Sustainability: Definitions Vs Interpretations

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Abstract- It can be stated that "thirasaara" (;sridr nj) 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" (mo ksrela;s 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" (mo ksrela;s) 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 communes? 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 "thirasaaara 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 development 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 delineate 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 emphasizes 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 dependent 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 Upāsanads abound. These etymologies are not botched attempts at history or linguistics by people who did not know any better (and produced vyākarana!) 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, and qualities () and 1. Signal etymology 2. 3. 4. and 5. () 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 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' 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 the Great of "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": With this idea, 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. 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. The *male* ruler of an independent state, especially one who inherits the position by right of birth. *Oxforddictionaries* & 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 *dictionary browse* & 1. (the title of) a male ruler of a country, which holds this position because of his royal birth: 2. the most important, best, or most respected member *cambridge.org/dictionary*. But the definition of Hela-based literary texts for the "king" is different. According to *Nirukthi Patha Sutta*, the king is Raja (කාර්南昌) in *Hela Basa*. Thus the definition of Raja is the person who heals people (කාර්南昌ුම ළුත් සමාජය). 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 ks¾jpkh is definition. The words are used in the Sinhala language to describe ks¾jpkh are: to mean/ w¾: ú.%yh, to interpret/ w¾: oelaùu, to describe/ úia;r úNd. oelau. In English, there are many similar terms used in English 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 शुरु/निष्क्रिय w¾: h/meaning, शुरु/intention, शुरुक/meaning, wNsm%dh/ intent, शुरुक/ image, शुरुक/ shadow, शुरुक /sense, शुरुक /character. Similarly, for term 'description', there are words used in the Sinhala language such as igyk/Note " jeKqu/salute " jeKSu/worship " jrKkdj/choice " jrKk/choice " úia;r /description" For the word explanation there are Sinhala terms used such as myyyj/description" jHdlD;sh/description" f;areu/interpretation" WoafaolYh/interpretation" wkqdjoh/description" úia;r lSuu/description" úia;r /commentary" újrkK/interaction" myod oSu/use" m‰oskmh/excuse" ksoyig lshk leK/commentary" jHdlD;hku" úia;r /commentary. Therm classification also has several Sinhala words such as j¾. lSuu /sort, j¾.SrKk/classify, rdYSrKk/classify, mx;sj;g fnoSu/ divide into classes. To describe the word characterization in Sinhala, there are terms such as úia;r lSuu/describing " uoyd oelau/displaying " uoyd fmkau/using demonstrating " r ';mEu/acting " p;Fdhk characterize. To describe the term designation in Sinhala there are terms such as kdkfudooslugh/nomenclature" ks, kduh/official name" ksf;SrKk/designation" wNsOd" wNsOdhku/title" Wmdēh/designation" :k;=r/title mouła ku/designation" kshu lSuu /designation. Also, for term delineation there are Sinhala words such as ksürEmkh/illustration" rEm igykska oelau$ diagramming” rEm f;ãLkh/ diagramming where the term demarcation has Sinhala words such as wxis; iSudobbled limit" iSudkh/restricted" bl;=lŠks lsu unmarked", lŠk lŠ bu$ 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 node the word and understand the concept clearly.

#### Main objective 1. Definition of the concept of Thirasaraa/ 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 'Thirasaaara /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 (myka :sr), wahan thira (jeqj :sr) and kada thira (lv:sr). 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 of isthira (iaOr) to the word thira. Hela Jana Wahara or fork vocabulary came 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: 'Isn't there a isthira saara solution for that?' (Ig biaOr idr ū ūjula keoa@) The word isthira also contains two words. Is + Thira (bia ʋ:sr). Whene something is covered, and that cover has lifted the thing that was covered becomes visible. In other words, something to be able to make 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 (isr) > Sthira (ia:sr) > Isthira (bia:sr) > Is + Thira (bia ʋ:sr). 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. (:::d::mamjfos:f ðuñukfhď Nslnafj) ujfgd ufrdp;ś fkd mafEPkaKd- uyKks ś :d:ħka jykfika ùska foaYkdr lrk .O O:3uh yd ūkh ujð; jQtha nn,hś jeiqfka fkd nn,hś ʇw(89,814),(731,825).à:ar ksdłh & Bhikkus, the teaching and discipline declined by the Tathagata shine when manifest and not when covered’ (Anguththra Nikaya&). Here we should not consider Dhamma as a religious concept. Dhamma must be considered as a thing that bears something (O:3uh hkak hula ork iajNdūlfhka ie,lsh hsq:a; d y). Now we are considering the second word of isthira + saara. Saara is saarahwarya/ standard. None can describe saarahwarya/aathmaya 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 swañ+saara. Once a gain there are two words enclosed in the word saara (idr). Šwa (iaj)+ Aara (wdr). There are many words in Sinhala that starts from swa. Direct English terms for SWA (self, auto and aut) can be found as well. For the word 'self' there are words such as ihl/ sayan" iauh śweeya " ishl siya wd:au/ aathmaya" wd:aud34:h / aathmartyhaya" wd:auh laathmaya"
(m%Njh) and prasuuthiya (m%tiQ;sh) can be found ^Madhura Dictionary^\textsuperscript{21}.

There is another meaning for 'aara'. Contemporary Lankans 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 Wijayarathna (1889) also mentioned that "Hence publishing a compendium of "Aryan Sinhalese Names," the Saarasavi Sañdaräsa 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 were 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 riya 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 ariya 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. "Arya Subödha Nätya Sábhâ" of John de Silva founded in 1903; the essence of verses Ariya vata (The Aryan Ethics) purporting to "train the Sinhalese children in Áryan ways and customs" (Silumina, September 1908); the bilingual (Sinhalese and English) periodical Áryayâ founded in 1909; and the weekly newspaper Árya Sinhala Vansâya (1912) published in Gall. 'Pannasekara 1968:191, 294 cited KNO Dharmadasa (1992)' Even the culture of these people represent the word ariya. For example there is a saying among Sinhalese as "aare guna naare/ wdf34 :=K kE94 ^Theekshana Anuradha (2018). When considering this word ariya, ariya in Sinhala is an object that used to travel. We do our sansaara traveling using a ariya. To prevent travelling back and forth in our sansaara we have to stop this ariya. Therefore we must engage in ariyaparyesana/ wëlh m%tihaCIK (Ariyaparyesana Sutta: 2013). Lord Buddha was a person who completed his ariyaparyesana. Therefore people consider that the key personality of Aaryans is Buddha^\textsuperscript{22} &\textsuperscript{23}. It is evident through the foreward of piruwaana pōth wahanse/mrejjdk fmd; a jyakfia and jeewhaaharanaya/csöydyrKk. 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 (iaj) is, that concept must be matched with the prevailing nature/ dharmathawa. Once again dharmathawa (O%u;dj) 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 (iajNdj O%uh). Swa + Bhaawa (iaj ~Ndj) must be understood here. Swa can be described as swakeeya/ iajlSh, swaynhbuu/ iajhxN+ according to Madhura Dictionary\textsuperscript{32}. Bhaawa is the saara or the standard. In other words this can be described as swasaaraya (iajirdh), swaththwaya (iaj;:a;ajh), swa bawa (iaj nj), swakeeya saaraaya (iajlSh idrh), swakeeya thathwaya (iajSh ;:a;ajh), swakeeya bawa (iajSh nj), swaynhbuu saaraya (iajhxN+ idrh), wayanhbuu thathwaya (iahxN+ ;:a;ajh) and swaynhbuu bawa (iajhxN+ nj). Hence, should there be any swaynhbuu standard borne by anywhere that is considered as nature / swabhawa dharma (iajNdj O%uh). In other words source of creating swa bawa, swakeeya bawa or swaynhbuu bawa is the nature/ swabhawa dharma. As a whole, given description for the concept of thira saara based on pada niruktithi 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 swaynhbuu 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 swaynhbuu qualities and ariya qualities.
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 administered 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.
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 *Swayanbhuu* 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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