

Significance of “*Ariyavaṃsa*”

MERUUS references to *Ariyavaṃsa* in Pāli Literature and early inscriptions show that in ancient Ceylon there was a very popular and great festival by that name when the *Ariyavaṃsa Sutta* was read in public.

The Tōnigala inscription, which is dated in the 3rd year of Sī Meghavarna (359 A.C.) and which records certain gifts made to the Yāhisapavata monastery for the purpose of *Ariyavaṃsa*, contains the word *ariyavasa* twice—*vassa vatavi* and *Ariyavasa karana mahābhikkusagahata*.¹

Paranavitana, who edited this inscription, points out that ‘*Ariyavasa* may be derived from P. *ariyavāsa*, *ariyavaṃsa* or *ariyavassa*.’² But he discards the first two on certain grounds, and adopting the third translates the word as “holy *vassa*.” (*Ariya* “holy,” *vasa* “retreat in the rainy season”). The word *ariya*, however, is never used, to my knowledge, as an epithet either in the Vinaya or in the Commentaries to qualify “*vassa*.”³ In an inscription from Eppāvala⁴ (10th Century) which contains the word *vas*, where beyond any doubt it means “*vassa*” (retreat in the rainy season), the word occurs without the epithet *ariya*. Paranavitana himself does not seem to be quite happy with his translation. He says that “If *vasa* in *ariya vasa* is considered a derivative of Pāli *vassa* used in this sense, the word would mean ‘the holy *vassa* (retreat).’ It is probably in this sense that *ariyavasa* is used here though the verb *karana* that follows it does not seem to be quite appropriate.”⁵

But if we examine the various usages of the word *Ariyavaṃsa* in the Pāli Texts and Commentaries, the phrase *Ariyavasa karana* can be fully justified, for the word *Ariyavaṃsa* has been used to mean (1) a Sutta bearing that name, (2) the preaching of it (*desanā*), (3) the practising of the teachings given in that Sutta (*patipadā*), e.g.,

- (1) *Ariyavaṃsam Kathayanāno* “preaching the *Ariyavaṃsa*” (*i.e.*, the Sutta).⁶
- (2) *Ekasmin̄hi kiva gāme Ariyavaṃso hoti . . . ukkathho itare āha: āyānāusso dhammasaṃnāyāti*. “In a certain village there is *Ariyavaṃsa* . . . The Observer of the First Grade tells the others: Friends, let us go to hear the sermon.” (*i.e.*, preaching, *desanā*).⁷

1. E.Z. III, pp. 177, 178.
2. E.Z. III, p. 182.
3. Sinhalese works such as *Sikhavalaṅka* also use the word *vas* without any epithet like *ariya*.

4. E.Z. III, p. 190.
5. E.Z. III, p. 183.
6. M.A., Colombo (1917), p. 546.
7. Vsm., P.T.S., p. 66. For what is meant by “The Observer of the First Grade” see later on in the article.

(3) *Ariyaamse thito* "established in (the practice of) *Ariyaamasa*," (*i.e. patipada*).⁸ and again,

Mahā-Ariyaamasaṃ pūrayamāno bhikkhu "bhikkhu fulfilling the great *Ariyaamasa*" (*i.e. patipadā*).⁹

If the usage *Ariyaamasaṃ pūrayamāno bhikkhu* in the *Anguttara* Commentary is correct there is no reason why *Ariyaavasa karana mahabikusasahata* (**Ariyaamasaṃ karomassa mahābhikkhusaṅghassa*) in the inscription should present difficulties and why it should not be translated "practising the *Ariyaamasa*."¹⁰

In the Tōṅigala inscription the phrase *Ariyaavasa ratavi* may then be translated as "for the purpose of conducting the *Ariyaamasa*" (*i.e.*, the sermon, *desanā*), and the phrase *Ariyaavasa karana mahabikusasahata* as "to the great community of monks who practise the *Ariyaamasa*" (*i.e.*, practice, *patipadā*). There can be no doubt that in this context the word *ariyaavasa* means 'the *Ariyaamasa*' and has no reference to 'the *vassa*.'

Two rock-inscriptions from Labu-āta-bāṅdigalari¹¹ (about the 5th Century A.C.) in the North-Central Province also contain the word *ariyaavasa*. One of them (ASI No. 440) says that a certain man called Sirinaka "deposited 100 *kahavanas* for the purpose of *ariyaavasa*"—*Ariyaavasa ratatay eka-satakahavana dini*—in a great monastery known as Devagiri. The other (ASI No. 450) records that another person named Natalaviṭṭiya Siva gave 20 *kahavanas* to the same monastery (*i.e.*, Devagiri Vihāra) for the purpose of conducting the *ariyaavasa* annually—*Anaharajarama ariya* . . .¹²

Paranavitana notes¹³ that two other records—one from Badagiriya in the Southern Province, and the other from a place named Burutankanda in the same Province—also contain the phrases *Ariyaavasa ratakoti* and *Ariyaavasa karana kaḍḍu* respectively.

He translates the word *ariyaavasa* in all these inscriptions as 'holy *vassa*' or 'sacred *vassa*.' But the evidence available seems to prove that the word

8. Cul. Nid., P.T.S., p. 106.

9. A.A. III, P.T.S., p. 51.

10. It may be argued that it is not scientific to draw parallels from the Pāli Commentaries of the 5th Century A.C. to justify a usage in an inscription of the 4th Century A.C. But there is no doubt that the traditional usage of this and other canonical terms was in existence in the Sinhalese Commentaries and in the Pāli Texts long before the Pāli Commentaries were written.

Julius de Lanerolle surmises that *Ariyaavasa karana* may be a less correct usage by the laity, the more correct and ecclesiastical one being **ariyaavasa purana*. Cf. the present day lay usage of *Sil ganna* against the ecclesiastical usage *Sil samādānana*.

11. E.Z. III, pp. 250, 251.

12. Cf. *Anusamvacharam ariyaamasa-dhammadesaṇā pavuttati*. Rsv. II, B.E. 2464, p. 4.

13. E.Z. III, p. 182.

THE SIGNIFICANCE OF "ARIYAAMASA"

vassa in these contexts too indicate the *Ariyaamasa* (sutra and practice) and not the observance of the *vassa* season.

In the *Mahāvamsa* also occurs a reference to *Ariyaamasa*:

Ariyaamasa-kathā-thāne Lanhādipe 'hile 'pi ca | Danavatthani thapāpasi sad-dhamme gāvaena so.¹⁴

Geiger translates this verse as follows: "For the occasion, when the *vamsa* was read he's decreed over the whole island a regular giving of . . . from reverence for the true doctrine."

Commenting, in a foot-note, on the word *Ariyaamasa* he writes: "Lit. 'book of the holy ones,' probably the life-histories of men eminent in the Buddhist Church, which were read aloud publicly for the edification of the people."¹⁶

Other scholars seem to have followed this explanation.¹⁷ The *Mahāvamsa*¹⁸ mentions that Dhātusena (460-478 A.C.) gave orders and made provisions 'for the interpretation of *Dīpavamasa*'—*āpetum Dīpavamsam*. This, perhaps, suggested to them the idea that as the *Dīpavamasa* was 'the history of the island,' the *Ariyaamasa* must have been 'the life-histories,'¹⁹ of men eminent in the Buddhist Church, and that he²⁰ had been recited in public.

In translating the above verse Geiger took the two words *Kathā* and *vamsa* to mean "story" and "occasion" respectively. "Occasion" is only a secondary meaning of the word *thāna*. I would suggest that here *Kathā* means "preaching" and *thāna* "place." Thus *Kathā-thāna* means "preaching place."²⁰

Thus the translation of the verse would read: "From reverence for the true doctrine, he established a regular giving of alms at every place where the *Ariyaamasa* was preached over the whole island of Ceylon."

For, from the references available it would appear that during several centuries before and after the 5th Century A.C. the *Ariyaamasa* was not only a very popular sermon, but also a great institution held in high esteem the perpetration of which grants were made by kings and ministers and people at the time.

14. Mhv. XXXVI, 38.

15. *i.e.*, King Vohāratissa, 269-291 A.C.

16. Mhv. Trans., p. 258, n. 6.

17. Paranavitana: E.Z. III, p. 182.

18. Malalasekera: *Dictionary of Pāli Proper Names* I, p. 181, but see the Article *Mahā-Ariyaamasa*, *ibid.* II, 463.

19. Cv. XXXVIII, 59.

20. Taking *vamsa* to mean "history."

21. The phrase *Ariyaamasa-kathā* occurs also in J.A. II, S.H.B. (1928), p. 310: *vamsa-katham kathetvā*, and Vsm., P.T.S., p. 626: "*Ariyaamasa-kathāyam*."

The Commentary on the *Anguttara Nikāya*²¹ gives an example of a woman residing in *Ullabha-Kolakamnikā* who went five *yojanas* suckling her babe to listen to the Dīghabhāṅga Mahā Abhaya Thera preaching the path of the *Āryavamsa-Dīghabhāṅga-Mahā-Abhaythero nāmo Āryavamsa-paṭipadam kathaṭṭi sūtra* . . .

In the same Commentary²² we read that thirty bhikkhus who were in retreat for the rainy season (*vassa*) at *Gaccharāla-aṅga* "preached for a night on *Uposatha* days the *Mahā Āryavamsa* which deals with contentment in the four requisites and delight in meditation—*arraddhannāsam uposathadāse Caturpacayasantosa-bhāvanānāma-Mahā-Āryavamsam kathaṭṭi*."

The *Rasarāhita*²³ records three stories in which the *Āryavamsa* is referred to: the first is of a Thera from the Kuddaraja Province going to a Vihāra called Mahāvāpi in Mahāgāma in (Ceylon to listen to the preaching of *Āryavamsa*, which was an annual ceremony of the place at the time—*Anusamvacharam ariyavamsa-dhamma-desanā pavattati*. Further the story tells us that multitudes assembled there even from distances to listen to this sermon. The second is that during the reign of *Dubbittī Mahārāja* (whom I have not been able to identify) the *Āryavamsa* was preached once every six months at Udumbara-mahā-vihāra (Dīmbulāgala) and people assembled there from within four *yojanas* and elaborate preparations were made for the festival—*mahantam pūjāridhānam*. The third instance is that of the preaching of the *Āryavamsa* as a festival—*Āryavamsa-desanā-mahā-rathamāne*—at a monastery called *Āryākara Vihāra* near *Kumbalattissa Pabbata*.

In the *Visuddhimagga*, under the discussion of *Piṇḍapāṭikā*, the *Āryavamsa* is referred to as a convenient instance of a sermon: There are three grades of those who practise *Piṇḍapāṭikā* (living only by begging): The First Grade Observer does not accept any invitation. The Second Grade Observer accepts an invitation only for the day whereas the Observer of the Third Grade accepts both for that day and the next. The two latter do not enjoy full freedom while the First does. To prove this, *Buddhaghosa* adduces an instance. Without any previous reference, he says: *Ekasmiṃ kira gāme*

21. A.A. I, S.H.B. (1923), p. 386.

22. *Ibid.* p. 385.

23. Rsv. II, Col. B.E. 2464, pp. 4, 183, 190.

24. The so-called Nāgamahā Vihāra on the bund of the Yōlavāva (Giant's Tank) on the Tissamahārāma-Kiriṇḍa Road. The Ven. Gaṅgama Indasara Nāyaka Thera the present incumbent of Tissamahārāma, informs me that the present Nāgamahā Vihāra is a misnomer, and that it is the old Mahāvāpi Vihāra of the *Rasarāhita*. H. E. Amarasēkara, late Mudaliyar of the Māgampattu, it would appear, had given the present name to the Vihāra under the wrong impression that it was the old Nāgamahā Vihāra. The word *yōla* (P. *yoḷha*) as used in Sinhalese has two meanings: (1) "warrior," (2) "big." Where it means "big" the word *yōla* is interchangeable with "maha" (P. *mahā*). So the present Yōlavāva might have been the Mahāvāpi or Mahāvāva of old after which this Vihāra was named.

*nisso hoti*²⁵ (Suppressing) "in a certain village there is the *Āryavamsa* (Sutta)". The First Grade Observer tells the other two: "Friends, let us go to hear the sermon." Then one of the two says: "I am invited by you" and the other says: "I have accepted an invitation for tomorrow." Both these are prevented from receiving the benefit of the sermon while the first one enjoys it. This casual reference to the *Āryavamsa* sermon as a well-known occurrence in a village shows that it was evidently a well-known occurrence in Buddha's day.

This is further borne out by the fact that there were certain Theras, known as *Āryavamsa-bhāṅakas* distinguished for preaching the *Āryavamsa*, and sometimes they are quoted as authorities on the Dhamma.²⁶

That this popular and important *Āryavamsa* was can be decided upon by examining the references.

The Sutta is generally referred to as the *Āryavamsa*—lineage or tradition (Sutta) of the noble ones (*ārya*)—and sometimes also as the *Mahāvamsa Sutta*.²⁷ But in several instances we come across a long name which is analytical and descriptive of the Sutta, e.g., *Caturpacayasantosa-nānāma-mahā-āryavamsa*,²⁸ meaning "The Great *Āryavamsa* which deals with contentment in the four requisites and delight in meditation." Here, this long name is given with a slight variation: *Caturpacayasantosa-nānāmapatimāṇḍitam mahā-āryavamsa paṭipadam*.²⁹ In the *Visuddhimagga*, it appears as *Caturpacayasantosa-bhāvanānānāpikam mahā-āryavamsa paṭipadam*.³⁰

A passage in the *Visuddhimagga* also contains what is obviously an analysis of the contents of the Sutta: "A bhikkhu pure in conduct on account of his faultless virtues, having established himself in the three ancient noble qualities, will become fit for the attainment of the fourth noble heritage, i.e., the delight in meditation—*perāne ariyavamsattheye paṭipāṭhāya caturbhāvanānāmatūscikkhātassa Āryavamsassa ca aḷhicanārāho bhāṇissati*.³¹ The story of Nāga Thera of Btātaraḡama found in the *Majjhima Commentary*³² also helps us to fix the Sutta. During the *Caṇḍālāṭiya* famine the reign of *Vattagāminī* (29-17 B.C.) the Thera's sister, who was a nun, had a share of her *Piṇḍapāṭa*. But he refused it saying that he would not be easy in his conscience when he preached the *Āryavamsa* (*Āryavamsam*)

Vsm. P.T.S., p. 66.

E.g., Vsm., P.T.S., p. 66.

E.g., A.A. II, S.H.B. (1931), p. 487.

E.g., A.A. I, S.H.B. (1923), pp. 385, 386 (twice).

A.A. I, P.T.S., p. 192.

Vsm., P.T.S., p. 93.

Ibid. p. 59.

M.A. Col. (1917), p. 546.

kathavannāno) after the famine, if he now maintained himself by eating food from a bhikkhuni.³³

There are two satirical references to the Sutta in the *Jātaka* Commentary. Both references are to a Thera named Upananda Sākriya who was notorious for greediness and hoarding things. He used to pretend to undertake the *urssa* retreat in several places during one and the same season in order to get a share of the gifts offered at each of those places. But he would preach to other bhikkhus the Path of Noble Heritage (*Ariyavamsa*) which expounds contentment in requisites—*Paccayasantasatipakam ariyavamsa patipadam kathesi*.

Finally, we find in the *Anguttara* Commentary³⁵ a very interesting story (already referred to earlier) in which the contents and the divisions of the *Ariyavamsa Sutta* are briefly but clearly analysed: A woman of *Ullabhakola kumhikā* went, with her babe at her breast, five *yojanas* in order to hear the Dīghabhānaka Mahā Abhaya Thera preach the *Ariyavamsa-patipadā*. After speaking on the first three requisites (*cāra*, etc.) the Mahā Thera was about to rise, when the woman said: "The Noble Ones, saying that they would preach the *Ariyavamsa*, take delicious food, sweet drinks and refreshment such as liquorice and ghee, but they get up just at the point that must be elaborated." Then the Mahā Thera saying "very good, very good, sister, began to deal with *bhāvanārāma*, the delight in meditation.

This story seems to indicate that the *Ariyavamsa* sermon was so popular that even the average woman knew it well.

From these examples it is clear that the *Ariyavamsa Sutta* contains four principal sections—three sections dealing with contentment in requisites and the fourth section dealing with delight in meditation.

The only Suttas³⁶ that would satisfy these requirements is a Sutta found in the *Urusevā Vagga* of the *Catukka Nikāya* of the *Anguttara Nikāya*.³⁷ It deals with the four *Ariyavamsā* and seems to have been known by several names: *Ariyavamsa*, *Mahā-Ariyavamsa* and also *Vamsa Sutta*.

33. This evidently refers to the phrase in the *Ariyavamsa Sutta* which forbids "impropriety in securing food"—*na ca piṇḍapātahetu anesanam appativūpam āpejjaṭi*. The "impropriety" in this instance was the acceptance of food from a bhikkhuni.

34. J.A. II, S.H.B. (1928), p. 310.

J.A. III, S.H.B. (1931), p. 233.

35. A.A., S.H.B. (1923), p. 386.

36. Practically the whole of our *Ariyavamsa Sutta* with certain variations is quoted in the *Mahā Niddesa* (Vol. II, P.T.S., p. 497). The introductory paragraph and the vocative *bhikkhave* of the original are omitted. The last portion dealing with *bhāvanārāma* is also left out, and 'itaritara-gilānapaccaya-bhesajjaparikkhāra-samuttiṭṭhi' is inserted instead.

In the *Culla Niddesa* (P.T.S., p. 106) also the *Ariyavamsa Sutta* is quoted with certain variations. Here *Paccakasambuddho* is inserted for *bhikkhu*, and *gilānapaccaya* for *bhāvanārāma*.

37. A. Col. (1929), p. 204.

The four sections of the Sutta are as follows:

- (1) A bhikkhu is satisfied with whatever robes he gets, praises the value of contentment in whatever robes he obtains, does not commit any impropriety in order to secure robes, nor does he exalt himself or look down upon others on account of his possession of this quality of contentment. So is he with regard to
- (2) Whatever food he gets, and
- (3) Whatever lodgings he is provided with.³⁸
- (4) The bhikkhu takes delight in meditation and abandonment—*bhāvanārāmo hoti bhāvanārato pahānārāmo hoti pahānārato*. But on account of this quality he does not exalt himself, nor does he look down upon others.³⁹

This, in brief, is the *Ariyavamsa Sutta*, and it contains the essence of the life of a bhikkhu on whom the perpetuation of the *Sāsana* depends. No wonder that it is so highly commended in the Commentaries and held in esteem by the bhikkhus and the laity.

Buddhaghosa's Commentary⁴⁰ on the Sutta says that by the first three sections the whole of the *Vinaya Pitaka* would be described, and by the last three *Pitakas* to bear on his sermon. The Commentary gives further instructions to the preacher as to how the *bhāvanārāma-ariyavamsa*, the fourth and most important one, should be elaborated. It should be described, says the Commentator, according to the *Nakkhamma* in the *Paṭisambhānamagga*, the *Dasuttara Sutta* of the *Dīgha*, the *Satipatthāna Sutta* of the *Majjhima* and the *Niddesa* in the *Abhidhamma*.⁴¹

The necessity for giving these detailed instructions to preachers was probably because of the fact that the *Ariyavamsa Sutta* was a very popular sermon both with the Sangha and the laity, and that there was a class of preachers, as already mentioned, known as *Ariyavamsa-bhāṇakas*, especially those for preaching this Sutta.⁴²

Nāga Thera of Bhātaragāma, referred to above, refused food from his disciples, even in a famine, because the remembrance of this Sutta needed such acceptance.

The *Majjhima Nikāya* Commentary⁴³ says that the *Ariyavamsa Sutta* raised by the Buddha with nine epithets (*navahi padahi*) whereas the

³⁸ According to the Commentary, *gilānapaccaya* is included in the *piṇḍapātā* A.A. II, S.H.B. (1931), p. 493.

³⁹ It would be seen that no mention is made of *pahānārāmatā* in the sermons referred to above or in the Commentaries (see below). It is also interesting to note that in the *Culla Niddesa* (*loc. cit.*), omit both *bhāvanārāmatā* and *pahānārāmatā*.

⁴⁰ A.A. II, S.H.B. (1931), p. 494.

⁴¹ *Ibid.*

⁴² S.A. III, S.H.B. (1930), p. 151.

⁴³ M.A. I, P.T.S., p. 236.

Chachakka Sutta was praised with eight, and the *Maha Satipatthana* with only seven.

Buddhaghosa in his *Visuddhimagga*⁴⁴ records a touching story in which the *Arivyavamsa* is mentioned as an example of austere practice for strict-living bhikkhus. A young boy enters the Order and leaves for Rohana for study. After long years he pays a visit to his home monastery and spends three months during the *vassa* season in the room built by his parents, receiving their hospitality. But his parents did not know that it was their own son that were attending on, nor did he reveal his identity to them. It was only after he had left the village for Rohana that they came to know who it was, and then his mother, moved with a great religious devotion mingled with motherly love, turning towards the direction in which her noble son had walked, say with hands clasped in veneration. "Methinks it was a bhikkhu like my son that the Blessed One had in mind when he preached the *Rathavināta*, *Nālakā Tuvaṭṭaka* and '*Catupaccayasantosa-bhāvanārāmalāḍīpakani Mahā-Arivyavamsa patipadam*.'"

In the *Dhammapada Commentary*⁴⁵ the Buddha is reported to have said that he had chiefly Mahā-Kassapa in view when he preached the *Candopama patipadā* and the *Arivyavamsa-patipadā*. Now, Mahā-Kassapa is regarded as the example of an ideal bhikkhu. The *Majjhima Commentary*⁴⁶ mentions the *Mahā-Arivyavamsa Sutta* in describing the greatness of Mahā-Kassapa in whom were found the virtues enumerated in that Sutta. Elsewhere in the same Commentary⁴⁷ the *Arivyavamsa Sutta* is referred to as one of the few Suttas preached by the Buddha on his own initiative (*atlagghāsaya*).

The Sutta was considered so important that its recital was accompanied by a festival as already mentioned, but it is not quite clear whether there was a special period of the year for the celebration of the *Arivyavamsa* festival, and if so, what that period was. The *Rasavāhinī* says that at the Mahāvāpi Vihāra in Mahāgāma the *Arivyavamsa* was preached annually, and that both bhikkhus and laymen came even from distant provinces to hear it. Even at the Devagiri Vihāra (Labu-āṭa-bāṇḍigala in the North Central Province)⁴⁸ it was held once a year (*Ana harajarama*), and for the purpose Sirinaka, the son of a Minister of State, and Nalavāṭiya Sivānātha, another important person, had deposited 100 *kahavanas* and 20 *kahavanas*

only—which sums were by no means small at the time. At Udumhāvihāra it was held once every six months.

From the Tōṅigala inscriptions⁴⁹ we learn that a handsome grant was made to a person named Devaya, the son of Sivaya, a member of the 'Board of Ministers,' with the stipulation that the capital should remain unspent, and that interest should be utilized for providing meals to the monks at the Mahāvata Monastery (situated, most probably, at the site of the present Mahāvata near Vavuniya) for the purpose of "conducting the *Arivyavamsa*." The inscription definitely says that it had to be done on "the 12th day of the bright half of the month of Nikini during every rainy season"—*Vanaya* *ālovasahi Nikamanyiya-cala pūṇamasa dolasa-pāka-divasa*.

Some thirty bhikkhus who undertook the *vassa* retreat during the rainy season at *Gavaravāla-Angama* used to preach the *Arivyavamsa* once a fortnight on the *uposatha* days.⁵¹ Even the Sākiyan Upananda, that impostor, went to preach the *Arivyavamsa* during the *vassa* season.⁵²

When we consider the fact that even today, during the *vassa* retreat, according to the traditional practice, bhikkhus become more religious-minded, and that the *Uposatha* ceremony more regularly, and preach to the lay devotees more frequently, it may not be wrong to conclude that the *Arivyavamsa* was held regularly during the *vassa* season. This is not to deny that it has not always been held during other seasons of the year according to the wishes of those who performed the celebration.

The fact that kings and ministers and many other well-to-do persons were invited generously towards the "*Arivyavamsa*" proves that it was a festival which required a considerable amount of expense. The meals and quarters had to be provided for the bhikkhus who came to preach, and they had to be put up for a few days, and temporary sheds, had to be put up to shelter the multitudes that came to hear the

It is some reason to suppose that the Ceylon tradition was a continuation of the Indian tradition which was prevalent in that continent during the time. In this connection the mention of *Alyavasāni* in Asoka's Edict is of interest. In this inscription, addressed to the Sangha, the Emperor recommends to the Brethren and Sisters of the Order, and to the lay devotees of either sex, frequently to hear and to meditate upon seven selected discourses in the Pāli Canon, among which *Alyavasāni* is included. Opinions

44. Vsm. P.T.S., p. 93.

45. Dhp. A. II, P.T.S., p. 169. ff.

46. M.A. II, P.T.S., p. 246.

47. M.A. Col. (1917), p. 13.

48. Rsv. II, Col. B.E. 2464, p. 4.

49. F.Z. III, pp. 250-251.

Z. III, p. 172 ff.

I, S.H.B. (1923), p. 385.

A. II, S.H.B. (1928), p. 310.

III, S.H.B. (1931), p. 233.

differ as to what this *Aliyaasāmi* actually is.⁵³ I am inclined to believe, with Kosambi, Lanman and Bhandarkar, that it is the same as the *Arīyaasāmi Sutta* referred to above.⁵⁴ Thus, perhaps, the tradition of celebrating the *Arīyaasāmi* may have come from India to Ceylon where it flourished centuries.

It is not yet known when and why the *Arīyaasāmi* festival fell from favor. But even today it is not altogether forgotten in Ceylon. The *Saṅgharājā sāhucariyāva* which was written by Āyittāliyadde Muhandirama who lived in Kandy during the reign of Kīrti Śrī Rājasimha (1747-1780) mentions that Sinhalese *Same* (paraphrase) to the *Arīyaasāmi Sutta* was written by Bāmi-vatte Unnāṅsē, a pupil of Saraṇaṅkara Saṅgharājā.⁵⁵

There is an edition of the *Arīyaasāmi Sutta* and its Pāli Commenta along with an old Sinhalese *Same* which was published in Colombo in 1867. This, most probably, judging by the language, is the same as Bāmiṅṅivatte Unnāṅsē's work referred to above. A notice at the back of this edition says that "the Ven. Payyāgala Sirisumana Tissa Thera, Principal of Vijayānana Pirivena, Galle, taught this Sutta to his pupils and caused them to preach it daily."

Quite recently, at a newly discovered cave-temple near Gुरुḷabādda Pasdun Kōraḷē in Ceylon the *Arīyaasāmi Sutta* was preached for several days during the *vassa* (rainy season) festival. Such instances serve to show that the memory of this ancient festival is alive even today in Lanka.

W. RĀHUL

53. R. Moorkerji's *Asoka*, p. 118, n. 4 : Rhys Davids thinks it is in the *Saṅgīti Sutta* of the *Dīgha*: Dharmānanda Kausambi and Lanman : A. II, p. 27; Hulstsch takes the expression to mean "*āryaasāmi*."

Paramavitana says : F.Z. III, p. 183, n. 1 : "This has been identified by Rhys Davids with a section of the Saṅgīti Sutta of the Dīgha Nikāya and by D. R. Bhandarkar with Anguttara II, 28. But the *Arīyaasāmi* mentioned in Ceylon writings seems to have been different from either of these two, as the above quoted story of the *Rasaṅghāmi* tells us that it had a *midānakathā*, whereas the two texts identified with Asoka's *Arīyaasāmi* have no such section."

Every Pāli Sutta has a *midānakathā*, an introductory paragraph, beginning with *evaṃ me sutaṃ*, which tells when and where and by and to whom the Sutta was preached. The *Nindānakathā* referred to in the *Rasaṅghāmi* story need not be anything more than an existing introduction to the *Arīyaasāmi Sutta* which says that it was preached by Buddha at Sāvattī in Jetavana in Anāthapiṇḍika's monastery. Some printed editions of the *Anguttara Nikāya* do not contain this introduction, since the introduction to the first Sutta of a series is made to serve as *midānakathā* to the subsequent Suttas preached at the same place. But the 1898 edition of the *Arīyaasāmi Sutta* referred to later in this article does contain the *nindānakathā* in full. Ordinarily, when a sermon is preached on an important occasion, the preacher elaborates this introduction with details from Commentaries, such as the *Jātakathakathā*.

54. Usually found in the Masculine Gender as *Cattāro Arīyaasāmi*, but sometimes in the Neuter too : *Cattāri Arīyaasāmi* (*Paṭisambhiddāmagga* I, P.T.S., p. 84). *aliyaasāmi* in this Edict.

55. *Saṅgiarājāsāhucariyāva* (1916), p. 34.