Snp 1.10 — Āḷavaka Sutta — Discourse to Āḷavaka, the Yakkha

English translation by Bhikkhu Candana.
Source: https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf#page=65
Source revision: ff6fa85ebaed058886a2d52b1b0d3e1b29eeca3b26995a23bff6a50066e84495
License: Candana — free distribution, unaltered contents — https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf
Copyright © Bhikkhu Candana, 2023. Free distribution only; do not alter the contents.
Layout: Physical wraps reflowed; proven printed folios omitted; source wording retained.
Review: Full automatic text-layer comparison plus visual samples; not a complete human proofread.

Text

Snp. 1.10

Āḷavaka Sutta

“Discourse to Āḷavaka, the Yakkha”

This is what I personally heard.

Once, The Blessed One was staying in Āḷavī, the region dominated by the Yakkha Āḷavaka. Then, the Yakkha Āḷavaka approached The Blessed One and said:

“Leave this place, recluse!”

“Alright, friend,” replied The Blessed One, as He began to leave.

“Come back and stay, recluse!” exclaimed the Yakkha Āḷavaka.

“Alright, friend,” replied The Blessed One yet again, as He returned back.

But the Yakkha Āḷavaka, shouted for a second time:

“Leave this place, recluse!”

“Alright, friend,” replied The Blessed One for a second time, as He began to leave, yet again.

“Come back and stay, recluse!” exclaimed the Yakkha Āḷavaka, once again.

“Alright, friend,” replied The Blessed One again, as He returned back.

But the Yakkha Āḷavaka, for a third time, exclaimed:

“Leave this place, recluse!”

“Alright, friend,” said The Blessed One and He began to leave, for a third time, yet again.

“Come back and stay, recluse!” exclaimed the Yakkha Āḷavaka, once again.

“Alright, friend,” replied The Blessed One yet again, as He came back.

And for a fourth time, the Yakkha Āḷavaka shouted:

“Leave this place, recluse!”

But this time, The Blessed One said:

“No friend, I shall not leave! You may go ahead and do whatever you like!”

“In that case, I will ask you a question, recluse. And if you do not provide me with the correct answer, then I will

agitate your mind enough to drive you insane, or I will split your heart open, grab hold of your feet, and fling you across to the other side of the River Ganges!”

“That won’t be possible, friend. For I do not see in this world, with its gods and humans, its Māras and Brahmās, along with its entire population of recluses and brahmins, anyone capable of agitating my mind or driving me insane, or able to split my heart open, or grab hold of my feet to fling me across to the other side of the River Ganges!

“However, you may go ahead, friend, and ask your question, as you wish.”

Then, the Yakkha Āḷavaka addressed The Blessed One by asking in verse:

181. “What is the greatest possession one could have? What is it, that when put into practice, brings one the highest joy and happiness? What is the sweetest of all flavors? And what is the best form of living, with which one may experience life, at its very best?”

182. “Having faith in one’s heart is the greatest possession one could have. The Dhamma that is taught, when put into practice, brings one the highest joy and happiness. Truth is the sweetest of all flavors. Living with wisdom is the best form of living, allowing one to experience life, at its very best.”

183. “By what means can one cross over the flood? How can you traverse over the vast ocean? How can one exhaust

suffering that is so hard to overcome? And how can one attain to the state of purity?”

184. “It is with faith, that the flood is crossed. Through diligent heedfulness, one can traverse over the vast ocean. With persistent effort, one can exhaust suffering that is so

hard to overcome. And it is through wisdom that one attains to the state of purity."

185. "And how does one gain wisdom? How can one come to great riches? How can one attain to a good reputation? What is the best way, whereby one can attract to himself, and keep, great friends? And at death, when the time comes to leave this world and pass away to another realm, how can there be no mourning or grief?"

186. "Being grounded in one's faith in the Dhamma taught by the Arahants; fighting against the tendency for negligence, while listening to their advice, thus one gains wisdom through practice, in order to experience for oneself that rare state of Nibbāna.

187. "Responsibly engaging in actions that are harmonious and appropriate, while working with intelligent determination, brings you great riches. Meanwhile, standing with what is true and just, you attain good reputation. And by having these, along with being generous and giving, you attract to yourself, and keep, great friends.

188. "For any householder who has the four qualities of faith, truth, intelligent persistence, and generosity, at the time of death, there cannot remain in his heart any grief or

mourning, as he leaves this world to pass away into another realm.

189. "You may now go and inquire others also on this, for many are the recluses and brahmins out there, whom you could ask if there could possibly be anything better than truth, self-restraint, generosity, and patience."

190. "Now, why would I go and question other recluses and brahmins any further on this?" replied the Yakkha Āḷavaka, "For today, I finally understand what is essential for me to do, and what my future goal must be.

191. "Truly indeed, it was for my own sake that The Lord Buddha Himself came to stay in Āḷavī! Today, I understand that such a great gift will only bear abundant fruits.

192. "From now on, I will go from village to village, from town to town, paying homage to the Fully Awakened Buddha, and the incomparably natural excellence of the Dhamma that He teaches."