SD 65.15

(Magga) Brāhmaṇa Sutta

The Brahmin Discourse (on the path)
or **Jaṇussoṇi Brāhmaṇa Sutta**, the Discourse to the Brahmin Jāṇussoṇi | **S 45.4**
Theme: The Dharma is a divine vehicle to liberation
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1 Sutta summary and significance

1.1 SUTTA SUMMARY

The (Magga) Brāhmaṇa Sutta (S 45.4) recounts the elder Ānanda, on his morning almsround, seeing the brahmin Jāṇussoni riding in his splendid all-white chariot driven by all-white horses. He relates his sight to the Buddha, who reflects that a sight even more splendid is the Dharma as a vehicle for bringing us to awakening.

1.2 SUTTA SIGNIFICANCE

The (Magga) Brāhmaṇa Sutta employs the figures of the beauty and movement of chariots and horses driven by a high-class brahmin. This represents what the world can show us, which is constructed, impermanent and without any abiding essence.

Another figure of beauty and movement involving a chariot is found in the Accharā Sutta (S 1.46), the discourse on apsaras (heavenly nymphs). Despite being reborn as a deva, the monk continues to live his renunciant life. Such a monk, through his Dharma practice, will arrive in nirvana in no time.[1]

Hence, the Buddha speaks of the path called "Straight" on which a chariot named "Fearless," fitted with "Dharma" wheels heads for the "fearless" realm, that is, nirvana.

2 Comments on the Sutta

2.1 THE BRAHMIN JĀṆUSSONI[2]

2.1.1 His name

2.1.1.1 Jānussoṇi was a brahmin of great wealth (*mahā,sāla*), ranked with eminent brahmins such as Caṅkī, Tārukkha, Pokkhara,sāti and Todeyya (Sn 115). The name **Jāṇussoṇi** was not given by his parents (we do not know his personal name). It is a title he received on account of his appointment to the office of royal chaplain or purohit (*purohita*), given to him by Pasenadi, king of Kosala; hence, he is called *Jāṇussoṇi* (AA 2:115).

2.1.1.2 The Sutta Nipāta commentary says that he received the title on account of his appointment as purohita (royal chaplain), and adds that, like Pokkhāra,sāti, he, too, was a fortune-teller (*nemittika*) (SnA 463). The Aṅguttara commentary says that Jāṇussoṇi might be his family name (AA 2:115). The

[1] See SD 54.11.
[2] These details are from SD 50.6 (2).

Saṁyutta commentary says that he was a great purohita whose wealth amounted to 80 crores (*asīti,koṭi*) and the name was a title following this appointment (SA 2:75).[3]

2.1.2 Master refuge-goer

Jāṇussoṇi is well known for his sustained interest in the Dharma, and the frequent questions he asks the Buddha are recorded in at least a dozen major suttas. At the end of each of these suttas, he is stated as going for refuge in the 3 jewels.[4] Of all those who have taken refuge in the 3 jewels, Jāṇussoṇi seems to be the one who has done it the most often. Although he seems to be deeply sympathetic to the Dharma, there is no record of his spiritual attainment.[5]

3 Commentary on the Sutta verses

The notes here are mostly paraphrased from the Saṁyutta Commentary (SA 3:121 f), followed by additional notes where appropriate.

3.1 (§7) Faith, moral virtue and wisdom

3.1.1 "Its qualities of faith and wisdom | are always yoked to the Dharma task" [§7ab]

3.1.1.1 "Faith and wisdom" (*saddhā ca paññā*) refer to the key qualities of those who follow the noble eightfold path, which is always connected with faith and wisdom, that is, faith in the Dharma and wisdom in the Dharma. These two qualities are always well suited to each other, and they are beneficial in keeping our practice in good balance. (SA 3:121,10-13)

The **faith** is neither blind faith nor constant doubting but a joyful desire to know the Dharma for happiness and liberation.[6] Similarly, the **wisdom** is neither mere memorizing nor intellectual skimming. Firstly, we rejoice in the fact that we have the Buddha's early teachings with us for our study and practice. Secondly, whenever there is uncertainty, we reflect on how the teaching or passage is given in other parts of the Pali canon or the Commentary.

3.1.1.2 When we are still unawakened, we should never assume what we know as being fixed or final knowledge. Whatever we know should connect with what we have learned before, clarifying, even correcting, it. In other words, all we know or that we can know are provisional. Wholesome learning is when we feel *happy* and *peaceful* with it. Whatever we find to be difficult or of which we have been mistaken, we should keep it in mind or note it somewhere so that we are able to do some research on it or ask the morally virtuous wise for clarification.

3.1.1.3 When we do seek for answers from others, or we hear the views of others, they may not be helpful, or we may consider them wrongly. We should anyway let them speak their minds; that's part of being open-minded. Then again, we may not fully understand what we have heard, or perhaps over time we may better understand why the speaker gives such answers.

Then again when we come across views or ideas from others that help us better understand the Buddha's teaching or understand ourselves better, it is welcome and joyful. We celebrate the fact that

[3] For further details, see SD 44.3 (2).
[4] See SD 44.3 (2.4).
[5] For more details on Jāṇussoṇi, see SD 2.6a (1).
[6] See SD 65.6 (2.1.3.3).

there are wise people or those who have made us know better. That's because we have kept our minds open. In this way, we are "**yoked to the Dharma task**" (*dhammā yuttā sadā dhuraṁ*).

3.1.2 "Moral shame is its pole, the mind its yoke-tie, mindfulness the watchful charioteer" [§7cd]

3.1.2.1 "**Moral shame is its pole**" (*hirī īsā*). [The "chariot" is taken as our person, the Dharma practitioner.] Here moral shame arises from within oneself towards what is outside of oneself.[7] Moral fear is induced by outside (social) realities, serving as the draught-pole [3.1.2.2]. (SA 3:121,13-15)

Moral shame and moral fear work together as the basis for moral conduct that restrains our body and speech so that we do not break any moral precepts or commit bad karma. Such unwholesome developments will prevent us from having a "cultivated body" which in turn prevents us from having a "cultivated mind," that is, a focused mind that is able to see true reality.

3.1.2.2 "**The mind its yoke-tie**" (*mano yottaṁ*). The chariot's yoke-tie (*yotta*) is the binding, strap or girth that fastens the draught-pole and yoke to the harness of the pulling animals, holding the whole pulling mechanism securely in place. When the yoke-tie breaks, the chariot will simply stop moving, or will veer off course and crash.

The mind is the basis for insight-consciousness and path-consciousness. Just as a chariot is made up of parts like spokes and rim, connected together, similarly, worldly insight-consciousness (the yoke-tie that is the mind) is connected with wisdom in excess of 50 mind-moments (*citta-k,khaṇa*),[8] and the supramundane insight consciousness is connected with skillful qualities in excess of 60 mind-moments,[9] all working as one.[10] Therefore it is said "**the mind [is] its yoke-tie**." (SA 3:121,15-21)

3.1.2.3 Mindfulness, the watchful guard of the path (*sati ārakkha,sārathi*). The guard of the path is mindfulness associated with the path. Just as a charioteer is the chariot's ready protector who moves, guides and drives it with the charioteer's help, similarly, mindfulness of the noble path is its path's guard. It is said that the path's guard encompasses both the protective qualities and the wholesome states. (SA 3:121,22-27)

3.2 (§8) THE CHARIOT

3.2.1 Meditation and concentration [§8ab]

3.2.1.1 "**The chariot's adornment is moral virtue**" (*ratho sīla,parikkhāro*) (SA 3:121,28). The chariot represents our own body (and speech), and is decorated with moral virtue. **The purity of conduct** (*sīla,-parikkhāro*) is the adornment of the fourfold purity of conduct (*catu,parisuddhi,sīla*). (SA 3:121,28 f). While the "adornment" refers to the moral conduct of a lay practitioner, the "beauty" is that of the life of monastic renunciation.

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[7] J 1:207,3 f.

[8] **The 50 mind-moments** are a sequence typically detailing a standard process of consciousness or a cycle of bodily intimation (*kaya,viññatti*), mapping how intention arises and falls away.

[9] **The 60 mind-moments** are specifically used to lay out a cognitive series or an extended sequence of thought-units that occur in a moment of a sensory object impacts a sense door.

[10] This extensive microscopic breakdown of *cittas*—famously noted by commentators as occurring so fast that "billions can elapse in the time it takes for lightning to flash"—was later systematized cleanly into the standard **17 mind-moment cognitive process** (*citta,vīthi*) in medieval summaries like Anuruddha's **Abhidhamm'attha,saṅgaha** (Abhs ch 4; Eng tr Abhs:BRS 149-184).

Hence, the Commentary says that here is meant the "fourfold utter purity of moral virtue," the very foundation of the renunciant's holy life.[11] This **fourfold utter purity of moral virtue** is as follows:

(1) the moral virtue that is the restraint of the monastic code (*pātimokkha,saṁvara,sīla*);
(2) the moral virtue that is the restraint of the senses (*saṁvara,sīla*);
(3) the moral virtue that is the purification of livelihood (*ājīva,parisuddhi,sīla*); and
(4) the moral virtue connected with the requisites (*paccaya,saṇṇissita,sīla*), ie, proper use of the basic supports of almsfood, robes, shelter, and medicine and health support.

3.2.1.2 In other words, the chariot is not a war vehicle, but a transport of peace and beauty that conveys its riders to wisdom and liberation.

Hence, **the chariot** (*ratho*) is the noble eightfold path itself (SA 3:121,28). It not only *looks* pure and beautiful, but also *moves* peacefully on the path and leads on to true inner peace. It represents one who is practising the Dharma on the path of awakening.

3.2.1.3 "**Its axle (is) dhyana**" (*jhān'akkho*) (SA 3:121,29-31). Dhyana (*jhāna*) refers to deep mental concentration with the mind free from the senses and thought. It is attended, in the 1st dhyana, by **5 dhyana-factors** (*jhān'aṅga*). The 5 dhyana-factors are initial application (of mind) (*vitakka*), sustained application (*vicāra*), zest (*pīti*), joy (*sukha*), and one-pointedness of mind (*ek'aggatā*).[12]

Naturally keeping to the principle of "letting go," the 5 factors diminish as mental concentration deepens, and the mind becomes less "complicated." The mind is simply stilled.

Thus, in the 2nd dhyana, *vitakka,vicāra* disappears.

In the 3rd dhyana, *pīti* (exuberant zest) disappears.

In the 4th dhyana (and the formless dhyanas), only *ekaggatā* (one-pointedness of mind) is present.

During the cultivation of insight, upon emerging from 1st dhyana, these factors are present in a latent manner, keeping the mind in sustained calm and clarity. Technically, one must "descend" from the higher dhyanas into the 1st dhyana (where *vitakka,vicāra* occurs as "thinking and examination") to be able to focus on insight.

3.2.1.4 Although in §8b, *jhān'akkho* ("the axle (that is) dhyana") is mentioned first, *cakka,vīriyo*, "energy its wheels" rolls first. The dhyana chariot moves on its 2 wheels of physical effort and mental effort, or its 4 wheels of right effort. **The wheel of energy** (*cakka,viriya*) (SA 3:121,31-122,1), then, is the sustained effort in keeping moral virtue and mental concentration, that is, the 2 kinds of effort, the physical and the mental.

The 4 right efforts (*sammā vāyāma*), especially in connection with mental training and meditation comprises the following:

(1)	the effort to prevent	unarisen unwholesome states from arising,	*saṁvara padhāna*
(2)	the effort to abandon	arisen unwholesome states,	*pahāna padhāna*
(3)	the effort to cultivate	unarisen wholesome states, and	*bhāvanā padhāna*
(4)	the effort to maintain	arisen wholesome states.	*anurakkhanā padhāna*

[11] SD 24.6a (2.3).

[12] In **the 1st dhyana**, because of *vitakka,vicāra,* there is no full concentration though one-pointedness is rudimentary. For the 5 dhyana-factors, see SD 8.4 Table 6.0.2.

The 4 right efforts are actually only *one* mental factor—that of effort (*viriya*)—but perform 4 functions.[13] Furthermore, each of the 4 right efforts may be understood as having 4 conascent (co-arising) aspects known as "**the bases of success**" (*iddhi,pāda*), that is,[14]

(1)	desire or will	(to act, to make the effort),	*chanda*
(2)	effort	(made to assert oneself),	*viriya*
(3)	mind	(sustained effort), and	*citta*
(4)	investigation	(insight attending the effort).	*vīmaṁsā*

For example, one notices an unwholesome mental state (say, anger):

(1) one knows it to be unwholesome;
(2) one makes an effort to push away that negative state;
(3) one is determined to clear the mind of that state; and
(4) one then sees that one's mind is free of that state.

In reality, these phases work so fast that they actually act as a single effort, conascently, that keeps the mind free from intruding negative states; or pushes away that arisen negative state; or minds a wholesome state; or sustains a wholesome state.

3.2.2 Samadhi and its benefits [§8cd]

3.2.2.1 "**Equanimity is anchoring oneself in samadhi**" (*upekkhā dhura,samādhi*), that is, engaging oneself in mental concentration, free from the states of dullness and of restlessness, and established in a balanced state of mind. Hence, this chariot on the path is said to be "anchored in samadhi." (SA 3:122,1-6)

In this Commentarial explanation here, I think, the concentration need not be dhyana but may refer simply to a mind that is calm and clear, with neither boredom nor agitation, and in a joyful balance. In short, it describes the mind when a practitioner is practising insight.

3.2.2.2 "**Desirelessness the upholstery all around**" (*anicchā parivāraṇaṁ*), such as the decorations, adornments and the like (of the chariot). "Desirelessness" is also called "dispassion," that envelops the chariot that is the noble path, which is not associated with greed. (SA 3:122,6-8)

"Desirelessness" (*an-icchā*), which literally means "without wishing for anything," may refer to the freedom from both lust and aversion. One has neither wish for any pleasant things nor wish to be rid of any unpleasant things. This further describes the equanimous mind that is also joyful and contented.

3.3 (§9) AN OPEN MIND

3.3.1 Protecting the mind [§9ab]

3.3.1.1 "**Non-ill will, nonviolence, | solitude—these are its weapons**" (*avyāpādo avihiṁsā, viveko yassa āvudhaṁ*). **Non-ill will** (*avyāpāda*) is both the beginning of lovingkindness and lovingkindness itself. **Nonviolence** is both the beginning part of compassion and compassion itself (SA 3:122,9 f). The mind's defences against defilements are lovingkindness, compassion and solitude. [3.3.1.2]

[13] See SD 10.1 (4).
[14] See **Adhidhamm'attha,saṅgaha,** *A Comprehensive Manual of Abhidhamma* (Abhs:BRS) 274 f for other details.

The primary Buddhist emotion is **non-ill will**, that is, lovingkindness (*mettā*), which is love expressed as unconditional friendship and acceptance of others. While lust arouses sex which creates and perpetuates samsara, love makes life *livable, productive, free, true and progressive*. Love makes us *human*; when that love is selfless, it makes us *divine*. The divine fruits of love are joy and peace.

3.3.1.2 Nonviolence (*avihiṁsā*) [§9a] is a weapon (*āvudha*) or active defence against violence or harm from others. It can assume any of these 2 forms of wholesome response:

Patience and forbearance are the *passive* forms of nonviolence. [3.3.2]

Lovingkindness and compassion are the *active* forms of nonviolence.

Nonviolence does not mean non-action; it is a dynamic response to violence from others. To be wholesomely nonviolent—to defuse violence, even to reverse it into peaceful interaction—necessitates us to be strong emotionally and socially ourselves. Outright violence can be dangerous, even fatal; hence, we must know how to defend ourselves against it without harming anyone. As a rule, we need to know the causes or conditions for the violence so that we can defuse them.

3.3.1.3 "Solitude is its weapon" (*viveko yassa āvudhaṁ*). For one who is established in the chariot that is the noble eightfold Path, there are the 5 weapons. Just as a charioteer standing in a chariot is struck by 5 objects, similarly, a practitioner of the worldly and supramundane paths,

when struck by *hatred* stands in	**lovingkindness**;
when struck with *harm* stands in	**compassion** (active love);
when with *crowds* stands in	**bodily solitude** (including bodily restraint);
when faced with *defilements* stands in	**mental solitude** (joy or equanimity), and
in the face of *all that is unwholesome* he stands in	**the solitude from acquisitions** (non-attachment).

This is called the fivefold "weapons." (SA 3:122,10-18)

3.3.2 Freeing the mind [§9cd]

3.3.2.1 "**Forbearance its armour of leather**" (*titikkhā camma,sannāho*). Just as a charioteer standing in a chariot can tolerate the chariot moving forward or backward without being harmed, similarly, a monk accomplished in enduring patience tolerates words spoken to him, whether they are harsh or gentle, and does not get hurt. Therefore, it is said, "**Forbearance its armour of leather**." (SA 3:122,19-25)

Forbearance (*titikkhā*) is patient endurance by way of words towards what are difficult to approach and hard to endure. Thus patient forbearance entails right action and right speech. Right action is essentially wholesome nonviolence, that is, refraining from killing or harming, from taking the not-given, and from violating the person's body and dignity. Right speech means that one's words are *truthful, unifying, pleasant, and beneficial.*[15]

3.3.2.2 "**It heads for security from the yoke**" (*yoga-k,khemāya vattati*). The meaning is that the mind operates with security from the 4 yokes and heads for awakening; it progresses towards nirvana, neither standing still nor breaking apart (SA 32:122,25-27).

Once the path is gained, one only moves ahead; one may remain stationary sometimes, but one will neither fall back nor go off the path.

Once the path of streamwinning has been attained, one will always and naturally keep the moral precepts and live a happy life. Thus **the Ratana Sutta** (Sn 2.1) speaks of the streamwinner in these words:

[15] On right speech, see SD 10.16 (3).

sahā v'assa dassana,sampadāya	Along with his attainment of vision,
tayas su dhammā jahitā bhavanti	these 3 things are abandoned:[16]
sakkāya,diṭṭhi vicikicchitañ ca	self-identity view, doubt,
sīla-b,bataṁ vā pi yad atthi kiñci	and whatever rituals and vows there are.
catūh'apāyehi ca vippamutto	He's fully free from the 4 suffering states.[17]
cha câbhiṭhānāni abhabbo kātuṁ	He's incapable of the 6 misdeeds.[18] …
	Sn 231 = Khp 10 (quoted at Kvu 179,8* f)
kiñcāpi so kammaṁ karoti pāpakaṁ	Whatever bad karma he may do
kāyena vācā uda cetasā vā	through the body, speech or mind,
abhabbo so tassa paṭicchadāya	he is incapable of hiding it:
abhabbatā diṭṭha,padassa vuttā	this incapability is said of one who has seen the state.[19] …
	Sn 232 = Khp 11

3.3.2.3 The 4 yokes (*catu yoga*) are a name for the 4 influxes (*āsava*), also known as the "4 floods" (*ogha*), that is:

	influxes	**yokes**	**floods**[20]	
(1) sensual desire	*kām'āsava*	*kāma,yoga*	*kām'ogha*	
(2) existence	*bhav'āsava*	*bhava'yoga*	*bhav'ogha*	
(3) views	*diṭṭh'āsava*	*diṭṭha,yoga*	*diṭṭh'ogha*	in late canonical lists
(4) ignorance	*avijjâsava*	*avijjā,yoga*	*avijj'ogha*	

The "**influxes**" (*āsava*) are so called because they are defilements that constantly "flow in" through the 6 senses into the mind, making it flow along with the samsaric cycle. They are also called "yokes" (*yoga*) or "bonds" because they yoke or bond the mind to the samsaric cycle. They are called "floods" (*ogha*) when we engage with any of them—*sensual desire, existence (rebirth), views* or *ignorance*—then they flood our minds and being tenaciously. The older texts mention only a set of 3 influxes: *sensual desire, existence* and *ignorance*.[21]

3.4 §10 Benefitting from the Dharma

3.4.1 The divine vehicle unsurpassed | arises from within oneself [§10ab]

3.4.1.1 The divine vehicle unsurpassed (*brahma,yānaṁ anuttaraṁ*) **arises from within oneself** (*etad attani sambhūtaṁ*). These 2 lines are actually poetically reversed in the Sutta; but we will examine

[16] These are 3 fetters (*saṁyojana*), breaking of which makes one a streamwinner: **Abhabba Tayo,dhamma S** (A 10.76,6), SD 2.4; **Emotional independence**, SD 40a.8; SD 3.3 (5).

[17] "The 4 suffering states" (*catu apāya*), ie, the hells, animals, the preta realm and the asura host are called the 4 suffering states (*tattha cattāro apāyo nāma niraya,tiracchāna,petti.visaya,asura.kāyā,* SnA 1:278 = KhpA 189,12 f). The Nikāyas usu mention only 3 suffering states: the hells, animals and pretas. The Skt parallel (Mvst 1:292) too omits mention of the "4 suffering states." This suggests this detail or verse prob has some late additions.

[18] Comy: As stated in the Book of Ones (A 1:27,13 f), these are matricide, patricide, killing an arhat, drawing blood (from the Buddha), creating a schism in the sangha, and acknowledging someone other (than the Buddha) as one's teacher (*eka,nipāte vuttāni mātu.ghātā,pitu,ghāta,arahanta.ghāta,lohit'uppāda,saṅgha.bheda,aññā.satthār'uddesa,kammānī ti veditabbāni*, SnA 278 = KhpA 189,21-23).

[19] The "true state" (*pada*), namely, nirvana.

[20] On the 4 floods, see SD 30.3 (1.4).

[21] On the 4 yokes (*yoga*), see **Cūḷa Gopālaka S** (M 34,6) n SD 61.3; SD 9 (10.4.2.2) n; SD 30.3 (1.4.2 n); SD 70.18 (2.4.1 n). On 3 or 4 influxes, see SD 30.3 (1.3.2). On how the 3 influxes are related to the 10 fetters (*saṁyojana*), see SD 30.3 (1.3.3).

them here in their translated sequence. Thus we begin by looking at the line, "**The divine vehicle unsurpassed"** (*brahma,yānaṁ anuttaraṁ*), which is the incomparable best vehicle (SA 3:122,30).

The Commentarial gloss does not say much but echoes the Dhammapada:

"The best of paths is the eightfold (path)" (*maggān'aṭṭhaṅgiko seṭṭho,* Dh 273a).

The noble eightfold path is "**incomparable**" (*anuttara*) because it is the only way to awakening and to nirvana. It is "**the best**" (*seṭṭha*) path because it brings happiness here and now as a result of the wholesome conditions for a Dharma-spirited life.

3.4.1.2 "(**This divine vehicle unsurpassed) arises within oneself**" (*etad attani sambhūtaṁ*). The Commentary says that this vehicle of the path (*magga,yāna*) is said to be "born within oneself" (*attani sambhūtaṁ*) because it is won by one's own human effort (SA 3:122,29). After all, one needs to drive the chariot oneself making sure that it is well-geared, on track and moving at a safe speed pulled by beautiful pedigree horses, which are symbolic of the noble eightfold path and the noble individuals on it, of which we are one (or will be one).

3.4.2 True victory [§10cd]

3.4.2.1 "**The wise leave the world**" (*niyyanti dhīrā lokamhā*). For the wise and learned, there is this vehicle with which they leave the world (SA 3:122,30-32). "Leave the world" (*niyyanti lokamhā*) here has 2 senses: renunciation and being liberated from the world.

The primary spiritual act in Buddhism is **renunciation** (*nekkhamma*). For a monastic, this beautiful gesture is expressed in renouncing the world for celibate spiritual training and awakening. Renouncing the biological family is a gesture of one's desire to let go of samsara and suffering.

Thus, a renunciant (a monk, a nun and so on) does not give up mother, father, sibling or relative; rather, he or she turns to the world, embracing it as his or her **spiritual family**, serving as an inspiration for the world to practise the Dharma for its own good and happiness.

Secondly, the wise use the Dharma as a vehicle to move up the path of awakening, leaving behind the defilements that fettered them to the world. They free themselves from the world by becoming stream-winners, and so on. [3.4.2.3].

3.4.2.2 "**With full victory after full victory**" (*aññad-atthu jayaṁ jayan*). The Commentary says that it is called ***aññ-d-atthu***, meaning certain and total victory—victory over the passions and the like—of those who conquer themselves (SA 3:122,32 f). The CPD explains ***aññadatthu-jaya*** (m) [§10d] as "the absolute victory" (S 5:6,16*). *Añña-d-atthu jayaṁ jayaṁ,* a paronomasia (a pun), where *jayaṁ* stands for participial plural *jayantā.* The phrase probably originally read orig **aña-d-atthu,jayañ,jayā,* but the Commentary takes *aññadatthu* as meaning *ekaṁsena,*"absolute" [above].

3.4.2.3 The phrase "**full victory after victory**" refers to the gradual but sure progress on the path of awakening. Once one attains **streamwinning** (*sotāpatti*), one overcomes the sufferings of the sense-world in the sense that one is neither capable of committing bad karma, namely, any kind of killing, violence or breaking up the sangha.

Upon attaining **once-returning** (*sakad-āgāmita*), one significantly weakens the unwholesome roots of greed and of hatred. As a result, one has only one more rebirth in the sense-world during which one resolves one's karma to attain awakening.

However, if one goes on to attain **nonreturning** (*anāgāmita*), one never returns to be born again in the sense world, but (the one who does not attain awakening here) is reborn in one of the pure abodes in the 4th-**dhyana world**. One then lives for a long while enjoying 4th dhyana bliss until one awakens in nirvana.

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(Magga) Brāhmaṇa Sutta

The Brahmin Discourse (on the path)

S 45.4

1 Originating in Sāvatthī.

2 Then, in the morning, the venerable Ānanda dressed and, taking bowl and robe, entered Sāvatthī for alms.

3 The venerable Ānanda saw the brahmin **Jāṇussoni**[22] departing from Sāvatthī in an all-white chariot drawn by mares. The horses yoked to it were white; its ornaments were white; the chariot was white; its upholstery was white; the reins, goad, and canopy were white; his turban, clothes, and sandals were white, and he was being fanned by a white chowry.[23]

People, having seen this, said:

"Divine indeed, sir, is the vehicle! It appears to be a divine vehicle indeed, sir!"[24]

4 Then, when the venerable Ānanda had walked for alms in Sāvatthī and returned from his alms-round, after his meal he approached the Blessed One, **[5]** saluted him, and sat down at one side.

Sitting at one side, the venerable Ānanda said this to the Blessed One:

4.2 "Here, bhante, *in the morning I dressed and, taking bowl and robe, entered Sāvatthī for alms. I saw the brahmin Jāṇussoni departing from Sāvatthī in an all-white chariot drawn by mares. The horses yoked to it were white; its ornaments were white; the chariot was white; its upholstery was white; the reins, goad, and canopy were white; his turban, clothes, and sandals were white, and he was being fanned by a white chowry.*

People, having seen this, said:

'Divine indeed, sir, is the vehicle! It appears to be a divine vehicle indeed, sir!'

4.3 Is it possible, bhante, to point out a divine vehicle in this Dharma and Vinaya?"

"It is possible, Ānanda," the Blessed One said. "This is a designation for this noble eightfold path: 'the divine vehicle' (*brahma,yāna*) and 'the vehicle of Dharma' (*dhamma,yāna*) and 'the unsurpassed victory in battle' (*anuttaro saṅhgāma,vijaya*).

5 **Right view**, Ānanda, when cultivated and developed, has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

Right intention, Ānanda, when cultivated and developed, has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

Right speech, Ānanda, when cultivated and developed, has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

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[22] The brahmin Jāṇussoni was a chaplain of king Pasenadi. He departs from Sāvatthī in an all-white chariot and horses also in **Cūḷa Hatthi,padopama S** (M 27,2/1:175,15-17), SD 40a.5, and **Subha S** (M 99,30/2:208,24 f), SD 38.6. Comy gives a lengthy description of Jāṇussoni's grand appearance in the city, saying, "Once every 6 months he rode around the city in his chariot as if strewing the city with the excellence of his glory and prosperity." (SA 3:119,31-120,19)

[23] "He was being fanned by a white chowry [yak-tail fan]," Be *setāya sudaṁ vālabījaniyā bījīyati*; Ce Ee Se … *vāla-vījaniyā vījiyyati*. *Bījīyati* and *vījiyyati* are local forms of *vījayati,* "to be fanned (by)," passive form of *vījati,* "to fan."

[24] *Brahmaṁ vata bho yānaṁ, brahma,yāna,rupaṁ vata hoti*. Here, *brahma* has the sense of "best" (*settha*). (SA 3:121,1-2)

Right action, Ānanda, when cultivated and developed, has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

Right livelihood, Ānanda, when cultivated and developed, has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

Right effort, Ānanda, when cultivated and developed, has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

Right mindfulness, Ānanda, when cultivated and developed, has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

Right concentration, Ānanda, when cultivated and developed, **[6]** has as its final goal the removal of lust, the removal of hatred, the removal of delusion.

In this way, Ānanda, it may be understood how this is a designation for this noble eightfold path: 'the divine vehicle' and 'the vehicle of Dharma' and 'the unsurpassed victory in battle.'"

6 This is what the Blessed One said. Having said this, the welcome one, the teacher, further said this:

7	*yassa*[25] *saddhā ca paññā ca* *dhammā yuttā sadā dhuraṁ* *hirī īsā mano yottaṁ* *sati ārakkha,sārathi*	Its qualities of faith and wisdom are always yoked to the Dharma task; moral shame is its pole, the mind its yoke-tie, mindfulness the watchful charioteer.	
8	*ratho sīla,parikkhāro* *jhān'akkho cakka,vīriyo* *upekkhā dhura,samādhi* *anicchā parivāraṇaṁ*	The chariot's adornment is moral virtue; its axle dhyana,[26] energy its wheels; equanimity is anchoring oneself in samadhi; desirelessness the upholstery all around.	
9	*avyāpādo avihiṁsā* *viveko yassa āvudhaṁ* *titikkhā camma,sannāho*[27] *yoga-k,khemāya vattati*	Non-ill will, nonviolence, solitude—these are its weapons; forbearance its armour of leather;[28] it heads for security from bondage.	
10	*etad attani sambhūtaṁ* *brahma,yānaṁ anuttaraṁ* *niyyanti dhīrā lokamhā* *aññad-atthu jayaṁ jayan*[30] *ti*	This divine vehicle unsurpassed arises within oneself.[29] The wise leave the world with full victory after full victory.	*b* *a*

— evaṁ —

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[25] The relative pronoun ***yassa*** [§7a] which starts the verses is completed by the correlative demonstrative ***etad*** [§10a] in the last verse. This complex syntax forms a single super-lengthy sentence in Pali, but sounds more natural with shorter sentences in English. For another chariot parable, see **Accharā S** (S 1.46/1:33), SD 54.11.

[26] *Jhān'akkho*. Comy: "The axle made of dhyana by way of the 5 dhyana-factors accompanying insight." (SA 3:-121,29-31). On the 5 dhyana-factors: [3.2.1.3].

[27] Be *camma-,* "skin, hide"; Ce *vamma-*, "shield"; Ee Se *dhamma-*, "the Dharma."

[28] "Armour of leather," *camma,sannāho.* I follow S:Be 3:5,26, SA:Be 3:159,15, SA:Ee 3:122,20, and SAṬ:Be 3:398,13.

[29] Comy: This vehicle of the path (*magga,yāna*) is said to "born within oneself" (*attani sambhūtaṁ*) because it is gained in dependence on one's own human effort. (SA 3:122,29)

[30] On *aññ-a-d-atthu* [3.4.2.2] and *jaya* [3.4.2.3].