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Traditional Monastery Education System of Sri Lanka

Morakandegoda Ariyawansa Thero

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Author:

Rev. Dr. Morakandegoda Ariyawansa Thero
Department of Sinhala
University of Ruhuna
Matara
Email: ariyawansamora@gmail.com

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Abstract

(From Medieval Sinhalese era to Kandian era)

Traditionally there are two main branches of monks in Sri Lanka. They are Grāmə vāsī and Araṇyə vāsī. Two types of educational institutes are there named as Pirivenə and Guru Gedərə. There were very famous Pirivenəs such as Diksaḍə Senevi (Dīghəsandəsēnāpati), Sunhātə, Dīghəcaṇkəməṇə, P^halaggə, Marugaṇə, Mahākapārā, Silāpassə, Majūrəpādə, Vījəjəbā, Padmāvətī, G^hanānandə, Sunetrā Mahādēvī, and Iruḡal Tiləkə as education centers of monks. The syllabus of Pirivenə education center is Nam potə, Maḡul Lakuṇə, Gaṇədevi Hællə and Vadan Kavi Potə, Sidat Saḡərā etc. under Sinhalese language, Nāmāk^hjātə Padəmālā, Bālāvətārə, Ab^hid^hānappadīpikā etc. under Pāli language, and Budd^hə Gaḡḡəjə, Sakaskaḍə, Nāmāṣṭə jatəkə, Pratjə jatəkə, Sūrjə jatəkə, B^hakti jatəkə, Vjāsəkārə, Sārasvətə etc. under Sanskrit language.

Introduction

According to the chronicles named *Mahāvansā* and *Dīpavansā* the arrival of venerable *Mahāmahindā* who was the son of emperor Ashoka came to this island was the main turning point of religious tradition, culture, education, ethics, rituals, architecture, water technology, and paddy cultivation in Sri Lanka. The education system was mainly based on Buddhist temple and monks up to the arrival of Portuguese to this country. *Mahāvihārā* situated in sacred city *Anurādhapurā* was the first educational institute of the country and later period *Abhayagiri* and *Jētavanā* were established as main institutes of different sects of Buddhism. The name *Pirivenā* is used for monastery school or religious educational institute in Sri Lanka. There were very famous *Pirivenās* such as *Dikṣadā Senevi* (*Dīghāsandaśēnāpati*), *Sunhātā*, *Dīghācaṇkamaṇā*, *Pḥalaggā*, *Marugaṇā*, *Mahākapārā*, *Silāpassā*, *Majūrāpādā*, *Vijājabā*, *Padmāvātī*, *Gḥanānandā*, *Sunetrā Mahādēvī*, and *Iruḡal Tīlakā* from *Anurādhapurā* to *Kōttē* reign. In ancient period the *Pirivenā* established in the temple which was one and only educational center for all the people of the land. Later period the novices as well as the boys who do practices for monkhood are learning in *Pirivenā* educational institutes and girls are not allowed to study there. At present there are common schools run by the government and private sector for boys and girls in the country.

Literature Review

Some scholars who paid their attention on the traditional education have mentioned the structure and method of ancient educational system in Sri Lanka. Abayaratna Adikari mentioned about the classical education system and its origine, evolution and development in his '*frī Lankāvē Sambḥāwjā Adḥāpānā hā Mahasaḡaruvānā*'. Wibhawi Wijayasriwardhana described the text books of Kandian period, contemporary education system and the structure of classical education in his '*Sinhala Bḥāṣādḥjājānā Sampradājā hā Pātḥjā Grantḥā*'. '*Sijawasakā Adḥāpānā Prākāḡjā*' which was printed by the Department of Education contains the origine, evolution, developments and structure of the Sri Lanka education before and after the British period. '*Sangḥarājā Sādḥucarijā*' which was written by *Attaragamā Rājaguru Bandḡarā* contains the basic structure and the exact situation of the education system in Kandian period. *Gaṇādevi Hēllā saha Vadan Kavi Potā* (the author is not confirmed) which was written in Kandian period mentioned the systematic children education in Sri Lanka.

Research Methodology

The qualitative research method is mainly used in this article. The primary as well as the secondary resources are used for the data collection. The traditional monastery education system of Sri Lanka is basically taken into account in this research. The religious and literary texts such as *Nam potā*, *Maṅḍul Lakunā*, *Gaṇḍadevi Hēllā* and *Vadan Kavi Potā*, *Sidat Saḡārāva*, *Girā Sandēḡaya*, *Hansā Sandēḡaya*, *Bālāvatārā*, and inscriptions of Mediaeval period are used to quote the relevant facts. The quoted data is analyzed systematically and make suggestions as well as conclusions at the end of the research.

Results and Discussion

Sinhala people have long and continuous history, religious traditions and highly developed educational system. The Buddhist monks also have been playing a leading role in education from 300 B. C. Traditionally there are two main branches of monks in Sri Lanka. They are *Grant^hā d^hurā/Grāmā vāsī* - the monks, who study the doctrine of Buddha and the other relevant subjects, serve to the common society and live in village temples, are known as *Grāmā vāsī B^hikṣūs*. *Vidarḡanā d^hurā/Aranyā vāsī* - the monks who study doctrine of Buddha and meditate in the forest monasteries away from the common society are named as *Aranyā vāsī*.

There are two types of educational institutes in Sri Lanka. *Pirivenā* - Temple based educational center. Here the education is totally free. *Guru Gedarā* - Private educational center. The student has to pay some money or to work there throughout the learning period.

The student who is studying at the *Pirivenā* education center has to learn the following set of books representing three main languages.

Nam potā, *Maṅḍul Lakunā*, *Gaṇḍadevi Hēllā* and *Vadan Kavi Potā*, *Sidat Saḡārā* etc. under Sinhalese language. *Nāmā^hjātā Padāmālā*, *Bālāvatārā*, *Ab^hid^hānappadīpikā* etc. under Pāli language. *Budd^hā Gaṇḡajā*, *Sakaskaḡā*, *Nāmāṡṡā^h fatākā*, *Pratjā^h fatākā*, *Sū^hrjā^h fatākā*, *B^hakti^h fatākā*, *Vjāsākārā*, *Sārasvatā* etc. under Sanskrit language.

Here the monks and some other scholars studied various subjects from different fields. These subjects are Buddhism and Buddhist philosophy (*Sūtrā*, *Vinaya*, *Ab^hid^harmā*), Buddhist commentaries, *Vēdā*, *Nāṡṡyā^h ḡāstrā*, *C^handas Alaṅkā^hā/Kāvyā^h ḡāstrā*, *Vyākaraṅā*, *Vaidyā^h ḡāstrā*, *Jyōṡṡyā*, and *Art^hā^h ḡāstrā*.

The syllabus of the *Guru Gedarā* is *Vaidyā jāstrā*, *Jyōtiṣyā*, *D^hanuṣṣīlpā*, *Aṣṣvāṣīlpā*, *Hastīṣīlpā*, *Citrāṣīlpā*, *Mūrtiṣīlpā*, *Vāstuvīdyā*, *B^hūtavidyā*, *Ātmārakṣakā Krīḍā* etc.

According to the records the life of student in Sri Lankan educational history is full of sorrow, sufferings, disturbances and hindrances. Mostly it happened in *Guru Gedarā*. The novices are living in the temples and face fewer disturbances in connection with the education.

When we examine the above-mentioned facts, it is easy to understand the common structure of education in Sri Lanka, various groups who engage with educational sections, the syllabus of the religious and private institutes, the gradual change of the system from ancient to modern, and the punishment methods used in the academic centers.

According to the chronicles named *Mahāvansā* (Malalasekara 1937:7-3) and *Dīpavansā* (Oldenberg 1879: ix. 21-22) the arrival of king *Vijaya* in 5th c. B. C. from India to Sri Lanka was the first record about the beginning of Sinhalese community. In 3rd c. B. C. venerable *Mahāmahindā* who was the son of emperor *Ashoka* came to this island (Geiger 1912:89) with Buddhism. It was the main turning point of religious tradition, culture, education, ethics, rituals, architecture, water technology, and paddy cultivation in Sri Lanka. The education system was mainly based on Buddhist temple and monks up to the arrival of Portuguese to this country. *Mahāvihārā* situated in sacred city *Anurādhapurā* was the first educational institute of the country and later period *Ab^hājagiri* and *Jētavanā* were established as main institutes of different sects of Buddhism. The name *Pirivenā* is used for monastery school or religious educational institute in Sri Lanka. There were very famous *Pirivenās* such as *Dikṣaḍḍā Senevi* (*Dīgh^hasandāsēnāpati*), *Sunhātā*, *Dīgh^hacaṇkamaṇā*, *P^halaggā*, *Marugaṇā* (Geiger 1912:113), *Mahākapārā*, *Silāpassā*, *Majūrāpādā*, *Vijājabā*, *Padmāvātī*, *G^hanānandā*, *Sunetrā Mahādēvī*, and *Irugal Tilakā* from *Anurādhapurā* to *Kōttē* reign. There are some famous *Pirivenās* *Viddjōdājā*, *Vidjālankārā*, *Parāmad^hammacētijā* etc. which are playing significant role in the religious education in present Sri Lanka. In ancient period the *Pirivenā* established in the temple which was one and only educational center for all the people of the land. Later period the novices as well as the boys who do practices for monkhood are learning in *Pirivenā* educational institutes and girls are not allowed to study there. At present there are common schools run by the government and private sector for boys and girls in the country. Aforesaid *Pirivenās* are separate and specific educational centers for monks.

There are two types of *Piriveṇḍa* educational centers in Sri Lanka. They are as follows:

- i. Primary level *Piriveṇḍas* (common syllabus is Sinhalese, Pāli and Sanskrit languages, Buddhism, Buddhist culture, and *Vinaya* or basic religious law for Buddhist monks etc.)
- ii. Secondary level *Piriveṇḍas* (common syllabus is Buddhist philosophy, Sinhalese, Pāli and Sanskrit languages, *Vjākarṇa* (grammar), *C^handas Alaṅkāra* (prosodic features/metrics), *Jyōtiṣya* (astrology), *Vaidya jāstrā* (*Āyurvēdic* medicine), *Gaṇitā* (mathematics), *Minitā* (surveying), *Tarka* (logic), *Njāya* (theory), basic degrees and post graduate degrees etc.)

Traditionally there are two main branches of monks in Sri Lanka (Wickremasinghe 1928:269¹⁶). They are named as follows:

Grant^ha d^hurā / Grāmā vāsī

The monks, who study the doctrine of Buddha and the other relevant subjects, serve to the common society and live in village temples are known as *Grāmā vāsī Bhikṣūs*.

These monks who are living in village or town temples have to do social and religious services for the benefit of this birth (*ihālōka*) and the next birth (*parālōka*) of the donators. Actually, the monk is the leader of the village if he does not have the ruling power. Therefore, some fundamental and compulsory teachings are recommended for every monk in the temple. They are mentioned in *Polonnaruva Galvihāra* rock inscription of *Parākkrama-bāhu* -I (1153-86 c. A.D.).

“...grant^ha d^hurājen vāḍijak koṭṭe gatā nohenā antēvāsikā sadd^hivihārikājan lavā mulsik^ha sēk^hijā vanāpot kāravā sik^havalāḍḍa vinisā asvā....” (Wickremasinghe 1928:270²²⁻²³). ‘Those *antēvāsikas* (monks living under head monks) and *sadd^hivihārikas* (monks living with other monks in the same temple) who are unable to master a great portion of the prescribed course of study, should at least be made to learn by heart *mulsik^ha* and *sēk^hijā* and to rehearse the *sik^havalāḍḍa-vinisā*’.

When we examine the above facts, every monk has to study and follow at least *mulsik^ha* (basic religious laws), *sēk^hijā* (75 norms for day-to-day life of monks), and *sik^havalāḍḍa-vinisā* (rules for monks who got higher ordination or *Upāsampadā*).

“...vinājen kudusik^hā hā pāmok dā sutatin dasād^ham sūtrājā anumānā sūtrājā dā vanāpot piriheḷijā nodī...” (ibid 270¹⁹⁻²⁰). ‘They should not be allowed to neglect the learning at least of the kudusik^hā and the pāmok from the Vināja literature and the Dasād^hammā-suttā, and the Anumānā-suttā from the Suttantā (piṭṭakā)’.

The head monk has to teach these four sections which is mentioned below to the student/trainee before ordination or *Prāvrajā*. It is found in *Anurād^hāpurā* slab inscription of king *Kassapa* -V (929-39 c. A.D.)

“mahan^h kērat pirit satē baṇṇar piṇisvūvan mahan^h kēraṇu isā” (Wickremasinghe 1912:48³⁸) ‘If any are to be admitted to the order, they shall be those familiar with the four sections of the *Paritta*’ (chanting *Sūtrās*).

According to the above mentioned *Galvihārā* rock inscription the novices should commit to memory at least these three sections. “...herāṇanudu herāṇsik^hā sēk^hijā dasād^ham sutan vanāpot koṭṭā...” (Wickremasinghe 1928:270²⁵) ‘Novices should also learn and rehearse the herāṇsik^hā the sēk^hijā and the dasād^hammā-suttā’. Here the novices have to study and obey herāṇsik^hā (basic rules for novices or *Sāmaṇēras*), sēk^hijā (75 norms for day-to-day life of monks), and dasād^hammā-suttā (the *sūtrā* with 10 memorabilia for monks).

Vidarjānā d^hurā / Araṇjā vāsī

The monks who study doctrine of *Buddha* and meditate in the forest monasteries away from the common society are named as *Araṇjā vāsī*. The main task of these monks is concentration of their mind on meditation. Some monks are there in forest monasteries that have good knowledge on *Granthā d^hurā* or various subjects and left it saying useless “balā palāpajekāji nokāḷējā garu” ‘having studied and left them because of nonsense’ (Wickramasinghe 1995:63).

According to the convention every writer has to use *Buddha*’s character for poems and the existence and behavior for prose.

“peden budusiritā basin vat sirit ā” (Gnāṇasīhā 1964,1:20)

‘It should be the character of *Buddha* in poems and existence and behavior in prose’

Therefore, the teachers of every *Pirivenṇa* education center teach their students to create prose and poem according to this tradition.

This convention is strictly followed in early periods of Sinhalese literature. But it gradually changed in later periods and different types of prose and poems entered to the Sinhalese literature. The monks in the *Pirivenṇas* used to study the romantic literature of Sanskrit. Therefore, the legislators of Buddhist religion have established some rules to avoid the monks from contemptible literature. It is mentioned in *Daḅḍeṇi Katikāvatṭa* (enactment of *Daḅḍeṇi*). “*kāvjā nāṭakādī garhitā vidjā nūgataṭṭu nūgānviṇṇaṭṭu*” ‘(monks) do not learn and teach the poems and dramas which are despised’

There were some other two groups of monks from the period of *Buddha*. They are named as follows:

D^harmad^harā

The monk who becomes the expert on Buddhism/Buddhist philosophy is known as *D^harmad^harā B^hikṣu*. Most of the *D^harmad^harā* monks live in the temples of village/town. Therefore, there is a close connection between *Grant^ha d^hurā* and *D^harmad^harā*. The *D^harmad^harā* is mainly based on the doctrine or *D^harmā* of *Buddha* whereas the *Grant^ha d^hurā* is based on any kind of knowledge.

Vinājad^harā

The monk who becomes the expert on *Vināja* or Buddhist religious law is known as *Vinājad^harā B^hikṣu*. The *Vinājad^harā* monks commonly live in village/town temples as well as in monasteries. There is no close connection between *Vidarṣanā d^hurā* and *Vinājad^harā*. The monks from the stream of *Vidarṣanā d^hurā* normally live in forests whereas *Vinājad^harā* monks live in village/town temples as well as forests.

There are two types of educational institutes in Sri Lanka.

Pirivenṇa (Temple based educational center. Here the education is totally free. The syllabus is mentioned above.)

Guru Gedāra (Private educational center. The student has to pay some money or to work there throughout the learning period.)

The student who is studying at the *Pirivenṇa* education center has to learn the following set of books representing three main languages.

- i. **Sinhalese** - *Nam pota* (names of the temples in Kandian period), *Maḡul Lakunṇa* (symbols of *Buddha*'s feet), *Gaṇḍadevi Hællæ saha Vadan Kavi Potā* (poetry book about God *Gaṇḍeṣa* and Sinhalese alphabet practice), *Sidat Saḡārā* (standard grammar book of Sinhalese) etc.
- ii. **Pāli** - *Nāmāk'jātā Padāmālā* (declension of nouns and conjugation of verbs), *Bālāvētārā* (basic Pāli grammar book), *Ab'hid'hānappadīpikā* (Pāli synonyms) etc.
- iii. **Sanskrit** - *Budd'ha Gaṃḡjā* (hymnal poems about *Buddha*), *Sakaskaḡā*, (prose about *Buddha* written with Hybrid-Sanskrit language), *Nāmāṣṭā fatākā* (stanzas with 108 names for *Buddha*), *Pratjāḡ fatākā*, *Sūrjā fatākā*, *B'akti fatākā*, *Vjāsākārā*, *Sārasvātā* (basic Sanskrit grammar book) etc.

There is a time table in *Pirivenṇa* educational centers for all the novices in the institute. It shows the systematic life style of the monastery. “*sædæhæjen sasun van kulædaruvan visin aruṇṇṇa paḡamuvā dæhæṭi vaḡḡḡ māḡu petman hæmæḡḡ nimævā pæn peræhā tabā...potā kijævā patā lijævā asænā pirivahanā deḡa vanæpot koṭā*” ‘The novice who entered to the order of monk with faith having brushed the teeth, having swept the yards, having filtered the water, having read the books, having written the (palm) leaves, having committed to memory asking and reciting things’ (Wimælajōti 2004:16-17).

This system of *Pirivenṇa* education is very famous in the kingdom of *Kōḡṭṭē* (14th - 15th c. A. D.). *Girā Sandēḡjā* is the poetry book written in this period to praise *Sanḡhārājā* (king of monks) *Toṭagamuvē ḡrī Rāhulā* who is the principal of *Toṭagamuvā Vjājābā Pirivenṇa*. There is a description of the education system of this *Pirivenṇa* in *Girā Sandēḡjā*. According to the subjects of this *Pirivenṇa* it does not play one stream of study and represents the *Grāmā vāsī* sect of the order of monks. There were students from various fields.

The monks of the *Pirivenṇa* mainly study three main sections of Buddhism.

“*Abidam peḡa arut, Suturu daham, Vināḡa naḡā*” (Jayatilækā 1987:48)

‘*Ab'hid'harmā* (deep doctrine) and meaning, *Sūtrā* doctrine, theory of *Vināḡa* or Buddhist rules’

Some of the students study the astrology and some others study medicine. It is mentioned in *Girā Sandēḥā*.

“*pabākārā sidat samāharu ganiti idā*” (ibid 49)

‘Some people count the *Sūrjāsiddhāntā* (a part of astrology)’

“*vedāvāru vedā satārā pīruvātī*” (ibid 49)

‘Doctors learn the medicine’

There are some students who study economics.

“*samāharu at satārā pīruvātī*” (ibid 49)

‘Some people learn economics’

“*dānagat sadā lakārā vijārāṇā vijat muḷu
pavāsāt saku magadā eḷu demāḷā kav naḷu*” (ibid 49)

‘Group of scholars who knew the prosodic features/metrics say the poems and drama of Sanskrit, Pāli, Sinhala and Tamil’

Some novices are there who commit to memory the basic grammar of three main languages. They study Sinhalese grammar *Sidat Saḡārā*, Pāli grammar *Bālāvātārā*, and Sanskrit grammar *Sārasvātā*.

“*herāṇā rāsekā vijārāṇā vanāpot kārāṇā*” (ibid 49)

‘There are group of novices who are memorizing the grammar’

Brahmin people are not the main category of the Sri Lankan social groups. They came from India to promote Hinduism and Sanskrit language in the country. They also came to this *Piriveṇā* to learn *Vēdā*. This head monk of the institute *Toḷagamuṇē Rāhulā* was the greatest scholar in the reign of *Kōṭṭē*.

“*bamuṇu rāsek vedarut kereti dārāṇā*” (ibid 49)

‘Group of *Brāhmins* commit to memory the *Vēdā* and meaning’

Here the monks and some other scholars studied various subjects from different fields. These subjects are Buddhism and Buddhist philosophy (*Sūtrā*,

Vināḥa, *Abhidharma*), Buddhist commentaries, *Vēda*, *Nāṭṭa śāstra* (drama), *Cḥandas Alaṅkāra/Kāvya śāstra* (prosodic features/metrics), *Vjākarāṇa* (grammar), *Vaidya śāstra* (*Ājurvēdic* medicine), *Jyōtiṣya* (astrology), and *Artha śāstra* (economics).

Hansa Sandēḥa is the poetry book written in the same period to praise Ven. *Vanaratana* who is the principal of *kāraḡala Padmāvātī Piriveṇa*. There is a description of the education system of this *Piriveṇa* in *Hansa Sandēḥa*. According to the subjects of this *Piriveṇa* it mainly plays the stream of Buddhist religious studies and partly refuses the *Grāma vāsī* sect of the order of monks.

“*herāṇasika kijati herāṇō tēnin tēna*” (Wickramasinghe 1995:62)

‘The novices read *herāṇasika* (basic rules for novices) staying here and there’

“*munsika sikavaḡāḡā vimasana saḡa gaṇaḡa*” (ibid 63)

‘group of monks examine *Mūlasikkḥā* (basic rules for monks) and *Sikḥavaḡāḡā* (rules for monks)’

“*tera baṇa, vijam peḡarut, suturu peḡa dam, vināḡa piṭakāḡa*” (ibid 63)

‘Sermon for elder monks, *Abhidharma* (deep doctrine) and meaning, *Sūtra*, *Vināḡa* or Buddhist rules’ are basically studied in *Padmāvātī Piriveṇa* at *Kāraḡala*.

The student who is studying at the *Guru Gedara* education center has to learn the following subjects according to his or his parents’ preference. The studying of all the subjects is not compulsory here. The syllabus of the *Guru Gedara* is *Vaidya śāstra* (*Ājurvēdic* medicine), *Jyōtiṣya* (astrology), *Dḥanuḡḡilpa* (archery), *Aḡvaḡilpa* (horse riding/horsemanship), *Hastiḡilpa* (elephant riding), *Vāstuvidyā* (architecture), *Citraḡilpa* (painting), *Mūrtiḡilpa* (sculpture), *Bḥūtavidyā* (black magic), *Ātmārakṣaka Krīḡā* (martial arts) etc. Some teachers are there with an expert knowledge or practice in one subject or art. They give that tradition their own sons or close relatives only. *Vaidya śāstra* (*Ājurvēdic* medicine), *Bḥūtavidyā* (black magic) and *Ātmārakṣaka Krīḡā* (martial arts) come from generation to generation using this specific method.

There are some *Jātaka* tales *Vēdabbḥa* (Amaramōli 1961:122), *Paṇcājudḥa* (ibid 136), *Asātāmantā* (ibid 146), *Culla Dḥanuggaḡa* (ibid 676) etc. which describe the traditional education system of Buddhist civilization. According to the *Jātaka* stories the lay students have to go to the residence of teacher and stay there up to the end of education. They have to pay money to the teacher as well as to do all the tasks in that home.

According to the records the life of student in Sri Lankan educational history is full of sorrow, sufferings, disturbances and hindrances. Mostly it happened in *Guru Gedərə*. The novices are living in the temples and face fewer disturbances in connection with the education. Sometimes the lay students dislike going to the educational institute because of cruel punishment. The real picture of these punishments is found in *Gaṇḍadevi Hællə saha Vadan Kavi Potə*.

<i>“vævæl kōṭu nāran sijəbālā</i>	<i>atu</i>
<i>kitul pol irəṭu væl kasəbīlijə</i>	<i>atu</i>
<i>mehæmə ipal mage dæəsəṭə nopæ</i>	<i>jutu</i>
<i>pamā novī emi akurəṭə mejin</i>	<i>matu”</i>

(Jayətiləkə 1987:13)

‘I dislike seeing canes, sticks, branches of mandarin orange and tamarind, palmae and coconut sticks, and branches of nettle. I will come to study hereafter without late.’

“ammoji kijā kīwat guru deteji bæṭə” (ibid 13)

‘If I shout painfully the teacher will give punishment.’

“in apə daḡə gēkə lū dæjə ammā” (ibid 13)

‘Because of sending school the mother put us in prison’

Some of the students see the educational centers are prisons, because their mothers take and keep them in the school where they face hindrances.

The teachers and parents emphasize the importance of the education if there is such kind of difficulties.

<i>“alləṭə siḡā wat rasə næti kævili</i>	<i>kakā</i>
<i>valkoṭə bimə atuṭə nidi nolæbə duk</i>	<i>takā</i>
<i>kalgijə redi værəli æḍə dæli kuṇen</i>	<i>vakā</i>
<i>ælmen akuru uganiv idiri væḍə</i>	<i>takā”</i> (ibid 13)

‘You beg tasteless food and eat, lie on leaves without proper sleep, wear old cloths without cleaning but you gain the knowledge for future benefits.’

“*ugətə manā filpəjamaji matu rækenā*” (ibid 13)

‘The knowledge that we gain will be the protection of future’

If the student face too much of difficulties in his educational life he will get more advantages in society near future. That’s why students must learn and hope better future bearing all the disturbances.

Conclusion

When we examine the above-mentioned facts, it is easy to understand the common structure of education in Sri Lanka, various groups who engage with educational sections, the syllabus of the religious and private institutes, the gradual change of the system from ancient to modern, and the punishment methods used in the academic centers.

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