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Ariya: Definitions and Understanding

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Abstract
The concept of sustainability was used as a development strategy in most countries since 1980, and this concept became a common language. However, the existing definitions of the concept of sustainability are diverse. There are many criticisms for existing definitions. Therefore, we are introducing a new definition of sustainability: "Letting Ariya Quality Naturally Open". However, it is difficult to properly understand this definition without explaining it's underlying concept on ther term '*Ariya*'. The purpose of this paper was to understand the concept of *Ariya* by understanding the nature of the *Ariya* and the path to *Ariya*. To understand the nature of *Ariya*, we considered five dimensions. Depending on the study's nature, we followed a qualitative methodology and obtained information from electronic literary sources because of the COVID-19 pandemic. The pandemic being a limitation to collect data, every effort was made to obtain credible and original data. By achieving the first objective, we understood that *Ariya* is referred to a Noble nation. Thus, we could conclude that the concept of *Ariya* is a combination of the noble qualities of a particular culture, knowledge and clan. We also found that the 'Noble Eightfold Path' is the way to understand the path to *Ariya*. Accordingly, this study was able to confirm that the the 'right-view' should be the first step of achieving the concept of a Noble nation. Further, we propose further research to investigate the results of this study in other ways and to identify the meaning of the term 'right-view'.

Keywords: Ariya, Development, Park, Recreation, Sustainable

Introduction
We had a long study tour in defining the concept of sustainability. Sustainability was defined at different times to address different needs (Jayantha, et al., 2020; Kuhlman & Farrington, 2010). This is why there are so many definitions for the concept of sustainability (Dutton, 2020; Gulcin Per, 2020; K, RG, et al., 2020; United Nations, 2002). This is why that it is difficult to identify the most accurate definition of sustainability (Jayanta Kumar Biswas, 2017; Reading, 2020; University of Maine, 2020). While many appear to be using the United Nations (UN) definition of sustainability as more credible, there are also criticisms (Dawes, 2020). It has been stated on many occasions that sustainability and sustainable development are a buzz word used in society without a deeper meaning (Jayanta Kumar Biswas, 2017; Roe & Van Eeten, 2002). Some say that development is caused by over-consumption of natural resources (Dinger, 2003). Thus, there is a mismatch between the concept of development and sustainability (Hickel, 2019). The definition of sustainability simply means that natural resources must be used with care. The definition of development simply means that resources must be used to the maximum. Many argue about the incompatible nature of these two definitions (Lippert, 2004). Their argument is based on the fact that it is not appropriate to treat the problem as the solution. The arguments for the definition of the sustainable concept are not new. That criticism was being emerging from the very beginning of the concept of sustainability (Brown et al., 1987; Lippert, 2004). Despite these criticisms, defining the concept of sustainability in many ways has not stopped. Several scholars (Dobson, 1996) stated that more than 300 definitions of the concept of sustainability have come up since the Brundtland report (Dobson, 1996) was submitted. Such background facts about the availability of multiple definitions made us to doubt the accuracy of such definitions. It has been more than three decades since the concept of sustainability socialised. However, the question on the accuracy of its definition has not been resolved (Klarin, 2018). Studies have shown that there are many definitions of the concept of sustainability; yet not a

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root definition (K, Ariyawansa, et al., 2020). Therefore, we conducted a comprehensive study to come up with a root definition for the concept of sustainability. This lengthy study revealed that there are many definitions for a term that are not quite in agreement with what the definition is (K, Ariyawansa, et al., 2020). Scholars have been studying the meaning of definition for centuries. Modern scientists are trying to understand the meaning of a word from various perspectives. In particular, Basic, Historical Background, Philosophy of Language, Linguistics and Cognitive Science (Gasparri, 2019; Irmak, 2019) can be seen in their study of the meaning of a word. According to Vygotsky (Vygotsky, 1987), who conducted forefront of studies on the meaning of a word, the meaning of a word is an unavoidable part of the word (Vygotsky, 1987). A word cannot exist without meaning. When there is no meaning, it is simply a voice (Vygotsky, 1987). A meaningless term does not belong to social practice (Vygotsky, 1987). Therefore, understanding the meaning of a word is especially important (Vygotsky, 1987). Vygotsky could come up with a way of identifying the meaning of a verse. For example he mentioned:

"Let us take the word *sutki* [twenty-four hours]. What does it mean? If we say that according to the interpretations of some dialectologists, it initially means! the front corner in a room, it would be very difficult without special analysis for us to see how this word began to mean "twenty-four hours" as we understand it. Twenty- four hours is a day and a night; comparative analysis of many words shows that it was formed from the word *stuknut'* [to knock]. If we take the prefix *su-* (or *so-*) [with] and *tknut'* [to poke or prod], we get *sotknut'* (*sotykat')* [adjoin, i.e., day joined to night]. In some provinces, *sutki* means *sumerki,* the time when day and night meet. Then day and night together began to be called *sutki"* (Vygotsky, 1997)

This source of knowledge is still not widely used. As a result, the task of identifying a sustainable definition for the concept of sustainability has become increasingly serious. As a result, we had to find a definition to define at the very beginning of this study. Therefore, we realized that we need to follow 'Sakaya Nirukti' (Levman, 2009) method to identify the root definition of the verse. As a result, (Jayantha, et al., 2021) come up with a definition for the definition. It (Jayantha, et al., 2021) explained the need to adopt *'Sakaya Nirukti'* in order to identify the root definitions of a verse. Also, the authors clarified that *'Sakaya Nirukti'* is not a Western Etymology method *(Levman, 2009).* Then the need of understanding the concept of sustainability emerged with another need of clarifyiong two terms such as *Swabhawa* or Nature and *Ariya* (Jayantha et al., 2020). Accordingly, we have clarified the term "*Swabhawa* or nature" and by identifying six components (Jayantha et al., 2020). As the next step, we had to clarify the term *'Ariya'* through this paper to understand the concept of sustainability.

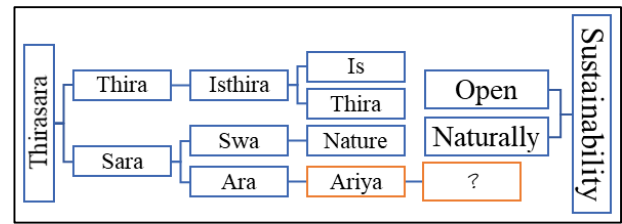**Methods and Materials:**

Fig 1: The Research Gap.
Source: (Jayantha, et al., 2021; Jayantha et al., 2020).

The existing gap in this study was explained in the introduction and it is presented through the figure 1. The words mentioned in figure 1 are terms from the Sinhala language. The left-hand section of the diagram illustrates how the concept of sustainability has evolved using words from the Sinhala language. However, the right side of the figure is explained using English translation to the Sinhala words used in the figure 1. So it does not interfere with understanding of the readers. The question mark in the figure 1 indicates the gap that we are expecting to fill through this study.

The first specific objective of the study was to understand the nature of the term *Ariya*. We used the five methods to accomplish that objective: 1. Identify *Prakaraya* of the term *Ariya*; 2. Refer to Sri Lankan literary sources to understand the term *Ariya*; 3. Use online dictionaries to understand the term *Ariya*; 4. Learn *'Sakaya Nirukti'* method to understand the term *Ariya* and 5. Analyze *Hela* culture through *'Sakaya Nirukti'* method to understand the term *Ariya*. Following the theology of Nandasara and Mikami Yoshiki (Nandasara & Mikami, 2016) and the Rhys Davids and Thomas William (Davids & William, 2007) we developed rules to to identify the *Praakaraya* to understand the term *Ariya*, and created a theory: 'simplicity in old things and complexity in new things'. We had to associate literary sources in Sri Lanka for about 2000 years as well. Under this, we obtained more reliable information, especially through the twenty-second section of the Sinhala Dictionary (Sri Lanka Cultural Center, 1978). Although the nature of the study highlighted qualitative research, images were used to more easily identify the data that we obtained through the Sri Lankan specific literary sources. We decided to use online dictionaries as it was the best option to reach to international sources amid the COVID -19 pandemic. Sources have identified that *'Sakaya Nirukti'* method is two thousand six hundred years old method in understanding a definition of a term *(Levman, 2009).* Therefore we decided to learn the method and practice the method of *'Sakaya Nirukti'* to better understand the concept of *Ariya*. The Pali Tripitaka texts (Access to Insight, 1999) had to be used to understand the path to '*Ariya*' of our study. The reason was that the oldest sources of *Ariya* were found in those books (Access to Insight, 1999). However, we were caustious to use the Pali Tripitaka texts without being affected by any religious point of view. At the same time, we used those sources to establish credibility of our study. We have illustrated the whole plan of the study through figure 2 below.
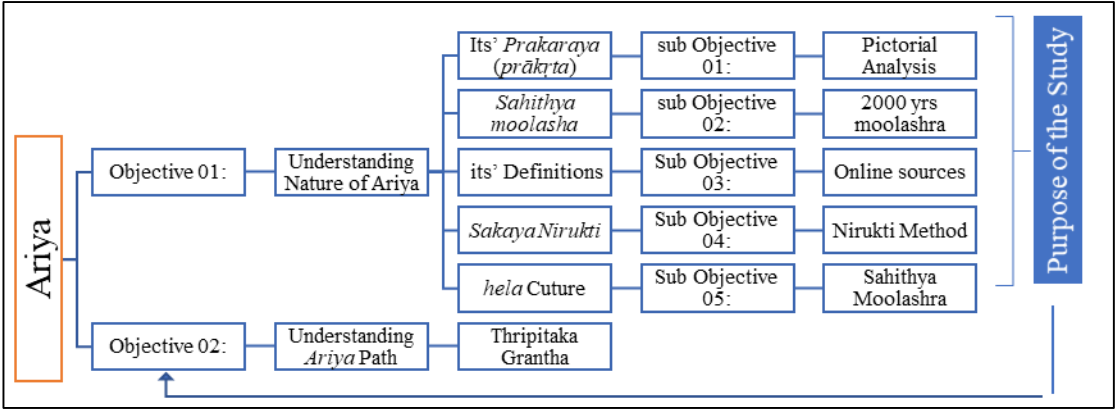
Fig 2: Study Plan.
Source: Developed by the researchers, 2020

Results

To understand the nature of the term *Ariya*, we used the five methods such as identifying *Prakaraya* of the term *Ariya*; referring to Sri Lankan literary sources to understand the term *Ariya*; using online dictionaries to understand the term *Ariya*; learning *'Sakaya Nirukti'* method to understand the term *Ariya* and analyzing *Hela* culture through *'Sakaya Nirukti'* method to understand the term *Ariya*.

Understanding the nature of Ariya by identifying *Prakaraya*:

Following the theory: 'simplicity in old things and complexity in new things', we compared two selected pairs of images (figure 3) to identify *Prakarya* of the term

Ariya. The first image show the commencement point of the Galle Road in Colombo. The first image of the first pair shows how the road seemed to be hundred years ago (Pinterest, 2020). The second image of the first pair shows the current situation of the road by 2020 (Pinterest, 2020). Also, the first image of the second pair shows how the Kadugannava road was seen hundred years ago (Pinterest, 2020). The second image of the second pair shows the how the same road is seen by the year 2020 (Lankapura, 2011; Pinterest, 2020; Sunday Observer, 2018). The most common feature that can be identified of both sets of images is the simplicity of the first image of both pairs. Or the complexity of the relatively new situation.
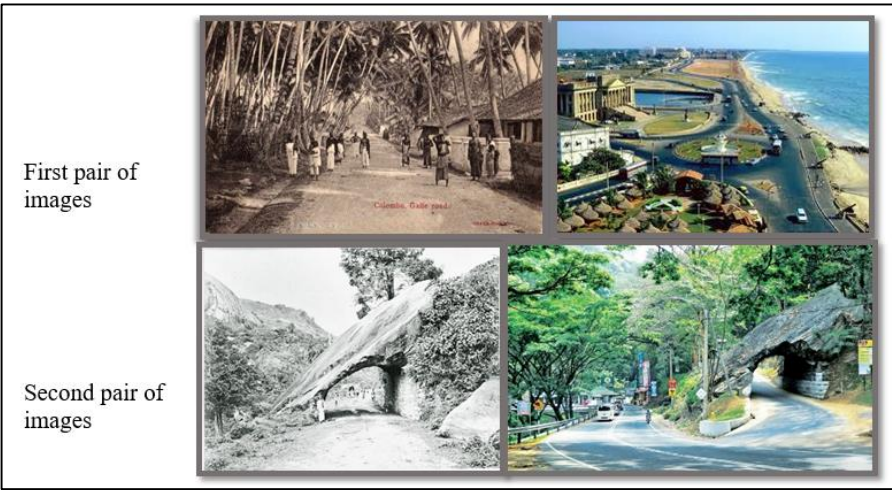

Fig 3: Pairs of images considered to describe the data analysis
Source: (Lankapura, 2011; Pinterest, 2020; Sunday Observer, 2018)

This same principle can be used to understand simplified form of a term. In other words, we suggest that it is recommended to refer to historical sources to find the nature of a term. Historical sources can be supported to prove this fundamentalism. We found that our recommendation was supported by the results of a study at the Archives of 'Epigraphica Zeylanica' (Wickremasinghe, 1912). These volumes include records from the 6th century BC in Sri Lanka. More than two thousand reports out of three thousand reports indicate the gradual and continuous development of the Sinhala script. It gives us a glimpse of how early characters began as straight lines and gradually became circular characters (Nandasara & Mikami, 2016).

This indicates that the initial stage appears simpler and gradually becomes more complex. This is a good illustration of how the original text of the Sinhala language is being compared with the Sanskrit and the Pali. The following table summarizes some of such verses (Table 1).

Table 1: List of Elu words with their Sanskrit and Pali comparisons.

Elu	Sanskrit	Pali	English
äsa	akṣi	akkhi	eye
aga	agra	agga	end, chief, principal
ahasa	ākāśa	ākāsa	sky

akura	akṣara	akkhara	letter of the alphabet
aruta	artha	attha	meaning
ata	hasta	hatta	hand
basa	bhāṣā	bhāsā	language
bodu	bauddha	bauddha	Buddhist
bōsat	bōdhisattva	bōdhisatta	Bodhisattva
diva	jihvā	jivhā	tongue
gama	grāma	gāma	village
gata	gātra	gatta	body
kana	karṇa	kanna	ear
maga	mārga	magga	way
mäda	madhyama, madhya	majjha	middle
nimala	nirmala	nimmala	pure
pāsala	pāṭhaśālā	pāṭasālā	school
pokuna	puṣkariṇī	pokkhariṇī	pond
pota	pustaka	pottaka	book
ruka	vṛkṣa	rukkha	tree

Source: (Davids & William, 2007)

Table 1 seems simple, and shows a friendly discrepancy between Elu, Sanskrit and Pali languages. That is, in each word, the tone of a voice is often changed to preserve the similarity. Elu language is the simplest of the three languages. For example, the word **äsa** is simpler than the Sanskrit word akṣi and the Pali word akkhi. Thus, the

simplicity of the terms used in Hela or Elu (Henry Yule, 1903; Shapiro et al., 1989) language is comparable to the other two languages. Similarly, in terms of Pali and Sanskrit, Pali terms are simpler than Sanskrit ones. This difference can be better explained if analyzed by tones, vowels and tempo (*Swara, Ghana, Maathra*) of the word etc. Accordingly, the concept of 'simplicity to complexity' as shown by the analysis of 'Epigraphica Zelenica' (Nandasara & Mikami, 2016) is substituted by the fact that Elu language is the root language of the three languages considered here. It is also clear that the Elu language is older than the Sanskrit language and it is not mixed (Davids & William, 2007) with any language. Therefore, we identify the term *Ariya* as as the *Prakaraya* of term *Arya* (Access to Insight, 1999 & Rev. Gunanada, 1929).

Understanding the nature of Ariya referring to Sri Lankan literary sources:

We found that both the *Ariya* and the *Arya* terms appear to have been used in Sinhala literary sources. Later, it may have been mixed with the influence of Sanskrit. However, there is nothing wrong with understanding the two terms (*Ariya* and *Arya*) considered as '*Ariya*'. The following table shows how the terms Ariya Arya are used in the sources of Hela/ Sri Lankan literature.

Table 2: The way the terms Ariya Arya are used in the sources of Hela literature.

(Sanskrit)	(Sinhala)	Meaning	Source
Arya	Ariya	Noble, ideal. Also, a "Noble One"	(Access to Insight, 1999 & Rev. Gunanada, 1929)
Arya Astangika Margaya	Ariatamagha Ariataghimaga		(Ekanayake, 1932)
Aryaakramanaya		Conqured by Aryans	(Thilakasiri, 1958)
Aryaganaya		Reverants	(Silva et al., 1907; Rev. Dhammananda, 1928)
Aryachakrawarthi	Ariyasakwitha		(Ven. Sri Sumangala & Batuwantudawe, 1928; Gunawardena, 1928)
Aryajaathiya	Ariyajathiya		(Mahanama, 1922; Jayathilaka, 1928)
Aryagnaya	Ariyagnaya		(Ven. Sugunasara & Ven. Somananda,1913)
Aryadhanaya	Aridana		(Ven. Soratha, 1930 ; Jayathilaka, 1928)
Aryapudgalaya	Aripughula		(Ven. Sri Rathanajothi & Ven. Sri Rathanapala, 1963)
	Ariya-puggala	Noble person; realized at least the lowest of the four noble paths or their fruitions	(Access to Insight, 1999)
Aryapagnnawa	Aripugulakuge Pannawa		(Paramanibbana Dharmayatanaya, 2021)
Aryaphalaya	Ariyaphala	Noble or explicit result	(Rev. Sri Devamitta, 1926)
Aryabhawaya	Aribawa		(Rev. Medananda of Moratuwa, 1929)
Aryabhumiya	Ariyabhumiya		(Rev. Dhammananda, Rev. Ratnasara, 1928; Ven. Dhammaratana, 1926)
Aryamargaya	Arimagha		(Ven. Dhammarathana, 1925; Ekanayake, 1932)
Aryawanshakathawa	Ariyawanshakatha		(Dhammaratne, 1917)
Aryawanshaya	Ariyawansha		(Ven. Dhammarathana, 1925; Ven. Devarakkhitha, n.d.)
Aryawanshasutraya	Mahaariyawansasutta		(Ven. Dhammarathana, 1925)
Aryawiharaya	Ariyawihara		(Ven. Khemananda & Ven. Indrajothi, 1915)
Aryaweethi	Aripugalunge margaya;		(Ekanayake, 1932)

	pawathum kramaya		
Aryawruthaya	Ariyawruthaya	Noble living	(Ven. Dhammaratana, 1927)
Aryasheelaya	Ariyabhawayata karunuwannawu sheelaya		(Ven. Saranankara, 1914)
Aryasathya	Ariyasathya	Noble or explicit truth	(Rev. Wimalarkeerthi, 1930)
	ariya-sacca	Noble Truth. "Universal" truth.	(Access to Insight, 1999)
Arya Sinhala	Ariya Sinhala	With specific, clean behaviours	(Jayawardena, 1947)
Aryawa		Lady	(Silva, 1947)
	Aiyadhana/ Aiyadhana	Noble Wealth	(Access to Insight, 1999)

Source: Cited by: Sinhala Dictionary, 22nd part/ third Part, volume II, 'A' Cultural Council of Sri Lanka, Vidyalankara Campus of the University of Sri Lanka, 1978.

From what we have found through literary sources: "Ariya" means the Supreme or the Great (Access to Insight, 1999; Rev. Gunanada, 1929). There is a way to go (Arimanga) (Ekanayake, 1932) to greatness as a nation. A road is an order to be followed. There are eight steps to follow that path (Ekanayake, 1932). This eight-stepped path is known as *Ari Ata Maga* or Noble Eight fall Path (Ekanayake, 1932). There is a sequence in following each step (Access to Insight, 1999). The people who follow that path are Noble people or Ariyapuggala (Access to Insight, 1999). This is path was followed by a great generation of Sakvithi dynasties or *Ariyasakvithi* (Ven. Sri Sumangala & Batuwantudawe, 1928; Gunawardena, 1928). They are a great nation or Ariyajathiya that inherits an unblemished generation (Mahanama, 1922; Jayathilaka, 1928). Those who represent this great nation have great wisdom or *AriyaGnana* (Ven. Sugunasara & Ven. Somananda, 1913). And, they have a great wealth or *Ariyadhana* (Ven. Soratha, 1930; Jayathilaka, 1928). Because of all this, he is a great person or *Aripungula* who will be able to inherit the noble nation or *Ariya Jathiya* (Ven. Soratha, 1930; Jayathilaka, 1928; Ven. Sri Rathanajothi & Ven. Sri Rathanapala, 1963). By pursuing a path that is supreme, these people reap great rewards or *Ariyapala* (Rev. Sri Devamitta, 1926). They live in a noble land called *Ariyabhumi* Rev. Dhammananda, Rev. Ratnasara, 1928; Ven. Dhammaratana, 1926). Their story is a great chronicle to inhabit that great land or *Ariyawamsakatha* (Dhammaratne, 1917). And these people deserve a noble clan or *Ariyawamsa* (Ven. Dhammarathana, 1925; Ven. Devarakkhitha, n.d.). There is a noble residence or Ariyawasa for these people (Ven. Dhammarathana, 1925; Ven. Devarakkhitha, n.d.). And their existence is a noble system or *Ariyaviithi* of a noble person (Ekanayake, 1932). It is ofcourse a noble existence or *Ariyawurtha* (Ven. Dhammaratana, 1927). These people have a Supreme Being or *AriyaSheela* (Ven. Saranankara, 1914). Those who travel along this road see the Supreme/ the Great Truth or *Ariyasathya* (Access to Insight, 1999)'. That is why these people have genuine and clean qualities called AriyaSinhala (Jayawardena, 1947).

Understanding the nature of Ariya using online dictionaries:
We found two meanings in the Madura English-Sinhala Dictionary (Kulatunga, 2020) for the term *'Ariya'*: Noble (Access to Insight, 1999), and Aryans (Kulatunga, 2020). For the term 'noble' there are several different Sinhala meanings such as: S*adhu, Supiri, Sinha, Siri, Maha, Mahathma, Mangalya, Maheshakya, Wansawath, Shrashta, Ariya, Árya, Usas, Udara, Agra, Kalyana, Ari, Áriya, Uththama, Uthum, Shri, Shriimath, Vishishta, Radala,* *Parama, Prasastha, Kuleena, Wansadhipathiya* and *Kuleenaya.* All these terms means 'noble' and referred to the greatness of something. Therefore, '*Arya'* is generally used to mean something great. For example, the term '*Arya Sinhalese'* refers to a great nation of Sinhalese. Also, the word '*Aryan'* is the second meaning in the Madura English Dictionary. In addition, other dictionaries also have the same meanings for '*Aryan'* (Oxford University Press, 2021). There are several words used to explain that word such as: Árya, Belonging to the Áryan dynasty, Uthum/ Great, Áryaya/ The Aryans (Fortson, 2011; Oxford University Press, 2021). This also shows the general nature of the term 'Árya'. Otherwise, the notion of '*Arya'* cannot be distinguished from one race, caste or creed. It means that a nation, caste, or creed, if it is noble, can be called as an *Aryan* race, *Aryan* caste, and *Aryan* religion. The question arises here: what factors are measured in the nobility?

Learning *Sakaya Nirukti* method to understand the nature of the term *Ariya*:
'Sakaya' means 'Self' or 'one's own' (Levman, 2009). The earliest evidence of the use of '*Nirukti'* for the definition of the face of a verse date back to two thousand six hundred years ago (Levman, 2009). It identifies the meaning of a word within the context of that specific word (Levman, 2009). This is a philosophical methodology that analytically identifies something and the meaning of a verse / word in a realistic manner (Dhammadana, n.d.). In this method, we used the principles of '*Gathi Handa'* or Trait Sound, 'Gathi Guna' or Trait Quality and 'Gathi Ruwa' or Trait Image (Liyanagē, 2003). For example, the definition of '*Raja'* or king can be is the *Janathawa Ranjanayakaranna* or bearer of the people (Balangoda Ānanda Maitreya Mahā Nāyaka Thera, n.d.). Accordingly, we had to find the primary nature of the *Ariya*: A+*Riya* = *Ariya*. The *Riya* (The journey) of *A+Riya* need to be further clarified, which is the procedure of *Sakaya Nirukti*. The word *Riya* (The journey) has many contextual forms. The Hela kings used the *Chathurangani* armies such as elephants, horses, chariots and troops. This indicates that elephants, horses, chariots, and infantry battalions were used (WordPress, 2020) as *Riya* or means of transportation or an object used to travel. It is said that these kinds of vehicles went on water, land, and air. Wariyapola (*Wa + Riya + Pola*) is a welknown place in Sri Lanka. It is believed that Wariyapola used to be an airport (Fernando, 2018). Such contextual meanings helped us to confirm that the contextual meaning of *Riya* is to travel. When '*A'* is introduced to *Riya* (*A+Riya*): the meaning becomes the opposite of *Ariya*: to stop the journey. Thus, after learning *Sakaya Nirukthi* method, we found that the nature of the term *Ariya* is stopping the travelling.

Analysing the *Hela* culture through *Sakaya Nirukti* method to understand the nature of the term *Ariya*:

For some people the nature of the term *Ariya* reltes with cultural symbolism (G. Author & Austin, 1979). Culture includes social behavior, and norms found in human societies. It also includes knowledge, beliefs, art, law, customs, abilities, and habits of each individual in a social group (Tylor, 1891). According to *Sinhala Bouddaya* (Roberts, 2000) journal, the *Ariya* concept is a sub-cultural model (Anagarika, 1912). This term has racial cum ethical meaning. Thus, particular *Ariya* nation has its own traditions: *Ariya* people have inherited code of conducts such as an *Ariya* dress and ornaments (Wickramasinghe, 2006). The *Osariya* (Noble+Ariya = Osariya) is often seen as a dress of up-country, noble women (Zoysa, 2015). According to the S*akaya Nirukti* method *Osariya* can be defined as *Us+Ariya = Osariya*. We found that *Osariya* was considered as the clothing of Noble Aryans or the dress code of Sinhala Buddhist women (Derichs & Fleschenberg, 2010; Jayasingha & Shivani, 2018; Singh, 2018). According to Kavyaasekaraya cited by Janaki Jayawardena (Jayawardena, 2002), a cloth that covers from navel to ankles, a blouse that made to cover the breasts properly, and the fold of the sari that covers the blouse is the Ariya Sinhala Osariya dress (Amarasingha, 1921; Jayawardena, 2002). Thus, the Osariya is a full coat (Amunugama, 1991; Guruge, 1963; Uyangoda, 2018) of six *Yaara* (B. Author & Ikeya, 2008; Heidi Whiteside, 2007) or ten *Riyans* (Guruge, 1963). Moreover, Osariya confirms the identity of Sinhala Buddhist culture (Jayasingha & Shivani, 2018). Often the long sleeves were part of this dress (Wickramasinghe, 2006). Such information confirmed that the dress was designed to be fully covered (jaffnaroyalfamily.org, 2003). Superiority, authenticity, modesty and decency (Coperahewa, 2008; Guneratne, 2010; Wickramasinghe, 2006) unspoiled and pureness (Guneratne, 2010) of Sinhalese Buddhist women were protected from this. This contextual meaning of *Osariya* helped us to find to how extent the concept of *Ariya* is in practice even through daily life and being demanded in the *Hela* or Sinhala culture.

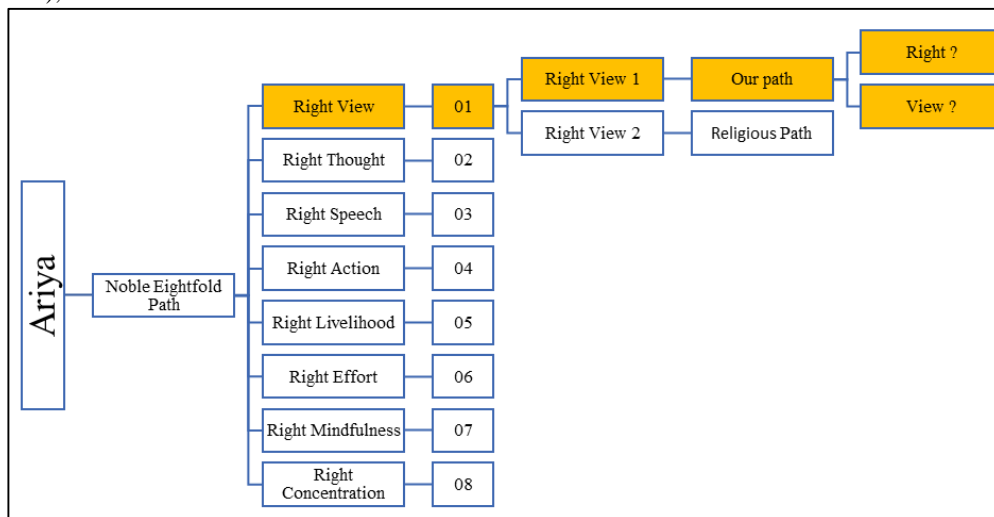**Understanding path to *Ariya*:**

Fig 4: Methodology of the formation of the Arya Nation.
Source: As per the study data this diagram was developed by the researchers, 2020.

We found that there are two metods to understand the path to *Aiya*. One of them is the Catuárya Sacca or the four noble truth (Manatunga, et al., 2021). The second step is the *Ariya Attangika Magga* (Noble eightfold Path) (Monier Williams, 1872; Rhys Davids & Stede, 1925; Vetter, 1988). The term 'path' is described here as *Magga* (Sanskrit:márga). *Magga* means 'Path' (Harvey, 2014) while *attaṅgika* (Sanskrit: astáṅga) means 'eightfold' (Lopez, 2020). Thus, alternate rendering of *Ariya attaṅgika magga* is 'Eightfold Path of the Noble Ones', or Eightfold Aryan Path (Cabezon, 1992; Rhys Davids & Stede, 1925; Trungpa, 2010). Through figure 5, we illustrated the eight steps of following the 'Noble Eightfold Path'.

The right view is twofold: (1) *Loukika* (worldly) and (2) *Lokoththara* (lōkōththara) (Manatunga, et al., 2021; Samuels, 2019). We wanted to determine the right view for worldly life through our study. Therefore, using the Buddhist Philosophy, we tried to preserve its worldly meaning. Right View pave the way to the Noble Eightfold path (Fuller, 2005). Elsewhere in the suttas the Buddha calls Right View the forerunner of the path or *pubbangama* (Bhikkhu Seelawimala, 2001), which gives direction and efficiency to the other seven path factors (Ñanamoli Thera & Bhikkhu Bodhi, 2013). 'Right View' is a top priority and is a fundamental aspect of Buddhist philosophy (Bhikkhu Seelawimala, 2001). Thus, it is clear that the correct view is the most fundamental factor in the attainment of Aryans.

Discussion

This whole study was conducted to understand the concept of *Ariya*. To fulfill that purpose we set two objectives. To achieve the first objective, we had to associate five sub-objectives. The first of sub-objecvtive was to investigate the Prakrutha (origin) of the term *Aryia*. It sought to find out the most accurate meaning or the nature for/ of the term *Ariya*. We had to associate a theory for this task, and confirmed that the word *'Ariya'* was the original form of the term '*Ariya*'. That basic consolidation obtained using the first sub-objective helped to gather information for the other four sub-objectives. Then we studied Sinhala literary sources on *Ariya* to further understand the concept of *Ariya*. Through that we ensured that *'Ariya'* was a concept that particularly refers to a recognizable nation. In other words, *Ariya* is a sociocultural value system or filled with full of

customs where a society considers that as noble. Accordingly, we identified nineteen specialties, such as dress, language, knowledge and existence. Third, we tried to distinguish the term 'Aryia' through 'dictionary definitions'. Almost all of the online dictionaries reviewed provided us the similar findings. The dictionary meanings were very remote compared to other sources that we used to understand the term *Ariya*. The lexicographical meanings of the dictionaries have been shown to be largely unstructured based on literary sources. This may be due to the fact that the literary origins associated with the internet sources on Arya have not yet not to the Hela literature. In addition, we understood that the meaning for the *Ariya* in the original literature has not been properly understood. For us, it was difficult to understand the meaning of the verses until we have the knowledge of Nirukti (Manatunga, et al., 2021). Therefore, it is reasonable to say that the third sub-objective did not help us a lot to understand the *Ariya* concept. Our fourth sub-objective was to understand the *Ariya* with the support of *Sakaya Nirukti* method. It was evident that the original form of the *Ariya* was the *Riya*. This proved that *Ariya* was about stopping a/ the journey. Finally, we tried refered to the *Hela* culture to understand the *Ariya concept*. This objective helped us precisely in identifying the nature of the term *Ariya*. We could understand the practices of the Ariya or noble culture; personal and place names related to *Ariya*; use of *Ariya* equipment, customs and many other factors contributed to this understanding. Specifically we elaborated how the term *Ariya* contributed to the understanding of the concept of the dress of the Kandyan women. By achieving five sub-objectives, we were able to better understand the concept of Ariya. Then we investigated the methodology for the formation of a *Ariya* nation or the path to become an *Ariya*. This purpose was built on the theory of causation to find out the reason for producing 'Ariya' Nation'. In this endeavor, we referred to the Buddhist philosophy. The Worldly form of the Noble Eightfold Path Theory fitted in well in achieving that objective. We were able to identify an eight-step process that creates an 'Ariya' Nation'. In particular, we identified a sequence of these eight element, while finding that the Right view is the precursor of the sequence. Right View is, the first aspect which is to be completed toward the path to *Ariya*. Figure 6 shows how we achieved each goal through this study.
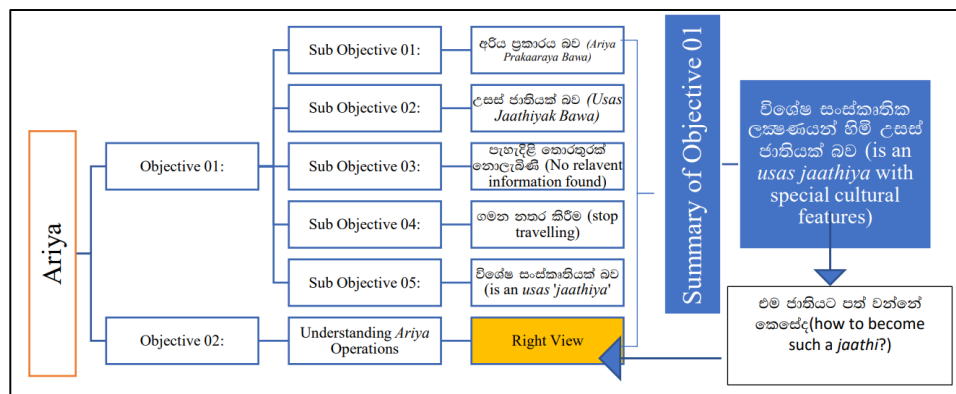
Fig 5: The Summary of the Study.
Source: Designed by the researchers based on the Analysis.

Conclusion

This paper is another outcome of initiating a long study tour on creating a definition for the concept of sustainability. Through this paper we revealed some of our study findings: *Ariya* is a special nation. *Ariya* is a process of following 'Noble Eightfold Path' to create a great nation. However, the right vision is fundamental to everything. Accordingly, we conclude that the Right View is to be fulfilled in order to become *Ariya* or to understand the nature of *Ariya*. This specific finding helped us to develop the definition of sustainability as the next step. The initial definition of the concept of sustainability is 'letting the Ariya Quality Naturally Open. We are discussing about this definition through our next paper. However, we propose that it is necessary to study further about the concpt of the Right View to minimize the obstacles in understanding the concepts of sustainability accurately.

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