

“I’ve enjoyed wealth,
 supported my dependents,
 and overcome adversities.
 I have given an uplifting offering
 and performed the five oblations.
 I have served the virtuous monks,
 the self-controlled celibate ones.”⁷⁴⁷

“I have achieved whatever purpose
 a wise person, dwelling at home, [69]
 might have in desiring wealth;
 what I have done brings me no regret.”

Recollecting this, a mortal
 remains firm in the noble Dhamma.
 They praise him here in this life,
 and after death he rejoices in heaven.

62 (2) *Freedom from Debt*

Then the householder Anāthapiṇḍika approached the Blessed One. . . . The Blessed One said to him:

“Householder, there are these four kinds of happiness that may be achieved by a layperson who enjoys sensual pleasures, depending on time and occasion. What four? The happiness of ownership, the happiness of enjoyment, the happiness of freedom from debt, and the happiness of blamelessness.”⁷⁴⁸

(1) “And what, householder, is the happiness of ownership? Here, a clansman has acquired wealth by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained. When he thinks, ‘I have acquired wealth by energetic striving . . . righteously gained,’ he experiences happiness and joy. This is called the happiness of ownership.

(2) “And what is the happiness of enjoyment? Here, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, a clansman enjoys his wealth and does meritorious deeds. When he thinks, ‘With wealth acquired by energetic striving . . . righteously gained, I enjoy my wealth and do meritorious deeds,’ he experiences happiness and joy. This is called the happiness of enjoyment.

(3) “And what is the happiness of freedom from debt? Here, a clansman has no debts to anyone, whether large or small. When he thinks, ‘I have no debts to anyone, whether large or small,’ he experiences happiness and joy. This is called the happiness of freedom from debt.

(4) “And what is the happiness of blamelessness? Here, householder, a noble disciple is endowed with blameless bodily, verbal, and mental action. [70] When he thinks, ‘I am endowed with blameless bodily, verbal, and mental action,’ he experiences happiness and joy. This is called the happiness of blamelessness.

“These are the four kinds of happiness that a layperson who enjoys sensual pleasures may achieve, depending on time and occasion.”

Having known the happiness of freedom from debt,
 one should recall⁷⁴⁹ the happiness of ownership.
 Enjoying the happiness of enjoyment,
 a mortal then sees things clearly with wisdom.

While seeing things clearly, the wise one
 knows both kinds⁷⁵⁰ of happiness.
 The other is not worth a sixteenth part
 of the bliss of blamelessness.⁷⁵¹

63 (3) *With Brahmā*⁷⁵²

(1) “Bhikkhus, those families dwell with Brahmā where at home the mother and father are revered by their children. (2) Those families dwell with the first teachers where at home the mother and father are revered by their children. (3) Those families dwell with the first deities where at home the mother and father are revered by their children. (4) Those families dwell with the gift-worthy where at home the mother and father are revered by their children.

“‘Brahmā,’ bhikkhus, is a designation for mother and father. ‘First teachers’ is a designation for mother and father. ‘First deities’ is a designation for mother and father. ‘Gift-worthy’ is a designation for mother and father. And why? Mother and father are very helpful to their children: they raise them, nurture them, and show them the world.”