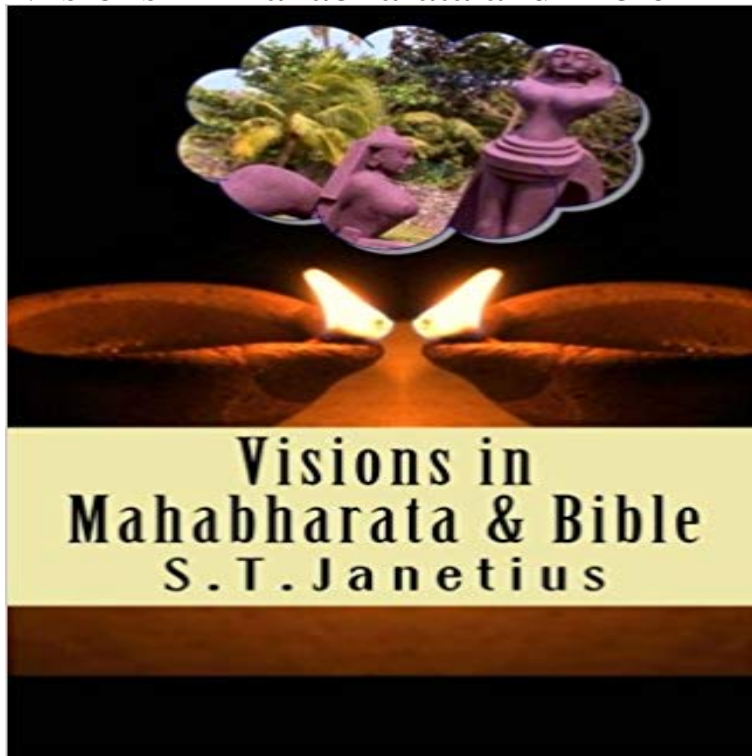


Visions in Mahabharata and Bible



Religious tolerance is a must today. Majority of the problems in our society is caused by religious fanaticism. One of the reasons for religious fanaticism is ignorance. Since we do not know about other religion fully, we often show our animosity in holding the claims to the truth of one religion as superior to other religion. Therefore religious fanaticism starts from supremacism. Every religion is culture-specific and it only reflects the geographical, political and cultural worldview of a particular time and people; even the applicability of the original doctrines and, the customs and rituals associated with every religion is questionable in the modern times. If that is the case, why do people fight in the name of religion? The famous Indian tale The Blind men and an Elephant goes like this: A king called few blind men to the palace, and asked them to describe an elephant. When each blind men felt a part of the elephant, they started to describe the animal: the elephant is like a pot claims a blind man who felt the elephants head; it is like a winnowing basket, asserted another who touched the ear; oh... no, it is like a ploughshare argued another blind man who happen to touch the tusk, a pillar declared another etc etc. The blind men cannot reach an agreement and started to fight among themselves. The book narrates visions in two major scriptures. Mahabharata and Bible - the sacred books of two different religions belong to the very constitutive structure of the society in which these religions originated. For Mahabharata, human beings initiative takes them to the supreme reality. However, for the Semitic culture, it is not so, it is God who takes the initiative and the contact with the Supreme Being is a grace (free gift of God). This is a real contrast. One begins from below (human beings) the other comes from above (God).But both have the same objective, the vision of God. Both explain

this objective with myths, fables, folklores, stories etc. etc. We have here two ways of approaching the one reality. Both are valid within their different cultural contexts. The battle against religious fanaticism of all hues that threatens our global society today is not an easy task. Communal peace and harmony is possible if people can overcome their narrow mindedness and selfish motives and above all acquire clear knowledge about the philosophy of different religions; an enhanced education on religion and religious doctrines are needed.

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