

# **The Sutra of the Wheel of Dharma**

**Land of Enlightened Wisdom**

Tibetan Buddhist Center

Pomona, CA



# **The Sutra of the Wheel of Dharma**

Land of Enlightened Wisdom  
Tibetan Buddhist Center Pomona, CA



## **The Sutra of the Wheel of Dharma**

Homage to the Omniscient One!

Thus have I heard at one time. The Blessed One, the Buddha, was residing in the Deer Park at Rsivadana in Varanasi. At that time the Blessed One spoke to the group of five monks:

"Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'This is suffering, a truth of noble beings,' vision arose; knowledge, awareness, understanding, and realization arose.

Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'This is suffering, this is the origin of suffering, this is the cessation of suffering, and this is the path that leads to the cessation of suffering,' vision arose; knowledge, awareness, understanding, and realization arose.

"Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'With higher knowledge I should comprehend suffering, that truth of noble beings,' vision arose; knowledge, awareness, understanding, and realization arose.

"Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'With higher knowledge I should get rid of the origin of suffering, that truth of noble beings,' vision arose; knowledge, awareness, understanding, and realization arose.

"Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'With higher knowledge I should actualize the knowledge of the cessation of suffering, that truth of noble beings,' vision arose; knowledge, awareness, understanding, and realization arose.

"Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'With higher knowledge I should cultivate the path that leads to the cessation of suffering, that truth of noble beings,' vision arose; knowledge, awareness, understanding, and realization arose.

"Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'With higher knowledge I have comprehended suffering, that truth of noble beings,' vision arose; knowledge, awareness, understanding, and realization arose.

"Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'With higher knowledge I have relinquished the origin of suffering, that truth of noble beings,' vision arose; knowledge, awareness, understanding, and realization arose.

"Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'With higher knowledge I have actualized the cessation of suffering, that truth of noble beings,' vision arose; knowledge, awareness, understanding, and realization arose.

"Monks, as I correctly paid attention to the things that I had not hitherto heard, thinking, 'With higher knowledge I have cultivated the path that leads to the cessation of suffering, that truth of noble beings,' vision arose; knowledge, awareness, understanding, and realization arose.

"Monks, until I had achieved the vision, knowledge, awareness, understanding, and realization of these four truths of noble beings that are turned in three phases and comprise twelve aspects, I had not been freed from the world replete with gods, devils, Brahma, mendicants, Brahmins, humans and gods. I had not escaped from it, severed ties with it; or been delivered from it. Nor did I dwell much with a mind free from error. Monks, I did not have the knowledge that I had fully awakened to unsurpassed and perfect buddhahood.

"Monks, once I had achieved the vision, knowledge, awareness, understanding, and realization of turning these four truths of noble beings in three phases with twelve aspects, I had been freed from the world replete with gods, devils, Brahma, mendicants, Brahmins, humans and gods. I had escaped from it, severed ties with it, and been delivered from it. I dwelled much with a mind free from error. Monks, I then had the knowledge that I had

fully awakened to unsurpassed and perfect buddhahood."

When the Blessed One had given this Dharma discourse, venerable Kaundinya, along with eighty thousand gods, achieved the Dharma vision that is free from dust and stainless with regard to phenomena.

The Blessed One now spoke to venerable Kaundinya, "Kaundinya, did you understand all the Dharmas?"

"Blessed One," he replied, "I understood all." .

"Kaundinya, did you understand all? Did you understand all?"

"Blissfully Gone One," he replied, "I understood all. I understood all."

"Because venerable Kaundinya has understood all the Dharmas, venerable Kaundinya shall now be known as Ajnatakaundinya, All knowing Kaundinya."

At that point the terrestrial yaksas called out, •"Venerable Kaundinya has understood all the Dharmas!"

And they continued, "Friends, in the Deer Park at Rsivadana by Varanasi, the Blessed One has turned the pious wheel of Dharma in three phases with twelve aspects. He has turned the wheel of Dharma in a way that no



mendicant or Brahmin, and no god, devils, or Brahma in the world could ever do in accord with the Dharma. He has done so for the benefit of many beings, for the happiness of many beings, out of love for the world, and for the welfare, benefit, and happiness of gods and humans. Hence, the gods will flourish and the demigods will be on the wane.”

As the voices of the terrestrial yaksas rang out - at that very moment, in that very instant, and in that short time - immediately, instantly, and quickly, the news passed to the celestial yaksas, as well as to the gods in the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, the Heaven Free from Conflict, the Heaven of Joy, the Heaven of Delighting in Emanations, the Heaven of Controlling Others' Emanations, and all the way to the Brahma realm.

Thus, too, the gods in the Brahma Realm announced, "Friends, in the Deer Park at Rsivadana by Varanasi, the Blessed One has turned the wheel of Dharma in three phases with twelve aspects. He has turned the wheel of Dharma in a way that no mendicant or Brahmin, and no god, devils, or Brahma or anyone in the world could ever do in accord with the Dharma. He has done so for the benefit of many beings, for the happiness of many beings, out of love for the world, and for the welfare, benefit, and happiness of gods and humans. Hence, the gods will flourish and the demigods will be on the wane.”

In the Deer Park at Rsivadana in Varanasi, the Blessed One turned the wheel

of Dharma in three phases with twelve aspects. Therefore, this Dharma teaching was named Turning the Wheel of Dharma.

This completes The Sutra of the Wheel fo Dharma.

