

Did Jesus Christ Come to India?  
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My rationalist friend and a known Dalit poet and writer, Mr. Tikesh Macwana wrote to me a long letter about two months before his death. Long time back he has read an English book about Jesus Christ coming to India and being buried in Kashmir. He wanted to know if I have read the book or know about the book and its author. He also asked me for my opinion and considered comments about Christ being buried in Kashmir.

In my reply to Tikeshbhai I also recalled that he wanted to know about Jesus Christ's coming to India and about Christian religion. He had asked my help and I was happy to offer my assistance to him. I also mentioned that his long letter is such that it calls for an article. So I assured him that if I get the time and the opportunity I would write an article on the questions, which he has raised in his long letter.

In my letter to Tikeshbhai I clarified that Jesus Christ is a known historical person. So people are eager and curious to know about Jesus Christ. Taking advantage of this eagerness and curiosity the newspapers and other mass media speak about myths and imaginary stories about Jesus. But I do not pay any attention to such things. Still, I am collecting such materials to write an article about them.

So Tikeshbhai is the inspiration for me to write this article and I dedicate this article to him. Jesus Christ came to India according to the writing of two writers: Holger Kersten and Nicolai Natovich and others.

An Iranian scholar F. Mahamed's writing Jami-ut-Tuvarik speaks about the coming of Christ after his crucifixion to the present day Nusaibin in Nisibis, that is, Turkey. The same story is also told by Iman Abu Jafer Muhamad in Tafsi-Iban-I-Jamir.

According to the German scholar Holger Kersten in Persia and Turkey there are many ancient stories about a saint called Yuz Aza. In these stories there are a lot of similarities to Jesus Christ's character, his teaching and miracles.

Among those who believe that Christ came to India, the name of a Russian traveller and scholar Nicolai Notovich is well known. Notovich had made many trips to the Middle East. Notovich says that during a period of 16 years Jesus Christ travelled through Turkey, Persia and West Europe and finally he came and settled down with Mary in a place close to Kashmir. He died and is buried there.

Considering all these stories about Christ, a film-producer of Kolkata, Subrojit Mishra has made a film called "A Christ-like Man". Subrojit Mishra claims that he has done a lot of research for a long time about Jesus Christ and he has made his film on the basis of his research.

'The Herald' weekly published from Kolkata has quoted Mr. Mishra that the epic of Mahapurna written in 2nd century has spoken about the meeting between Jesus Christ and King Salivahan,

the grand son of King Vikramaditya. The Herald report also speaks about a Christ like man in the mythical stories of Tibetan Buddhism about the time before and after the resurrection of Jesus.

Mr. Mishra has upheld in The Herald report that a Jesus like man has lived in India and there is reference to it in the religious books of Hinduism, Islam and Buddhist religions. All these references belong to the first century.

On the presumption that a Jesus like man has travelled from one end to the other end of India the film producer takes the filmgoers to places like Ladakh, Kashmir, Varanasi, Kerala, Puri, etc. In the film actor Sumitra Chatterji plays the role of an archeologist and the actress Arpana Sen, a novelist. With a dialogue between the archeologist and the novelist the opens the film.

Be it Subrojit Mishra's story of the film, be it the story of Jesus spending some time in India either before or after his crucifixion or be it the story of Jesus' burial in Kashmir, they all are nothing more than mythical stories of fecund imaginations. All these mythical stories prove one thing that Jesus is a great personality as a historical person. As happens in the lives of all great people, there are imaginative mythical stories interwoven about the life of Jesus on this earth.

One thing is true that the Bible is silent about the life of Jesus from the age of 12 up to 30 years. Taking advantage of this fact the story is spread that Jesus in his youth came to India and staying at Puri he studied Hindu religion.

But those who delve deep into the Bible will know that the people in Jesus own village called him both a carpenter and the son of a carpenter. We have the belief of his village people to believe that Jesus spent the years of his youth in carpentary work and made his living and his name as a carpenter. This is a logical argument. Still another proof that Jesus lived in his motherland till his public life is that his knowledge of the Jewish scripture, the Old Testament. Jesus' profound knowledge of Old Testament proves that Jesus must have spent his boyhood and adulthood studying deeply the Jewish Scriptures. I cannot imagine the possibility of such studies outside Israel during the time of Jesus.

We have historical proofs, apart from the writings in the Bible, for the birth of Jesus in Bethlehem, the killing of innocent children below two years of age at Bethlehem and places around it by the order of king Herod, the public ministry of Jesus for three years, his death on the cross and for the resurrection – the empty tomb. Of course, The New Testament of the Bible has described all these things. The Christian believe in what is said in the New Testament.

When we keep away from the stories about Jesus as described in the Bible and in historical documents, there is no scientific and historical evidence to prove that Jesus came to India and that he died in Kashmir and is buried there.

The film producer Subrojit Mishra speaks about his 18 months long research and scholars like Holger Kersten and Nicholai Notovich write about their study. But there is neither historical evidence nor scientific proof connecting Jesus with "A Jesus like Man" in the beliefs of some people in India. Certainly the film and the writings of scholars raise the curiosity of people and

they are usually enticed to see the film and read the writings of scholars. They have entertainment value devoid of history.