Sārōvāda Dīpaniya¹: a Katikāvata of the 19th Century

by

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This is an ola Ms., in the manuscript collection at the National Archives, Gangodawila, Nugegoda, Ceylon. It has been deposited there by Alutgama Dhammānanda Thera of the Hippola Pansala, Malvatta Temple, Kandy. The Ms. consists of four leaves, measuring 17.5" by 22". Writing is found on both sides, running into eight pages in all. Although this is a comparatively late document it has considerable historical and religious significance. The religious importance is mainly of an ecclesiastical and institutional nature. Katikāvata² is an agreed code of rules and regulations governing the conduct and organization of bhikkus. The earliest katikāvata known to us as such can be dated in the later Anurādhapura period but the practice of making such promulgations concerning the conduct of bhikkus may as well go back to the Buddha himself. Buddha is considered to have laid down the Vinaya, or rules of discipline, as and when the need arose, and these rules and regulations, and presumably subsequent additions made immediately afterwards, form the Vinaya-piṭaka.³ The Vinaya-piṭaka was not all embracing, and many prob-

¹ Sārōvāda Dipaniya (CNA. 5/63/157-7), hereafter abbreviated SD. The number within brackets is with ref. to the catalogues of the National Archives, Nugegoda, Ceylon. This Ms. is published with the kind permission of Alutgama Dhammānanda Thera of the Hippola Pansala, Malvatta Temple, Kandy, and of the Director of the National Archives, Nugegoda, Ceylon. I also wish to acknowledge the assistance given by Dr. P. E. E. Fernando of the Dept. of Sinhalese, University of Ceylon, Peradeniya, in preparing this paper.


lems of later times were not understandably anticipated, and hence, it became necessary, at various times, either to make re-statements or compile new rules and regulations concerning such problems. Whenever such occasions arose in Ceylon, senior bhikkus assembled together, or as a committee of those nominated by the Sangha or the community of bhikkus, and drew up the necessary rules and regulations. Codes of such rules and regulations or katikāvat were often promulgated by the kings, at the request of the Sangha. At times it was the other way round, with kings, with deep concern in the state of ecclesiastical affairs calling upon the Sangha to meet and draw up such codes or katikāvat.

We have references in the Pali Chronicles of Ceylon to such regulations (vyavasthā) concerning the conduct of the Sangha and made by the Sinhala kings. Such regulations are at times found inscribed on stone slabs in places like Mihintale, Anurādhapura and Polonnaruwa. The present Ms. itself is called Sārōvīda Dipaniya or Sammuti Sāma gri Paraya (p. 1, l. 6), but its contents follow the age-old tradition of laying down the rules of conduct, and hence it can justifiably be called a katikāvat. D. B. Jayatilleke in his short treatise on katikāvat mentions last the katikāvat issued in the 7th year of Rāja dhīrājasinghe (1782–1798) of Kandy. C. E. Godakumbura also does the same in his Sinhalese Literature (p. 22). They seem to have considered that as the last of the katikāvat. Perhaps they were not aware of the present document, or of the Asgiri katikāvat, a similar document compiled a few years later; or, since these documents did not bear the title of katikāvat, failed to take notice of them. However both Jayatilleke (pp. 34–43) and Godakumbura (pp. 20–21) include in their writings a number of inscriptions, which are also nowhere called katikāvat, but the contents of which are in the nature of such documents. L. S. Perera in the University History of Ceylon (vol. 1, p. 1, p. 58) has even gone further back, and has dated the last katikāvat in the reign of Kīrti Rāja jasinghe (1747–82).

The present Ms. is dated in the 2396th year of the Buddhist Era. At the beginning of SD it is said that it was caused to be written on Friday, the fifth day of the bright fortnight (pūra viṣeṇiya nam tiṭṭya lat kividina) of the month

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8 An ola Ms. at the Nittavela Temple, Kandy. Alutgama Dhammānanda Thera of the Malvatta Temple also possesses a recent copy of this Ms.
8a For other katikāvatas, see CNA. 5/63/6 (25) and 5/63/9 (II)
of Wesak (May), of the Buddha-varṣa 2396. In p. 6 ll. 4-5 of the SD there is another reference to a date, 7th day of the month of April, 1853. This is in reference to a letter No. 152,9 bearing that date. It was sent by the Colonial Secretary to the Mahānāyakas (hereafter MN) or the Chief Monks of the Malvatta and Asgiriya Chapters or Fraternities, and the Diyavaḍana Nilame (DN) of the Daladā Māligāva (Temple of the Tooth Relic), Kandy. There is still another date mentioned in SD (p. 7, l. 7), the 13th day of May, 1853, being the date on which the 24 member Executive Committee (Kāraka Sabha) of the Malvatta fraternity met and decided the rules and regulations embodied herein.

The authorship of SD is nowhere mentioned, as is always the case with Mss. of this nature, and not being a literary composition. It was probably drafted and copied by the Secretary (Lekhakādhiṅkāri) of the Malvatta Chapter, on behalf of the Kāraka Sabha. Although it is said that this document would be attested by the 24 member Kāraka Sabha, and by all the bhikkhus drawn from all parts of the country, and belonging to the Malvatta Chapter (p. 5, ll. 4-5; p. 6, l. 2), no signatures are found on this document itself. Instead the names and designations of the 24 members are recorded (p. 7, l. 8; p. 8, ll. 1-5). However the signatures of some of these bhikkhus are found in other contemporary documents.10 This raises the question whether the present document is the original, or the copy of the original. Perhaps one may seek confirmation of what is recorded in SD among the files and minutes kept by the Kāraka Sabha of the Malvatta Chapter, but of course it will be a search in vain, because such is the state of preservation of documents in these feudal monastic establishments. However if this is a copy one can reasonably expect it to be recorded as such, and certified by someone in authority, such as the Secretary of the Kāraka Sabha. But at a superficial glance it does not appear to be a very recent document, and it may be as old as its date (1853), which is

9 Two drafts of this letter are found among the papers of the Colonial Secretary (CNA. 7/858, no. 152 of 7. 4. 1853). They are for the most part identical, except for various deletions, additions and remarks on the side, made most probably by the Governor and the Colonial Secretary. Originals of the letter itself should be sought for among the official files for 1853 of the Government Agent (GA), Kandy, and also among the records at the Daladā Māligāva, and at the Malvatta and Asgiriya Temples. The author of this article saw a certified copy of this letter with Alutgama Dhammānanda Thera. This copy had been made out in 1888, from an original with Girāgama DN, Adigar of Kandy, and signed by Charles Taldena of Dehigama Walauva, Kandy. A Sinhala translation of this same letter is reproduced in Daladā Puvata (ශාෂාෂා පුවත) by R. T. Hettimulla (Kandy, 1960, pp. 91-95). How he obtained the original is not disclosed.

10 CNA. 6/2185, no. 299 of 20. 5. 1853; CNA. 10/211, enclosure no. 1 of Despatch no. 133 of 14. 10. 1847.
only 116 years from the present day. It may also be noted that its writing, orthography, and the language are characteristic of the Kandyan period. Though the problems of authenticity of SD may appear magnified, in view of the fact that this document can be used to highlight certain very significant differences regarding ecclesiastical matters of a procedural nature of the time and those of the present day, it deserves some investigation. SD is a record of the decisions arrived at a meeting of the 24-member Kāraka Sabhā of the Malvatta Chapter, held at the Upasathāgāra of the Puṣpārāma Vihāra (Malvatta Temple), Kandy, on the 13th day of May 1853. The occasion for this meeting and the promulgation of these rules and regulations preceded the handing over of the custody of the Daḷadā Māligāvā, by the British authorities in Ceylon, on the 20th day of May 1853. The persons who participated at this historic event were Parakumbure Vipassi, MN of the Malvatta Chapter, Yaṭṭavatte Suvarṇājoti, MN of the Asgiriya Chapter, and Dehiyama Navaratna Atapattu-vāhala Mudiyanse, the DN of the Daḷadā Māligāvā. They were the recipients of the custody of the Daḷadā, and also of the various valuables belonging to the Daḷadā Māligāvā; and on behalf of the British government, C. R. Buller, G. A. Kandy, I. M. de Silva, Kachcheri Mudaliyar and Don Joseph, the First Translator, F.O., were present. The transfer itself was done by C. R. Buller.

The letter No. 152 of 7. 4. 1853 had given notice of the intention of the British government in Ceylon of terminating its interference and involvement in Buddhism and Buddhist institutions. However it is quite apparent that the British authorities took a considerable time to make up their minds to go

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11 SD. (p. 2, ll. 2–3) states that the present convocation on 13. 5. 1853 followed the handing over of the Tooth Relic to them by the Governor, but this is obviously wrong, unless it is said so in anticipation, because of the letter of the Colonial Secretary dated 15. 4. 1853. The transfer itself was done on 20. 5. 1853 (CNA. 5/40, no. 70 of 10. 6. 1853).

12 The date of the handing over of the Tooth Relic is given as 19. 5. 1853 in C. W. Buller’s (GA, Kandy) letter dated on the same day (CNA. 6/2185, no. 299), but in the letter following he himself gives the date as the 20th of May 1853. Letter dated 20. 5. 1853 is signed by Buller himself. The date 20th May also appears on the formal receipt signed by the MN Theras of Malvatta and Asgiriya and the DN of the Daḷadā Māligāvā (CNA. 6/2185, 20. 5. 1853). Date on letter no. 299 is patently wrong, and is one day in advance of the proceedings mentioned.


15 CNA. 6/2175, no. 299 of 19. 5. 1853 and 20. 5. 1853.

16 See n. 9 above.
ahead and to do so. The credit for this should go to the Christian missionaries in Ceylon, and their spokesmen in England, who formed a formidable pressure group. They also had the active support and connivance of some of the British officials in Ceylon, both high and low. Their vehement and persistent agitation, carried out in Ceylon as well as in the highest echelons in England, finally brought the British authorities to their knees, and it was decided to formally sever all connections with Buddhism and Buddhist institutions in Ceylon. The first firm steps towards this disengagement were taken in 1847, but owing to the rebellion of 1848 and the ensuing unrest in the country it had to be abandoned, and the old order had to be temporarily restored.17 This most peculiar and perhaps unparalleled situation in British colonial history18 had arisen as a result of the Treaty of 1815, concluded between the British and the Kandyan Chiefs,19 wherein it was expressly stated that the British would continue to protect and maintain Buddhism and its establishments (clause 5). What the Chiefs expected was not nominal protection but actual participation as the old Sinhala kings had done. However anomalous and incongruous it was, this was partly what the British authorities were doing in Ceylon, very much reluctantly though. This situation led to what was called the 'Buddhist Question', a much vexed and perplexing problem indeed; and on which much emotion, argument and counter-argument were expended. It also led to a much revealing and lengthy correspondence between the British government at home and the Colonial authorities in Ceylon.20

This severance of the connection between the British authorities and the Buddhist establishments made it incumbent on the latter to look after their own affairs and regulate them, and more than anything else, make suitable alternate arrangements to fill the breach created by the withdrawal of the temporal authority of the British. Up to that time the Kandyan kings, and after them the British authorities had appointed the Mahānāyakas and the Anunāyakas (AN) of the Malvatta and Asgiriya Chapters, and also the Chief

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18 Except for the connection between Hinduism and the East India Company in India.


20 CNA. 10/211 (Enclosures on the Buddhist Question); CNA. 5/40, no. 22 of 24. 3. 1853, no. 70 of 10. 6. 1853; CNA. 4/53, no. 123 of 4. 12. 1852; CNA. 5/34, no. 73 of 12. 8. 1847, no. 133 of 14. 10. 1847; Ceylon Ordinances, no. 2 of 1846; R. Spence–Hardy, The British Government
Monks or Vihārādhīpatis of the other leading temples and other places of worship, some of whom at least, no doubt, were nominated or selected by their own colleagues. The DN of the Daḷadā Māligāva, and the Basnāyaka Nilames (BN) of the various Devāles were also similarly appointed, having being selected by the kings or the British authorities themselves. Royal officers had also interfered in the affairs of these institutions and regulated them, according to the wishes of the Sangha and the lay officials of the Devāles. But once the British withdrew their patronage and official involvement, the manner in which the posts of MN, AN, DN, and BN could be filled in future, as and when vacancies occurred, had to be immediately decided upon. In fact some of the posts were already vacant, and successors had to be found to effect the transfer of the custody of the Daḷadā.

It was at this juncture that the members of the Sangha and the Chiefs took the step of resorting to election, if necessary by secret ballot. But of course the suggestion has been made by the British themselves, even before 1853 that vacancies for vihāra and devāle posts should be filled by election. It is also possible for one to contend that the elective principle was not new to the Sangha, but at the same time it must be conceded that election as such was never resorted to. Although the elective principle was recognized, it was always expected that unanimity would prevail, and if there was division, if there was expected of the majority to win over or persuade the minority to take the same view. The term sammuti which occurs practically in all the katikāvat, including the SD obviously meant common consent of everyone concerned. However, with regard to the posts of DN and BN the elective principle was unprecedented, and the procedure for election had to be laid down with or in anticipation of these changes.

The present document deals with these matters as far as it affected the Malvatta Chapter, and also matters pertaining to the conduct of the daily and periodic services at the Daḷadā Māligāva, while a host of general rules on conduct were also drawn up. At the time these momentous changes were taking place, Malvatta Chapter was fortunate in having a MN and two ANs, and thus there was no need to hold elections with immediate effect. But the posts of DN of the Daḷadā Māligāva and the posts of BN of some of the leading Devāles, and the posts of MN and AN of the Asgiriya Chapter had to

and the Idolatry of Ceylon, Colombo, 1839; K. M. de Silva, op. cit., pp. 64–137.

21 For a list of the Bhikkus and Basnāyaka Nilames appointed by the British, see K. M. de Silva, op. cit., App. iv, p. 295.


be filled almost immediately. Since more than one candidate offered themselves for all these posts, elections had to be held in all cases.\textsuperscript{24} What was interesting however was the fact that in spite of the multiplicity of the candidates, that the election was unanimous, with one of the aspirants for each post getting all the votes in each case.\textsuperscript{25} This of course did not endure for long, and sharp divisions were recorded later. Thus the impact of these changes, though not felt immediately, has been both decisive and disastrous indeed.

\textit{SD} is also significant because of the fact that it is the first recorded instance of a promulgation of rules and regulations by the bhikkus themselves, without any royal patronage and intervention. As mentioned earlier the practice in Ceylon had been for the Sangha to hold a convocation, and once issues were clarified, to issue a \textit{katikāvata}, often as a royal edict. Because of the patronage of kings and the blessings of their undisputed temporal authority this royal intervention was both sought and heeded. Once that protective arm was withdrawn, as in the present instance, it was left for the bhikkus themselves to meet and decide what was proper and would be binding on them. Of course it is wrong to assume that what was decided on this occasion would be valid for ever, as it is claimed here (p. 2, l. 6; p. 6, l. 4) (as also in all previous \textit{katikāvatas}), because it did not preclude the same body from meeting in future and amending or making fresh rules regarding the same or other matters. But what is significant is that not only at this meeting but also at many other meetings of a similar nature, of the Sangha as well as of the Kandyan Chiefs, there was much unanimity and cordiality. In fact it was such that the British who expected much confusion and disharmony at these meetings were pleasantly surprised by the very absence of it.\textsuperscript{26} This is very much in contrast with what occurs today. The contents of \textit{SD} also reveal the emphasis placed on the need for dutifulness, piety, generosity and learning among the members of the Malvatta Chapter.\textsuperscript{27}

The language of this document is Sinhala, and the style of writing, vocabulary and spelling are characteristically Kandyan. The language itself shows a strong bias for Pali and Sanskrit. The language as well as the spelling lack any consistency. There is little resemblance between the language and style of \textit{SD} and the \textit{katikāvata} of the Polonnaru and Dambadeni periods, or with the language and style of the Pāpiliyāna inscription\textsuperscript{28} and the \textit{Rājādhīrājasīngha Katikāvata}\textsuperscript{29} of the 18th century. The style of writing also reveals frequent use of alliterations. The sentences themselves are long-winded and complex, and as a result very much wanting in lucidity.

\textsuperscript{24} CNA. 6/2185, no. 246 of 4. 5. 1853.
\textsuperscript{25} See n. 24 above.
\textsuperscript{26} CNA. 5/34, no. 73 of 12. 8. 1847, pp. 597–8; no. 133 of 14. 10. 1847, pp. 712–713; CNA. 6/2185, no. 246 of 4. 5. 1853.
\textsuperscript{27} \textit{SD}. p. 2, ll. 6–7, p. 4, ll. 1–7, p. 4, ll. 1–6, p. 6, l. 7, p. 7, ll. 1–7.
\textsuperscript{28} D. B. Jayatilleke, \textit{op. cit.}, pp. 28–30.
\textsuperscript{29} \textit{op. cit.}, pp. 40–43.
SAROVADA DIPANIYA: A KATIKAVATA OF THE 19th CENTURY

Sinhala Text*

* Pages of the Ms. indicated by numerals.
W. M. K. Wijetunga

[Text content in Sinhala script]
SAROVADA DIPANIYA: A KATIKAVATA OF THE 19th CENTURY

Translation

Hail! On Friday the fifth day of the bright fortnight of the month of Wesak (May) in the year two thousand three hundred and ninety-six of the era of the Buddha, the Sovereign, the Jindendra, the glorious and resplendent, the leader of men, and the leader of the Sangha, this document called the Sārōvāda Dipaniya, prepared by common consent and united resolve, and caused to be written and signed at a great convocation of the Mahā Sangha belonging to the 24 member Kāraka Sabhā, which was held at the renowned Upasathāgāra of the Puspārāma Vihāra (Malvatta Temple) in Kandy, is as follows:

Whereas (the Sacred Tooth Relic) was by His Excellency the Governor entrusted to us, because we have successfully accomplished all tasks such as the holding of offerings and ceremonies and the organization of measures for the safety and protection of the unblemished and peerless Tooth Relic, which serves as a crest jewel to the affluent and able rulers who have held sway over the whole island of Sri Lanka and who are like noble swans around the lotus-like feet of the Blessed One, the Wayfarer; and because we have safeguarded and protected the unsullied teaching of the Conqueror, which has spread throughout the surface of the prosperous island of Lanka:

We the Mahā Sangha belonging to the 24 member Kāraka Sabhā, with the Mahāyānaka and the Anunāyakas who are residing at the Puspārāma Vihāra of Kandy at the head, having resolved that we shall well protect the Tooth Relic as we would our own lives, came together and held a meeting at the aforesaid Puspārāma Vihāra.

We the Mahā Sangha belonging to the 24 member Kāraka Sabhā, who are engaged in the administration of the Sāsana of the extremely incomparable and serene Buddha, also decided that at no time should the bhikkus quarrel among themselves or engage in arguments, but should conduct themselves with decorum and in a pleasing manner, should heed the rules of conduct, should be righteous, should meet together in accord, should sit, rise, lie down and move about in a manner, befitting the Sangha, and should respect, honour, show affection, have faith, and should be obedient, and entertain pure and respectful thoughts towards those bhikkus who are like mothers and fathers, who are the leaders of the virtuous and restrained ones, who are well behaved, steadfast, and who have been ordained for a long time, and who hold the
positions of Jāti-thera, Sammuti-thera, Dhamma-sthavira and Gaṇa-nāyaka.

We the Mahā Sangha belonging to the 24 member Kāraṇa Sabhā who are abundant in virtue, extremely pleasing, like the Buddha in fame, are like a swarm of bees at the lotus-feet of the Buddha, should recite, study and expound the Mahā Parittha, including all the parittas, the ten Dhamma Sutta, Maṅgala Sutta and Ratana Sutta, the two Pātimokkha, the four excellent Satipaṭṭhāna, Kammaṭṭhāna and the four sensory disciplines (all of which) lead to the realisation of good in both worlds, and should perform the Nava-poho-(pūjā) and Nava-pavāraṇa, should study the Vinaya according to one’s ability and with serene joy enter continuously in the morning and in the afternoon the Uposathāgāra, make salutations to the Triple Gem, and conduct extremely pleasing and enduring discussions on the most noble Dhamma, Aṭṭha (kathā) and other discourses which illumine the Triple Gem, and thus conduct the poya ceremonies, on all Poya-days, or preach the entire Pātimokkha which dispel all harm.

We the Mahā Sangha who belong to the 24 member Kāraṇa Sabhā, who are capable of demolishing all heterodox thoughts, who are like the ocean in wisdom should refrain from useless talk and useless travelling but should (always) reside at the Puṣpārāma Vihāra, and when leaving the precincts of the vihāra on any useful errand should do so with permission from this collective body (Sammuti Samāgama) that there should be among the Mahā Sangha who form the 24 member Kāraṇa Sabhā who are noble beyond reckoning, not less than ten bhikkus who have successfully studied the Pali language and grammar etc., and five, or at least three who have been released from probation and who have mastered the Pali language and grammar and the three Piṭaka, composed of Sutta, Dhamma and Vinaya and all other relevant sections.

30 A Thera by rank, PED/PTS, p. 282.
31 One who is selected or chosen.
32 One who has mastered the Vinaya.
33 i.e. Maha-Nāyaka, or the leader of the entire Sangha.
37 op. cit., pp. 709–710.
38 PED/PTS, p. 450.
39 op. cit., p. 672.
40 op. cit., p. 193.
41 Religious performances during the new moon.
42 PED/PTS, p. 443 (see pavāraṇa).
We the Mahā Sangha who form the 24 member Kāraka Sabhā, who are like treasurers and abodes of wisdom, and who are steadfast, and like crystal in virtue, and of limitless compassion, should for the welfare of the Sāsana make (our) associates (students) and others well versed in the Pali language and grammar and thereby strengthen those disciplines; and for all posts such as Mahānāyaka, Anunāyaka and Vihārādhipati, which are for the welfare of the Sāsana, chose and appoint in a proper manner only those who have deeply imbibed the Dhamma, and from among the Mahā Sangha who are members of the 24 member Kāraka Sabhā, who are the very sons of the incomparable Buddha;

(And) those members of the Mahā Sangha, who form the 24 member Kāraka Sabhā and who are all aglitter with the rays of the Buddha, and who cause serene joy in the Sāsana, and who are worshipful should for ever be loyal and faithful to the English government which is exulted for its grandeur, great majesty, fame and prosperity; and whenever one is called to appear before a District Court or a Police Court as a prosecutor or as a witness it should always be done in a proper manner after discussing with the (aforesaid) Sangha of the Sammuti Samāgama and comparing the statements according to Dhamma and Vinaya, and when prosecuting or passing judgements on matters concerning the welfare of the religion of the Buddha it should be done according to Dhamma and Vinaya, and being free from the four ways that lead to (moral) decline, and with pure thoughts of compassion:

(And) that the Mahā Sangha who form the 24 member Kāraka Sabhā who are the very sons of the Sugata (Buddha), who is extremely pure and who is like a mine of gems and is like an ocean of virtue, should attest here that they agreed not to depart from any of the grand provisions in this statement of the Sammuti Samāgama, which is for steadfastness of the Buddha and for the welfare of the Sāsana, and also that all bhikkhus drawn from all the vihāras in all the countries in the Udārāta, Pāṭarāta and from the Seven and four Koraes who belong to the Puspārāma Vihāra fraternity of the Upāliyaṃsa of the Siyam Nikāya, or in other words those who form the (aforesaid) Sammuti Samāgama should attest this document, and if there are any bhikkus who fail to fully comply with these instructions, those who do so shall be punished in a fitting manner by this Sammuti Sāmagri Samāgama, and such punishments should be borne without chagrin by those bhikkus, and thereby

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48 Named after Upāli Thera, head of the Chapter of monks sent from Siam, at the request of Kirthi Sīrī Rajasinghe (1747–82) to re-establish the Upasampadā ordination in Ceylon, DPPN. Vol. 1, p. 412.

having re-established in the Ayati Samwara Sila, should be serene, of good
conduct, and all those who fail to heed such advice but show defiance should
be removed and expelled from this Sammuti Samagri Samagama, and the
vacancies caused by such expulsions from the Samagama, and also by those
who at various times pass away having come to the end of their days should
be filled with those bhikkhus from Udaraṭa and Pāṭaraṭa who have
attested this document and who are of good conduct, versed in the Dhamma,
versatile, eloquent and well versed in the Scriptures, and released from
probation:

(And) that Mahā Sangha of the 24 member Kāraka Sabhā who are reposi-
tories of virtues which are greatly praised, and who are noble and glorious,
could on behalf of the Puṣpārāma Vihāra fraternity (of Kandy) appoint
those including the residents of the Malvatta Vihāra to all posts such as
Mahānāyaka, Anūnāyaka and Vihāraḍhipati, which are for the welfare of the
religion, and in the manner as laid down in the Royal Decree No. 152 of the
7th day of the month of April in the year one thousand eight hundred and
fifty three.

The Mahā Sangha of the 24 Member Kāraka Sabhā who are like rulers
controlling the garlands of ideas and who are like the celestial star, the
wish-conferring vessel and the celestial creeper should conduct themselves in
such a manner that the four requisites, such as alms offered fortnightly, by
ticket and on poya days and alms prepared having a particular monk in view
and also victuals received, should be partaken and shared without greed, and
in a blameless manner and according to standing arrangements, and be satisfied
with what one receives, and that satisfaction alone be the greatest wealth; and
everyday refrain from incessant talk which is vulgar and selfish and engaged by
those who have no goodwill and faith for the Sāsana of the great Muni
(Buddha); and that it is possible for this Sangha Sammuti to bring upto date
and clarify the instructions proclaimed by the Sugata by constant repetition
and study of this document of instructions called the Sārōvāda Dipaniya, which
was compiled with the common consent of the Mahā Sangha of the 24 member
Kāraka Sabhā; and this Sammuti was arrived at the much renowned
Uposathāgāra of the Puṣpārāma Vihāra in Kandy on the 13th day of the
month of May 1853 by those meritorious ones who perpetually hold fast with
great affection the Triple Gem, which is made brighter by those (bhikkus)
who come from all the vihāras in the whole island of Lanka and who belong
to the noble Malvatta Vihāra fraternity, and who are serene, young and bright
as the rays of the Sun, and who are the very noble sons of the Buddha and
who are completely praiseworthy, and by the ministers (?) who are like Īśvara
in virtue and wealth.
SAROVADA DIPANIYA: A KATIKAVATA OF THE 19th CENTURY

We are the Mahā Sangha of the 24 member Kāraka Sabhā, which has at its head the Mahānāyaka, Anunāyakas of the Puṣpārāma Vihāra of Kandy, namely:—