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THE BUDDHIST SANGHA IN CEYLON
(circa 1200-1400 A.D.)

by

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ABSTRACT

This study seeks to examine the organizational and institutional developments of the Buddhist sangha from 1200 to 1400 A.D. The first chapter surveys the origin and development of the two fraternities and the genealogical problems and the assignment of monks to either fraternity. The second chapter ^{examines} consists of an examination of the developments of the āyatanas during this period. The diverse forms of wealth accumulated by monasteries, the purposes for which endowments were made, the considerations that motivated donors in making endowments and the attitude of the clergy towards the acceptance of wealth are important points discussed in the third chapter. The next chapter is devoted to a discussion of the administration of monastic wealth: the right of property ownership, the tenurial system, the right of tenancy, temple officials, the disbursement of income and the inheritance of monastic property. The main issues discussed in the fifth chapter are the system of education primarily intended for the clergy, and the general scheme of education which catered for the whole male population. An attempt has been made to ascertain the curriculum, media of instruction, libraries, maintenance of schools etc., and the existence of women's education. Chapter six deals with cults. The first part

treats the cult of relics, particularly the Tooth Relic, and rites, rituals and ceremonials connected with it. The second part examines the cults of deities, the favours expected by supplicants, and developments which took place in the Sinhalese pantheon. The final chapter discusses reforms of the sāsana carried out by the expulsion of undisciplined monks, the unification of the two fraternities and the promulgation of rescripts.

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