

The Philosophy of Water in Buddha's Culture

Haudi¹, Tejo Ismoyo², Ong Cin Siu³

¹Sekolah Tinggi Agama Buddha Dharma Widya, Indonesia

²Sekolah Tinggi Ilmu Agama Buddha (STIAB) Jinarakkhita Lampung, Indonesia

³Sekolah Tinggi Agama Buddha Bodhi Dharma, Indonesia

haudi@stabdharmawidya.ac.id, tejoismoyo@stiab-jinarakkhita.ac.id, ongcin siu@bodhidharma.ac.id

Abstract

Water in the concept of Buddhism has a sense of Majesty, namely humility. Water has always been placed on the altar of Buddha as a means of Buddhist to always remember to teach the attitude of humble. In the Sutta Manggala was explained that when a person has a humble attitude and eager in erode greed (Kilesa), runs the sacred life and achieve enlightenment (Nibbana), is a major blessing. So we can say a must have humble character like water because it can reach the highest goals i.e. enlightenment (Nibbana). Water in Buddhist cultures are used as media treatment and endowment. Gotama Buddha in the opportunity at a time when the population of Vesali leprosy disease plagues sprinkled some holy water which has been read Paritta. Buddhism emphasizes that maintaining and preserving the water is very necessary as reflected in the Dhammapada. 49 "like a bee collecting honey with no damage or harass the color and scent of flowers; so too does the wise way person move past the world". In ecosystems, the bees not only take advantage of in interest, but at the same time help the pollination. The bees' behavior gives an inspiration, how we should use the water wisely without causes the damage that would disturb the ecosystem, but it will still be able to conserve water.

Keywords

philosophy; water;
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I. Introduction

Water has an important value for the community in the running of daily life to meet the necessities of life. Most of the human body consists of water; water without human will experience dehydration. Water is an important part in life, because most of human body consists of water. The water serves to bring minerals, vitamins, proteins, and other nutrients throughout the body in addition in some Buddhist rituals using water as media. The balance of body temperature depends on the water, because water is the lubricant of tissue at the same time bearing joints, bones and muscles. As well as religious rituals in Buddhism, water is used as important medium for example after read the parrita can be used to cure diseases. Buddha Gotama gave an exemplary example to always use blessing water that has made the means of puja with reading of the parrita. Water is used as a sacred blessing that brings coolness, healing, peace, and safety (Suyitno, 2015).

Water in Buddhist culture is used as media treatment and endowment. Buddha Gotama got an occasion when Vesali society was renewed by leprosy disease. Buddha Gotama recited parrita and sprinkled some water, and then the disease was lost. Similarly, at the time of Buddha Gotamis was sick in the middle of the forest, the water was taken by Bhikkhu Ananda to recover the Buddha Gotama. The water in the history of Buddhism have important place and position, because it is used as the media treatment and even Buddha Gotama's own

Endowment healed because of the strength of the water. In a ritual time, water used by the Monks of the Sangha as a medium to the sprinkling; and offerings at the altar of Buddha, Bodhisattva Mahasattva, gods and ancestors.

II. Review of Literature

2.1 The Philosophy of Water

Pranata (2021) state that cultural customs develop in the middle of society with their respective characteristics, acculturated with their beliefs. The cultural traditions that are integrated with Buddhism are complementary and in line with each area where Buddhism develops, this makes Buddhist communities have their own characteristics in each region. Nowadays, the role of religion when it is related to the lifestyle and mindset of the younger generation (Generation Z) is feared to begin to lose function due to the limited time for children to study religion compared to playing gadgets with all its negative aspects (Wijoyo, 2020).

Water in Buddhism is called using the Pali i.e. apo (Panjika, 1994:317). At first time the Earth which in the human family consists of water (Mukti, 2003:273). The water that has the molecular formula H_2O and has a lot of alternatives such as aqua, hydrogen and hydroxide is a compound that is essential for life on Earth. The water could have been anywhere, strong, cannot be gripped by the hand but can be felt. Most of the content of the Earth is water, and most are in the sea. Water can also present as a clouds, rain, rivers lakes, water vapor and ice. Water in certain objects can follow a cycle of movements such as the evaporation of water which then becomes rain and follow the flow of the water above the surface of the land to the sea.

Water has the same important role with air. The air used for breathing and water used to maintain life. So there would be no life in the world without water. Without the water, life would cease to move. Since the time of our ancestors, water has become the main needs in life. Water has many benefits not only can be used as a daily necessity, but there will be a lot of knowledge that could be gained if we paying attention to all the nature and character of the water. Physically water can make something alive, and in view of the correct inner water is able to make people wiser. Water has many philosophies which can be contemplated and is meant as a human understanding of the extraordinary water.

First, the water is able to provide its benefits for life or it can be said that water is the primary caregiver throughout the life on the Earth that is nurturing humans, animals and plants with the contents that are on Earth; The Sea is the mother of life. In the mud of the ancient sea the first ninety percent of plants was life and it's continue until now and from the water in any form of life at this time came from.

Second, water always flows from a high profile leading into a lower place. There has never been a history of water up towards to the top, the water will definitely always down, occupies the lower place. This is nature character of water, such as water has many benefit for life. However, water is always kept to low position, naturally will not keep a higher position Water symbolized humility "people can see how to be their selves, do not to be arrogant, if someone have succeed, they should look down as water which always flows down" (Khumaini, 2011).

Third, water is flexible means can fit in with the surrounding environment or with all conditions. Water can adjust with the place in which it is placed. It doesn't mean that the water doesn't have any establishment or principle, but this is the flexible nature adapts to a variety of conditions. Water does not know their direction to be laced.

Fourth, water is soft and subtle, but strong and firm but it doesn't mean that water is tight. Firmly here once likened to flowing water will not withdraw and if there is a snag the front side like stone, wood or other objects, will be looking for a loophole so that fixed the snag could pass through without paying attention to how large objects blocking.

Fifth, water flows but also evaporates upwards (the cycle of formation of rain) and fall gives coolness, means that water will evaporate and meet and unite with the water vapor that comes from many different places and then become clouds and ultimately will be the rain cools the earth. This means that when humans have learned and acquired knowledge could unite and divide too many people for the sake of the welfare of mankind. Never let the assembly will become the source of problems in life. Soothing the mind in order to be able to see the condition of the mind calm and cool with no emotion and rage, like the water irrigating the dry Earth or extinguishing a blaze that was so hot.

Sixth water is able to clean up various types of dirt. However, not all water can clean; the water can clean the water naturally clean. As such, it should be a private man who is able then influence or helping self can quality of the self can then influence or helping many others to be the correct way.

Seventh, water cannot be separated, always yield and friendly but never outdone, wherever water is good in the pool, River, sea or ocean, by means of any tools and torn will be reunited. With strong hit water will be separated into pieces to all direction; however water will be reunited again and again. This means that it should always instill the spirit of brotherhood and unity. It is a must for human to appropriately blend and unity between fellow human beings in natural surroundings, keep the harmony and togetherness without concern for the difference.

2.2 Water in a Buddhist Culture Philosophy

Water in the Buddhism concept has a sense of majesty, namely the humility (without the arrogance) Water has always been placed on the altar of Buddha with means that Buddhist has to always remember to teach the humble attitude. In the Sutta Manggala explained that when someone have a humble attitude and eager in erode greed (kilesa), runs the sacred life and achieve enlightenment (nibbana), with water because it can reach the highest goals of enlightenment (nibbana).

The reality is by studying the character of water then humans can afford to improve the quality of them to avoid inner defilements. Buddha Goutama explains to Rahula, that by developing a meditation by mimicking the character of water that can wash away will be able clean the dark of the soul (Majjhima Nikaya 1, 243). Buddha Goutama taught that self-evaluation is necessary and must be developed, when someone is calm they will arise the awareness and they are able to reflect in the calm tranquility like water that can be used as a mirror. To see how behavior throughout life and enjoy the breath which can still blow. "Eye of the beholder, but can't see myself, because it requires the mirror to look at yourself" (Anguttara Nikaya. V, 92) It is extremely difficult to control yourself and instruct yourself, as explained by Buddha Goutama, "although one may conquer thousands of enemies in battle, indeed the greatest conqueror was able to conquer yourself.

Conquer our self truly better than conquering other people: the man who has conquered himself always life restrained (Dhammapada. 103-104). "We should not pay attention to the errors and things that have or have not been carried out by others, but consider what has and has not been done by our self (Dhammapada, 50). When somebody has an understanding and doing so then someone is able to help others to become like her like clean water help clean dirty objects. "Someone should first establish our self in terms of decency that guide other people, do wise men get dirty (the Dhammapada. 158).

Human beings have principles and perceptions of each, but often people thought that humbly it succumbs and equated with the losing meaning. Thought that with the courage of the people will prevail and such perception actually advanced can be said to be incorrect when bravery is grounded with arrogance and hubris. Consider all things, thus in fact such courage would only lead to a deterioration of inner. "If someone is arrogant over birth, wealth and his tribe, degrading the brethren, this is the cause of the collapse Parabhava Sutta). It is clear that to have humility like nature of the water someone can purge their self of the inner impurities, they will not shakable and misguided though by looking down. After the conquest of pomposity, be humble, someone must salute to the Saints, those who behave properly, without stains, is unequaled" (Manatthaddha Sutta). "After leaving the pride, good concentration, with noble minds, liberted wherever, as long as the dwell alone in the woods, diligent, someone can cross the pass through natural death" (Manakama Sutta).

Association and friendship greatly affects the way a person's life. Buddha Gotama foremost disciples Ananda, that half of the Holy life is friendly and get along with others. Buddha Gotama then refutes, "Not the half of it, but the whole of the holy life wants friendship, fellowship and association with good people" (Samyuta Nikaya. V. 2). Manggala Sutta puts association as the first, currently the main blessings" are not hanging out with lost souls, hanging out with wise men, adores should be honored, that's a blessing (Sutta Nipata, 259).

A person must not be detached from relation, because in reality human as a social creature who live in society (zoon politicon). However, as individual, they have a personality and character in one community, such as proverb, controlled yourself before you are controlled by your environment. "you must never swayed in carelessness, it is not attached to the senses, people are aware of and are aware of and are always alert, will gain happiness not limited (Dhammapada, 27). Adapt or adjust to the environment it is imperative however customize the by no means follow; remain in the establishment and a good personality. "By doing the vigilance and steadfastness, with patience and restrain, wise people made himself such an island could not be sunk by flooding" (Dhammapada. 25).

Life that is inseparable from association and friendship is certainly not apart anyway from togetherness. Like the water that could never be in the side a few times with a hard beat. Water will flows back to the lowest place with calamity the will never be apart. Such a man will be superior in the sacred livelihood, always face the issue with calmness, humility and not engender animosity in the community. Water that are clean, pure and quite when mixed with the dirt water will never refused it to be united, although it will changes their color to be not as clear as before.

That discretion is the main blessing and deserves to be implanted in a life that is filled with diversity and it will be still full of peace if it remains unity in diversity. It will seems so strange if try to unity the difference, but the true existence of willed fraternal concern for the suffering of fellow "people who care to the public interest besides the privates interest is the best people ever" (Anguttara Nikaya. II, 96).

A man will not become dirty if living together with the person who is dirty, so long as we are able to maintain our clean soul. However it will be more glorious when we can make the other become clean like us. "men have to give an advice, provide some clues and prevent their friends to doesn't do the bad thing; then people like that would be tolerated by the good people and not endeared by the wicked" (Dhammapada. 77). Whereas, there are still many people who put aside the union and remain in dispute, not an issue if launch yourself to develop love and not at loggerheads. "There are still many people who understand why humans must perish in the world due to the dispute, who understand this truth, will be able to eliminate the strife (Dhammapada. 6).

III. Result and Discussion

3.1. History of the Emergence of the Endowment of the Buddhist Culture in the Holy Water

Water gives benefit to the life of the world. The benefits of water that is help the survival of all living things. Versatile, powerful "water for life, without water life stopped moving, without water life is not able to work, and without water life is definitely dead (Dhammasubho, 2010). Water becomes a source of life in this world, therefore make this life like water that is able to flow, wetting, irrigating, soothing cleanse, putting out a blaze of anger, and blends in with the Ocean (Dhammasubho, 2010). Thus, it will be trained to appreciate water as life and spiritual watering with the peace train from fresh water. Thus, in every Buddhist altar, there are always water offerings.

Water that is symbolizes the humbleness used by *Bhikkhu Sangha* to provide endowment at the people after performing Puja Bhakti. The granting of blessing water is called by sprinkling holy water. Sprinkling this holy water has a history, At the time of Buddha Gotama in Vesali catastrophic famines was happen there and pestilence and spirits disturb the society. This disaster resulted in many victims who died. The devil's evil haunts the community town of Vesali, as pleased with human corpse that lay in there. So that people feel panic with the condition. This troubling condition, make the Duke Licchavi, along with a large group of followers went to see Buddha Gotama. At the time of Buddha Gotama currently dwells in Rajagaha. Buddha Gotama encountered Licchavi nobility with the intention of asking for help and invented to the town of *Vesali*.

Based on this incident and after hearing the news that is submitted by Duke Licchavi, Buddha Gotama with Bhikkhu Ananda and his disciples with great sympathy and compassio receive an invitation. Buddha Gotama and his disciples arrive at Vesali by crossing the Ganges. The phenomenon occurs is rained copiously watered and wiped out corpses that have been rotting in the in Vesali. Then, with great compassion Buddha Gotama pronounce *Rala Sutta* by *Bhikkhu Ananda* instructs to repeat spell *Ratana Sutta*. Water that has endowed is sprinkled from the bowl of Buddha Gotama. Because of the strength of the spelling of Ratana Sutta all the evil was leaving the town. Immediately the disaster that occurred in the town of Vesali was ended.

Paritta Ratna Sutta in the time when Buddha Gotama still alive, still be read as a form of spreading blessing and love to all beings The sprinkling of holy water currently done by the monks of Sangha after reading the Paritta was finished, when Puja Bhakti was held. Besides that, the holy water not only sprinkled to human in Puja Bhakti but also it is sprinkled to the house' environment The Bhikkhu Sangha in the morning with sprinkled some holy water around the monastic environment and shelter. It aims to spread the love and blessings of happiness over the reading of the sacred to the paritta all beings around the monastic environment.

The functions of the water are soaks, watering, washing, and softened something, In the Buddhist culture, water has a function as media of saving energy (stored the energy from inside of soul and body) when the ceremony is endowment. Water that has been in the ceremony, called the "blessing water" The function of blessing water is believed that contain the forces that did not appear. Based on the history of blessing water in Buddhism, there are alternative healing stories related to the energy of blessing water. Twenty-five centuries long ago found the story of water blessing King *Vesali*. India hit by drought throughout the region result arising out of natural disasters, disease outbreaks, disasters and deaths. A resident died a masse, and born into the subtle beings starve the meander spirit give rise to negative energy, the effect on the atmosphere of a natural life. It is impacted into disease outbreaks that plague

society. The King invited the Buddha Gotama to the Palace to give advice for the sake of the recovery of an atmosphere, and community psychiatric disorders can recover.

The King and the people doing Puja Bhakti, presenting a program of funding according the tradition of cultural offerings, serve the local community. Buddha Gotama come invited Monks of the Sangha. The sprinkle of holy water by Bhikku Sangha is currently accompanied by climbing Sabbitiyo Gatha verse is avoiding disaster and sumthanggala gatha e poem blessing of happiness. Procedures for sprinkling holy water that is some Monks of the Sangha to do and one of the Monks of the Sangha gave a sprinkling holy water.

The verse of Sabbitiyo Gatha (reading list Puja Paritta dan Mantra, 2009 page. 238) is:

"Sabbitiyo vivajantu
Sabbarogo vinassatu
Ma te bhavatvantarayo
Sukhi dighayuko bhava
Abhivddanaslissa
Niccan vuddhapacayino
Cattāro dhamma vaddhanti
Ayu vanno sukhan balan

The Meaning:

We wish we are avoided from every misfortune
Free from every pain
There is no danger come to us
We wish you be save and happy
He, who are respect to the older
Forever increase the goodness
Four of this condition can develop
Long last, the beautifulness, happiness and strength

The verse of Sumanggala Gatha (Bacaan Puja Paritta dan Mantra, 2009 hal. 238) is:

Bhavatu sabbamangalan
Rakhantu sabbadevatā
Sabba Buddhanbhavena
Sada sotthi bhavantu te/me
Bhavatu sabbamangalan
Rakhantu sabbadevata
Sabba Dhammanubhavena

Sada sotthi bhavantu te/me
Bhavatu sabbamangalan
Rakhantu sabbadevata
Sabba Sanghanubhavena
Sada sotthi bhavantu te/me

Meaning:

We wish all blessing can reach
The entire God will protect
From the strength of Buddha

We wish you and me welfare and prosperous
 We wish all the blessing can reach
 The entire God will protect
 From the strength of Dhamma
 We wish you and me welfare and prosperous
 We wish all the blessing can reach
 The entire God will give protection
 From the strength of all Sangha
 We wish you and me welfare and prosperous.

The sprinkled of holy water have an advantage, with the requirement, there are the strong believer of holy water receiver that is given by Bhikkhu Sangha.

3.2. Water Pollution

Water pollution is a change of circumstances in a shelter of water such as lakes, rivers, oceans, and groundwater due to human activities. According to the decision of the Minister State and the environment of society No. 14/MENLH/A/1998, water pollution is the inclusion or inclusion of any living being, substances, energy, and or other components into the water or the air by human activities or by natural processes, less or no longer can function with the allocation

The current water pollution is being apprehensive now a day. Humans are less concerned with the conditions of water resources. The problem of water pollution has become a dangerous diseases such as dysentery, cholera, typhoid, dengue fever is caused by the water is not clean. The impact of water contamination harm to the environment, human health, and a variety of living things on Earth. The impact of water pollution needed ways that can cope with or overcome that started from getting to know the causes of water pollution.

Pollutants can come from industrial waste, household, and agriculture. Waste water is the wastewater generated from human activities, such as activities of households, industry, and agriculture, animal husbandry, mining, which dumped into waterways and can lower the quality of the waters so as to affect the health of human life. All this is part of a very troubling environmental hygiene.

Buddhism emphasizes a need to learn not to dispose of dirty water in vain into the environment. Buddhism sees water is a very important part of the environment; even water is an object that can serve as the media treatment and religious rituals. Therefore the clean water is a basic requirement, if the water is already polluted and water quality under the standard will affect health.

"In a develop countries, discharging amount of water in each year to Someone between 200-260 cubic yard The nation with industrial economic system have been wearing water between 600-800 cubic yard 1or all necessity and now in United States water consumption per person per year nearly 2000 cubic yard. If there can be said to all, this s of pollution elements inside the Virus, germs, organic goods, and grain-grain then floating the river cannot e destroyed again. All the life of animals and plants disappear, the River was turned into a ditch in the ground. "(Candel Villa, 1982:60-61).

The phrase illustrates that water is very important for living beings need and damage for living beings. In Gotama Buddha Karaniyametta Sutta said, "Let the thought may all beings be happy. Any living being, the weak and the strong, without exception, of a long or a big one, which is a small, short, or fat, that looked or didn't look, far or near, who was born or will be born, may all beings be happy "This to

water is disastrous means that Buddhism rejects the occurrence of pollution and destruction of nature and all its potential.

Buddhism emphasizes that the environment reflected "like a bee collecting honey with no damage or harass the color and scent of flowers; so too does the way people move past the wise world "(Dhammapada. 49). In the ecosystems, the bees are not only taking advantage of the flowers, but also simultaneously help pollination. The behavior of the bees, how should inspire the use of limited natural resources as well as possible (Wijaya-Mukti, 2003:418)

3.3. Preservation of Buddhist Culture in Water

Water is a natural resource that can be updated. This means, if water is used on an ongoing basis will not be depleted. Activity is people who are not responsible for the cause of water cannot be used to satisfy the necessities of life. The addition of human being, matter, energy, and the other into the water or dirt or water in the above-mentioned order, by human activity or natural processes, so that the quality of the water drops to a certain level that causes the water to become less or cannot function in compliance with the allocation (Valentinus, 1995:91). Clean water is becoming a basic requirement living beings, if water is already polluted and quality under the standard will have an effect on health. The change the beings in already polluted (Triroso, 2010-12:21).

The results of the research and monitoring of the various colleges, related institutions and community care environments (NGO); indicates that the 13 rivers in Indonesia with its tributaries which divides the capital has exceeded the threshold with the higher content of waste towards downstream and estuary, so that the polluted water and is unfit to consumed.

Water pollution in influence by human activities such as industrial waste, disposal of garbage in waterways, farmers use pesticides. Therefore the water needs to be preserved and the efficient use of it. Buddha Gotama taught his people to manage water resources in everyday life in order to remain sustainable. In the Scriptures the *Vinaya Pitaka's sekia dhamma* 75 was written that I will not throw away the water does not hurt when big, small water or spit into water the exercise out. Buddha Gotama emphasized so as not to pollute the water when pain does not mean free man pollute to be carried water when healthy. Get used to dispose of large and small water when sick with the goal of keeping the disease is not infectious to others and does not affect the quality and function of the water.

The main goal in Buddhism is how water retains the function and quality that are appropriate or the everlasting will stay awake. Buddhism emphasizes humans to live in harmony with the environment. This condition means that man is part of nature, therefore it is recommended to not damage nature and maintaining sustainability. Be a human obligation to keep the everlasting of water. If the water sustainability is saved it can be beneficial to life so that the suffering caused by dirty water does not occur.

Keep clean water is vital for human beings. Human beings should be aware have an obligation to maintain the cleanliness of the water, because the man is one of the Creatures that cause the water to become dirty and polluted. Water pollution that man for example: dump in the river, the factory waste flowed into the river and many human activities that cause the water becomes dirty. Water if it kept and managed well it will make beneficial to human life, but if the water is not guarded properly will cause health and environmental problems.

IV. Conclusion

Water in the concept of Buddhism has a sense of Majesty, namely humility. Water has always been placed on the altar of Buddha as a means of Buddhist to always remember to teach the attitude of humble. In the *Sutta Manggala* was explained that when a person has a humble attitude and eager in erode greed (*Kilesa*), runs the sacred life and achieve enlightenment (*Nibbana*), is a major blessing. So we can say a must have humble character like water because it can reach the highest goals i.e. enlightenment (*Nibbana*). Water in Buddhist cultures are used as media treatment and endowment. *Gotama* Buddha in the opportunity at a time when the population of *Vesali* leprosy disease plagues sprinkled some holy water which has been read *Paritta*. Buddhism emphasizes that maintaining and preserving the water is very necessary as reflected in the *Dhammapada*. 49 “like a bee collecting honey with no damage or harass the color and scent of flowers; so too does the wise way person move past the world”. In ecosystems, the bees not only take advantage of in interest, but at the same time help the pollination. The bees’ behavior gives an inspiration, how we should use the water wisely without causes the damage that would disturb the ecosystem, but it will still be able to conserve water.

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