

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

3. The Chapter on Pāthika (3. Pāthikavaggaṇṇapāli)

9. The Discourse on the Āṭānātā Protective Verses
(9. Āṭānātāṇṇiyasuttaṇṇam)

[DN 32, PTS 3.194-3.206]



PaliVerse

1. The Collection of the Long Discourses

3. The Chapter on Pāthika

9. The Discourse at Āṭānātā

First recitation section

275. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then the four great kings, having set up protection in the four directions with a great army of demons, with a great army of gandhabbas, with a great army of kumbhaṇḍas, and with a great army of nāgas, having set up troops in the four directions, having set up guards in the four directions, when the night was far advanced, with surpassing beauty, having illuminated the entire Vulture's Peak mountain, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Those demons too, some having paid respect to the Blessed One, sat down to one side; some exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, sat down to one side; some, having extended joined palms in salutation towards the Blessed One, sat down to one side; some, having announced their name and clan, sat down to one side; some, remaining silent, sat down to one side.

276. Seated to one side, the great king Vessavaṇa said this to the Blessed One - "There are indeed, venerable sir, eminent demons who are not devoted to the Blessed One. There are indeed, venerable sir, eminent demons who are devoted to the Blessed One. There are indeed, venerable sir, middling demons who are not devoted to the Blessed One. There are indeed, venerable sir, middling demons who are devoted to the Blessed One. There are indeed, venerable sir, inferior demons who are not devoted to the Blessed One. There are indeed, venerable sir, inferior demons who are devoted to the Blessed One. For the most part, however, venerable sir, demons are not devoted to the Blessed One. What is the reason for this? For the Blessed One, venerable sir, expounds the Teaching for abstention from killing living beings, expounds the Teaching for abstention from taking what is not given, expounds the Teaching for abstention from sexual misconduct, expounds the Teaching for abstention from lying, expounds the Teaching for abstention from spirits, liquor and intoxicants that cause negligence. For the most part, however, venerable sir, demons do not abstain from killing living beings, do not abstain from taking what is not given, do not abstain from sexual misconduct, do not abstain from lying, do not abstain from spirits, liquor and intoxicants that cause negligence. To them that is disagreeable and unpleasant. There are indeed, venerable sir, disciples of the Blessed One who resort to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat. There dwell eminent demons who are not devoted to this teaching of the Blessed One. For their confidence, may the Blessed One, venerable sir, learn the Āṭānāṭiya protection for the protection, safety, non-violence, and comfortable dwelling of monks, nuns, male lay followers, and female lay followers." The Blessed One consented by silence.

Then the great king Vessavaṇa, having understood the Blessed One's consent, at that time spoke this Āṭānāṭiya protection -

277. "Homage to Vipassī, the one endowed with vision, the glorious one.

Homage also to Sikhī, the one compassionate towards all beings.

"Homage to Vessabhū, the one who has bathed, the austere ascetic;
Homage to Kakusandha, the crusher of Māra's army.

"Homage to Koṇāgamana, the brahmin who has lived the holy life;
And homage to Kassapa, the one free everywhere.

"Homage to Aṅgīrasa, the son of the Sakyans, the glorious one;
Who expounded this Teaching, the dispelling of all suffering.

"Those who are quenched in the world, who saw with insight as it really is;
Those people are without divisive speech, great ones, free from timidity.

"The welfare of gods and humans, to whom they pay homage, Gotama;
Accomplished in true knowledge and conduct, the great one, free from timidity.

278. "From where the sun rises, the great orb'd sun.

When it is rising, even the night ceases;
When the sun has risen, it is called 'day'.

"There too is a deep lake, the ocean with flowing waters;
Thus they know it there, 'the ocean with flowing waters'.

"From here 'that is the eastern direction', thus the people declare it;
That direction which the glorious great king protects.

"The lord of the gandhabbas, named 'Dhātaraṭṭha';
He delights in dancing and singing, honoured by the gandhabbas.

"His sons too are many, of one name, so I have heard;
Eighty, ten, and one, named after Inda, of great power.

They too, having seen the Buddha, the Buddha, kinsman of the sun;
From afar they pay homage to the great one, free from timidity.

"Homage to you, thoroughbred among men, homage to you, highest of men;
With skill you observe, even non-humans pay homage to you;
We have heard this repeatedly, therefore thus we say.

"Pay homage to the Victor Gotama, we pay homage to the Victor Gotama;
Accomplished in true knowledge and conduct, we pay homage to the Buddha
Gotama.'

279. "By which ghosts are called, the divisive, the backbiters,

Killers of living beings, the cruel, thieves, cheats, and people.

"From here 'that is the southern direction', thus the people declare it;
That direction which the glorious great king protects.

"The lord of the kumbhaṇḍas, named 'Virūḷha';
He delights in dancing and singing, honoured by the kumbhaṇḍas.

"His sons too are many, of one name, so I have heard;
Eighty, ten, and one, named after Inda, of great power.

They too, having seen the Buddha, the Buddha, kinsman of the sun;
From afar they pay homage to the great one, free from timidity.

"Homage to you, thoroughbred among men, homage to you, highest of men;
With skill you observe, even non-humans pay homage to you;
We have heard this repeatedly, therefore thus we say.

"Pay homage to the Victor Gotama, we pay homage to the Victor Gotama;
Accomplished in true knowledge and conduct, we pay homage to the Buddha
Gotama.'

280. "Where the sun sets, the great orb'd sun.

When it is setting, even the day ceases;
When the sun has set, it is called 'night'.

"There too is a deep lake, the ocean with flowing waters;
Thus they know it there, 'the ocean with flowing waters'.

"From here 'that is the western direction', thus the people declare it;
That direction which the glorious great king protects.

"The lord of the nāgas, named 'Virūpakka';
He delights in dancing and singing, honoured by the nāgas.

"His sons too are many, of one name, so I have heard;
Eighty, ten, and one, named after Inda, of great power.

They too, having seen the Buddha, the Buddha, kinsman of the sun;
From afar they pay homage to the great one, free from timidity.

"Homage to you, thoroughbred among men, homage to you, highest of men;
With skill you observe, even non-humans pay homage to you;
We have heard this repeatedly, therefore thus we say.

"Pay homage to the Victor Gotama, we pay homage to the Victor Gotama;
Accomplished in true knowledge and conduct, we pay homage to the Buddha
Gotama.'

281. "Where Uttarakuru is, the great Neru of beautiful appearance.

Humans are born there, without attachment, without possessions.

"They do not sow seeds, nor are ploughs drawn;
Humans consume rice ripening without cultivation.

"Without husk, without chaff, pure, fragrant, the rice-grain fruit;
Having cooked it in pots, from that they eat their food.

"Having made a cow into a single-hoofed mount, they travel in every direction;
Having made a beast into a single-hoofed mount, they travel in every direction.

"Or having made a woman into a vehicle, they travel in every direction;
Having made a man into a vehicle, they travel in every direction.

"Having made a girl into a vehicle, they travel in every direction;
Having made a boy into a vehicle, they travel in every direction.

"They, having mounted vehicles,
Travel around in all directions;
The attendants of that king.

"Elephant vehicles, horse vehicles, divine vehicles are available;
Mansions and palanquins too, for the famous great king.

"And his cities were
Well-built in the sky;
Āṭānāṭā, Kusināṭā, Parakusināṭā,
Nāṭasuriyā, Parakusiṭānāṭā.

"To the north Kasivanta,
And beyond that Janogha;
Navanavutiyo, Ambaraambaravatiyo,
A royal city named Āḷakamandā.

"But, sir, the royal city of the great king Kuvera is named Visāṇā;
Therefore the great king Kuvera is called 'Vessavaṇa'.

"Investigating, they proclaim: Tatolā, Tattalā, Tatotalā;
Ojasi, Tejasi, Tatojasī, Sūra, Rājā, Ariṭṭha, Nemi.

"There too is a lake named Dharaṇī, from which the clouds rain;
From which the rains pour down, and there too is an assembly hall named
Sālavatī.

"Where the demons attend, there are trees with perpetual fruit;
Filled with various flocks of birds, resounding with peacocks and herons;
With cuckoos and other sweet-voiced birds.

"Here is the sound of jīvañjīvaka birds, and also oṭṭhavadittaka birds;

Jungle fowl, crabs, in the forest pokkharasātaka birds.

"Here is the sound of parrots and mynas, and daṇḍamāṇavaka birds;
That lotus pond of Kuvera shines beautifully at all times, always.

"From here 'that is the northern direction', thus the people declare it;
That direction which the glorious great king protects.

"The lord of the yakkhas, named 'Kuvera';
He delights in dancing and singing, honoured by the yakkhas.

"His sons too are many, of one name, so I have heard;
Eighty, ten, and one, named after Inda, of great power.

"They too, having seen the Buddha, the Buddha, kinsman of the sun;
From afar they pay homage to the great one, free from timidity.

"Homage to you, thoroughbred among men, homage to you, highest of men;
With skill you observe, even non-humans pay homage to you;
We have heard this repeatedly, therefore thus we say.

"Pay homage to the Victor Gotama, we pay homage to the Victor Gotama;
Accomplished in true knowledge and conduct, we pay homage to the Buddha
Gotama."

"This, sir, is the Āṭānāṭiya protection for the protection, safety, non-violence, and comfortable dwelling of monks, nuns, male lay followers, and female lay followers.

282. "For whoever, sir, whether monk or nun or male lay follower or female lay follower, this Āṭānāṭiya protection will be rightly taken, complete and thoroughly learnt. If a non-human spirit - whether a demon or demoness or young male demon or young female demon or demon minister or demon attendant or demon servant, or a gandhabba or female gandhabba or young male gandhabba or young female gandhabba or gandhabba minister or gandhabba attendant or gandhabba servant, or a kumbhaṇḍa or female kumbhaṇḍa or young male kumbhaṇḍa or young female kumbhaṇḍa or kumbhaṇḍa minister or kumbhaṇḍa attendant or kumbhaṇḍa servant, or a serpent or female serpent or young male serpent or young female serpent or serpent minister or serpent attendant or serpent servant - with corrupted mind should follow a monk or nun or male lay follower or female lay follower who is walking, or should stand close to one who is standing, or should sit close to one who is sitting, or should lie down close to one who is lying down. That non-human spirit, sir, would not obtain honour or respect in villages or towns. That non-human spirit, sir, would not obtain a site or habitation in the royal city named Āḷakamandā. That non-human spirit, sir, would not be able to go to the assembly of demons. So much so, sir, that the non-human spirits would make him unfit for marriage, unfit to be given in marriage. So much so, sir, that the non-human spirits would abuse him with complete abuses referring to his own nature. So much so, sir, that the non-human spirits would turn an empty bowl upside down on his head. So much so, sir, that the non-human spirits would split his head into seven pieces.

"For there are, sir, non-human spirits who are fierce, hostile, and violent; they do not heed the Great Kings, nor do they heed the men of the Great Kings, nor do they heed the men of the men of the Great Kings. Those non-human spirits, sir, are called rebels against the Great Kings. Just as, sir, in the realm of the King of Magadha there are great thieves. They do not heed the King of Magadha, nor do they heed the men of the King of Magadha, nor do they heed the men of the men of the King of Magadha. Those great thieves, sir, are called rebels against the King of Magadha. Just so, sir, there are non-human spirits who are fierce, hostile, and violent; they do not heed the Great Kings, nor do they heed the men of the Great Kings, nor do they heed the men of the men of the Great Kings. Those non-human spirits, sir, are called rebels against the Great Kings. Whoever, sir, is a non-human spirit - whether a demon or demoness, etc. or a gandhabba or female gandhabba... or a kumbhaṇḍa or female kumbhaṇḍa... or a serpent or female serpent or young male serpent or young female serpent or serpent minister or serpent attendant or serpent servant - with corrupted mind should follow a monk or nun or male lay follower or female lay follower who is walking, or should stand close to one who is standing, or should sit close to one who is sitting, or should lie down close to one who is lying down. These demons, great demons, generals, and great generals should be informed, should be cried out to, should be called upon - 'This demon seizes, this demon possesses, this demon harasses, this demon vexes, this demon harms, this demon injures, this demon does not release.'

283. "Which demons, great demons, generals, and great generals?

"Inda, Soma, and Varuṇa, Bhāradvāja, Pajāpati;
Candana and Kāmasetṭha, Kinnughaṇḍu and Nighaṇḍu.

"Panāda and Opamañña, and Mātali the charioteer of the gods;
And the gandhabba Cittasena, King Naḷa, Janesabha.

"Sātāgira, Hemavata, Puṇṇaka, Karatiya, Guḷa;
Sivaka and Mucalinda, Vessāmita, Yugandhara.

"Gopāla and Supparodha, Hiri, Netti, and Mandiya;
Pañcālacaṇḍa, Ālavaka, Pajjunna, Sumana, Sumukha;
Dadhimukha, Maṇi, Māṇivara, Dīgha, and also Serīsaka together.

"These demons, great demons, generals, and great generals should be informed, should be cried out to, should be called upon - 'This demon seizes, this demon possesses, this demon harasses, this demon vexes, this demon harms, this demon injures, this demon does not release.'

"This, sir, is the Āṭṇāṭiya protection for the protection, safety, non-violence, and comfortable dwelling of monks, nuns, male lay followers, and female lay followers. Well then, sir, we will now go. We have much to do, we have many duties." "Now do as you think fit, great kings."

284. Then the four great kings, having risen from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and disappeared right there. Those demons too, having risen from their seats, some having paid respect to

the Blessed One, circumambulated him keeping him on their right, and disappeared right there. Some exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, disappeared right there. Some, having extended joined palms in salutation towards the Blessed One, disappeared right there. Some, having announced their name and clan, disappeared right there. Some, remaining silent, disappeared right there.

The first recitation section is concluded.

Second recitation section

285. Then the Blessed One, after that night had passed, addressed the monks -"This night, monks, the four great kings, having set up protection in the four directions with a great army of demons, with a great army of gandhabbas, with a great army of kumbhaṇḍas, and with a great army of nāgas, having set up troops in the four directions, having set up guards in the four directions, when the night was far advanced, with surpassing beauty, having illuminated the entire Vulture's Peak mountain, approached me; having approached, they paid respect to me and sat down to one side. Those demons too, monks, some having paid respect to me, sat down to one side. Some exchanged friendly greetings with me, and having concluded the pleasant and memorable talk, sat down to one side. Some, having extended joined palms in salutation towards me, sat down to one side. Some, having announced their name and clan, sat down to one side. Some, remaining silent, sat down to one side.

286. Seated to one side, monks, the great king Vessavaṇa said this to me -"There are indeed, venerable sir, eminent demons who are not devoted to the Blessed One. Etc. There are indeed, venerable sir, inferior demons who are devoted to the Blessed One. For the most part, however, venerable sir, demons are not devoted to the Blessed One. What is the reason for this? For the Blessed One, venerable sir, expounds the Teaching for abstention from killing living beings... expounds the Teaching for abstention from spirits, liquor and intoxicants that cause negligence. For the most part, however, venerable sir, demons do not abstain from killing living beings... do not abstain from spirits, liquor and intoxicants that cause negligence. To them that is disagreeable and unpleasant. There are indeed, venerable sir, disciples of the Blessed One who resort to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat. There dwell eminent demons who are not devoted to this teaching of the Blessed One. For their confidence, may the Blessed One, venerable sir, learn the Āṭānāṭiya protection for the protection, safety, non-violence, and comfortable dwelling of monks, nuns, male lay followers, and female lay followers." I consented, monks, by silence. Then, monks, the great king Vessavaṇa, having understood my consent, at that time spoke this Āṭānāṭiya protection -

287. "Homage to Vipassī, the one endowed with vision, the glorious one.

Homage also to Sikhī, the one compassionate towards all beings.

"Homage to Vessabhū, the one who has bathed, the austere ascetic;
Homage to Kakusandha, the crusher of Māra's army.

"Homage to Koṇāgamana, the brahmin who has lived the holy life;

And homage to Kassapa, the one free everywhere.

"Homage to Aṅgīrasa, the son of the Sakyans, the glorious one;
Who expounded this Teaching, the dispelling of all suffering.

"Those who are quenched in the world, who saw with insight as it really is;
Those people are without divisive speech, great ones, free from timidity.

"The welfare of gods and humans, to whom they pay homage, Gotama;
Accomplished in true knowledge and conduct, the great one, free from
timidity.

288. "From where the sun rises, the great orb sun.

When it is rising, even the night ceases;
When the sun has risen, it is called 'day'.

"There too is a deep lake, the ocean with flowing waters;
Thus they know it there, 'the ocean with flowing waters'.

"From here 'that is the eastern direction', thus the people declare it;
That direction which the glorious great king protects.

"The lord of the gandhabbas, named 'Dhātaraṭṭha';
He delights in dancing and singing, honoured by the gandhabbas.

"His sons too are many, of one name, so I have heard;
Eighty, ten, and one, named after Inda, of great power.

"They too, having seen the Buddha, the Buddha, kinsman of the sun;
From afar they pay homage to the great one, free from timidity.

"Homage to you, thoroughbred among men, homage to you, highest of men;
With skill you observe, even non-humans pay homage to you;
We have heard this repeatedly, therefore thus we say.

"Pay homage to the Victor Gotama, we pay homage to the Victor Gotama;
Accomplished in true knowledge and conduct, we pay homage to the Buddha
Gotama."

289. "By which ghosts are called, the divisive, the backbiters,

Killers of living beings, the cruel, thieves, cheats, and people.

"From here 'that is the southern direction', thus the people declare it;
That direction which the glorious great king protects.

"The lord of the kumbhaṇḍas, named 'Virūḍha';
He delights in dancing and singing, honoured by the kumbhaṇḍas.

"His sons too are many, of one name, so I have heard;
Eighty, ten, and one, named after Inda, of great power.

"They too, having seen the Buddha, the Buddha, kinsman of the sun;
From afar they pay homage to the great one, free from timidity.

"Homage to you, thoroughbred among men, homage to you, highest of men;
With skill you observe, even non-humans pay homage to you;
We have heard this repeatedly, therefore thus we say.

""Pay homage to the Victor Gotama, we pay homage to the Victor Gotama;
Accomplished in true knowledge and conduct, we pay homage to the Buddha
Gotama.""

290. "Where the sun sets, the great orb'd sun.

When it is setting, even the day ceases;
When the sun has set, it is called 'night'.

"There too is a deep lake, the ocean with flowing waters;
Thus they know it there, 'the ocean with flowing waters'.

"From here 'that is the western direction', thus the people declare it;
That direction which the glorious great king protects.

"The lord of the nāgas, named 'Virūpakka';
He delights in dancing and singing, honoured by the nāgas.

"His sons too are many, of one name, so I have heard;
Eighty, ten, and one, named after Inda, of great power.

"They too, having seen the Buddha, the Buddha, kinsman of the sun;
From afar they pay homage to the great one, free from timidity.

"Homage to you, thoroughbred among men, homage to you, highest of men;
With skill you observe, even non-humans pay homage to you;
We have heard this repeatedly, therefore thus we say.

""Pay homage to the Victor Gotama, we pay homage to the Victor Gotama;
Accomplished in true knowledge and conduct, we pay homage to the Buddha
Gotama.""

291. "Where Uttarakuru is, the great Neru of beautiful appearance.

Humans are born there, without attachment, without possessions.

"They do not sow seeds, nor are ploughs drawn;
Humans consume rice ripening without cultivation.

"Without husk, without chaff, pure, fragrant, the rice-grain fruit;
Having cooked it in pots, from that they eat their food.

"Having made a cow into a single-hoofed mount, they travel in every direction;

Having made a beast into a single-hoofed mount, they travel in every direction.

"Or having made a woman into a vehicle, they travel in every direction;
Having made a man into a vehicle, they travel in every direction.

"Having made a girl into a vehicle, they travel in every direction;
Having made a boy into a vehicle, they travel in every direction.

"They, having mounted vehicles,
Travel around in all directions;
The attendants of that king.

"Elephant vehicles, horse vehicles,
Divine vehicles are available;
Mansions and palanquins too,
For the famous great king.

"And his cities were
Well-built in the sky;
Āṭānāṭā, Kusināṭā, Parakusināṭā,
Nāṭasuriyā, Parakusiṭānāṭā.

"To the north Kasivanta,
And beyond that Janogha;
Navanavutiyo, Ambaraambaravatiyo,
A royal city named Āḷakamandā.

"But, sir, the royal city of the great king Kuvera is named Visāṇā;
Therefore the great king Kuvera is called 'Vessavaṇa'.

"Investigating, they proclaim: Tatolā, Tattalā, Tatotalā;
Ojasi, Tejasi, Tatojasī, Sūra, Rājā, Ariṭṭha, Nemi.

"There too is a lake named Dharaṇī, from which the clouds rain;
From which the rains pour down, and there too is an assembly hall named
Sālavatī.

"Where the demons attend, there are trees with perpetual fruit;
Filled with various flocks of birds, resounding with peacocks and herons;
With cuckoos and other sweet-voiced birds.

"Here is the sound of jīvañjīvaka birds, and also oṭṭhavadittaka birds;
Jungle fowl, crabs, in the forest pokkharasātaka birds.

"Here is the sound of parrots and mynas, and daṇḍamāṇavaka birds;
That lotus pond of Kuvera shines beautifully at all times, always.

"From here 'that is the northern direction', thus the people declare it;
That direction which the glorious great king protects.

"The lord of the yakkhas, named 'Kuvera';
He delights in dancing and singing, honoured by the yakkhas.

"His sons too are many, of one name, so I have heard;
Eighty, ten, and one, named after Inda, of great power.

"They too, having seen the Buddha, the Buddha, kinsman of the sun;
From afar they pay homage to the great one, free from timidity.

"Homage to you, thoroughbred among men, homage to you, highest of men;
With skill you observe, even non-humans pay homage to you;
We have heard this repeatedly, therefore thus we say.

"Pay homage to the Victor Gotama, we pay homage to the Victor Gotama;
Accomplished in true knowledge and conduct, we pay homage to the Buddha
Gotama."

292. "This, sir, is the Āṭānāṭiya protection for the protection, safety, non-violence, and comfortable dwelling of monks, nuns, male lay followers, and female lay followers. For whoever, sir, whether monk or nun or male lay follower or female lay follower, this Āṭānāṭiya protection will be rightly taken, complete and thoroughly learnt, if a non-human spirit - whether a demon or demoness, etc. or a gandhabba or female gandhabba, etc. or a kumbhaṇḍa or female kumbhaṇḍa, etc. or a serpent or female serpent or young male serpent or young female serpent or serpent minister or serpent attendant or serpent servant - with corrupted mind should follow a monk or nun or male lay follower or female lay follower who is walking, or should stand close to one who is standing, or should sit close to one who is sitting, or should lie down close to one who is lying down. That non-human spirit, sir, would not obtain honour or respect in villages or towns. That non-human spirit, sir, would not obtain a site or habitation in the royal city named Āḷakamandā. That non-human spirit, sir, would not be able to go to the assembly of demons. So much so, sir, that the non-human spirits would make him unfit for marriage, unfit to be given in marriage. So much so, sir, that the non-human spirits would abuse him with complete abuses referring to his own nature. So much so, sir, that the non-human spirits would turn an empty bowl upside down on his head. So much so, sir, that the non-human spirits would split his head into seven pieces. For there are, sir, non-human spirits who are fierce, hostile, and violent; they do not heed the Great Kings, nor do they heed the men of the Great Kings, nor do they heed the men of the men of the Great Kings. Those non-human spirits, sir, are called rebels against the Great Kings. Just as, sir, in the realm of the King of Magadha there are great thieves. They do not heed the King of Magadha, nor do they heed the men of the King of Magadha, nor do they heed the men of the men of the King of Magadha. Those great thieves, sir, are called rebels against the King of Magadha. Just so, sir, there are non-human spirits who are fierce, hostile, and violent; they do not heed the Great Kings, nor do they heed the men of the Great Kings, nor do they heed the men of the men of the Great Kings. Those non-human spirits, sir, are called rebels against the Great Kings. Whoever, sir, is a non-human spirit - whether a demon or demoness, etc. or a gandhabba or female gandhabba, etc. or a kumbhaṇḍa or female kumbhaṇḍa, etc. or a serpent or female serpent, etc. with corrupted mind should approach a monk or nun or male lay follower or female lay follower who is

walking, or should stand close to one who is standing, or should sit close to one who is sitting, or should lie down close to one who is lying down. These demons, great demons, generals, and great generals should be informed, should be cried out to, should be called upon - 'This demon seizes, this demon possesses, this demon harasses, this demon vexes, this demon harms, this demon injures, this demon does not release.'

293. "Which demons, great demons, generals, and great generals?

"Inda, Soma, and Varuṇa, Bhāradvāja, Pajāpati;
Candana and Kāmasetṭha, Kinnughaṇḍu and Nighaṇḍu.

"Panāda and Opamañña, and Mātali the charioteer of the gods;
And the gandhabba Cittasena, King Naḷa, Janesabha.

"Sātāgira, Hemavata, Puṇṇaka, Karatiya, Guḷa;
Sivaka and Mucalinda, Vessāmita, Yugandhara.

"Gopāla and Supparodha, Hiri, Netti, and Mandiya;
Pañcālacaṇḍa, Āḷavaka, Pajjunna, Sumana, Sumukha;
Dadhimukha, Maṇi, Māṇivara, Dīgha, and also Serīsaka together.

"These demons, great demons, generals, and great generals should be informed, should be cried out to, should be called upon - 'This demon seizes, this demon possesses, this demon harasses, this demon vexes, this demon harms, this demon injures, this demon does not release.' This, sir, is the Āṭānāṭiya protection for the protection, safety, non-violence, and comfortable dwelling of monks, nuns, male lay followers, and female lay followers. Well then, sir, we will now go. We have much to do, we have many duties." "Now do as you think fit, great kings."

294. "Then, monks, the four great kings, having risen from their seats, having paid respect to me, having circumambulated me keeping me on their right, disappeared right there. Those demons too, monks, having risen from their seats, some having paid respect to me, having circumambulated me keeping me on their right, disappeared right there. Some exchanged friendly greetings with me, and having concluded the pleasant and memorable talk, disappeared right there. Some, having extended joined palms in salutation towards me, disappeared right there. Some, having announced their name and clan, disappeared right there. Some, remaining silent, disappeared right there.

295. "Learn, monks, the Āṭānāṭiya protection. Master thoroughly, monks, the Āṭānāṭiya protection. Remember, monks, the Āṭānāṭiya protection. Connected with benefit, monks, is the Āṭānāṭiya protection for the protection, safety, non-violence, and comfortable dwelling of monks, nuns, male lay followers, and female lay followers." This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse at Āṭānāṭā is concluded as ninth.



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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