

## **TRADITIONAL BELIEFS AND WAYS OF THINKING CONCERNING WATER IN MYANMAR\***

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### **Abstract**

Myanmar is a country which has diverse ethnic peoples, religions and languages. They therefore have diverse beliefs and ways of thinking, but they all agree that water is a precious natural phenomenon and they have adopted water as a cultural symbol. The research problem in this paper is why the water culture of Myanmar should be protected and preserved in its development and modernization programmes. The tentative solution is that due to climate change and global warming, Myanmar is beginning to run out of fresh water and water for drinking. Fresh drinking water is getting scarce in some regions especially in the hot dry belt of central Myanmar. Therefore there is a need to raise the awareness of the people that they need to preserve and protect valuable water resources. One way to achieve this is to revive the water culture of Myanmar. In this research, descriptive method and evaluative method is used and the principle for the evaluation is deductive principle. This paper will contribute towards understanding of people that traditional cultural and religious values can support modern scientific efforts in conserving the natural environment and its resources.

**Keyword:** Water, Cultural phenomenon, Myanmar culture, Myanmar ways of thinking

### **Introduction**

Myanmar is a country in a favourable situation with respect to water resources. It has more water per capita than all surrounding countries. With its abundance in natural resources, the country has great opportunities to achieve a balanced and sustainable development.

Water is one of the most important substances on earth. All human, plants and animals must have water to survive for 60% of the adult human body is made up of water. If there was no water there would be no life on earth.

Myanmar is rich in natural resources and is a place where diverse bio species of the world can be found and thus it is important to conserve, retain and manage the natural resources of the country in a sustainable way.

Apart from quenching thirst, water is indispensable for life in many ways for instance there must be sufficient water for washing, cleaning, recreation, keeping plants alive in garden and parks and large quantities of water for agriculture. Furthermore, Myanmar's waterways are important for regional integration and transportation of goods and people.

There are distinct regional water differences in Myanmar: there is lack of water in dry belt of central Myanmar, salinization in the Ayeyarwaddy Delta area, and flash floods and surges along the coastal areas. These are primary hazards.

Myanmar is usually regarded as a country rich in natural resources and water as a source seems inexhaustible, especially to those who live in areas where the monsoon rains are regular and there are brooks and streams and creeks and rivers at almost every turn. The

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availability of safe drinking water depends on reservoirs, communal ponds, private collection of rainwater and groundwater in rural areas.

Environmentalists and ecologists have warned that due to climate change and global warming the world is running out of fresh water and water for drinking. The ice caps and the glaciers of the North and South Pole and Greenland which supply water to the world's countries are melting fast. In Myanmar, there are still vast water resources but then experts say that the snows and glaciers of the Himalaya, which feed the Ayeyarwaddy and other rivers as well as the underground aquifers, are melting away, that is, not melting seasonally as is usual but disappearing altogether.

Myanmar's prominent meteorologist Dr Tun Lwin has warned that the country needs to prepare for water shortages and drought this dry season as the temperature is likely to increase to over 40 degree Celsius in Magwe, Mandalay, Rakhine, Ayeyarwaddy, Sagaing, Bago and Yangon regions.

Myanmar has had a long and fascinating tradition which places great value on water. An old saying in Myanmar says wisely "one can survive seven days without food, but just one day without water." If one does not drink water, he or she cannot live longer than a day. He or she will not be clean and fresh. According to Buddhist teachings, donors of water can be endowed with fame, freedom from any form of physical disability, retinue of attendants, freedom from thirst, freedom from hunger, clarity of mind, physical beauty, wealth and prosperity, physical strength and great intelligence.

So the Myanmar people should continue to maintain this water tradition to lessen pollution and other forms of damage to the vast network of rivers and creeks and to prevent the underground aquifers from drying up.

Therefore the purpose of this paper is to reawaken in the hearts and souls of the Myanmar people their innate love of nature, the value they place on water, and kindness and generosity to other living creatures. It could contribute to a comprehensive guide for environmental conservation.

This paper will try to give reasons to the question as to why the water culture of Myanmar should be protected and preserved in its development and modernization programmes. The tentative solution is that due to climate change and global warming, Myanmar is beginning to run out of fresh water and water for drinking. Fresh drinking water is getting scarce in some regions especially in the hot dry belt of central Myanmar. Therefore people need to preserve and protect the water culture of Myanmar. The descriptive method will be used to describe the festivals and Buddhist tradition and ways of thinking concerning water. The evaluative method will be used to evaluate the data collected for the research using the principle of deduction. From the collecting data as evidences will be drawn the conclusion. The paper will consist of three parts. The first part will discuss the cultural-religious festivals related to water: the second will discuss the Theravada Buddhists' ways of thinking regarding water and the conclusion and recommendations will follow in the third. The first part will begin with a brief clarification of environmental conservation.

## 1. The Ethics of Environmental Conservation

The terms ‘nature’ and ‘environment’ are sometimes used interchangeably. Generally the word environment refers to the external area that surrounds or circumscribes human or non-human beings. But for most sociologists, anthropologists and psychologist, environment means the cultural and social milieu that surrounds and has an impact on human activity; natural scientists and biologists however, use the word environment to signify natural ecosystems independent of humans and surrounding a living being or an animal or plant population.<sup>1</sup>

For scientist, the environment is usually divided into two parts; the abiotic or physical and the biotic or living. The physical environment consists of (i) forces of nature like wind and gravity, (ii) condition like temperature and light (iii) time and (iv) physical substances such as soil and water. The biotic environment is made up of all living beings and includes their reaction, interactions and interrelated actions.<sup>2</sup>

The global environment is made up of the Lithosphere, the Hydrosphere, the Atmosphere, and the Biosphere. Among them, the Hydrosphere comprises water which is the most important mineral of earth and covers about 73% of its surface in the form of rivers, streams and oceans. It is the only source of the hydrogen element and one of the major sources of oxygen in plant metabolism. It carries various mineral ions dissolved in it and supplies them to various plant parts.

In philosophy, there are five sub-fields and ethics is one of them. Ethics brings an awareness of the role of values in human activity and that such values are determined by culture. There is a new appreciation of the way in which moral ideals motivate persons to care for the world around them and these moral ideals and values are found in the many diverse cultures.

Environmental ethics is a topic of applied ethics which examines the moral basis of environmental responsibility. The goal of environmental ethics is not only to express concerns about the environment, but to find answers to the elemental moral question of what way of life human beings ought to pursue; to find a new way of life that is both socially and environmentally good.<sup>3</sup>

There are many ethical views on environmental conservation. This paper will first present a brief survey of some western views. Aldo Leopold (1887-1948) is one of the prominent ecologists and environmentalists. In his “Land Ethics” which was a finale to “A Sand Country Almanac” (1949), the land ethics simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the Land.<sup>4</sup>

According to Leopold, individuals, therefore, play an important role in protecting and preserving the health of this expanded definition of a community.

The next significant ethical view of environmental conservation is Henryk Skolimowski’s view, for reverence for life. He says that the resolution of environmental problems depends on the values that people hold; that is their ethical views. Ethics asks ‘why’ questions sooner or later leads to the values that determine human conduct; these are the

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<sup>1</sup> Kyi Kyi Hla (2017) *The ethics of climate change and sustainable development*, Friedrich Ebert Stiftung Myanmar Office, Yangon. P 45.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid P. 47

<sup>4</sup> Ibid P. 48

foundation values and they are the rock on which the whole ethical system rests – whatever its nature. The foundation values proposed by Skolimowski's are; Reverence for life, Responsibility, Frugality, and Ecojustice (Ecological Justice). They form the minimal core of intrinsic value for environmental conservation and sustainable development.

The other view of environmental ethics is Robert Mellert's criticism of the Frontier Mentality. The Frontier Mentality has been part of human thinking for many thousands years in the west. It sees humans as separate from nature and superior to all other life forms. The Frontier Mentality is the dominant belief structure of Modern society. But if humans persists in this way of life it will leads to the destruction of the earth and extinction of all forms of life. It has to be replaced by a sustainable ethics according to Mellert.

According to Mellert, a sustainable ethics is one which acknowledge that the earth has a limited supply of resources to be used by all species, that human beings must understand and cooperate with nature and that human beings are a part of nature, ruled by its rules and respectful of its components and are not superior to nature. Therefore sustainable ethics embraces a respect for the land, air, water and all living things.

Many people today base their judgment on utilitarianism, a doctrine by which the worth of things is determined by their usefulness. In fact from the perspective of scholars and environmentalists, the abuse and exploitation of nature for immediate gain is unjust, immoral and unethical. An infinite growth of material consumption can only damage the environment.

The cultural religious festivals of Myanmar directly or indirectly address these concerns and instil in the Myanmar people a respect and love of nature of which they are an integral part.

## **2. Cultural-Religious Festivals**

There are twelve festivals in Myanmar. These festivals are cultural-religious festivals. Among them, the *Thingyan* water festival and the Kason festival of pouring water on Bodhi Tree festival are significant.

### **2.1. Thingyan Water Festival**

The *Thingyan* water festival is enjoyed by both young and old generations throughout the country. Likewise the Mekong water festival are all celebrated by Thailand, Cambodia, Myanmar and Laos. Myanmar believes that the water festival washes away old sins and welcomes the New Year. People around the country visit pagodas, offer and pay homage to the monks. Some offer free food and drinks for everyone.

*Thingyan* means "transition", and derives from the Sanskrit "*Thinkanta*", or *Simkañta*. Traditionally, *Thingyan* involved the sprinkling of scented water in a silver bowl using sprigs of *Thabyay* (Eugenia). The sprinkling of water was intended to metaphorically "wash away" one's sins and bad luck of the previous year. The festival lasts four or five days. It is a time for happiness, friendship and good will. Standing on wood or bamboo stages erected along the streets, people splash water on passersby. Powerful water pipes douse people driving by in cars and trucks.

During the *Thingyan* festival most Myanmar Buddhists especially old people observe the Eight or Nine precepts of Buddhism. Myanmar people will also wash Buddha statues with sacred scented water.

The history of *Thingyan* water festival in Myanmar dates back from ancient times and originated from the Buddhist version of a Hindu Myth. *Thingyan*, in Sanskrit means transit of sun from Pisces to Aries. The legend said that *Thingyan* festival is an event to signify the changing hands of the Brahma's head – a powerful deity that lost his head in a gamble with Devas.

Generally there are three fundamental beliefs about the water festival – people throw or pour water on each other to:

- (1) Ease the intense heat of April for people celebrating the new year,
- (2) Wash away the impurities of the old year so as to not carry any negativities forward into the new year, and
- (3) Just purely have fun.<sup>1</sup>

People hope for the cool drenching of their bodies during *Tagu* (April), the first month of the Myanmar calendar, when the weather is dry with occasion puffs of hot wind and all are tired under the scorching sun. Simply put, it marks transition from an old year into the new.

During the monarchic eras, both commoners and members of the royalty and the nobility douse one another with water from the silver bowl with a sprig of *Thabyay*. Today, strong jets of pumped water, directed from the road side pandals on motorized revellers have taken the place of a gentle, mild manner of dousing or sprinkling of water on one another.

Therefore Myanmar people need to maintain cultural norms and aspects of the festival they have inherited and perpetuate a deep trait of Myanmar national character for years to come enjoying clean fun in good discipline. They should indeed revive this ancient tradition and conserve the water wasted by modern revellers.

## 2.2. The Festival of Pouring Water on Bodhi Tree

Buddhists across the country take part in the celebration of Buddha's day, the Full Moon day of the month of Kason. It celebrates the Buddha's birth on the day of the Full moon of the month of Kason; it is also the day He attained Enlightenment at the age of thirty-five and also the day upon which He entered *Parinibbhana* (passing way) at the age of eighty. In the commemoration of these three significant and holy events associated with the precious life of the Lord Buddha, Buddhists celebrate Buddha Day, the Full moon of the month of Kason Every year.

The moon zenith this month together with constellation *Vesakha* so it is also known as *Vesakha*.

Myanmar Buddhists call the particular species of banyan trees under which the prince *Siddatha* attained Enlightenment Bodhi or Bodhi Tree. Buddhists regard the Bodhi tree as one of the three types of *Cetiyas* and on the full moon day of Kason celebrate the festival of pouring water on Banyan tree.

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<sup>1</sup> [https://yangonlife.commm/en/article/myanmar\\_thingyan\\_water\\_festival](https://yangonlife.commm/en/article/myanmar_thingyan_water_festival) (April 10, 2015) Myanmar Thingyan (water) festival.

The water pouring at the Bo trees in the month of Kason is one of the 12 traditional festivals of the Myanmar Buddhist devotees across the country. Devotees and pilgrims pay homage to the Buddha images, perform acts of merit and keep the Sabbath. The ritual associated with this day is the pouring of water, both individually and collectively, to celebrate the preservation of the banyan tree because Myanmar month of Kason is a hot, dry month. It is the season when water in all ponds, lakes and creeks are at the lowest level. As the month of Kason is at the middle of the hot season, the earth is dry and people pour water at the banyan tree to make sure it does not die of drought during the hot season.

Kason is the second month of the 12 month traditional lunar calendar. The word *Kason* came from - *Kusone K̄u* which means water. So Kason is popularly called the water pouring month. Buddhists believe that the Bodhi tree represents the Buddha, and by watering these plants people are helping to keep them alive during the hottest time of the year, and they are therefore helping to prolong and Buddhism into the future.

Myanmar is a land of Pagodas and where there is a pagoda there is a most likely a banyan tree too. In a village where there is no pagoda, the village monastery is likely to have a banyan tree. The species Buddhists revere as Bodhi trees is known to Myanmar as *Nyaung Ni* or *Nyang Buddhahe* (*Ficus religiosa*).

There is no information on when the pouring water practice began in Myanmar. A stone inscription found in *Saw Hla Woon* pagoda in *Bagan*, dated 1281 AD indicates that the festival was already in practice in those days. Possibly, the festival originated as early as in Sri Khetra days when some sort of Hinduism prevailed and pouring water on banyan trees was one of the Hindu rituals.<sup>1</sup>

Like several other Myanmar religious festivals associated with Buddhism, the *Nyaung-yethun-pwe* on the full moon day of Kason is closely connected with certain events in the life of Buddha. But, the performance of the ceremony is supportive not only to the religion and tradition but to keeping trees green and lush as well. Pouring water at the Sacred Bo tree constitutes giving life to the tree to quench the dryness of summer. It is a scientific fact that trees and plants need water but that water also needs trees to conserve the rain water that falls to be stored. Therefore the festival of pouring water on Bodhi Tree is indeed an auspicious occasion for Buddhist devotees and each and every one has to celebrate by upholding and preserving the fine traditions. It is a practice that keeps plants and trees flourishing alive apart from its religious significance.

### 3. Theravada Buddhists Ways of Thinking in Water

The moral foundation of Myanmar society is Theravada Buddhism and it is an integral part of life in Myanmar. Buddhism is transmitted to the Myanmar people not as 'pure', abstract philosophy, but as a way of life with its concrete cultural expressions. Throughout history, Theravada Buddhism has been the basic and uniting force of the society.

A consequence of Buddhist Dharma practice is living close to nature loving not only human beings, but also animals and plants and all of nature. "There must be a relationship not only with human beings, but also with all other beings and finally with the whole universe to

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<sup>1</sup> Aung Phyoo (2002 May) *The festival of pouring water on Bodhi Tree*, Guardian Monthly Magazine, Vol 49, No.5

create a balance, harmony and unity.<sup>1</sup> But in practice, the balanced relationship is being broken through the consumeristic and materialistic values of modern society. “Forests are being cut down; fish and animals are almost no more to be seen in the wild. These facts are evidence of the corrupt relationship between man and the environment.”<sup>2</sup>

A key aspect of the religious and cultural behavior of the eastern world is to attribute a special significance to water. In the Indian context, water is a symbol of the god Visnu who sustains life. Hindus believe that ablution at intersections of holy rivers has a great religious significance for their spiritual purification. The river Ganges is personified as a goddess. Hymns in the Veda record how people requested water from gods.<sup>3</sup>

In Buddhist teachings that water is considered a precious and priceless element. In Buddhism, water symbolizes life, the purest form of food, and water is used to clean away dirt.

Not only Theravada Buddhists but also the Mahayanists and Tantrayanists respect and symbolize water as holy symbol. Tibetan Buddhists utilize water in rituals to clean hands, feet, face and mouth and Zen Buddhists pour water at funerals to represent the oceans which symbolize infinity. Japanese Buddhist frequently uses basins of water for people to wash their hands in or to drink from, before entering a sacred space.<sup>4</sup>

A person who adheres to the teachings of the Buddha may wish to make a donation or an offering (Dāna). Dāna is the act of giving. Giving is an act of sacrifice, an act that will lessen clinging and greed.

There are six kinds of charitable act that have everlasting benefits which are called everlasting charity.

They are:

1. Setting up gardens and orchards for public use,
2. Planting shady trees and fruit trees for public use,
3. Building roads and bridge for public use,
4. Providing drinking water at the wayside,
5. Constructing wells, tanks and ditches as means of public water supply and
6. Donation of monastic dwellings<sup>5</sup>

All Buddhists believe that these six kinds of charitable act can produce everlasting benefits to many beings, and thus the meritorious deeds of a donor of any one of these Dāna will increase all the time, and he or she will be reborn in a celestial realm in his or her next existence.

According to Myanmar Theravada Buddhist cultural belief if one provides water for those in need one gets ten blessing without supplication. These ten blessings are

1. Fame
2. Freedom from any form of physical disability

<sup>1</sup> Seri Phangphit, (1988) *Religion in Changing society*, Aren a press, Hong Kong. P. 153.

<sup>2</sup> Ibid P. 166.

<sup>3</sup> Winal Hewamange (2001) Conference Paper: *Significance of Water from a Buddhist Perspective*. P. 450.

<sup>4</sup> Ibid.,

<sup>5</sup> *A Dictionary of Buddhist Terms* (2000) Ministry of Religious Affairs, Yangon, Myanmar. pp-82-83

3. Retinue of attendants
4. Freedom from thirst
5. Freedom from hunger
6. Clarity of mind
7. Physical beauty
8. Wealth and prosperity
9. Physical strength and
10. Great intelligence.

Myanmar usually donates the drinking water with a clay pot on a wooden stand which has been built at roadside under shady trees for all and sundry. They donate not only such drinking water but also wells and tanks for human and animals alike; this has been the practice since Bagan period. There are stone inscriptions that record such donations. So it is a symbol of Myanmar goodwill.

In Buddhist literature, there was an *Arahant Udakadāyikā*. In a previous birth she was a water-carrier and maintained her children on her wages. Having nothing else to give, she regularly provided water in a bath for others. As a result, she was born in heaven and was fifty times queen of the deva-king and twenty times queen of kings on earth. Transmigrating in two stations, the human or else the divine she experienced no bad rebirth. Her wish or desire for water was always granted immediately. She could produce rain at will, and her body knew neither heat nor dirt.<sup>1</sup> This shows how much the Myanmar people value water.

### **Conclusion and Recommendations**

The earth on which human beings live is an under evaluated treasure. The earth serves the most important duty to keep all beings on Earth alive. However, many people neglect it thoughtlessly in search of material wealth and pleasure. This has resulted in the degradation of the natural environment.

Among the most critical ways that humans have affected the earth is in wasting precious water and polluting water resources. Water is essential to all living things. Waste of water, including unnecessary run-off, or excessive use from any one place for industrial, domestic purposes, or for irrigation, can lower underground water table and sometimes deplete or temporarily exhaust the supply.

Moreover, one of the most destructive results of human expansion is the poisoning of rivers and streams. Rivers and streams are poised by industrial and sewage pollution. The water is dangerous to drink and it can cause extinction of fish and of well-nigh every living thing which lives in the water.

Although beings are able to live a few days without food, none will be able to live if there is no drinking water. Shwe Settaw nature reserve in Magway Region is home to the endemic species of Eld's golden deer. But their habitat lies in the country's central dry zone, where water shortages are rife in the hot season. This year temperatures have soared to a record 47 degrees centigrade. The sanctuary's 20-odd lakes and ponds— lifeline for deer, wild boar, jackals,

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<sup>1</sup> Udakadāyikā Their [https://what\\_Budha\\_Said.net/Library](https://what_Budha_Said.net/Library) updated: 23 December 2016.



peacocks and other creatures—have all dried up. Many of the park’s estimated 1000 deer started venturing dangerously close to villages outside the reserve, putting them at risk of poaching.<sup>1</sup>

Myanmar is usually regarded as a country rich in natural resources and water as a resource seems inexhaustible. Currently, the resources on earth appear abundant. However, there are disadvantages to the growth and use of such resources. These ‘gifts’ such as ‘water’ are not immutable—they get degraded, polluted and can be depleted. Hence, Myanmar needs to start appreciating the entity that has endowed them with the resources necessary to sustain life on earth and do it in a way that future generations will be able to enjoy the beauty as well.

A serious problem in today’s world is the pollution of water and its sources. In Buddhist ways of thinking, it recommends various methods for the maintenance of the purity of drinking and washing water. The Buddha was very much concerned with the purity of water. According to him, monks and nuns who are the members of the Sangha should observe the following vinaya rule. “I will not ease myself or spit in water, is a training to be observed”<sup>2</sup>. Buddhist monks are not to start a long journey without strainer and if the strainer is not with him he has to use the corner of his robe to strain water. According to Theravada tradition, for entering into the order one needs ‘eight instruments and the strainer is one of them. The recommendation of water strainer and prohibiting urinating and spitting into water are, therefore, noteworthy guidance for water. According to the Buddhist ways of thinking, water had to be kept clean as a part of nature and donating water is considered a great deed of merit.

Environmentalists and ecologists have warned that due to climate change and global warming the world is running out of fresh water and water for drinking. Myanmar is the world’s second most vulnerable country to climate change according to the Global climate Risk Index. Vice President U Henery Van Thio who is also chairperson of national water resources committee (NWRC) said during the World Water day 2019 ceremony held in *NayPyiTaw* that Myanmar is a water rich country but still facing challenges for water security.

“Myanmar had abundant water resource, holding 16 pc of water resources among the 10 ASEAN countries and 12 pc in all of Asia. However, with diversity in rainfall, the increase in population and population density, the rise of industrial zones and economic zones and other changes to social systems means there would be a rapid increase in demands for water supply and new challenges for providing adequate water to every person.”<sup>3</sup>

Due to climate change, wetter regions are becoming wetter, and drier regions are becoming ever drier. Growth in population, industry and irrigation, combined with the effect of climate change, causes increasing demand for water.

Water is a resource Myanmar needs to care for, nurture and govern. So Myanmar peoples need to prepare water management programmes. Water management programme should be included in conservation methods and changing behavioural practices.

Conservation methods help to recharge ground water by reducing consumption and using alternative sources of water. This method includes rainwater harvesting, groundwater recharge, reuse of greywater and recycling wastewater. Water resources need to be managed in a holistic way for future generations. The importance of co-existing with nature, rather than conquering it, should be emphasized and instilled in the people.

<sup>1</sup> *The Global New light of Myanmar* 12 May 2019 P.13

<sup>2</sup> *The Book of the Discipline III*, (2004) Tr. Homer, I.B. Oxford: The Pāli Text Society

<sup>3</sup> [https:// www.moi.gov.mm](https://www.moi.gov.mm) (5.6.2019)

Changing behavioural practices involve modifying water use habits to achieve more efficient use of water, thus, reducing overall water consumption. Behavioural practices involve water conservation measures such as replacing or repairing leaky faucets, awareness activities to promote sustainable management of water resources etc. Then, reuse greywater for non-potable used such as cleaning floors, toilet flushing, watering garden etc. It may not seem, much but if one person influences the whole family, the whole family influence their neighbours, and so on and so forth, the benefits are immense.

Trees also play a vital role in preservation of the natural environment. If a man grows a tree well every year, it will benefit the people. If trees grow well, it will sustain free flow of water. Planting trees will not only support the preservation of Myanmar's clean atmosphere but also be beneficial for future generations.

One of the primary means of increasing and maintaining water reserves is to protect and improve the plant cover in watersheds. From these areas of drainage the water is fed by run off and seepage to surface and underground streams.

Safe water and adequate sanitation are indispensable for healthy ecosystems, reducing poverty, and achieving inclusive growth, social well-being and sustainable livelihoods. The preservation of water resources can be carried out by individuals and groups up to the government level as part of the national effort to achieve sustainable development. Growing demands, poor management and climate change have increased water stresses and scarcity of water is a major problem in many parts of Myanmar. Luckily, Myanmar still has enough time to do something about it.

Therefore, peoples in Myanmar should continue to maintain their water tradition to lessen pollution and other forms of damage to the vast network of rivers and creeks and to prevent underground aquifers from drying up. People need to be aware not to waste water at festivals for amusement. Hence, water resources are only sustainable with the help, care and cooperation of the people who are living on this country. Maintaining the good cultural water tradition can also contribute greatly to replenishing depleted water resources and teaching the young that water is a precious, priceless resource and that "water is life".

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