

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.1.7

Jāṇussoṇibrāhmaṇasuttaṃ

The maggayāna, the vehicle of the path is produced from within



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Jāṇussoṇibrāhmaṇasuttaṃ	The maggayāna, the vehicle of the path is produced from within
Sāvattinidānaṃ.	This was explained at Sāvatti.
Atha kho āyasmā ānando pubbaṅhasamayam nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pāvīsi.	There the Venerable Ānanda, after having dressed himself in the morning with the upper robe, took his bowl and went to Sāvatti for alms.
Addasā kho āyasmā ānando jāṇussoṇiṃ brāhmaṇaṃ sabbasetena vaḷavābhirathena sāvattiyā niyyāyantaṃ. Setā sudam assā,	There the Venerable Ānanda saw the Brahmin Jāṇussoṇi leaving Sāvatti in an all-white chariot drawn by excellent white mares.
yuttā honti setālaṅkāṛā, seto ratho, setaparivāro, setā rasmiyo, setā patodalaṭṭhi.	The horses yoked to it were white, with white decorations, white was his carriage, his retinue, his bridles and also his goad stick, all was in white.
Setaṃ chattaṃ, setaṃ uṅhīsaṃ, setāni vatthāni, setā upāhanā, setāya sudam vālabhijaniyā bhijiyati.	He had a white umbrella, a white turban and also his clothes were all white, he wore white sandals and he was getting fanned with an excellent white cowry-made fan.
Tameṇaṃ jano disvā evamāha – “brahmaṃ vata, bho, yānaṃ!	People who encountered this sight shouted: “What a truly Brahma-like vehicle!
Brahmayānarūpaṃ vata, bho’ṭi!!	It truly has the appearance of the chariot of Brahma!”
Atha kho āyasmā ānando sāvattiyam piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭṭhantaṃ yena bhagavā tenupasaṅkami.	Then the Venerable Ānanda having finished his alms round at Sāvatti, took his meal and on returning from his alms round approached the Bhagavā.
upasaṅkamitvā bhagavantaṃ abhivādetvā	Having approached the Bhagavā he greeted him

ekamantaṃ nisīdi.	and sat down to one side.
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca :	Having sat down at one side the Venerable Ānanda addressed the Bhagavā thus:
“Idhāhaṃ, bhante, pubbaṅhasamayam nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pāvisiṃ.	“Today, Bhante after having dressed myself in the morning with the upper robe, I took my bowl and went to Sāvatti for alms.
Addasaṃ khvāhaṃ, bhante, jāṇussoṇiṃ brāhmaṇaṃ sabbasetena vaḷavābhiraṭṭhena sāvattiyaṃ niyyāyantaṃ. Setā sudam assā	There I saw the Brahmin Jāṇussoṇi leaving Sāvatti in an all-white chariot drawn by excellent white mares.
yuttā honti setālaṅkāra, seto ratho, setaparivāro, setā rasmiyo, setā patodalaṭṭhi,	The horses yoked to it were white, with white decorations, white was his carriage, his retinue, his bridles and also his god stick, all was in white,
setaṃ chattaṃ, setaṃ uṇhīsaṃ, setāni vatthāni, setā upāhanā, setāya sudam vālabhijaniyā bījīyati.	He had a white umbrella, a white turban and also his clothes were all white, he wore white sandals and he was getting fanned with an excellent white cowry-made fan.
Tamenaṃ jano disvā evamāha :	People who encountered this sight shouted:
‘brahmaṃ vata, bho, yānaṃ! Brahma-yānarūpaṃ vata, bho’ti!!	‘What a truly Brahma-like vehicle! It truly has the appearance of the chariot of Brahma!’
Sakkā nu kho, bhante, imasmiṃ dhammavinaye brahmayānaṃ paññāpetu’nti?	Is it possible, O’ Bhante, to point out a Brahma-like vehicle in this Dhamma and Vinaya?”
“Sakkā, ānanda”ti bhagavā avoca :	“It is possible, O’ Ānanda,” The Bhagavā replied:
“Imasseva kho etaṃ, ānanda, ariyassa aṭṭhaṅgikassa maggassa adhivacanaṃ – ‘brahmayānaṃ’ itipi, ‘dhammayānaṃ’ itipi, ‘anuttaro saṅgāma vijayo’ itipī’ti.	A ‘Brahma-like vehicle’ is nothing but an appellation for the Noble Eightfold Path, likewise: ‘Dhamma-vehicle’ and the ‘incomparable victory in battle’.
“Sammāditṭhi, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosavinayapariyosānā hoti, mohavinayapariyosānā hoti.	Right view, O’ Ānanda, when developed and cultivated terminates in driving away greed, terminates in driving away ill will and terminates in driving away delusion;
Sammāsaṅkappo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosavinayapariyosāno hoti, mohavinayapariyosāno hoti.	right thought, O’ Ānanda, when developed and cultivated terminates in driving away greed, terminates in driving away ill will and terminates in driving away delusion;
Sammāvācā, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosa...pe...	right action, O’ Ānanda, when developed and cultivated terminates in driving away greed,

mohavinayapariyosānā hoti. Sammākammanto, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa... mohavinayapariyosāno hoti.	terminates in driving away ill will and terminates in driving away delusion;
Sammāājīvo, ānanda bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa... mohavinayapariyosāno hoti.	right livelihood, O' Ānanda, when developed and cultivated terminates in driving away greed, terminates in driving away ill will and terminates in driving away delusion;
Sammāvāyāmo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa... mohavinayapariyosāno hoti.	right effort, O' Ānanda, when developed and cultivated terminates in driving away greed, terminates in driving away ill will and terminates in driving away delusion;
Sammāsati, ānanda, bhāvita bahulīkatā rāgavinayapariyosānā hoti, dosa... mohavinayapariyosānā hoti.	right awareness, O' Ānanda, when developed and cultivated terminates in driving away greed, terminates in driving away ill will and terminates in driving away delusion and
Sammāsamādhi, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa... mohavinayapariyosāno hoti.	right concentration, O' Ānanda, when developed and cultivated terminates in driving away greed, terminates in driving away ill will and terminates in driving away delusion.
“Iminā kho etaṃ, ānanda, pariyaēna veditabbaṃ yathā imassevetaṃ ariyassa aṭṭhaṅgikassa maggassa adhivacanaṃ – ‘brahmayānaṃ’ itipi, ‘dhammayānaṃ’ itipi, ‘anuttaro saṅgāmajayo’ itipī’ ti.	In this way, O' Ānanda, it could be understood how ‘Brahma-like vehicle’; likewise: ‘Dhamma-vehicle’ and the ‘incomparable victory in battle’ are appellations for the Noble Eightfold Path.”
Idamavoca bhagavā.	Thus spoke the Bhagavā.
Idaṃ vatvāna sugato athāparaṃ etadavoca satthā :	Having spoken thus the Wellgone One added further. The teacher spoke thus:
“Yassa saddhā ca paññā ca, dhammā yuttā sadā dhuraṃ,	“Being always yoked to faith, wisdom and Dhamma,
Hirī tsā mano yottaṃ, sati ārakkhasārathi.	With shame as the pole, mind as tie and mindfulness the cautious charioteer.
Ratho sīlaparikkhāro, jhānakkho cakkavīriyo,	With sīla being the embellishment of the chariot, its axle, jhāna and effort its wheel,
Upekkhā dhurasamādhi, anicchā parivāraṇaṃ.	With equanimity yoked to concentration and desirelessness its retinue.

<i>Abyāpādo avihimsā, viveko yassa āvudham;</i>	<i>Nonhatred, peacefulness and seclusion are the weapons:</i>
<i>Titikkhā cammasannāho , yogakkhemāya vattati.</i>	<i>Patience the protecting armour - thus rolling towards security from bondage</i>
<i>Etadattani sambhūtaṃ, brahmayānaṃ anuttaraṃ.</i>	<i>That incomparable Brahma-like vehicle is produced from within.</i>
<i>Niyyanti dhīrā lokamhā, aññadatthu jayaṃ jaya'nti.</i>	<i>Leading the wise away from the world, truly ever victorious."</i>