which was developed in North India after the period of 2<sup>nd</sup> century A.D or later. This was how the Vrishni heroes were deified in the pantheon of avatars of Vishnu”<sup>12</sup>

### **The Song of Solomon and Ramayana**

It is quite striking to note that the Song of Solomon seems to be the source literature which had given rise to the mythology of Ramayana.

Hero – The Shepherd  
Heroin – Shulamite  
Villain – Solomon

The Shepherd was born under the tree (Song 8 : 5) HE was tending the sheep in the forest of Lebanon.

The girl from Shulamite was keeping watch over the Vineyard (1:56) due to sun light her complexion became dark. One day while she was returning from the Vineyard an animal chased her and she ran helter skelter and came to a place where the shepherd was sleeping and she pleaded him to rescue her. He killed the animal and saved the girl and she fell in love with the Shepherd.

They used to meet under the woods of forest of Lebanon (1:17) and used to praise each other and Shulamite used to share her sorrows with him and she was comforted by the shepherd. This is the mystic experience of the church with Jesus. One day as usual while she was going to meet her beloved at night a stranger came that side, he was King Solomon, and he abducted her to his palace and kept her in his harem. Solomon too was praising the beauty of Shulamite and she lost herself to Solomon. While she was in his bed she began to think about her beloved, the Shepherd. Though she was sleeping her heart was awake (Song of Solo . 5 : 20)

Shepherd was waiting to meet his love who normally would meet him at night. Since she did not turn up he lost his patience and he set out to her village in search of her, but he was informed by the villagers that she went out to the usual place only to meet him. Shepherd could perceive that King Solomon who came to that village at that time should have abducted his love and hence the Shepherd went to the palace of Solomon and

knocked at the door. She heard the voice of her beloved. “He knocks, saying open for me, my sister, my love, my dove, my perfect one; for my head is covered with dew, my locks with the drops of night” (5 : 2).

It is Jesus who keeps on knocking at the door of the one who had gone astray (Rev . 3 : 20). He put his hand by the latch of the door. Yet she was not hastened to open the door for him. When she opened he was not there. Then she went about the city in search of him, she was wounded and the keepers of the wall took her veil away. She was lovesick and she recollected the happy days she had with the Shepherd. In fact she repented and willfully decided to yield “pleasant fruits all manner new and old” (7 : 11-13). At last she found favours in the eyes of the Shepherd “ I became in his eyes as one who found peace” (8 : 10).

St.Paul says,

“For if you live according to the flesh you will die; but if by the spirit you put to death the deeds of the body, you will live” (Rom. 8 : 13).

The above verse is very much appropriate to be equated with the fallen soul like Shulamite who was abducted by King Solomon. Later on when she had repented she found favours in the eyes of her beloved which reunited them both. The mystic love of the church with Christ is foretold in the Song of Solomon.

The crux of the story of Ramayana is the same as the Song of Solomon with slight variations, Sita was abducted by Ravana but Rama tirelessly set out in search of her and found her and finally retrieved her. Sita was tested by fire and was united with Rama. The church is purified by the Holy Spirit (Fire) and is united with Church.

### **Christianity and Ramayana**

The ingredients and the texture of the composition of the Ramayana and Mahabharata may be taken as typical writings of allegory.

“Sita, the wife of Rama was forcefully abducted by the ten-headed demon Ravana and she was captivated and imprisoned at Lanka. Therefore, Rama had to encounter Ravana at the fierce battle to kill him and retrieve Sita from captivity. The Church is the bride of Jesus, the incarnate God and the Church was captivated by the Ten Commandments and the laws of the Old Testament. The first part of Christian salvation is justification and the second part is sanctification. Ramayana portrays the first part wherein the salvation of the Church has to be established. Jesus came into this world not to destroy the laws but to fulfil them. People in the Old Testament were governed by the laws but from the New Testament period they are no more governed by the laws and statutes but by the grace. It is explained by a scholar that the meaning of Ravana is ‘the other ruler’ which is relevant to the governance of the Israelites by the Laws and a new epoch dawns after the incarnation of Jesus is described as the bridegroom and the Church as the bride.

The Mythological rendering of Ramayana had undergone drastic mutilations and interpolations at the hands of different authors through ages past. But the Ramayana story which is in vogue among the ordinary common people in the form of the folk lore has to be investigated further as they appear to have more aspects pertaining to Christianity”<sup>13</sup>

There is lot of parallels hidden in these two epics. I wish eminent scholars should go deep into these two epics to find out whether these epics might have been written from the foundations of the Old Testaments books like Exodus and Songs of Solomon.

Hence, it may be concluded that the foundations for Maha Bharataa story is from the Old Testament which is fulfilled in Jesus Christ fought with the enemy Satan, and promised to give the offered land – Heaven, to those who believe in Him.

At the same time this long story scattered through out the Epic are both edifying and instructive and throw interesting sidelight on the social ideas, manners, and customs.

The settlement of ancient Christians of Nestorian group did a great deal of missionary activities in south India. These communities soon died down. Then the others formed a strictly closed caste of their own. When the bakthi religion in the Tamil country experienced its great reformation and revival, we learn nothing of any special missionary activity on the part of the Nestorians. The influence of Nestorians Church paved the way for Pauline type of Christianity. Many stories based on Bible might have been written by the leaders of bakthi movement. For example.

1. The story of Maha Bharata probably from the exodus of Israelites from the slavery of Egypt.
2. The story of Ramayana probably from the books of Song of Solomon and the New Testament.

The ten heads of Ravana – Ten Commandments and other laws of Moses.

Sita - The believer (Church) was slave to law.

Rama - the deliverer kills the Giant Ravana and redeems Sita. Sita was tested by the fire for her purity. When this was proved, the coronation takes place in Ayodhya.

3. Bhagavat Gita - The Incarnation of Jesus & his disciples and the Sanctification of the saved soul by the Holy Spirit.

Guru – Shisya - master (teacher) & disciples

4. Mahatmyam on Kanchipuram - The parable of Jesus regarding

A book depicting the glory of 'Prodigal son'  
This holy land of Vishnu  
And recording the legends  
associated with this great temple. <sup>14</sup>

Ramayana represents the most notable fact during the period under review viz, the expansion of Aryan Culture over Decon and South India. It plainly hints at the methods employed by the conquerors, viz., the missionary enterprises backed by military power, and the setting up of one non-Aryan tribe against another.

Ramayana was written by a Dravidian namely Valmiki who was also a hunter. In his writing Rama was not shown as an avatar (incarnation). But in later days they made Ramayana as a story of God incarnate to destroy the evil king Ravan. After defeating Ravan and destroyed his kingdom Ram brought back Sita to his Kingdom. He suspects Sita's purity and makes her to pass through fire. When Sita was proved of her purity the coronation takes place.

Jesus saves the church but in the walk of life, the church loses its purity in the worldly life. The Holy Spirit and the fire baptism sanctify the church. Those are pure in their faithfulness will be married to Jesus and enter Heaven. <sup>15</sup>

### **Mahabharata and Christianity**

According to Pon Lazarus, an evangelist, the Maha Bharataa was composed to explain about the second part of salvation, that is, purification or sanctification of the saved soul which falls under 'margada doctrine' or monkey theology. In 'marchala doctrine' the fallen soul has no role to play. The God incarnate undertakes the complete process of salvation whereas in 'monkey (margada) doctrine' the soul has to cling on to the mother and thereby the effort of the soul also is stressed. Both these doctrines are the Christian doctrines of Calvin etc., Draupathi is the saved soul which again is in the clutches of the five senses (husbands). The process of sanctification is done by the teachings of the Indewelling (Holy) spirit – the 'Gitopadesa'. <sup>16</sup>

In Conclusion, it is because of Aryans who are a group of people entered India and spread all over north divided as warriors, traders, philosophers and religionists. The Jewish people who spread the historic story of how their God delivered them from the bondage of Egypt through Moses could have contributed for the deveopment of Maha Bharata.

Jesus is seen in all Indian Vedas, and Christianity is the first Avataristic theistic religion, out of which various religions emerged subsequently in India through Bhakthi Movement. The mythologies fabricated around the doctrine of avatar were written in support of the theological components in order to convey to the common majority of India, so to speak, the puranas were composed, say, in the 9<sup>th</sup> Century A.D or later. Further in depth studies shall bring new findings to lime light.

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