# AN 5.43 — AN 5:43 What is Welcome | Iṭṭha Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/AN/AN5_43.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

## Text

What is Welcome

Iṭṭha Sutta (AN 5:43)

Then Anāthapiṇḍika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: “These five things, householder, are welcome, agreeable, pleasant, & hard to obtain in the world. Which five?

“Long life is welcome, agreeable, pleasant, & hard to obtain in the world.

“Beauty is welcome, agreeable, pleasant, & hard to obtain in the world.

“Happiness is welcome, agreeable, pleasant,  & hard to obtain in the world.

“Status is welcome, agreeable, pleasant,  & hard to obtain in the world.

“Rebirth in heaven is welcome, agreeable, pleasant,  & hard to obtain in the world.

“Now, I tell you, these five things are not to be obtained by reason of prayers or wishes. If they were to be obtained by reason of prayers or wishes, who here would lack them? It’s not fitting for the disciple of the noble ones who desires long life to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires long life should follow the path of practice leading to long life. In so doing, he will attain long life, either human or divine.

“It’s not fitting for the disciple of the noble ones who desires beauty to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires beauty should follow the path of practice leading to beauty. In so doing, he will attain beauty, either human or divine.

“It’s not fitting for the disciple of the noble ones who desires happiness to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires happiness should follow the path of practice leading to happiness. In so doing, he will attain happiness, either human or divine.

“It’s not fitting for the disciple of the noble ones who desires status to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires status should follow the path of practice leading to status. In so doing, he will attain status, either human or divine.

“It’s not fitting for the disciple of the noble ones who desires rebirth in heaven to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires rebirth in heaven should follow the path of practice leading to rebirth in heaven. In so doing, he will attain rebirth in heaven.”

Long life, beauty, status, honor,

heaven, high birth:

To those who delight

in aspiring for these things

in great measure, continuously,

the wise praise heedfulness

in making merit.

The wise person, heedful,

acquires a two-fold welfare:

welfare in this life &

welfare in the next.

By breaking through to his welfare

he’s called enlightened,

wise.

## Publisher references (not part of the sutta)

See also: MN 126; SN 22:101; SN 42:6