

## A Study on the Buddhist Perspective of Wealth

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Buddhist ultimate goal is to achieve Nibbāna eradicating all cankers which subject to reborn in Samsaric journey. Having a proper understanding about the reasons which conduce to reborn, the Buddha introduced a specific path to destroy all defilements and the way to become an enlightened one. Those who had an enough profound knowledge to understand that realistic doctrine a countless wise people became enlighten and into other positions. In addition to those who became enlightened ones, many householders, kings, ministers and ordinary person are seen frequently throughout the Pāli Canon and they were associated with the Buddha. Some discourse were directly preached for such lay people with various purposes in certain circumstances. Having investigated on the Buddhist discourse that mostly related with Lay life, the utility of wealth, usage of wealth, the objectives of wealth and the details that deal with the term of wealth in Buddhism have been distinguished here.

In Buddhism, those who are living in the society have been divided into two pairs of groups as Bhikkhu – Bhikkuni and Upāsaka Upasikā. Objectives of each group differ considering the purpose of their lives. In particular, those who realized the realistic of life such as impermanence and unsatisfactoriness of life, and the selected the path of becoming monkhood. In accordance with Buddhist teaching on the condition of monkhood and objectives as well as behaviors of them are completely defer rather than ordinary conditions of lay life. Buddhism identifies ordinary lay people as living with fulfilling many duties and responsibilities using sensual pleasures toward their relatives

and for the whole society.<sup>1</sup> For the sake of establishing well-being of society, being a responsible person in a society is a must.

The ordinary person depicted in Buddhist teaching identifies as an economic being.<sup>2</sup> In order to his day to day purposes, he should have something that can be used for the needs. In times of long ago, people got used to engage in various types of trades and ways to gain their needs.<sup>3</sup> Even for their foods and other necessary things they worked hard and engaged with many duties. As the time went on, their life styles became so complex and their purposes of life also were changed. At the time of the Buddha, lay people engaged with various ways of earning. As set out in Tipiṭaka regarding the social factors, it is possible to identify trades, productions, services and occupations that people used for earning.

The Buddha occupies a marked place among other religious teachers considering his realistic dhamma which can be applicable for the benefits of oneself and whole the society. In the Buddha's doctrine, profitable guidance for the social and spiritual life can be recognized.<sup>4</sup> Some of scholars have mentioned that Buddhism focused on only the way how to free from suffering and based on the teaching on impermanence<sup>5</sup> but when it is investigated deeply on the teachings of the Buddha many guidance and teachings relating the enhancement of lay life, understanding their lives purposes and their duties which ought to be fulfilled toward the whole society can be identified. The Buddha did not reject and condemn the objectives of the ordinary life style. The Blessed One had a profound knowledge with reference to every areas of the society. In this manner, in Buddhism the ordinary human being is considered as the unsatisfied person with what he belonging. (*kāmesu loke nahi atthi titthi*). Due to this condition of normal human they try to

achieve their prosperity without considering natural resources and without focusing on human values. Even at the time of the Buddha, the evidence of engaging with various ways of earning that happened without considering human values can be identified through the Pāli Canon.<sup>6</sup> In every way that the people tried to fulfil their daily needs.

The term wealth is mostly related with Pāli term of Dhana<sup>7</sup>. The term Dhana is used in Pāli canon representing various sides of wealth such as how to acquisition it in a suitable manner and the uses of it with the responsibilities. The outstanding teaching on the wealth which can be suggested to use every country every society in order to well-being society is critically investigated here.

At the outset, it is essential to have a knowledge about what kind of things that the Buddha has explained regarding necessity of wealth. If a person doesn't have sufficient wealth to consume his necessities have to face suffering a lot. Considering the utility of wealth for the lay people, the Buddha showed a correct and suitable ways of earning. But some scholars have criticized Buddhism that there is nothing related to the economic aspects in Buddhism because of Buddhism based on the impermanence etc.<sup>8</sup> These types of interpretations were rejected by the philosophers and scholars who had a profound knowledge and investigated on economic thoughts in Buddhism.<sup>9</sup> Many discourses preached by the Buddha which conduces to adjust lay life prosperously based on for instance Singālovada Sutta, Pattakamma sutta, Iṇa Sutta, Aṇana Sutta and Vyagghapajja Sutta. These discourses showed useful guidance which can be used for the sake of spending an outstanding lay life happily and realizing the law of nature.

As far as Buddhist teaching on wealth is concerned, it focuses on the realistic guidance in order to understand the

conditions of human being and process of it. Every teaching is based on the non-clinging not for the attachment. This method is one specialty that can be extracted from the Buddhist teaching on wealth.

Once Dīghajānu, a young house holder came to the Buddha and said that they are using valuable garments with ornaments and requested to proclaim a doctrine which causes to benefits for both in this life and life after death.<sup>10</sup> In terms of this portion of Vyagghapajja Sutta, it is clear that the Buddha was not a pessimist. If the Buddha was such a pessimist, he would never preach Vyagghapajja Sutta to that house holder but the Buddha explained the outstanding clarification which causes to well being of in this very life and life after death.

In the present context, people are engaging in various types of earning methods which are created more profits such as weapon production, slavery poison and drugs so on. Even though these types of ways caused to achieve the more profits, it may deep impression on the whole society as negative perspectives. For instance, production of weapons never conduces to protect the human beings and others whoever used it definitely destroys the right of living. Even though it caused to develop or become rich, it may surely make deep impression on the whole society. In this manner, many industries try to increase their finances without concerning human values and the whole environment.

### The Opinion on Acquisition of Wealth

Buddhism occupies a marked place among other religious teaching considering its utility which can be applicable for any society. Buddhism always focused on the things based on giving priority to human values as well understanding the insufficient natural resources. Buddhism emphasizes the way how to

achieve the prosperity in wealth in a virtuous manner.<sup>11</sup> Here, it is essential to check out what kind of criteria approved by the Buddha to use method to earn methods. The word Right is frequently used with engaging in whatever methods in Buddhist view. Right Effort is one of fundamental aspects of the wealth depicted in Buddhism.<sup>12</sup> Considering benefit of every portion of the society, this concept has been evaluated in Buddhism. In many discourses, Right Effort for the production, Right Consumption and Right Distribution have been firmly emphasized. According to Buddhism, the wealth should be earned by own self. Using own strength of arm, shedding own sweat and engaging with righteous ways of earning methods.<sup>13</sup>

Vyagghapajja Sutta is an outstanding discourse in which consist approved trades by the Buddha that people should use and engage in as well using own labour in a courage manner is indicated.<sup>14</sup> When a person engaging in some production method which should not be effected as struggle or disturbances to anyone. Production should not be harmful for the society and it should be done as bee takes honey from flower without harming its conditions.<sup>15</sup> Being a wealthy man by labour exploitation and earning inappropriate manner are rejected by Buddhism. In this manner, even for the charity, the wealth earned through inappropriate ways is not suitable which is also condemned in Buddhist teaching. It is believed that merit is needed to be accumulated for achievements of prosperous life for that path acquisition through the moral ways are evaluated in Buddhism.

As moral ways of earning few trades have been identified in the explanation Vyagghapajja Sutta as follows,

- 1) Agriculture - kasī
- 2) Trade - vaṇijja
- 3) Keeping cattle - gorakkha

- 4) State service - rājaporisa
- 5) Crafts and Industry - sippañātara and
- 6) Defense service - issatthena<sup>16</sup>

At the time of the Buddha, frequently appeared these occupations that many people were engaged. Especially, many people engaged with agricultural system as their main bread and butter. In many suttas, we can identify that the Buddha proclaimed about the agriculture and the process of it has used as the examples in his explanation for the better understanding.<sup>17</sup> Buddha gives a great explanation about the process of farming and how can get ripen be achieved by following manner. There is the case where a farming householder quickly gets his field well-plowed & well-harrowed. Having quickly got his field well-plowed & well-harrowed, he quickly plants the seed. Having quickly planted the seed, he quickly lets in the water and then lets it out. These are the three urgent duties of a farming householder. Now, that farming householder does not have the power or might 'May my crops spring up today, may the grains appear tomorrow, and may they ripen the next day.' But when the time has come, the farming householder's crops spring up, the grains appear, and they ripen.<sup>18</sup> In this manner, considering the people's awareness of the paddy field Buddha preached his Dhamma. Many incidents in which reveals kings, house holders and ministers who became rich person and spent much luxurious lives, but being such rich person is not criticized by the Buddha because their aspect of life were different than a person who entered the spiritual path such as a Bhikhu.

Buddhism has no 'ceiling and floor' as such for affluence. It does not mean that Buddhism supports unqualified capitalism. Buddhism encourages righteous people to become as rich as possible only in the righteous manner. This automatically sets ceiling and floor and allows everyone a good slice of happiness.

Enough moral advice is provided to avoid exploitation and dishonesty. Every step is guided with moral consideration and value orientation is introduced both for production and consumption.

The ethics of earning and consumption taught in Buddhism aims at making life happy not only for an individual but also for his social contacts; the relations, friends, guests etc. Buddhist layman is not selfishly aiming at alleviation of his suffering of poverty only, he thinks of helping others also to come out of suffering and share happiness. "The Buddhist world view" as Field has observed, "is a holistic one; it finds that what relieves our suffering also relieves the suffering of others. By gradually disentangling ourselves from the three poisons and the excesses they bring to our practice of free enterprise, we begin to create a healthier and happier community for ourselves, our business, and society."<sup>19</sup>

Even though, the above mentioned ways were approved to earn money by the Buddha. Some of them do not use as prominent ways in the modern society considering its less profit. In ages, many production system did not expected to gain large profit or benefits. It was just used for the sharing system. Rather than acquisition of wealth, they negotiated their things with other belongings. Through this method people did not try to cross the others and as well as, their purposes were to follow on their lives without accumulating goods. Agriculture and various trades were became primary ways used to keep their society.

In the present context, people became more rich persons as well as rank and fashion using their wealth. As ways of earning wealth, there can be seen various types of ways which are frequently used by the people. The problem is how we evaluate those method as good or bad and are criteria to identify as good

or bad. In Buddhism, there is a clear clarification on the good and bad productions including with the criteria. At the outset in earlier chapter regarding the approved ways by the Buddha as must follows or should engage ways therefore, here, provides prohibited ways which should not be followed as ways.

Since long period, people have been using various methods in order to keep their lives. But, every method that people used was not approved by the Buddha considering those negative perspectives. The Buddha admonished and led to his follower to engage in moral ways of earning and production should be fulfilled with righteous manner according to the explanation of Pattakamma Sutta.<sup>20</sup> The importance of being righteousness as well as expecting a well-being or prosperity emphasizes in Dhammapada.<sup>21</sup> The concept of samma ājiva has also focused on living righteously. Here, being righteousness indicates the way how using and engaging with moral ways to earn wealth and engaging with righteous ways of production.<sup>22</sup>

The greatest explanation on the prohibited ways of earning of the Buddha is Vanijja Sutta of Aṅguttara nikāya.<sup>23</sup> Even though it was a small discourse it point out important factors. For example it emphasizes that in five ways people should not be engaged as follows, "Monks, a lay follower should not engage in five types of business. Which five? Business in weapons, business in human beings, business in meat, business in intoxicants, and business in poison."<sup>24</sup> "These are the five types of business that a lay follower should not engage in"<sup>25</sup> When these revealed factors are deeply concerned, it is saliently applicable for the every society. As a matter of, these prohibited ways of earning emphasized by the Buddha are nowadays profuse used by the modern people. It is a fact to destroy the social balance, equanimity and peace among the people.

In terms of business, in weapons made a deep impression on whole the world. Producing weapons are used in the present as the fundamental method of acquisition. Not only negative perspective of producing weapons but also in order to sell those items those who produce weapons make many conflicts among nation and countries. After making conflicts, they introduce and at the beginning, they provide those weapon free of charge. When the conflict is increased, those who producing weapons persuade those people to buy weapons. Weapons never subject to peace of country because it causes to kill living beings. If someone were won the war by defeating opposite group when at that time many of people have dead. Gaining a winning by killing is not a winning. The Buddha points out in Dhammapada that every people fear to penalty, fear to death, then, having assumed own self, do not torture or kill someone.<sup>26</sup>

Business in human being as slavery or labor is also considered unrighteous trading by the Buddha. In contrast to that teaching, modern people engage in business of human being and they take more profit from it. In order to take human labor exploitation and providing labor services became prominent way of earning. Poor and poor people are exported by rich countries as their labor and the servant. Basically, this process has become prominent way of increasing foreign currency. More powerful person earn money and other things tend to labor exploitation.

In respect of consumption of wealth the Buddhism has given great clarifications which conduce to mainly social balance and harmony among the human. Rather than consuming by only one self, the concept of sharing has been admired in Buddhist teaching. Andha Sutta of Anguttara Nikaya introduced the notion of being 'two eyed' when it comes to making a living. One has to keep one eye on profit and the other on ethics. According to the Scriptures, there are three kinds of people in the world:

they are the blind, the one-eyed and the two-eyed. The blind person does not know how to generate wealth, does not know what is right and wrong, and does not know what is good and bad.<sup>27</sup> This person has no wealth and cannot perform good work (such as giving gifts, making donations, etc.). The one-eyed person knows how to generate wealth but does not know what is blameworthy or not, and what is good or evil. This person may thus obtain wealth through whatever means including violence, theft and deception. Though he/she enjoys sense pleasures from the wealth generated, when he/she dies is reborn in hell. The two-eyed person knows how to generate wealth, but also knows what is right and wrong, blameworthy or not, and whether it is good or evil. This person enjoys his/her wealth in this life but also after death is reborn to a good destination.<sup>28</sup>

### The Proper Usage of wealth

Acquired wealth by right means can be used for the consumption. As a matter of fact, Buddhism focuses this consumption on the basis of sharing rather than self-consumption. This can be proved through the teaching of Singālovada Sutta.<sup>29</sup> Pattakamma Sutta distinguishes that consumption must be done with sharing others and consuming by own self. Firstly, attānam sukheti pīneti)<sup>30</sup> which denotes fulfilling own needs. After that, for the parents, serevants, alms giving for samana brāhmana, siblings and friends. The great one of example regarding right consuming can identified under the teaching of Bhōga sutta in Anguttara Nikaya shows five types of rights or duties ought to be fulfilled as follows, kith and kin (ñāti bali), guest (atthi bali), departed relatives (pubba peta bali), taxes (rāja bali), God (*Devata bali*).<sup>31</sup>

Here, the special teaching of it is that has showed the outstanding result of next world and which also can be achieved

through the consuming. Every person has to think of it when they consuming. As well as, transference merits for the departed relatives is essential when people consuming their things. These valuable are comprised in Anguttara Nikaya.

Frequently, the Buddha preached and admonished to the human with reference the importance of sharing without consumption by oneself. Indeed, the word sharing mostly can be compared with the generosity or charity. Instead of craving about the material things sharing and consuming with others always gives a profitable message to the whole society. Throughout the Buddhist teaching, we can identify how the Buddha admired it. Even the Bodhisatva period, he has practised sacrificing or charity by eons and eons. The applicability and utility of this concept have been proved by oneself to the well-being society. In Parabhava Sutta,<sup>32</sup> the Buddha emphasized that the person who consume the thing without sharing he would subjects to downfall. The utility of right consumption wealth and objectives of Buddhist consumption have been distinguished as follows,

- 1) Oneself
- 2) Parents
- 3) Wife, children and workers
- 4) Colleagues happy and joyful and
- 5) Extend generosity to monks and priests (samana brāhmana)<sup>33</sup>

Elsewhere, in Pattakamma Sutta, the Buddha adds with regard to the category of that one can make happy the first four groups, and that a person should make arrangements to secure himself against misfortunes from such hazards as fire, water, confiscation of property by the king, actions of robbers, or undesirable persons. And also he should make (almost religious) offerings (bali) to relatives, guests, departed souls, the king (tax), gods, and extend gifts to monks and priests. He declares

that only if all these duties are properly performed could wealth be said to have 'seized its opportunity, turned to merit and is fittingly made use of.'<sup>34</sup>

In Buddhism, wealth is a means to an end. It can either be a benefit or a burden depending on one's attitude to wealth and how one uses it. It helps to provide basic needs and offers the opportunity to develop generosity from giving. But if one is obsessed with wealth, one goes through much hardship attaining it, one creates bad karma from unethical practices, and spending it unwisely creates suffering. Once wealth is obtained, according to the Sigalovāda Sutta, one should invest half of it into business, use a quarter of it for enjoyment and save the rest.<sup>35</sup> Elsewhere, the Scriptures advice wealth should be used in the following way:

1. To bring happiness to oneself, families, friends and employees.
2. To protect one's wealth against loss.
3. To give offerings to relations, guests, dead relatives and gods.
4. To give gifts to virtuous people, such as monks and nuns.

The Buddha explained about four kinds of happiness for the layman who enjoys the pleasures of the senses. The happiness that comes from ownership, happiness from consumption, happiness of knowing that one is free from debt and the happiness of blamelessness in thoughts and deeds.<sup>36</sup>

However, if wealth is not properly used it does not bring happiness and enjoyment. For example, gambling can make one more miserable and drinking can lead to quarrels and fights. On the other extreme, if one is miserly one does not enjoy wealth nor let others enjoy it, such a person is described as being like 'a

forest pool in a haunted forest - the water cannot be drunk and nobody dares to use it'. Wealth should not be enjoyed alone, and the Buddha's advice is, '...if people knew, as I know, the fruits of sharing gifts, they would not enjoy their use without sharing them, nor would the taint of stinginess obsess the heart. Even if it were their last bit, their last morsel of food, they would not enjoy its use without sharing it if there was someone else to share it with.'<sup>37</sup>

### The Possibility of Management and Investment

It is a fundamental requirement having a portion of wealth to use in the case of something. In certain circumstance, man has to face struggle when they don't have enough wealth in need. Under this situation, how manner investment is pointed out in Buddhism is essential to investigate. As far as the concept of investment explained by the Buddha is concerned, he suggested to allocate two portion from someone's income.<sup>38</sup> Allocating major portion of wealth is admired by the Buddha. As set out in early explanation regarding inclusion of Buddhist economic teaching, every methods that uses in economic theme must be full filled protecting righteous methods and human values. Even though, the Buddha was not an economist, having realized the utility and requirement of proper wealth, admonished people to adjust their lives in a grand scale. Through these valuable concepts also focused on the established moral values rather than expecting only own prosperity.

Therein, it is essential to investigate how people accumulate wealth and what kind of ways that people were engaged. Basically, majority of people engaged with agriculture and cattle keepings. By these methods, people consumed their day to day needs by achieving their happiness. They got used to satisfy consuming what they had until next harvests. Instead

of buying from boutique they commonly used sharing. But, when it is something happened unexpected way such as disease and natural disasters they come about lack of foods and other necessary things. Due to less saving, they began to barrow from those who had something. Under this situation, poverty and debt began to increase.<sup>39</sup> Due to the lack of ability to manage own wealth which effects to poverty and become poor one. Lay people should have an ability to manage their wealth in a proper manner and investment is also fundamental objective of wealth.

Pāpanika Sutta shows the guidance to gain what is not gained before and to increase what gained already. For that task, layman have to work hard even in full of the day.<sup>40</sup> An outstanding explanation on increasing wealth and the way how manage wealth can be recognized Kula sutta as follows,

- Nattham gavesanto
- Jhinnam patisamkaronto
- Parimita pāna bhojanā honti
- Sīlavantam itthim vā purisam vā ādhipacce ṭhapeti.<sup>41</sup>

It's an essential mending what can be mended without giving up and also using wealth for the suitable consumption is very useful task to manage wealth. In anticipation of over consumption of wealth causes to imbalance of life. Taking responsibilities and administrating homing by virtues person is firmly needed. Because, if a un-virtues person became a householder or controller then it would definitely destruction of wealth.<sup>42</sup>

To cap it all teaching on Buddhist perspective of wealth many specialties and importance facts can be identified which can also be suggested to follow for every society. In anticipation of negative perspectives of modern economic teachings and the ways of earning methods, the whole universe has faced huge

problem in the present context. But when we deeply investigate on the teaching which related to economic concept or wealth, deference and valuable realistic concept and guidance can be identified, especially, Buddhism has given priority to human values rather than expecting a wealthy person and the Buddhist teaching on wealth leads to satisfy with simplicity as well it also shows to engaging in moral ways of earning which do not effect as harmful not only human being but also animals.

### End Notes

1. Seyathāpi Gihīnā kāmabhoginā, Vinaya 1, 20p, Nissaggiya Pācittiya.
2. Karunatilake, H. N. S., (1976), This Confused Society, (Colombo: Buddhist Information Centre). P23.
3. Hettiarachchi, Dharmasena, (2017), Mul Budusamayen Heliwena Bauddha Ārthika Darshanaya, Buddhist Cultural Centre, Dehiwala.
4. Samparāya hitāya samparāya sukhāya, AN 5 PTS, gotami vagga, vyaggapajja sutta, p 234.
5. Hettiarachchi, Dharmasena, (2017), Mul Budusamayen Heliwena Bauddha Ārthika Darshanaya, Buddhist Cultural Centre, Dehiwala, p37
6. DN 1 BTS, p51, MN 1 BTS, p202, MN BTS, p712-714.
7. Rhys David, William Stede, (1972) Pāli-English Dictionary, PTS, London.
8. Hettiarachchi, Dharmasena, (2017), Mul Budusamayen Heliwena Bauddha Ārthika Darshanaya, Buddhist Cultural Centre, Dehiwala, p37-38.
9. Ibid.
10. Mayam bhante gihi kāmabhogi putta sambhāsayanam ajjhāwasāma, kāsi candanam paccunuhoma, mālagandhavilepanam dhāryāma, jātaruparajatam sādiyāmi, tesam bhante, bhagavā tatha dhammam desetu, ye amhākam assu dhammā ditthadhamma hitāya ditthadhamma sukhāya samparāya sukhāya. AN 5 BTS, p 234.

11. AN 4 BTS, p 316-326.
12. Wicramasinghe, J.W, (2008), the Buddha, the Peerless Economist, Godage International Publishers, Colombo, p 36.
13. Uṭṭhāna viriyādhigatehi bhogehi bāhābala paricitehi sedāvakkittehi... AN 2 BTS, p130, Anana Sutta
14. AN.4 BTS, p 281.
15. Bhoge samharamānassa bhamarasseva iriyato bhogā sannicayam yanti wammiko vupacīyati DN 3 BTS, p302, Sigalā Sutta
16. AN.4, p 281.
17. Idha bhikawe kassako gahapati sīgha sīgham khetam sukhattham karoti sumatikam, sīgam sīgam sukhattham karitavāsumatikam sīgam sīgam bijāni patitthapetvā sīgam sīgam udakam abhineti. AN 1 BTS, p426
18. AN.3, p 25.
19. Field, Lloyd M, (2007) Business and the Buddha, Boston Printer, Colombo, p 27.
20. AN4, BTS, p 124.
21. Narada Thera, (1954) the Dhammapada, London.
22. MN4. BJS, p 71.
23. AN3. PTS, p 208.
24. Sattha vanijja, satta vanijja, mansa vanijja, majja vanijja, majja vanijja, visa vainjja, imā kho bhikave panca vanijja upāsakena akarakiyani AN 3 BTS, p338, Vanijja Sutta.
25. Ibid.
26. Dhammananda K, the Dhammapada, (1992,) Sāsana Abhiwurdhi Wardhana Society, Malaysia., p 259.
27. Katamo ca bhikkawe puggalo dvi chakkhu idha ekaccassa tathā rupam cakkhu hoti AN 1 BTS, p 238, Andha Sutta (dvi cakkhu)
28. Ibid.
29. DN3, BTS, p 180.

30. AN4, BTS, p 124.
31. AN3, BTS, p 420.
32. Pahutavitto puriso sahirañño sabhojano Eko bhuñjati sādguni tam parabhavato mukham SN, PTS, p91-115, Parabhava sutta.
33. Panca bali kattā hoti, nāti balim atthi balim pubbapeta balim raja balim devatā balim ye te samanabrāhmanā AN 2, 1977, BTS, p 128.
34. Attānam sukheti pineti samma sukham patiharati mātā pitaro... puttadāradāsakammakaraporise AN II, BTS. p 67.
35. Ekena bhoge bhunjeyya dvihi kammam payojaye catuttanca nidāpeyya āpadāsu bhavissati DN 3 BTS, p302 Sigāala sutta.
36. An 2 BTS, p130, Anana sutta.
37. P.A. Payutto, (1994), Buddhist Economics: A Middleway for the Market Place. Bangkok, Buddhadhamma Foundation, p 18.
38. Ekena bhoge bhunjeyya dvihi kammam payojaye  
Catuttan ca nidhāeyya āpadasu bhawissati. DN, BTS, p.302 .
39. Dāliddiyam bhikkawe dukkham lokasmim kāmabhogino, AN 6, PTS, p.351,
40. AN 1BTS, p218, Pāpanika sutta.
41. AN 2 BTS, p478. Kula Sutta.
42. Ibid

### Abbreviation

AN -	Aṅguttara Nikaya
DN -	Dīga Nikaya
MN -	Majjhima Nikaya
SM -	Samyutta Nikaya
DH -	Dhammapada
PTS -	Pāli Text Society
BTS -	Buddha Jayanti Tipitaka Series