

## Āṭānāṭiyasutta

Evaṃ me suttaṃ

Ekam samayaṃ bhagavā rajagahe viharati gijjhakūṭe pabbate.

Atha kho cattāro mahārājā mahatīyā ca yakkhasenāya

mahatīyā ca gandhabbasenāya mahatīyā ca kumbhaṇḍa-

senāya mahatīyā ca nāgasenāya catuddisaṃ rakkhaṃ

ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ ovaraṇaṃ

ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā

kevalakappaṃ gijjhakūṭaṃ pabbataṃ obhāsetvā yena

bhagavā ten/upasaṅka/miṃsu; upasaṅkavitvā bhagavantaṃ

abhivādetvā ekamantaṃ nisīdiṃsu. Tepi kho yakkhā

appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu,

appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ

kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu

appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ

nisīdiṃsu, appekacce nāmagottaṃ sāvetvā ekamantaṃ

nisīdiṃsu, appekacce tuṅhībhūtā ekamantaṃ nisīdiṃsu.

Ekamantaṃ nisinna kho vessavaṇo mahārājā bhagavantaṃ

etadavoca:

“Santi hi bhante uḷārā yakkhā bhagavato appasannā. Santi hi

bhante uḷārā yakkhā bhagavato pasannā. Santi hi bhante

majjhimā yakkhā bhagavato appasannā. Santi hi bhante  
majjhimā yakkhā bhagavato pasannā. Santi hi bhante, nīcā  
yakkhā bhagavato appasannā. Santi hi bhante nīcā yakkhā  
bhagavato pasannā.

Yebhuyyena kho pana, bhante yakkhā appasannāyeva  
bhagavato. Taṃ kissa hetu? Bhagavā hi bhante pāṇātipātā  
veramaṇiyā dhammaṃ deseti adinnādānā veramaṇiyā  
dhammaṃ deseti kāmesumicchācārā veramaṇiyā dhammaṃ  
deseti musāvādā veramaṇiyā dhammaṃ deseti surāmeraya-  
majjappamādatṭhānā veramaṇiyā dhammaṃ deseti.

Yebhuyyena kho pana bhante yakkhā appaṭiviratāyeva  
pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesu-  
micchācārā appaṭiviratā musāvādā appaṭiviratā surāmeraya-  
majjappamādatṭhānā. Tesam taṃ hoti appiyaṃ amanāpaṃ.

Santi hi bhante bhagavato sāvaka ārañṇavanapatthāni pantāni  
senāsanāni paṭisevanti appasaddāni appanigghosāni  
vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni.  
Tattha santi uḷārā yakkhā nivāsino ye imasmim bhagavato  
pāvacane appasannā. Tesam pasādāya uggaṇhātu bhante  
bhagavā āṭānāṭiyam rakkham bhikkhūnam bhikkhunīnam  
upāsakānam upāsikānam guttiyā rakkhāya avihimsāya  
phāsuvihārāyā”ti.

Adhivāsesi bhagavā tuṅhībhāvena. Atha kho vessavaṇo  
mahārājā bhagavato adhivāsanam veditvā tāyaṃ velāyaṃ  
imaṃ āṭānāṭiyaṃ rakkhaṃ abhāsi:

“Vipassissa namatthu cakkhumantassa sirīmato  
Sikhissa pi namatthu sabbabhūtānukampino.

Vessabhussa namatthu nahātakassa tapassino  
Namatthu kakusandhassa mārasenāpamaddino.

Koṇāgamanassa namatthu brāhmaṇassa vusīmato  
Kassapassa namatthu vippamuttassa sabbadhi.

Āṅgīrasassa namatthu sakyaputtassa sirīmato  
Yo imaṃ dhammaṃ desesi sabbadukkhāpanūdanaṃ.

**Te yāne** abhiruhitvā sabbā disā anupariyāyanti;

Pacārā tassa rājino:

Hatthiyānaṃ assayānaṃ dibbaṃ yānaṃ upatṭhitam;

Pāsādā sivikā ceva mahārājassa yasassino.

Tassa ca nagarā ahu antalikkhe sumāpitā;

Āṭānāṭā kusināṭā parakusināṭā,

Nāṭasuriyā parakusiṭa nāṭā.

Uttarena kasivanto janoghamaparena ca,  
Navanavutiyo ambaraambaravatiyo ālakamandā nāma  
rājadhānī.

Kuverassa kho pana mārisa mahārājassa visāṇā nāma  
rājadhānī.

Tasmā kuvero mahārājā vessavaṇo'ti pavuccati.

Paccesanto pakāsentī tatolā tattalā tatotalā

Ojasi tejasi tatojasī sūro rājā aritṭho nemi.

Rahado pi tattha dharaṇī nāma yato meghā pavassanti

Vassā yato patāyanti

**Yo hi koci** mārisa amanusso yakkho vā yakkhinī vā

yakkhapotako vā yakkhapotikā vā yakkhamahāmatto vā

yakkhapārisajjo vā yakkhapacāro vā

gandhabbo vā gandhabbī vā gandhabbapotako vā

gandhabbapotikā vā gandhabbahāmatto vā gandhapārisajjo vā

gandhapacāro vā

kumbhaṇḍo vā kumbhaṇḍī vā kumbhapotako vā

kumbhapotikā vā kumbhahāmatto vā kumbhapārisajjo vā

kumbhapacāro vā

nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgahāmatto vā  
nāgapārisajjo vā nāgapacāro vā

paduṭṭhacitto: bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā

upāsikaṃ vā gacchantaṃ vā anugaccheyya, ṭhitaṃ vā

upatitṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā

upanipajjeyya, imesaṃ yakkhānaṃ mahāyakkhānaṃ

senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ

vikkanditabbaṃ viravitabbaṃ: “ayaṃ yakkho gaṇhāti, ayaṃ

yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,

ayaṃ yakkho himṣati, ayaṃ yakkho vihimṣati, ayaṃ yakkho

na muñcatī”ti.

Katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahā-

senāpatīnaṃ

**Maṇi māṇi** caro dīgho atho serīssako saha.

Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahā-

senāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ:

ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho

heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho himṣati, ayaṃ

yakkho vihimṣati, ayaṃ yakkho na muñcatī”ti. Ayaṃ kho sa

mārisa āṭānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ

upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihimṣāya

phāsuvihārāya'ti. Handa ca dāni mayam mārīsa gacchāma,  
bahukiccā mayam bahukaraṇīyā'ti. 'Yassa' dāni tumhe  
mahārājāno kālam maññathā'ti.

Atha kho cattāro mahārājāno uṭṭhāyāsanā bhagavantam  
abhivādetvā padakkhiṇam katvā tatthevantaradhāyimsu. Te pi  
kho yakkhā uṭṭhāyāsanā appekacce bhagavantam abhivādetvā  
padakkhiṇam katvā tatthevantaradhāyimsu.

Appekacce bhagavatā saddhim sammodimsu, sammodanīyam  
katham sāraṇīyam vītisāretvā tatthevantaradhāyimsu.

Appekacce yenā bhagavā tenañjalimpaṇāmetvā  
tatthevantaradhāyimsu. Appekacce nāmagottam sāvetvā  
tatthevantaradhāyimsu, appekacce tuṇhībhūtā  
tatthevantaradhāyimsu'ti.

*Āṭānāṭiyasuttam niṭṭhitam navamaṇ.*

## The Āṭānāṭiya Discourse

### The Occasion

Thus I have heard:

At one time the Blessed One was dwelling near Rājagaha on the Vultures' Peak mountain. Then the Four Great Kings, with a great army of yakkhas, with a great army of gandhabbas, with a great army of kumbhaṇḍas, with a great army of nāgas, having set up a protection over the four quarters, having set serried troops at the four directions, having set up a barricade at the four directions, at the end of the night, having lit up the whole of Vultures' Peak with their surpassing beauty, approached the Blessed One, and after approaching and worshipping the Blessed One, they sat down on one side. Then of those yakkhas, some, after worshipping the Blessed One, sat down on one side. Some exchanged greetings with the Blessed One, and after exchanging polite and courteous greetings, sat down on one side. Some, after raising their hands in respectful salutation to the Blessed One, sat down on one side. Some, after announcing their name and family, sat down on one side. Some, while keeping silent, sat down on one side.

Then, while sitting on one side, the Great King Vessavaṇa said this to the Blessed One:

“There are, reverend Sir, some high ranking yakkhas who are not pleased with the Blessed One. There are, reverend Sir, some high ranking yakkhas who are pleased with the Blessed One. There are, reverend Sir, some middle ranking yakkhas who are not pleased with the Blessed One. There are, reverend Sir, some middle ranking yakkhas who are pleased with the Blessed One. There are, reverend Sir, some low ranking yakkhas who are not pleased with the Blessed One. There are, reverend Sir, some low ranking yakkhas who are pleased with the Blessed One.

But, reverend Sir, almost all of the yakkhas are not pleased with the Blessed One. “What is the reason for that? Because, reverend Sir, the Blessed One teaches the Dhamma of refraining from killing living creatures, teaches the Dhamma of refraining from taking what has not been given, teaches the Dhamma of refraining from sexual misconduct, teaches the Dhamma of refraining from false speech, teaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness. But, reverend Sir, almost all of the yakkhas do not refrain from killing living creatures, do not refrain from taking what has not been given, do not refrain from sexual misconduct, do not refrain from false speech, do not refrain from liquors, wines, or intoxicants which cause heedlessness. To them that is neither dear nor appealing. “There are, reverend Sir, disciples of the Blessed One in the wilderness, who are practising in remote jungle dwelling places, where there is little sound, little noise, which

have a lonely atmosphere, lying hidden away from men, which are suitable for seclusion. And there are high ranking yakkhas settled there who are not pleased with the word of the Blessed One. To please them, reverend Sir, may the Blessed One learn this Āṭānāṭiya protection, for the monks', nuns', laymen's, and laywomen's guard, protection, freedom from harm, and comfortable living.”

The Blessed One by keeping silent gave consent. Then the Great King Vessavaṇa having understood the Blessed One's consent on that occasion recited this Āṭānāṭiya protection:

“May you revere Vipassī, the glorious Visionary,  
may you revere Sikhī who has pity on all beings,

“May you revere Vessabhū the austere one, cleansed (of corruptions),  
may you revere Kakusandha, who has crushed Māra's army,

“May you revere Koṇāgamana, the accomplished brahmin,  
may you revere Kassapa, who is free in every respect.

“May you revere Aṅgīrasa, the glorious son of the Sakyans,  
he who preached this Dhamma, which is the dispelling of all suffering.

“Having mounted their (various) carriages,  
the messengers of that King go around in all directions,

Being furnished with elephant, and horse, and divine-carriages.

“And for that Great and resplendent King  
there are palaces and palanquins,  
and there are cities for him also,  
that are well built in the heavens (called):

“Āṭānāṭā, Kusināṭā, Parakusināṭā,

Nāṭapuriyā, Parakusitanāṭā.

To the North is Kapīvanta, and on the other side is Janogha,

Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.

The Great King Kuvera's capital is named Visāṇā,

therefore is the Great King also called Vessavaṇa.

These each individually inform (the King): Tatolā, Tattalā, Tatotalā,

Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Ariṭṭha, Nemi.

There is a lake in that place also, named Dharaṇī, and from there the clouds rain down, from there the rains spread.

“Now whatever non-human beings—be they male yakkha or female yakkha or yakkha boy or yakkha girl or yakkha minister or yakkha councillor or yakkha messenger or male gandhabba or female gandhabba or gandhabba boy or gandhabba girl or gandhabba minister or gandhabba councillor or gandhabba messenger or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy or kumbhaṇḍa girl or kumbhaṇḍa minister or kumbhaṇḍa councillor or kumbhaṇḍa messenger or male nāga or female nāga or nāga boy or nāga girl or nāga minister or nāga councillor or nāga messenger—with a wicked mind should come near a monk or a nun or a layman or a laywoman while they are going, or stand near while they are standing, or sit near while they are sitting, or lie near while they are lying, then to these yakkhas, great yakkhas, generals, great generals, one should call out, one should shout out, one should cry out: “This yakkha has seized me, this yakkha has grabbed me, this yakkha annoys me, this yakkha harasses me, this yakkha hurts me, this yakkha injures me, this yakkha will not release me.”

To which yakkhas, great yakkhas, generals, and great generals?

**Maṇi, Māṇi**, Cara, Dīgha, together with Serissaka:

“Then to these yakkhas, great yakkhas, generals, and great generals, one should call out, one should shout out, one should cry out: “This yakkha has seized me, this yakkha has grabbed me, this yakkha annoys me, this yakkha harasses me, this yakkha hurts me, this yakkha injures me, this yakkha will not release me.” This, dear Sir, is the Āṭānāṭiyā protection, for the monks’, nuns’, laymen’s, and laywomen’s guard, protection, freedom from harm, and comfortable living. And now, dear Sir, we shall go, as we have many duties, and there is much which ought to be done.” “Now is the time for whatever you Great Kings are thinking.”

Then the Four Great Kings, monks, rose from their seats and after worshipping and circumambulating me, vanished right there. Then some yakkhas, monks, rose from their seats and after worshipping and circumambulating me, vanished right there.

Some exchanged greetings with me, and after exchanging polite and courteous greetings, vanished right there. Some, after raising their hands in respectful salutation to me, vanished right there. Some, after announcing their name and family vanished right there. And some, while keeping silent, vanished right there.

*The Āṭānāṭiyasutta is finished.*