

සාහිත්‍යය සහ සමාජය

බස නිරූපණය උගැනීම සාහිත්‍යය යි. එය රස පමණක් නොව මිනිස් ජීවිත අවබෝධය ද වැඩි දියුණු කරයි. කවිය, නවකතාව, කෙටිකතාව, දෘශ්‍ය කාව්‍ය හෙවත් නාට්‍ය ආදිය සාහිත්‍ය අංගයයි. සාහිත්‍ය වනාහි එකාට එකා ඇතුළු මිනිසුන් හෙවත් සමාජයේ උරුමයකි.

සාහිත්‍යය මගින් කිසියම් රටක අනන්‍යතාවය නිරූපණය වේ. එය රටක සමාජික, සංස්කෘතික හා දේශපාලනික රටාවේ ස්වරූපය විදහාපාන කැටපතක් බඳු ය. මේ සඳහා කෝට්ටේ සාහිත්‍යය අවධියේ රචිත කොටගමුවේ ශ්‍රී රාහුල නිමිතේ 'සැලලිකිණි සංදේශය' උදාහරණයට ගත හැකිය. එහි එන "බල සේනානායක සපු මල්කුමරු එන" ආදී කවි එවකට සාමාජික හා දේශපාලනික තොරතුරු මොනවට හෙළි කරයි. මීට අමතරව ලේඛනගත නොවූවද සමාජයේ පවතින ජන කතා හා ජන කවි සාහිත්‍යය මගින් ද බොහෝ සාමාජික සංස්කෘතික හා දේශපාලනික තොරතුරු හෙළිදරව් කරයි.

භාෂාව භාවිතා කරන එකම සත්ත්වයා මිනිසා ය. භාෂාව මිනිසාගේ නිමැවුමකි. භාෂාව තුළින් උපද්‍රව්‍ය සාහිත්‍යයද ජනනා උරුමයකි. ඒ සාහිත්‍යය වනාහි ජනතාවගේ ආධ්‍යාත්මය පෝෂණය කරන මෘතධාන වැනි ය. උසස් ශිෂ්ටාචාරයක් සහ සහස්ත්වයක් සහිත සමාජයක් බිහිවන්නේ උසස් සාහිත්‍යයක් එම සමාජය තුළ කාලයක් තිස්සේ මුල්බැසගෙන තිබුණි නම් පමණි. එවන් උසස් සමාජ සත්ත්වයක් ශ්‍රී ලංකා සමාජය තුළ ද දක්නට ලැබේ. එයට හේතුව වන්නේ අනුරාධපුර යුගයේ සිට දඹදෙණි, කෝට්ටේ හා මහනුවර යුග පසුකර වර්තමාන කොළඹ යුගය දක්වා වූ ප්‍රතිභාසම්පන්න සාහිත්‍යය නිර්මාණකරුවන් ද, උසස් සාහිත්‍ය නිර්මාණ ද, එම සාහිත්‍ය නිර්මාණය රසවිඳින වාසනා ගුණය ඇති සහදෙ ජනතාව ද, යන තුන් සබැඳියාව හේතුවකි. ඒ අතරින් සාහිත්‍ය පරිශීලනය කරන ජනයා යහපත් ආකල්ප දරන සංවේදී පුද්ගලයන් වීම වාසනාවකි. ඒ තුළින් සිතූමි පැතුම යහමගට ගෙන රටේ සාමය සමගිය රකින සාමකාමී පුරවැසියන් බිහිවීම අප කාලේක් සාගන්‍යය කි.

නවීකරණය වන සමාජයක සාහිත්‍යයේද නවීකරණයක් අවශ්‍ය බව පිළිගත යුතුව ඇත. අතීතයේ සිට ලේඛනගත කළ සාහිත්‍යය වෙනුවට වර්තමානයේ බහුලව දක්නට ලැබෙන්නේ අංකිත මාධ්‍ය සාහිත්‍යය හෙවත් "ටීවීවෙලු" සාහිත්‍යය යි. තොරතුරු සන්නිවේදනය දියුණුවත් සමඟ හුරුතරකරණයේ පසුබෑමක් දක්නට ලැබේ. නමුත් ඒ සමඟ ශ්‍රවණ සඳහන් කළ ආකාරයේ සාහිත්‍ය පිවිසුමක් ජනතාව අතර ප්‍රචලිත වෙමින් පවතී. සිහිරි කැටපත් පවුරේ වූ කවි සාහිත්‍යය දෙස පිළිගන්නේ නම් නූතන පරිගණක තීරය මත දිග හැරෙන නිර්මාණ ද සාහිත්‍යය දෙස පිළිගැනීමට මැලි විය යුතු නැත. මාධ්‍ය කුමක් වුව ද රටක ජනතාවගේ අධ්‍යාත්මය පෝෂණය කිරීමට සාහිත්‍යයට හැකි ය. එබැවින් නූතන සමාජයට උචිත ආකාරයට උසස් සාහිත්‍ය බිහිවීමත්, ඒවා රස විඳින හා ප්‍රභාව දල්වාගන්නා රසික පිරිසක් බිහිවීමත් අපගේ අනාගත බලාපොරොත්තුවයි.



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