

සාහිත්‍යය සහ සමාජය

බස නිපැයූ රස උල්පත සාහිත්‍යය යි. එය රස පමණක් නොව මිනිස් ජීවිත අවබෝධය ද වැඩි දියුණු කරයි. කවිය, නවකතාව, කෙටිකතාව, දෘශ්‍ය කාව්‍ය හෙවත් නාට්‍ය ආදිය සාහිත්‍ය අංගයි. සාහිත්‍ය වනාහි එකාට එකා ඇතුණු 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 නිමිණේ 'සැළලිකිණි සංදේශය' උදාහරණයට ගත හැකිය. එහි එන "බල සේනානායක සපු මල්කුමරු එන" ආදී කවි එවකට සාමාජික හා දේශපාලනික තොරතුරු මොනවට හෙළි කරයි. මීට අමතරව ශ්‍රේෂ්ඨතම 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 උපදින සාහිත්‍යයද ජනතා උරුමයකි. ඒ සාහිත්‍යය වනාහි ජනතාවගේ ආධ්‍යාත්මය පෝෂණය කරන ඖෂධයක් වැනි ය. උසස් ශිෂ්ටාචාරයක් සහ සත්‍යත්වයක් 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 ශූණ්‍ය ඇති සහදෙ ජනතාව ද, යන තුන් සබැඳියාව හේතුවකි. ඒ අතරින් සාහිත්‍ය පරිශීලනය කරන ජනයා යහපත් ආකල්ප දරන සංවේදී පුද්ගලයන් වීම වාසනාවකි. ඒ තුළින් සිතූම පැතුම යහමගට ගෙන රටේ සාමය සමගිය රකින සාමකාමී පුරවැසියන් බිහිවීම අප කාගේත් භාග්‍යය යි.

නවීකරණය වන සමාජයක සාහිත්‍යයේද නවීකරණයක් අවශ්‍ය බව පිළිගත යුතුව ඇත. අතීතයේ සිට ශ්‍රේෂ්ඨතම කළ සාහිත්‍යය වෙනුවට වර්තමානයේ බහුලව දක්නට ලැබෙන්නේ අංකිත මාධ්‍ය සාහිත්‍යය හෙවත් "ටීවීටේල්" සාහිත්‍යය යි. තොරතුරු සන්නිවේදනය දියුණුවත් සමඟ හුරුතරකරණයේ පසුබැසීමක් 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 කුසන පරිගණක තීරය මත දිග හැරෙන නිර්මාණ ද සාහිත්‍යය ලෙස පිළිගැනීමට මැළි විය යුතු නැත. මාධ්‍ය තුමක් වුව ද රටක ජනතාවගේ අධ්‍යාත්මය පෝෂණය කිරීමට සාහිත්‍යයට හැකි ය. එබැවින් කුසන සමාජයට උචිත ආකාරයට උසස් සාහිත්‍ය බිහිවීමත්, ඒවා රස විඳින හා ප්‍රභාව දල්වාගන්නා රසික පිරිසක් බිහිවීමත් අපගේ අනාගත බලාපොරොත්තුවයි.

Sinhala Essays For Grade 1

DJ Losen



Sinhala Essays For Grade 1:

Resources in Education ,1986 **Research in Education** ,1974 *Education in Sri Lanka, 1948-1985* Chandra Richard De Silva,Daya De Silva,1990 The Present Study Provides An Introductory Overview Of Of The Sri Lankan Education System This Guide To Education Is Divided In Two Parts The First Section The Educational Structure Consists General And Theoretical Works The Second Section A Critical Survey Of The Literature Deals With Primary And Secondary Education Without Dustjacket Text Clean Condition Good *Seeding Buddhism with Multiculturalism* D. Mitra Barua,2019-05-13 Immigrants often face considerable challenges when it comes to preserving their cultural and religious teachings D Mitra Barua argues that the Sri Lankan Buddhist community in Toronto has maintained its coherence and integrity not despite but because of the need for cultural adaptations Drawing on survey data over fifty in depth interviews with temple monks educators parents and children and fieldwork conducted in Toronto and Colombo Sri Lanka *Seeding Buddhism with Multiculturalism* examines how a religious tradition is transmitted from one generation to the next in a new cultural setting and what happens during that process of transmission Barua demonstrates that Buddhists have passed on Buddhist beliefs attitudes and practices to their Canadian born youth who in turn have constructed their own distinct Buddhist identity influenced by the individualistic egalitarian and secular cultural ambience in Toronto Through creative fieldwork and translocal analysis taking into account migrants geographical cultural and familial ties to multiple locales this book further explains that pre migration experiences often shape and determine the success or failure of intergenerational transmission An ethnographic religious study with an uncommon depth of perspective *Seeding Buddhism with Multiculturalism* shows that first and second generation Sri Lankan Buddhists in Toronto are successfully practising Therav da Buddhism within a Canadian context *Ilankait Tēciya Nūrpattiyā* ,2016-07 **On Understanding Buddhists** John Ross Carter,1993-07-01 Carter unfolds the cumulative traditions of Therav da Buddhism by showing how one looks at the world through Buddhist eyes Presenting evidence from the Buddhist heritage in Sri Lanka he develops a disciplined inclusive approach to understanding notions of ethical living and faith or how individuals live life religiously The author examines Buddhism as a worldview reviewing the process of its origins and the development of its important concepts such as the pursuit of dhamma by Buddhists the Four Noble Truths the notion of refuge and the process of transcending the role of the Buddhist monk bhikkhu and the role of music in ritual chant and song *Post-Imperial English* Andrew W. Conrad,Alma Rubal-Lopez,2011-10-13 *CONTRIBUTIONS TO THE SOCIOLOGY OF LANGUAGE* brings to students researchers and practitioners in all of the social and language related sciences carefully selected book length publications dealing with sociolinguistic theory methods findings and applications It approaches the study of language in society in its broadest sense as a truly international and interdisciplinary field in which various approaches theoretical and empirical supplement and complement each other The series invites the attention of linguists language teachers of all interests sociologists political

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