

DHAJAGGA PARITTA

The Banner of Protection

(Saṃyutta Nikāya)

Evaṃ me sutam,

Ekaṃ samayaṃ Bhagavā Sāvattھیyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavo'ti. Bhadante'ti, te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at the monastery of Anāthapiṇḍika. Then He addressed the monks, saying, 'O, monks'. 'Venerable Sir,' said the monks by way of reply to the Blessed One. Thereupon He spoke as follows:

Bhūtapubbaṃ bhikkhave Devāsurasāṅgāmo samūpabbūḷho ahoṣi. Atha kho bhikkhave Sakko devānamindo deve Tāvatiṃse āmantesi.

'Monks, I shall relate a former incident. There arose a battle between the Devās (gods) and Asurās. Then Sakka, the Lord of the devas, addressed the devās of the Tāvatiṃsa (heaven) thus:

'Sace mārisā devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mameva tasmim̐ samaye dhajaggaṃ ullokeyyātha. Mamaṃ hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.

Happy ones, if the devās who have gone to the battle should experience fear or terror, or suffer from hair standing on end, let them behold the crest of my own banner. If you do so, any fear, terror or hair standing on end arising in you will pass away.

No ce me dhajaggaṃ ullokeyyātha, atha Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.

If you fail to look up to the crest of my banner, look at the crest of the banner of Pajāpati, king of gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.

If you fail to look up to the crest of the banner of Pajāpati, king of gods, look at the crest of the banner of Varuna, king of gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyissati.

If you fail to look up to the crest of the banner of Varuna, king of gods, look at the crest of the banner of Īsāna, king of gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

Taṃ kho pana bhikkhave Sakkassa vā Devānamindassa dhajaggaṃ ullokayataṃ Pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyethāpi nopi pahiyetha, taṃkissa hetu?

Monks, any fear, terror or hair standing on end arising in them who look at the crest of the banner of Sakka the king of gods, any fear terror or hair standing on end may pass away, or not pass away, ... the lord of the gods, of Pajapati the king of gods, any fear terror or hair standing on end, may pass away, or not pass away,... of Varuna..., ... of Isana, the king of gods, any fear, terror or hair standing on end, may pass away, or not pass away. What is the reason for this?

Sakko bhikkhave devānamindo avītarāgo avītadoso avītamoho bhīrucchambhī utrāsi palāyīti. Ahaṃ ca kho bhikkhave, evaṃ vadāmi: Sace tumhākaṃ bhikkhave araṇṇagatānaṃ vā rukkhamaḷagatānaṃ vā suñṇāgaragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mameva tasmīṃ samaye anussareyyātha.

‘Itipi so Bhagavā Arahaṃ Sammā Sambuddho vijjācaraṇa sampanno Sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ Buddho Bhagavā’ti.’

Mamaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyissati.

Because Sakka, lord of gods, O monks, is not free from lust, not free from hate, not free from delusion, and is therefore liable to fear, terror, fright and flight. I also say unto you O monks – if any fear, terror or hair standing on end should arise in you when you have gone to the forest or to the foot of a tree, or to an empty house (lonely place), then think only of me thus: ‘Such indeed is the Blessed One, Arahant (Consummate One) Supremely Enlightened, endowed with knowledge and virtue, welcome being, knower of worlds, the peerless trainer of persons, teacher of gods and men, the Buddha, the Blessed One.’

Monks, if you think of me, any fear, terror or hair standing on end, that may arise in you, will pass away.

No ce maṃ anussareyyātha atha Dhammaṃ anussareyyātha:

‘Svākkhāto Bhagavatā Dhammo sandiṭṭhiko akāliko ehipassiko Opanayiko paccattaṃ vedītabbo viññūhi’ti.’

Dhammaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā Chambhitattaṃ vā lomahaṃso vā so pahiyissati.

If you fail to think of me, then think of the Dhamma (the Doctrine) thus:

‘Well-expounded is the Dhamma by the Blessed One, a Dhamma to be realized by oneself and gives immediate results, a Dhamma which invites investigation and leads up to Nibbāna, a Dhamma to be understood by the wise each for himself.’

Monks, if you think of the Dhamma, any fear, terror or hair standing on end, that may arise in you, will pass away.

No ce Dhammaṃ anussareyyātha atha Saṅghaṃ anussareyyātha:

‘Supaṭipanno Bhagavato sāvakaśaṅho, Ujupaṭipanno Bhagavato sāvakaśaṅho, Nāyapaṭipanno Bhagavato sāvakaśaṅho, Sāmīcipaṭipanno Bhagavato sāvakaśaṅho, Yadidaṃ cattāri purisa yugāni aṭṭha purisa puggalā esa Bhagavato sāvakaśaṅho, Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali karaṇīyo anuttaraṃ Puññakkhettaṃ lokassā’ti.’

Saṅghaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahiyissati. Taṃ kissa hetu?

If you fail to think of the Dhamma, then think of the Saṅgha (the Order) thus:

‘Of good conduct is the Order of Disciples of the Blessed One, of upright conduct is the Order of Disciples of the Blessed One, of wise conduct is the Order of Disciples of the Blessed One, of dutiful conduct is the Order of Disciples of the Blessed One. This Order of Disciples of Blessed One – namely those four pairs of persons, the eight kinds of individuals – is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutations, is an incomparable field of merits for the world.’

Monks, if you think of the Saṅgha, any fear, terror or hair standing on end, that may arise in you, will pass away. What is the reason for this?

Tathāgato bhikkhave Arahaṃ Sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsi apalāyīti; Idamavo ca Bhagavā Idam vatvā Sugato athāparaṃ etadavoca Satthā:

The Tathāgata, O monks, who is Arahant, Supremely Enlightened, is free from lust, free from hate, is free from delusion, and is not liable to fear, terror, fright or flight. So said the Blessed One. Having thus spoken, the Teacher, the ‘Welcome Being’ (Sugata), further said:

- 1. Araññe rukkhamaṇe vā
Suññāgāre va bhikkhavo,**

**Anussaretha Sambuddhaṃ
Bhayaṃ tumhāka no siyā.**

Whether in forest or at foot of tree, or in some secluded spot, O monks, do call to mind that Buddha Supreme, then will there be no fear to you at all.

**2. No ce Buddhaṃ sareyyātha
Lokajetṭhaṃ narāsabhaṃ,
Atha Dhammaṃ sareyyātha
Nīyyānikaṃ sudesitaṃ.**

If you think not of the Buddha, O monks, that Lord of the world and Chief of men, then do think, O monks, of that Dhamma, so well preached and leading to Nibbāna.

**3. No ce Dhammaṃ sareyyātha
Nīyyānikaṃ sudesitaṃ,
Atha Saṅghaṃ sareyyātha
Puññakkhettaṃ anuttaraṃ.**

If you not think of the Dhamma, O monks, well preached and leading to Nibbana, then do think, O monks, of the Saṅgha, that wonderful field of merit to all.

**4. Evaṃ Buddhaṃ Sarantānaṃ
Dhammaṃ Saṅghaṃ ca bhikkhavo,
Bhayaṃ vā chambhitattaṃ vā
Lomahaṃso na hessatī'ti.**

To those recalling the Buddha Supreme, to those recalling the Dhamma Sublime, and to those recalling the Saṅgha, no fear, no terror will make them quiver.

**Etena sacca vajjena sabba bhayo vinassatu!
Etena sacca vajjena sabba bhayo vinassatu!
Etena sacca vajjena sabba bhayo vinassatu!**

By the firm determination of this truth,
may you (I) be free from fear!
By the firm determination of this truth,
may you (I) be free from fear!
By the firm determination of this truth,
may you (I) be free from fear!