Dhajagga Sutta
(The Discourse on the Crest of Banner)
- Protection against FEAR

yassa-nussaranenapi, antalikkhepi panino;
patittham-adhigacchanti, bhumiyam viya sabbatha

Just even by recollecting this discourse; the creatures get the foothold even in the sky by all means, just like on the ground.

sabbupaddavajalamha, yakkhacoradisambhava;
ganana na ca muttanam, parittam tam bhanama he.

The number of those who had emancipated from the net-work of all dangers, created by devils, robbers, thieves and others, is indeed innumerable. Oh thou! Let us recite this protective discourse now.

evat me sutam — ekam samayam
bhagava Savatthiyam viharati Jetavane Anathapindikassa arame.

Thus I have heard: -
The Exalted One once, stayed at the Jetavana, in Savatthi in the pleasaunce of Anathapindika. There and then he addressed the disciples on this incident.
"Long ago, bhikkhus, a battle was raging between the gods and the titans. Then, Sakka, ruler of the gods, addressed the Thirty-three Gods saying; "If in you, dear sirs, when you are gone onto battle, fear, panic, and creeping of the flesh should arise, look up at the crest of my banner. If you do so, any fear, panic, and creeping of the flesh that will have arisen will be overcome.

If you look not up to the crest of my banner, look up at that of Pajapati king of the gods,...

Or at that of Varuna, king of the gods,...
Or at that of Isana, king of the gods and any fear, panic, and creeping of the flesh that will have arisen will be overcome.

tam kho pana bhikkhave Sakkassa va devanamindassa dhajaggam ullokayatam, Pajapatissa va devarajassa dhajaggam ullokayatam, Isanassa va devarajassa dhajaggam ullokayatam yam bhavissati bhayam va chamhitattam va, lomahamso va, so pahiyetha nopi pahiyetha.

Now, bhikkhus, in them that look up to the crest of one or other of these four banners, any fear, panic, and creeping of the flesh that has arisen may be overcome; or again it may not.

tam kissa hetu Sakko hi bhikkhave devanamindo avitarago avitadoso avitamoho bhiru chambhi utrasi palayiti.

And why is this? Because Sakka, ruler of the gods, is not purged of passions, hatred, or ignorance; is timid given to panic, to fright, to running away.
But I say thus unto you, bhikkhu: If in you when you have gone into forests, to the roots of trees, to empty places, fear, panic, and creeping of the flesh should arise, do you in that hour only call me to mind and think:

"itipi so Bhagava araham, sammisambuddho, vijjacaranasaampanno, sugato, lokavidu, anuttaro purisadammasarathi, sattha devamanussanam, buddho bhagava " ti.

This Exalted One, is able supremely enlightened, proficient in knowledge and in conduct, the blessed One, understands the world, peerless tamer and driver of the hearts of men, the Master of gods and men, the Buddha, the Exalted One.

mamam hi vo bhikkhave anussaratam yam bhavissati bhayam va chambhitattam va lomahamso va, so pahiyissati.

For if you so call me to bhikkhus, any fear, panic, and creeping of the flesh that will have arisen will be overcome.

no ce main anussareyyatha, atha Dhammam anussareyyatha

And if you cannot call me to mind, call to mind the Dhamma and think:

"svakkhato bhagavata Dhammo, sandithiko, akaliko, ehipassiko, opaneyyiko paccattam veditabbo vinnuhi" ti.

Well proclaimed by the Exalted One is the Dhamma relating to the present, immediate in its results, inviting and challenging all; giving guidance, appealing to each, to be understood by the wise.
Dhammam hi vo bhikkhave anussaratam
yam bhavissati bhayam va chambhitattam va lomahamso va,
so pahiyyissati.

For if you so call the Dhamma to mind, your fear,
panic, and creeping of the flesh will be overcome.

no ce Dhammam anussareyyatha,
atha Samgham anussareyyatha

And if you cannot call the Dhamma to mind, then
call to mind the Order, and think:

"suppatipanno bhagavato savakasamgho,
ujuppatipanno bhagavato savakasamgho,
nayappatipanno bbagavato savakasamgho,
samicippatipannno bbagavato savakasamgho,
yadidam cattari purisayugani attha purisapuggala;
esa bbagavato savakasamgho,
ahuneyyyo pahuneyyyo, dakkhineyyyo, anjalikaraniyo,
anuttaram punnakkhettam lokassa" ti.

Well practised is the Exalted One's Order of
Disciples, practised in integrity, in intellectual
methods, in right lines of action - to with the four
pairs, the eight groups of persons; - this is the Exalted
One's Order of Disciples worthy of offerings,
oblations, gifts, salutations, the world's peerless field
for merit,

Samgham hi vo bhikkhave anussaratam
yam bhavissati bhayam va chambhitattam va lomahamso va,
so pahiyyissati.

For if you so call the Order to mind, Your fear,
panic, and creeping of the flesh will be overcome.
tam kissa hetu?
Tathagato hi bhikkhave
araham sammisambuddho
vitarago vitadoso vitamoho
abhiru achambhi anutrasi apalayiti.

And why is this? Because the Tathagata,
bhikkhus, is Arahant, Supremely Enlightened,
purged of passion, hatred and Ignorance, without
timidity or panic or fright, and fleeth not.

idamavoca Bhagava, idam vatvana Sugato
athaparam etadavoca Sattha.

Thus said the Exalted One, and the Blessed One
so saying, the Master, spoke yet further:

aranne rukkhamuleva, sunnagare va bhikkhavo.
anussaretha sambuddham, bhayam tumhaka no siya.

Whenever in forest or in leafy shade or lonely
empty places you abide, Call to your mind, bhikkhu,
the Enlightened One;
No fear, no sense of peril will you know.

no ce Buddham sareyyatha, lokajettham narasabham;
atha Dharnmam sareyyatha, niyyanikam sudesitam.

Or if you cannot, on the Buddha, think -
The most senior of the world, The Bull of men -
Then call the Norm to mind, the well-taught
guide.

no ce Dhammam sareyyatha, niyyanikam sudesitam;
atha Samgham sareyyatha, punakkhettam anuttaram

Or if you cannot think upon the Law -
The well-taught doctrine where guidance lies -
Then turn your thoughts to the Fraternity,
Unrivalled field where men may sow good deeds.
evam Buddham sarantanam, Dhammam Samghanca bhikkhavo;
bhayam va chambhitattam va, lomahamso na hessati

If you in Buddha, Law, and Order thus refuge take,
fear, panic, and creeping will never rise.

The end of Dhajagga Sutta.