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NEWS
TO

THE EDITOR
THE MORNING STAR
NO. 39, FUSSELS LANE,
COLOMBO-06,
SRI LANKA.

THE MORNING STAR

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Righteousness Exalteth A Nation But Sin is a Reproach to any people.

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The Morning Star With Its Friends, Readers and Well Wishers
A Merry Xmas and a Happy and Prosperous New Year

SOME THOUGHTS ON CHRISTMAS

For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire.
For to us a child is born, to us a son is given;

Isaiah 9 : 5 - 6

In the first sentence we hear about a way of life well known to us. The way of strength, of power, of force and often of violence. In these days we do not talk about boots, but about artillery, multi barrel rocket launchers, supersonic jets and suicide bombers. But not only in the theatre of war, also in politics we see that extreme egotism leads to violence, for example in elections. But that is not all. In ordinary life in towns and villages, yes, even within families we hear about atrocious acts of force and violence. For the human race violence seems to be the normal way of life. What to do? "This will not change", we think despondently.

The word of the prophet however is quite different. Violence will be destroyed. Force will not win in the end. This is an amazing message. But even more amazing is the reason the prophet gives for his confidence; For to us a child is born! But that sounds unbelievable. It sounds like fiction. Against the tanks, the guns, the bombs, the AK 47's, the knives, the prisons, a baby? How can this be true? A baby is so small. It is so weak, so powerless, so vulnerable. Impossible! Yet this is exactly the Christmas message. To us a child is born and in this child Almighty God revealed Himself. As Isaiah says: His name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace".

But why does God want to come to us in this utterly humble way? Why does He want to be so vulnerable? Only one answer can be given. Because He is love. Love makes us vulnerable, defenseless. All of us know this truth. Children know it, young people know it, married couples know it, parents know it. If we stop thinking only of ourselves and we begin to love others, our parents, our friends, our husband or wife, our children, we can be easily hurt. Our anxieties become much more numerous. We become defenseless and weak. God, whose love is much stronger than our love and whose love is much wider than our love because He loves the whole world, yes, God therefore became so weak, so defenseless and so vulnerable that He revealed Himself as a child. "For to us a child is born".

In that child a new way of life takes shape. Over against the way of egotism and selfishness, the way of force and violence, there is another way, the way of weakness and vulnerability, the way of love. "This way will be victorious in the end" is the message of Christmas. The soft but obstinate force of love will overcome all resistance. We can think of the soft force of a seed, which sprouts and grows and can then even overturn the stone which is pressing it down.

Christmas puts before us two ways; the way of selfishness, force and ultimately violence and the way of love, which is God's way. This is a serious choice. Mad Christmas papers and beautiful Christmas trees cannot hide this. What do we choose for our lives? And if we choose the way of love, how do we give it form in our daily life, in our family, in our work, in society? This each one of us has to think about and decide.

For to us a child is born!

GRAND OPENING OF ST. ANDREW'S CHURCH:

The newly built CSI, St. Andrew's Church at Gandhijikiramam was ceremonially opened on Tuesday the 5th December. The Bishop and party were given a rousing welcome by the Hindus and Christians of Gandhijikiramam. Rev. P.J. Suriyakumar, the Circuit Pastor of Gandhijikiramam handed over the keys to the Bishop.

The public meeting that followed the opening was presided over by Mr. G. Rajanayagam. Speeches were made by Rev. Fr. Antonypillai, Mr. L. Paul Thilaganayagam - Asst. Director of Education, Pandit V. Kandiah - President Pidari Amman Kovil Trust and Rev. S.I. Anandarajah. Bro. I. Rajkumar worker in charge Gandhijikiramam proposed a vote of thanks.

A praiseworthy deed

Anjubit a minor employee of the Teaching Hospital Jaffna was praised by the administration of the hospital for removing and handing over an expensive golden ring from a dead body. The dead body was brought to the hospital on Friday the 1st of December. After the registration of death, the body was sent to the mortuary. The said employee who was at the mortuary removed and handed over the ring to the hospital administration.

Maize cultivation successful:

CHRISTMAS MESSAGE

The message of the redeemer's birth brings happiness to all our hearts. But how will this world which is in an unsettled state, anxiously waiting for peace and goodwill, accept the good news of the birth of a redeemer.

He who was incarnate into a world heavily burdened with troubles and turmoils was the beacon of light which wiped off these darkness on its path. May this beacon of light at Christmas too wipe off the burdens, turmoils and troubles which we face.

Wish you alla Happy Christmas

" Church House Youth Hostel
Christmas Carols - 9th Dec.2000

Rev. S. P. Nesakumar
Rural Dean, Jaffna.
CHURCH OF CEYLON



Appeal to Prime Minister Vajpayee:

The Northern region Hindu Federation has appealed to the Indian Prime Minister Mr. Atal Bihari Vajpayee to give his support to end the war in the north east province. It has said that the Hindu community had been the worst affected by the civil war. More than one million Hindus had either abandoned their cultural heritage or converted to other religions. It has also pointed out because of the unsettled state of affairs non Hindu organizations and non Hindu leaders have gained prominence. It has expressed fears that if the war continues the Hindus would become a minority in the north east province. The Federation has appealed to the Prime Minister to play a positive role in bringing about an end to the civil war.

Contributions exceed million:

The Nimalarajan family benefit fund made by the contribution of the public has now exceeded one million rupees. "The Uthayan" the daily news paper had been instrumental in building up this fund.

An Introduction to physical geography of Sri Lanka

An introduction to physical geography of Sri Lanka written by Prof. S. Balachandran, Dean of the Faculty of Arts, University of Jaffna was formally released on Wednesday the 6th December at the Auditorium of the Department of Geography.

Parthiniam spreads

The deadly parthiniam weed which causes much harm to the crops in Jaffna is fast spreading in Puttur, Valigamam East and South areas. The Agricultural Extension Office has appealed to the people to remove this weed and burn them. It is still not known who had introduced this weed into the peninsula.

Permission granted to visit Madduvil North and Sarasalai

The government has permitted people of Madduvil North and Sarasalai to visit their houses and remove their documents and other valuables from their houses. They were taken from Yakkaru in Vadamaradchy.

Dolphins at Velanai

Two dead dolphins were washed ashore near Thurayoor beach of Velanai on the 4th of December. One dolphin was five feet long and fifty kilograms in weight. The other one was 3 ½ feet and weighed 35 kgs.

Youth missing:

Kandiah Jeyavathanachandran (21) of Chankanai had been missing from his house since Wednesday the 30th November. The parents have reported this to Human Rights Commission in Jaffna.

Jaffna Magistrate on the Judicial Service in Jaffna:

The Magistrate Mr. E.T. Vignarajah has raised the question whether judicial service is essential in Jaffna. He was disillusioned that the police officers were refusing to take his orders. He has said that if the police department continues to be callous he will have no alternative but to recommend the closing of the civil courts in Jaffna, to the Judicial Service Commission. He said this at the Civil Court Jaffna on Monday the 4th December.

St. John's College commendable performance:

At the G.C.E. (A/L) examination conducted in August 2000 students of St. John's College had done remarkably well. There have been 59 Distinctions :

Physics	- 9,	Chemistry	- 8,	Pure Maths	- 3,
App. Maths	- 5,	Botany	- 1,	Combined Maths	- 5,
Economics	- 9,	Logic	- 4,	Accountancy	- 6,
Statistics	- 1,	Christianity	- 3,	& Drama	- 5.

Out of the 150 students who sat the examination 99 are qualified to apply for University admission.

Ms. Chelvi Mathiaparanam:

We are sorry to record the passing away recently of Ms. Chelvi Mathiaparanam, Music Teacher of the Asian International School. She was the elder daughter of the late K.E. Mathiaparanam, Senior Lecturer of Jaffna College and the late Mrs. Rosie Mathiaparanam. She was the sister of the late Thilakan, Rev. Seelan, Chelvan and Arul. The funeral service was conducted at the Raymonds Parlour by Rev. Dr. Colton Wickramaratne. He commended Chelvi's commitment to the Lord and effective Christian witness. The Principal of the Asian International School Mrs. Goolbai Gunsekera paid a tribute to Chelvi's talent, proficiency and dedication to work.

A host of relatives and friends, Jaffna College alumni and A.I.S. Community attended the funeral. The Prefects and students of the Asian International School presented a guard of honour and served as pallbearers.

Ashes of the late Arunthavam Arasaratnam

The Ashes of the Late Arunthavam Arasaratnam was buried in the family burial grounds of Kasipillai Luther (Grandfather of her husband) at St. James Church Nallur Cemetery. Mr. Arumainayagam, Asst. Director of Education Jaffna transported the casket of ashes and along with Mr. S. Thanapalan, Principal of St. John's College, Jaffna made all the arrangements for the burial. Her relatives and parishioners attended the service which was conducted by Rev. Nesakumar.

Obituary:

CNI BISHOPS:

We are sorry to record the deaths of the Most Rev. Vinod A.R. Peter - Moderator of Church of North India and the Rt. Rev. Gerald Andrews - Bishop of Rajasthan in a car accident on 6th December 2000. Our deepest sympathies to the bereaved families of the late Bishops.

Mrs. Nesamany Indrathas:

The death occurred in Trincomalee on Wednesday the 7th December, the mother of Bro. I. Rajkumar - worker in charge, Gandhijikiramam. She was born in Trincomalee and had been a member of the Uduvil C.S.I. Church. The funeral took place on Sunday the 10th December at her residence in Trincomalee.

Permission refused for procession:

The planned Rosary procession from St. Mary's Church to the Church of the Lady of Miracles, Gurunagar had been cancelled since permission had been refused. The organisers are planning to have a special mass at 10.40 a.m. on the same day in the St. Mary's church.

English Studies Circle:

An English Studies Circle had been inaugurated at Navalar Cultural Hall. Mr. V. Sundareswaran of the University of Jaffna will serve as the Secretary of the Circle. Mr. S. Pathmanathan was elected President. Mr. D.R. Arumainayagam and Mr. S. Sebanayagam were elected Vice Presidents. It was decided to have seminars every Sunday.

EDITORIAL

FIRST CHRISTMAS OF THE MILLENNIUM

We, all around the world are going to celebrate the first Christmas of the Millennium, soon. However, there does not seem to be so much excitement as when we welcomed the Millennium. As usual the children are crazy about how they are going to celebrate the forthcoming Christmas, but do not seem to realise that this is the first Christmas of the Millennium.

All children love stories, and here below, I write a story for the children, which I am sure they will enjoy during this Christmas season.

A few women dressed in their finest apparel were having lunch together in a very exclusive restaurant. A friend saw them and walked in, went to the table where they were seated together, greeted them and inquired as to what the special occasion was? One of them replied "We are having a Birthday Party for my Baby in our family. He is 2 years old today". The visitor surprisingly asked "But where is the Baby". The child's mother reluctantly answered "Oh! I left him at my mother's home. She will take care of him, till the party is over" and she continued to say "It wouldn't have been any fun with him along".

How ridiculous it is to celebrate the Birthday of a child whose presence is not welcome to his own Birthday Party?

Yet many of us are doing this. We celebrate Christmas in a grand scale, but the One whose Birthday we are commemorating is almost forgotten. Shall we not forget to invite Baby Jesus to all our parties during the coming first Christmas of this Millennium to commemorate His BIRTHDAY.

PONGAL FESTIVAL OF RESTORATION

Festivals play a vital role in keeping religious ideals alive. They form an indispensable part of the religious calendar, allowing in fresh air and new life into various religious systems. Hence all religions give a prominent place to festivals and celebrate them with gaiety and enthusiasm.

The purpose of festival is not predominantly physical enjoyment as many would understand, but is the preservation of the religio - socio - cultural heritage of the respective communities. Festivals are regular celebrations commemorating events of national and religious significance. Festive activities are observed to commemorate or emphasise events in the relationship between God and human beings. That is why the Israelites were instructed to observe the Passover as a commemoration of their religious and political experiences. Hence, today as we celebrate Pongal, it is important for us to remember the significance of Pongal, which is basically a cultural and agricultural festival.

PONGAL IS A FESTIVAL OF THANKSGIVING

Pongal is a seasonal festival reckoned by the solar calendar. It is a harvest festival in which the farming community after in-gathering their agricultural produce, assembles together to give thanks to God who is the source of their agricultural life. In the Hebrew tradition, the harvest festival is celebrated as the "Feast of In-gathering, Feast of the First Fruits, Feast of Weeks or Pentecost.

Pongal is a festival of thanksgiving in which the farmer expresses his *eucharistia* - Gratitude or thankfulness for the blessings of the grain harvest. The celebrants acknowledge that the seasons are the work of the creator for the benefit of humankind. While expressing their *eucharistia*, the participants remember the greatness and benevolence of God. They acknowledge their dependence on God, and God's creation especially for the land and the cattle. Thus they fulfil the divine ordinance that "This shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord, throughout your generations. You shall observe it as a perpetual ordinance." (Ex. 12 : 14).

As all benevolent acts involve sacrifices on the part of the benefactors, the participants give thanks to God for the sacrifices, the land, the labourers, the cattle and other things created to enrich and nourish the human community. Hence it symbolizes the very Eucharist in which we give thanks to God by commemorating the sacrifice the Lord Jesus Christ made as the representative of the Divine.

PONGAL SIGNIFIES NEWNESS:

An important aspect of Pongal is a cleansing of the environment and replacing of the old by the new. The old vessels are removed and replaced by new ones. The whole household wears new clothes and decorate their cattle with attractive colours. Hence, it stresses the inception of a new state of things in contrast with the old. Pongal encourages a change in perspective, and a change in approach. In short, it advocates an attitudinal change. As a result, the land owner who used to be harsh, unsympathetic, unjust and unapproachable turns out to be soft, sympathetic and friendly with the

labourers; and accepts them as members of the wider family and celebrates Pongal with them by sharing the agricultural produce and other gifts. Thus Pongal promotes the spirit of sharing and caring.

The renewal of environment, renewal of mind, attitude, relationship and fellowship are marks of Pongal celebrations. Thus Pongal outlines the need to do away with the obsolete traditions that harm human fellowship and oppressive practices that exploit the weak, landless, destitute with the more inclusive, accommodative, humanistic, egalitarian and altruistic ethos.

PONGAL SIGNIFIES**AN ACT OF RESTORATION**

An important characteristic of Pongal is the act of restoration. The harvesting in itself is an act of ingathering - i.e. gathering of the land produce. After scattering the seed, planting, watering, weeding, the farming community anxiously wait for the fruits of their labour. As anticipated, they eventually reap the harvest and restore them into the granary resulting in leaping with joy and happiness in abundance.

In the Jewish tradition, harvest is not only meant for the consumption and enjoyment of the few land owners, but a good portion of the yield is restored to the landless, the poor, the sojourners and the labourers. Thus we read in Deut. 24: 19 ff.

"When you reap your harvest in your field and have forgotten sheaf in the field, you shall not go back to get it: it shall be for the sojourner, the orphans and the widow: that the Lord your God may bless you in all the works of your hand."

The Ruth story depicts this idea very well. Ruth, the widow of foreign origin, who was cut off from the family, was eventually restored to life during the harvest season.

PONGAL PROMOTES**THE THEOLOGY OF HOPE**

Being a festival of restoration, Pongal foreshadows the hope that has been cherished by various communities. The famous Tamil slogan "*if the Tamil month Thai is born, there will also born the way for better life*" affirms this. The farming community after spending all the resources that were at their disposal eagerly wait for the better harvest in the month of Thai. Therefore, Pongal is the expression of experiencing the much awaited hope that becomes reality.

Thus the Pongal ideals, accelerates the theology of hope. As St. Paul refers to it in Rom: 8 : 19 ff, we know that the whole creation has been groaning in labour pain with/now, and not only the creation. But we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.

In conclusion, Pongal reminds us of our inseparable affinity with nature and also our dependence on the natural resources for our very existence which are God-given gifts to us.

Pongal stresses the need to develop attitudinal changes both in dealing with our fellow

humans who toil for our betterment and in our handling of the non-human world: the cattle and the rest of creation. It urges us to develop a change in perspective both in our understanding and in our praxis to promote real harmony in conflict stricken society. It also underlines the need to work for the restoration of the poor, the scattered, the displaced ones, and the landless. It also reminds us of the need to retain the fertility of the land for future generations.

Pongal implants in us a sense of religious acceptance and wider ecumenism and urges us both to cherish the hope of the restoration of all things and work for their redemption.

As we celebrate Pongal, let us allow these ideals to penetrate into our very breath and take on a practical shape in order to actualise the long cherished, much awaited hope of the restoration of all things. Pongal is, indeed, a festival of restoration.

(Rev. D. Justin Devadhasan is an alumnus of U.T.C. He preached this message to the UTC Community on a Thai Pongal Day. This appeared in "Masih Sevak" a Journal of UTC, Bangalore 1999 - Abridged)

PONGAL PROMOTES RELIGIOUS HARMONY:

Pongal is basically an agricultural festival which is celebrated by millions irrespective of their caste, race and religious affiliations. In fact, it transcends all cultural, racial, communal and caste barriers. Since it is a seasonal festival, religious bias has no place in the celebrations. In celebrating Pongal, the land owner, despite his religious affiliation shares the joy and happiness of the season with his co-farmers, labourers, relatives and sojourners, who happen to profess different faiths. All join together with a real spirit of Pongal, without any personal, cultural, social and religious grudges to enjoy the fruit of their God given produce. The landowner demonstrates his openness and large heartedness by accepting, recognising, reckoning his workers as fellow stewards of the land.

எஸ் ஜே. எழுதுவது

தமிழ் தென்றல் திரு. வி. க.வின் கிறிஸ்தவப் பாடல்கள்

திரு. வி. கல்யாணசுந்தர முதலியார்

தேற்றம் : 26-08-1883

கல்வி : மெற்குலேசன் வரை

(ஆனால் பரிட்சை எழுதவில்லை)

வெஸ்லி உயர்நிலைப்பள்ளி, இராயப்போட்டை.

தமிழ் கல்வி : யாழ்ப்பாணம் சதாவதானம் கதிரவேர்பின்னை

ஊர் : திருவாரூர்

தொழில் : கணக்காளர், பள்ளி ஆசிரியர், பத்திரிகை ஆசிரியர், தொழிற்

சங்கத் தலைவர்

நூல்கள் : 56 (கவிதை நூல் 15)

மறைவு : செப்டம்பர் 1953

20ம் நூற்றாண்டின் ஆரம்பத்தில் இந்தியச் சுதந்திர இயக்கத்தின் காரணமாக இந்தியாவில் தலைசிறந்த எழுத்தாளர்களும், சிந்தனையாளர்களும் தோன்றினார்கள். இவர்களிலே சிறந்த மகானாக திகழ்ந்தவர் திரு. வி. க. என பொதுவாக அழைக்கப்படும் திரு. வி. கல்யாணசுந்தர முதலியார். இவர் ஒரு சிறந்த சிவபக்தர். சைவசமயத்தைப் பற்றி பல நூல்களை எழுதினார். ஆனால் கிறிஸ்தவ சமயத்திலும் மிகுந்த ஈடுபாடு கொண்டவர். திரு. வி. க. அவர்களைப் போல கிறிஸ்துபெருமானில் அன்பு கொண்ட ஒரு சைவப்புவர் அவருக்கு முன் தோன்றியதில்லை. அவருக்குப் பின் தோன்றியதில்லை. கிறிஸ்துவின் போதனையால் மிகவும் கவரப்பட்டு "கிறிஸ்துவின் அருள்வோட்டல்", "கிறிஸ்து மொழிக் குறள்" என்ற கவிதை நூல்களை எழுதியுள்ளார் இவர் இளைஞனாக இருந்தபோது பிறசமயங்களில் காழ்ப்புணர்ச்சி கொண்டவராக இருந்தார். ஆனால் கல்வியறிவும், அனுபவமும் பெற்ற பின்பு எல்லா சமயங்களையும் உண்மையாக நேசித்தார். சமயப்பொதுமை இவருடைய வாழ்விலே காணப்பட்ட ஒரு மிகச் சிறந்த பண்பு என்று வரலாற்று ஆசிரியர்கள் கூறுவார்கள்.

பிற சமயங்களையும், பிற சமயத் தொண்டர்களையும், அச்சமயங்களைச் சார்ந்தவர்களையும் வெறுக்கும் வெறுப்பு உலகெங்கும் காணப்படுவது வளராமனத்தின் இயல்பு அது. வளர்ச்சியுற்ற மனதில் அதற்கு இடமில்லை. திரு. வி. க.வின் இளமையில் அவ்வெறுப்பு இருந்தது. வளர்ந்த பண்பட்ட திரு. வி. க. எல்லாச் சமயங்களையும் விரும்பினார். எல்லாச் சமயத்தாரிடத்திலும் அன்பு பூண்டார். அந்த அளவில் மட்டும் அவர் வாழ்வு நிற்கவில்லை. சித்தாந்த சைவமாகப் பிறந்த வளர்ந்த அவர் அத்துவித வேதாந்த கூட்டங்களுக்குச் சென்று சங்கரா கொள்கைகளை புகழ்ந்து போற்றியதுண்டு. சைவக் கூட்டங்களில் கலந்து கொண்டு ஆழ்வார் பாடல்களைப் போற்றிப் பாராட்டியது உண்டு. கிறிஸ்தவக் கூட்டங்களிலும் மற்றக் கூட்டங்களிலும் இயேசுநாதரின் உயரிய அறிவுரைகளைப்பற்றி சிறப்பாக மலைப் பொழிவைப் பற்றி - உளமர உளமர விளக்கங்கள் பகர்ந்துதுண்டு. என்கிறார் மு. வரதாசன்

திரு. வி. க. அவர்கள் திருப்பத்தூர் கிறிஸ்தவ ஆச்சிரமத்தின் மீது மிகுந்த அன்பு கொண்டவர். கிறிஸ்தவர்கள், சைவர்களின் நற்பண்புகளைப் பெற்றுக் கொள்ள வேண்டும். என்றும், சைவர்கள் கிறிஸ்தவர்களின் நற்பண்புகளை பெற்றுக் கொள்ளவேண்டும் என்றும் கூறினார்.

"யான் யாழ்ப்பாண மாணாக்கர் காங்கிரஸில் 1929 தலைமை வகித்தபோது யாழ்ப்பாணத்திலுள்ள சைவர் கிறிஸ்தவராதல் வேண்டுமென்றும் கூறினேன். அக்கூற்று செயல்பெற்று விளங்கியதைத் திருப்பத்தூர் ஆச்சிரமத்தில் பார்த்து உவகையுற்றேன். திருப்பத்தூர் ஆச்சிரமம் போன்ற நிலையங்கள் நாட்டில் பெருகினால் உண்மைக் கிறிஸ்தவம் ஆக்கம் பெறும். அதனால் பல நன்மைகள் விளையும் என்று தமது சயசரிதையில் எழுதியுள்ளார்."

திரு. வி. க. அவர்களுக்கு தமிழையும் சைவத்தையும் யாழ்ப்பாண சதாவதானம் கதிரவேர்பின்னை, கற்பித்தது போலவே கிறிஸ்தவத்தையும் யாழ்ப்பாணத்தைச் சேர்ந்த பிரான்சிஸ் கிறிஸ்பெரியிடம் இருந்து கற்றறிந்து கொண்டார். பிரான்சிஸ் கிறிஸ்பெரி திருச்சபையிலிருந்து நீக்கப்பட்டபோது

மிகவும் வேதனையடைந்தார். கிறிஸ்தவத்தின் மீது தனக்கு ஆர்வமேற்பட்ட காரணத்தை தமது சயசரிதையில் விளக்கியுள்ளார். அவரது மணிவிழாவில் சென்னைப் பேராயர் மைக்கல் ஹொலிஸ் சொற்பொழிவாற்றியதனை மிகுந்த மகிழ்ச்சியுடன் நினைவு கூருகின்றார். இயேசுவின் மலைப்பிரசங்கத்தைக் குறித்துப் பின்வருமாறு கூறுகின்றார்.

"மலைப் பொழிவில் என்ன இல்லை? உலகில் உள்ள சமயங்களின் சாரம் எல்லாம் திரண்டு அதற்குள் தேங்கி நிற்கின்றன."

நாம் கிறிஸ்தவ சமயத்தை தழுவு முற்பட்டதாகவும் ஆனால் கிறிஸ்தவத்திலும் சாதிக்கட்டுப்பாடு, சம்பிரதாயங்கள் முதலியன இருப்பதைக் கண்டு அந்த எண்ணத்தை விட்டதாகவும் வெளியிட்டுள்ளார். தன்னை ஒரு கிறிஸ்தவ பெண்மணி விரும்பியதாகவும் தன்னை மதம் மாறி மணந்துகொள்ள கேட்டதாகவும் குறிப்பிட்ட திரு. வி. க. அந்த எண்ணத்தை தாம் ஒருபோதும் சிந்தித்துப் பார்க்கவில்லை என்கிறார். திரு. வி. க. எழுதியுள்ள கவிதை நூல்கள் பதினைந்து அதில் இரண்டு கிறிஸ்தவ சமயத்தைப் பற்றியதாகும். "கிறிஸ்து மொழிக் குறள்" என்ற நூலில் இயேசு கிறிஸ்துவின் போதனைகளை குறள் வடிவில் தந்துள்ளார்.

அங்கலாய்ப்பைப் பற்றி "இயேசு கிறிஸ்துவின்னுடைய கருத்துக்களை குறட்பாக்களில் வடித்தெடுத்த சீர்மை அவருடைய ஞானத் தெளிவையும் கவிதை திறனையும் காட்டுகின்றது.

"என்னத்தை உணர்போம் எதனைக் குடிப்போம் என்றுயிருக்க கேள் கவலை ஏற்பு.

என்ன உடுப்போம் என உடலை எண்ணியே துள்ளலென் ஏக்கம் தொடர்ந்து.

உணவின் உயிரும் உடையின் உடலும் மனமுடைய அல்லவோ மற்று.

வானத்தை நோக்கி வளர்கிறகை ஆர்த் காளப்புள் காண்மின் கரி.

அவைகள் விதைத்தல் அறுத்தல் நிரப்பல் எவைகளையுஞ் செய்வதில்லை ஏன்?

அவ்வுயிரும் உள்ள அருள்கின்றான் வானப்பன் அவ்வுயிரில் நீர் இழிவோ? அன்று.

திரு. வி. க. இந்த நூலை ஆங்கிலேயரினால் வீட்டுக் காவலில் வைத்திருந்த போதே எழுதினார் என்பது குறிப்பிடத்தக்கது.

மணிவாசகரின் திருவாசகமும் கிறிஸ்துவின் கவிசேஷகமும் கருத்தில் ஒன்றாகவே விளங்கின என்று எழுதினார்.

"என்னுள்ளே நீ பிறந்தாய் ஏக பெருமானே உன்னுள்ளே யான் இறந்தேன் மற்று." (இல. 5)

என்று பாடுகின்றார் உள்ளத்தில் ஏக பிறந்தாய் உன்னுள்ளே யான் இறந்தேன்என்பது முக்கியமான இடம். யான் என்ற சொருக்குச் செயலற்றுப் போகிறது எவை யான் என்பது அறியேன். பகல் இராவாவதும் அறியேன் என்று மணிவாசகர் நிலை வந்து விடுகின்றது. அக்களம் சைவம் திரு. வி. க. விடம் சமரசம் ஆகிவிடுகின்றது. அதுவே சமரச சன்மார்க்கத்திற்கு அவரை அழைத்துச் செல்கின்றது. என்கிறார் திரு. வி. க. ஆய்வாளர்.

திரு. வி. க. அவர்கள் 1912ம் ஆண்டு அதாவது தமது 27வது வயதில் கமலாம்பிகை அம்மையாரை கரம் பிடித்தார். ஆனால் ஆறு வருடத்திற்குள் அவர்கள் பெற்ற இரு குழந்தைகளும் மறைந்தன. கமலாம்பிகையும் மறைந்தார். ஆனால் திரு. வி. க. மிகத் தூய்மையாக தமது வாழ்க்கையை நடத்தி வந்தார். பெரும் செல்வத்துடன் அவரை மணந்து கொள்ள எத்தனையோ பெண்கள் முன்வந்தனர். ஆனால் திரு. வி. க.இ கமலாம்பிகை மீது கொண்டிருந்த பேரன்பினால் அவற்றைக் குறித்துச் சிந்தித்துப் பார்க்கவும் மறுத்துவிட்டார். முதுமையில் அவரது கண்களும் குருடாகி விட்டன. அந்த நிலையிலும் நூல்களைச் சொல்லி மற்றவர்களைக் கொண்டு எழுதும்படி செய்தார். இறுதிவரை பிறருக்காக வாழ்வதையே தமது இலட்சியமாகக் கொண்டார். திரு. வி. க. மறைந்தபோழுது ஏழைத் தொழிலாளிகளும் தமிழன்பர்களும் கண்ணீர் வடித்தனர். திரு. மு. வரதாசன் "திரு. வி. க. மறைந்து விட்டார். ஆனால் அவரது நூல்கள் நம்மிடையே நின்று நிலவுகின்றன" என்று எழுதியுள்ளார்.