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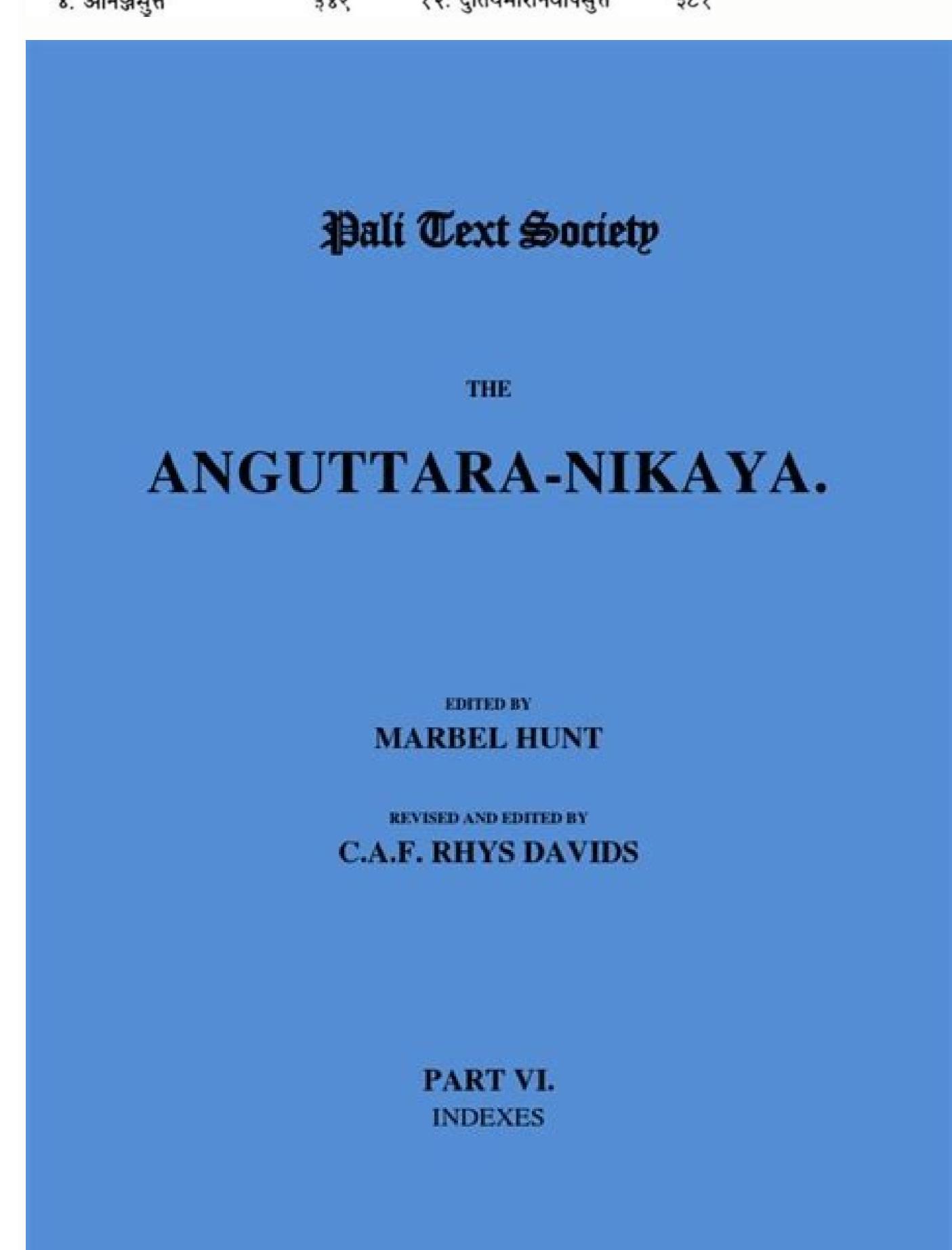
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११. सङ्क्षिप्तसुत्रं	३११	५. विपत्तिसम्पदासुत्रं	३५१
तस्मृदानं	३१५	६. अपणकसुत्रं	३५३
१०. लोणकपल्लवग्गो	३१५	७. कमन्तसुत्रं	३५४
१. अच्चायिकसुत्रं	३१५	८. पठमसोचेय्यसुत्रं	३५५
२. पविवेकसुत्रं	३१५	९. दुतियसोचेय्यसुत्रं	३५६
३. सरदसुत्रं	३१९	१०. मोनेय्यसुत्रं	३५८
४. परिसासुत्रं	३१९	तस्मृदानं	३५८
५. पठमआजानीयसुत्रं	३२१	१३. कुसिनारवग्गो	३५९
६. दुतियआजानीयसुत्रं	३२२	१. कुसिनारसुत्रं	३५९
७. ततियआजानीयसुत्रं	३२३	२. भण्डनसुत्रं	३६०
८. पोत्थकसुत्रं	३२४	३. गोतमकचेतियसुत्रं	३६१
९. लोणकपल्लसुत्रं	३२७	४. भरण्डुकालामसुत्रं	३६२
१०. पंसुधोवकसुत्रं	३३२	५. हत्थकसुत्रं	३६५
११. निमित्तसुत्रं	३३५	६. कटुवियसुत्रं	३६६
तस्मृदानं	३३७	७. पठमअनुरुद्धसुत्रं	३६८
११. सम्बोधवग्गो	३३८	८. दुतियअनुरुद्धसुत्रं	३६९
१. पुब्बेवसम्बोधसुत्रं	३३८	९. पटिच्छन्नसुत्रं	३७०
२. पठमअस्सादसुत्रं	३३९	१०. लेखसुत्रं	३७०
३. दुतियअस्सादसुत्रं	३३९	तस्मृदानं	३७२
४. समणब्राह्मणसुत्रं	३४०	१४. योधाजीववग्गो	३७२
५. रुणसुत्रं	३४१	१. योधाजीवसुत्रं	३७२
६. अतितिसुत्रं	३४१	२. परिसासुत्रं	३७४
७. अरक्षिखतसुत्रं	३४१	३. मित्तसुत्रं	३७४
८. व्यापत्रसुत्रं	३४३	४. उप्पादासुत्रं	३७४
९. पठमनिदानसुत्रं	३४४	५. केसकम्बलसुत्रं	३७५
१०. दुतियनिदानसुत्रं	३४५	६. सम्पदासुत्रं	३७६
तस्मृदानं	३४७	७. वुद्धिसुत्रं	३७६
१२. आपायिकवग्गो	३४७	८. अस्सखलुङ्कसुत्रं	३७६
१. आपायिकसुत्रं	३४७	९. अस्सपरस्ससुत्रं	३७८
२. दुलभसुत्रं	३४८	१०. अस्साजानीयसुत्रं	३८०
३. अप्पमेय्यसुत्रं	३४८	११. पठममोरनिवापसुत्रं	३८१
४. अप्पमेय्यसुत्रं	३४९	१२. अस्सामोरनिवापसुत्रं	३८१



The development of Buddhist education in Sri Lanka

As Buddhism was introduced to Sri Lanka by the Arahanth Mahinda, it then became one of the many cultural features that came to Sri Lanka with Buddhism is the Buddhist system of Buddhist education. By the 3rd century B.C. India had developed a firmly advanced Buddhist educational system, for otherwise it would not have been possible to preserve Buddhism and its vast literature orally. After a few months his sister Theri, Sanghamitta also came. Thus the two Orders; the Order of monk and the Order of nun were established in the Island of Lanka.

Introducing and arranging a system to transmit, it orally could not have been a simple task. Buddhist teachings were in Pali and undoubtedly local needed special training to learn and preserve them in the oral tradition. Therefore, Ven. Mahinda most probably introduced the Bhanaka system that prevailed in India. As many joined the order, these monks and nuns may have been trained for the purpose.

The establishment of the Mahavihara is an important event in the history of Buddhist education in Sri Lanka. This Vihara from the very inception must have functioned as the main centre of education. The monks who were trained at Mahavihara may have gradually moved into other places and established Viharas. With this the education system must have got decentralized with Mahavihara as the main centre and the rest as branches. In this manner Buddhist education must have gradually spread.

Along with training monks for oral preservation of the Tripitaka, Ven. Mahinda is said to have undertaken another major task. This is the translation of the Atthakathas into Sinhala. This involved both translation and preservation. Such a project certainly needed expertise and Ven. Mahinda and other senior monks must have been busy training the juniors.

With the fear that the cannot could disappear any time, they decided to write down the texts as soon as commentaries of Buddhism on Olla leaves at the place called Aloka Vihara or Alu vihara at Matale.

Furthermore, the establishment of the Abhayagira vihara must have added a new dimension to the Buddhist education system. Unlike the Mahavihara, the Abhayagiri vihara entertained non-Theravada teachings and these must have been in Sanskrit. If so learning of Sanskrit also became a part of the Buddhist education system at a fairly early stage. When this developed, the doors were opened for a vast number of secular subjects. These included poetics, grammar, astrology, medicine etc. and little by little monastic education system may have included these subjects in its curricular.

And the establishment of the Jetavana vihara must certainly have further accelerated the development of the Buddhist education system. Fairly early in the history of Buddhism teachings were put into writing and this too is another development in the Buddhist education system. By the time of the arrival of Ven. Buddhaghosa in the 5th century A.D. there was a large library at Mahavihara. Without an organized and developed education system this could not have been possible.

In addition to this, the services of the commentator to the development of the Buddhist education system in Sri Lanka are very great. Their literary activities must certainly have created an interest in the learning of the Pali language and in composition of texts. This interest may have been instrumental in the establishment of a number of **Pirivenas** the earliest monastic educational institutions.

There were well known **eight such institutions** known as **Mulas or Ayatanas**. These were very well organized institution and many subjects were taught at these institutions. At present time, there are two great Pirivena namely Vidhyalankala and Vidodhya Pirivena rendering great service to the Buddhist education in Sri Lanka.

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