SD 64.3 Hatthaka Āḷavaka Sutta 1

Paṭhama Hatthaka Āḷavaka Sutta

The First Discourse on Hatthaka of Āḷavī

A 8.23

Theme: The spiritual qualities of the layman Hatthaka Āḷavaka

Translated and annotated by Piya Tan ©2014, 2026

1 Sutta summary and related teaching

1.1 SUTTA SUMMARY

The Buddha informs the monks that the layman **Hatthaka Āḷavaka** (Hatthaka of Āḷavī) has the following "7 wonderful and marvellous qualities" (*acchariya abbhuta dhamma*), that is, he is endowed with (1) faith, (2) moral virtue, (3) moral shame, (4) moral fear, (5) deep learning, (6) charity, and (7) wisdom. A monk who went to Hatthaka's residence for alms then informs Hatthaka of the Buddha's praising him. Hearing this, Hatthaka hopes that no other lay person hears about this. When that monk tells the Buddha about this, the Buddha then declares that Hatthaka now has an 8th quality, that is, he is (8) "one of few wishes."

1.2 RELATED TEACHING

In **the (Chakka) Hatthaka Āḷavaka Sutta** (A 6.123/3:451), the householder Hatthaka is said to be amongst the 20 lay disciples who have the following 6 qualities:

(1) wise faith in the Buddha,	*buddhe avecca-p,pasādena*
(2) wise faith in the Dharma,	*dhamme avecca-p,pasādena*
(3) wise faith in the sangha,[1]	*saṅghe avecca-p,pasādena*
(4) noble moral virtue,	*ariyena sīlena*
(5) noble knowledge, and	*ariyena ñāṇena*
(6) noble liberation.	*ariyena vimuttiyā*

2 Hatthaka Āḷavaka [SD 4.8 (1)]

2.1 HATTHAKA'S ORIGIN

Hatthaka is called **Āḷavaka**, "the one from Āḷavī," because he was the son of the king of Āḷavī. As a child, he was saved by the Buddha from being devoured by the yaksha Āḷavaka. He is called **Hatthaka** ("passed from one hand to another," *hatthato hatthaṁ gatattā*)[2] because he is first handed to the Buddha by the yaksha after the yaksha's conversion, and thereafter handed over to the king's messengers.

[1] I have consistently and deliberately used "sangha" (initial lower case "s") when referring to the noble sangha or early sangha headed by the Buddha, and used initial upper case Sangha to refer to the conventional or sectarian Sanghas. The initial lower case here is to remind us that the noble sangha is a natural community of those who have attained an awakening state, ie, the path; whereas Sangha refers to a status claimed or conferred by some worldly or sectarian authority.

[2] AA 1:391 f, 2:224; SA 1:336; SnA 1:240.

2.2 THE 4 BASES OF WELFARE

Hatthaka was declared by the Buddha as the foremost of lay disciples who win a following through **the 4 bases of welfare** (*saṅgaha,vatthu*),[3] that is, giving, pleasant speech, beneficent conduct, and impartiality."[4] He is one of 7 laymen[5] who is always accompanied by 500 lay followers (A 4:218) who are all noble disciples of the path (*ariya,sāvakā upāsakā*) (AA 1:392).

2.3 HATTHAKA AS A NONRETURNER

Hatthaka was one of the laymen who became **a nonreturner**. He was reborn in Avihā, the lowest of the 5 pure abodes, the 4th-dhyana dimension inhabited by only nonreturners.[6] Once, he tried to meet the Buddha and stood in his presence, but he was unable to remain upright and collapsed. The Buddha then instructed him to create a mind-made gross bodily form, by which he was able to stand before the Buddha.

The (Tika) Āḷavaka Sutta (A 3.125) records the devaputra Hatthaka's visit to the Buddha, when he tells the Buddha that in Avihā he (Āḷavaka) is constantly surrounded by devas wishing to learn the Dharma from him. He confesses that he has 3 regrets:

(1) not having seen enough of the Buddha,
(2) not having heard enough of the Dharma, and
(3) not having served the sangha enough. (**A 3.125**/1:278 f) [A:Be 3.127]

3 *Āvuso*: Meaning and usage

3.0 *ĀVUSO* AND *ĀVUSO,VĀDA*

3.0.1 Derivation of *āvuso*

3.0.1.1 The term ***āvuso*** (vocative, masculine, singular and plural)[7] comes from the Ardhamagadhī[8] *āuso.* Its roots probably go back to Vedic Sanskrit **āyuṣmas*.[9] The related Buddhist Hybrid Sanskrit forms

[3] A 1:26; SA 1:337; AA 1:389. *Saṅgaha,vatthu*, also "conditions of welfare." See its spiritually novel interpretation in **(Saṅgaha) Bala S** (A 9.5,6/4:364), SD 2.21. See D 3:152, 190, 222; A 2:32, 248; J 5:330.

[4] See **Spiritual friendship: A textual study**, SD 34.1 (6.2.1).

[5] The 7 laymen are Dhamma,dinna, Visākha, Ugga, Citta, Hatthaka Āḷavaka, Cūḷa Anātha,piṇḍika, Mahā Anātha,-piṇḍika (AA 3:291).

[6] That is, he is reborn in the pure abodes (*suddh'āvāsa*), the 5 highest heavens of the form world (*rūpa,loka*) inhabited only by nonreturners who assume their last birth to become arhats and attain nirvana. These worlds are Āviha ("Non-declining"), Ātappa ("Unworried"), Sudassā ("Clearly Visible"), Sudassī ("Clear-visioned") and Akaṇiṭṭhā ("Highest") (D 3:237, M 3:103, Vbh 425, Pug 42-46). For a cosmological diagram, see **Kevaḍḍha S** (D 11), SD 1.7 (Table 1.7).

[7] Sadd §482/679,6 ***āvuso*** *ti padaṁ viya eka,vacanantaṁ puthu,vacanantaṁ ca avyayaṁ datthabbaṁ.*

[8] **Ardha,magadhī** ("half-Magadhī"), so called because it shares characteristics with the Magadhi dialect of ancient Magadha. Ardha,magadhi is a Middle Indo-Aryan Prakrit (a natural language or vernacular), flourishing from 600-500 BCE. However, it is a distinct language, used in early Jain (as the language of its Āgamas or scriptures) and in Buddhist dramas, and reflects ancient Indian society. It is both a sacred language and an ancient literary dialect, important for understanding early Indian culture and history, cultural bridging and modern languages.

Magadha, India's first empire, covered what is modern Bihar, a large part of its southern region incorporated as Jharkhand. It borders Nepal (N), Uttar Pradesh (W), and northern West Bengal (E), with the Ganges flowing eastwards right through its middle forming the fertile central Gangetic plain, where early Buddhism flourished.

are *āvusa* and *āyusmaṁ*.[10] Phonetically, however, it is derived from **āvusso* < **āyuṣvas. Āvuso* is a polite but common, not markedly respectful, mode of address (sometimes with a following vocative of the name or title of the addressee; here it means: "friend(s)," "sir," "Mister," "brother," "gentlemen."

Āvusa seems to be a later Pali form [3.0.2.2].

3.0.1.2 "Avuso," anglicized form of *āvuso* is related to *āyu,* "age," meaning "one with age or one who has matured" and used amongst Buddhist monks only to equals or to juniors; or means "friend," with non-Buddhists or by non-Buddhists to Buddhists. Nowadays, seniors are usually addressed as "bhante" (angl of *bhante,* "sir") for both monastics and laymen. The modern Thai tradition of addressing young monks as หลวงพี่ (*luang phi,* "noble brother") seems to be rooted in the Pali *āvuso.* The modern usage of *āvuso* is also remarkably similar to the Chinese 老 *lǎo,* meaning "old in age or for a long time," especially as an affix to surnames, eg, 张老 *Zhāng lǎo*, 王老 *Wáng lǎo*, 李老 *Lǐ lǎo*.

The Mahā,parinibbāna Sutta (D 16) records the Buddha as declaring that *āvuso* should no longer be used, and that monastics are to address one another according to seniority [3.1.3.3 (6)].

3.0.2 *Āvuso,vāda*

3.0.2.1 ***Āvuso,vāda*** (*m*) [BHS *āyusmaṁ,vāda*[11]] is a compound meaning "the addressing as *āvuso*, the title *āvuso*"; it refers to the usage of the word *āvuso,* thus:

In **the Vinaya**, during the Buddha's first meeting with the group of 5 monks, they addressed him as *āvuso.* In response, the Buddha says:

"Do not, bhikshus,[12] address a Tathagata [thus come] by name, or with the word 'avuso.'[13]
A Tathagata, bhikshus, is an arhat [worthy], fully self-awakened."[14]

In **the Mahā,parinibbāna Sutta** (D 16), one of the Buddha's final instructions is this:

"Whereas … now monks address one another as *āvuso,* but after my passing, they should not address one another so" (*yathā … etarahi bhikkhū aññam aññaṁ* ***āvuso,vādena*** *samudācaranti, na vo mam'-accayena evaṁ samudācaritabbaṁ*).[15]

The Udāna Commentary notes that "while the Blessed One was still alive, it was customary that monks addressed one another only as *āvuso*" (***āvuso,vādo*** *yeva hi aññam aññaṁ bhikkhūnaṁ bhagavato dharamāna,kāle ācinno,* UA 311,24).

3.0.2.2 The phrase has a variant form, ***āvusa***, as mentioned in **the Uttara,vinicchaya** (a Vinaya work) as ***āvusa,vādena*** (UttVn 478)**;** *and* in **the Sadda,nīti** (*āvusa,vādo* ***āvuso,vādo*****,** Sadd 746,10).

3.1 CONTEXTS AND USAGES OF *ĀVUSO*

3.1.1 Used in addressing non-Buddhists or by non-Buddhists

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[9] For the view that *āuso* = Ved Skt **āyuṣmas,* see E Leumann, *Das Aupapātika Sūtra, Erstes Upaṅga der Jaina* (Glossar), 1883:100, affirmed by R Pischel, *Grammatik der Prakrit Sprachen,* 1900 §396, who qu W D Whitney, *A Sanskrit Grammar,* 1895, 3rd ed 1896 §454.

[10] See BHSD svv.

[11] See BHSD sv,

[12] Note that the Buddha is recorded here as addressing the 5 monks as *bhikkhave.* An interesting anachronism, but with narrative licence! We should imagine that the Buddha is confident of the conversion of the "5 monks."

[13] *Mā bhikkhave tathāgataṁ nāmena ca* ***āvuso,vādena*** *ca samudācaratha*.

[14] Mv 1.6/12 @ V 1:9,12.

[15] D 16,6.2/2:154,10 (SD 9).

3.1.1.1 THE BUDDHA OR A MONASTIC ADDRESSES NON-BUDDHISTS AS *ĀVUSO*

(1) **Ariya,pariyesanā Sutta** (M 26)

The bodhisattva reports meeting his first 2 teachers as follows:

"I approached **Āḷāra Kālāma** and … said to him:
'**Avuso** Kālāma, I want to lead the holy life in this Dharma-Vinaya. … ' (M 26,15), SD 1.11

"I approached **Uddaka Rāma,putta** and … said to him:
'**Avuso**,[16] I want to lead the holy life in this Dharma-Vinaya. … '" (M 26,16 f)[17]

(2) **Mahā,parinibbāna Sutta** (D 16)

Pukkusa the Malla youth, a disciple of Āḷāra Kālāma, who was going along the highway from Kusināra to Pāvā, meets the Buddha and relates to him thus:

"Once, bhante, **Āḷāra Kālāma**, going along the highway, came down from it and sat down under a certain tree for the midday rest. Then, bhante, at least 500 carts passed very close by him. Then, bhante, a certain man following close behind the caravan of carts approached Āḷāra Kālāma, and then said to him:

'But, bhante, did you not see that at least 500 carts had passed by?'

'No, **avuso**, I did not see them.' (*na kho aham **āvuso** addasan ti*)

'Then, bhante, did you not hear any sound?'

'No, **avuso**, I did not hear any sound.'

'But, bhante, were you not asleep?'

'No, **avuso**, I was not asleep.'

'Then, bhante, were you conscious?'

'Yes, **avuso**.'

'So, bhante, you were both conscious and awake as at least 500 carts passed very close by you, and yet you did not see them, nor hear a sound—but, bhante, your upper robe is covered with dust!'

'Yes, **avuso**.'" (**D 16**,4.27/2:130), SD 9

(3) **Madhu,piṇḍika Sutta** (M 18)

In Nigrodha's park outside Kapila,vatthu, an arrogant young Sakya, Daṇḍa,pāṇī ("one with a walking stick"), approaches the Buddha and asks him:

"What does the recluse say; what does the recluse teach?"

"**Avuso**, I speak in such a way so as not to quarrel with anyone in this world with its gods,
its Māras, and its Brahmās, this generation with its recluses and brahmins, its rulers and people;
and in such a way that perceptions no more lie latent in that brahmin[18]
who abides detached from sensual pleasures, free from doubt, having cut off worry,
free from craving for any kind of existence.
This is what I say, **avuso**, this is what I teach." (**M 18**,4/1:108,28+32), SD 6.14

(4) **Kuṭi,vihārī Thera,gāthā** (Tha 56)

The Book of Ones (*eka,nipāta*) of the Thera,gāthā has the verses of 2 elders of the same name, that is, **Kuṭi,vihārī Thera**, "the hut-dwelling elder." This is probably merely an epithet for unknown elders. The 1st **Kuṭi,vihārī Thera,gāthā** reads as follows:

[16] Be *āvuso rāma*; see M 26,16 n (SD 1.11).

[17] **M 26**,15/1:163,35 + **26**,16/1:185,18 (SD 1.11).

[18] Often in the suttas, "brahmin" refers not to a social status, but to an arhat, one who has destroyed the mental influxes (MA 2:74); here a self-reference by the Buddha.

Ko kuṭikāyaṁ bhikkhu kuṭikāyaṁ		Who is in the small hut? A monk is in the small hut,	
vita,rāgo susamāhita,citto		with lust gone, with well-concentrated mind.	
*evaṁ jānāhi **āvuso** amoghā*		Thus know, **avuso**, your small hut	*d*
te kuṭikā katā ti	**Tha 56**	is not made in vain.	*C*

The field-keeper asks the elder, "**Who is in the little hut** (*kuṭikā*)?" The rest of the verse is the elder arhat's answer. The elder addresses the field-keeper as *āvuso.* (ThaA 1:138 f)

3.1.1.2 *Āvuso* USED BY NON-BUDDHISTS TO ADDRESS THE BUDDHA

(1) **Ariya,pariyesanā Sutta** (M 26)

Ājivika ("naked ascetic") Upaka meets the Buddha, who reports this meeting thus:

"Between Gayā and the place of the awakening, the naked ascetic, **Upaka,**[19] saw me on the road and said,

'Serene are your senses, **avuso**! Clear and bright is your complexion.[20] Under whom have you gone forth? Who is your teacher? Whose doctrine do you profess?'

'All have I overcome, <u>all</u> do I know,
from *all* am I detached, *all* have I renounced,
through the stopping of craving, I am freed,
having understood *all* by myself, whom shall I call teacher?
No teacher have I, … .'
'Then, **avuso**, from your claim, you are worthy as <u>a conqueror of the endless</u> (*ananta,jina*)?'

(**M 26**,25/1:170 f), SD 1.11

(2) **(Gaha,pati) Upāli Sutta** (M 56)

The Buddha asked the nirgrantha Dīgha,tapassī:

"Tapassī, how many kinds of action [karma] does the nirgrantha Nāta,putta declare [postulate] for the doing, the occurrence, of evil action?"

"**Avuso** Gotama, the nirgrantha Nāta,putta is *not* of the habit of declaring, 'Action, action [Karma, karma].' Avuso Gotama, the nirgrantha Nāta,putta is of the habit of declaring, 'The rod, the rod (*daṇḍa*).'"

3.3 "So, Tapassī, how many kinds of rod does the nirgrantha Nāta,putta declare [postulate] for the doing, the occurrence, of evil action?"

"Avuso Gotama, the nirgrantha Nāta,putta declares [postulates] <u>3 rods</u> for the doing, the occurrence, of evil action, that is to say, the rod that is the body … speech and … the mind."

(**M 56**,3/1:372,10 ff), SD 27.1

(3) **Cūḷa Dukkha-k,khandha Sutta** (M 14)

The Buddha relates to Mahānāma a dialogue the Buddha had with some Jains. Towards the end of the dialogue, the Buddha declares that he is happier than even king Bimbisāra. Notice that here both the Buddha and the Jains address each other as *āvuso*:

"'**Avuso nirgranthas**, could Seniya Bimbisāra, the rajah of Magadha, dwell without moving his body, without saying a word, for *1* night and day, experiencing only happiness?'

[19] Upaka is also called Kāla, prob a nickname for his dark complexion (Thī 309, or Upaganena, Divy 393). For details of his story, see SnA 1:258-260); see also SD 12.1 (4+5); SD 49.13 (4.2).

[20] On this remark, see SD 60.1b (11.3.2.3).

'No, indeed, **avuso**.' …

'I, avuso nirgranthas, can dwell without moving my body, without saying a word, **for *7* nights and days**, experiencing only happiness!' …

'That being the case, **the venerable Gotama** indeed dwells more happily than Seniya Bimbisāra, the rajah of Magadha.'"[21]

(**M 14**,21 f/1:94 f), SD 4.7

3.1.1.3 *Āvuso* USED TO ADDRESS TO NON-HUMANS

(1) **Mahā,moggallāna Thera,gāthā** (Tha 1196)

The elder Moggallāna visits Tāvatiṁsa and asks **Sakra** a Dharma question, addressing Sakra as *āvuso*:[22]

Yo vejayanta,pāsāde sakkaṁ so paripucchati:
*api **āvuso** jānāsi taṇha-k,khaya,vimuttiyo;*
tassa sakka viyākāsi pañhaṁ puṭṭho yathā,tathaṁ (**Tha 1196**)
(The elder Moggallāna) Who asked Sakra in the Vejayanta mansion:
"Do you, **avuso**, know that freedom that is the destruction of craving?"
To him Sakra, (being) asked the question, answered truthfully according to reality.

(2) **Mahā,moggallāna Thera,gāthā** (Tha 1198)

The elder Moggallāna visits the solitary **brahma Tudu** and asks him a Dharma question, addressing Tudu as *āvuso*, and he replies as *mārisa* (master or sir):[23]

Yo brahmānaṁ paripucchati sudhammāyaṁ abhitosabhaṁ:
*ajjā pi te **āvuso** sā diṭṭhi yā te diṭṭhi pure āhu;*
passasi vītivattantaṁ brahma,loke pabhassaraṁ (**Tha 1198**)
(The elder Moggallāna) Who asked Brahmā before the assembly in Sudhamma Hall,
"Do you even now, **āvuso**, hold that view which formerly was yours?
Do you see the radiance of the brahma world passing away?"

Tassa brahma viyakāsi pañhaṁ puṭṭho yathā,tathaṁ
na me mārisa sā diṭṭhi yā me diṭṭhi pure āhu. (**Tha 1199**)
To him, Brahmā, (being) asked the question, answered truthfully according to reality.
"I hold not, sir (*mārisa*), that view which formerly was mine."

(3) **Tudu,brahma Sutta** (S 6.9)

The solitary brahma (*pacceka,brahmā*) Tudu appears to the monk Kokālika (an accomplice of Devadatta), admonishing him to have joyful faith in the elders Sāriputta and Moggallāna who are "of loving conduct" (*pesala*). Kokālika, knowing that Tudu is a nonreturner, criticizes him for "returning" to this world:

[Kokālika:] "Who are you, **avuso**?"
"I am pratyeka-brahma Tudu."

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[21] On a similar note, see **(Hatthaka) Āḷavaka S** (A 3.34/1:136 f), SD 4.8.

[22] Moggallāna's meeting with Sakra is related in **Cūḷa Taṇha,saṅkhaya S** (M 37,7-15/1:252-254), SD 54.9.

[23] Comy: *Mārisa* is a loving or endearing mode of address amongst the devas, and means "suffering-free" (SA 1:17,14 f). Comy adds that this episode is related in **Baka,brahma S** (S 6.4/1:142-144) (SA 3:175,8 f). The Q&A is in **Aññatara Brahmā S** (S 6.5/1:145), with the views rejected attr to Baka.

"Didn't the Blessed One declare you to be a nonreturner, **avuso**? Then why have you returned here? Do you see how far you have transgressed?"

[Brahmā Tudu]

S 688 *Purisassa hi jātassa,* When a person is born
kudhārī[24] *jāyate mukhe.* an axe is born in his mouth
yāya chindati attānaṁ, with which the fool cuts himself
bālo dubbhāsitaṁ bhaṇaṁ. uttering bad speech. (S 6.9/1:149,13)

(4) **Āḷavaka Sutta** (S 10.12 = Sn 1.10)

The Buddha visits the man-eating yaksha Āḷavaka's abode. The yaksha addresses the Buddha as "recluse," and the Buddha replies with *āvuso*:

At one time, the Blessed One was staying in the yaksha **Āḷavaka**'s abode at Āḷavī.
Then, the yaksha Āḷavaka approached the Blessed One and said to him:
"Get out, recluse!"
"All right, **avuso**," the Blessed One said, and he went out.
"Come in, recluse."
"All right, avuso," the Blessed One said, and he went in. [This happens 3 times.]
A fourth time the yaksha Āḷavaka said to the Blessed One:
"Get out, recluse."
"I won't go out, avuso. Do whatever you must do."
"I'll ask you a question, recluse. If you do not answer me, I'll drive you insane or split your heart or grab you by the feet and hurl you across the Ganges."

(S 10.12/1:213,27-32 = Sn 1.10/31 f), SD 61.8

(5) **Komāya,putta Jātaka** (J 299)

A monkey addresses some ascetics as *āvuso*:

Some ascetics in the Himalayas lived frivolously, spending their time eating and making merry. They had a playful monkey who amused them. One day when the ascetics went down to the plains for salt and condiments, the Bodhisattva, born as a brahmin ascetic named Komāya,putta, stayed at their lodging. When the monkey started to play his pranks for him, the bodhisattva snapped his fingers at him and told him to behave properly because he lived with ascetics. The monkey thereupon became virtuous and no more played pranks, even after the ascetics returned. When the ascetics questioned him, the monkey (*makkaṭa*) said this verse to them:

Sutā hi mayhaṁ paramā gātham āha I've heard spoken to me the supreme verse
komāya,puttassa bahu,sutassa of deeply learned Komāya,putta:
mā dāni maṁ maññi tuvaṁ yathā pure Think not of me now as before,
jhānā'nuyuttā viharāma āvuso ti for, **avuso**, I live devoted to meditation.

(J 299/2:448,22*)

(6) **Avāriya Jātaka** (J 376)

The bodhisattva, who has no money, and does not use his psychic power, approaches a ferryman to take him across a river:

[24] Ce Ee Se Ke; Be *kuṭhāri.*

The bodhisattva approached [the] ferryman and said, "**Avuso**, take me to the other shore."
Having heard that, he said, "Ascetic, what ferry fare will you give me?"
"Avuso, I will tell you of an increase in wealth, an increase in benefit, and an increase in Dharma."
Having heard that, the ferryman, thinking "Surely, this one will give me something," took him to the other shore and then said, "Give me the ferry fare."
He said "Good, avuso," then spoke of the increase in wealth.[25]
He uttered this verse:

Atiṇṇaṁ yeva yācassu	Ask him, who has not crossed over,
apāraṁ tāta nāvika;	uncle boatman, about the near shore.
aññho hi tiṇṇassa mano	For other is the mind of one who has crossed over;
aññho hoti pār'esino[26] *ti gātham āha.*	other is one who seeks the far shore.

(J 376/3:230,14)

3.1.2 Usage of *avuso* amongst monastics (including the Buddha)

3.1.2.1 MONASTICS (BUT NOT THE BUDDHA) ADDRESSING JUNIORS AND AUDIENCE AS *ĀVUSO*.

(1) **Vinaya** (Mahā,vagga 2.26.3)

"On an observance day (*uposatha*), an experienced competent monk announces it, and that the observance is to be properly carried out with one another. An elder monk then, having folded his upper robe over one shoulder (the left), sits on his haunches, with palms cupped together, announces to the assembled monks:

'Avuso, I am quite pure. Remember me as pure.' (Repeated thrice.)
(*parisuddho aham **āvuso**, parisuddho ti maṁ dhāretha*) (V 1:124,17-20)."

(2) **Vinaya** (Mahā,vagga 4.1.14)
"For the invitation (*pavāraṇā*) conclave, a senior monk, having folded his upper robe over one shoulder (the left), sits on his haunches, with palms cupped together, announces to the assembled monks:

'**Avuso**, I invite the sangha in respect of what has been seen or heard or suspected.
Let the venerables (*āyasmanto*) speak to me out of compassion.
Seeing (my lapse), I will make amends.
For the second time …. . For the third time … .'

*sangham **āvuso** pavāremi ditthena vā sutena vā parisankāya vā,*
vadantu maṁ āyasmanto anukampaṁ upādāya,
passanto paṭikarissāmi.
Dutiyam pi …. Tatiyam pi … ." (V 1:159,31)

(3) **Mahā,parinibbāna Sutta** (D 16)

(*3.1*) The Sutta records that as the Buddha moves through the various dhyanas before finally passing away, Ānanda thinks that the Buddha has passed away into parinirvana.

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[25] *Bodhisatto taṁ nāvikaṁ upasaṅkamitvā "āvuso paratīraṁ maṁ nehī ti āha. Taṁ sutvā so āha "samaṇa, kiṁ me nāvā,vetanaṁ dassasī ti? "Āvuso, ahaṁ bhoga,vaḍḍhiṁ attha,vaḍḍhiṁ dhamma,vaḍḍhiṁ nāma te kathessāmī ti. Taṁ sutvā nāviko "dhuvaṁ esa mayhaṁ kiñci dassatī ti taṁ paratīraṁ netvā "dehi me nāvāya vetanan ti āha. So tassa "sādhu, āvuso ti paṭhamaṁ bhoga,vaḍḍhiṁ kathento.* (J 3:230)

[26] Be so; Ee *tar'esino.*

Then, the venerable Ānanda addressed the venerable Anuruddha thus:[27]
"Bhante Anuruddha, the Blessed One has attained **parinirvana**!"
"**Avuso** Ānanda, the Blessed One has not attained parinirvana (*na **āvuso** ānanda bhagavā parinibbuto*); he has attained the cessation of perception and feeling."

(D 16,6.8.2/2:156,18), SD 9

(*3.2*) When the Buddha passed into parinirvana, some of the monks who were still not free from lust lamented. The Sutta tells us:

Then, the venerable **Anuruddha** addressed the monks:
"Enough, **avuso**, do not grieve! Do not weep! (*alaṁ **āvuso** mā socittha mā paridevittha*)
Has not the Blessed One told you before:
'All those things that are dear and pleasant to us must suffer difference, separation and change [becoming other]? What else do you expect? Whatever is born, become, formed [compounded], is liable to decay—that it should not decay is impossible.'[28] (D 16,6.11/2:158,6), SD 9

(4) **Anumāna Sutta** (M 15)

Here we see Moggallāna addressing some assembled monks as "avuso, bhikshus" and they respond in the same way, with "avuso." Clearly here, "avuso" refers to monks of the same rains (monastic age) while "bhikshus" refers to those who are senior.

At one time, the venerable Mahā Moggallāna was living in the deer park at Suṁsumāra,gira, in the Bhesakaḷā Grove, in Bhagga country.
There, he addressed the monks, thus:
"**Avusos**! Bhikshus!" [Brother monks!][29]
"**Avuso**," the monks replied to the venerable Mahā Moggallāna.

(*āyasmā mahā,moggallāno bhikkhū āmantesi **āvuso** bhikkhave ti. **āvuso** ti kho te bhikkhū āyasmato mahā,moggallānassa paccassosuṁ*)

(M 15/1:95,10), SD 59.3

(5) **(Khandha) Channa Sutta** (S 22.90)

The remorseful elder Channa (the bodhisattva's erstwhile charioteer),[30] desiring to know the teaching for breakthrough into Dharma, approaches the monks. These monks only teach him that each of the 5 aggregates is **impermanent** and **nonself**. They omit the characteristic of "suffering" (*dukkha*), fearing that he may be angered, concluding that his breakthrough will also be "suffering." Channa notices that he already knows all this, thus it is of no help to him. In fact, he is troubled by the notion of a self. Considering his closeness (*vissāsa*) to the elder Ānanda, he decides to approach him for Dharma teaching.
Ānanda skillfully teaches Channa with compassion and respect. (S 22.90,2-6)

[27] Ānanda, assuming that the Buddha has passed away, addresses Anuruddha, his senior, as "bhante," in line with the Buddha's instructions [§6.2].

[28] This nested quote is stock: D 16,3.48/2:118=16,5.14/144=16,6.11a/158=16,6.20/163.

[29] *Āvuso bhikkhavo.* After this, *āvuso* throughout. Similarly, Sāriputta addresses the monks thus: *sāriputta-t,thero ... bhikkhu āmantesi **āvuso** bhikkhave ti* (AA 2:127,18 f).

[30] Channa joined the sangha when the Buddha visited Kapila,vatthu. Because of his closeness to and great love for the Buddha, arrogant pride in "our Buddha, our Dharma" arose in him so that he could not fulfil his duties as a monk (ThaA 1:166,5-12); SD 52.3 (1.3.5.4 f). On his awakening: SD 56.5 (2). His elder's verse (Tha 69), however, does not reflect any such remiss.

… the venerable Channa said this to the venerable Ānanda:

"There was this one time, **avuso** Ānanda, I was dwelling in the deer park in Isi,patana, outside Benares."

(Channa then recounts what the monks had earlier taught him.)

"Let **the venerable** Ānanda (*āyasmā ānanda*) exhort me, let the venerable Ānanda instruct me, let the venerable Ānanda give me a Dharma talk in such a way that I might see the Dharma."

[Ānanda:] "Even by this much am I pleased with **the venerable** Channa (*āyasmā channa*). Surely the **venerable** Channa shows himself to be one who has broken through his barrenness (of mind).

Lend an ear, **avuso** Channa, *you are capable of understanding the Dharma*."

15 Then, at once *a great rapture and gladness* arose in the venerable Channa even as he thought:

"It seems that I am capable of understanding the Dharma!"

(S 22.90,14 f/3:133,22), SD 56.5

(6) **Adhamma Sutta 3** (A 10.115)

The 3 **Adhamma Suttas** (A 10.113-115) describe what is dharma and what is not-dharma, and their different qualities (A 5:222-229). In the 3rd and last, **Adhamma Sutta 3** (A 10.115), Ānanda, after gently chiding the monks, then explains in detail what the Buddha taught the monks in brief:

Then those monks approached the venerable Ānanda and exchanged greetings with him, after which they sat down at one side and said this to him:

"**Avuso Ānanda**, the Blessed One gave this brief explanation (*saṅkhittena uddesaṁ uddisitvā*) (on what is dharma and what is not-dharma) … and [told us] to practise in accordance with Dharma and what is beneficial. Having said that, the well-farer rose from his seat and entered his dwelling.[31] … May the venerable Ānanda expound it to us."

[Ānanda:] "**Avusos**, it is as though a man … searching for heartwood, … were to pass over the root and trunk of a great tree comprising heartwood, thinking that heartwood should be found among the branches and foliage; so it is with you.

When **the venerables** (*āyasmantanaṁ*) were face to face with the teacher, you bypassed the Blessed One, thinking to ask me about the meaning. For, **avuso**, knowing, the Blessed One knows; seeing, the Blessed One sees; … . That was the time when you should have approached the Blessed One and asked him about the meaning. … "

(A 10.115/5:225,4)

3.1.2.2 WHEN THE BUDDHA IS ADDRESSED AS *ĀVUSO*

Traditionally neither monastic nor lay person would address the Buddha as *āvuso,* except unknowingly or by mistake.

(1) ***Miga,dāya Pañca,vaggiya Desanā (Mv.1.6.10-12)**, abridged

On meeting the newly awakened Buddha for the first time, in the deer park at Isi,patana, the 5 monks addressed him as "avuso*."* The Buddha explains why they should not do so.

10 The group of 5 monks saw the Blessed One coming in the distance. Seeing him, they agreed among themselves, saying:

"**Avuso**, this recluse Gotama is coming, he lives in luxury, he is wavering in his striving, he has reverted to a life of luxury [abundance]. He should neither be greeted, nor stood up for, nor should his bowl and robe be received. All the same, a seat may be laid out; he may sit down if he wants to."

[31] What follows is, as a rule, a stock passage leading up to the detailed presentation of the brief teaching given by one of the elders, usually either Mahā Kaccāna or Ānanda.

11 However, as the Blessed One gradually approached the group of 5 monks, they, not keeping to their own agreement, approached the Blessed One.

One received his bowl and robe, one put out a seat, one brought water for washing the feet, a foot-stool, a foot-stand.[32]

The Blessed One sat down on the seat made ready, and the Blessed One, while he was sitting down, washed his feet.[33] Then, they addressed the Blessed One **by name**[34] and with the word, "**avuso**."

12 When this was said, the Blessed One spoke thus to the group of 5 monks:

"Do not, **bhikshus**,[35] address a tathagata [one who has thus come] by name, or with the word 'avuso.'

A tathagata, bhikshus, is an arhat [worthy one], fully self-awakened.

Give ear, bhikshus, the death-free has been found; I instruct, I teach dharma.

(Mv 1.6.10-12 @ V 1:8 f),[36] SD 1.1(8)

(2) **Dhātu Vibhaṅga Sutta** (M 140)

Here is a remarkable case where a monk, Pukkusāti, meets the Buddha for the first time and, not recognizing him, addresses him as *āvuso*, but the Buddha does *not* correct him. One detects a subtle humour here on the Buddha's part, especially when, midway during the Buddha's teaching, the monk realizes it *is* the Buddha, his own teacher! This excerpt opens with the Buddha seeking permission to share the potter's hut for the night's rest.

"**Bhikshu**,[37] if it is no trouble to you, may I stay on these premises for one night?"

"The potter's premises are spacious, **avuso**. The venerable one (*āyasmā*) may stay as he pleases."

4 Then, the Blessed One, having entered the potter's premises, spread a mat of grass at one end and sat down on it. Having crossed his legs and keeping his body upright, he established mindfulness before him.

4.2 Then, the Blessed One spent most of the night sitting (in meditation).

The venerable Pukkusāti, too, spent most of the night sitting (in meditation).

4.3 Then, it occurred to the Blessed One,

"Now, indeed, this son of family conducts himself in a faith-inspiring manner! What if I were to question him?"

Then, the Blessed One said this to Pukkusāti:

5 "Bhikshu, on whose account have you gone forth? Who is your teacher? Whose teaching do you profess?"[38]

"There is, **avuso**,[39] the recluse Gotama, a Sakya son, who has gone forth from the Sakya clan. …

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[32] "Foot-stand," *pāda,pīṭha,* a stool (*ṭhapanaka*) to put the washed foot or feet on (VA 913). Cf V 4:231, 310.

[33] Described in **Brahmâyu S** (M 91,20/2:139), SD 63.8.

[34] Here, it seems, we have a precedent of showing deference to elders and teachers by not addressing them by name.

[35] Note that the Buddha is recorded here as addressing the 5 monks as *bhikkhave.* An interesting anachronism, but with narrative licence! We should imagine that the Buddha is confident of the conversion of the "5 monks."

[36] V 1:9,10 *api ssu bhagavantaṁ nāmena ca* ***āvuso****,vādena* [3.0.2] *ca samudācaranti* (MA 2:191,18 = *Gotamā ti vadanti* ***āvuso*** *Gotama, mayaṁ …* ≠ M 26,27/1:171,31; J 1:82,5.

[37] The Buddha addresses Pukkusāti as *bhikkhu* even though he is not yet ordained into the sangha. This is understandable as the term *bhikkhu* (Skt *bhikṣu*) also applies to others (not merely the Buddhists) who have gone forth to live on alms alone. The Skt term *bhikṣu* actually originated in the time of the Upanishads (700-550 BCE) where "renunciation" (*tyāga*) was regarded as more efficacious than the predominant Vedic sacrifices and rituals. See S Dutt, *Buddhist Monks and Monasteries of India,* London, 1962:37.

[38] Comy: The Buddha knew who Pukkusāti was, but said these words merely to start a conversation. (MA 5:49)

5.5 "And, bhikshu, have you seen that Blessed One before? And if you were to meet him, would you recognize him?"

"No, indeed, avuso, I have not seen the Blessed One before. And if I were to meet him, I would not recognize him."

[The Blessed One thought:] " … What if I were to teach him the Dharma?"[40]

[The Buddha then went on to instruct him on an analysis of the elements (*dhatu,vibhaṅga*). The Sutta climaxes with the Buddha explaining "conditioned equanimity," on how it is to be directed to non-clinging. At this point, Pukkusāti attains nonreturning and realizes that it is the Buddha who is teaching.

At the end of the Buddha's teaching, Pukkusāti salutes the Buddha, addresses him as ***bhante***, and seeks his forgiveness for not recognizing him.]

(M 140,3.2-22/3:238-244), SD 4.17

(3) **Commentarial notes**

(*3.1*) **(Duka) Sāriputta Sutta** (A 2.36/1:63)

Commenting on this Sutta, the Commentary says that the elder Sāriputta, renowned for his great humility, does not address the monks as the Buddha does—as "monks" (*bhikkhave* or *bhikkhavo*); instead he addresses them as *āvuso bhikkhavo,* especially before this huge gathering of Sāvatthī inhabitants at Migāra's mother's mansion in the eastern park:

> Indeed, the Buddha addresses (the monks) without using "Āvuso," but only using the word "**Monks**" (*bhikkhave*)—this is called "the Buddha's mode of address" (*buddhâlāpa*). But this venerable (Sāriputta), out of respect for the teacher, thinks, "I will not address (the monks) pretending to be the ten-powered one"; when addressing the disciples, he said, "Friends, monks" (*āvuso bhikkhavo*). (AA 2:127)[41]

(*3.2*) **The Paṭisambhidā,magga**, in chapter 7, *yuga,naddha,* "on the twins," (Pm 2:92), quotes **the (Catukka) Paṭipāda Sutta** (A 4.170/2:256 f), SD 41.5, and the Pm Commentary comments that the disciples, too, out of respect for the Buddha do not address each other as "monks" (as the Buddha does), but with the twin mode as *āvuso bhikkhave*:

> Here, regarding "**Avuso, monks**," the Buddha, the Blessed One, addressing the disciples, addresses them as "monks." However, the disciples, thinking, "Let us not pretend to be the Buddha," first say "Avuso" and then afterwards say "Monks." And when addressed by buddhas (*buddhehi*), the sangha of monks replies "Bhante"; when addressed by the disciples they reply "**Avuso**."[42] (PmA 584,18)

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[39] Pukkusāti addresses the Buddha so right up to §22.2, when he realizes it is actually the Buddha himself teaching him! He apologizes at the first opportunity [§33.2].

[40] Noticing Pukkusāti was still-minded and ready for the Dharma, the Buddha decides he should teach him. This is, as we shall soon see, a good example of the miracle of teaching, mentioned in **Kevaḍḍha S** (D 11,4-8/1:212), SD 1.7.

[41] ***Āvuso*** *ti hi avatvā* ***bhikkhave*** *ti vacanaṁ buddhâlāpo nāma hoti, ayaṁ pan'āyasmā* (*sc* Sāriputto) *dasa,balena samānaṁ ālāpaṁ na karissāmī ti satthu gāravena sāvakâlāpaṁ karonto* ***āvuso bhikkhave*** *ti āha.* (AA 2:127,18)

[42] ***Āvuso bhikkhave*** *ti ettha buddhā bhagavanto sāvake ālapantā bhikkhave ti ālapanti, sāvakā pana buddhehi sadisā mā homā ti* ***āvuso*** *ti paṭhamaṁ vatvā pacchā bhikkhave ti vadanti; buddhehi ca ālapite bhikkhu,saṅgho bhadante ti paṭivacanaṁ deti, sāvakehi ālapite* ***āvuso*** *ti.* (PmA 584,15)

3.1.3 The laity and use of *āvuso*

3.1.3.1 MONASTICS ADDRESSING LAY-FOLLOWERS AS *ĀVUSO*

(1) **The Vinaya** (Mahā,vagga)

There was a time when monks prohibited novices (*sāmaṇera*) from accepting any food from the laity. When the laity wanted to offer some congee[43] to the novices, the novices replied,

"**Avuso**, we cannot accept it" (*sāmanerā evaṁ vadanti n'**āvuso** labbhā*, V 1:84,29).

(2) **The Vinaya** (Culla,vagga)

Monastics are forbidden from accepting money.

[Vajjī monks:] "Give, āvusos, a *kahāpana,* for the sangha, and half a *pada* and a silver *māsaka.* … "
(*deth'**āvuso** saṅghassa kahāpaṇam pi aḍḍham pi pādam pi māsaka,rūpam pi …*)
[Yasa Kakaṇḍaka,putta:] "Do not, **avusos**, give the sangha *kahāpana,* half a *pāda* or a silver *māsaka.* They are not allowable to the recluses, the Sakya sons."
(*m**âvuso**, adattha saṅghassa kahāpaṇam pi aḍḍham pi pādam pi māsaka,rūpam pi. Na kappati samaṇānaṁ sakya,puttiyānaṃ jāta,rūpa.rajataṃ*)

(V 2:294,15)

(3) **Vaṇṇāroha Jātaka** (J 361) From the introductory story:

[A leavings-eater, wishing to divide the 2 chief elders, said to Sāriputta:]
"Is there any animosity between you and the elder Mahā Moggallāna?"
"What is it, **avuso**?" (*Kiṃ **pan'āvuso** ti*.)
"Bhante, when I arrived, he said,
'What is Sāriputta capable of compared to me, whether by birth, clan, family, or in learning, scripture, penetration, or power?', speaking only of your faults."
The elder smiled and said, "Go, **avuso**." (*Thero sitaṃ katvā "gaccha tvaṃ **āvuso** ti āha*.)

(J 361/3:191,16)

(4) **Tak,kāriya Jātaka** (J 481) From the introductory story:

Then the laymen asked (the young monk), "Have you brought back the elders, bhante?"
"I was not able to bring them back, **avusos**," he said.
(*Atha naṁ upāsakā pucchiṁsu nivattitā te bhante therā ti nivattetuṁ nâsakkhim kim **āvuso** ti*)

(J 481/4:244,14-)

3.1.3.2 LAY FOLLOWERS ALWAYS ADDRESS MONKS AS *BHANTE*, NUNS AS *AYYE*

(1) In this excerpt from **the Cakkhu,pāla-,t,thera Vatthu** (DhA 1.1), Sakra, king of the gods, addresses the blind monk, Cakkhu,pāla, as *bhante*, and Cakkhu,pāla addresses Sakra as *āvuso*:

Accordingly, Sakra went up near to the elder and shuffled his feet.

"Who's there?" asked the elder.	*ko eso ti*
"I, **bhante**, am a wayfarer."	*aham bhante addhiko ti.*
"Where are you going, layman?"	*kuhiṁ yāsi upāsakā ti.*
"To Sāvatthī, **bhante**."	*sāvatthiyaṁ bhante ti.*

[43] An old and dated spelling seems to be "conjey."

"Go ahead, **avuso**." *yāhi āvuso ti.*
… "Let us go together, bhante." *… ekato va gacchāma bhante ti.*
… "Very well, layman, take hold of the tip of my staff." *tena hi yaṭṭhi,koṭiṁ gaṇhā upāsakā ti āha.*

(DhA 1.1/1:18,4)

(2) **Cūḷa Vedalla Sutta** (M 44)

The Sutta records the arhat nun **Dhamma,dinnā** addressing the layman **Visākha** (her ex-husband and a nonreturner) with *āvuso,* and he addresses her as *ayyā*:

"**Ayya**,[44] 'self-identity, self-identity' (*sakkāya*), it is said. What now, **ayya**, is this self-identity as spoken by the Blessed One?"

"**Avuso** Visākha, it is these 5 aggregates of clinging that the Blessed One speaks of as the self-identity … "

(M 44,2/1:299), SD 40a.9

3.1.4 Hatthaka being addressed as *āvuso* and his 8th quality

3.1.4.1 A certain monk, after hearing the Buddha praise the layman Hatthaka with a set of 7 qualities, is clearly impressed with Hatthaka. One morning, the monk goes to Hatthaka's residence for alms. Having sat on the prepared seat in Hatthaka's residence, the monk happily informs Hatthaka of the 7 qualities that the Buddha attributes Hatthaka with.

Three interesting points should be noted here, as follows:

(1) the monk addresses Hatthaka as ***avuso*** [§4.1]. On account of Hatthaka's great virtues, the monk shows great respect for him by addressing him as *avuso.*
(2) Hatthaka, on being told by the monk that no laity were present when the Buddha openly praised Hatthaka, declares that he is relieved at this [§4.2]. This reflects Hatthaka's humility;
(3) When the Buddha is told by the monk about Hatthaka's reaction, the Buddha announced an 8th quality of Hatthaka, that is, his "fewness of desires" (*app'icchā*), that is, a deep humility or self-effacement (*sallekha*). [3.1.4.2]

3.1.4.2 Hatthaka's 8th quality—that of "fewness of wishes" (*app'icchā*)—not only refers to his deep humility, but refers, on a deeper level, to the spiritual quality of **self-effacement** (*sallekha*). This may be said to be the highest level of moral development, that is, that of **moral independence**. This means that Hatthaka's moral goodness is not dependent on any religious beliefs or blind faith.

As such, Hatthaka is free from the 3 fetters—those of self-identity view, attachment to ritual and vows, and of spiritual doubt—and has also uprooted greed and hatred. Hence, his humility is characterized by not having any wrong views related to any such defilements. **The Sallekha Sutta** (M 8) lists a set of 44 qualities that characterize **self-effacement**.[45] After all, Hatthaka is a layman who has attained **nonreturning** [2.3].

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[44] Anglicization of *ayyā* or *ayye* ("venerable lady") is the feminine equivalent of "bhante" (Eng) or *bhante* ("venerable sir"). In the Buddha's time, both forms were common ways of addressing seniors or employers, but in due course came to be more used for monastics.

[45] See **Sallekha S** (M 8/1:40-46), esp §§12 f and SD 51.8 (1.1.3.3).

Hatthaka Āḷavaka Sutta 1

The First Discourse on Hatthaka of Āḷavī

A 8.23

1 At one time the Blessed One was staying at the Aggāḷava shrine at Āḷavī.
There the Blessed One addressed the monks: **[217]**

2 "Bhikshus, you should remember **Hatthaka of Āḷavī** as one who possesses 7 wonderful and marvellous qualities.

What are the seven?

(1) Hatthaka of Āḷavī is endowed with	**faith**;	*saddho*
(2) Hatthaka of Āḷavī is	**morally virtuous**;	*sīlavā*
(3) Hatthaka of Āḷavī has	**moral shame**;	*hirimā*
(4) Hatthaka of Āḷavī has	**moral fear**;	*ottappī*
(5) Hatthaka of Āḷavī is	**deeply learned**;	*bahu-s,suta*
(6) Hatthaka of Āḷavī is	**charitable**;	*cāgavā*
(7) Hatthaka of Āḷavī is	**wise**.	*paññavā*

You should remember Hatthaka of Āḷavī as one who is accomplished in these 7 wonderful and marvellous qualities."

2.2 The Blessed One said this. Having said this, the well-farer[46] rose from his seat and entered his dwelling.

3 Then, in the morning, a certain monk dressed himself, took his bowl and robe, and went to the residence of Hatthaka of Āḷavī.

When he arrived, he sat down on the seat that was prepared for him.

Then Hatthaka of Āḷavī approached the monk, saluted him, and sat down at one side.

As he sat thus at one side, the monk said to him:

3.2 "**Avuso**,[47] the Blessed One declared that you are accomplished in 7 wonderful and marvellous qualities:

'*What are the seven?*

(1) Hatthaka of Āḷavī is endowed with	***faith**;*
(2) Hatthaka of Āḷavī is	***morally virtuous**;*
(3) Hatthaka of Āḷavī has	***moral shame**;*
(4) Hatthaka of Āḷavī has	***moral fear**;*
(5) Hatthaka of Āḷavī is	***deeply learned**;*
(6) Hatthaka of Āḷavī is	***charitable**;*
(7) Hatthaka of Āḷavī is	***wise**.'"*

The Blessed One declared that you are accomplished in these 7 wonderful and marvellous qualities."

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[46] "Well-farer," *sugata*, lit, "one who is well come" (Skt *sv-āgata*), one fully awakened who benefits the world, or "one well gone" (*su-gata*), who has passed into nirvana free from samsara. Broadly, *Sugata* means "one whose being is happy, blessed, fortunate (for himself and for others)." Comy at KhpA 183 f; SD 15.7 (3.4).

[47] Although Hatthaka is said to be living in a residence (*nivesana*), unlike the preceding two lay followers—Ugga of Vesālī (A 8.21), and Ugga of Hatthi,gāma (A 8.22)—he is not addressed here as "householder" (*gahapati*) but as "friend" (*avuso*). At **A 6.123**/3:451, however, Hatthaka is referred to as a householder (*gahapati*) whereas some of the other lay disciples in this chapter (*vagga*) are called "lay followers" (*upāsaka*). On the monk addressing Hatthaka, a layman, as *āvuso,* see [3.1.4].

3.3 "I hope, bhante, that no white-robed layman was present."[48]
"No, āvuso. No white-robed layman was present."
"That's good, bhante, that no white-robed layman was present."

4 Then, that monk, having received almsfood at the residence of Hatthaka of Āḷavī, rose from his seat and departed.

After his meal, on returning from his alms round, he approached the Blessed One, **[218]** saluted him, sat down at one side, and reported this to the Blessed One:

"Here, bhante, *in the morning, I, having dressed myself, took my bowl and robe, and went to the residence of Hatthaka of Āḷavī.*
When I arrived, I sat down on the seat that was prepared.
Then Hatthaka of Āḷavī approached me, saluted, and sat down at one side.
As he sat thus at one side, I said to him:
'Avuso, the Blessed One declared that you are accomplished in 7 wonderful and marvellous qualities:
"*What are the seven?*
(1) Hatthaka of Āḷavī is endowed with ***faith****;*
(2) Hatthaka of Āḷavī is ***morally virtuous****;*
(3) Hatthaka of Āḷavī has ***moral shame****;*
(4) Hatthaka of Āḷavī has ***moral fear****;*
(5) Hatthaka of Āḷavī is ***deeply learned****;*
(6) Hatthaka of Āḷavī is ***charitable****;*
(7) Hatthaka of Āḷavī is ***wise***."'"

The Blessed One declared that you are accomplished in these 7 wonderful and marvellous qualities.'

When this was said, Hatthaka of Āḷavī said this to me:
'*I hope, bhante, that no white-robed layman was present.'*
'No, āvuso. No white-robed layman was present.'
'That's good, bhante, that no white-robed layman was present.'"

[The Blessed One said:]

5 "Good, good, bhikshu! That clansman has **few desires** (*app'iccho*) since he does not want his own wholesome qualities to be known by others.

Therefore, bhikshu, you should remember Hatthaka of Āḷavī as one who possesses this 8th wonderful and marvellous quality, that is,

(8) **fewness of desires**." *app'iccho*

—evaṁ—

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[48] *Kacci'ttha bhante na koci gihī ahose odāta,vāsano ti.*