

THE SCOPE

JANUARY 2013

INTERRUPTIONS

JAFFNA UNREST

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NSE REPORT
2012

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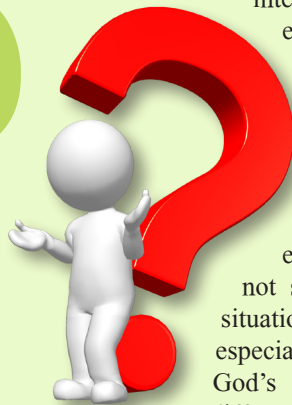
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SAVE STATE EDUCATION
அரசு கல்வியைக் காப்போம்

6%
GDP

DOES GOD “DO” DEVELOPMENT?

Development is an often misused and sometimes unnecessarily maligned term. The evolution of economists and policy makers thinking about development has changed from the early post-independence period of the 1950s when most countries focused on increasing GDP growth. Changes in thinking were initially marginal. For example, the focus soon changed from overall GDP growth to per capita GDP growth when many countries began to experience high population growth. Dividing the total pie by the number of people to share it was important. Thereafter, rising inequality, especially in Latin America, led development thinkers to focus on how the benefits of growth could reach the masses—i.e. everyone could have a piece of the pie. Thus, redistribution with growth became a goal to be desired. In the 1970s and 1980s, the focus moved away from increasing income per se to improving the quality of life and ensuring that basic needs were met. The term human development was coined and dignified development that encompassed the dimensions of income, education and health. Closely associated with the popularization of the term human development is Amartya Sen, Nobel prize winner for Economics in 1998. He introduced the concepts of functionings, capabilities and entitlements. He argued that what was important about human well-being was “being well”, with the emphasis on the word “being”, rather than “having”. Functionings are “beings” or “doings” that a person achieves (e.g. being well-nourished) with the resources at their disposal (endowments), with the exchange possibilities they has in the society in which she lives (exchange entitlements). Capabilities are the effective freedom to achieve these functionings. Along with the focus on human beings as the beneficiaries of development, in the 1980s, the Brundtland commission report reminded us that we inhabit a finite earth. Development was redefined once more to encompass the idea of sustainability: “development that meets the needs of the present without compromising the ability of future generations to meet their own needs”.

Development as Stewardship Development is a theme that runs throughout the Bible. In the Garden of Eden we see God entrusting Adam and Eve with the Creation Mandate of stewardship – to till the earth and subdue it. While the latter term is sometimes



interpreted negatively, there is plenty of evidence that this was not what was intended. Rather, there was a harmonious relationship between humans and nature. With the Fall, human’s rebellion against God, the results of this sin permeate all areas including human’s relationship with the earth, and with each other. Yet God was not silent on how people should live in this situation. We see in the Old Testament, especially in the Book of Leviticus, God’s people being called to live differently than the nations around them, to have a different model of development, one which included a concern for the land and a concern for equity. Not too different from the themes of the 2012 Human Development Report on Sustainable and Equitable Development.

Development as Redemption

The second Biblical theme that is relevant to development is that of redemption. With the cross and resurrection, God is reconciling all things, visible and invisible, on Heaven and Earth (Col 1:15-23). As N.T. Wright says, of the sermon on the mount, Jesus’ preaching on the kingdom of God, Jesus was doing the kingdom—healing the sick, feeding the hungry, and talking about what he was doing.

Graham Kendrick’s song “Beauty for Brokenness” expresses the Kingdom idea of development beautifully. Kendrick rightly sees that to say “Thy kingdom come” means to care that the vulnerable have their basic capabilities met. Our prayer is for “Bread for the children”, “shelter for fragile lives”, “cures for their ills”, “rights for the weak”, “land for the dispossessed” and “voices to plead the cause” of the voiceless. In addition, for those who already have endowments of health and skills, we ask for “work for the craftsmen”, and “trade for their skills” (Amartya Sen’s exchange entitlements). Kendrick also recognizes that until the nations “learn of your ways, seek your salvation and bring you their praise” we will have wars and killing – and part of the kingdom work is to provide sanctuary and safe havens to those that need them. Finally, Kendrick sees that it is not only the nations that need to learn of God’s ways, it is “us” – who ravage the earth, plunder and poison it with because of our carelessness, or worse still, our greed for the things we don’t need.

The question is, where do we see ourselves in this scenario? Do we see God’s redemptive and restorative work in the world? Do we see ourselves as part of it? Do I think of my skills as given to me to improve the lives of the poor? To be a voice for the voiceless? To help the craftsman improve his skills and find a market for his work? To heal the sick and broken hearted? When I make choices about where I live, whom I marry, and what I will do “to make a living”, will I first let God’s kingdom message help me accept the life and purpose God already has for me (Mt. 6:33) ?

Dileni Gunewardena

Intentional and Submissive

As we reflect on the year gone by and look forward to a new day, a fresh year in which we walk in the ways of our Lord, I thought it good to remind ourselves of the familiar passage in Matthew 3:13 - 4:1 - 11, commonly known as “the baptism and temptations of Jesus”

I want to suggest that as we read these passages, we see Jesus as someone who was “Intentional” and “submissive”. Perhaps an unlikely combination of characteristics in a person? As we seek to be faithful disciples of Jesus, can we get help from this passage? Should we be as intentional as Jesus was in what we choose to do and submissive as He was to the direction of the Holy Spirit and the word of God?

First we see Jesus in the context of a religious setting. For Jesus, it was intentionally “proper” that He be baptized by John at this point of time. (ch 3:13 and 3:15) The Tamil bible says “murai”. The Sinhala bible says “sudusui”. Jesus was not known to be proper! He was known to be quite improper in a culture that had (like ours) specialized in doing things because it was “the proper thing to do.” Even as John challenges Jesus’s notion of proper (vs 14), Jesus is willing to be humble and submissive in defining “proper” as something that needed to be done “to fulfill all righteousness.”

A question for us:

Are we intentional about discerning and doing what is “proper” irrespective of accepted norms and expectations?

Second, we see a Jesus anointed, affirmed and aware of who He is (ch 3:16/17) And yet, this same Jesus intentionally submits himself to the direction of the Holy Spirit, who ‘leads’ him in to the dessert for a time of focus, doubt, and very tough choices (ch 4:1)

A question for us:

Are we intentional about submitting ourselves to the promptings of the Holy Spirit however demanding and challenging we know that His “leading” is going to be?

Finally for Jesus, it was intentional to submit to the word of God as a discipline. We see that the scriptures would shape His responses to the challenges and choices He would be called to confront now in the dessert and right up to His death (ch 4:2 - 11)

A question for us:

Are we willing to be intentional about submitting to the whole word of God so that it shapes who we are and how we are to live?

This passage reminds us that for Jesus, His pyramid of needs are all secure in God and His dependence on the God of the scriptures. May it also serve to remind us that we are also called to live intentional and submissive lives that will serve and worship the Lord God alone.

Savithri Sumanthiran

அவரை நேசித்துப் பார்.....

இன்றைய நாட்களில் அனேக தேவ அடியார்கள் ஊழியத்திற்கென ஓடி ஓடித் திரிந்தாலும் அவர்களுள் தேவனை நேசிக்கிறவர்கள் மிகமிகச் சொற்பம். “நீ என்னிடத்தில் அன்பாயிருக்கிறாயா?..” இயேசு பேதுருவிடம் கேட்டார் அதற்குப் பேதுரு, “ஆம் ஆண்டவரே உம்மை நேசிக்கிறேன் என்பதை நீர் அறிவீர்” என்றான். அந்தப் பதிலுக்குப் பின்புதான் இயேசு “என் ஆடுகளை மேய்ப்பாயாக” என்றார்.

இயேசு நம்மிடம் முதலில் எதிர்பார்ப்பது நாம் அவரை முழு இருதயத்தோடு நேசிக்கவேண்டும் என்பதே. தேவன் தன்னை நேசிக்காத ஒருவனை நம்பி எப்படி அபிஷேகத்தையும் ஊழியத்தையும் கொடுப்பார்? தேவன் வல்லமையாக பயன்படுத்தும் எந்த ஊழியனை எடுத்துக்கொண்டாலும் அவர்களுடைய ஊழியத்தின் வல்லமைக்கு ஒரேயொரு காரணம் பரிசுத்தாவியானவருடன் அவர்களுக்கிருக்கும் மிக நெருக்கமான தனிப்பட்ட உறவு மட்டுமே.



அதனால் இயேசு சொன்னார், “என்னுடைய அன்பிலே நிலைத்திருங்கள்” (யோவான் 15:9) அவருடைய அன்பிலே நிலைத்திராதவன் நிச்சயமாக நல்ல கனிகளைக் கொடுக்க முடியாது. வாலிப சகோதரனே! சகோதரியே! இன்றைக்கு நீ தேவ அன்பிலே நிலைத்திருக்கிறாயா?

“ஒருவன் தாகமாயிருந்தால் என்னிடத்திலே வந்து பானம் பண்ணக்கடவன்” (யோவான் 7:37) “அன்பு” எனும் பானத்திற்காக தாகமாயிருக்கும் இளம் ஆத்துமாக்கள் எண்ணிலடங்காதவை. சகோதரனே! சகோதரியே! உன்னைச் சூழ நல்ல பெற்றோர்கள், சகோதரர்கள், சொந்தங்கள், நண்பர்கள் என ஏராளமானோர் இருந்தாலும் உனக்குள்ளே நீ தனிமையிலே ஜீவிக்கிறாய். ஒரு எல்லைக்கப்பால் அவர்களால் உன்னைப் புரிந்து கொள்ள முடியாது. அவர்கள் உன்னை நேசித்தாலும் உனக்குள்ளே இருக்கும் அந்த தாகத்தையும் அந்த வெற்றிடத்தையும் அவர்களால் நிரப்ப முடியாது. அதனால் தான் இயேசு சொன்னார் “என்னன்டை வந்து பானம் பண்ணுங்கள்.”

“மேலும் நமக்கு அருளப்பட்ட பரிசுத்த ஆவியினாலே தேவ அன்பு நம்முடைய இருதயங்களில் ஊற்றப்பட்டிருக்கிறபடியால், அந்த நம்பிக்கை வெட்கப்படுத்தாது.” (ரோமர் 5:5)

இயேசுவன்னை சரணடைகிறவர்கள் பரிசுத்த ஆவியானவராலே நிரப்பப்படும் போது, தேவ அன்பு அளவில்லாமல் அவர்கள் இருதயங்களிலே ஊற்றப்படுகின்றது. அந்த தேவ அன்பு மட்டுமே உன் தாகத்தைத் தணிக்கும், உனக்குள்ளிருக்கும் வெற்றிடத்தை நிரப்பும்.

என் அருமை சகோதரனே! சகோதரியே! நீ யாரிடம் இந்த அன்பைத் தேடுகிறாய்? உன் காதலனிடமா? காதலியினிடமா? தாயினிடமா? தகப்பனிடமா? நண்பர்களிடமா? இவர்களெல்லாரும் ஏதோ ஒன்றை எதிர்பார்த்து உன்னை நேசிக்கிறார்கள். சூழ்நிலைகள் மாறும் போது இவர்களுடைய அன்பு மாறிப்போகும். ஆனால் நீ எந்த நன்மையும் செய்யாத பாவியாக இருந்த போது எந்த எதிர்பார்ப்புமின்றி உனக்காக தன் ஜீவனைக்கொடுத்தவருடைய அன்பு மாறிப்போகாது. இயேசு சொன்னார் “ஒருவன் தன் சிநேகிதனுக்காக தன் ஜீவனை கொடுக்கிற அன்பிலும் அதிகமான அன்பு ஒருவனிடத்திலுமில்லை” (யோவான் 15:13) “நான் என் ஆடுகளுக்காக ஜீவனைக் கொடுக்கிறேன்.”

எனவே நீ எதிர்பார்க்கும் அன்பை, அன்பின் ஊற்றாகிய தேவனிடத்தில் தேடு. உன்னை முழுவதும் புரிந்துகொள்ளக்கூடிய நண்பன் பரிசுத்தாவியானவர் மட்டுமே. யாரும் இல்லாத ஒரு இடத்திலே, உன் அறையிலோ, கடற்கரையிலோ, தனிமையிலே பரிசுத்தாவியானவரைச் சந்தித்து இன்றைக்கும் இயேசுவின் அன்பை என் உள்ளத்திலே ஊற்றும் என்று தாகத்தோடு கேள். அவருடைய பிரசன்னத்திற்காக காத்திரு. அவர் நிச்சயமாக உன்னை நிரப்புவார். வெகு விரைவில் நீ ஜெபிப்பதற்காக உன் அறைக் கதவை மூடும் போதே தேவ பிரசன்னமும் தேவ அன்பும் உன் இருதயத்தை நிரப்புவதை உணர்வாய். நீ “பரிசுத்தாவியானவரே வாரும்” என உச்சரிக்கும் போதே அவர் உன்னருகில் இருப்பதை நிச்சயமாய் உணர்வாய். அப்போது யாரிடமும் அன்பைத் தேடி நீ ஓட மாட்டாய். ஏனெனில் அவருடைய வெளிச்சத்தில் உன்னைச் சூழவுள்ள பிரச்சனைகளெல்லாம் உனக்கு நிழலாக மாறும். உலகம் தர முடியாத தேவ சமாதானமும் கனிகருதலும் எப்போதும் உன்னைச் சூழ்ந்திருக்கும். அவர் அன்புக்கு உன் கண்களிலிருந்து வழியும் கண்ணீர்த்துளிகள் மட்டும் நன்றி சொல்லிக் கொண்டேயிருக்கும்.

பரிசுத்தாவியானவரின் உதவியுடன், உங்கள் சகோதரன்

U. Anushanth

Eastern University Christian Fellowship

Build The Wall

Nehemiah, together with the Israelites, built the wall of Jerusalem which was razed down by the Babylonians. I asked God what does this have to do with me? As I read through the book of Nehemiah, delving deep into it, I broke through the sheet of Ice and saw the deep dark secrets that lay behind the story. And God spoke to me.

Nehemiah placed guards at the vulnerable places, where the Wall was half built. He was ready for the enemy, prepared to face it. I realized that I should be prepared for the enemy who prowls around like a roaring lion, looking for souls to devour. I needed to place guards on where I was weak, vulnerable and build the wall without delay. I needed to have godly friends from whom I could expect good counsel and whom I can be open with. Like David and Jonathan. Likewise God taught me that I have to be sensitive to the Holy Spirit who will reveal those exposed areas of my life, and teach me to train myself in godliness. Because, as Paul wrote in 1 Timothy 4:7 'Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly.' It's a process, a training, that we need to set our hearts into.

As I saw the picture of my life drawing itself through this story, God gave me two more verses from the bible to complete the masterpiece.

Proverbs 25:28

Like a city whose walls are broken through is a person who lacks self-control.

Self-control is a fruit of the Spirit (Galatians 5:22-23) that we can reap in Joy, when we sow (in tears). Our words, emotions,

feelings, desires, doubts and the whole lot that falls into this group will not depart from our lives until we taste death. What enters through birth has to exit by death. But through the second birth which connects us with the Holy Spirit, God gives us the grace to walk in the light and to discern what is right and wrong, by walking in the Spirit.

But, we as humans living in this weak and decaying temporary tent we call the body, will encounter moments where we struggle with the 'old-man' inside of us. Actually, we face these struggles every day, every hour because the flesh and the Spirit is in constant conflict with each other (Galatians 5:17). David sinned, but he did not remain in his sin. He repented sincerely and cried out to God,

Psalm 51:18

May it please you to prosper Zion, to build up the walls of Jerusalem.

We can either be proud and get stagnant (and eventually, inevitably backslide), or humble ourselves before him and allow him to carve the figure of Jesus in our lives by being obedient to God's voice.

God opposes the proud, but gives grace to the humble...

Proverbs 3:34

The Bottom line is that we should build the wall by meditating on God's word daily and by walking in the Spirit in perfect submission and obedience.

Kevin Perera

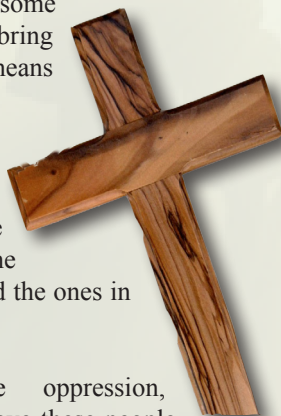
University of Colombo Christian Fellowship

Jesus Gospel and Social Issues

Born to a Christian family gone to church and Sunday school from my small days, I would say I knew theoretically who God is, and for me God is a friend to whom I could go to at any time and share my happy moments and moments I am helpless. But as I grew in my faith I couldn't only limit God to some one like a nominal friend whom I bring forward to listen to me. For me my faith means to do what God cares about.

Good news that was given to us is that our sins have been forgiven because of the price Jesus paid on the cross. This good news is for the poor, the meek, the helpless as well as the rich and the ones in power.

Today in the society we see oppression, frustration, mistreatment, bribery etc. Have these people received the good news to their lives? Does a loving God be in favor of such happenings in the earth He created?



In Obadiah we see God punishing Edom because the people of Edom were first silent and then joined in the oppression of Israel. Obadiah verse 11 says "On the day you stood aloof while strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them". We also at times turn a blind eye to the oppression and mistreatment around us in university or society and wash our hands off saying "since we don't take part in such activities we are holy in God's sight", but turning a blind eye is the same thing Edom did to Jerusalem when Jerusalem was in trouble, and we see how this later on grows to joining hands with the foreigners in the oppression.

We see in the New Testament how Jesus was against such mistreatment. We as His chosen people should we turn a blind eye to what He cares about? As all good Christians we could be away from such sins but does the Gospel require some thing more from us as stewards of this earth?

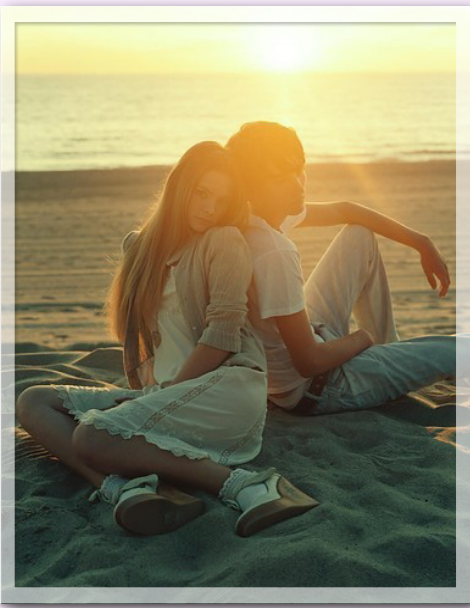
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දෙවියන්වහන්සේ තුළ තරුණ ජීවිතයක්

සත්‍ය වශයෙන් තරුණ අවදියේ ජීවිතයේ බොහෝ වෙනස් කම් සිදු වෙනවා. අළුත් දේ කරන්න අළුත් දේ සිතන්න අප බොහෝ විට කැමතියි. ඒ වගේම තරුණ ජීවිතයේදී මෙම වෙනස්කම නිසා ඔබ මම බොහෝ විට වැරදි කරනවා. තරුණ විදේදී යක්ෂයා විසින් ඔබට විවිධ පරීක්ෂා ගෙන එනවා. සමහර විට ඔබ ඔබේ සිතින් විමසනවා ඇති දෙවියන් වහන්සේ කෝ කියා. මොහොතක් සිතන්න මිතුරු යක්ෂයා ගෙන එන පරීක්ෂාවන් හමුවේ ඔබ පරාජය වන්න එපා. යක්ෂයා දන්නවා ඔබ මා අපි සියළු දෙනාවම පාපයට පෙළඹවීමට හොඳම කාලය තරුණ අවදිය කියා. ආදරය, අන් අයගේ අවධානය, සතුට සොයා යන අවදියක් තමයි මේ තරුණ අවදිය. නුමුත් කී දෙනෙක් මෙම තරුණ අවදියේ ගන්නා වැරදි තීරණ නිසා ජීවිතය උඩු යටිකුරු කරගෙන ති-යනවාද? මෙම ලිපියෙන් මා බලාපොරොත්තු වන්නේ තරුණ ජීවිතයට නව දැක්මක් ලබා දීමයි.

ඔබ තරුණයකු තරුණියකු ලෙස ප්‍රශ්න වලට මේ වන විටත් මුහුණ දී ඇති. තරුණ කාලයේ සියදිවි නසා ගැනීමට යොමු වීම, මත් පැන් වලට යොමු වීම, සොරකමට යොමු වීම ආදී බොහෝ දේ ඔබ දැක ඇතිවාට කිසිම සැකයක් නැ. ඇයි මෙතරම් දේ සිදුවන්නේ? බොහෝ විට මත් පැන් වැනි දේට යොමුවන්නේ තම මිතුරු කියන දෙයක් "ඔක බවුවම මාර ගිටි එකක් , හොඳට ඇග හැඳෙනවා", "ඔය කුඩු ටික බවුවාම මවන් මාර ආතල් එකක්" වගේ කියමන් නිසා නේද? ඇත්තටම මම කුඩු කාරයන් බේබද්දන් සල්ලාලයන් ඇසුරු කරලා තියෙනවා. එයාලාව යහමගට ගන්න එකත් ලේසි පහසු නැ. කුඩු ගහන කෙනෙක්ව ඉන් ඇත් කරන්න ටික කාලයකට විතරයි පුළුවන් උනේ. ඔහු ආයෙත් එයටම යොමු උනා, මන්ද කියනවානම් කුඩු ගහන එක නැවැත්තුව සැනින් ලෙඩ වෙන නිසා. ඉතින් බලන්න ඔබ නිකමට හෝ එයට ඇබ්බැහි උවහොත් ඔබ වැටෙන අමාරු තත්වය. ඔබ විසින්ම ඔබේ ජීවිතය කෙටි කර ගන්නවා නේද? ශු. බයිබලයේ මෙන්ම මෙහෙම



කියනවා දෙවියන් වහන්සේ ඔබේ මගේත් ශරීරය නම් වූ මාලිගාවේ වැඩවසන බව. ඉතින් අපි උන්වහන්සේගේ මාලිගාව අපවිත්‍ර කරන විට කුමක්ද වෙන්නේ. උන්වහන්සේ ඉන් ඉවත්ව යයි. ඉන් පසු එය යක්ෂයාගේ මාලිගාවක් වේවි. බලන්න කුඩු මත්පැන් වගේ දේ වලට ඇබ්බැහි වූ අයෙකුගේ ජීවිතය. ප්‍රශ්න කරදර පිරි ඇති මතු පිටින් පෙනෙනවාට වඩා ඇතුළතින් අවුල් ජීවිතයක් ඔවුන් ගත කරනවා. බයිබලය කියන්නේ පා-පයට වැටෙන විට සිත දහනය කරන්න කියා. ඉතින් ඔබ බයිබලය කියවා ඇත්නම් එහි වචන මෙහෙති කිරීමෙන් ඔබේ සිත දහනය කිරීමට හැකි වේවි.

ඊලගට අපි බලමු සියදිවි නසා ගැනීම සොරකම ආදී වූ දේ වලට හේතුව කුමක්ද කියා. බොහෝ විට සිත් තැවුල, අතින් අය තරම් තමාට නොතිබීම ආදී දෙය පෙන්වා දෙන්නට පුළුවන්. සිත් තැවුලකදී නම් සියදිවි නසා ගැනීම විතරක් නෙවෙයි මත් ද්‍රව්‍ය වලට ඇබ්බැහි වීමත් පෙන්වා දෙන්න පුළුවන්. බොහෝ විට තරුණ අයගේ සිත් තැවුලට හේතුව ජේම සම්බන්ධතා බවයි මම දැකලා තියෙන්නේ. ඊට අමතරව නිවසේ ප්‍රශ්න මුදල් ප්‍රශ්න ආදියත් හේතු වෙනවා. මොහොතක් සිතන්න සමහර විට සම්පූර්ණ ඔබට ඉන් යමක් කියා දෙනවා වෙන්නට පුළුවන් නැත්නම් ඔබම හිතු මනාපට ක්‍රියා කල නිසා ඔබ මෙයට මුහුණ දුන්නා වෙන්න පුළුවන්. නුමුත් මෙයට පිලිතුරු සියදිවි නසා ගැනීමට මත්ද්‍රව්‍ය වත් නෙවෙයි. වැරැද්ද තේරුම් ගෙන සම්පූර්ණයෙන් තම සිත ශක්තිමත් කරන ලෙස ඉල්ලීමයි.

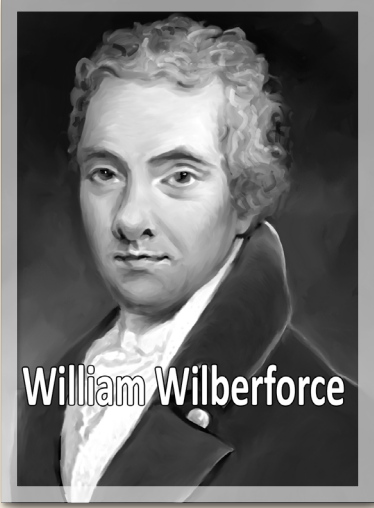
පොහොසත් කම නිසා වංකව හැසිරීමෙන් අයෙකු සියදිවි නසාගන්න යොමු වෙන්න පුළුවන්, තම හිතු මනාපයට තීරණ ගැනීම නිසා අයෙක් විනාශ වන්නට පුළුවන්, නොගැලපෙන දේවල් දැන දැන කිරීමෙන් අයකු විනාශ වන්නට පුළුවන්. තවත් බොහෝ අකාරයට තම සිත් තැවුල තමාම ලගා කරගන්න හෝ තවත් අයෙකුට සිත් තැවුලක් ගෙන දෙන අය එමයි. නුමුත් අප මේවායේ දී කිතුණුවකු ලෙස ක්‍රියා කරන්නේ කෙසේද? පෙරලා පහර දෙනවාද? බොහෝ දෙනා කරන්නේ එය නොවේද? ඉන් ගම‍්‍ය වන්නේ ඔබ තුළ ජේමය කියන දෙය නොමැති බව නේද? යමෙකු ඔබේ දකුණු කම්මුලට ගැසුවොත් ඔහුට අනෙක් කම්මුලද හරවන්න කියා තිබෙනවා නේද? නුමුත් මෙහි අරුත ඔබ ඔහු/ඇය කරන දේ බලාගෙන ඉන්න කියනවා නෙවෙයි පලි ගන්න එපා කියන එකයි. හැකිනම් ඔහු/ඇගේ වරද පහදා දෙන්න ඒ සමගම සම්පූර්ණයට යාවිඤා කරන්න. උන්වහන්සේ ඔබට පිලිතුරු දේවි. නුමුත් ඔබ තුළ එයට විශ්වාසය තිබීම අවශ්‍යයි.

තවත් බොහෝ දේ කියන්න තිබුනත් දීර්ඝ ලිපියක් කියවන්න අපහසු නිසා තවත් දිනකදී තරුණ දිවියේ තවත් පැතිකඩක් කතා කරමු, ඔබේ මගේත් තරුණ දිවිය සුන්දර කරගමු! ආමෙන්!

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வில்லியம் வில்பர்போர்சும் பல்கலைக்கழகக் கிறிஸ்தவர்களும்

கிறிஸ்தவ பல்கலைக்கழக மாணவர்களாகிய நாம் பல்வேறு பிரச்சினைகளுக்கு முகங்கொடுக்கிறோம். எமது பல்கலைக்கழக ஐக்கியங்களில் உள்ளோர் உற்சாகமும் அர்ப்பணிப்பும் அற்றவர்களாக இருக்கலாம். ஜெபக்கூட்டங்களுக்கும் வேதபடிப்பிற்கும் ஒழுங்காக வராதவர்களாக இருக்கலாம். இதை விட பல்கலைக்கழகச் சமூகத்திலும் வெவ்வேறு பிரச்சினைகளுக்கு முகங்கொடுக்கிறோம்.



William Wilberforce

இலங்கையில் காணப்படும் இன, மத, வர்க்கப் பிரச்சனைகளை பல்கலைக்கழகங்களிலும் காணலாம். அவற்றுக்கு எதிராக செயல்பட்டு நாம் தோல்வியடைந்திருக்கலாம். இவ்வாறு எமது முயற்சி தோல்வியடைந்தால் நாம் உட்சாகமற்றவர்களாக பின்வாங்கக்கூடும்.

மீண்டும் மீண்டும் தோல்வியடையும் போது உட்சாகமற்றுப் போவது சாதாரணமே! ஆனால் சகல வல்லமையுள்ள கடவுளைப்

பின்பற்றும் நாம், வித்தியாசமானவர்களாக நடந்துகொள்ள வேண்டும். இந்த உண்மையை வில்லியம் வில்பர்போர்சு அவர்களின் சிறப்பாக அறிந்துகொண்டிருந்தார். வில்பர்போர்சு என்பவர் 18ம் நூற்றாண்டில் பிரித்தானியாவில் வாழ்ந்த பாராளுமன்ற உறுப்பினர் ஆவார். கிறிஸ்தவராகிய இவர், அடிமை வியாபாரத்தை ஒழிப்பதற்காக கழையரியாமல் போராடினார். அப்போராட்டம் கடவுள் தனக்கு வழங்கிய வாழ்க்கை பணி என கருதினார்.

இன்று எவரும் அடிமைத்தனத்தை ஏற்றுக் கொள்ளமாட்டார்கள். ஆனால் அன்று, அடிமை வியாபாரத்தில் ஈடுபட்டவர்கள் பணக்காரர்களும் செல்வாக்கு மிகுந்தவர்களும் விளங்கினர். இதனால் அதை ஒழிக்க விரும்பியவர்கள் கூட அதற்கு எதிராக பேச முன்வர தயங்கினர். மேலும் அவ்வியாபாரம் பிரித்தானியாவின் பொருளாதாரத்தில் பெரிய பங்கு வகித்தது. இதனால் அதை ஒழிக்க முடியாது என்று பலர் கருதினர்.

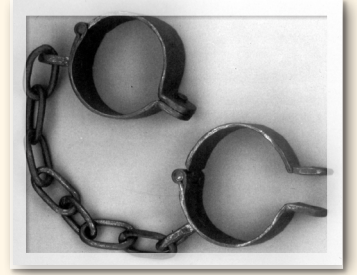


ஆனாலும் வில்பர்போர்சும், அடிமைத்தனத்தின் ஒளிப்பிற்குப் போராடிய “க்லப்ஹம் சிர்க்கள்” (Clapham Circle) என்ற குழுவும், அடிமை வியாபாரத்தை எப்படியாவது ஒழிக்க தீர்மானித்தார்கள். அதற்காக 1787ல் வில்பர்போர்சு மூலமாக பாராளுமன்றத்திற்கு ஒரு மசோதாவை சமர்ப்பித்தார்கள். இது இலகுவாக தோற்கடிக்கப்பட்டது. ஆனாலும், பின்வாங்காமல், அடிமை வியாபாரத்திற்கெதிரான போராட்டத்தை தொடர்ந்து நடாத்தினார்கள்.

இப்போராட்டத்திற்காக அடிமை வியாபாரத்தின் கொடுமையை விளக்கத் துண்டுப்பிரசுரங்களை வெளியிட்டனர். ஒளுடாஹ் எசுயானோ என்னும் விடுவிக்கப்பட்ட ஆபிரிக்க அடிமை தனது அனுபவங்களை பற்றி எழுதிய புத்தகத்தை வெளியிட்டனர். இதை விட அடிமை வியாபாரத்தை ஒழிக்குமாறு வேண்டும் விண்ணப்பங்களைத் தயாரித்து, அக்கோரிக்கைக்குச் சார்பாக கையெழுத்துக்களை சேர்த்துக் கொண்டனர். ஒரு முறை பிரதம மந்திரியின் அலுவலகத்தை நோக்கி பொது மக்களுடன் ஊர்வலமாகவும் சென்றனர். சுருக்கமாகக் கூறினால், அடிமை வியாபாரத்தை ஒழிப்பதற்காக உலக வரலாற்றின் முதலாவது பொது அழுத்தப் பிரச்சாரத்தை ஆரம்பித்தனர்.

இவ்வாறு செயற்பட்டாலும் பல தடவைகள் தோல்வியடைந்தனர். மேட்கிந்தியாவிலிருந்து அடிமைகளைக் கொண்டுவரும் கப்பல்களின் தலைவர்கள் வில்பர்போர்சை அச்சுறுத்தினார்கள்.

அவர் வன்முறைக்கு ஆளாகினார். பல ஆண்டுகளாக போராடிய வில்பர்போர்சின் உடல்நலம் பாழடைந்தது. அத்துடன் ஒவ்வொரு ஆண்டும் பாராளுமன்றத்திற்குச் சமர்ப்பிக்கப்பட்ட அடிமை வியாபார ஒழிப்பிற்கான மசோதா ஒவ்வொரு முறையும் தோற்கடிக்கப்பட்டது.



இவ்வாறான கஷ்டங்களின் மத்தியிலும் கூட வில்பர்போர்சும் அவரது நண்பர்களும் தமது போராட்டத்தை கைவிடவில்லை. அதன் ஒவ்வொரு கட்டத்தையும் ஆண்டவரின் உதவியுடன் மேற்கொண்டனர். கடைசியாக 1807ல், அதாவது இருபது வருடங்கள் போராடிய பின், அடிமை வியாபார ஒழிப்பிற்கான மசோதா பாராளுமன்றத்தில் சட்டமாக அமுலாக்கப்பட்டது.

வில்பர்போர்சின் விடாமுயற்சியானது பல்கலைக்கழகங்களில் இலகுவாக உட்சாகமற்றுப் போகிற எமக்கு ஒரு சிறந்த உதாரணமாகும். ஆண்டவர் தனக்குத் தந்த வேலையை எப்படியாவது செய்யவேண்டும் என்று நினைத்து, ஆண்டவரின் உதவியுடன் அவர் சிறப்பாக வேலை செய்தார். பல்வேறு கஷ்டங்களின் மத்தியிலும் அவர் நிலைத்திருந்தார். ஆண்டவருக்காக பல்கலைக்கழகங்களில் சேவை செய்யும் போது நாம் இப்படியான அர்ப்பணிப்புடன் செயற்படுகிறோமா? பகுடிவாதம், வன்முறை போன்ற “மாற்றமுடியாத காரியங்களை” மாற்ற செயற்படுகிறோமா? கஷ்டங்களின் மத்தியிலும் ஆண்டவருக்காக விடாமுயற்சியுடன் வேலை செய்ய தயாராக இருக்கிறோமா? கிறிஸ்தவ பல்கலைக்கழக மாணவர்கள் என்ற வகையில் இவ்வாறான கேள்விகளுக்கு எமது பதில் என்ன?

Sanjayan Rajasingham
University of Colombo
Christian Fellowship



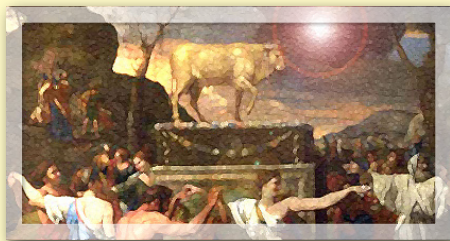
Do It Yourself (D.I.Y) Religion

“This is what I wanted and I got it. I’m very proud of myself”. These were the words of Usain Bolt after winning the 200 m gold medal in the London Olympics. We meet people with similar attitudes in our day to day lives & it has become normality since we live in a world where “achievements” are held with such high regard & “achieving” something brings about a sense of satisfaction to the achiever. Inevitably this pattern of thinking has led to practicing of D.I.Y religion. It is an act of trying to gain what we think is salvation (or in other words eternal life), by going against the will of God.



The incident surrounding the temptation of man could be cited as the first occurrence of D.I.Y religion in the bible. Man who was created in God’s own image doubted His goodness, His word & thereby denied God’s holiness by succumbing to the temptation of the serpent. Man was so easily lured because he wanted to seek a higher state (“your eyes will be opened & you will be like God- Genesis 3:5”). Then we find the story of the Tower of Babel, where man wanted to create his own identity by trying to reach the heavens (Genesis 11:4) & thereby once again denied God’s due place. We also see how the Israelites, even after experiencing God’s mighty hand during their miraculous escape from Egypt, made themselves a golden calf & worshipping the so called gods, saying they were the gods who brought them out of Egypt(Exodus 32:8). This was because they could not accept the fact that God delivered them & hence wanted to do something themselves, which they did by turning their backs to the real God. In Judges Chapter 17 we find a man

named Micah, who along with his mother, built their own shrine, filled it with idols, hired a Levite to serve as the priest &



then expected God to bless them(“Now I know that God will be good to me, since this Levite has become my priest- verse 13”). Then in the new testament we find the rich young man asking Jesus what he should do to gain eternal life(Mark 10:17) & Jesus condemning the Pharisees & the teachers of the law for merely practicing the law without really understanding God’s purpose & presence behind it.

All this plus many more examples throughout the bible suggest that man has always gone against the will of God & has tried to establish his own superiority by conveniently forgetting his incapability. But Jesus throughout His life exemplified total obedience & submission to His Father. He could have so easily jumped

off the Temple, when Satan tempted Him, but declined, since it did not fall in line with God’s plan. All his miracles & healings were performed to bring glory to God & not to Himself. He left all His glory above & played the role of a suffering servant & sacrificed Himself for the sake of mankind, in line with God’s plan. (Philippians 2:6-11)

By doing so He reiterated the futility of D.I.Y religion since everything has already been done for us & we are called to believe & follow it. Paul further affirms this idea in his letter to Ephesians; “For it is by grace you have been saved, through faith- & this is not from yourselves, it is the gift of God- not by works, so that no one can boast. For we are God’s workmanship , created in Christ Jesus to do good works, which God prepared in advance for us to do.”(Ephesians 2:8-10).

So let’s reflect upon our lives & see if we are also guilty of practicing D.I.Y religion.

Lakshitha Fernando

Students Christian Fellowship of the University of Moratuwa

IT And Faith

IT is increasingly becoming a crucial part of our lives. Yet do we ever stop to think about how we as Christians should approach this area? For those involved in the IT field, how can they better serve God and bring about his Kingdom through their work? And for all of us who use



IT on a day to day basis, how can we turn that into an act of spiritual worship? These were some of the questions that were discussed in the 4 week series "IT and Faith" that was held at FOCUS office during the month of November.

The speakers were Anushke Guneratne and Dr. Shantha Fernando. There were four topics under which they spoke ; IT in the church, IT as a profession, IT and ethics, IT and lifestyle. Anushke started it off by giving us a biblical foundation with which we could view this whole area of IT. Even though IT as it is currently known is a very recent phenomenon, the core tasks of sharing and storing information have been done by mankind since the dawn of civilization. It was with this in mind that we looked to Genesis and mandate given to mankind by God. We eventually understood that IT was a tool by which man’s creativity and loving community could be enhanced.

However, like any tool in our fallen world, IT can be used in ways that do not reflect God’s intended plan. We discussed at length the misuse of IT by individuals, communities and governments. The issues of privacy, security and cybercrimes are harsh realities faced by us today. Dr. Shantha gave us an overview of the current state of the IT field, its flaws and its triumphs. IT is a tool that is used to build systems, systems that may enhance man’s potential or exploit it. As IT becomes more and more an integrated part of our lives, we Christians should be ready to face the new challenges posed by it. This series of discussions gave me a new perspective on IT and encouraged me to think on similar issues in a Christian light.

Pranjeewan Kulasingham

Students Christian Fellowship of the University of Moratuwa

My thoughts on the strike

FUTA. It was an unprecedented struggle. One which on some aspects I felt was necessary and I was hopeful that this inconvenience caused to students would be worth it. In fact, I spoke to many of my non-university friends about why I thought this struggle was justified and necessary.

There were times when I contemplated looking for temporary employment like some others but everytime I was on the verge of making a decision there would be news that the talks between FUTA and the government might turn favourable.

I never anticipated that the strike would go on for so long. Like so many other students I was relieved to return to uni but at the same time like many others I had begun to have serious doubts about how effective this strike would turn out to be. My doubts were justified; as of now there has not been any indication from the government that it is willing to fulfil its commitments.

The lecturers got their 3 months salary. What did the students get in return? It is quite obvious that the students have had to bear the 'cost' of this strike. It is saddening and disheartening how some lecturers are pressurizing students with an excessive workload due to the shortened semester. However, it is at times like these that we need a double-portion of God's grace to get us through.

God's ways our higher and better than our ways and only He can make something beautiful and productive come out of our disappointment and strife. I thank God for opening doors for me to explore my talents during this time, I thank Him for all the new friends I made and for giving me the opportunity to learn more about Him. A very hectic month lies ahead of me with many assignments, exams and other musical commitments. Not by might nor by power but by my spirit says the Lord of Hosts and I know that by the help of the Holy Spirit I will get through it.

Dhanushi Wijeyakulasuriya
University of Colombo Christian Fellowship

Urban education needs and how we as Christians can seek to engage with it.

The Trade Union Action of the FUTA which extended up to 100 days inevitably impacted various groups in society in numerous ways. As a member of the student community who was left in a state of limbo during final exams, I cannot deny the direct effects it had on me. With my last exam indefinitely postponed and days which turned out to be weeks and ended up being months of uncertainty ahead of me, I was compelled to make difficult choices as to what I could do with all that time in my hands.

Turning up at the FOCUS office every Thursday morning for meetings was the only thing which was constant in my life during the strike period. Having done a handful of temporary work, by God's grace and Auntie Savithri's connections, I got the opportunity to work at World Vision Lanka (WVL), an NGO which aims to achieve "life in all its fullness for every child".

As I opted to do field work over desk work, I was asked to help out at one of their Children's projects in Dehiwela. It was a home for forty-three street and vulnerable children. Each child had a horrific story to tell. All of them have experienced bitter chapters at very early stages of their lives. However, they weren't hopeless or depressed. They were a high spirited, positive-vibes-spreading bunch! They smiled, happily welcomed me and spoke to me on the first day like they've known me for years. One thing that was undeniable from the start was the extent of untapped potential in every child I interacted with. I was given the task of teaching English for those who were interested. I was appalled by two things, their serious lack of English knowledge and the abysmal state of my Sinhala vocabulary! These children attended small government schools which kept them only because they faced the threat of closure owing to a low student population [another reason to fight for 6% GDP!]. Having attended a private school in Colombo, I couldn't help, but be utterly shocked by the disparity between these children and their counterparts in my school. I asked a fourteen year old boy to write an essay on "Myself" and he asked me how that word was spelt. Although he was one of the extremes, I haven't been able to get past the very basics with any of them. I got to know through the discussions I had with them that English was not their only problem; their standards in most of the subjects were low and it didn't take long for me to realize that, this was not due to lack of intelligence but circumstances.

We don't live in a world where equality is upheld, but surely one is quick to assume that at least in urban areas like Colombo, the standard of education is of a relatively high level. My experience at WVL has showed me that such levels are fictitious, for Colombo is judged only by a few privileged schools. Schools like the ones which these kids attend are truly a neglected majority. There is a serious need to redo and regenerate their ways of learning which would

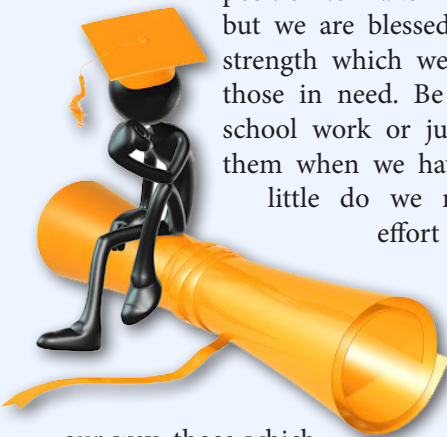


stimulate both their potential and skills.

Education can take these children a long way in life; not just help them pursue a certain field of specialization, but it will assure them a sound future, a home which is not the streets, safety from various dangers which they've experienced as kids and above all confidence to be on par with stand in par with those alike. I wouldn't be who I am today if not for what my 'education' did to me. Having spent time with these children, I know that all they need is the right opportunity and exposure to unleash the ignored, hidden talents in them.

The staff at WVL constantly tells me to 'motivate them' and tell them that there is a world out there which is better than what it was before they came in to this home. It is then when I realized, what they needed most is hope and mental strength; that slight push which is needed for those with little confidence and a fear of the unknown.

As much as education reforms are pertinent so is the need to motivate such children to look forward to a better tomorrow. This is where the Christians come into the picture. We as students may not yet be in a position to make high level policy changes, but we are blessed with God's hope and strength which we can freely share with those in need. Be it, helping them with school work or just spending time with them when we have time to spare. For little do we realize that the small effort we make can have far reaching changes in their lives.



Often, we await opportunities to come our way, those which would make a big difference. Expecting God, to use us in a way which we think is best, most rewarding or gratifying. However, while waiting for a big break, we miss out on too many little opportunities which God is prepared to use us for. There's plenty of need out there, there are so many similar children who yearn for a helping hand. If we are prepared to look around, there is a countless number of such homes which is ready to make good use of what we have been blessed with. As mother Theresa rightly put it, 'not all of us can do great things, but we can do small things with great love.'

Maybe God doesn't expect us to feed five thousand people, maybe all he wants us to do is to give up the five loaves of bread and the two fish...

Sushmitha Thayanandan
University of Colombo Christian Fellowship

God Meant It For Good

Founders of Jesus Comforts You ministries come to Sri Lanka annually to share the gospel in different parts of Sri Lanka. It is really God's grace that this year they came during the time our universities didn't function due to non-academic staff strike and I was able to be a volunteer taking part in the ministry. Meetings were held in Trincomalee, Batticaloa Vavuniya and especially in Vanni. Many people were healed, delivered from evil spirits, touched by His love and got converted.

It was really a great experience for me as it was the first time that I mingled with people who had suffered a lot in the past and now leading a life with so many difficulties without any basic needs being fulfilled. I realized the world is not a comfortable place for all as I had thought but there are also people with so many problems. I felt guilty that I was not aware of the problems that people of my country face. I realized that it is our duty to pray for the people of our own land.



Praise the Lord

I witnessed the healing of people which are really miracles in medicine. I experienced that He is the God of everything. I hope such experience will surely lead me to be what He has called me to be and to serve people according to will. I praise Him for he paved me way to spend those days useful.

Evanjalin Arulpragasam
University of Peradeniya DC



Shiloh was such a blessing!

The thing that touched me most was the lives of Dr. Laji and Dr. Shiela, a couple who worked in Manali. It was so encouraging to see such people who gave their lives to the mission field. Their humility and dedication and readiness to obey God's call moved me.

I loved so many things about it. We got new friends in India and yes! we got to know each other too :) We had so much fun together. The bible studies and the worship were great! The concert by the Living Waters group was so nice! I've never seen such a lovely Christian concert in my life!

We stayed in a guest house. But hosting each other was nice :) I think keeping in touch with each other will be a great encouragement. We can always check on each other and learn from each other. We can pray too. I've felt the importance of meeting each other and having fellowship with other Christian students in the University. God wants us to stay together and help each other in times of difficulties.

We are grateful to HCF for giving us such an opportunity.

Thabitha Hoole
Jaffna University
Christian Fellowship



"Rural missions" by Laji and Sheila Varghese touched my heart. They shared their experiences of serving the people in Himalayas where there were less health and other facilities. Even though they had the chance to do the postgraduate studies, they gave it up and went to serve the people of Himalayas according to the call of God. They shared their difficulties in starting to work there. They told that one had to do the surgery while the other one had to read and tell the procedure at their commencement of service. They told that they had felt the presence of God at that time.

"Role of Christian Doctors in private health care" was about the difficulties that Christian doctors are facing in private health care and how to act at that time. During the session on "Science Faith Interface", the preacher explained science by correlating with Bible words.

In the evenings during the free time, we met our new friends from CMC and other colleges of India and got to know each other. We had a good time with them. In the Nights there were concerts by "Living Waters" musical group. On the final day of the event they planned to have the Sunday service at "College Hill" in the morning which is near CMC. Because of the rain they conducted the Sunday service in CMC premises. As the last event, Panel discussion was held. Panel members answered the questions of the students. I thank God for giving me a wonderful chance to participate in SHILOH.

Samuel Rajeen
Jaffna University
Christian Fellowship



We feel privileged to have participated at Shiloh '12. Here I have written an account of our travel and some thoughts that I like the most out of what was shared.

We, Samuel Rajeen, Joshua Rahuvinthan, Thujeevan, Thabitha Hoole and myself left for Shiloh from Jaffna on 25th and reached Colombo by overnight bus on 26th morning. We had a wash at Dr. Rajan Rajasingham's home (Thabitha stayed with her relations). Pravinson and Anushanth from Batti joined us for the nice breakfast. We got to know each other and had a chat with them and Sanjayan, Dr. Rajan's son.

We were welcomed by Lakshitha Fernando and Tiyani Rodrigo [FOCUS students] at the meeting held in Colombo FOCUS office. Ilona and Thabitha joined us there. We discussed and planned the travelling and things. Savithri Aunty and Colombo FOCUS members arranged the lunch there.

We went to the airport on the 27th early morning from Dr. Rajan's home and reached Chennai. From the airport we travelled to Vellore by a special bus and reached the CMC. We were given a guest house of CMC to stay for the whole conference. After registration, Shiloh '12 started with worship by Ivan and team. Dr. Kenny David welcomed us to the conference.

Throughout the conference messages were given by R. Rajkumar, Arul Anketell, L.T. Jeyachandran and Arun Andrews. We had Breakout sessions in the evenings on

1. Christian in public health and policy making (Bobby John),
2. Rural missions (Laji and Sheila Varghese),
3. Palliative care as an option (Palliative care department CMC vellore),
4. Science Faith Interface (L.T. Jeyachandran)
5. Holistic healthcare (Raju Abraham).

Dr. Arul Anketell, spoke on "Stewardship of opportunities and stewardship of ourselves". As the situation and our surroundings become more unhealthy and unjust, the more the people of God can be as a light for the world.

R. Rajkumar spoke on "Living in the world victoriously". He spoke about the Mind of Christ and the thoughts of evil. He pointed out six evil thoughts which we have to eliminate to live a victorious life. They are; 1. Thoughts of sin, 2. Anxious thoughts, 3. Discouraging thoughts, 4. futile thoughts (thoughts about past), 5. Bitter thoughts (forgive and forget) , 6. worldly thoughts.

L.T. Jeyachandran spoke on "Paradox of Christianity". He demonstrated the three different meanings for the word "world" in different circumstances. 1. People of the World, 2. Created world, 3. System of world." We should be worldly as Jesus"

Arun Andrews, a rapper he also spoke about "Love and marriage" and shared what God has done in his life and God's plan for each one. You can see his rap by clicking the following link. "<http://www.youtube.com/watch?v=RGFPNjJP6-A&feature=share>" <http://www.bibleraps.com/> - Jewish rap



Shiloh 2012 Experiences



I thank God for enabling me to attend the conference. It was so wonderful and Godly. Personally I felt that I got to know what I wanted to do as my career. I learnt how to make my life joyful with Jesus.

The hosts were very hospitable and made sure we were comfortable. They looked after us as if we were their relatives. I could see their Christian life strongly through their caring.

I started to pray for my home town hospital, MANNAR General hospital and also for the other hospitals in Sri Lanka. We must feel the need to make a change and the change must be through sacrifice, serving people, being honest and being of social relevance.

If we want to make a change, we must direct it toward Jesus. These changes should happen in all the stages of society.

I'm so thankful to God, He gave me such a wonderful opportunity. Jesus will be with me and help me to do something within my lifespan for the glory of His Name.

I'm thanking you all who supported us.
Thank you very much,



Joshua Rahuvinthan
*Jaffna University
Christian Fellowship*

Laji and sheila shared about "Rural missions". It was really challenging. Sheila said we have to be; 1. Professionally competent 2. Socially relevant 3. Spiritually vibrant, to do God's mission work.

Last two nights we had a nice musical concert by Living waters. Last day, a Sunday, we had Holy Communion service. They gave us some hymn books, we shared among us and for Jaffna we have 11 hymn books and a book with chords to sing. Finally, the question and answer time and the feedback and conference reached its end with lunch.

After the conference Dr.Rajan Sundaresan took us to the CMC hospital. Then we did a little shopping at Vellore that evening. The next day, 1st of Oct we left Vellore early morning and reached Chennai by 9.30am and had breakfast with Dr. Sam David and his wife Sarah at airport shop.

We flew back and reached Katunayake, Sri Lanka at about 3.30pm. Pravinson and Anushanth went to railway station to catch the Batticaloa train straight from the airport and Ilona's father came and fetched her home. Five us from Jaffna, reached Colombo at about 5.30pm and had dinner at Savithri aunty's home. We couldn't spend much time there as our bus to Jaffna was leaving at 6pm.

We thank our Lord God Jesus for giving us such a nice experience and we are grateful to those who worked hard for it. We thank Dr. Rajan and family, Savithri aunty and family and Dr. Sam David and family for taking care of us though within their tight schedule. We thank Dr. Rumala for encouraging us and doing the arrangements. We also thank Dr. Kenny David for inviting us and making all the arrangements.

Paul Benedict
Jaffna University Christian Fellowship

First i thank God, who has given me a wonderful opportunity to participate in Shiloh - 2012. Even though there was a tight syllabus we were able to participate.

The camp was so amazing, it was more than what we expected. Especially the thoughts which were shared by pastor Rajkumar which gave me a different viewpoint. Till then I confused experimental science and medicine with faith but his message gave me enough explanation. Now I can correlate both easily without confusion.

Furthermore, Doctor Laagi and his wife's testimony really triggered my thoughts and now i can realize the purpose of being a doctor and how a doctor should be. That testimony really touched my heart.

The breakout session on the topic of "Science faith interface" was useful and I enjoyed that so much.

Also i had a chance to get to know new members who are from various places in India, I was able to interact with them and know about their faith in God and the barriers they face when they involved in ministry. Some of them are keeping in touch even now.

Its my privilege to thank doctor Rajan and members of GCF/HCF for their vision about us.



**Jeyarajah
Thujevan**
*Jaffna University
Christian Fellowship*

මා මෙම ලිපියෙන් බලාපොරොත්තු වන්නේ පසුගිය දින කිහිපයේ මා සහභාගි වූ ඉන්දියානු ඉවැන්ජලික වෛද්‍ය සහෝදරත්වයේ (Evangelical Medical Fellowship of India) දෙවසරකට වරක් පැවැත්වෙන සැසිවාරයේ අත්දැකීම් කිහිපයක් ඔබ සමඟ බෙදාගැනීමටයි. ඉන්දියාවේ වෙන්නායි නුවර පැවති මෙම සැසිවාරයට ඉන්දියාව පුරා විසිරුණු 600 ක පමණ පිරිසක් ද ශ්‍රී ලංකාවල නේපාලය මෙන්ම තවත් රටවල් කිහිපයක පුද්ගලයින්ද සහභාගි වූහ.

සෑම ඩේවිඩ් වෛද්‍යවරයාගේ ආරාධනයෙන් සම්පූර්ණයෙන් ආගන්තුකයෙක් ලෙස ආගන්තුක දේශයක ආගන්තුක මිනිසුන් කොටසක් අතරට ගිය අපට අමුතුව අත්දැකීම් රැසක් ලබා ගැනීමට හැකිවිය. එයින් කිහිපයක් පමණක් මා මෙහි සඳහන් කරනු කැමැත්තෙමි.

සම්පූර්ණයෙන්ම අමුත්තෙකු ලෙස සහභාගි වූ මා හට පළමු දින අවසානයේ හැඟී ගියේ මා සිටිනුයේ මාගේම මිතුරන් පිරිසක්, පවුලේ ශ්‍රැකීන් පිරිසක් අතර බවයි. එය එසේ වූයේ කෙසේද? දම්ප්‍ර, තෙලිගු, මලයාලම් සහ තවත් බොහෝ භාෂා කථා කළ විවිධ සංස්කෘතීන් නියෝජනය කළ ඔවුන් මාගේ පවුලේ අය වූයේ කෙසේද? එයට ඇත්තේ එකම පිළිතුරකි. එනම් අප සියල්ලන්ම කිතුණු ප්‍රේමයෙන් එකට බැඳී සිටින බවයි. අප විශ්වවිද්‍යාලයේ පවතින භාෂා ගැටලුව නැති කර ගැනීමට ඔවුන් කදිම උදාහරණයක් විය. මා මෙහිදී විශේෂ දෙයක් කිව යුතුය. එනම් මෙහි සිටි පිරිස ප්‍රේමය වැසිරූ පිරිසකි. ඔවුන් තුළ ප්‍රේමය නිකුතා පමණක් නොව ඔවුන් එය සැමට පුද කළහ.

අප කිනම් රටක සිට පැමිණිය ද ඔවුන්ගේ පවුලේ කොටසක් ලෙස ඔවුහු අප පිළිගත්හ. එසේම මට මෙහිදී හමුවූ වෛද්‍යවරුන් කිහිපදෙනෙකු පිළිබඳව ද සඳහන් කළ යුතුමය. අප ශිෂ්‍යයින් පමණක් වුවද ඔවුන් අපට සැළකූවේ ඔවුන්ගේ ම දරුවන්ට මෙහි. සෑම ඩේවිඩ් වෛද්‍යවරයා අපි අපගේ මව්බිම කරා පැමිණෙන තුරුම අපට පියෙකුගේ අවවාද ලබා දුන්නේය. බොහෝ වෛද්‍යවරුන් අපව දිරිමත් කරමින් පැවසුවේ ප්‍රේමය වසුරන්න යන පණිවුඩයයි. ඔවුහු කිසි විටෙකත් විවේක නොගත්හ. සෑම විටම ඔවුන් කුමන හෝ ශිෂ්‍යයෙකු සමඟ තම අත්දැකීම් බෙදාගනිමින්, අවවාද කරමින්, යාවකඳා කරමින් කාලය ගත කරනු දැකිය හැකි විය.

මෙහිදී මා හට පෙනී ගියේ ඔවුන් කිසිවෙක් විනෝද චාරිකාවක් සඳහා පැමිණ නොසිටි බවයි. ලංකාවේ මිතුරන් බොහෝ දෙනෙක් ඇසු ප්‍රශ්ණයක් නම් විනෝද චාරිකාව කෙසේද? කියායි නමුත් එය කිසිසේත් විනෝද චාරිකාවක් නොවුණි. සැමදෙනා පැමිණ සිටියේ ඔවුන්ගේ ආත්මික ගැටලු විසඳා ගැනීමටත්, ආත්මිකව පෝෂණය විමටත්ය. එබැවින් මා සහභාගි වූ බොහෝ කිතුණු කඳවුරු වලට වඩා මෙය වෙනස් ආකාරයක එකක් විය. එය මා හට අත්දැකීම රැසක් එක් කළ සොඳුරු මිනිසුන් පිරිසක් හමුවූ සොඳුරු කිතුණු සහෝදරත්වයක් ලද ජීවිතය දෙස වෙනස් අත්දැකීම් බැලීමට යොමු කළ සොඳුරු ස්ථානයක් විය.

එහි පැවති සැසිවාරයන් තුළින් අපගේ බොහෝ ගැටලු වලට පිළිතුරු සැපයීමට එහි සංවිධායකයින් බොහෝ වෙහෙස දරා තිබිණි. විශේෂයෙන්ම ශිෂ්‍යයන් සඳහා වෙන්වූ සැසිවාරයන් ඉතාම ප්‍රායෝගික ඒවා විය. ඒවා තුළින් කාම ප්‍රකාෂණ (pornography), ලිංගිකත්වය (sexuality) වැනි සමාජය විසින් කථා නොකරන නමුත් යක්ෂයා ඉතා සුක්ෂම ලෙස වත්මන් තරුණ සමාජය ගොදුරු කරගෙන ඇති කාරණා ගැන සාකච්ඡා විය. මෙහි තිබූ විශේෂත්වය වූයේ මෙම සැසිවාර ඉදිරිපත් කළ පුද්ගලයින් අවුරුදු ගණනක් තුළ මෙවැනි ගැටලුවලට ගොදුරු වූ බොහෝ දෙනා එයින් ගලවා ගැනීමට උපදෙස් ලබා දෙන්නාවූ බොහෝ අත්දැකීම් සහිත පිරිසක් වීමයි. ඔවුන්ගේ අත්දැකීම් අපට මහත් ආශීර්වාදයක් වූ බව කිව යුතුමය. මේ සම්බන්ධයෙන් අපට ද අප ජන සමාජය තුළ බොහෝ දේ කළ හැකි යැයි මට හැඟිණි. වෛද්‍යවාර්ය අරුල් මහතා විසින් පිලිපී පොත විවරණය කළ අතර



ඉන්ජිනේරු එලි ටී වන්දන් මහතා උත්පත්ති හා එළිදරව් යන පොත් දෙක සම්බන්ධ කරමින් පාපයට වැටීම හා නැවත සියල්ල යථා තත්වයට පත් කරන අන්දම පිළිබඳව මනාව පැහැදිලි කරන ලදී මෙහි දී මා දුටු සුවිශේෂී දෙය නම් සංවිධායක මණ්ඩලය මෙන්ම අනිකුත් ජ්‍යෙෂ්ඨ වෛද්‍යවරුන් පවත්වන ලද සැසිවාරයන් පිළිබඳව අප හමු වූ සෑම විටම කතා කිරීමයි. අපෙන් උපරිමය ලබා ගැනීමට ඔවුන්ට අවශ්‍ය විය. ඒ සම්බන්ධයෙන් යමක් මෙසේ සඳහන් කරනු කැමැත්තෙමි.

සැසිවාරය අවසන් වූ පසු දින දෙකක් අපි ඉන්දියාවේ රැඳී සිටියෙමු. එහිදී මිෂනාරි රෝහලක් බැලීමට යාම අපේ අපේක්ෂාව විය. ඒ බව අපි වෛද්‍ය සෑම ට පැවසුවෙමු "ඔබ එහි ගියහොත් නැවත යන විට ඔබට ඉතිරි වන්නේ එහි මතකයන් පමණකි" යැයි ඔහු පැවසුවේය. එමනිසා ඉගෙන ගත් දෙය නැවත මෙතෙහි කරන මෙන් ඔහු අපෙන් ඉල්ලා සිටියේය. පසුදින පස්වරුවේ ඔහු ඔහුගේ බිරිඳ හා නේපාල ශිෂ්‍යයින් දෙදෙනෙකු සමඟ අපව ද කැටුව සැසිවාරයන් පිළිබඳව සාකච්ඡාවක් පැවැත්වීය. එය අපගේ ජීවිත වලට අභියෝගයක් ලබා දුන් සුවිශේෂී සන්ධ්‍යාවකි. සෑම ඩේවිඩ් යුවල ඔවුන්ට කළ හැකි සෑම දේ අප වෙනුවෙන් කරමින් කිතුණු ප්‍රේමය විදහා පෑහ.

තව බොහෝ දේ මට පැවසිය හැකි නමුත් අවසාන වශයෙන් කරුණු දෙකක් ගෙන හැර පෑමට කැමැත්තෙමි. පළමුව දුෂ්කර ගම්මාන වල සේවය කරන මිෂනාරි



සේවකයින් බොහෝ දෙනෙකු මෙහි දී අපට හමුවිය. ඔවුන් කරන්නා වූ සේවය අති මහත්ය. ඔබට කිසිවක් කළ නොහැකි නම් ශිෂ්‍යයින්ට කෘම වේලක් ලබා දීමෙන් ප්‍රේමය පෙන්නන ලෙස එක් දේශකයෙකු වෛද්‍යවරුන්ට පැවසුවේය. දෙවනුව වෛද්‍යවාර්ය සෑම් මහතා විසින් ලබා දුන් පොතක සුවිශේෂී වැකියක් මගේ මතකයට නැගේ. එනම් ජේසුස් වහන්සේ කුමක් කරනු ඇත්ද? (what would Jesus do?). අප සිටින සෑම ස්ථානයක දී ම මෙම පැනය අප අපගෙන්ම අසන ලෙස ඔවුන් අපට ඇරයුම් කළහ. එවිට අපට සේවය සඳහා මාර්ගයක් විවෘත වනු ඇති බවත් එසේම කිතුණු ප්‍රේමය සෑම තැනම ව්‍යුරන ලෙසත් ඔවුහු පැවසූහ.

මෙම සැසිවාරය මාගේ ජීවිතයේ හැරවුම් ලක්ෂයක් වූ බව මගේ හැඟීමයි. කිතුණු ප්‍රේමය අත්දැක එය සෑම තැනම ව්‍යුරන ලෙස මම ද ඔබට ඇරයුම් කරමි. එය අත්දැකීමට ඔබටත් මෙසේ ආරාධනා කරමි.

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Peradeniya DC



Shiloh 2012 conference was held from the 27th-30th of September. On the 27th we flew from Colombo to Chennai. The conference took place in Christian Medical College, Vellore. Vellore is a beautiful place with little hills. It was modern with its carpet roads and big buildings, but still so ancient with its road-side fruit stalls and buffalo carts. The college was founded by Ida Scudder, a Christian Missionary, in 1900s. It was huge compared to our Medical faculty back in Jaffna. We were given rooms in a guest house. I shared my room with Ilona and I think we made world's best roommates! The conference started that evening and we had wonderful sessions that day! The last program for the day was a seminar. All of us were divided into groups and made to attend different seminars. My group was to attend a seminar on Rural missions by Dr.Lajji and Dr.Shiela, an old couple who worked in the very Northern parts of India. I had got up at 12 a.m that day to go to the airport and all I wanted was to sleep. But when Dr. Shiela started to tell her life story I found myself very much awake!

Five different seminars took place at the same time and the next day we got to choose the seminar we wanted to attend. Ilona and I went to our room to get something and couldn't find our ways so we just randomly went and found ourselves in 'Rural missions' once again. But we never got bored. The lives of Lajji and Sheila were surprising, shocking and for some may even sound a little sad. But in their faces we could only see the 'peace of God, which passeth all understanding' (Phil. 4:7). They had left to Manali one year after their marriage. God called them when they were about to apply for their post graduate studies. They had left everything and gone to that unknown place with unknown people. They loved those people and they had changed their lives. Their lives really inspired me, because I don't know how many Doctors really influence on their patients' lives these days. And I think, as Christians that's what God wants us to do. We should make a change in this world, no matter what job we do. In the evenings of 28th and 29th we had a concert by a group called 'Living Waters'. The music really touched our souls! (especially when two cute little girls came to the stage and sang in their sweet voices!). The event concluded with the Sunday service, in which Dr.Arul Ankettel gave a very nice sermon.

All three days were great and useful. This was the biggest conference I ever attended, with 850 odd people! The Indian people were very friendly and the organizers were very welcoming. Actually we are the very first international students to attend Shiloh!!

We were shown around the Vellore Hospital, by Dr.Rajan, an ENT surgeon. The hospital was massive with over 35 operation theatres! We were surprised to find tracts and opened bibles kept in boxes in the corridors of the hospital.

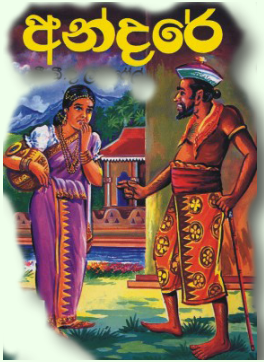
On Sunday evening, we all went shopping in Vellore town (and until then, I never knew that boys could shop!). We had a very nice dinner together in a restaurant called Curry Hurry, where I had 'kulcha'-a kind of spicy pancake stuffed with potatoes.

Shiloh is an unforgettable experience in my life, and I thank all the people who made it possible for us, especially Uncle Rajan Rajasingam, for patiently looking after us and for putting up with all our nonsense.

Thabitha Hoole
Jaffna University Christian Fellowship

Andare and the Sinhala Psyche

In common understanding the word ‘myth’ refers to a tall story or a lie that needs to be exposed and cleared away. Others, however, see myth differently.



They suggest that myths are really containers that carry profound truths. They see myths function as a window to the truths that are anchored in a culture – myths tell us what it is to be a member of that particular culture. The අන්දරේ stories in Sinhala culture do not fall into the classical definition of myth.

However, these stories are much loved and as they are told and re-told in every generation they function in similar ways – explaining and/or defining the psyche of the people in the culture.

The Real අන්දරේ

Most mythic stories make reference to a historical person or event. The අන්දරේ stories are no exception. The real අන්දරේ lived about 200 years ago when the coastal regions of Sri Lanka was under Dutch rule. During that time the Kandyan Kingdom was ruled by King Rajadhi Rajasingha (1782-1798). King Rajadhi Rajasingha was a cultured person with a profound love for poetry. During his reign he is reported to have invited අන්දරේ to his royal court and අන්දරේ became the court jester, poet and messenger of the King. The clever and witty අන්දරේ soon became the toast of the royal court and the public at large. The අන්දරේ stories refer to the various interactions that he had with the King and the royal court. While these අන්දරේ stories themselves may be fictional, in the eyes of the public today they represent the ‘real’ අන්දරේ that we all love. For the purpose of this article let us now consider some of the messages that are communicated in the telling of the අන්දරේ stories.

Roles in Society

The අන්දරේ stories describe a society where each role is ordered and set. In particular, the role of the King and the ordinary citizen is clearly laid out and there is no possibility of transcending between them. The King holds absolute power and he controls most of the farm land and the parks. The King can take any woman in the kingdom to be his companion and most of the citizens are expected to work in the King’s fields for no pay. He can be irrational and make unreasonable demands because he is the King and nothing can be done about it. In this scenario, the citizens of the kingdom are constantly at the mercy of the King. They must learn to adjust to the lifestyle and the demands of the King so that they can survive and make the best out of their situation.

Ambitions and Desires

The stories portray අන්දරේ as a keen observer of what is happening around him. He sees the luxury and the lifestyle of the King and longs to enjoy some of it for himself. His desires

and ambitions are similar to the King but as a normal citizen he recognizes that it is impossible for him to attain these. Fate had played a cruel trick on him and he has to make do with his lot in life. The only way in which he can satisfy some of these desires is by closely associating himself with the King. His clever and witty ways are the means by which he cements this association. Quite a few of the අන්දරේ stories depict how through a combination of support, trickery and cajoling අන්දරේ is able to somehow get the King to give him the things that he desires. In this way, he is able to obtain a better position for himself and his family than what the rest of the citizens enjoy.

The Place of Compliments

Compliments play a big part in the interactions between අන්දරේ and the King. අන්දරේ constantly uses a combination of compliments and flattery when addressing the King. Most of the time these constitute empty praise with no meaning attached to it. Flattery is the way to pacify the King and get him to give අන්දරේ what he needs. Interestingly, the King also routinely compliments අන්දරේ’s cleverness and wit. However, even this is shown to be empty. It doesn’t lead to a change in the King’s irrational behavior. Therefore, both parties use compliments as a tool to address each other. They both know that it is hollow praise but it is the civil thing to do even if it doesn’t result in a change in the status quo.

Humour as a Release Mechanism

Humour is probably the chief characteristic of the අන්දරේ stories. The citizenry cannot do anything about their status in society – they can only ridicule those in power. Humour becomes their outlet to get rid of their frustrations. It helps them to remain comfortable and satisfied in their current status however bad it is. Humour and ridicule, however, doesn’t lead to a change in the overall situation. Therefore, the King is not too concerned even if he is portrayed in a negative light. In a sense humour has become the ‘opium of the masses’.

Conclusion

Some commentators consider the අන්දරේ stories as a social critique of the monarchy. While this claim is debatable, as the stories are re-told in contemporary society in a democratic setting their effect may be just the opposite. The අන්දරේ stories depict society as ordered with the ones in power having the freedom to act in any way that they please without much consequence. They portray society as a place where the ordinary citizens must develop close associations with the people in power in order to survive and enjoy some of the benefits of that rule. The stories teach the people in power that they should always compliment the masses and even be willing to be ridiculed as ultimately it doesn’t lead to any change in the status quo. Does this all sound familiar to you? Maybe the time has come to give the අන්දරේ stories a rest and start a new myth which is more suited for our times.



Yohan Abeynaike

The Subversive Message

But the angel said to them, *“Do not be afraid. I bring you good news that will cause great joy for all the people.*

11 Today in the town of David a Saviour has been born to you; he is the Messiah, the Lord. 12 This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.”

13 Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

14 “Glory to God in the highest heaven, and on earth peace to those on whom his favour rests.” (Luke 2:10-14 NIV)



Many consider the message that the angel gave to the shepherds as simply an announcement of the coming of Jesus. Read in this way it functions as an advertisement – creating awareness of the birth of Jesus. However, this masks the true gravity of the message. It is as we enter the world of the shepherds in 1st century Palestine that we get a sense of the radical nature of what was conveyed that night.

The Roman Message

The birth of Jesus took place during the reign of Emperor Augustus. The period before had seen many conflicts and Augustus' reign was seen as the end of all battles. He started his reign by closing the doors to the Temple of Janus, a symbolic act signifying the end of war and the restoration of peace. This peace lasted for about 200 years and the empire was given a new lease of life with its culture and economy flourishing more than at any other period in its history.



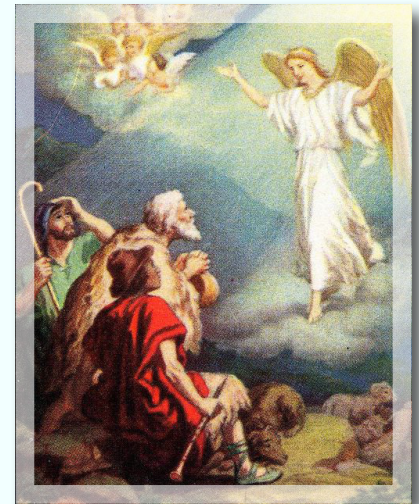
The expansion of the Roman Empire was seen by the Romans as a divine right given to them to rule over the rest of humanity. Augustus' reign was hailed as the beginning of the 'Golden Age'. Roman rule was seen as an ushering of order, peace, security and freedom to all in the empire. The economy grew rapidly and the city of Rome became the centre of the world with the produce from throughout the empire brought into it.

Augustus was soon venerated as a divine being and a whole system of emperor worship was begun. The emperor was a god or spoke for the gods and to obey him was to be in a right relationship with the world of the gods. The native elites in the provinces supported this cult as it helped them to secure their own positions. The birthday of Augustus was designated the beginning of the New Year and therefore all of life seemed to centre on Rome and the emperor.

The Angel's Message

It is in this context that the angel's message needs to be heard. His message was good news and great joy to all people and not just for some in the empire. He proclaimed the coming of a Saviour who was far greater than the Roman 'saviour', Augustus. Peace, he states, is given not to those whom Augustus favours but to those that is favoured by Jesus. In time, world history itself will be centered on the birth of Jesus and not on the birth of Augustus. This message was radical, firstly, because it displaced the Roman emperor from the centre of all things and placed Jesus in his place. In doing so, the angel virtually proclaimed that the reign of Augustus was illegitimate and contrary to God's purposes and will.

Secondly, the message is radical because of the nature of the Saviour described. The Saviour is born not in the royal city of Rome but in an obscure corner of the empire – Bethlehem. He is not found in a royal palace surrounded by pomp and glory but in a humble manger surrounded by animals. The message itself is not given to the elites in society but to shepherds, who were nobodies in society. This speaks of a totally different kind of Saviour who will bring about a totally different kind of salvation.



The shepherds are faced with a dilemma – Do they listen to the voice from heaven or do they listen to the voice of the

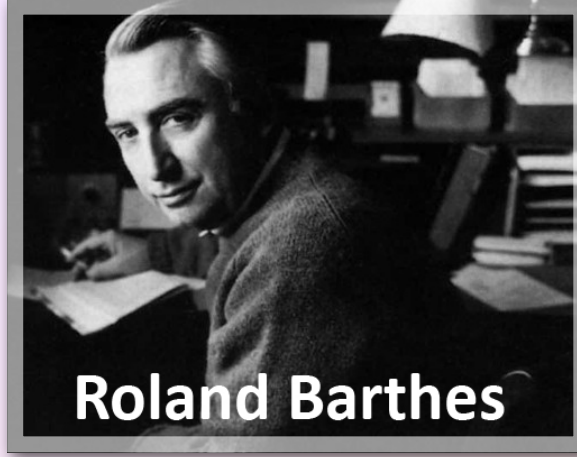
powers that seemed to control society? Do they give their allegiance to Jesus or do they give their allegiance to the Roman Emperor, Augustus? Do they want the kind of salvation that the Kingdom of God brings or do they prefer what the Empire promises? There was no middle way. They go and they see the baby and then spread the news about the child. It is a subversive and treacherous act against the empire. World history has not been the same since then.

ஆசிரியத்துவமும் அதிகாரமும் (Authorship and Authority)

இன்றைய பின்நவீன சமூகத்திலே இலக்கியங்களை புரிந்துகொள்ளும்போதும் வியாக்கியானம் செய்யும்போதும் ஏற்படக்கூடிய ஒரு சர்ச்சையே நோலன்ட்பாட் (ROLAND BARTHES) என்பவரின் “படைப்பாளி இறந்துவிட்டான்” என்ற கருத்தாகும். அதாவது ஒரு படைப்பு அச்சுருவில் வெளியிடப்படும்வரையே அப்படைப்பின் மீது படைப்பாளிக்கு பூரண அதிகாரம் காணப்படுகிறது. இந்தப் படைப்பானது ஓர் இலக்கியமாக அல்லது ஒரு நூலாக வாசகர் என்கின்ற பெருவட்டத்தினுள் நுழையும்போது இதன் படைப்பாளி அதன்மீதுள்ள அதிகாரத்தினை இழந்துபோகிறான். இப்படைப்பும் வாசகர்களின் புரிந்துகொள்ளலுக்கு ஏற்பவே அர்த்தப்படுகிறது. இவ்விதமான புரிந்துகொள்ளல்கள் வாசகருக்கு வாசகர் வேறுபடுகின்றது. ஒரு வாசகர் தனது சமூக கலாச்சாரப் பண்பாட்டு விழுமியங்களுக்கு ஏற்பவே இதனை புரிந்துகொள்வார். பலவேளைகளிலும் படைப்பாளியின் நோக்கமும் வாசகரின் புரிந்துகொள்ளலும் ஒன்றாக அமைவதில்லை. எனவே ஒரு படைப்பாளி தனது ஆக்கத்தினை வெளியிட்டு வாசகர் எனும் பரந்துபட்ட உலகிலே தவழவிடும் போது அப்படைப்பாளியும் தனது படைப்பிலிருந்து இறந்துவிடுகின்றான். அப்படைப்பு அதை நுகர்கின்ற வாசகர்களின் கருத்தியலிலே உயிர் வாழ்கிறது.

இத்தகைய பிரச்சனை பல நூற்றாண்டுகளுக்கு முன்பாக உருவாக்கப்பட்ட இலக்கியங்களை இன்றைய நவீன உலகின் புரிந்துகொள்ளலுக்கு ஏற்ப வியாக்கியானப்படுத்துகின்ற போதும் ஏற்படுகின்றது. இங்கு படைப்பு மாத்திரமே எஞ்சியுள்ளது படைப்பாளியும் இறந்துவிட்டார். உதாரணமாக தமிழர்களின் பழம்பெரும் இலக்கியங்களில் ஒன்றான திருக்குறளுக்கு பலரும் விளக்கவுரை எழுதியுள்ளனர். ஆயினும் இவ்வுரைகள் ஒவ்வொன்றும் தம்முள்

வேறுபடுவனவாக காணப்படுகின்றன. இந்நிலையில் இவ்வுரைகளில் எது திருவள்ளுவர் கூறவந்த கருத்தை சரியாக சொல்ல முனைகிறது என்று எம்மால் கூறமுடியாது. சில வேளைகளில் இத்தகைய உரைகள் திருவள்ளுவர் கூறவந்த கருத்துக்கு மாற்றுக் கருத்தாக அமையவும் சந்தர்ப்பம் உண்டு. எவ்வாறாயினும் நாம் திருக்குறளை இன்று இவ்வுரைகளின் அடிப்படையிலே புரிந்துகொள்கிறோம் ஆயின் திருவள்ளுவரின் மூலக்கருத்தினைக் குறித்து நாம் அக்கறைப்படுவதில்லை. பரிசுத்தவேதோகமமும் எழுத்துருவிலே உள்ளதோர் நூலாகக் காணப்படுவதால் இத்தகைய பிரச்சனை இதிலும் ஏற்படுவதற்கு சந்தர்ப்பம் உண்டா என நாம் எண்ணலாம். வேதோகமத்தின் ஆசிரியத்துவம் தனித்துவமானதாகும். வேதோகமத்தின் ஆசிரியராக பரிசுத்த ஆவியானவரே காணப்படுகிறார். வேறுபட்ட காலங்களில் வேறுபட்ட தேவமனிதர்களை பரிசுத்த ஆவியானவர் உந்தி அவர்களைக் கொண்டு அருளிய இறை வார்த்தைகளின் தொகுப்பே பரிசுத்த வேதோகமம். எனவே வேதோகமம் ஓர் இலக்கியம் அல்லது ஒரு



புனிதநூல் என்ற வரையறைகளுக்கு அப்பால் இறைவனின் உயிருள்ள வார்த்தைகளாக காணப்படுகிறது. தேவன் எல்லாவற்றிற்கும் மேலாக தனது வார்த்தையையே உயர்த்தி மகிமைப்படுத்தியுள்ளார். மனிதர்களால் உருவாக்கப்படுகின்ற படைப்புக்கள் அவர்களின் கைகளைவிட்டு வாசகர் என்ற வட்டத்தினுள் நுழைகின்றபோது அவர்களால் தொடர்ந்து அப்படைப்புக்கள் மீது அதிகாரம் செலுத்த முடிவதில்லை. ஏனெனில் இவர்களின் அதிகாரம் வரையறைக்குட்பட்டது. ஆனால் தேவனின் அதிகாரம் வரையறைகளற்றது. தேவன் தனது வெளிப்பாடான வேதோகமத்திலே எக்காலத்திலும் தனது அதிகாரத்தினை செலுத்துகிறார். அன்று வார்த்தையைக் கொடுத்த அதே பரிசுத்தஆவியானவரே இன்றும் ஒருவர் வார்த்தையை வாசித்து சரியாக நிதானித்து புரிந்துகொள்ளவும் உதவி செய்கிறார். எனவே வேதோகமத்தின் ஆசிரியத்துவம் தெய்வவீகமானது அத்துடன் நித்தியமானது.

வேதோகமத்தின் ஒரு பகுதியிலிருந்து அல்லது ஒரு சம்பவத்திலிருந்து நாம் வேறுவேறுபட்ட கோணத்திலே நூற்றுக்கணக்கான அருளுரைகளை கேட்டிருக்கலாம் ஆயினும் இவை அனைத்துமே ஒரு வரையறைக்கு உட்பட்டதாகவே அமைகிறது. ஒருவர் வெள்ளையெனக் கூறும் விடையத்தை மற்றவர் கறுப்பென கூறமாட்டார். அவ்விதம் கூறப்படுமாயின் அது முரண்பாடாகும். பரிசுத்த ஆவியானவர் வேதசத்தியங்களை ஒவ்வொருவரினதும் புரிந்துகொள்ளலுக்கும், அறிவாற்றலுக்கும், அனுபவங்களிற்க்கும் ஏற்ற வகையிலே வேறுபட்ட கோணங்களில் அழகுற விளங்கப்பண்ணுகிறார் ஆயின் இதன் அடிப்படை சத்தியம் மாறாது.





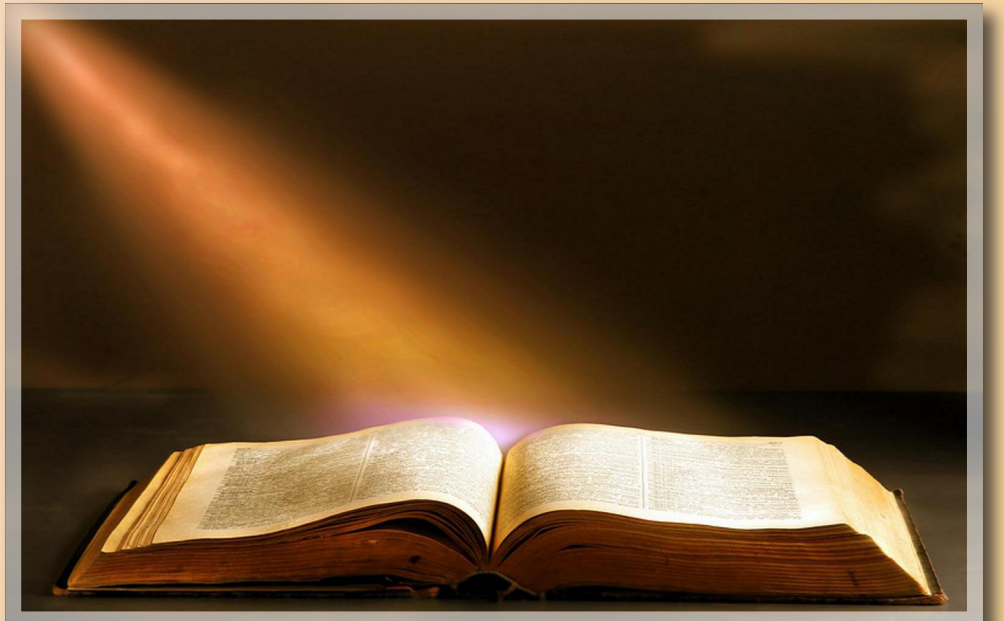
நூறு வீதம் புரிந்துகொள்கிறோமா என்பதும் கேள்விக்குரிய ஒரு விடயமே. அதாவது ஒருவரின் கருத்தினை நாம் நுகர்கின்றபோது அந்நபரைப்போலவே அதை நாம் சிந்திப்பதில்லை. இதனாலேயே பல தவறான புரிந்துகொள்ளல்கள் எமது அன்றாட வாழ்விலும் ஏற்படுகின்றது. ஆயினும் நாம் இதைக்குறித்து அத கம் அலட்டிக்கொள்வதில்லை. இத்தகைய தவறுகள் ஏற்படுவதற்க்கு காரணம் மொழியில் ஏற்பட்ட விழுக்கையே. இவ்விழுக்கையே நோலன்ட்பாத்தின் (Roland Barthes) “படைப்பாளி இறந்துவிட்டார்” எனும் கருத்துக்கு உயிர் கொடுத்திருக்கிறது. ஆயினும் இக்கருத்து தெய்வீக ஆசிரியத்துவத்துக்கு உட்பட்ட வேதாகமத்திலே தாக்கத்தினை ஏற்படுத்தாது. ஆனாலும் மனிதர்களாகிய நாம் பூரணமற்றவர்கள் என்பதும் நாம் பயன்படுத்தும் மொழி பரிபூரணமற்றது என்பதையும் ஏற்றுக்கொள்ளவேண்டும்.

வேதாகமத்திலே தேவனின் ஆசிரியத்துவமும் அதிகாரமும் பூரணமாக காணப்படுகின்றபோதும் அதை வாசிக்கின்ற மனிதர்களாகிய நாம் பூரணமற்றவர்கள் என்பதை மறந்துபோகக்கூடாது. வேதவார்த்தையை புரிந்துகொள்வதிலும் எமது அறிவும் ஆற்றலும் ஒரு வரையறைக்கு உட்பட்டதே. எமது சிறிய அறிவினையும் அனுபவத்தினையும் கொண்டு வேதத்திலே உள்ள அனைத்து சத்தியங்களையும் இரகசியங்களையும் புரிந்துகொள்ள முடியாது. இதற்க்கு ஆவியானவரின் விசேஷித்த வெளிப்பாடும் உதவியும் அவசியம். சில வேளைகளில் தேவன் எமக்கு சத்தியத்தின் ஒரு பகுதியை வெளிப்படுத்தியிருக்கலாம். மறுபகுதியை இன்னொருவருக்கு வெளிப்படுத்தலாம். எனவே மற்றவர்களுக்கு செவிமடுக்கும் நெகிழ்ச்சித் தன்மை எம்மில் காணப்படும்போது தேவன் எமக்கு வெளிப்படுத்திய சத்தியம் பூரணப்படலாம். வேதாகமத்தினை எமது இஷ்டத்துக்கு புரிந்து கொள்வதும் வியாக்கியானப்படுத்துவதும் எமது தவறே அன்றி அது வேதாகமத்தின் தவறன்று.

வேதாகமத்தினை நாம் சரியாக நிதானித்து தவறின்றி புரிந்துகொள்வதற்க்கு தேவனின் உதவியும் செம்மையான இறையியல் கல்வியும் அவசியம். வேதாகமம் பல்வேறு இலக்கிய வடிவங்களை தன்னுள் அடக்கிய ஓர் தொகுப்பு. எனவே இவைகளை நாம் சரியாக வியாக்கியானம் செய்வதற்க்கு சில அடிப்படையான வியாக்கியான முறைகளும் விதிகளும் அவசியமானவைகளே. இவைகள் எம்மை ஒரு வரையறைக்கு அப்பால் செல்லவிடாது காத்துக்கொள்கின்றன வேதாகமத்தில் எம்மால் புரிந்துகொள்ள முடியாத பகுதிகளில் நாம் மௌனமாக இருப்பதே சாலச்சிறந்தது. இப்பகுதிகளை எமது ஊகங்களைக்கொண்டு நிரப்ப முயலக்கூடாது. இதனால் தேவனின் மாறா சத்தியம் என்றும் காக்கப்படும். சத்தியத்தின் காவலர்களாய் வாழ சத்திய ஆவியானவர்தாமே துணைபுரிவாராக.

நாம் வாழும் இவ்வுலகம் மனிதனின் பாவத்தினால் விழுக்கைக்கு உட்பட்டது. இவ்விழுக்கை எல்லாத் துறைகளையும் பாதித்தது. இதனால் மனிதன் பயன்படுத்துகின்ற மொழியும் விழுக்கைக்கு உட்பட்டதே. மனிதன் தனது சிந்தனைகளை வெளிப்படுத்தும் ஊடகமாக மொழி அமைகின்றது. இங்கு ஒருவரின் சிந்தனையை மற்றவர்கள் நூறு வீதம் புரிந்துகொள்ளும்படி மொழியினால் வெளிப்படுத்துவது சிரமம். எனவே மொழி எமது சிந்தனைகளை வெளிப்படுத்துவதற்க்கு பரிபூரணமான ஊடகமென கூறிவிடமுடியாது. இத்தகைய ஓர் இடப்பாடு ஒரு படைப்பாளிக்கும் உண்டு என்பதை நாம் மறந்துபோகக்கூடாது. அத்தோடு மற்றவர் கூறுவதை நாம்

Y.Pahee



Sons Of God

Mosab Hassan Yousef, a Palestinian and the eldest son of one of the seven Hamas founders and leader Sheikh Hassan Yousef was born in Ramallah, in the West Bank in 1978.



He was an integral part of the movement, for which he was imprisoned several times by the Shin Bet, the Israeli intelligence service. He withstood torture in prison only to discover Hamas was torturing its

own people in a relentless search for collaborators. He began to question who his enemies really were - Israel? Hamas? America?

During that time he was offered a chance to work for Shin Bet. He took the offer as a way to escape imprisonment, but later he spied for the Israelis from 1997 to 2007, earning himself the nickname the “Green Prince” and the Shin Bet considered him its most valuable source within the Hamas leadership.

He encountered a British missionary who introduced him to Christianity in 1999. During a visit to a Christian bible study class, Yousef heard the teachings of Jesus to “love your enemy.” He said, “At that point, everything started to change in my life. The love that I have toward the Jewish nation is real because of the love of Jesus Christ.”

Yousef said he eventually came to see that Israel was not the enemy. “We are the enemies of ourselves,” he said. “Our leaders sent us to death for their own reasons and they still do. They care about their bank accounts and their positions. They lie to you on a daily basis for their selfish gain.”

He has since embraced the Christian faith and sought political asylum in America.

[Yousef’s autobiography, *Son of Hamas: A Gripping Account of Terror, Betrayal, Political Intrigue, and Unthinkable Choices*, written with the assistance of Ron Brackin, was published in March 2010]

Recent events at the Jaffna University where several students were assaulted by armed forces and arrested by TID have brought Jaffna University to a standstill. The students began boycotting lectures, urging that the four students still under detention at the Welikanda



rehabilitation camp be released and a favorable environment be given to resume studies.

FUTA on December 12, 2012 said that the young must be given leeway to express their feelings, opinions and visions within the limits of the law. And it also urged the authorities to charge the Jaffna University students detained in Court or release them forthwith. FUTA further noted that the first condition for this is that the State must be law abiding with a serious commitment to uphold the law.

This situation should not be prolonged, for these are sensitive issues which play with the emotions of the young as well as undermine their future. In a way it is also a vicious cycle which should be intervened and broken at some point by some means other than trying to strangulate it for a transient relief, like the authorities seem to have done regarding the recent issues.

When it comes to us, we who call ourselves Christians, the children of God, are entitled to play a unique role by which peace and harmony within communities are promoted and the name of our Lord God Jesus is glorified – according to God’s will (Luke 2.14).

Love for Enemies

“You have heard that it was said, ‘Love your neighbour and hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect” Matthew 5:43-48 (NIV)

During the recent unrest in the Jaffna University many Tamil speaking students worried about the behavior of some Sinhala speaking students when they were beaten by armed forces. In this post war situation we as Christian University students, especially the Jaffna students, have to take up responsibility in maintaining peace and harmony within students even after the ethnic conflict has been solved.

At this point we, like Mosab Hassan Yousef may possibly have to answer the same question “who are our enemies?” When thinking of this, I remembered a poem written by Thomas Hardy – “The Man He Killed” which I studied during my O/L levels.

The Man He Killed by: Thomas Hardy

Had he and I but met
By some old ancient inn,
We should have set us down to wet
Right many a nipperkin!

But ranged as infantry,
And staring face to face,
I shot at him as he at me,
And killed him in his place.

I shot him dead because—
Because he was my foe,
Just so: my foe of course he was;
That’s clear enough; although

He thought he'd 'list, perhaps,
Off-hand like—just as I—
Was out of work—had sold his traps—
No other reason why.

Yes; quaint and curious war is!
You shoot a fellow down
You'd treat, if met where any bar is,
Or help to half a crown.

By this poem Thomas Hardy draws our attention to the futility of war and its meaningless waste. He points out forcefully that ordinary people are friendly and kind towards one another. But the wars created by interested parties make man act against his nature. The poem makes us think very deeply about the havoc that war brings about, and convinces us that ordinary people can live without war.

May our Lord God Jesus help us to love our neighbor as ourself and may He bless us as we abide by his noble calling of peace making.

Blessed are the peacemakers, for they will be called sons of God. Matthew 5:9 (NIV)

Benedict Paul Bright
Jaffna University Christian Fellowship

බැලීමට අප උත්සුක වී තිබෙනවාද? කොලොස්සී 1:16 සඳහන්. ආකාරයට "...ස්වර්ගවල සහ පොළොවෙහිත් ඇති පෙනෙනා වූ දේවල්ද නොපෙනෙනා වූ දේවල්ද යන සියල්ල උන් වහන්සේ තුළ මවන ලද්දේය" සියලු දේ උන් වහන්සේ කරණකොටගෙන ද උන් වහන්සේ උදෙසා ද මවා තිබේ. ඒ අනුව ක්‍රිස්තුස් වහන්සේ මෙලොව ඇති සියලු දේ කෙරෙහි අධිපතිකම් දක්වන්නේනම්, ක්‍රිඩාව ද උන් වහන්සේගේ ආධිපත්‍යය යටතට වැටේ. එහෙත් උන් වහන්සේ මෙලොවට ක්‍රිඩාව ගෙන ඒමේ අරමුණ කුමක්ද? මැටීමේ කතාව තුළ මෙම පැනයට ඉගියක් ලැබේ. උන් වහන්සේගේ මැටීම තුළ මිනිසාගේ සතුට, වින්දනය, රසාස්වාදය වැනි අංග වලට ඉඩක් ලැබිණි. ඒ අනුව ක්‍රිඩාවද එවැන්නක් යැයි සැලකීමේ වරදක් නැත. නමුත් මිනිසාගේ වැටීම තුළින් අන් සියලු අංශ මෙන්ම, ක්‍රිඩාව තුළ ද මිනිසා දේව කැමැත්තට පිටුවා ඇත. මෙම වැටීම හේතුවෙන් ක්‍රිඩාවට එල්ල වී ඇති බලපෑම කුමක්ද?



මෙය හොඳින් තේරුම් ගැනීම සඳහා අපි උපකල්පිත සංකල්පයක් ගොඩනගා ගනිමු. එනම් මිනිසාගේ වැටීම සිදු නොවුණේනම් ක්‍රිඩාව කෙබඳු ස්වරූපයක් ගනීද? මිනිසා, ක්‍රිඩාව තුළ පිළිගත් නීතිරීති, සම්මතයන් වලට ගරු කරමින්, හිතකර මට්ටමක වූ තරගකාරීත්වයක් තුළ, ජය ලබාගැනීමේ අරමුණින් ක්‍රිඩාවේ නියැලෙනු ඇත. එවිට ක්‍රිඩාවේ නියැලීම තුළින් ලැබෙන්නාවූ තෘප්තිය උපරිමයටම භුක්ති විඳිමින්, ජය පරාජය සහ ඒ සමගම ලැබෙන්නාවූ දුක සතුට එක සේ විඳ දරා ගනු ඇත. එවිට ඒ සියල්ලක් තුළින් ක්‍රිඩාවේ සැබෑ නිර්මාතෘ වූ දෙවියන් වහන්සේට නිසි ගෞරවය ලබා දෙනු ඇත. නමුත් මිනිසාගේ වැටීම තුළ මේ සියල්ලක්ම උඩ යටිකුරු වූ බවක් දක්නට ලැබේ.

අද ක්‍රිඩාව හුදෙක් වින්දනය උදෙසා යෙදෙන්නක් නොව කීර්තිය, මුදල, බලය ලබාගැනීමේ උපාය මාර්ගයක් වී ඇත. මේ හේතුවෙන් මිනිසා, ක්‍රිඩාවේ නීති රීති, සම්මතයන් තුට්ටුවකට ගණන් නොගන්නාවූ අවාසනාවන්ත තත්වය උදා වී ඇත. 1986 ලෝක කුසලාන පාපන්දු තරගාවලියේ, අවසන් පූර්ව වටයේ තරගයකදී තමා දැනුවත්වම තම අත භාවිතා කරමින් ගෝලයක් වාර්තා කළ ලෝක පුජිත පාපන්දු ක්‍රීඩක ඩිග්ලෝ මැරඩෝනා, මිනිසා නීති රීති වලට පිටින් යමින් හෝ ජයග්‍රහණය ලබා ගැනීමට තැත් කිරීම සම්බන්ධයෙන් වූ කදිම උදාහරණයක් ගෙන හර පායි. එලෙසම මුදලට තරග පාවා දුන් බව පිළිගැනීම හේතුවෙන් දකුණු අප්‍රිකා ක්‍රිකට් කණ්ඩායමේ නායකයෙක් වූ හන්සි ක්‍රොන්ස් භට ජීවිතාන්තය තෙක් තරග තහනමක් අත් වූ අතර මහත්මා ක්‍රිඩාවට ගිය අවාසනාවන්ත කළ මේ සිද්ධියෙන් පැහැදිලි වේ. තම දක්ෂතා වැඩි කර ගැනීමේ අරමුණින් තහනම් උත්තේජක භාවිතය නිසා තමා දිනූ ජයග්‍රහණ යලි පූජා කිරීමට අමෙරිකාවේ හිටපු ධාවන ශූරී මේරියන් හේන්ස් භට සිදු වූ අතර, ස්වෝත්සාහයෙන් ජය ලැබීමේ ඇති වටිනාකමට මෙය බලවත් පහරක් විය. එමෙන්ම ඇතැම් අප්‍රසන්න අංග ක්‍රිඩාවේ පැලපදියම් වී ඇත. (උදාහරණයක් ලෙස ක්‍රිකට් ක්‍රිඩාවේ දක්නට ලැබෙන "SLEDGING" හැඳින්විය හැකිය.)



ක්‍රීඩාව කිතුණු ඇසකින්

ක්‍රීඩාව යනු බාල මහලු අප සියලු දෙනාම පාහේ කුමන අන්දමකින් හෝ සහභාගිකම් දක්වමින්, අත්දකින, අත්විඳින දෙයකි. ගෙදර දොර අප කරන ව්‍යායාමයේ පවත්, තරගකාරීභාවය උපරිම වූ මලිමිපික් උලෙලක්, ලෝක කුසලානයක් දක්වා වූ පුළුල් පරාසයක් පුරා විහිදී ක්‍රීඩාව කෙරෙහි අපි සියලු දෙනාම අඩු වැඩි වශයෙන් පෙරැත්තක් දක්වමු. ක්‍රීඩාව තුළ දක්නට ලැබෙන ජය පරාජය, දුක සතුට, ආවේගය, දෙබරියවන්න බව, නොපසුබට උත්සාහය, ඊර්ෂ්‍යාව, තරගකාරීත්වය, නීති සමුදායකට කොටුවී ක්‍රියා කිරීම, උපායශීලීත්වය, නව්‍යකරණය වැනි දෑ අපගේ ජීවිතවලට ඉතා සම්ප වූ දෑය. එහෙත් අප මොහොතකට හෝ ක්‍රීඩාව කිතුණු ඇසකින් නිරීක්ෂණය කොට තිබෙනවාද? වෙනත් ආකාරයකට කිවහොත් විස්සයි විස්ස ලෝක කුසලානය, උසේන් බෝල්ට්ගේ රන් පදක්කම් ත්‍රිත්වය, ලාන්ස් ආම්ස්ට්‍රොන්ගේ ක්‍රීඩා ජීවිතයේ කඩා වැටීම ආදී ක්‍රීඩාත්මක වටිනාමක් ඇති සිද්ධීන් සහ දෙවියන් වහන්සේ අතර සම්බන්ධතාවක් ඇත්දැයි සොයා

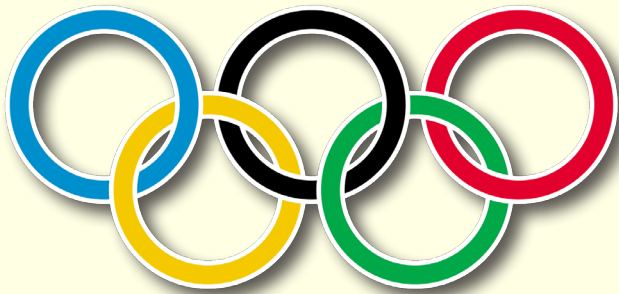


මේ සියල්ලක් තුළින්ම ක්‍රීඩාව තුළින් ලබා ගත හැකිව තිබූ සැබෑ චින්දනය ක්‍රීඩකයන් මෙන්ම, ක්‍රීඩාව නරඹන ප්‍රේක්ෂකයන්ද ලබනවාද යන්න සැක සහිතය. මන්ද ක්‍රීඩකයින් දූෂිත වූ ක්‍රීඩා රාමුවක නරඹන කරන අතර, මෙය නොදත් ප්‍රේක්ෂකයෝ, තම කාලය කැප කරමින් කට ඇරඹෙන මේ දෙස බලා සිටිති.



එමෙන්ම අද බොහෝ ක්‍රීඩකයින් හට තම අනන්‍යතාවය පිළිබඳ ගැටලුවක් උද්ගත වී ඇති බව පෙනේ. විශේෂයෙන්ම සාර්ථකත්වයත් සමගම

ලැබෙන්නාවූ ප්‍රේක්ෂක ප්‍රතිචාරය ඔවුන්ට නැතුවම බැර දෙයක් වී ඇත. කොටින්ම කිවහොත් ඔවුන් ක්‍රීඩා තරු බවට පත්ව ඇත. මෙහි කිසිදු වරදක් මා දකින්නේ නැත. ඒ මන්ද එය ඔවුන් තම දක්ෂතාවලින් ලබාගත් දෙයක් හේතුවෙනි. එහෙත් ගැටලුව පැන නගින්නේ ඔවුන් එය ඕනෑවට වඩා ඔවුන්ට ගත් විටය. එවිට තමා හට එම දක්ෂතාවය ලබාදුන් දෙවියන් වහන්සේට දිය යුතු ගෞරවය ලබා දීමට ඔවුන් මැලි වෙයි. එමෙන්ම එවිට ක්‍රීඩකයන් වහන්සේ තුළ ලැබෙන සැබෑ අනන්‍යතාවය හඳුනා නොගැනීම නිසා, ක්‍රීඩාවෙන් සමුගත් විට හෝ ක්‍රීඩාව තුළ අසාර්ථක වූ විට ගිලිහෙන ප්‍රේක්ෂක පිලිගැනීමට මුහුණ දීමට ඔවුන්ට අපහසු වේ. අද ඇතැම් ක්‍රීඩකයින් (සහ හිටපු ක්‍රීඩකයින්) තුළ මෙම අවාසනාවන්ත තත්වය දක්නට ලැබේ.



ඒ අනුව අද ක්‍රීඩාව දේව කැමැත්තෙන් වඩ වඩා ඉවතටම යන බව පැහැදිලිය. ක්‍රීඩාව තුළ මිනිසා තම ආධිපත්‍යය තහවුරු කර ගැනීමට උත්සාහ දැරීම හේතුවෙන්, ඒ තුළ දෙවියන් වහන්සේගේ ක්‍රියාකාරීත්වය දැකීමට මිනිසා අපොහොසත් වී ඇත. මේ හේතුවෙන් මිනිසා හට තම සැබෑ තත්වය, එනම් තමා සීමාසහිත බවත්, දෙවියන් වහන්සේ සීමාරහිත බවත් අමතක වී ඇති බව පෙනේ. එහෙත් ආරම්භයේදී කිටු අකාරයට ක්‍රීඩකයන් වහන්සේ හට සියලු දේ යටත් බව වටහා ගැනීම වැදගත්ය. ඒ වටහා ගැනීම තුළින්, පාවුල්තුමා පිලිප්පි 3:12,13 සහ 2 නිමෝති 4:6-8 හි කියන පරිදි, ක්‍රීඩකයෙකු හොඳින් පුහුණු වී, නොපසුබට වීරියයෙන් ජය වැඹ කවා දිව යන්නේ යම් සේද, කිතුණු අපත් අවසානය තෙක්ම අපගේ මැවුම්කරුවාගෙන් සහ ගැලවුම්කරුවාගෙන් වන ක්‍රීඩකයන් වහන්සේ දෙසම නෙත් යොමාගෙන මෙලොව ජීවිත ගමන නිම කල යුතුය.

මැවීම හා මැවීමිවාදය, පරිණාමය හා පරිණාමවාදය

මා ශිෂ්‍යයෙකුට සිටි අවධියේ දී මැවීම හා පරිණාමවාදය පිළිබඳ කාරණා තීරණයෙන් සාකච්ඡාවට බඳුන් විය. නමුත් එය අද එතරම් ප්‍රචලිත ලෙස සාකච්ඡා වන අයුරු දක්නට නැත. නමුත් ඒ පිළිබඳව උනන්දුවක් නැත්තේමැයි ද කිව නොහැක. මේ විෂය සම්බන්ධයෙන් ඇති තරමක උදාසීන තත්වයට හේතුව මේ යැයි සිතීම අපහසුය. නමුත් ඊට හේතුව, මේ සම්බන්ධයෙන් ඇති සියළු කාරණා පිළිබඳව අද කිතුණුවත් දැනුවත්ව සිටින නිසායයි පැවසිය නොහැක.

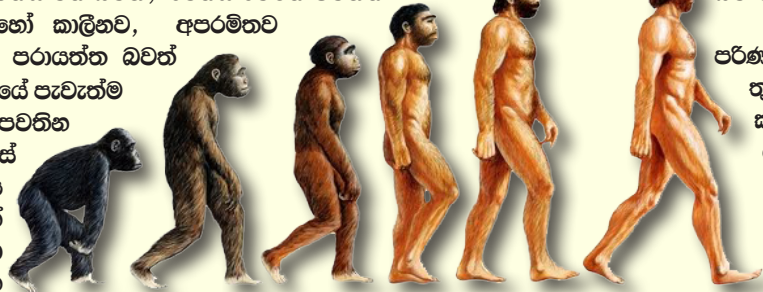
මෘතකඳි මේ සම්බන්ධයෙන් ලියා ඇති දීර්ඝ ලිපි දෙකක් හා පොතක් කියැවීමට මට අවස්ථාවක් ලැබිණි. එයින් එක් ලිපියක් නම්, හෙන්රි එම්. මොරස් විසින් ලියන ලද 'බැක් ටු ද බයිබල් ආගමනය' විසින් ප්‍රකාශිත "ද බයිබල් සයන්ස් ඇන්ඩ් ක්‍රිස්තියානි" යන ලිපියයි. දෙවැන්න ගරු මර්වින් පියතුමා විසින් බෙයිසාර්ඩ් ඩේ ෂර්ඩ්ස් පියතුමාගේ ඉගැන්වීම් සම්බන්ධයෙන් ලියන ලද "මිනිසාගේ ඉතිහාසය හා අනාගතය" යන ලිපියයි. තුන්වැන්න ජේරාද් ශාය විසින් විද්‍යාලයේ සත්ව විද්‍යාව පිළිබඳ මහාචාර්යය වරයෙකු වූ හා බැතිමත් කතෝලිකයෙකු වූ හිලරි කෘස් විසින් ලියන ලද "මැවීම හා පරිණාමවාදය" යන ග්‍රන්ථයයි.



ඉහත රචනාවන් අධ්‍යයනයේ දී මැවීම, පරිණාමය හා පරිණාමවාදය පිළිබඳ කිතුණු සංඝය තුළ පවතින විවිධ, එකිනෙකට විරුද්ධ වූ අදහස් මනාව තේරුම් ගැනීමට හැකි වේ. ප්‍රධාන කොට පිරිසක් උත්පත්ති පොතේ වචනාර්ථයෙන් අර්ථකථනය කිරීමට වෙහෙසෙද්දී (මැවීමිවාදීන්) තවත් කිතුණුවන් පිරිසක් එම පැහැදිලි කිරීම ප්‍රතික්ෂේප කරති. ඔවුන්ට පරිණාමය (පරිණාමවාදය නොව) හා මැවීමේ පුවත යන දෙකම පිළිගැනීමට අපහසුවක් නැත. නමුත් හෙන්රි එම්. මොරස් පවසන්නේ මැවීම හා පරිණාමවාදය යන දෙකම විශ්වාස කිරීම බාල් දෙවියන් හා දෙවියන්වහන්සේ යන දෙදෙනා කෙරෙහි ම එක විට විශ්වාසය තැබීම හා සමාන කරති. මන්ද ඔවුහු ඒ තරමට ම මැවීමේ පුවත (උත්පත්ති 1,2) වචනාර්ථයෙන් පැහැදිලි කිරීමට වෙර දරති. ඔවුන්ගේ පැහැදිලි කිරීම් වලට අනුව මැවීමේ කථාවේ සඳහන් දවස්, පැය 24 ක කාල පරාසයක් ඇති දවස් වෙති. එබැවින් ඔවුන්ට උත්පත්ති 1, 2 ට අනුව පරිණාමය වැනි දීර්ඝකාලීන සංසිද්ධියක් හා කෙලෙසකවත් එකඟ විය නොහැක.

අතින් පාර්ශවය උත්පත්ති 1, 2 පරිච්ඡේදයන් වල ඇති කාල වකවානු වචනාර්ථයෙන් පැහැදිලි කිරීමේ අරමුණින් ලියැවී ඇති බව විශ්වාස නොකරති. එපමණක් නොව එය විද්‍යාත්මක අත්පොතක් ලෙස කියවීමට කිසිසේත් ම උත්සාහ නොකරති. නමුත් ඒ තුළින් මැවීම සම්බන්ධයෙන් වූ දේව ධාර්මික කාරණා මිනිසාට තේරෙන බැවින් සංකීර්ණය කිරීම දෙවියන්වහන්සේ ගේ අරමුණ බව ඔවුන්ගේ අවබෝධයයි. එනම්, විශ්වාස ඇති වූයේ කවදාදී? කෙලෙසද? යන විද්‍යාත්මක ස්වරූපයෙන් නැගෙන පැහැයන්ට පිළිතුරු සැපයීම උත්පත්ති 1 හා 2 පරිච්ඡේද වල අරමුණ නොවන බවත්, විශ්වාස ඇතිවූයේ ඇයි ද යන දේව ධාර්මික ස්වරූපයෙන් පැහැනැගෙන ප්‍රශ්නයට පිළිතුරු සැපයීම එහි අරමුණ බවත් ඔවුහු විශ්වාස කරති. ඉහතින් දැක්වූ මර්වින් ප්‍රනාඤ පියතුමාගේ ලිපිය හා හිලරි කෘස් මහාචාර්යයතුමාගේ කෘතිය එම ස්වරූපයෙන් ලියැවී ඇත. මෙහිදී හිලරි කෘස්ගේ උත්සාහය වී ඇත්තේ 13 වන සියවසේ ජීවත් වූ

තෝමස් ඇක්වයිනාස් නම් කිතුණු වින්තකයාගේ අදහස් හා ගලපමින් මේ පැනගන්නට පිළිතුරු සැපයීමයි. මැවීමේ කට්ටල අනුව විශ්වය මැවී ඇත්තේ යම් ස්ථිර මොහොතකය. මෙය හිලර් කාසස් හඳුන්වා ඇත්තේ "මැවීමේ මොහොත" නම් න්‍යාය ලෙසය. පරිණාමය න්‍යාය ඇතුළත්ව ලෝක ආරම්භය පැහැදිලි කිරීම "අඛණ්ඩ නිර්මාණ වාද" න්‍යාය ලෙස එතුමා හඳුන්වා ඇත. හිලර් කාසස්ට අනුව මැවීමේ මොහොත නම් න්‍යායට පටහැනිව ඉදිරිපත් වන්නා වූ අඛණ්ඩ නිර්මාණවාදී න්‍යායට එරෙහිව පමණට වඩා ප්‍රතික්‍රියා දක්වන හා කළබලයට පත්ව ඇති කිතුණුවන් ගැන තෝමස් ඇක්වයිනාස් පුදුම වනු ඇත. ඊට හේතුව නම් තෝමස් ඇක්වයිනාස්තුමා තම ඉගැන්වීම් වලින් ලෝකයේ පැවැත්ම වෙනස් වන බවත්, වෙනස් වෙමින් පවතින බවත් සහ සදාකාලිකව හෝ කාලිනව, අපරම්තව හෝ පරම්තව වෙනස් වීම පරායත්ත බවත් පැහැදිලි කළ බැවිනි. ලෝකයේ පැවැත්ම දෙවියන්වහන්සේ මත රඳා පවතින නිසා හා දෙවියන්වහන්සේ තුළින් ම වන නිසා ලෝකය ද දෙවියන්වහන්සේ මෙන් සදාකාලිකව පැවතියා විය හැක යන්න තෝමස් ඇක්වයිනාස්



ගේ ඉගැන්වීමයි. මේ හේතුවෙන් විශ්වයේ සම්භවය පිළිබඳ ඉහත ඕනෑම මතයක් එතුමාගේ ඉගැන්වීම ඉදිරියේ නොසැලෙන බව හිලර් කාසස් පවසයි. මේ නිසා විද්‍යාත්මක න්‍යායන්, සිද්ධාන්ත හා කල්පිතයන් හමුවේ කිතුණු අප සසල විය යුතු නැත. 13 වන සියවසේ ජීවත් වූ තෝමස් ඇක්වයිනාස් තම ඉගැන්වීම් වල දී අහඹුතාවය තුළින් දෙවියන්වහන්සේ ප්‍රතික්ෂේප නොවන බව පවසා ඇත. එමෙන්ම ස්වභාවික ක්‍රියාවන් තුළින් අජීවී ද්‍රව්‍යයන්ගෙන් ජීවය ඇති වූ බව සැළකීමට කිසිදු දුෂ්කරතාවයක් නැතැයි යන ස්වයංසිද්ධ ජනනවාදයට ද එතුමා එරෙහි වී නැත. මේ අනුව හිලර් කාසස් පවසන්නේ තෝමස් ඇක්වයිනාස් ගේ ඉගැන්වීම් වලට අනුව පරිණාමය යන සංසිද්ධිය මැවීමේ ප්‍රචත හා ගැටළුවක් නොවන බවය.



පරිණාමය ඉදිරියේ මැවීමේ දේව ධර්මයට අභියෝගයක් ඇති නොකරන බව තෝමස් ඇක්වයිනාස්ගේ ඉගැන්වීම් ඇසුරෙන් හිලර් කාසස් පැහැදිලි කලද, පරිණාමවාදය ඉදිරියේ දෙවියන්වහන්සේගේ

පැවැත්ම ප්‍රතික්ෂේප වීම එතරම් බැරෑරුම් ප්‍රශ්නයක් ලෙස නොදැකීම ගැටළුකාරී තත්වයකි. පරිණාමවාදීන් මෙලෙස දෙවියන්වහන්සේගේ පැවැත්ම ප්‍රතික්ෂේප කිරීම ඉදිරියේ "ස්වායාත්ත නිරපේක්ෂය" හෙවත් දෙවියන්වහන්සේ ව පසක් කරනු සඳහා තම සිතුවිලි මෙහෙය වූ තෝමස් ඇක්වයිනාස් වැනි කිතුණු වින්තකයකු කෙබඳු ආකාර ප්‍රතිවාරයක් දක්වාවී ද යන්න ගැන තම කාතිය තුළින් හිලර් කාසස් පැහැදිලි කර නැත. මෙය හිලර් කාසස් ගේ කාතිය තුළ මා දකින දුර්වලතාවයකි.

ගරු මර්වින් ප්‍රනාන්දු පියතුමා ලියන ලද 'මිනිසාගේ ඉතිහාසය හා අනාගතය' යන ලිපියෙන් උත්සාහ කරන්නේ මෑත යුගයේ ජීවත් වූ (1881-1955) ප්‍රංශ ජාතික ටෙයිටාර්ඩ් ඩේ ආර්ඩ්‍යන් නම් යේසු නිකායික පියතුමා පරිණාමය යන සංසිද්ධියට එකඟ වෙමින් ඉදිරිපත් කළ කාරණා විමසා බැලීමය. 1923 හා 1926 දී ශ්‍රී ලංකාවට ද පැමිණ ඇති එතුමා පාෂාණිධාතු විද්‍යාඥයෙකි. පීඩිමානවයාගේ නිස්කඩල සොයා ගැනීමේ දී මෙතුමා ඊට හවුල් වී ඇත. මෙතුමා, සෝමාලියාව, සුඩානය, උතුරු ඉන්දියාව, ජාවා, බුරුමය, මැන්ඩෂූරියාව, ගෝඩ් කාන්තාරයේ පාෂාණ හා ධාතු විද්‍යාත්මක ගවේෂණයන්හි ද නියැලී ඇත්තේය.



ආර්ඩ්‍යන් පියතුමාගේ ගවේෂණයන් හා අධ්‍යයනයන් සලකා බැලීමේ දී යේසු නිකායික පියතුමෙක් ලෙස එතුමාට පරිණාමය හා උත්පත්ති 1,2 පරිච්ඡේද වල ඇති කාරණා අතර මත හේදකාරී තත්වයක් ඇති වී නොමැත. දෙවන ලෝක යුධ සමයේ සිය මහා කාතිය වන "මානව සංසිද්ධිය" ලියන ලද එතුමා පරිණාම පිය ගැට පෙලේ ඉහළින්ම සිටින්නේ මිනිසා බව ප්‍රකාශ කළේය. එතුමා එය වින්තක ක්ෂේත්‍රය ලෙස හැඳින්විය. මෙම වින්තක ක්ෂේත්‍රය ද පරිණාමයට භාජනය වෙමින් පරිණාමයේ අවසාන උච්ච අවස්ථාව හෙවත් "ඔමේගා" අවස්ථාවට එලෙඹෙන බව ආර්ඩ්‍යන් පියතුමාගේ මතය විය. ඔමේගා අවස්ථාව විශ්වය අනෝන්‍ය ආදරයට (අනාපේ) ප්‍රතිඵලයක් බව එතුමා පවසන්නේය.

පරිණාමය පිළිබඳව මෙම ලිපිය තුළ ලියැවී තිබුණ ද හිලර් කාසස් ගේ කාතියෙහි මෙන් දෙවියන්වහන්සේ ගේ පැවැත්ම ප්‍රතික්ෂේප වන පරිණාමවාදය හා ගනුදෙනුවක් සිදු වී නොමැත. එනම් යේසු නිකායික පියතුමකු ලෙස ආර්ඩ්‍යන් පියතුමා මෙහි දී පිළිගෙන ඇත්තේ පරිණාමවාදය නොව

පරිණාමයයි. ආර්ඩ්‍යන් පියතුමාගේ අදහස් විද්‍යාත්මක සිද්ධාන්ත ලෙස හඳුන්වා තිබුණ ද මෙම ලිපිය තුළින් ඉදිරිපත් කෙරෙන බොහෝ කාරණා විද්‍යාත්මක ක්ෂේත්‍රයෙන් පරිබාහිර වූ කාරණා බව මගේ හැඟීමයි. එතුමා පැහැදිලි කරන ඔමේගා අවස්ථාව විද්‍යාත්මක දත්ත තුළින් මනාව පැහැදිලි කළ නොහැකි ප්‍රේමය හා බැඳුණු කාරණයකි.

ලිපිය ආරම්භයේ දී ආර්ඩ්‍යන් පියතුමාගේ අදහස් විද්‍යාත්මක සංසිද්ධියක් ලෙස ප්‍රකාශ කල ද මර්වින් ප්‍රනාන්දු පියතුමා තම ලිපිය අවසානයේ දී ඊට දේවධාර්මික විශ්ලේෂණයක් හෙවත් තවත් කිතුණු දැක්මක් ගෙන හැර දැක්වීම ඔහුගේ ලිපියේ ඇති තවත් දුර්වලතාවයකි. ලිපියේ කරුණු විද්‍යාත්මක නම් ඊට දේවධාර්මික විශ්ලේෂණයක් ඉදිරිපත් කළ හැකිද? මන්ද දේව ධර්මය හා විද්‍යාව එකිනෙකට වෙනස් විෂය ක්ෂේත්‍රයන් දෙකකි. විද්‍යාත්මක න්‍යායන් නිරන්තරයෙන් වෙසන් වන න්‍යායයෝ වෙති. විද්‍යාව පිළිබඳ දාර්ශනිකයෙකු වූ කාල් ප්‍රොපර් පවසා ඇත්තේ "විද්‍යාව අසත්‍ය කළ නොහැකි නම් එය විද්‍යාව නොවන බවද, විද්‍යාත්මක ප්‍රකාශයක් අසත්‍ය කළ නොහැකි නම් එය විද්‍යානුකූල නොවන බවත්" ය.

එබැවින් විද්‍යාත්මක න්‍යායන්ට දේවධාර්මික විශ්ලේෂණයන් ඉදිරිපත් කළ නොහැක. මන්ද විද්‍යාත්මක න්‍යායන් තාවකාලිකය. නමුත් දේවධර්මය සත්‍යයන් ඉදිරිපත් කරන්නේ සදාකාලික ස්වරූපයකින් ය. විද්‍යාත්මක න්‍යායන් හි සත්‍යතාවය තහවුරු කිරීමට දේවධර්මය භාවිතා කළහොත් එම විද්‍යාත්මක න්‍යායන් අසත්‍ය වන දිනක දේවධර්මය ද අසත්‍ය වනු ඇත. එමෙන්ම දේවධර්මයේ සත්‍යතාවයන් තහවුරු කිරීමට අප විද්‍යාත්මක න්‍යායන් ද භාවිතා කළ යුතු නොවේ.

බයිබලයේ මැවීමේ කට්ටල හා විශ්වයේ සම්භවය පිළිබඳ ඇති විද්‍යාත්මක මතයන් අතර ඇති ඝට්ටනය සම්බන්ධයෙන් කිතුණු අප බොහෝ දෙනා අඩ නින්දේ පසු වෙද්දී හෙන්රි එම් මොරිස්, මහාචාර්යය හිලර් කාසස් හා ගරු මර්වින් ප්‍රනාන්දු පියතුමා ගෙන ඇති උත්සාහය ප්‍රශංසනීයය. එම උත්සාහයන් තුළ ඇති දුර්වලතා හෝ යහපත් දෑ මෙම ලිපිය තුළ අප සාකච්ඡා කළෙමු. එම දුර්වලතාවයන් තේරුම් ගැනීමට ඉඩ සලසා දෙමින් මෙම විෂය වඩාත් පැහැදිලි කර ගැනීමට එම කාතීන් අපට උපකාර විය හැක. එබැවින් ඔවුන් ගේ අදහස් වලට අප එකඟ වූව ද නොවූව ද ඉහත කතුවරුන් තිදෙනා ගේ ප්‍රයත්නයට අපගේ කෘතඥතාවය හිමි විය යුතුය.

Kolitha Dissanayaka

வேதப்படிப்புக்கும் ஒன்று கூடினர்.

கொழும்பைச் சார்ந்த ஐக்கியங்கள் கிழமைதோறும் ஒன்று கூடி ஜெபம், கடுகுவிதை, சுவிசேஷம் சுயநலமானதா போன்ற தலைப்புக்களில் கலந்துரையாடினர். சுவிசேஷம் சுயநலமானதா என்ற தலைப்பு எம்மில் பலரையும் வியப்பில் ஆழ்த்தியது. இரட்சிப்பை பெறுதல் தனிப்பட்ட வாழ்வின் எல்லா பகுதிகளிலும் ஏற்றுக்கொள்வதற்கும் அப்பாற்பட்டது. நான் இரட்சிப்புப் பெறுவதானால் என்னுடன் தொடர்புள்ள ஒவ்வொரு பகுதியும் இரட்சிப்புப் பெறவேண்டும். அப்படியானால் என்னுடன் தொடர்புள்ள பல்கலைக்கழகம் இரட்சிப்பைப் பெற்றுள்ளதா? பல்கலைக்கழகம் இரட்சிப்பைப் பெற எமக்கு பாரம், பொறுப்பு உண்டா? ஆவணி மாதம் ஒவ்வொரு ஐக்கியமும் ஒவ்வொரு நிகழ்வில் ஈடுபட அர்ப்பணிக்கப்பட்டது. ருணஊகு வேதாகமத்தை வாசிப்பது எப்படி என்ற தலைப்பில் பேரா. ப்ரியான் நடாத்திய கலந்துரையாடலை ஒழுங்கு செய்தது. J'Pura 10 கற்பனை குறித்து படிக்கவும் SCFUM, GI இலிருந்து ஓசாடாவை அழைத்து பங்களித்தேஷ் ஊழியத்தை குறித்து பேசவும் ஒழுங்கு செய்தனர்.



Visits

During the four months of strike we used it effectively in building friendships across the country and enhancing the national nature of the ministry. We first visited Jaffna where Jaffna students had a two day program where one day was devoted for study about evangelism and second day where some of us from Colombo joined for a time of fellowship and fun. The second visit was to Batticaloa, a greater crowd from Colombo, Priya and Kaushik from Jaffna and Joel from Uva Wellasa joined. We left Colombo by train on the 12th of October playing cards and chatting about the strike action that was called to an end by that time, and many other topics. It was the first NSE meeting that we had together with the Batticaloa and Jaffna students After the meeting we spent time together at passikuda where some of the Batticaloa students also joined us. I am very thankful to Pahee and Daisy for making all the arrangements for all of us to come to Batticaloa from different parts of the island, for the graduates Noel, Mayuran and Vasanthan who gave immense support in making our stay in Batticaloa comfortable and enjoyable.

Poya – Day – Programs

Poya day programs were held in Colombo which took a look at how do be like Christ in the situation we are placed in through the movie review “The Lady”. In September we tried to evaluate what FOCUS has been to each of us. This was a good time for every one to look back at the way we have grown in our individual faith. October was designated as the World Student Day by IFES (International

Fellowship of Evangelical Students) and we tried to learn about how different people have been influenced by God and called to His mission. We also looked at the IFES work in different parts of the world reminding us that we belong to a wider body of Christ. Eastern University resumed the equivalent of the poya-day programs that take place in Colombo during this period.

Disciplines and faith

One of the main aims of FOCUS is to nurture students – who will apply their faith to their professional life. In order to facilitate this we had two evenings for Management and Faith and four evenings for IT and Faith. Management and faith looked in to aspects of Marketing and Investments in a biblical perspective, while IT and faith addressed questions that many university students face daily such as using pirate software and also looked at the IT profession in a biblical perspective.

Christmas Programs

Christmas is a time where the Christians are seen the most among carols and decorations this is same within the university culture. This year Eastern University held a carol service as well as engaged in a minor staff appreciation program, Pera DC held a carol service with many non Christians attending the service as well deepening the friendships within the fellowship. SCFUM going an extra mile tried to paint a different picture of Christmas among the general university community who sees Christmas as a time of the year to exchange gifts and care for the needy. SCFUM screened a video (link: <http://www.youtube.com/watch?v=RX2263GNbgQ>) which brought out the message of Christmas as a celebration to run throughout the year and not a time to be remembered during December. UCCF as in the past joined with the catholic union for the University Carols where the non academic staff was also appreciated for their service to the smooth running for the university with a pack of dry ration.

National Student Executive



National Camp 2013

Budget

Projected Expenses			Projected Income		
Accommodation	1	220,000	Total Income	2	125,000
Transport (From North and East to Thulana and back)		60,000			
Camp book, registration, decor		5000			
Games and Camp fire		10000			
Gifts		5000			
Technical		12000			
Miscellaneous		8000			
			Deficit		195000
Total Expense		320000			320000

NOTE 1

Expected cost per camper for a day	1,100
no. of days	4
no. of campers	50
1100*4*50	220,000

expected cost per camper	6,400
expected income per camper	2,500

NOTE 2

no. of campers	50
expected income per camper	2,500
50*2500	125,000

Contributions are Welcome!

If undelivered, please return to,



Fellowship Of Christian University Students
25A, Waidya Road, Dehiwala