

Sustainability: Definitions Vs Interpretations

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Abstract- It can be stated that "thirasaara" (තිರසාර බව) is one of the most popular words in the so-called developed and standardized world that is considered to be developed. This article questions the extent to which the concept of "thirasaara" (in English 'sustainability') is defined reasonably, while this study focuses on the main purpose and two additional objectives. The main purpose is to present a more reasonable definition for "thirasaara" (sustainability). Additional objectives are to distinguish definition and interpretation and to suggest a definition for the term 'definition'. This study used "pada nirukthi" (මොක්සලා; or etymology of words in English) as a method. Etymology used in this study was primarily cross validated (in confirming its accuracy) through historical sources, Sri Lankan Literary Criticism Language training and Sri Lankan folk standard. Since a mother tongue is more helpful to understand an inherent meaning of a word better, "thirasaara", which is the Sinhala word for sustainability was used in this study in providing a just definition for the sustainability in the context of Sri Lankan culture based on unique "pada nirukthi" (මොක්සලා; method. The nature of this study is descriptive. Although the term 'sustainability' has been interpreted differently according to various purposes, this study confirmed that those definitions hardly derived the fairest definition for "thirasaara". According to the "pada nirukthi" method used in this study, it was found that continuously maintaining the conceptual nature is "thirasaara". In other words "thirasaara" is maintaining "saara" things in a "thira" way. The definition, which uncovers the quality of "thirasaara" is uncovering self-aromatic properties and Arya qualities or uncovering "Swayn Bhu Ariya Guna". Further studies are needed to explain the components of "Swayn Bhu" and "Ariya Guna" and this need for a further study is being introduced as a research gap. In conclusion, the study emphasizes that it is more appropriate to consider the "pada nirukthi" of any word from its mother tongue with an open mind based on its cultural heritage, language and peculiarities to understand the real meaning of a word.

Index Terms- Sustainability, "pada nirukthi", Definitions, Interpretations

I. INTRODUCTION

Introducing this study, it is essential to answer four major questions: 1). What is the proposition of this study? 2). How does the main proposition of this study impact different communities? 3). What are the possible consequences of addressing and not addressing the problem above? 4). What is the approach

to solving the problem as mentioned earlier? 5). What are the main and specific objectives of my study? The contemporary world community is experiencing a number of problems at one time. Among those problems, global warming has become a critical issue. Also, the current warming trend is of explicit significance as a result of most of it's very probably (greater than ninety-five per cent probability) to be the results of the act since the mid-20th century and continuing at a rate that's unexampled over decades to millennia'. The twelfth edition of the annual international Peace Index (GPI) report, made by the international think-tank the Institute for social science and Peace (IEP), disclosed that the globe is a smaller amount peaceful these days than at any time within the last decade'. Some 795 million individuals still suffer from hunger and over 2 billion from substance deficiencies or styles of over nourishment. As stated by the United Nations, there is an increase in funding to support people from all over the world to provide protection and humanitarian aid. Another drawback, which is changes in the state power challenging governance and changing the nature of power, will drive major concerns over the next five years. They will raise strains across all regions and types of governments, both within and between countries. And, the global trends report in 2014 shows that unemployment of the youth has been drastically increased after the global financial crisis. By pointing out all these background information, what I am trying to highlight is that the global citizens are experiencing many political, economic, social technological and environmental issues regardless the stage of development of a country. In other words, developed countries, developing countries and underdeveloped countries are facing to same political, economic, social technological and environmental issues in different quantities and different aspects. The major cause of these issues is either scarcity of resources or abusing of resources and the imbalance of the natural environment due to modern technological applications. It can be seen that scholars, scientists and experts are trying to provide solutions for these root described above causes. And most of these solution experts believe that the most reasonable and sustainable solution for such problems is to adopt a sustainable development model or "thirasaara sanwardhana" model. United Nations Report (2015), describes that most of the countries in the globe agreed to finish poverty-related issues, secure the planet earth and keep maintaining the prosperity of the globe on 25 September 2015. This agreement is known as the sustainable development agenda, and the countries are trying to implement sustainable development-related goals within 15 years from 2015 (United Nations Report, 2015). The collective motivation to achieve these goals can be seen when

observing numerous initiatives that took place under the umbrella of the United Nations. Yet the problem is that I have hardly found any "*thirasaara*" definition for the concept of "*thirasaara*" (sustainable definition for the concept of sustainability). Say for an example, O'Riordan (1988) delineate sustainability as a doubtless insignificant conception. Jacobs (1991), and later Giddings et al. (2002), emphasized that sustainability is a contested conception indiscriminately formed by people's preferences and worldviews. Daly & crusader (1992) magnificently commented that sustainable development is a self-contradictory concept while Hopwood et al. (2005) saw it as an unclear conception that failed to offer comfortable intending to guide policy. Recently, Stafford-Smith (2014) and Stokstad (2015) have delineated this concept of sustainability as imprecise, weak and fragmented. Thus, these examples represent simply a little fraction of the critique. Sofoluwe, (2015 O' Riorden, 1985) makes inquire into the quality shaping sustainability; describe it as an exploration into a tangled abstract jungle wherever watchful eyes lurk at each bend.' The word sustainability is employed by several organizations, companies and domains. However, the general public seems to have a completely different understanding and that emphases for me to say that there is no generally accepted definition for the concept called sustainability. Based on these facts, I must say that strength of a basement impacts the strength of the whole building or any construction. The same applies even for a concept, project, concept or a theory. In other words, if the basement or the core of any mechanism is weak, the whole thing that is depended on the core also becomes weak. Or else, the expected outcomes of a mechanism or a system will not be seen as results due to the weaknesses of the core function. By having this assumption in my mind, we wanted to achieve the purpose of this study, which is to provide a solid definition for the concept of "*thirasaara*".

In the world context, it is timely important as well as critical to understanding the specific definition of the "*thirasaara*". From one side, the whole international community has accepted that "*thirasaara sanwardhanaya*" (sustainable development in English) is one of the major solutions for many global issues. On the other side, existing global issues show a positive correlation. If we are not terminating this positive correlation attached to global issues or not providing solid solutions to global issues, not only one country but also the whole world will suffer from these global issues. But, should there be a solution for these global issues the whole world experiences the consequences. Therefore, it is critically important to specifically identify the meaning of "*thirasaara*" at this moment. Hence, the main purpose of my study is to present a more reasonable definition for "*thirasaara*" (sustainability). Other two intentional purposes are (1) to distinguish definition and interpretation and (2) to suggest a definition for the term 'definition'.

II. DATA AND METHODOLOGY

We are describing this section under three sub-themes. 1) Introducing "*pada nirukthi*" (mo ksrela;s) method. 2) Identifying the real meaning through ones' local language (mother tongue). 3) Using history, one's cultural heritage, language and peculiarities to understand the real meaning of a word. As the approach of this study was to question to how extent the standard reality is correct,

I had to keep the methodology of my study away from the standard reality. As a result of that, I could identify a method called "*pada nirukthi*" (etymology in English), which was unique to Sri Lankan community since 2500 years back and not a common method in the world standard. "*Pada nirukthi*" method, which is discussed in this study is quite different from what we know as etymology. Modern etymology in the standard world studies the origin, history and rise of grammar. "it is simply a parody of the etymologies (nirukti) in which the Brāhma' as and Upanisads abound. These etymologies are not botched attempts at history or linguistics by people who did not know any better (and produced vyākaraṇa!) but attempt to discover some eternal inner significance in the Sanskrit language, which they conceived of as a blueprint for reality" (Richard Gombrich). However, his statement is also flawed. Because Sanskrit is a created language, it is necessary to have a root language to understand the basic meaning of a verse. Thus, the term etymology could be used as the method of aesthetics, after studying etymology and to some extent, the knowledge of it. The term etymology used here is based on the theory of properties, traits, qualities and trait sounds. The term etymology was undoubtedly usable because it was a methodology. (Nirukthi Patha Sutta) (Hela Bodu Piyuma Daham Magazine) (Rev. Mukalangamuwe Pagnananda, KD Rajapaksa 2011, 2013, 2013a, 2017).

The most effective and logical way of dealing with the eloquence of a verse is by using the etymology method with the local language of that word. For example, it is more logical to construct the definition of the term "sustainable" in the Sinhala language (සිංහල) of Sri Lanka rather than the definition of etymology. This is because the language, culture, and history of the country that is being considered in this way are based on "*Pada nirukthi*" method. For example, in English, the concept of the '*wewa*' (වැව) is introduced as 'tank'. As the definition of the tank, there are many interpretations given in English such as 1: a usually large receptacle for holding, transporting, or storing liquids (such as water or fuel) 2: an enclosed heavily armed and armoured combat vehicle that moves on tracks (*merriam-webster dictionary*). A *tank* is a large container for gases or liquids, like a *tank* of oil. Another kind of *tank* is an armoured military vehicle with a cannon *^vocabulary dictionary* & "Storage tank definition: A storage tank is a large vessel for storing oil, gas, and other petrochemical products (*collinsdictionary.com/dictionary*). But the definition of a lake is quite different. To understand this, it is necessary to know the views held by the *Hela Rata* people who built these tanks. Otherwise, it would not help to understand the real definition of *wewa*. Sri Lanka is a rain-fed agricultural country. The king, the ruler of the country, did not intend that the rains should not be used without a single drop of rain falling on the ground (The King Parakramabahu said: "Not allowing a single drop of water falling from this sky to sea without serving the ecosystem and mankind") (The vision, Irrigation Department, Sri Lanka). This suggest that, people built tanks or they created a tank to collect rainwater. This means that the word "*wewa*" has the meaning of "falling water from the sky" or "rainwater". This means that if anybody uses the word tank or other word for '*wewa*' the real definition of that term becomes hidden. To further explain this concept of the importance of using "*Pada nirukthi*" method, the following example is also helpful. In English, there are interpretations for a king such as: "a male ruler of a country who

usually inherits his position and rules for life. According to *merriam-webster dictionary*, a king is a man who is the most important member of the royal family of his country, and who is considered to be the Head of State of that country. According to *collinsdictionary dictionary* the male ruler of an independent state, especially one who inherits the position by right of birth. *Oxforddictionary* mention that a king is a male sovereign or monarch; a man who holds by life tenure, and usually by hereditary right, the chief authority over a country and people. But the definition of Hela-based literary texts for the "king" is different. According to *Nirukthi Patha Sutta, the king is Raja* (රජ) in *Hela Basa*. Thus the definition of *Raja* is the person who heals people (ජනතාව රංජනය කරන්නා). The analysis of the study was carried out separately per each objective. Accordingly, the three objectives, such as differentiating definitions and interpretations, introducing a definition for definition and defining sustainability, have been analyzed separately.

III. ANALYSIS

As stated in the study methodology, this analysis is presented in four separate analyzes based on three objectives of the study. Accordingly,

Sub-main objective 1.1. Separating definitions and interpretations:

The English word for නිවර්තනය is definition. The words are used in the Sinhala language to describe නිවර්තනය are: to mean/ අරුත් විග්‍රහය, to interpret/ අරුත් දැක්වීම and to describe/ විස්තර විභාග දැක්වීම. In English, there are many similar terms used for this term definition, such as meaning, description, explanation, classification, characterization, designation, delineation, demarcation. The term 'meaning' is used in Sinhala with different meanings such as තේරුම/meaning, අදහස/intention, අරුත/meaning, අභිප්‍රාය/intent, ඡායා/ image, ඡායාව/ shadow, භාව/sense, භාවය/ character. Similarly, for term 'description', there are words used in the Sinhala language such as සටහන /Note , වැණුම /salute, වැණීම/worship,වරණතාව/choice,වරණනය/choice,විස්තරය/description. For the word explanation there are Sinhala terms used such as පහසු ව/ description, ව්‍යාකෘතිය/ description, තේරුම/ interpretation, උද්දේශය/ interpretation, අනුවාදය/ description, විස්තර කිරීම /description, විස්තරය /commentary, විවරණය /explanation, පහදා දීම/ use, පරිදිපනය /excuse, නිදහසට කියන කරුණ/commentary, ව්‍යාධිකතනයල විස්තර කථනය /commentary. The term 'classification' also has several Sinhala words such as වර්ග කිරීම /sort, වගරීකරණය /classify, රාශීකරණය /classify, පංතිවලට බෙදීම/ divide into classes. To describe the word characterization in Sinhala, there are terms such as විස්තර කිරීම /describing , විදහා දැක්වීම /displaying , විදහා පෙන්වීම /demonstrating , රහපෑම /acting and වර්තනය /characterizing. To describe the term designation in Sinhala there are words such as නාමෝද්දේශය /nomenclature, නිල නාමය /official name, නිමිතිකරණය /designation, අභිධාල අභිධානය /title, උපාධිය /designation, තනතුර/title, පදවියේ නම/designation and නියම කිරීම /designation. Also, for term 'delineation' there are Sinhala words such as නිරූපනය /illustration, රූප සටහනින් දැක්වීම/ diagramming, රූප ලේඛනය/ diagramming where the term 'demarcation' has Sinhala words such as අංකිත සීමාව /numbered limit, සීමාකනය /restricted,

ඉමී ලකුණු කිරීම/ unmarked and ලකුණු කළ ඉමී/ marked according to *Madhura Dictionary*.

Does this mean that a definition, an interpretation, an explanation, an attribute, a definition, or an aptitude are any definition? For words such as meaning, description, explanation, classification, characterization, designation, delineation and demarcation, we found 9, 6, 13, 4, 5, 9, 3 and 4 similar words. The sum of those words is 53. When adding the words such as meaning, description, explanation, classification, characterization, designation, delineation and demarcation to that count, the total amount increases up to 61. This count might become bigger. However, the root of all these words is 'definition'. It means that we have to accept any concepts when it is explained in any way. For example, we must accept that it is a definition when the concept of sustainability is defined either as an explanation, description, clarification, characterization or classification. This nature has been taught in defining the sustainable concept of the standard world.

For an example, sustainability is the ability to continue a defined behaviour indefinitely according to the definition of sustainable development from *Our Common Future*, by the World Commission on Environment and Development (1987, p. 43). In addition to that the most referenced definition by organizations such as United Nations and scholars is that sustainable development is as a development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Doing so must integrate and balance economic, environmental, and social goals. This definition was introduced through the report of the World Commission on Environment and Development, *Our Common Future* by United Nations, 1987. Both these given definitions can be considered as descriptions or explanations to the definition of sustainability and sustainable concept. When we were raising a question in Research Gate platform, a scholar (Douglas Nuttall, 2018) mentioned that "Brundtland's famous 'definition' is a description, and while it is completely satisfactory as a description, it is not definitive. Much of the challenge relating to sustainability comes from finding definitions that are consistent with the description that is also self-consistent. They also tend to be aligned with the biases of the authors, which means one set of definitions may be conflicting with any other set of definitions".

Sub-main objective 1.2. Definition of definition:

Before defining any concept, it is essential and core to define what a definition is. In other words, a scholar working on a concept should clarify the derived word of a term or the word that is determined by the verse (*nir+uktha*), or the word derived from the verse, is defined as the etymology of the verse (*pada nirukthi*). In simple words, we should be able to nude the word and understand the concept clearly.

Main objective 1. Definition of the concept of *Thirassaara/sustainability*:

The analysis of the study is carried out in three stages, as stated in the methodology. Accordingly, examining the keyword meaning of the concept of sustainability is the first step. The definition of sustainability can be defined as the following. Although the word '*Thirasaara /sustainable*' is meant to convey

one idea, it is composed of two words. Or it is made up of a combination of two terms. *Thira* one word. *Saara* is another word. There are different uses for word *thira* such as *pahan thira* (පහන් නිර), *wahum thira* (වැහුම් නිර) and *kada thira* (කඩනිර). Therefore, we should be wise to choose the most appropriate word that can be applied to the situation of meaning. Therefore, it is required to provide the meaning *isthira* (ස්ථිර) to the word *thira*. *Hela Jana Wahara* (හෙළ ජන වහර) or fork vocabulary come in handy in such circumstances. To choose the most appropriate word and meaning that matches to a word *hela jana wahara* are a useful source. When a problem was dragging for a long period without a solution, there was a forks' saying such as 'Isn't there an *isthira saara* solution for that? (මෙයට ඉස්ථිර සාර විසඳුමක් නැද්ද?). The word *isthira* also contains two words. *Is + Thira* (ඉස් + නිර). Whe something is covered, and that cover has lifted the thing that was covered becomes visible. In other words, something to be visible that thing must be uncovered. The same thing happens when a *thira* is lifted or opened (*is*). Therefore, *is thira* is uncovered or opened. Thus, this is how we developed the meaning of *thira* step by step. *Thira* (නිර) > *Sthira* (ස්ථිර) > *Isthira* (ඉස්ථිර) > *Is + Thira* (ඉස් + නිර). Now we have to study what happens when a *thira* is opened (*is*). Once this process is studied, it is considered as the second of this analysis. In normal social practice, what happens after lifting a curtain is the visibility of an uncovered thing/ place. The nature of lifting or opening a cover/ curtain is openness. This means that something must be uncovered. An uncovered thing leads to openness. Otherwise, a thing will not shine when covered. When the Dhamma was opened, it is shined. This is a discipline preached by the Buddha: තලාගතප්පවෙදිනො ධම්මවිනයොල භික්ඛවෙල විවටො විරොවතිල නො පටිච්ඡන්තො- මහණනි, තලාගතයන් වහන්සේ විසින් දේශනා කරන ලද ධර්මය හා විනය විවෘත වූයේ බලලයි. වැසුනේ නො බලලයි (අඬුගුන්තර නිකාය) / "Bhikkus, the teaching and discipline declared by the Tathāgata shine when manifest and not when covered" (Anguththra Nikaya)¹⁷. Here we should not consider Dhamma as a religious concept. Dhamma must be considered as a thing that bears something (ධර් මය යන්න යමක් දරන ස්වභාවයෙන් සැලකිය යුත්තා හ). Now we are considering the second word of *isthira + saara*. *Saara* is *saarathwaya*/ standard. None can describe *saarathwaya*/ සාරත්වය in a personal point of view. Once the personal bias emerges a *saara* thing for one person might become an *asaara* (unstandardized) thing to another person. The meaning of *saara* must be chosen without personal biases, and we must be considerate that the chosen meaning of *saara* is aligned with the word *isthira*. For an example, drug business/ war arms business has become a *saara* business in the current world. But these businesses are not *saara* businesses according to the perspective of society. Those businesses are harmful to society and rejected by the law. Therefore, those businesses are not *isthira*. Now we have a problem. In contrast to what, should we find the meaning of *saara*?

For that it is required to find how the word *saara* was born. *Saara* is derived from *swa+aara*. Once a gain there are two words enclosed in the word *saara* (සාර). *Swa* (ස්ව)+ *Aara* (ආර). There are many words in Sinhala that starts from *swa*. Direct English terms for ස්ව (self, auto and aut) can be found as well. For the word 'self' there are words such as සයං/ *sayan*, ස්විය/ *sweeya* , සිය/ *siya*, ආත්ම/ *aathma*, ආත්මාචර්ය/ *aathmarthaya*, ආත්මය/ *aathmaya*, තමා/ *thama*, ස්වයං/ *swayan*, ස්වකීය/ *swakeeya*, ඉබෙ/ *ibe*, ස්වයංභූ/ *swayanbhuu*, තෙම/ *thema*, තෙමේ/ *thme*,

අස්මිතා/ *asmitha*, අස්මිතාව/ *asmithawa* used in Sinhala. In addition, there are terms used such as ස්ව සේවය (self-service), ස්ව ජන්මයි (Sui Generis), ස්ව ප්‍රාග්ධනය (Own Capital), ස්වායක්ත (Independent), ස්වායක්තතාව (Selfdependency), ස්වායක්ත (Autonomous), ස්වායක්ත ඉව්චාව (Well Free), ස්වාධීන (Self-governing, Free, Independent), ස්වාර් ට(Once Own Benefit), ස්වභාවික (Natural, Unforced), ස්වාභාවික සම්පත් (Resources, Natural), ස්වාභාවික නියමය (Natural Law), ස්වසහසම්බන්ධය (Autocorrection), ස්වස්ථ (Whole), ස්වයං පෝෂිත(Self-sustaining), ස්වයංක්‍රීය කරණය (Autonomation), ස්වයංජාත (Autogenous), ස්වදේශ (Home, Native,), ස්වකීය (Own, Personal, Proper), ස්වරූපය (Nature, Form), ස්වනන්ත්‍ර (Liberal, Autonomous) and ස්වභාව (Nature) (*Madhura Dictionary*)¹⁹ attached to the word *swa*. Then it is required to find how the word *aara* was born. It is appropriate to describe how the word *aara* is used in different places. There are eight words in English usage for *aara*. Those are race, track, brook, creek, effluent, lineage, river and are. There are number of meanings to race in Sinhala such as *pelapatha* (පෙළපත), *Jaathiya* (ජාතිය), *aara* (ආර), *sera diya pahara* (සැර දිය පහර), *sanuhara* (සනුහර), *wanshaya* (වංශය), *wargaya* (වර් ගය), *race diwima* (රේස් දිවීම), *wina gamana* (වින ගමන), *wargayaa* (වර් ගයා), *wegayen duwanawa* (වෙගයෙන් දුවනවා) and *wegayen kriya karanawa* (වෙගයෙන් ක්‍රියා කරනවා). Also, there are number of meanings to tracke in Sinhala such as *aaraya* (ආරය), *peelipaara* (පීලිපාර), *maargaya* (මා ර් ගය), *mankada* (මංකඩ), *dumriya maargaya* (දුම්ඵිය මා ර් ගය), *ahara* (අහර), *adiya* (අඩිය), *adipaara* (අඩිපාර), *paasatahana* (පා සටහන), *magha* (මග), *pathaya* (පථය) and *pasupasa luhubandinawa* (පසුපස ලුහුබදිනවා). The word brook also has several Sinhala meanings such as *diyaththa* (දියත්ත), *diyappara* (දියපාර), *dola* (දොළ), *ela* (ඇල), *oya* (ඔය), *iwasanawa* (ඉවසනවා) and *idadenawa* (ඉඩදෙනවා). For the word creek Sinhala words such as *kuda kalapuwa* (කුඩා කලපුව), *kuda ganga* (කුඩා ගඟ), for the word effluent Sinhala words such as *pitata gala yana* (පිටට ගලා යන), *apawahana* (අපවාහන), *ganga* (ගඟ), for the word lineage Sinhala words such as *pelanthiya* (පෙලන්තිය), *wanshaya* (වංශය), *pelapatha* (පෙළපත), *aara* (ආර), *anwaya* (අන්වය), *paramparaawa* (පරම්පරාව), *parapura* (පරපුර) and *pelanthiya* (පෙලන්තිය) were found. The word river is known in Sinhala as *gangaawa* (ගංගාව), *ganga* (ගඟ), *gala yana diya paara* (ගලා යන දිය පාර), *nadiya* (නදිය), *nee* (නී), *waahinee* (වාහීනී) while 'are' is described through *aaraya* (ආරය) according to *Madhura Dictionary*²⁰.

Describing base synonyms for *aara* can be continued further. How? By referring to the next level of synonyms that can be obtained for the first set of identified synonyms for *aara*. For an example a synonym for race in Sinhala was found as *wanshaya* (වංශය). When finding synonyms for *wanshaya* there were another set of words such as ancestry, birth, clan, contraternity, genealogy, house, line, lineage, parentage and seed. The word ancestry is described in Sinhala as *wanshaya* (වංශය), *pelanthiya* (පෙලන්තිය), *pelapatha* (පෙළපත), *kula paramparaawa* (කුල පරම්පරාව) and *parapura* (පරපුර). For the word 'birth' Sinhala words such as *sambhuthiya* (සම්භූතිය), *hata ganeema* (හට ගැනීම), *muularambhaya* (මූලාරම්භය), *themagula* (තෙමඟුල), *aathmabhawaya* (ආත්මභාවය), *udbhawaya* (උද්භවය), *uthpaththiya* (උත්පත්තිය), *ipadeema* (ඉපදීම), *upatha* (උපත), *upannaya* (උප්පන්නය), *jaathika* (ජාතික), *janmaya* (ජන්මය),

jammaya (ජම්මය), *prabhawaya* (ප්‍රභවය) and *prasuuthiya* (ප්‍රසුතිය) can be found (*Madhura Dictionary*)²¹.

There is another meaning for 'aara'. Contemporary Lankas are known as ancient *hela* people. *Hela* people are *Aaryayans*. That can be confirmed in two ways. According to free dictionary, aarya people were a member of an Indo-Aryan-speaking, chiefly Buddhist people comprising the majority of the inhabitants of Sri Lanka. Secondly, Indo-Aryan language was considered as of the language of Sinhalese (The free dictionary). *CP Wijayaratna* (1889) also mentioned that "Hence publishing a compendium of **"Aryan Sinhalese Names,"** the *Saarasavi Sañdarāsa* office urged its readers and through the wider public to adopt these and abandon foreign name to "continue untrammelled the Aryan-Sinhalese race." Further *CP Wijayaratna* (1889) says that the national costume of males was *aarya Sinhala anduma* and men wore a *sarama*. The national costume of females was *osariya* (*CP Wijayaratna*, 1889). "how female should conduct themselves" were quite clear in that respect; 'A proper blouse should cover the breast, stomach and back completely. A cloth ten *riyans* long should be worn as the **osariya** or sari. *Ananda Guruge* (1963). This statement suggests that *Osariya* is a moral dress. The *osariya* was the 'moral dress' of ladies. That was the authentic, unspoiled and 'pure' dress of the Sinhalese, and this despite its appearance in Sri Lanka during the Nayakkar period. Authenticity was *Kandian*.' *Nira Wickramasinghe* (2006). When seeking pada nirukthi of this *osariya* (*us + ariya*) it has *ariya/ aarya* quality. As this word derived from *us + ariya*, this word suggests that *osariya* is a symbol of mastering aarya qualities. "Ladies wear an *Osariya* with lifted *ariya* qualities. These *Hela Aaryayans* found several social interaction methods to represent their *aarya values*. i.e. "Ārya Subōdha Nātya Sabhā" of John de Silva founded in 1903; the essence of verses *Ariya vata* (The Āryan Ethics) purporting to "train the Sinhalese children in Āryan ways and customs" (*Silumina, September 1908*); the bilingual (Sinhalese and English) periodical *Āryayā* founded in 1909; and the weekly newspaper *Ārya Sinhala Vanśaya* (1912) published in Gall. (*Pannasekara 1968:191, 294 cited KNO Dharmadasa* (1992)). Even the culture of these people represents the word *ariya*. For an example there is a saying among Sinhalese as "*aare guna naare/ ආරේ ගුණ නෑරේ*"

(Theekshana Anuradha (2018)). When considering this word *ariya, riyā* in Sinhala is an object that used to travel. We do our *sansaara* traveling using a *riya*. To prevent travelling back and forth in our *sansaara* we have to stop this *riya*. Therefore we must engage in *ariyapariyesana/ අරිය පරියේසන* (*Ariyapariyesana Sutta: 2013*). Lord Buddha was a person who completed his *ariyapariyesana*. Therefore people consider that the key personality of *Aaryans* is Buddha²⁸. It is evident through the foreward of *piruvaana poth wahanse/ පිරුවානා පොත් වනන්සේ* and *jeewhaaharanaya/ ජීවහාරණය*. If so, there is another circumstance occurred. That is 'it is not relevant to consider the term, *aara* in a simple way'. To find one's *aara*, a person should travel back to one's race/ *wanshaya*.

To identify what *swa* (ස්ව) is, that concept must be matched with the prevailing nature/ *dharmathawa*. Once again *dharmathawa* (ධර්මතාව) is the way of bearing something. Not by the standard but by the nature, if something is borne that is known as *dharmathawa*. The foundation of *dharmathawa* is the nature (ස්වභාව ධර්මය). *Swa + Bhaawa* (ස්ව + භාව) must be understood here. *Swa* can be described as *swakeeya/ ස්වකීය*, *swayanbhuu/ ස්වයංභූ* according to *Madhura Dictionary*³². *Bhaawa* is the *saara* or the standard. In other words this can be described as *swasaaraya* (ස්වසාරය), *swathathwaya* (ස්වතන්ත්වය), *swa bawa* (ස්ව බව), *swakeeya saaraya* (ස්වකීය සාරය), *swakeeya thathwaya* (ස්වකීය තන්ත්වය), *swakeeya bawa* (ස්වකීය බව), *swayanbhuu saaraya* (ස්වයංභූ සාරය), *wayanbhuu thathwaya* (ස්වයංභූ තන්ත්වය) and *swayanbhuu bawa* (ස්වයංභූ බව). Hence, should there be any *swayanbhuu* standard borne by anywhere that is considered as nature / *swabhawa dharma* (ස්වභාව ධර්මය). In other words, source of creating *swa bawa*, *swakeeya bawa* or *swayanbhuu bawa* is the nature/ *swabhawa dharma*. As a whole, given description for the concept of *thira saara* based on *pada nirukthi* method is presented through a figure (figure 1). Based on all these explanations, it is fair and rationalistic to consider that *thira saara* is the way of uncovering *swayanbhuu ariya* qualities. However, it must be noted that this given definition would only be understood once a person could have an analytical and comprehensive understanding of two concepts, such as *swaynbhuiu* qualities and *ariya* qualities.

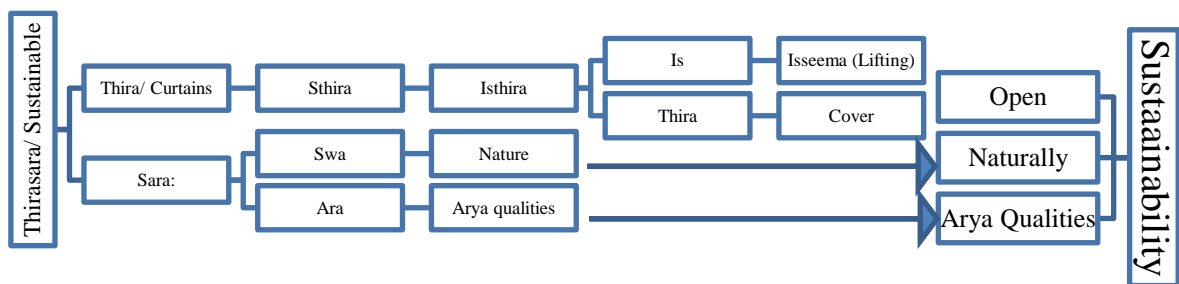


Figure 1: Pada Nirukthi use of Thirassara Definition

IV. CONCLUSION

This study was carried out to suggest a definition for the concept of *thirasaara*. To develop an appropriate background to achieve that objective; additional objectives were set, such as distinguishing the difference between definition and interpretation and suggesting a definition for definition. A source of Sri Lankan historical wisdom, which is known as *pada nirukthi* method was administrated to achieve the objectives mentioned above. It is more appropriate to consider current definitions that can be found in the literature for sustainability and sustainable development as interpretations rather than definitions. Should we consider those interpretations as definitions, the real meaning of *thira saara* would be depleted. Next, there was a successful effort in identifying the definition of definition. It is accurate to consider

the idea exactly generated or derived from a word (*nir + uktha*) is the definition of the definition. In other words, to find the most accurate definition of a word, a person should look into the *nirukthi* of a word. Finally, following the *nirukthi* method, a definition for the concept of *thira saara* was obtained. This definition has become unique as it was not an externally given interpretation. We used *pada nirukthi* method, and the definition was derived exactly within the *thira saara* word. Hence, we could prevent this definition for *thira saara* moving from another dimension of interpretation. Therefore, *thira saara* is the way of uncovering *swayanbhuu ariya* qualities.

The use of this definition must be aligned with the thing/ things' nature of where a person is going to apply the concept of *thira saara*. A 'thing' can be referred to any subject or object such as a society, country, building and park. For an example, suggested definition can be used as follows within a common framework.

යම් ජාතියක්	තුළින්	අරිය ගුණ	ඉස්මතු වේ	නම් එම ජාතිය තිරසාර වේ.
Should there are <i>ariya</i> qualities emphasized through a thing, that thing is <i>thirasaara</i> .				
	ස්වයංභූ	අරිය	නිරාවරණය	
	<i>swayanbhuu</i>	<i>ariya</i>	<i>uncover</i>	
	ස්ව	ආර	ස්ථිර (ඉස්තීර)	
	<i>swa</i>	<i>aara</i>	<i>sthira (isthira)</i>	
	සා	ර	තිර	= තිරසාර
	<i>saa</i>	<i>ra</i>	<i>thira</i>	= <i>thirasaara</i>

As such should there are *ariya* qualities emphasized within a park, that park is a *thirasaara* (sustainable) one. Should there are *ariya* qualities emphasized within a society, that society is a *thirasaara* (sustainable) society. Should there are *ariya* qualities emphasized within an organization, that organization is a *thirasaara* (sustainable) one. Should there are *ariya* qualities emphasized in a project, that thing is a *thirasaara* (sustainable) project. Accordingly, this study has fulfilled its objectives. Conclusion of this study has opened up new ways to another set of studies such as 1—analysis of definitions and interpretations through a new dimension, 2. Evaluate the definition of definition; 3. Evaluate the definition provided to *thirasaara* concept and carrying on further analysis using different approaches, 4, defining *SawaynbhUU* and *Ariya* qualities and identifying elements of those concepts, 5 and carrying on further studies along with this novel method across diverse ranges of disciplines.

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