

 <p>ISSN 2631-2131</p>	<p>3. BUDDHISTS HERMINUTICS: AN ANALYSIS OF DHAMMAPADA IN SUSTAINABLE DEVELOPMENT</p> <p>- By Badal B. P.</p>
Author(s)	Bharat Pd. Badal (PhD)
Association	Central Department of Rural Development Tribhuvan University
Received Date	20 th March 2021
Accepted Date	1 st May 2021
Email	bpb222@yahoo.com

Abstract

Gautama Buddha, the emblem of peace and love, pioneer of Buddhism, was born in Kapilabastu, Lumbini, Nepal. The peace and love, the compassion in Buddhism, are the basic elements of Sustainable development. Thus Buddha is the pioneer of sustainable development. Buddha's text Dhammapada in present sustainable era is more relevance than past. The paper deals with hermeneutic analysis of Buddhist's text Dhammapada in sustainable development. Hermeneutics generally starts from context of the historical text and ends with the contemporary general understanding. Hermeneutics is concerned with the construction of meaning within the relationship between author/text/reader, and the overarching paradigm. It is the relationship among Buddha, Dhammapada and sustainable development. It follows six steps as below: 1. Observation and Contextualization; 2. Structural Analysis; 3. Correlation and Interpretation; 4. Fusion of Horizons in Application; 5. Reconstruction, and 6. Generalization of Understanding of the text. The main objective of the study is to find out the contemporary contextual general understanding of Dhammapada in sustainable development era. The final standpoint of the hermeneutic analysis of Dhammapada on sustainable development is that the peace and prosperity of the people in the planet is only possible through the meaningful partnership in environment protection and right livelihood.

Keywords: *Dhammapada*, Hermeneutics, Sustainable Development

Introduction

Buddha was born in Nepal. The holy, world famous, and supreme book of Buddhism is popularly known as *Dhammapada*. It is the formula of happy life. It is the base of highest Buddhists religious texts Tripitaka. Among Tripitaka, in Suttapitaka, fifth part is known as Khuddak Nikaya and its second part is Dhammapada. It is the commandments of Buddha. It has 26 chapters with 423 verses (Bodhi, 1993). The *Dhammapada* is an ancient source of wisdom and one of the great works of spiritual literature in Buddhist spectrum. It is the perfect introduction to Buddhist thought, being an inspirational compendium of all the major themes in the sacred canon of Theravada Buddhism. Dhamma in Pali or Dharma in Sanskrit is the way of the universe, its law of being, or nature of phenomena. *Pada* in both languages is a foot or a step. The holy book is a guide to the universal way of love and truth that can lead to nirvana or personal liberation.

On the other hand, hermeneutics is the theory and practice of interpretation. The name hermeneutics is derived from the word *Hermes*. Hermes was the Greek messenger of legend who bore knowledge and understanding between the gods and mortals. He translated and interpreted the text of god to the people. He is assumed the god of interpretation and translation. In the 17th century, hermeneutics became associated with the interpretation of text, particularly in the context of biblical studies. Hermeneutics in the field of qualitative research seems to be a mode of analysis used to interpret artifacts. Hermeneutics is a major theoretical and practical form of intellectual inquiry, central not only to philosophy but many other disciplines in the humanities and social sciences. With phenomenology and existentialism, it was also one of the twentieth century's most important philosophical movements and included major thinkers such as Heidegger, Gadamer and Ricoeur. At the outset of the modern age Humanism, promoting the study of classical antiquity, and the Reformation, promoting the principle of Biblical study for all within the Christian world, gave new and important impulses to the direction in which hermeneutics itself was to develop (Amoroso, 2015, p. p. 56). The theory of interpretation, elaborated with respect to texts and then extended to the socio-historical world, reaffirms the connection between hermeneutics and philosophical reflection. A central hermeneutic issue in theology is the relation of divine revelation to human understanding. Interpretation, we have argued, entails the faithful translation of what someone has said about a certain matter into our own meaning context. The interpreter is essentially a mediator who relates the meaning of another's communication to present circumstances (Zimmermann, 2015, p. 78). Thus the study is the hermeneutic interpretation of *Dhammapada* in present context of sustainable development age. It is the study of *Dhammapada* to understand the sustainable development and its goals.

Methods of the study

Hermeneutics is the science and art of interpretation or translation. It is translation of godly words, the words spoken by great gods in holy texts, into general words. Hermeneutical process is a process of adaptations, accommodation, commensurate, and, ultimately, a process of fusion of this horizons (Stefan, 2018). To acquire a horizon of interpretation requires a fusion of horizons. The elements of hermeneutical process (steps of hermeneutical procedure) in conception of H.-G. Gadamer used method is the hermeneutic method. The steps are as follows: 1) hermeneutical process starts with the element/step to observe that “something addresses us”(Translation and contextualization); 2) the second step consists of idea that the process must conduct to an agreement about what is addressing us(Analysis of Structure); 3) for reaching an agreement is necessary a step of common language, of mutual recognition, and symmetry(Correlation and Interpretation; 4) then comes up step of understanding on world of work of art, things, opinions(Fusion of horizon); 5) fifth step is the step of content and communication of meaning (Reconstruction); 6) last step is that of openness to alterity, that of fusion of horizons which crowning final understanding and final agreement with itself and with other(Generalization of Understanding); now hermeneutical spirit returns to itself (Stefan, 2018).

Gadamer was the first to call hermeneutics as a philosophy in order to distinguish it from legal, historical, and theological hermeneutics. The pioneer of philosophical hermeneutics is Friedrich Daniel Ernst Schleiermacher (1798-1834) who is also recognized as the “Father of Modern Hermeneutics.” Historically, hermeneutics was mainly employed in the interpretation of various legal, historical, and sacred texts. With Schleiermacher, hermeneutics finally became philosophical in that it no longer asks primarily what the meaning of a text is, but rather examines the conditions that make all understanding possible (Itao & Benitez, 2011, pp. 1-10). Hans-Georg Gadamer contends that deeper understanding is the central concern of philosophical hermeneutics. The fusing of the horizons of what is happening in comprehension constitutes the true performance of the language (Vladutescu, Negrea, & Voinea, 2017, p. 120). The analytical processes of using the hermeneutic circle, the dialogue of question and answer, and the fusion of horizons, make the analytical processes more visible to the reader (Paterson & Higgs, 2005).

Hermeneutic circle

Hermeneutic circle is about establishing real relationships between reader, text, and context (Bjorn & Kristin, 2005). Hermeneutics generally starts from context of the historical text and ends with the contemporary general understanding. Normally it follows six steps as below: 1. Observation and Contextualization; 2. Structural Analysis; 3. Correlation and Interpretation; 4. Fusion of Horizons in

Application; 5. Reconstruction, and 6. Generalization of Understanding of the text.

Objective

The main objective of the study is to find out the contemporary contextual general understanding of *Dhammapada* in sustainable development era.

Discussions

1. Observation and Contextualization of *Dhammapada*

The Four Noble Truths (*Dhukha, Samudya, Nirodh, Magga*), facts of life, are the foundations of Buddhism. The truths are, the truth of suffering (*Dukkha*), the truth of the origin of suffering (*Samudaya*), the truth of the cessation of suffering (*Nirodha*), and the truth of the path to the cessation of suffering (*Magga*). Life is suffering and the desires in life cause the suffering. The suffering can be ended. The end of suffering can be achieved by following the Eightfold Path. The eight parts of the path to liberation are grouped into three essential elements of Buddhist practice—moral conduct, mental discipline, and wisdom. The eight fold paths of happiness are: Right understanding (*Samma ditthi*), Right thought (*Samma sankappa*), Right speech (*Samma vaca*), Right action (*Samma kammanta*), Right livelihood (*Samma ajiva*), Right effort (*Samma vayama*), Right mindfulness (*Samma sati*), Right concentration (*Samma samadhi*). The Eightfold Path describes the proper behavior, or basic guidelines for living, that Buddhists should practice in order to end suffering. The principles are based on the extracts of *Dhammapada*.

Generally, *Dhamma* can refer to the Buddha's «doctrine» or an «eternal truth» or «righteousness» or all «phenomena». The verses were spoken by the Buddha on various occasions (Bodhi, 1993). The *Dhammapada* is an anthology of 423 verses in 26 chapters. It has long been recognized as one of the masterpieces of early Buddhist literature. From ancient times to the present, the *Dhammapada* has been regarded as the most succinct or concise expression of the Buddha's teaching found in the Theravada *Pali* canon of scriptures known as the *Khuddaka Nikaya* (Minor Collection) of the *Sutta Pitaka* (Byrom, 1980, p. 1).

The 26 chapters of *Dhammapada* are as below from the beginning respectively: Choices - *Yamak*, Wakefulness- *Appamaada*, Mind -*Chitta*, Flowers- *Puppha*, The Fool- *Bala*, The Wise Man - *Pandit*, The Master(venerable)- *Arahanta*, The Thousands- *Sahassa*, Mischief(Evil)-*Paap*, Violence(Punishment)- *Danda*, Old Age- *Jara*, Yourself-*Atta*, The world - *Lok*, the man who is awoken -*Buddha*, Joy(happiness)- *Sukha*, Pleasure-*Piya*, Anger-*Kodh*, Impurity-*Mal*, The just -*Dhammatha*, The way- *Magga*, Out of the forest(Miscellaneous)- *Pakkinaka*, The Dark(Hell), The

downward Course)- *Niraya* , The elephant- *Naag*, Desire(thirst) *Tanhaa*, The seeker (mendicant)- *Bhikkhu*, The true Master – *Braahman*

These verses, the Buddha exhorts one to achieve that greatest of all conquests, the conquest of self; to escape from the evils of passion, hatred and ignorance; and to strive hard to attain freedom from craving and freedom from the round of rebirths. Each verse contains a truth (*Dhamma*), an exhortation, a piece of advice (Mullar, 1895). *Dhammapada* verses are often quoted by many in many countries of the world and the book has been translated into many languages.

2. Structural Analysis of *Dhammapada*

The first chapter is called *Yamaka Vaggo – Jora* or pairs. It contains 1 to 20 verses. Experiences are preceded by mind, led by mind, and produced by mind. If one speaks or acts with a pure mind, happiness follows like a shadow that never departs (Sangharakshita, 2000). Those who do not entertain such thoughts as ‘He abused me, he beat me, he conquered me, he robbed me,’ will still their hatred. The second chapter is *Appamaada Vaggo – Apramaada* or Mindfulness -vigilances. It is 21 to 32 verses of *Dhammapada*. Mindfulness is the Way to the Immortal, unmindfulness the way to death. Those who are mindful do not die, (whereas) the unmindful are like the dead. Chapter Three is *Chitta Vaggo – Mind*. Starts from 33 and ends at 43. The mind is extremely subtle and difficult to grasp, alighting on whatever it pleases. Let the man of understanding keep watch over the mind. A guarded mind brings happiness. Chapter four is *Puffa Vaggo-Pushpa-* Flower from 44 to 59 verses of the epic. The Learner (of the Transcendental Path) shall conquer the Realm of Death with its deities. The Learner shall make out the well-taught Verses of Truth as an expert picks flowers.

Chapter five is *Bal Vaggo – Murkha* or Fool starts from 60 and ends in 75th verse of *Dhammapada*. Night is long for one lying awake. Seven miles is long for one exhausted. Samsara is long for fools Ignorant of true *Dharma*. The way to material gain is one thing, The path to Nirvana another. Knowing this, a monk who is the Buddha’s disciple Should not delight in being venerated, but cultivate solitude instead (Fronsdal & Kornfield, 2005). The Chapter six is *Pandit Vaggo – the sage* or spiritually matured from 76 to 89 verses. Giving up dark ways, Sages cultivate the bright. They go from home to homelessness, To the solitude so hard to enjoy. Chapter seven is *Arahanta Vaggo – supremely worthy* 90 to 99. The mindful apply themselves; They don’t amuse themselves in any abode. Like swans flying from a lake, they abandon home after home. Chapter eight is *Sahassa Vaggo-* the thousand starts from 100 to 115 verses. Better than a thousand meaningless verses Is one meaningful line of verse Which, having been heard, brings peace. Chapter nine is *Paapa Vaggo-* Evil starts from 116 to 128. Be quick to do good, Restrain your mind from evil. When one

is slow to make merit, One's mind delights in evil.

Chapter ten is *Danda Vaggo* – Punishment starts from 129 and ends at 145 verses. All (living beings) are terrified of punishment (*Danda*); all fear death (Sangharakshita, 2000). Making comparison (of others) with oneself, one should neither kill nor cause to kill. Hostile speech is painful, and you will meet with retaliation. Chapter eleven is *Jaraa Vaggo- Bridha* or decay or old age starts from 146 and ends at 156. Wasted away is this body, a nest of disease, and perishable. The putrid mass breaks up: death is the end of life. This city is built of bones, plastered with blood and flesh, and filled with Aging, death, conceit, and hypocrisy. Chapter twelve is *Atta Vaggo- Aafu* or self-one (157-166). The evil done by oneself, born of oneself, produced by oneself, destroys the man of evil understanding as a diamond pulverizes a piece of rock crystal.

Chapter thirteen is The world - *Lok Vaggo* (167-178). Look upon (the world) as a bubble; look upon (it) as a mirage. The King of Death does not see one who looks upon the world in this way. Absolute rule over the earth, going to heaven, Supreme sovereignty over all worlds— The fruit of stream entry surpasses them all. Chapter fourteen is awaken -*Buddha*, (179-196). Whose victory is not turned into defeat, whose victory no one in this world reaches, That Awakened One whose range is limitless, Him, the trackless, by what track will you lead? (Carter & Palihawadana, 2000). Chapter fifteen is Joy(happiness)- *Sukha* (197-208). Winning, one engenders enmity; Miserably sleeps the defeated. The one at peace sleeps pleasantly, Having abandoned victory and defeat. Chapter sixteen is Pleasure-*Piya*, (209-220). One who exerts himself in what is not betting and in the betting exerts not, having abandoned the beneficial, grasping for the dear, Envy the one who applies himself. Chapter seventeen is Anger-*Kodh* (221-234). Let one tell the truth, let one not be angry. Asked, let one give even when he has but little. By these three factors, one would go into the presence of the gods. Chapter eighteen is Impurity-*Mal*, (235-255). Make a lamp for yourself. Strive quickly! Become a wise one; With stains blown out, free of blemish, you shall go to the heavenly realm of the nobles. Chapter nineteen is The just -*Dhammatha*, (256-272). Setting aside both merit and wrong Who lives here the higher life, courses in the world discriminately, He, indeed, is called '*Bhikkhu*'.

Chapter twenty is The way- *Magga* (273-289). When through wisdom one perceives, 'All *Dhammas* are without self, 'Then one is detached as to misery. This is the path of purity. *Sabbe Sankhara anicca* (Universal impermanence) no thing is permanent. Chapter twenty-one is Out of the forest(Miscellaneous)- *Pakkinaka*, (290-305). If by sacrificing a limited pleasure an extensive pleasure one would see, Let the wise one beholding extensive pleasure, a limited pleasure forsakes. Chapter twenty-two is The Dark (Hell, The downward Course)- *Niraya* (306-319). The one

who speaks lies, goes to hell, And the one who having done says, 'I don't do this.' Both of these, people of base deeds, having passed away, become equal in the beyond.

Chapter twenty-three is The elephant- *Naag* (320-333). The tamed elephant is the one They take into a crowd. The tamed elephant is the one The king mounts. Best among humans is the tamed person Who endures verbal abuse. Chapter twenty-four is Desire(thirst) *Tanhaa* (334-359). The craving of a person who lives negligently Spreads like a creeping vine. Such a person leaps ever onward, like a monkey seeking fruit in the forest. Sorrow grows Like grass after rain for anyone overcome by this miserable craving and clinging to the world.

Chapter twenty-five is The seeker (mendicant)-*Bhikkhu* (360-382). The one with Hands restrained, Feet restrained, Speech restrained, who is foremost among the restrained, inwardly delighted, Composed, Solitary, and contented, is called a *Bhikkhu*. Chapter twenty-six is The True Master – *Brahman* (383-423). The sun shines by day. The moon glows at night. The warrior shines in his armor. The Brahmin shines in meditative absorption. But all day and all night, The Buddha shines in splendor.

Observation and contextualization of Sustainable development

In September 2015, the General Assembly adopted the 2030 Agenda for Sustainable Development that includes 17 Sustainable Development Goals (SDGs). Building on the principle of “leaving no one behind”, the new Agenda emphasizes a holistic approach to achieving sustainable development for all. The sustainable development goals specified by United Nations are seventeen in Number. These seventeen goals are categories in 5Ps of sustainable development. They are People, Planate, Prosperity, Peace and Partnership. These are the conceptual variables of 5ps of Sustainable development.

The 17 Sustainable Development Goals and 169 targets which demonstrate the scale and ambition of this new universal Agenda. They seek to build on the Millennium Development Goals and complete what these did not achieve. They seek to realize the human rights of all and to achieve gender equality and the empowerment of all women and girls. They are integrated and indivisible and balance the three dimensions of sustainable development: the economic, social and environmental (Hambrey, 2017, p. 70). The Goals and targets will stimulate action over the next fifteen years in areas of critical importance for humanity and the planet. The specified five points are or entire concept of sustainable development goals are focused on the People, Planate, Prosperity, Peace and partnership.

People

It is determined to end poverty and hunger, in all their forms and dimensions, and to ensure that

all human beings can fulfil their potential in dignity and equality and in a healthy environment. Only 45 per cent of the world's population are covered by at least one social protection cash benefit. Economic losses attributed to disasters were over \$300 billion in 2017. World hunger is on the rise again: 815 million people were undernourished in 2016, up from 777 million in 2015. Stunting, wasting and overweight still affected millions of children under age 5 in 2017 (UN, 2018).

Planet: It is determined to protect the planet from degradation, including through sustainable consumption and production, sustainably managing its natural resources and taking urgent action on climate change, so that it can support the needs of the present and future generations.

Prosperity: To ensure that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature.

Peace: To foster peaceful, just and inclusive societies which are free from fear and violence. There can be no sustainable development without peace and no peace without sustainable development. Many regions of the world continue to suffer untold horrors as a result of armed conflict or other forms of violence that occur within societies and at the domestic level. Advances in promoting the rule of law and access to justice are uneven. However, progress is being made in regulations to promote public access to information, albeit slowly, and in strengthening institutions upholding human rights at the national level. More than 570 different trafficking in person's flows were detected between 2012 and 2014. Proportion of prisoners held in detention without sentencing has remained almost constant in the last decade. Globally, 73 per cent of children under 5 have had their births registered (UN, 2018)

Partnership: To mobilize the means required to implement this Agenda through a revitalized Global Partnership for Sustainable Development, based on a spirit of strengthened global solidarity, focused in particular on the needs of the poorest and most vulnerable and with the participation of all countries, all stakeholders and all people. The interlinkages and integrated nature of the Sustainable Development Goals are of crucial importance in ensuring that the purpose of the new Agenda is realized. If we realize our ambitions across the full extent of the Agenda, the lives of all will be profoundly improved and our world will be transformed for the better (UN, 2019).

The 17 Goals of Sustainable development goals are: 1: No Poverty, 2: Zero Hunger 3: Good Health and Well-being, 4: Quality Education, 5: Gender Equality, 6: Clean Water and Sanitation, 7: Affordable and Clean Energy, 8: Decent Work and Economic Growth, 9: Industry, Innovation and Infrastructure, 10: Reduced Inequality, 11: Sustainable Cities and Communities, 12: Responsible Consumption and Production, 13: Climate Action, 14: Life Below Water, 15: Life on Land, 16: Peace and Justice Strong Institutions, are 17: Partnerships to achieve the Goals (UN, 2019, p. 32). Thus the ultimate goal of human life is peace and prosperity or happiness. Entire 17 goals and 169 targets are designed and finalize for the peace, and prosperity of the people and planet with

meaningful global partnership.

3. Correlation and Interpretation of *Dhammapada* with Sustainable Development

Peace: Many regions of the world continue to suffer untold horrors as a result of armed conflict or other forms of violence that occur within societies and at the domestic level. Advances in promoting the rule of law and access to justice are uneven (UN, 2018). Why is it happening? It is happening because human being is not knowing the truth of life. They are not thinking to minimize the consumption to promote cooperation. He who knows the truth, finds the peace and share the way. He has found his way to peace. In the Thousands chapter, better than a thousand hollow words is one word that brings peace. Better than a thousand hollow verses are one verse that brings peace. Better than a hundred hollow lines is one line of the dharma, bringing peace. The peace is within us. As much as trouble you face with peace you can be stronger. Live in joy, in peace, even among the troubled. For he who is awake has shown you the way of peace. Be awaken. The tamed man is the master. He can endure hard words in peace. If you sleep, your desire grows in you like a vine in the forest. Like a monkey in the forest. You jump from tree to tree, never finding the fruit - From life to life, never finding peace. With peace and detachment among the hungry and querulous. He does not tremble or grasp or hesitate. He has found the peace. Calmly he lets go of life (Byrom, 1980). It is all about the peace in *Dhammapada* and sustainable development.

Prosperity: All human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature (UN, 2019). In Chapter 21 of *Dhammapada*, "out of the forest" it is mentioned if s/he is a good man, a man of faith, honored and prosperous, wherever he goes he is welcome. Like the Himalayas good men shine from afar. Prosperity comes from within. Human being must think over the phenomena.

People: For many people speak wildly. The tamed elephant goes to battle. Desire is a hollow and people say "Look! Or home and pleasure and desire. Nothing of men can hold him. Nothing of the gods can hold him. Desire never crosses the path of virtuous and wakeful men. But good men love him. Is hidden from men, Even from spirits and gods, By virtue of his purity.

Planet: With our thoughts we make the world. Whoever follows impure thoughts Suffers in this world and the next. Is joyful here and joyful there. In both worlds he rejoices. In this world Hate never yet dispelled hate. In this world the wise man Becomes himself a light, Old Age The world is on fire! And you are laughing? You are deep in the dark. Will you not ask for a light? The World Do not live in the world, In distraction and false dreams. Outside the dharma. Arise and watch. Follow the way joyfully Through this world and beyond. Follow the way of virtue. Follow the way joyfully Through this world and on beyond! For consider the world - A bubble, a mirage. See the world as it is, and death shall overlook you. Come, consider the world, A painted chariot for kings, A trap

for fools. But he who sees goes free. The world is in darkness. How few have eyes to see! How few the birds Who escape the net and fly to heaven! They delight in meditation. It is hard to live in the world and hard to live out of it. One man denies the truth. Another denies his own actions. Both go into the dark. And in the next world suffer for they offend truth. He wants nothing from this world and nothing from the next. He is free. to protect the planet from degradation, including through sustainable consumption and production, sustainably managing its natural resources and taking urgent action on climate change, so that it can support the needs of the present and future generations.

Partnership: “Look how he abused me and hurt me, how he threw me down and robbed me.” Abandon such thoughts, and live in love. In this world Hate never yet dispelled hate. Only love dispels hate. Or live with men who do not care. Find friends who love the truth. Drink deeply. All love life. Love yourself and watch - Today, tomorrow, always. First establish yourself in the way, then teach, And so defeat sorrow. Live in joy, in love, even among those who hate. Love and joyfully Follow the way. Of a pure and active life. So life in love. Do your work. a revitalized Global Partnership for Sustainable Development, based on a spirit of strengthened global solidarity, focused in particular on the needs of the poorest and most vulnerable and with the participation of all countries, all stakeholders and all people.

4. Fusion of Horizons in Application

History: The *Dhammapada* is a Buddhist text that is believed to record the actual words of the founder of Buddhism, Siddhartha Gautama. Gautama, better known as the Buddha, lived between 563 and 483 bce. His words were passed along orally until they were written down in about the first century bce (Kaviratna, 1980). The original version of the *Dhammapada* is in the *Khuddaka Nikaya*, a division of the Pali Canon of Theravada Buddhism. the *Dhammapada*'s verses were spoken by the Buddha on various occasions. In fact, it is possible that the very source of the *Dhammapada* in the third century B.C.E. is traceable to the need of the early Buddhist communities in India to laicize the ascetic impetus of the Buddha's original words.

In 1987, the Bruntland Commission published its report, *Our Common Future*, in an effort to link the issues of economic development and environmental stability. Development that meets the needs of the present without compromising the ability of future generations to meet their own needs is the sustainable development (United Nations General Assembly, 1987, p. 43). It provides a framework for the integration of environment policies and development strategies.

The history of sustainable development in starts from the age of Christian theology but its significance can be noticed since as early as the ancient Egyptian, Mesopotamian, Greek and Roman civilizations environmental problems such as deforestation and the salinization and loss of fertility of soil occurred, which we would today refer to as sustainability problems.

After that, Plato in the 5th century BC, Strabo and Columella in the 1st century BC, and Pliny the Elder in the 1st century AD discussed different types of environmental degradation resulting from human activities such as farming, logging and mining. Wood was both as fuel and construction material an indispensable raw material up to at least the 18th century and it was used in almost all production processes. Georg Agricola, a German mining engineer, described the negative impacts of woodcutting and mining on wildlife as early as the 16th century. By the 18th century, because of the massive consumption of wood for ship-building, mining and many other purposes, a shortage of wood became a very real danger in Europe. Fears that such a shortage would threaten the basis of people's existence stimulated a new way of thinking in favor of the responsible use of natural resources in the interest of the present and future generations, very similar to the thinking behind sustainable development today (Pisani, 2006).

The term 'sustainability' was first used in German forestry circles by Hans Carl von Carlowitz in *Sylvicultura Oeconomica* in 1713. The most famous work in this regard, *Essay on the principle of population as it affects the future improvement of society*, by Thomas Robert Malthus, was published in 1798. He stated that because it threatened to outstrip food production the increase in population had to be restricted. W. Stanley Jevons's, *the coal question of 1866*, in which he concluded that English coal reserves would be depleted in a hundred years. The wasteful consumption of coal continues unchanged; England would lose her dominant industrial position. Therefore, it was necessary to adopt 'every means of sparing the fuel which makes our welfare'. George Perkins Marsh's *Man and nature*, published first in 1864, has been described as the fountainhead of the conservation movement. In the period between 1800 and 1970, when the world's population tripled from around 978 million to 3632 million, seemingly unslackened economic growth occurred and the quantity of manufacturing production in the world increased about 1730 times. the concept of 'development' received increasing attention from the mid-20th century. Development was defined as 'an evolutionary process in which the human capacity increased in terms of initiating new structures, coping with problems, adapting to continuous change, and striving purposefully and creatively to attain new goals' (Committee on Comparative Politics of the United States Social Science Research Council). By the late 1960s and early 1970s the melting pot of different ideas about progress, sustainability, growth and development which had developed over many years started pointing in a new direction, that of sustainable development. From the 1960s hair-raising scientific information about the damage caused to the natural environment by human activities was published in books such as Rachel Carson's *The silent spring* (1962), Paul Ehrlich's *The population bomb* (1968), Edward Goldsmith's *A blueprint for survival* (Goldsmith et al. 1972) and Fritz Schumacher's *Small is beautiful* (1973). Ecological disasters received much media publicity. In the 1980s the new paradigm of sustainable development was popularized and

became more widely used. The term was used in the International Union for the Conservation of Nature's World Conservation Strategy (1980), Lester R. Brown's Building a sustainable society (1981) and Norman Meyers's Gaia: an atlas of planet management (1984). The United Nations commissioned a group of 22 people from developed and developing countries to identify long-term environmental strategies for the international community. This World Commission on Environment and Development (WCED), better known as the Brundtland Commission, submitted their report, entitled Our common future, to the UN in 1987 (Pisani, 2006) (WCED 1987).

Education system

Education system in the time of publication of *Tripitak (Suttapitak/Khuudak nikaya/Dhammapada)*, in Nepal and India were based on *Gurukul* and Monastic system. The education system was based moral values, compassion, and love. Dhammapada is the book of entire philosophy of Buddhism. Dhammapada is itself a curriculum of Buddhists education. Development is necessary for better life (Badal, 2017).

The education system of the time of origin of the concept of the sustainable development was also based on general education of west. Western concepts of individualism, democracy, free inquiry, capitalism and meritocracy evolved in relationship to Protestant worldviews and the authoritarianism that, to some degree, has been the legacy of Catholicism. Related issues include family socializing processes, class and developing industry and their impact on the evolution of school bureaucracy models and homogenization processes. A number of cultural characteristics have been identified with Western educational institutions, including individualization, bureaucratization, homogenization, universalism, meritocracy, and rationalization (Jarlais, 2009). The system also incorporates the necessity of environmental protection and conservation. Thus both the way sustainable development was the key issue of the time and context.

Philosophical stands

Dhammapada is the Buddhist's philosophy. It is the philosophy of *Anitya*, *Anatma*, and *Pratityasamutpada* (impermanence, no self, and Law of cause and effect). The central Buddhist teaching of non-self (*anatman*) asserts that in the five aggregates no independently existent, immutable self, or soul, can be found. All phenomena arise in interrelation and in dependence on causes and conditions, and thus are subject to inevitable decay and cessation. The casual conditions are defined in a 12-membered chain called dependent origination (*pratityasamutpada*) whose links are: ignorance, predisposition, consciousness, name-form, the senses, contact, craving, grasping, becoming, birth, old age, and death, whence again ignorance. Nagarjuna (probably 2nd century ce), an Indian Buddhist philosopher, developed the argument that all phenomena

are interdependent and empty of essence that centered on the concept of sunyata, a Sanskrit word usually translated as emptiness. Emptiness can only be realized through direct experience, hence the path of intensive meditation practice according to various traditions in Tibet, China, Japan and so on. In this way, Nagarjuna fully accepted that we have to contend with everyday reality while arguing that it is at the same time ultimately empty of essence. The perspective of two truths creates a radically dynamic view of reality, which is always between appearance and emptiness (Note this is subtler than is allowed for in the distorted view sometimes seen in Western discourse that Buddhism says that reality is nothing but an illusion and is therefore nihilist). The consequence of sunyata is an embrace of experience, not a rejection of it. In one translation of Nagarjuna's work, the word 'openness' rather than the more common emptiness for sunyata (McCaffrey, Raffin-Boucha, & Moules, 2012).

During the Vedic period from about 1500 BC to 600 BC, most education was based on the Veda (hymns, formulas, and incantations, recited or chanted by priests of a pre-Vedic tradition) and later Vedic texts and scriptures. The main aim of education, according to the Vedas, is liberation.

The era of sustainable development was predominantly influenced by the philosophical stands of Modernization and dependency theory. Modernization theory, based on liberal values, argues that the developing countries should emulate the Western model of development by modernizing their societies to take on the features of the economically advanced countries. Dependency theory focuses on the economic domination of the international capitalist system and argues that the 'core', i.e. the Western centres of power, maintains its control over the 'periphery', i.e. the former colonies, even in the post-colonial age. Capitalist development leads to an ever-widening gap between rich and poor (Pisani, 2006).

5. Reconstruction of *Dhammapada* in Sustainable Development

In original independent the Buddha clearly declares: "This exists then that exists. This does not, neither does that. This is created then that is created. This is destructed then that is destructed." From these teachings that include complete concepts of incessant mobilization of universe of Buddha, it is not difficult for us to see this since we are also entities of universe which if we harm to other beings, other beings, ecological environment then we harm to ourselves. Here it should consider social situation at the Buddha age at which people's perception was limited. People used to blame catastrophes of natural calamity for God's punishment. Meanwhile, Buddha recognized early those calamities being caused by people themselves but not anyone else. He said: "Well young men, all hearted beings are his owner of karma, heir of karma, karma is visceral womb - Garbhàdhātu, karma is relatives, karma is basis, and karma divides hearted species of strengths and weaknesses. The Buddha often uses species of Bodhi tree, Sala tree, and species of Lotus.

Carefree, together with natural landscapes such as lakes and pools, rivers and springs, forest to illustrate Buddhism teachings. In original canons, Buddha gave much teaching that closely relate with protection of environment. He noted that: "Planting trees will give us shade, besides air purification, plants and trees may preserve earth and it is usefulness for all beings and for ourselves." choosing deserved Sala forest for leaving this life because Buddha always love and respect nature environment. He respected nature so nature did a favor with him on farewell him for last time

6. Generalization of Understanding of *Dhammapada* in Sustainable Development

Sustainable development is minimization of consumption and maximization of natural production for the future and peaceful life of this generation. It is simply the solving properly the demand of living. Buddha offers solutions for economic life of human, teaching disciples to perform "Right livelihood – *Samyakajivika*", meaning that people should make their livings honestly, properly, not to harm self, others and all beings (Carter & Palihawadana, 2000). It is the most scientific living strategy.

Simple living is the living pattern of Buddhists. Buddha teaches monks that be like bees collecting their nectar without harming flower's flavor and color. In our normal living, Buddha always keeps simple living ways to enhance happiness for all beings. For clothing, Buddha was not over-abusing of nature resource. For him, only with a cloth covering a dead people leaving at forest edge that was washed clean or only with a cloth made by robe of rags basically to keep body warm, clean and serious, that would be enough.

The crisis so called as "ecological crisis", indeed it is a crisis of culture and spirit arising from Greed – Hatred – Delusion of people. Buddhism doctrine taught Buddhist to equip Threefold training: Discipline – Concentration – Wisdom and Compassion – Wisdom - Encourages to cope up with Greed – Hatred – Delusion in order to develop a life of peace and happiness, liberation for self, for others and for human beings. The Buddha has continuously been sowing good seeds in hearts and minds of Buddhist, continuously remind Buddhist of diligent efforts. If we would plant diligently good tree, definitely we will harvest only good fruits for ourselves, for our family and for others (Sangharakshita, 2000). Environment preservation will be never conflict or restrict its development but requiring a different development so that it grows economy but still preserve nature system and grow social welfare – human culture. Therefore, population control, absolute poverty alleviation, green economy promotion, awareness enhancement for environment, accomplishment and effective operation for better future.

Conclusion

Sutras refer to the discourses of the Buddha, while *Sashtras* are the philosophical elaboration or system based on the discourses of the Buddha. Buddhist hermeneutics is to identify with the enlightenment of the Buddha. The term “hermeneutics” is heard frequently today in the fields of Biblical studies, philosophy, and literary criticism. Current interest in hermeneutics is focused primarily on more modern theories of interpretation, a tradition beginning with the work of Friedrich Schleiermacher and continuing into the twentieth century with such figures as Martin Heidegger, Rudolf Bultmann, Hans-Georg Gadamer, and Paul Ricoeur. After the Buddha’s death, as philosophical and soteriological problems arose in the unfolding of the tradition, new texts, claiming the authority of the word of the Buddha, were composed to address those problems and to validate certain doctrinal positions. Indeed, it may be that one reason for the relative dearth of hermeneutical strategies in Buddhism (Lopez, 1993). Buddhism has the potential link on sustainable development at entire levels individual, national and global. A beginning can be made from anywhere. It also provides the reasons why doing so will not only make a world better but also a man happier. Natural resources are finite. The environment gives us all the basic services free of charge, without which our species cannot survive. Therefore, we should think for sustainable development. It is our fundamental duty to preserve it so that we can hand over our generation a green and clean earth. Our duty to request everyone that come forward to save this planet earth and to develop the society and mankind in a sustainable way. The final standpoint of the hermeneutic analysis of *Dhammapada* on sustainable development is that the peace and prosperity of the people in the planet is only possible through the meaningful partnership in environment protection and right livelihood.

References

- Amoroso, L. (2015). Hermeneutics as a new science. In J. Malpas, & H.-H. Gander, *The Routledge Companion to Hermeneutics* (pp. 215-223). New York City, NY: Routledge.
- Badal, B. (2017). Social Welfare Model of Rural Development. *Nepalese Journal of Development and Rural Studies*, 14(1-2), 1-11. <https://doi.org/10.3126/njdrs.v14i1-2.19642>
- Bjorn, R., & Kristin, G. (2005). *Hermeneutics: Continuations*. Stanford Encyclopedia of Philosophy.
- Bodhi, B. (1993). *The Living Message of the Dhammapada*. Sangharaja Mawatha Kandy, Sri Lanka: Buddhist Publication Society, <https://www.accesstoinsight.org/lib/authors/bodhi/bl129.html>.
- Byrom, T. (1980). *The Dhammapada*. Theosophical University Press.

- Carter, J. R., & Palihawadana, M. (2000). *The Dhammapada: the sayings of the Buddha*. Oxford University Press Inc., New York.
- Fronsdal, G., & Kornfield, J. (2005). *The Dhammapada: a new translation of the Buddhist classic with annotations*. Massachusetts Avenue: Shambhala Publications, Inc.
- Hambrey, J. (2017). *The 2030 Agenda and the Sustainable Development Goals: The challenge for aquaculture development and management*. FAO Fisheries and Aquaculture Circular No. 1141, Rome, Italy.
- Itao, A. D., & Benitez, J. L. (2011). Textual intercourse: Gadamer's penetration into the depths of understanding. *IAMURE International Journal of Multidisciplinary Research* , 1-10.
- Jarlais, C. L. (2009). *Cultural Characteristics of Western Educational l Structures and Their Effects on Local Ways of Knowing* . Graduate Student Theses, Dissertations, & Professional Papers. 1301. University of Montana.
- Kaviratna, H. (1980). *The Dhammapada*. World Religions Reference Library. . Retrieved January 12, 2021 from Encyclopedia.com: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/dhammapada>.
- Lopez, D. S. (1993). Introduction. In D. S. (Ed.), *Buddhists Herminutics* (pp. 1-2). Delhi: Motilal Banarasidas.
- McCaffrey, G., Raffin-Boucha, S., & Moules, N. J. (2012). Buddhist thought and nursing: a hermeneutic exploration . *Blackwell Publishing Ltd, Nursing Philosophy*, 13, 87–97.
- Mullar, F. M. (1895). *The Dhammapad: a canonical Book*. New York, NY: Routledge - an imprint of the Taylor & Francis Group, an infonna business 2013.
- Paterson, M., & Higgs, J. (2005). Using hermeneutics as a qualitative research approach in professional practice. *The Qualitative Report*, 10(2), 339-357.
- Pisani, J. A. (2006). Sustainable development – historical roots of the concept. *Taylor & Francis; Environmental Sciences*, 3:2, 83-96.
- Sangharakshita. (2000). *Dhammapada: The Way of Truth*. Guhyaloka, Spain: Windhorse Publications.
- Stefan, V. (2018). Six Steps of Hermeneutical Process at H.-G. Gadamer. *Postmodern Openings*,

9(2), 161-174. <https://doi.org/10.18662/po/26> .

- UN. (2018). *The Sustainable Development Goals Report 2018*. New York, NY: United Nations publication issued by the Department of Economic and Social Affairs .
- UN. (2019). *Global Sustainable Development Report 2019: The Future is Now – Science for Achieving Sustainable Development*. New York: United Nations.
- Vladutescu, S., Negrea, X., & Voinea, D. V. (2017). Main elements of H.-G. Gadamer’s communication hermeneutics. *Coactivity: Philosophy, Communication*, 25, 135–144.
- Zimmermann, J. (2015). *Hermeneutics: A Very Short Introduction*. United kingdom: Oxford University Press