

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

1. The Book with Verses (1. Sagāthāvaggo)

10. Connected Discourses with Demons (10. Yakkhasaṃyuttaṃ)

[SN 10.1-12, PTS 1.206-1.215]



PaliVerse

3. The Collection of the Connected Discourses

1. The Book with Verses

10. Connected Discourses with Demons

1. The Discourse on Indaka

235. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Indakūṭa mountain, in the abode of the demon Indaka. Then the demon Indaka approached the Blessed One; having approached, he addressed the Blessed One in verse -

"The Buddhas say that matter is not the soul, how then does this one obtain this body;
From where does his mass of bones and liver come, how does this one become attached in the womb?"

"First there is a drop of fluid, from the drop of fluid comes a bubble;
From the bubble arises a lump of flesh, the lump of flesh produces a solid mass;
From the solid mass limbs arise, head hairs, body hairs, and nails too.

"And whatever the mother eats, food and drink and nourishment;
By that he sustains himself there, the man gone into the mother's womb."

2. The Discourse on Sakka's Name

236. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then the demon named Sakka approached the Blessed One; having approached, he addressed the Blessed One in verse -

"For you who have abandoned all mental knots, who are free, who are mindful;
It is not good for an ascetic that you instruct others."

"By whatever reason, Sakka, communion arises;
A wise one does not deserve to have compassion for that with the mind.

"If with a clear mind one instructs others;
One is not bound by that, which is compassion and sympathy."

3. The Discourse on Sūciloma

237. On one occasion the Blessed One was dwelling at Gayā on the Ṭaṅkitamañca, in the abode of the demon Sūciloma. Now at that time the demon Khara and the demon Sūciloma were passing by not far from the Blessed One. Then the demon Khara said this to the demon Sūciloma - "That is an ascetic!" "That is no ascetic, that is a mere ascetic." "I will find out whether he is an ascetic or whether he is a mere ascetic."

Then the demon Sūciloma approached the Blessed One; having approached, he brought his body close to the Blessed One. Then the Blessed One drew his body away. Then the demon Sūciloma said this to the Blessed One - "Do you fear me, ascetic?" "I do not fear you, friend; but your contact is evil." "I will ask you a question, ascetic. If you do not answer me, I will derange your mind, or I will split your heart, or having seized you by the feet I will hurl you across the Ganges." "I do not see anyone, friend, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, who could derange my mind or split my heart or having seized me by the feet hurl me across the Ganges; but ask, friend, whatever you are uncertain about." Then the demon Sūciloma addressed the Blessed One in verse -

"Lust and hate, from what source do they arise,
Discontent, delight, and terror, from where are they born;
From where arising do mental thoughts
Release the mind, like boys releasing a crow?"

"Lust and hate, from this source do they arise,
Discontent, delight, and terror, from here are they born;
From here arising do mental thoughts
Release the mind, like boys releasing a crow.

"Born from affection, arisen from oneself, like the trunk-born shoots of a
banyan tree;
Many, attached to sensual pleasures, like a māluvā creeper spread in the
forest.

"Those who understand from what source it arises,
They dispel it, listen demon;
They cross this flood hard to cross,
Never crossed before, for non-rebirth."

4. The Discourse on Maṇibhadda

238. On one occasion the Blessed One was dwelling among the Magadhans at the Maṇimālika shrine, in the abode of the demon Maṇibhadda. Then the demon Maṇibhadda approached the Blessed One; having approached, he spoke this verse in the presence of the Blessed One:

"For the mindful there is always good fortune, the mindful one thrives in
happiness;
For the mindful tomorrow is better, and one is released from enmity."

"For the mindful there is always good fortune, the mindful one thrives in
happiness;
For the mindful tomorrow is better, one is not released from enmity.

"For one whose mind is delighted in non-violence all day and night;
He has friendliness towards all beings, for him there is no enmity with anyone."

5. The Discourse on Sānu

239. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a son of a certain female lay follower named Sānu had been seized by a demon. Then that female lay follower, lamenting, at that time spoke these verses -

"The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors.

"Those who observe the Observance, who practise the holy life;
Demons do not sport with them, thus I have heard from the Worthy Ones;
Yet now today I see demons sporting with Sānu."

"The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors;
Those who observe the Observance, who practise the holy life.

"Demons do not sport with them, good is what you have heard from the
Worthy Ones;
Sānu, having awakened, you should speak this word of the demons;
Do not do evil action, whether openly or in secret.

"If you will do or are doing evil action;
There is no freedom from suffering for you, even if you fly up and flee."

"They weep for the dead, mother, or for one living who is not seen;
Seeing me living, mother, why do you weep for me, mother?"

"They weep for the dead, son, or for one living who is not seen;
And whoever, having abandoned sensual pleasures, returns here again;
For him too they weep, son, for though living he is dead.

"Pulled out from hot ashes, dear, you wish to fall into hot ashes;
Pulled out from hell, dear, you wish to fall into hell.

"Run forth, venerable one, to whom shall we make complaint;
Goods removed from a burning house, do you wish to be burned again?"

6. The Discourse on Piyaṅkara

240. On one occasion the Venerable Anuruddha was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Anuruddha, having risen towards the break of dawn, was reciting passages of the Teaching. Then Piyaṅkara's mother, a demoness, thus pleased her little son -

"Do not make a sound, Piyaṅkara, the monk is reciting passages of the
Teaching;
But yet having understood the passage of the Teaching, we might proceed for
our welfare.

"And we would restrain ourselves towards living beings, we would not speak a

conscious lie;

We would train in our own good virtue, perhaps we might be released from the realm of goblins."

7. The Discourse on Punabbasu

241. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Blessed One was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with Nibbāna. And those monks, having given attention, having reflected, having collected together with the whole mind, listen to the Teaching with ears inclined. Then Punabbasu's mother, a demoness, thus pleased her little children -

"Be silent, little Uttarā, be silent, Punabbasu;
While I listen to the Teaching of the Buddha, the foremost, the Teacher.

"The Blessed One has spoken of Nibbāna, the release from all mental knots;
And excessive is my fondness for this Teaching.

"Dear in the world is one's own son, dear in the world is one's own husband;
More dear than that to me is the pursuit of this Teaching.

"For neither son nor husband, though dear, could release one from suffering;
As hearing the Good Teaching releases beings from suffering.

"In the world afflicted by suffering, bound up with ageing and death;
For release from ageing and death, the Teaching that has been fully awakened to;
That Teaching I wish to hear, be silent, Punabbasu."

"Mother, I will not speak, this Uttarā too has become silent;
Attend only to the Teaching, hearing the Good Teaching is happiness;
Through not knowing the Good Teaching, mother, we have lived in suffering.

"This one is the light-bringer for gods and humans who are deluded;
The Buddha, in his final body, the one with vision expounds the Teaching."

"Good indeed is a wise son, born from my own breast;
My son holds dear the pure Teaching of the Buddha, the foremost.

"Punabbasu, may you be happy, today I have risen up;
The noble truths have been seen, let Uttarā too hear from me."

8. The Discourse on Sudatta

242. On one occasion the Blessed One was dwelling at Rājagaha in the Cool Grove. Now at that time the householder Anāthapiṇḍika had arrived at Rājagaha on some business. The householder Anāthapiṇḍika heard - "A Buddha, it seems, has arisen in the world." And at that very moment he wished to approach the Blessed One for an audience. Then this occurred to the householder Anāthapiṇḍika - "It is not the right time today to approach the Blessed One for an audience. Tomorrow I shall go to see

the Blessed One at the proper time," and he lay down with his mindfulness directed to the Buddha. During the night he rose three times, thinking it was dawn. Then the householder Anāthapiṇḍika approached the cemetery gate. Non-human spirits opened the gate. Then as the householder Anāthapiṇḍika was leaving the city, the light disappeared, darkness appeared, fear, trepidation, and terror arose, and he wished to turn back from that very place. Then the demon Sivaka, having vanished, proclaimed a sound -

"A hundred elephants, a hundred horses, a hundred mule-drawn chariots;
A hundred thousand maidens, adorned with jewelled earrings;
Are not worth a sixteenth fraction of a single step forward.

"Go forward, householder, go forward, householder;
Going forward is better for you, not going back."

Then the darkness disappeared for the householder Anāthapiṇḍika, light appeared, and whatever fear, trepidation, and terror there was, that subsided. For the second time the light disappeared for the householder Anāthapiṇḍika, darkness appeared, fear, trepidation, and terror arose, and he wished to turn back from that very place. For the second time the demon Sivaka, having vanished, proclaimed a sound -

"A hundred elephants, a hundred horses, etc.
Are not worth a sixteenth fraction.

"Go forward, householder, go forward, householder;
Going forward is better for you, not going back."

Then the darkness disappeared for the householder Anāthapiṇḍika, light appeared, and whatever fear, trepidation, and terror there was, that subsided. For the third time the light disappeared for the householder Anāthapiṇḍika, darkness appeared, fear, trepidation, and terror arose, and he wished to turn back from that very place. For the third time the demon Sivaka, having vanished, proclaimed a sound -

"A hundred elephants, a hundred horses, etc.
Are not worth a sixteenth fraction.

"Go forward, householder, go forward, householder;
Going forward is better for you, not going back."

Then the darkness disappeared for the householder Anāthapiṇḍika, light appeared, and whatever fear, trepidation, and terror there was, that subsided. Then the householder Anāthapiṇḍika approached the Cool Grove, approached the Blessed One.

Now at that time the Blessed One, having risen towards the break of dawn, was walking up and down in the open air. The Blessed One saw the householder Anāthapiṇḍika coming from afar. Having seen him, having descended from the walking path, he sat down on the prepared seat. Having sat down, the Blessed One said this to the householder Anāthapiṇḍika - "Come, Sudatta." Then the householder Anāthapiṇḍika, thinking "The Blessed One addresses me by name," joyful and elated, right there having fallen at the Blessed One's feet with his head, said this to the Blessed One - "I hope, venerable sir, the Blessed One slept happily?"

"Always indeed he sleeps happily, the brahmin who has attained final Nibbāna;
Who does not cling to sensual pleasures, become cooled, without clinging.

"Having cut off all attachments, having removed anguish from the heart;
The peaceful one sleeps happily, having attained peace with the mind."

9. The First Discourse on Sukkā

243. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the nun Sukkā, surrounded by a great assembly, was expounding the Teaching. Then a demon who was devoted to the nun Sukkā, having gone from road to road, from crossroads to crossroads in Rājagaha, at that time spoke these verses -

"What have the people of Rājagaha done, that they lie as if drunk on honey;
Who do not attend upon Sukkā, teaching the Deathless state.

"And that which is irresistible, full and delicious in itself, nourishing;
The wise drink it, methinks, like travellers from a rain cloud."

10. The Second Discourse on Sukkā

244. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time a certain lay follower gave food to the nun Sukkā. Then a demon who was devoted to the nun Sukkā, having gone from road to road, from crossroads to crossroads in Rājagaha, at that time spoke this verse -

"Much merit indeed he has generated, this wise lay follower;
Who gave food to Sukkā, one freed from all mental knots."

11. The Discourse on Cīrā

245. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time a certain lay follower gave a robe to the nun Cīrā. Then a demon who was devoted to the nun Cīrā, having gone from road to road, from crossroads to crossroads in Rājagaha, at that time spoke this verse -

"Much merit indeed he has generated, this wise lay follower;
Who gave a robe to Cīrā, one freed from all mental bonds."

12. The Discourse on Āḷavaka

246. Thus have I heard - On one occasion the Blessed One was dwelling at Āḷavī in the abode of the demon Āḷavaka. Then the demon Āḷavaka approached the Blessed One; having approached, he said this to the Blessed One - "Get out, ascetic!" "Good, friend," the Blessed One went out. "Enter, ascetic!" "Good, friend," the Blessed One entered. For the second time the demon Āḷavaka said this to the Blessed One - "Get out, ascetic!" "Good, friend," the Blessed One went out. "Enter, ascetic!" "Good, friend," the Blessed One entered. For the third time the demon Āḷavaka said this to the Blessed One - "Get out, ascetic!" "Good, friend," the Blessed One went out.

"Enter, ascetic!" "Good, friend," the Blessed One entered. For the fourth time the demon Āḷavaka said this to the Blessed One - "Get out, ascetic!" "I will not go out for you, friend. Whatever is to be done by you, do that." "I will ask you a question, ascetic. If you do not answer me, I will derange your mind, or I will split your heart, or having seized you by the feet I will hurl you across the Ganges." "I do not see anyone, friend, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, who could derange my mind or split my heart or having seized me by the feet hurl me across the Ganges. But ask, friend, whatever you are uncertain about."

"What here is the foremost wealth for a person, what well practised brings happiness?

What indeed is sweeter among flavours, living how do they call life foremost?"

"Faith here is the foremost wealth for a person, the Teaching well practised brings happiness;

Truth indeed is sweeter among flavours, living by wisdom they call life foremost."

"How does one cross the flood, how does one cross the ocean;
How does one get over suffering, how does one become purified?"

"By faith one crosses the flood, by diligence the ocean;
By energy one gets over suffering, by wisdom one becomes purified."

"How does one obtain wisdom, how does one find wealth;
How does one attain fame, how does one bind friends;
From this world to the world beyond, how does one not grieve after death?"

"Having faith in the Worthy Ones, in the teaching for the attainment of Nibbāna;
Listening attentively one obtains wisdom, being diligent and discerning.

"One who acts fittingly, who bears the yoke, who is energetic, finds wealth;
By truth one attains fame, by giving one binds friends;
From this world to the world beyond, thus after death one does not grieve.

"For whom these four qualities exist, for the faithful householder;
Truth, self-control, steadfastness, generosity - he indeed after death does not grieve.

"Come now, ask also others, many ascetics and brahmins;
Whether more than truth, self-control, generosity, and patience is found here."

"How now should I ask many ascetics and brahmins;
I who today understand what is the benefit pertaining to the future life.

"Indeed for my benefit the Buddha came to Āḷavī to stay;
I who today understand where what is given is of great fruit.

"I shall wander from village to village, from town to town;
Paying homage to the Enlightened by himself and to the good nature of the
Teaching."

The Connected Discourses on Demons is complete.

Its summary:

Indaka, Sakka, and Sūci, Mañibhadda and Sānu;
Piyaṅkara, Punabbasu, and Sudatta, two Sukkās, Cīra, and Āḷavī - twelve.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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