

āṭānāṭiyasutta  
The Āṭānāṭiya Protection

1. paṭhamabhāṇavāra  
1. The First Recitation Section

evaṃ me sutam—  
So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūte pabbate.  
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

atha kho cattāro mahārājā mahatiyā ca yakkhasenāya mahatiyā ca gandhabbasenāya mahatiyā ca kumbhaṇḍasenāya mahatiyā ca nāgasenāya catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gūmbaṃ ṭhapetvā catuddisaṃ ovaraṇaṃ ṭhapetvā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ gijjhakūtaṃ pabbataṃ obhāsetvā yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu.

Then, late at night, the Four Great Kings—with large armies of spirits, fairies, goblins, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture's Peak with their beauty, went up to the Buddha, bowed, and sat down to one side.

tepi kho yakkhā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu, appekacce bhagavatā saddhiṃ sammodimṣu, sammodanīyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdimṣu, appekacce yena bhagavā tenaṇjaliṃ paṇāmetvā ekamantaṃ nisīdimṣu, appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimṣu, appekacce tunhībhūtā ekamantaṃ nisīdimṣu.

Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

ekamantaṃ nisinno kho vessavaṇo mahārājā bhagavantaṃ etadavoca:  
Seated to one side, the Great King Vessavaṇa said to the Buddha,

“santi hi, bhante, ulārā yakkhā bhagavato appasannā.  
“Sir, some high spirits have confidence in the Buddha,

santi hi, bhante, ulārā yakkhā bhagavato pasannā.  
some do not.

santi hi, bhante, majjhimā yakkhā bhagavato appasannā.  
Some middling spirits have confidence in the Buddha,

santi hi, bhante, majjhimā yakkhā bhagavato pasannā.  
some do not.

santi hi, bhante, nīcā yakkhā bhagavato appasannā.  
Some low spirits have confidence in the Buddha,

santi hi, bhante, nīcā yakkhā bhagavato pasannā.  
some do not.

yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.  
But mostly the spirits don't have confidence in the Buddha.

taṃ kissa hetu?  
Why is that?

bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṃ deseti, adinnādānā veramaṇiyā dhammaṃ deseti, kāmesumicchācārā veramaṇiyā dhammaṃ deseti, musāvādā veramaṇiyā dhammaṃ deseti, surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṃ deseti.

Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and drinking alcohol.

yebhuyyena kho pana, bhante, yakkhā appativiratāyeva pāṇātipātā, appativiratā adinnādānā, appativiratā kāmesumicchācārā, appativiratā musāvādā, appativiratā surāmerayamajjappamādatthānā.

*But mostly they don't refrain from such things.*

tesaṃ taṃ hoti appiyaṃ amanāpaṃ.

*They don't like that or approve of it.*

santi hi, bhante, bhagavato sāvakā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni.

*Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.*

taṭṭha santi uḷārā yakkhā nivāsino, ye imasmiṃ bhagavato pāvacane appasannā.

*There dwell high spirits who have no confidence in the Buddha's dispensation.*

tesaṃ pasādāya uggaṇhātu, bhante, bhagavā ātānātiyaṃ rakkhaṃ bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya”ti.

*To give them confidence, may the Buddha please learn the Ātānātiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.”*

adhiyāsesi bhagavā tuṇhībhāvena.

*The Buddha consented in silence.*

atha kho vessavaṇo mahārājā bhagavato adhiyāsaṃ viditvā tāyaṃ velāyaṃ imaṃ ātānātiyaṃ rakkhaṃ abhāsi:

*Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Ātānātiya protection.*

“vipassissa ca namatthu,

*“Hail Vipassī,*

cakkhumantassa sirīmato;

*the glorious seer!*

sikhissapi ca namatthu,

*Hail Sikhī,*

sabbabhūtānukampino.

*compassionate for all beings!*

vessabhussa ca namatthu,

*Hail Vesabhū,*

nhātakassa tapassino;

*cleansed and austere!*

namatthu kakuṣandhassa,

*Hail Kakusandha,*

mārasenāpamaddino.

*crusher of Māra's army!*

koṇāgamanassa namatthu,

*Hail Koṇāgamana,*

brāhmaṇassa vuṣīmato;

*the accomplished brahmin!*

kassapassa ca namatthu,

*Hail Kassapa,*

vippamuttassa sabbadhi.

*freed in every way!*

aṅgīrasassa namatthu,  
*Hail Aṅgīrasa,*

sakyaputtassa sirīmato;  
*the glorious Sakyan!*

yo imaṃ dhammaṃ desesi,  
*He taught this Dhamma*

sabbadukkhāpanūdanaṃ.  
*that dispels all suffering.*

ye cāpi nibbutā loke,  
*Those in the world who are extinguished,*

yathābhūtaṃ vipassisum;  
*truly discerning,*

te janā apisuṇātha,  
*not backbiters; such people*

mahantā vītasāradā.  
*being great of heart and rid of naivety,*

hitam devamanussānaṃ,  
*revere that Gotama;*

yaṃ namassanti gotamaṃ;  
*he who is helpful to gods and humans,*

vijjācaraṇasampannaṃ,  
*accomplished in knowledge and conduct,*

mahantaṃ vītasāradaṃ.  
*great of heart and rid of naivety.*

yato uggacchati sūriyo,  
*Where rises the sun—*

ādicco maṇḍalī mahā;  
*Aditi's child, the great circle,*

yassa cuggacchamānassa,  
*who in his rising*

saṃvarīpi nirujjhati;  
*dispels the night,*

yassa cuggate sūriye,  
*and of whom, when sun has risen,*

‘divaso’ti pavuccati.  
*it's said to be the day—*

rahadopi tattha gambhīro,  
*there is a deep lake*

samuddo saritodako;  
*an ocean, where water flows.*

evaṃ taṃ tattha jānanti,  
*So they know that in that place*

‘samuddo saritodako’.  
*there is an ocean where waters flow.*

ito ‘sā purimā disā’,  
*From here that is the eastern quarter,*

iti naṃ ācikkhaṭi jano;  
*so the people say.*

yaṃ diṣaṃ abhipāleti,  
*That quarter is warded*

mahārājā yasassi so.  
*by a great king, glorious,*

gandhabbānaṃ adhipati,  
*the lord of the fairies;*

dhataratṭho'ti nāmaso;  
*his name is Dhataratṭha.*

ramatī naccagītehi,  
*He delights in song and dance,*

gandhabbehi purakkhato.  
*honored by the fairies.*

puttāpi tassa bahavo,  
*And he has many mighty sons*

ekanāmāti me sutam;  
*all of one name, so I've heard.*

asīti dasa eko ca,  
*Eighty, and ten, and one—*

indanāmā mahabbalā.  
*all of them named Inda.*

te cāpi buddhaṃ disvāna,  
*After seeing the Awakened One,*

buddhaṃ ādiccabandhunam;  
*the Buddha, Kinsman of the Sun,*

dūratova namassanti,  
*they revere him from afar,*

mahantaṃ vītasāraḍaṃ.  
*the one great of heart and rid of naivety.*

namo te purisājañña,  
*Homage to you, O thoroughbred!*

namo te purisuttama;  
*Homage to you, supreme among men!*

kusalena samekkhasi,  
*You've seen us with clarity and kindness.*

amanussāpi taṃ vandanti;  
*The non-humans bow to you.*

sutaṃ netam abhiṇhaso,  
*We've been asked many a time,*

tasmā evaṃ vademase.  
*'Do you bow to Gotama the victor?'*

‘jinaṃ vandatha gotamaṃ’,  
*And so we ought to declare:*

‘jinaṃ vandāma gotamaṃ;  
*'We bow to Gotama the victor,*

vijjācaranasampannaṃ,  
*accomplished in knowledge and conduct!*

buddhaṃ vandāma gotamaṃ'.  
*We bow to Gotama the awakened!'*

yena petā pavuccanti,  
*It's where the departed go, they say,*

piṣuṇā piṭṭhimamsikā;  
*who are dividers and backbiters,*

pānātipātino luddā,  
*killers and hunters,*

corā nekatikā janā.  
*bandits and frauds.*

ito 'sā dakkhiṇā disā',  
*From here that is the southern quarter,*

iti naṃ ācikkhatī jano;  
*so the people say.*

yaṃ disaṃ abhipāleti,  
*That quarter is warded*

mahārājā yasassi so.  
*by a great king, glorious,*

kumbhaṇḍānaṃ adhipati,  
*the lord of the goblins;*

'virūḷho' iti nāmaso;  
*his name is Virūḷha.*

ramatī naccagītehi,  
*He delights in song and dance,*

kumbhaṇḍehi purakkhato.  
*honored by the goblins.*

puttāpi tassa bahavo,  
*And he has many mighty sons*

ekanāmāti me suttaṃ;  
*all of one name, so I've heard.*

asīti dasa eko ca,  
*Eighty, and ten, and one—*

indanāmā mahabbalā.  
*all of them named Inda.*

te cāpi buddhaṃ disvāna,  
*After seeing the Awakened One,*

buddhaṃ ādiccabandhunaṃ;  
*the Buddha, Kinsman of the Sun,*

dūratova namassanti,  
*they revere him from afar,*

mahantaṃ vītasāraḍaṃ.  
*the one great of heart and rid of naivety.*

namo te purisājañña,  
*Homage to you, O thoroughbred!*

namo te purisuttama;  
*Homage to you, supreme among men!*

kusalena samekkhasi,  
*You've seen us with clarity and kindness.*

amanussāpi taṃ vandanti;  
*The non-humans bow to you.*

sutaṃ netāṃ abhinhaso,  
*We've been asked many a time,*

tasmā evaṃ vademase.  
*'Do you bow to Gotama the victor?'*

'jinaṃ vandatha gotamaṃ',  
*And so we ought to declare:*

'jinaṃ vandāma gotamaṃ;  
*'We bow to Gotama the victor,*

vijjācaraṇasampannaṃ,  
*accomplished in knowledge and conduct!*

buddhaṃ vandāma gotamaṃ'.  
*We bow to Gotama the awakened!'*

yattha coggacchati sūriyo,  
*Where sets the sun—*

ādicco maṇḍalī mahā;  
*Aditi's child, the great circle,*

yassa coggacchamānassa,  
*who in his setting*

divasopi nirujjhati;  
*closes the day,*

yassa coggate sūriye,  
*and of whom, when sun has set,*

'saṃvarī'ti pavuccati.  
*it's said to be the night—*

rahadopi tattha gambhīro,  
*there is a deep lake*

samuddo saritodako;  
*an ocean, where water flows.*

evaṃ taṃ tattha jānanti,  
*So they know that in that place*

'samuddo saritodako'.  
*there is an ocean where waters flow.*

ito 'sā pacchimā disā',  
*From here that is the western quarter,*

iti naṃ ācikkhatī jano;  
*so the people say.*

yaṃ disaṃ abhipāleti,  
*That quarter is warded*

mahārājā yasassi so.  
*by a great king, glorious,*

nāgānañca adhipati,  
*the lord of the dragons;*

‘virūpakkho’ti nāmaso;  
*his name is Virūpakkha.*

ramatī naccagītehi,  
*He delights in song and dance,*

nāgeheva purakkhato.  
*honored by the dragons.*

puttāpi tassa bahavo,  
*And he has many mighty sons*

ekanāmāti me sutam;  
*all of one name, so I’ve heard.*

asīti dasa eko ca,  
*Eighty, and ten, and one—*

indanāmā mahabbalā.  
*all of them named Inda.*

te cāpi buddham disvāna,  
*After seeing the Awakened One,*

buddham ādiccabandhunam;  
*the Buddha, Kinsman of the Sun,*

dūratova namassanti,  
*they revere him from afar,*

mahantaṃ vītasāraḍaṃ.  
*the one great of heart and rid of naivety.*

namo te purisājañña,  
*Homage to you, O thoroughbred!*

namo te purisuttama;  
*Homage to you, supreme among men!*

kusalena samekkhasi,  
*You’ve seen us with clarity and kindness.*

amanussāpi taṃ vandanti;  
*The non-humans bow to you.*

sutaṃ netam abhinhaso,  
*We’ve been asked many a time,*

tasmā evaṃ vademase.  
*‘Do you bow to Gotama the victor?’*

‘jinaṃ vandatha gotamaṃ’,  
*And so we ought to declare:*

‘jinaṃ vandāma gotamaṃ;  
*‘We bow to Gotama the victor,*

vijjācaraṇasampannaṃ,  
*accomplished in knowledge and conduct!*

buddham vandāma gotamaṃ’.  
*We bow to Gotama the awakened!’*

yena uttarakuruvho,  
*Where lovely Uttarakuru is,*

mahāneru sudassano;  
*and the beautiful Mount Meru,*

manussā tattha jāyanti,  
*humans born there*

amamā apariggahā.  
*are unselfish, not possessive.*

na te bījaṃ pavapanti,  
*They do not sow the seed,*

napi nīyanti naṅgalā;  
*nor do they draw the plough.*

akatthapākimam sālīṃ,  
*The rice eaten by people*

paribhuñjanti mānūsā.  
*ripens in untilled soil,*

akaṇaṃ athusaṃ suddhaṃ,  
*free of powder or husk, pure,*

sugandhaṃ taṇḍulapphalaṃ;  
*fragrant, with only the rice-grain.*

tundikīre pacitvāna,  
*They eat that food*

tato bhuñjanti bhojanaṃ.  
*after cooking it in a 'parrot's beak'.*

gāviṃ ekakhuraṃ katvā,  
*Having prepared a cow with hooves uncloven,*

anuyanti disodisaṃ;  
*they're drawn about from place to place.*

pasuṃ ekakhuraṃ katvā,  
*Having prepared a beast with hooves uncloven,*

anuyanti disodisaṃ.  
*they're drawn about from place to place.*

itthiṃ vā vāhanaṃ katvā,  
*Having prepared a woman-drawn carriage,*

anuyanti disodisaṃ;  
*they're drawn about from place to place.*

purisaṃ vāhanaṃ katvā,  
*Having prepared a man-drawn carriage,*

anuyanti disodisaṃ.  
*they're drawn about from place to place.*

kumāriṃ vāhanaṃ katvā,  
*Having prepared a girl-drawn carriage,*

anuyanti disodisaṃ;  
*they're drawn about from place to place.*

kumāraṃ vāhanaṃ katvā,  
*Having prepared a boy-drawn carriage,*

anuyanti disodisaṃ.  
*they're drawn about from place to place.*



te yāne abhiruhitvā,  
*Having ascended their vehicle,*  
sabbā disā anupariyāyanti;  
*that king's servants*  
pacārā tassa rājino.  
*tour about in every quarter,*  
hatthiyānaṃ assayānaṃ,  
*provided with vehicles,*  
dibbaṃ yānaṃ upatṭhitaṃ;  
*elephant, horse, and divine.*  
pāsādā sivikā ceva,  
*And there are mansions and palanquins*  
mahārājassa yasassino.  
*for that great and glorious king.*  
tassa ca nagarā ahu,  
*And he has cities, too,*  
antalikkhe sumāpitā;  
*well-built in the sky:*  
āṭānāṭā kusiṇāṭā parakusiṇāṭā,  
*Āṭānāṭā, Kusiṇāṭā, Parakusiṇāṭā,*  
nāṭasuriyā parakusiṇāṭā.  
*Nāṭasuriyā, and Parakusiṇāṭā.*  
uttarena kasivanto,  
*To the north is Kapivanta,*  
janoghamaparena ca;  
*and Jonogha lies beyond.*  
navanavutiyo ambaraambaravatiyo,  
*And there's Navanavutiya, Ambara-ambaravatiya,*  
āḷakamandā nāma rājadhānī.  
*and the royal capital named Āḷakamandā.*  
kuverassa kho pana mārisa,  
*The Great King Kuvera, dear sir,*  
mahārājassa visāṇā nāma rājadhānī;  
*has a capital named Visāṇā,*  
tasmā kuvero mahārājā,  
*which is why the great king*  
'vessavaṇo'ti pavuccati.  
*is called 'Vessavaṇa'.*  
paccesanto pakāśenti,  
*These each individually inform the King:*  
tatolā tattalā tatotalā;  
*Tatolā, Tattalā, Tatotalā,*  
ojasi tejasi tatojasi,  
*Ojasi, Tejasi, Tatojasi,*  
sūro rājā aritṭho nemi.  
*Sūra, Rājā, Aritṭha, and Nemi.*

rahadopi tattha dharaṇī nāma,  
*There is a lake there too named Dharaṇī,*

yato meghā pavassanti;  
*from whence the clouds rain down,*

vassā yato patāyanti,  
*and the rains disperse.*

sabhāpi tattha sālavatī nāma.  
*There is a hall there too named Bhagalavatī,*

yattha yakkhā payirupāsanti,  
*where the spirits frequent.*

tattha niccaphalā rukkhā;  
*There the trees are ever in fruit,*

nānā dijjaganā yutā,  
*with many different flocks of birds.*

mayūraḥcābhirudā;  
*Peacocks and herons call out there,*

kokilādīhi vaggihi.  
*and the sweet cuckoos too.*

jīvañjīvakaśaddettha,  
*One bird cries out 'Live, live!'*

atho oṭṭhavaśittakā;  
*another 'Lift up your heart!'*

kukkuṭakā kuḷīrakā,  
*There are cocks and kookaburras,*

vane pokkharasātakā.  
*and in the wood the lotus-crane.*

sukasālikasaddettha,  
*The parrots and mynah cry out there,*

daṇḍamaṇavakāni ca;  
*and the 'little stick-boy' birds.*

sobhati sabbakālāṃ sā,  
*Kuvera's pond of rushes*

kuveranaḷinī sadā.  
*is lovely all the time.*

ito 'sā uttarā disā',  
*From here that is the northern quarter,*

iti naṃ ācikkhatī jano;  
*so the people say.*

yaṃ disaṃ abhipāleti,  
*That quarter is warded*

mahārājā yasassi so.  
*by a great king, glorious,*

yakkhānañca adhipati,  
*the lord of spirits;*

'kuvero' iti nāmaso;  
*his name is 'Kuvera'.*

ramatī naccagītehi,  
*He delights in song and dance,*

yakkheheva purakkhato.  
*honored by the spirits.*

puttāpi tassa bahavo,  
*And he has many mighty sons*

ekanāmāti me sutam;  
*all of one name, so I've heard.*

asīti dasa eko ca,  
*Eighty, and ten, and one—*

indanāmā mahabbalā.  
*all of them named Inda.*

te cāpi buddham disvāna,  
*After seeing the Awakened One,*

buddham ādiccabandhunam;  
*the Buddha, Kinsman of the Sun,*

dūratova namassanti,  
*they revere him from afar,*

mahantam vītasāradam.  
*the one great of heart and rid of naivety.*

namo te purisājañña,  
*Homage to you, O thoroughbred!*

namo te purisuttama;  
*Homage to you, supreme among men!*

kusalena samekkhasi,  
*You've seen us with clarity and kindness.*

amanussāpi tam vandanti;  
*The non-humans bow to you.*

sutam netam abhiñhaso,  
*We've been asked many a time,*

tasmā evam vademase.  
*'Do you bow to Gotama the victor?'*

'jinam vandatha gotamam',  
*And so we ought to declare:*

'jinam vandāma gotamam;  
*'We bow to Gotama the victor,*

vijjācaraṇasampannam,  
*accomplished in knowledge and conduct!*

buddham vandāma gotaman'ti.  
*We bow to Gotama the awakened!'"*

ayaṃ kho sā, mārisa, ātānāṭṭiya rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ  
upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya.  
*This, dear sir, is the Ātānāṭṭiya protection for the guarding, protection, safety, and comfort of  
the monks, nuns, laymen, and laywomen.*

yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā  
ayaṃ ātānāṭṭiya rakkhā suggahitā bhavissati samattā pariyāputā.  
*The monks, nuns, laymen, and laywomen should learn this Ātānāṭṭiya protection well and  
completely memorize it.*

tañce amanusso yakkho vā yakkhinī vā yakkhapotako vā yakkhapotikā vā  
yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā, gandhabbo vā gandhabbī  
vā gandhabbapotako vā gandhabbapotikā vā gandhabbamahāmatto vā  
gandhabbapārisajjo vā gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā  
kumbhaṇḍapotako vā kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā  
kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā, nāgo vā nāgī vā nāgapotako vā  
nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto  
bhikkhuṃ vā bhikkhunīm vā upāsakaṃ vā upāsikāṃ vā gacchantaṃ vā  
anugaccheyya, ṭhitaṃ vā upatīṭṭheyya, nisinnaṃ vā upanīśideyya, nīpannaṃ vā  
upanipajjeyya.

*If anyone who does so is approached while walking, standing, sitting, or lying down by any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, fairies, goblins, and dragons—*

na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṃ vā  
garukāraṃ vā.

*that non-human will receive no homage or respect in any village or town.*

na me so, mārisa, amanusso labheyya ālakamandāya nāma rājadhāniyā vatthuṃ vā  
vāsaṃ vā.

*And they will receive no ground or dwelling in my capital of Ālakamandā.*

na me so, mārisa, amanusso labheyya yakkhānaṃ samitiṃ gantuṃ.

*Nor will they get to go to the conference of the spirits.*

apissu naṃ, mārisa, amanussā anāvayhampi naṃ kareyyuṃ avivayaṃ.

*In addition, the non-humans would not give or take them in marriage.*

apissu naṃ, mārisa, amanussā attāhipi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ.

*They'd heap personal abuse on them,*

apissu naṃ, mārisa, amanussā rittampissa pattāṃ sīse nikkujjeyyuṃ.

*drop an empty bowl on their head,*

apissu naṃ, mārisa, amanussā sattadhāpissa muddhaṃ phāleyyuṃ.

*and even split their head into seven pieces!*

santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na  
mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ  
ādiyanti.

*For there are, dear sir, non-humans who are fierce, cruel, and violent. They don't obey the Great Kings or their men or their men's men.*

te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.

*They're said to be rebelling against the Great Kings.*

seyyathāpi, mārisa, rañño māgadhasa vijite mahācorā.

*They're just like the bandits in the king of Magadha's realm*

te neva rañño māgadhasa ādiyanti, na rañño māgadhasa purisakānaṃ ādiyanti, na  
rañño māgadhasa purisakānaṃ purisakānaṃ ādiyanti.

*who don't obey the king, his men, or his men's men,*

te kho te, mārisa, mahācorā rañño māgadhasa avaruddhā nāma vuccanti.

*and are said to be rebelling against the king.*

evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ  
ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ  
purisakānaṃ ādiyanti.

te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.

yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā ... pe ... gandhabbo vā  
gandhabbī vā ... pe ... kumbhaṇḍo vā kumbhaṇḍī vā ... pe ... nāgo vā nāgī vā  
nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā  
paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikāṃ vā gacchantaṃ  
vā anugaccheyya, ṭhitaṃ vā upatitṭheyya, nisinnaṃ vā upanīṣideyya, nipannaṃ vā  
upanipajjeyya.

*If any non-human being with malicious intent—including males, females, boys, girls, ministers,  
counselors, and servants among the spirits, fairies, goblins, and dragons—approaches a monk,  
nun, layman, or laywoman while walking, standing, sitting, or lying down,*

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ  
ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ:

*one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals:*

‘ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho  
vihetheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcati’ ti.

*‘This spirit’s got me! This spirit’s entered me! This spirit’s annoying me! This spirit’s  
harassing me! This spirit’s hurting me! This spirit’s harming me! This spirit won’t let me go!’*

katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ?

*To what spirits, great spirits, generals, great generals?*

indo somo varuṇo ca,

*‘Inda, Soma, and Varuṇa,*

bhāradvājo pajāpati;

*Bhāradvāja, Pajāpati,*

candano kāmasetṭho ca,

*Candana and Kāmasetṭha,*

kinnughāṇḍu nighāṇḍu ca.

*Kinnughāṇḍu and Nighāṇḍu,*

panādo opamañño ca,

*Panāda and Opamañña,*

devasūto ca mātali;

*and Mātali, the god’s charioteer.*

cittaseno ca gandhabbo,

*Cittasena the fairy,*

naḷo rājā janesabho.

*and the kings Nala and Janesabha,*

sātāgiro hemavato,

*Sātāgira, Hemavata,*

puṇṇako karatiyo guḷo;

*Puṇṇaka, Karatiya, and Guḷa;*

sivako mucalindo ca,

*Sivaka and Mucalinda,*

vessāmitto yugandharo.

*Vessāmitta, Yugandhara,*

gopālo supparodho ca,

*Gopāla, Supparodha,*

hiri netti ca mandiyō;

*Hiri, Netti, and Mandiya;*

pañcālacaṇḍo āḷavako,

*Pañcālacaṇḍa, Āḷavaka,*

pajjunno sumano sumukho;  
*Pajjunna, Sumana, Sumukha,*

dadhimukho maṇi māṇivaro dīgho,  
*Dadhimukha, Maṇi, Māṇivara, Dīgha,*

atho serīsako saha.  
*together with Serīsaka.*

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ  
ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ:

‘ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hīṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcati’<sup>ti</sup>.

ayaṃ kho sā, mārisa, ātānātiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ  
upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya.

*This, dear sir, is the Ātānātiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.*

handa ca dāni mayāṃ, mārisa, gacchāma bahukiccā mayāṃ bahukaraṇīyā<sup>ti</sup>.  
*Well, now, dear sir, I must go. I have many duties, and much to do.*

“yassadāni tumhe, mahārājāno, kālaṃ maññathā<sup>ti</sup>.  
*“Please, Great Kings, go at your convenience.”*

atha kho cattāro mahārājā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ  
katvā tatthevantaradhāyimsu.

*Then the Four Great Kings got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.*

tepi kho yakkhā uṭṭhāyāsanaṃ appekacce bhagavantaṃ abhivādetvā padakkhiṇaṃ  
katvā tatthevantaradhāyimsu. appekacce bhagavatā saddhiṃ sammodimsu,  
sammodanīyaṃ kathaṃ saraṇiyaṃ vītisāretvā tatthevantaradhāyimsu. appekacce  
yena bhagavā tenaṇjaliṃ paṇāmetvā tatthevantaradhāyimsu. appekacce nāmagottaṃ  
sāvetvā tatthevantaradhāyimsu. appekacce tuṇhībhūtā tatthevantaradhāyimsūti.

*And before the other spirits present vanished, some bowed and respectfully circled the Buddha, keeping him on their right side, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.*

paṭhamabhāṇavāro nīṭhito.  
*The first recitation section is finished.*

## 2. dutiyabhāṇavāra *2. The Second Recitation Section*

atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:  
*Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the verses spoken. Then he added:*

“imaṃ, bhikkhave, rattiṃ cattāro mahārājā mahatīyā ca yakkhasenāya mahatīyā ca  
gandhabbasenāya mahatīyā ca kumbhaṇḍasenāya mahatīyā ca nāgasenāya  
catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ ovaṇaṃ  
ṭhapetvā abhikkantāya rattiyā abhikkantavannaṃ kevalakappaṃ gijjhakūṭaṃ  
pabbataṃ obhāsetvā yenaṃ tuṇepasaṅkamimsu; upasaṅkamtvā maṃ abhivādetvā  
ekamantaṃ nisīdimsu.

tepi kho, bhikkhave, yakkhā appekacce maṃ abhivādetvā ekamantaṃ nisīdimsu.  
appekacce mayā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇiyaṃ  
vītisāretvā ekamantaṃ nisīdimsu. appekacce yenaṃ tenaṇjaliṃ paṇāmetvā  
ekamantaṃ nisīdimsu. appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu.  
appekacce tuṇhībhūtā ekamantaṃ nisīdimsu.

ekamantaṃ nisinno kho, bhikkhave, vessavaṇo mahārājā maṃ etadavoca:

‘santi hi, bhante, ulārā yakkhā bhagavato appasannā ... pe ... santi hi, bhante, nīcā yakkhā bhagavato pasannā.

yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.

taṃ kissa hetu?

bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṃ deseti ...  
surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṃ deseti.

yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā ... appaṭiviratā  
surāmerayamajjappamādaṭṭhānā.

tesaṃ taṃ hoti appiyaṃ amanāpaṃ.

santi hi, bhante, bhagavato sāvakā araṇṇavanapattḥāni pantāni senāsanāni  
paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni  
paṭisallānasārubbāni.

tattha santi ulārā yakkhā nivāsino, ye imasmiṃ bhagavato pāvacane appasannā,  
tesaṃ pasādāya uggaṇhātu, bhante, bhagavā ātānāṭiyaṃ rakkhaṃ bhikkhūnaṃ  
bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya  
phāsuvihārāyā’ti.

adhiyāsesiṃ kho ahaṃ, bhikkhave, tuṇhībāhena.

atha kho, bhikkhave, vessavaṇo mahārājā me adhiyāsaṃ viditvā tāyaṃ velāyaṃ  
imaṃ ātānāṭiyaṃ rakkhaṃ abhāsi:

‘vipassissa ca namatthu,

cakkhumantassa sirīmato;

sikhissapi ca namatthu,

sabbabhūtānukampino.

vessabhussa ca namatthu,

nhātakassa tapassino;

namatthu kakuṣandhassa,

mārasenāpamaddino.

koṇāgamanassa namatthu,

brāhmaṇassa vusīmato;

kassapassa ca namatthu,  
vippamuttassa sabbadhi.  
aṅgīrasassa namatthu,  
sakyaputtassa sirīmato;  
yo imaṃ dhammaṃ desesi,  
sabbadukkhāpanūdanaṃ.  
ye cāpi nibbutā loke,  
yathābhūtaṃ vipassisum;  
te janā apisuṇātha,  
mahantā vītasārādā.  
hitaṃ devamanussānaṃ,  
yaṃ namassanti gotamaṃ;  
vijjācaraṇasampannaṃ,  
mahantaṃ vītasāradaṃ.  
yato uggacchati sūriyo,  
ādicco maṇḍalī mahā;  
yassa cuggacchamānassa,  
saṃvarīpi nirujjhati;  
yassa cuggate sūriye,  
“divaso”ti pavuccati.  
rahadopi tattha gambhīro,  
samuddo saritodako;  
evaṃ taṃ tattha jānanti,  
“samuddo saritodako”.  
ito “sā purimā disā”,



iti naṃ ācikkhaṭi jano;  
yaṃ disaṃ abhipāleti,  
mahārājā yasassi so.  
gandhabbānaṃ adhipati,  
“dhataratṭho”ti nāmaso;  
ramatī naccagītehi,  
gandhabbehi purakkhato.  
puttāpi tassa bahavo,  
ekanāmāti me suttaṃ;  
asīti dasa eko ca,  
indanāmā mahabbalā.  
te cāpi buddhaṃ disvāna,  
buddhaṃ ādiccabandhunaṃ;  
dūratova namassanti,  
mahantaṃ vītasāraḍaṃ.  
namo te purisājañña,  
namo te purisuttama;  
kusalena samekkhasi,  
amanussāpi taṃ vandanti;  
suttaṃ nettaṃ abhiñhaso,  
tasmā evaṃ vademase.  
“jinaṃ vandatha gotamaṃ,  
jinaṃ vandāma gotamaṃ;  
vijjācaraṇasampannaṃ,  
buddhaṃ vandāma gotamaṃ”.

yena petā pavuccanti,  
pisuṇā piṭṭhimamsikā;  
pāṇātipātino luddā,  
corā nekatikā janā.  
ito “sā dakkhiṇā disā”,  
iti naṃ ācikkhatī jano;  
yaṃ disaṃ abhipāleti,  
mahārājā yasassi so.  
kumbhaṇḍānaṃ adhipati,  
“virūḷho” iti nāmaso;  
ramatī naccagītehi,  
kumbhaṇḍehi purakkhato.  
puttāpi tassa bahavo,  
ekanāmāti me sutam;  
asīti dasa eko ca,  
indanāmā mahabbalā.  
te cāpi buddhaṃ disvāna,  
buddhaṃ ādiccabandhunaṃ;  
dūratova namassanti,  
mahantaṃ vītasāraḍaṃ.  
namo te purisājañña,  
namo te purisuttama;  
kusalena samekkhasi,  
amanussāpi taṃ vandanti;  
sutaṃ netam abhiṇhaso,

tas mā evaṃ vadema se.

“ji naṃ van da tha go ta maṃ,

ji naṃ van dā ma go ta maṃ;

vi j j ā ca ra ṇa sa m pa n naṃ,

bud d haṃ van dā ma go ta maṃ”.

ya t tha cog ga c cha ti sū ri yo,

ā di c co ma ṇ ḍa lī ma hā;

ya s sa cog ga c cha m ā na s sa,

di va so pi ni ru j j ha ti;

ya s sa cog ga te sū ri ye,

“sa ṃ va rī” ti pa vu c ca ti.

ra ha do pi ta t tha gam bhī ro,

sa mu d do sa ri to da ko;

eva ṃ ta ṃ ta t tha jā na ti,

sa mu d do sa ri to da ko.

ito “sā pa c chi mā di sā”,

iti na ṃ ā ci k ka ti ja no;

ya ṃ di sa ṃ ab hi pā le ti,

ma hā rā jā ya sa si so.

nā g ā na ṇ ca ad hi pa ti,

“vi rū pa k kho” ti nā ma so;

ra ma tī na c ca gī te hi,

nā ge he va pu ra k ka to.

pu t t ā pi ta s sa ba ha vo,

eka nā mā ti me su ta ṃ;

asīti dasa eko ca,  
indanāmā mahabbalā.  
te cāpi buddhaṃ disvāna,  
buddhaṃ ādiccabandhunaṃ;  
dūratova namassanti,  
mahantaṃ vītasāradaṃ.  
namo te purisājañña,  
namo te purisuttama;  
kusalena samekkhasi,  
amanussāpi taṃ vandanti;  
sutaṃ netāṃ abhiñhaso,  
tasmā evaṃ vademase.  
“jinaṃ vandatha gotamaṃ,  
jinaṃ vandāma gotamaṃ;  
vijjācaraṇasampannaṃ,  
buddhaṃ vandāma gotamaṃ”.  
yena uttarakuruvho,  
mahāneru sudassano;  
manussā tattha jāyanti,  
amamā apariggahā.  
na te bījaṃ pavapanti,  
nāpi nīyanti naṅgalā;  
akaṭṭhapākimaṃ sālīṃ,  
paribhuñjanti mānusa.  
akaṇaṃ athusāṃ suddhaṃ,

sugandham taṇḍulapphalam;

tunḍikīre pacitvāna,

tato bhuñjanti bhojanam.

gāviṃ ekakhuram katvā,

anuyanti disodisam;

pasum ekakhuram katvā,

anuyanti disodisam.

itthim vā vāhanam katvā,

anuyanti disodisam;

purisam vāhanam katvā,

anuyanti disodisam.

kumāriṃ vāhanam katvā,

anuyanti disodisam;

kumāram vāhanam katvā,

anuyanti disodisam.

te yāne abhiruhitvā,

sabbā disā anupariyāyanti;

pacārā tassa rājino.

hatthiyānam assayānam,

dibbam yānam upaṭṭhitam;

pāsādā siviḱā ceva,

mahārājassa yasassino.

tassa ca nagarā ahu,

antalikkhe sumāpitā;

āṭānāṭā kusināṭā parakusināṭā,

nāṭasuriyā parakusiṭanāṭā.

uttarena kasivanto,

janoghamaparena ca;

navanavutiyo ambaraambaravatiyo,

āḷakamandā 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.

rahadopi tattha dharaṇī nāma,

yato meghā pavassanti;

vassā yato patāyanti,

sabhāpi tattha sālavatī nāma.

yattha yakkhā payirupāsanti,

tattha niccaphalā rukkhā;

nāṇā dijagaṇā yutā,

mayūraḥkoṇḍābhīrudā;

kokilādīhi vaggūhi.

jīvañjīvakaṣaddettha,

atho oṭṭhavacittakā;

kukkuṭakā kuḷīrakā,

vane pokkharasātakā.  
sukasālīka saddettha,  
daṇḍamāṇavakāni ca;  
sobhati sabbakālaṃ sā,  
kuveranaḷinī sadā.  
ito “sā uttarā disā”,  
iti naṃ ācikkhatī jano;  
yaṃ disaṃ abhipāleti,  
mahārājā yasassi so.  
yakkhānañca adhipati,  
“kuvero” iti nāmaso;  
ramaṭī naccagītehi,  
yakkheheva purakkhato.  
puttāpi tassa bahavo,  
ekanāmāti me suttaṃ;  
asīti dasa eko ca,  
indanāmā mahabbalā.  
te cāpi buddhaṃ disvāna,  
buddhaṃ ādiccabandhunaṃ;  
dūratova namassanti,  
mahantaṃ vītasāradaṃ.  
namo te purisājañña,  
namo te purisuttama;  
kusalena samekkhasi,  
amanussāpi taṃ vandanti;

sutaṃ neṭaṃ abhiñhaso,

tasmaṃ evaṃ vademase.

“jinaṃ vandatha gotamaṃ,

jinaṃ vandāma gotamaṃ;

vijjācaraṇasampannaṃ,

buddhaṃ vandāma gotamaṃ”ti.

ayaṃ kho sā, mārisa, ātānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya.

yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā ayaṃ ātānāṭiyā rakkhā suggahitā bhavissati samattā pariyāputā tañce amanusso yakkho vā yakkhinī vā ... pe ... gandhabbo vā gandhabbī vā ... pe ... kumbhaṇḍo vā kumbhaṇḍī vā ... pe ... nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduttācitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikaṃ vā gacchantaṃ vā anugaccheyya, ʈhitaṃ vā upatīʈheyya, nisinnaṃ vā upanisiḍeyya, nipannaṃ vā upanipajjeyya.

na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā.

na me so, mārisa, amanusso labheyya āḷakamandāya nāma rājadhānīyā vatthuṃ vā vāsaṃ vā.

na me so, mārisa, amanusso labheyya yakkhānaṃ samitiṃ gantuṃ.

apiṣṣu naṃ, mārisa, amanussā anāvayhampi naṃ kareyyuṃ avivayhaṃ.

apiṣṣu naṃ, mārisa, amanussā attāhi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ.

apiṣṣu naṃ, mārisa, amanussā rittampissa pattaṃ sīse nikkujjeyyuṃ.

apiṣṣu naṃ, mārisa, amanussā sattadhāpissa muddhaṃ phāleyyuṃ.

santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.

te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.

seyyathāpi, mārisa, rañño māgadhasa vijite mahācorā.

te neva rañño māgadhasa ādiyanti, na rañño māgadhasa purisakānaṃ ādiyanti, na rañño māgadhasa purisakānaṃ purisakānaṃ ādiyanti.

te kho te, mārisa, mahācorā rañño māgadhasa avaruddhā nāma vuccanti.



evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti.

te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.

yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā ... pe ... gandhabbo vā gandhabbī vā ... pe ... kumbhaṇḍo vā kumbhaṇḍī vā ... pe ... nāgo vā nāgī vā ... pe ... paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikāṃ vā gacchantāṃ vā upagaccheyya, ṭhitāṃ vā upatiṭṭheyya, nisinnaṃ vā upanissideyya, 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 hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcati”ti.

katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ?

indo somo varuṇo ca,

bhāradvājo pajāpati;

candano kāmasetṭho ca,

kinnughaṇḍu nighaṇḍu ca.

panādo opamañño ca,

devasūto ca mātali;

cittaseno ca gandhabbo,

naḷo rājā janesabho.

sātāgiro hemavato,

puṇṇako karatiyo guḷo;

sivako mucalindo ca,

vessāmitto yugandharo.

gopālo supparodho ca,

hiri netti ca mandiyō;

pañcālacaṇḍo ālavako,

pajjunno sumano sumukho;

dadhimukho maṇi māṇivaro dīgho,

atho serīsako saha.

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ  
ujjhāpetabbaṃ vikkanditabbaṃ viravītabbaṃ:

“ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho  
viheṭheti, ayaṃ yakkho hīṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na  
muñcati”ti.

ayaṃ kho, mārisa, ātānātiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ  
upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya.

handā ca dāni mayaṃ, mārisa, gacchāma, bahukiccā mayaṃ bahukaraṇīyā’ti.

‘yassadāni tumhe, mahārājāno, kālaṃ maññathā’ti.

atha kho, bhikkhave, cattāro mahārājā utthāyāsanaṃ maṃ abhivādetvā padakkhiṇaṃ  
katvā tatthevantaradhāyaṃsu.

tepi kho, bhikkhave, yakkhā utthāyāsanaṃ appekacce maṃ abhivādetvā padakkhiṇaṃ  
katvā tatthevantaradhāyaṃsu.

appekacce mayā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ saraṇīyaṃ  
vītisāretvā tatthevantaradhāyaṃsu.

appekacce yenāhaṃ tenaṇjaliṃ paṇāmetvā tatthevantaradhāyaṃsu.

appekacce nāmagottaṃ sāvetvā tatthevantaradhāyaṃsu.

appekacce tuṇhībhūtā tatthevantaradhāyaṃsu.

uggaṇhātha, bhikkhave, ātānātiyaṃ rakkhaṃ.

*“Mendicants, learn the Ātānātiya protection!”*

pariyāpuṇātha, bhikkhave, ātānātiyaṃ rakkhaṃ.

*Memorize the Ātānātiya protection!*

dhāretha, bhikkhave, ātānātiyaṃ rakkhaṃ.

*Remember the Ātānātiya protection!*

atthasaṃhitā, bhikkhave, ātānātiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ  
upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya”ti.

*The Ātānātiya protection is beneficial, and is for the guarding, protection, safety, and comfort  
of the monks, nuns, laymen, and laywomen.”*

idamavoca bhagavā.

*That is what the Buddha said.*

attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

*Satisfied, the mendicants were happy with what the Buddha said.*

ātānātiyasuttaṃ nītthitaṃ navamaṃ.