

සාහිත්‍යය සහ සමාජය

බස නිරූපණය උගැන්වීම 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 නිස්සේ 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 "ටීවීටේල්" සාහිත්‍යය යි. තොරතුරු සන්නිවේදනය දියුණුවත් සමඟ හුරුතරකරණයේ පසුබෑමක් දක්නට ලැබේ. නමුත් ඒ සමඟ ඉහත සඳහන් කළ ආකාරයේ සාහිත්‍ය පිවිසුමක් ජනතාව අතර ප්‍රචලිත වෙමින් පවතී. සිහිරි කැටපත් පවුරේ වූ කවි සාහිත්‍යය දෙස පිළිගන්නේ නම් ඉහත 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 ඉහත සමාජයට උචිත ආකාරයට උසස් සාහිත්‍ය බිහිවීමත්, ඒවා රස විඳින හා ප්‍රභාව දල්වාගන්නා රසික පිරිසක් බිහිවීමත් අපගේ අනාගත බලාපොරොත්තුවයි.



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Table of Contents Sinhala Essays

1. Understanding the eBook Sinhala Essays
 - The Rise of Digital Reading Sinhala Essays
 - Advantages of eBooks Over Traditional Books
2. Identifying Sinhala Essays
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Sinhala Essays
 - User-Friendly Interface
4. Exploring eBook Recommendations from Sinhala Essays

- Personalized Recommendations
- Sinhala Essays User Reviews and Ratings
- Sinhala Essays and Bestseller Lists
- 5. Accessing Sinhala Essays Free and Paid eBooks
 - Sinhala Essays Public Domain eBooks
 - Sinhala Essays eBook Subscription Services
 - Sinhala Essays Budget-Friendly Options
- 6. Navigating Sinhala Essays eBook Formats
 - ePub, PDF, MOBI, and More
 - Sinhala Essays Compatibility with Devices
 - Sinhala Essays Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Sinhala Essays
 - Highlighting and Note-Taking Sinhala Essays
 - Interactive Elements Sinhala Essays
- 8. Staying Engaged with Sinhala Essays
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Sinhala Essays
- 9. Balancing eBooks and Physical Books Sinhala Essays
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Sinhala Essays
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Sinhala Essays
 - Setting Reading Goals Sinhala Essays
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Sinhala Essays

- Fact-Checking eBook Content of Sinhala Essays
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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