

## Die Heilige Dreifaltigkeit. Zum Bild von Fr A. J. Thamburaj S.J.

Von Johnson Gnanabaranam



*Zum Batik-Gemälde "Heilige Dreifaltigkeit" des tamilischen Künstlers und katholischen Priesters Fr A. J. Thamburaj S.J. schrieb Johnson Gnanabaranam (1933-2008), der spätere Bischof von Tranquebar der Tamilischen Evangelisch-Lutherischen Kirche folgende Besinnung:*

Drei Segenshände in einem 24-strahligen Feld: christliche Botschaft in indischer Bildsprache. Die Grundfarbe gelb ist die Farbe der Ernte, der Freude, und damit auch eine Farbe Gottes, der Quell aller Freude ist: 24 Stunden des Tages, 24 Älteste in der Offenbarung – die zwölf Stammväter Israels und die 12 Apostel miteinander – stellen Gottes Heilige in der ganzen Welt dar und fassen Vergangenheit, Gegenwart und Zukunft zusammen.

Die erhobene Hand zeigt Schutz an: Fürchte dich nicht! Ihr seid in aller Angst der Welt unter Gottes Schutz gestellt. Die Schutz zusagende Hand ist grün gemalt – in der Farbe des Lebens, der Fruchtbarkeit, der Schöpfung. – In die grüne Hand ist ein Fisch eingezeichnet, fast wie ein Auge. Das Auge des Fisches schließt sich nie: Unser Gott schläft und schlummert nicht.

Rot ist die Farbe des Feuers, das alles Unreine verbrennt, und die Farbe des Blutes, das Gottes Lamm für alles Unheile vergießt. Die Spirale bedeutet Wind; aus ihr brechen fünf Feuerflammen hervor. Bilder für den Heiligen Geist, der weht, wo er will, und Energie erzeugt: Gottes Geist setzt Gottes Volk in Bewegung, und in seiner Kraft kann nichts widerstehen.

Blau sind der Himmel, das Meer, die Unendlichkeit – auch die grenzenlose Liebe Jesu. Die unendliche Herrlichkeit Gottes ist in der nach unten gewendeten Hand dem Gläubigen zugekehrt – wie der Blutstropfen aus den Nägelmalen der Kreuzigung auf die Erde fällt.

Eine schwarze Linie ist um die drei Hände gezogen; in der undurchsichtigen Farbe des Mysteriums verbindet es sie zur Dreieinigkeit aus Schöpfer, Geist und Erlöser. Unser Leben ist umgeben von den allezeit gegenwärtigen, beschirmenden, erlösenden und bevollmächtigenden, wegweisenden Händen des dreieinigen Gottes.

Quelle: Johnson Gnanabaranam: *Mein Jesus, mache mich neu. Gespräche mit Gott. Meditationen und Gebete einer indischen Auslegung der biblischen Botschaft.* Erlanger Verlag für Mission und Ökumene 1986.

### ***Die englischsprachige Originalfassung lautet so:***

Three blessing-hands on a 24 rays-filled open canvas-or field: Christian message in Indian picture-language. The basic colour yellow (gold) is the colour of harvest, of joy and thus a colour of God, who is the source and spring of all joy. His light radiates forth into the whole world: 24 hours of the day, 24 Elders in the Book of Revelation – the twelve (great) ancestors of Israel and twelve Apostles – all together place before us the saints of God of the whole world and bring together the past, the present and the future.

The raised hand signifies protection: 366 times we read in the Bible about fear and hear the call: You don't be afraid. In all your fears you are placed under the protection of God; the fear of the Lord is the beginning wisdom. The hand that depicts (promises) protection is painted in green colour-that is the colour of life, of fertility, of creation. Human beings who are united with the living God are like trees planted on the banks of streams, like bunch of grapes on the vine-stalk. On the green hand, a fish is painted, almost like an eye. The eye of the fish never closes itself. Our God never sleeps, never slumbers, and he never loses himself in day-dreams. The knowledge of God, the Creator is the life-principle of Christians. In him we live, move and are.

Red is the colour of fire that burns (consumes) all that is unholy; it is the colour of blood, that the Lamb of God sheds, for all that is unholy. The spiral stands for wind; from that spiral breaks forth five flames. These symbols stand for the Holy Spirit, who blows where he wills and generates power and energy. The Spirit of God sets the people of God in movement and nothing can resist his power. Winds and flames are messengers of God.

The heavens, the sea and infinity are blue. The limitless love of Jesus, the love without any measure is also blue. The unceasing love of God is shown by means of hand pointing downward-so also the drops of blood falling to the ground (earth) from the nail wounds of crucifixion; it is in the crucifixion, the righteousness of God is balanced with his mercy. That place where the presence of God touches is holy ground-in order to remain in bodily contact with the earth; one removes the footwear when one worships God just as Moses did.

A dark line drawn around the three hands: in this opaque colour of mystery, one sees the relationship with the (mystery) of the Holy Trinity, comprising the Creator, the Spirit and the Redeemer. Our life is always surrounded (embraced) by the ever present, protecting, and empowering and guiding hands of the Triune God. My time is always in your hands. The whole world is full of your glory.

***Fr A. J. Thamburaj S.J. hat sein Bild wie folgt beschrieben:***

This painting expresses the theology of Trinity through the medium of mudras. It consists of three hands representing the three divine persons.

The first hand symbolizes the Father. It is seen in the 'abhaya mudra', a gesture of assurance. The hand is painted green, a colour that connotes creativity or fertility. In spring the trees put forth new leaves and the earth is covered with a bright green mantle. So this is an appropriate colour to express the creative aspect of God. In the open palm of the hand there is a symbol which looks like an eye and also like a fish. The visual pun is very much intended. In the Indian tradition there is a belief that the fish never closes its eyes, never goes to sleep. The symbol therefore expresses the providence of God, who sees all things, is ever watchful, and never tires or sleeps in his loving care for his creatures.

The third hand symbolizes Christ, as is evident from the wound shown in the palm, which expresses the redemptive aspect of God. The hand points downward in the 'varada mudra', a gesture which symbolizes giving-self-giving as well as gift-giving. It means that the Son of God gave himself up for us and also that all graces flow to us through Him, who lavishes His gifts upon us. The colour of this hand is blue, the colour of Krishna, and a colour denoting avatar-incarnation of God. Blue is also the colour of the sky and the sea, which stretch out from horizon to horizon as far as the eye can see. Hence this colour conveys the idea of the infinity and eternity of God.

The hand in the centre symbolizes the Holy Spirit. The colour of this hand is red, the colour of the human heart and also of fire. The fingers of the open hand point upwards and are shaped like candle flames. The idea conveyed is that the Holy Spirit is the God love, who came down on the apostles in the form of tongues of fire. The spiral lines on the palm of the hand symbolize the whirlwind (Ruah), for the Spirit came down on Pentecost like a mighty wind. These spiral lines reach out like ripples in ever-widening circles and touch the other two hands on either side, thus expressing the unity that exists between the divine persons. The love between the Father and the Son, which is the third person of the Blessed Trinity, is the principle of Trinitarian unity. Thus in this picture the whole theology of Trinity is conveyed through mudras, colours and symbols.