

# Dhammacakkappavattanasutta : the Source of High Morality

Promphisit Phanchan\*

Faculty of Humanity Naresuan University

Phrakhru Sirirattananuwat\*\*

Graduate Studies, Buddhachinaraj Buddhist College  
Mahachulalongkornrajavidyalaya University, Thailand

Email: gurutawee@gmail.com

Received: September 07, 2025

Revised: September 12, 2025

Accepted: September 15, 2025

## Abstract

This article is studied on the discourse of Dhammacakkappavattanasutta regarded as the high moralities as the Middle Path leading Nibbāna. Its process is done through the avoidance of 2 extreme ways, i.e. Kāmasukkhallikānuyoga and Attakilamathānuyoga being become the Middle Path between the 2 extremes ways, namely; - the Middle Path or the Eightfold Path. It gives vision, it gives knowledge and it leads to calm, to insight, to enlightenment, to Nibbāna. The Middle Path as one of the Four Noble Truths is related with Threefold training, i.e. Sīla, Samādhi, Paññā. The Sīla is the base of Samādhi, the Samādhi is the base of Paññā, the Paññā is the base of Citta and then the transmittance to the eradication of all defilements leading to the highest goal of Buddhism as Nibbāna. Therefore, it is regarded as the high morality.

The Dhammacakka delivered by the Lord Buddha who aims to give new knowledge factor of Dhamma found by oneself for Pañcavaggī through the word of "Enlightenment". The Lord Buddha clearly realizes the Four Noble Truths in these three aspects, in these twelve ways. The Lord Buddha claims to have realized the perfect Enlightenment that is super in the world with its gods, with its Māra and Brāhma, in this world with its recluses and Brahmana, with its princes and men. After the First Sermon, the Lord Buddha can get the first noble follower as Sotāpanna, i.e. Konḍañña. From that, the Lord Buddha preaches next other discourses to remaining Pañcavaggī with upasok Yasa group and then the Holy One (Arahanta) arise in the first year for the numbers of 60. The Lord Buddha gives the ideal of Dhamma Communication in the first speech to those noble followers i.e. Caratha Bhikkhave Cārikamō Bahujanahitāya Bahujanasukkhāya Lokānukampāya....

\* Dr.Promphisit Phanchan Faculty of Humanity Naresuan University.

\*\* Phrakhru Sirirattananuwat, Assoc.Prof.Dr.Graduate Study, Buddhachinaraj Buddhist College.

As mentioned above, Buddhism has been going to Suvaññabhūmī, as the Southeast Asia including Thailand and Myanmar and later to the western countries as appeared in the present age.

**Keywords:** Dhammacakkappavattanasutta; the Source of Morality; High Morality

## Introduction

Dhammacakka or the first sermon as above mentioned means 'Dhamma Preachment.' Its full name is 'Dhammacakkappavattanasutta' meaning 'Setting in Motion the Wheel of Truth' performed to Pañcavaggi or the Five Ascetics as the great supporter for Buddhahood. The Pañcavaggi is reported through this Enlightenment of The Lord Buddha. The first noble follower is named 'Konḍañña,' the leader of Pañcavaggi'. That clearly is outcome as the model of Middle Path seen by the world. The Lord Buddha is enjoyed by gods and men. One the other hand, the first sermon is called 'the Wheel of Dhamma' translated 'the discourse on the motion of Dhamma Wheel' as if the living Dhamma was set in motion toward tis destine goal.



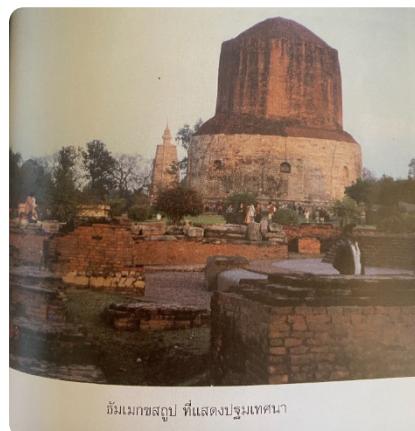
**Figure 1** Chaukhandi Stupa, Meeting Point of the Buddha and Pañcavaggi

**Source:** Dhammadhakka.net/Open Space of dhammadhak

In a trace of history appeared as legends, The Lord Buddha met the Ascetics at Chaukhandi Stupa at Saranath. The Lord required the Pañcavaggi to accept and listen Dhamma, but the Pañcavaggi left that place about 500 meters. The Lord Buddha followed them and told them that I got the Enlightenment and needed to preach Dhamma to you. But this did not success. The Lord Buddha followed and required them for acceptance.

At last, the Pañcavaggi agreed to listen Dhamma at some area named Megha Stupa or Dhammadmeha Stupa, Isipatana-migadāyavana, Saranath, Varanasi, India.

In the point of Megha Stupa, the Pañcavaggi listened the Dhammacakka concerning the two extreme ways as old ways of practice without success of Nibbāna. The Lord Buddha reported and turned the Middle Path for fighting defilements amount of 1,500, carvings amount of 108 until success. The Dhammacakka core is both a primary, a middle and an end period. In the present, some scholar gives the name of Dhammacakka location ‘Isipatana-migadāyavana’, as Sangvejaniyasathan, one of The Four Holy Places of Buddhism for commiseration in Dhamma. This name has been reflecting for 2,568 years. In the present, it is seen as the ruins as impermanent being the commiseration for one who found them. In which, there is the power of The Four Holy Places for those who go these places by mental faith. Such result is avoided from a bad realm, closed from a door of hell. The power opens a door of heaven according to the Buddha’s teaching of words “a monk, a nun, a layman, a woman, one who come to find this The Four Holy Places by memorial mind....’Anond’ any one travels to there for worship. After his death, he goes to a good realm, world, heaven”.<sup>1</sup> This is the guarantee of life in a next realm from homage of The Four Holy Places of Buddhism as well known. Every year, Buddhist people of Thailand go to there more about 200,000.



*Figure 2 Megha Stupa, the point of the first sermon at Isipatana, the town- Sarnath/ Capital -Baranasi, India*

**Source:** the Book on Jaripunya Jaruegdamma by Phra Dhamapidok (P.A.Payutto)

<sup>1</sup> ดี.มา. (ไทย) 10/202/150.

**The results found that:-**

**1. the structure of Dhammacakka as process**

The word of Dhammacakka as the discourse appeared in “Vinayapiṭaka Mahāvagga<sup>2</sup> and Samyuttanikāya Mahāvagga”<sup>3</sup> indexed the Four Noble Truth enlightened by The Lord Buddha in the main core according to the form of structure as the process and context of Dhammacakka as follows;-

**The first process; a place, a person, a story,** -the place of the first sermon, wildly, was in Kasi State, 1 of 16 states being Chompudipa (Jambudipa) of India. Its capital was named ‘Varanasi’. In special area, it was township as Sarnath (Saraṅganath) as the region of many deer. In Saranath, it is the park of Isipatana-migadāyavana translated the forest for apology to deer being eaten by a hermit. In symbol, this forest or the town is the deer. That is background of Buddha’s posture named ‘the first sermon posture’ with 2 deer sleeping in front of The Lord Buddha with Dhamma Wheel instead of with 8 pieces of Magga-8.



*Figure 3 the symbol by Dhammacakka/deer*

*Source: istockphoto.com by Getty Images*

**The second process; the two extreme ways,-** The Lord Buddha taught his followers to avoid radical theory as the two extreme ways; -the first one is Sensual Indulgence, viz., a form, sound, smell, taste, touch. These are low, lay people, impudent, non-noble, non-benefit. The second one is Self Mortification Indulgence, these are suffering, non-noble, non-benefit. These two, monks should not followed.

<sup>2</sup> Vi. Ma. (Thai) 4/13/20.

<sup>3</sup> Sam. Ma. (Thai) 19/1081/592.

**The third process; Magga-8,** -the 8 components of Magga or the Middle Path are Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration ( Sammā Ditthi, Sammā Saṃkappa, Sammā Vācā, Sammā Kammanta, Sammā Ājīva, Sammā Vāyāma, Sammā Sati, Sammā Samādhi). The Path makes the Buddha discovers vision, knowledge, calm, insight, enlightenment, Nibbāna.

**The fourth process; the Four Noble Truths,-** It shows the core and feature of the Four Noble Truths enlightened by The Lord Buddha relating to Sammā Diṭṭhi-Right View. In the Truths are;- **(1) Suffering (Dukkha)**, according to its suchness, - birth is suffering, -aging is suffering, -sickness is suffering, -death is suffering, -sorrow and lamentation, -pain, -grief and -despair are suffering, -association with unpleasant is suffering, -dissociation from the pleasant is suffering, -not to get what one wants is suffering. In brief, the Five Aggregates of attachment are suffering. **(2) the Cause of Suffering (Samudaya)**, according to its suchness, thirst for sense-pleasures, thirst for existence or becoming, and thirst for non-existence. **(3) the Cessation of Suffering (Nirodha)**, according to its suchness, -the complete cessation of that very thirst, -giving it up, -renouncing it, -emancipating oneself from it, -detaching oneself from it. **(4) the Path leading to the Cessation of suffering (Magga)**, according to its methodology, -Right View - Right Concentration as above mentioned.

**The fifth process; knowledge (Ñāna 3):** - the Ñāna-3 is Saccañāṇa, Kiccañāṇa, Katañāṇa. These are the knowledge of truthfulness (Saccañāṇa) as it really is (Tathatā). The function of knowledge (Kiccañāṇa). The success of knowledge (Katañāṇa). Their details are the Suffering should be known by wisdom, that is known by me. The Cause of Suffering should be abandoned, that is abandoned by me. The Cessation of suffering should be realized, that is realized by me. The Path Leading to Cessation of Suffering should be developed, that is developed by me. Such ways cause the vision, the knowledge, the wisdom, the science, the light, these arise in me with regard to things not heard before.



Figure 4 Dhamma corners in arts- Ariyasacca-4 with *Nāṇa* -3 = Ākāra-12

Source: Uposatha/ Wat Phrasirittanamandhat, Phitsanulok

**The sixth process; *Nāṇa*-3 in Ariyasacca-4, Ākāra 12,-** this focuses on phenomenon from the words of The Lord Buddha ‘I does not claim to realize the Perfect Enlightenment that super in the Earth with Devatā, with Māra and Brāhma-loka, in the world (people) with samanabrahmaṇa, with Devatā and Manussa’. At that time, the Buddha’s vision of true knowledge is fully clear in these three aspects, in these twelve ways, (Evanti Parivṛṭṭadām Ḍvādasākāram Yathābhūtam Nāṇadassanam) regarding the Four Noble Truths as intuitive knowledge. As mentioned, the knowledge of things in suchness for the Four Noble Truths (Saccañāna), the function of knowledge (Kiccañāna) and done knowledge (Katañāna) in suffering, the function of abandon (Kiccañāna) and done abandon (Katañāna) in the cause of suffering, the function of realization (Kiccañāna) and done realization (Katañāna) in the cessation of suffering and the function of development (Kiccañāna) and done development (Katañāna) in the Path leading to the cessation of suffering.

**The seventh process; confirmation, -** It shows that to be free from suffering of the Buddha causes the vision of true knowledge thus: my heart’s deliverance is unassailable. It goes beyond all defilements entering Nibbāna without rebirth in the words of ‘this is the last birth, now there is no more rebirth’. (Ayamantimā Jāti Nathidāni Punabbhavoti)

**The eighth process; Sotāpanna (the stream of Dhamma),-** It shows to be the pleasure of the Pañcavaggi. All of them rejoice at The Lord Buddha’s words meanwhile The Lord Buddha saying. The eyes of Truth which (Dhammacakkhu) are un-lust, full pure

arise to Konḍañña thus: 'any thing arises, all change' (Yaञciñci Samudayadhammamँ Sabbantamँ Nirodhadhammamँ). That is the outcome of the Dhammacakka making the Konḍañña into Dhammacakkhu as Sotāpanna as the first noble follower. He realizes thus; arising, standing, changing in same words of Ye Dhammā Hetuppabhavā...., in which, Assachi the monk preached Dhamma to Sariput.

**The ninth process; the pleasure of gods,** -the final stage of the Dhammacakka, the gods of heaven in a land enjoy and say thus: 'Sādhu' in so loud sound. It shows that Cakka as supreme Dhamma preached by The Lord Buddha at Isipatana-migadāyavana, Varanasi arising. In which, amazing situation thus: any one can not be arisen in this world although Samañabrahmañmaṇa, Devatā, Māra and Brahma.

**The tenth process; the harmony of gods,** - this is much loud sound of gods in heaven until Brahma sphere; namely;- the sphere of Jātumahārāja hears the sound of Bhūmdevatā. The gods in Dāvatiṁsa hear the sound of Jātumahārāja. The gods of Yāmā hear the sound of Dāvatiṁsa. The gods of Dusit hear the sound of Yāmā. The gods of Paranimmita-vasavattī hear the sound of Nimmānaradī and the Brahma sphere hears the sound of Paranimmita-vasavattī. Meanwhile, the such much loud sound goes to Brahma-loka with ten thousands of Lokadhātu shaking. Such phenomenon occurs become innumerable light appearing beyond the power of all gods.

**The eleventh process; Aññā,** - The Lord Buddha exclaims of 2 words 'the Knowledge arose to Konḍañña, the knowledge arose Konḍañña. So, he is named Aññā Konḍañña from then on. After that, the Aññā Konḍañña requires to be ordained in The Lord Buddha's school. The Lord says that 'come, you become the monk', the Dhamma is well-expounded by me as the Blessed One, you follow Buddhist discipline for the righteous deletion of suffering'. The Lord Buddha assigns Aññā Konḍañña as 'Rattaññū ( the person who knows a lot of last things). But 4 remaining others get Dhammacakkhu then attain the highest Dhamma and to be ordained later.

From that, the monk -Pañcavaggī hears the second discourse (Anattalakkhaṇa-sutta), its meaning is non-self. Its contents, one who are noble monks being bored in Corporeality, Feeling, Perception, Volition, Consciousness. In which, the monk -Pañcavaggī quells one's own desires. The Minds of Pañcavaggī gets free from lust and the knowledge arises 'liberation makes me know as "this is the last birth, now there is no more rebirth.'

This discipline is ended. Other function should be done, that is done, nothing more will be done".<sup>4</sup> The monk -Pañcavaggī rejoices at those words of the Blessed One. When this Veyyākaraṇa is said by the Blessed One, the minds of the monk -Pañcavaggī gets free from cankers because of non-attachment. Now, the 5 holy followers arise in the world.

## 2. Context of Dhammacakka

The Dhammacakka is surrounded varietal stories. Here, I say about main components, i.e. some concept, a place, a person including situations coming with the trace of civilization, the intellectual heritage from The Triple Gem as holistic Buddhism ;- the Buddha means the knower, the awakened one and the merry one, Dhamma means the guideline leading good action, Saṅgha means the model of living and others from these are following:-

### 2.1 the Middle Path

The Middle Path (Majjhimāpaṭipadā) as the theory of the highest morality for guideline leading the practice of liberation from completed suffering one more called the Eightfold Path, viz., Right View etc. There are attitudes of many scholars, i.e. Mahāyāna Scripture regards it as “the Middle Path between two absolutistic theories, i.e. Permanent Existence (Atthitā) and Non-Existence (Natthitā)”<sup>5</sup> Someone shows the Middle Path between two extreme ways;- ‘Materialism and Idealism’.<sup>6</sup> They are meant that the materialism in Buddhism viz., In the term of indulgence, it focuses on the Five Sensual Pleasures being a form, sound, smell, taste, touch. This theory does not focus on abstract, not to be interested in super nature and any next realm. But it focuses on physical happiness in the present of life. According to the concept of hedonists, one of them is Democritus regards that “the true end of life is happy”<sup>7</sup> other one, his name is Epicurus regards as “happiness is the high good”.<sup>8</sup> In the term of Idealism, it focuses on

<sup>4</sup> Sam. Kha. (Thai) 17/59/96.

<sup>5</sup> David J. Kalupahana, *Mūlamadhyamakakārikā of Nāgārajuna*, The Philosophy of Middle Path, (Delhi: Motilal Banarasidass, 1991), (Thai Version) p. 1.

<sup>6</sup> Phramahatawee Thānavaro, the Roles of Buddhist Ethics in the Preservation and Development of the Environment, *Dissertation*, (Varanasi: B.H.U., 1996), (Thai Version) p. 27.

<sup>7</sup> Frank Thilly, *A History of Philosophy*, Allahabad: Central Publishing House. 1993, (Thai Version) p. 50.

<sup>8</sup> Ibid., 127.

spiritual practice called the Self Mortification in Buddhism. This theory regarded as starveling, to hold your breath, sleeping on thorns, to apply as much as poop. Some image Buddha in the posture was called Dukkarakiriyā (any one cannot do like this before), his body remained only bone without beef skin, a cloth on his body falls out. In which, he is very skinny.



*Figure 5 the posture of the Dhammacakka to make circles with fingers*

**Source:** Vessukamma / Thai Art Gallery & Studio

Aristotle, the philosopher of Greek gives this word of the Middle Path ‘Golden Mean’ meaning the best life is a middle point between two extreme ways. This is used in both emotion and action through medium action not more than excellent or not lower than disappear. The most Venerable Phra Medhidhammapon discusses that “the moral is personal characteristics to select the Middle Way meaning the moral virtue comes from practice into habit as nature. Moreover, the virtue is related to select feeling and action in moderate level not more than or less than, that is the virtue as the mean between Excess and Deficiency”.<sup>9</sup> The venerable compares the foods of two men that ‘a dish of food puts on equaling rice for a sick man, an other not be sick. The sick man tells me this dish is loaded too much, one more tells me this dish is too less. These show doddery condition. The most Ven. Phra Prohmavacharadhirajara (Somjin) discussed in seminar presentation ‘the moderation between more and less, high and low,

<sup>9</sup> Phramedhidhammaporn (Prayoon Dhammacitto), **Greek Philosophy: Intellectual Source of West World**, (Bangkok: Siam Printing Press, 1994), (Thai Version), pp. 232-233.

black and white. Asst.Prof.Boonmee Tankaew translates 'Golden Mean' as Suvannamag meaning a golden street covered with roses without thorns, namely;- any one follows this way with completion and full purification, that one goes to Liberation as Nibbāna according to one's own hope. That one does not come back to suffering any more. According to Pālī words 'Ayamantimā Jāti Natthidāni Punabbhavoti (this birth is last birth, now there is not more rebirth).

## 2.2 the places surrounded in Dhammacakka

The Dhammacakka, there are other things concerning it, not only the point of the first sermon, but also historical points. Here, after being covered by colony for 190 years, M. G. Sir Alexander Cunningham of England made the Buddhist lands in India well-known over the world. He discovered it in B.E. 2418-2420. That showed the ruins of destroyed traces. This place was discovered in the same way of some ancient cities of Thailand, i.e. Sukhothai, Ayudhya although Phitsanulok Province in some point of Wat Phra Sriratanamahadhat;- Vihara Attharos for the standing of Buddha image 18 cubits high and its posture is Bestowing Blessings. In the present, the collapsed buildings of places remained soil structure. Another one of Sarnath, it was Megha Stupa high like a stone mountain reaching the sky as mentioned 'the point of preaching the first sermon of The Lord Buddha.'

The place is named 'Isipatana-migadāyavaṇa translated the forest for apology to deer being swallowed by a hermit (Rishi) locating in suburban zone of Capital-Varanasi in the name of Sarnath meaning 'refuge of deer'. From the background written by a scholar was concluded "this forest was full of many deer and a governor of this city was a sport man who was favorite in hunting. Every day he had to hunt some deer amount of 500, but reduced 1 a day".<sup>10</sup> Those deer knew one's own fortune. Amazing day, a doe as regarded 'Bodhisatta' required the governor of city 'a mother deer was pregnant. She gave a birth due soon. So, it should be a next day. The governor immediately scared. He thought 'Why', this mother deer could think as a man. The governor thought well in Buddhist wisdom. He awaked from delusion soon. He gave up to hunt as the sport man from then on. The pregnant of mother deer gave birth. So, this

<sup>10</sup> Phradhammapidok (P.A.Payutto), *Jarikpunya Jaruekdhama*, 3<sup>rd</sup> printed, (Bangkok: Buddhadhamma Foundation, 1996), p. 154.

forest was named in the word of apology to all deer relating to Sarnath (the forest for the refuge of deer).

In Varanasi as the capital of Kasi State, it was so much famous in the past. Main foods was Kasi Garments being high-quality fabric, meticulous. The system of communication belonged to a cart logistics between Kasi State and Maghadha being the cart track on some rocks. In which, the issue on India written a some scholar said that “the kings of many states took the garments for their suits for wearing or for others as cloths coming from this capital”.<sup>11</sup> The capital was narrated as the source of performance for ascetics as Sanyasi, one of Asharam-4. His age was 75-100 years old. Sanyasi’s final period of life was to travel for Dhamma teaching to the young generation. Moreover, this capital was a waterway of Ganga river being the holy river. This river was able to wash evils from hell to heaven. In the present, old people are regarded as ‘one time of life before death, they have to bathe in Ganga river’. If they die any time, they do not pity. At that time in this capital, there was a saint making the intellectual source. His name was Sir. Madan Mohan Malaviya as the sage – he was the founder of Banaras Hindu University (B.H.U.), at Varanasi, Uttara Pradesh, in India. He gave aspirations to all people ;-

*I, do not for a royal realm aspire.*

*For release or for paradise.*

*To sever those bent with grief, I desire.*

*And calm their sorrows and help them rise.*<sup>12</sup>

This university delivered a dormitory being named Sengupta Lord to Thai student monks. So many famous students graduated from this university, viz., -Sunthon Na Rangsi, -Sunthon Palamindra, the translator of What the Buddha Taught, -the Most.Ven. Phra Brohmavacharadhiracaraya (Somjin Sammāpañño) as the director of Mahachula-longkorn Buddhist University in the present time etc.

<sup>11</sup> Phrakrusirirattananuwat (Tawee Thanavaro), **the Source of Eastern Wisdom**, (Phitsanulok: Focusprint, 2016), p. 52.

<sup>12</sup> The Team of Working, **New Progress: in Siddharathavihan**, (Varanasi: B.H.U.1997), (Thai Version) p. 6.



*Figure 6 Asoka Stone Pillar with Singha head*

*Source: dhammadindex.papalove.net/buddha-trace*

### 2.3 Stone Pillars of King Asoka

After The Lord Buddha's time, the great warrior was named 'Candāsok', translated the fierce guy (the old name of the king Asoka). Any area, he fought, there many thousands of people died and parted from each other. But he changed attitude from fierce into Dhamma due to meeting 'Samanera- Nigrodha' his 7 years old. The Samanera attained Dhamma and became Arahantip. That Samanera was in suitable behavior leading to admirable faith where the Samanera walked past. In such influence, the king was so much admirable in Buddhism. The king propagated and Stabilized Buddhism in the Buddhist lands until now. The king built many Buddhist symbols in India amount of 84,000 pieces for the filling of The Lord Buddha's relics. The king was patron of the third Buddhist cousin in B.E. 234. Buddhism was widespread in international. In which, the king built the Stone Pillar of Asoka with Singha's head in main Buddhist places; i.e.- Lumbini park, -Buddhagaya park, -Vaisali Part as Capital of Vajji where the second Buddhist cousin held and -Isipatana-migadāyavana park of Saranatha. The Asoka pillar at Lumbini was carved in the word of 'Devanampiyadassi (the king Asoka the great). He came here for Buddhist worship'. The word of Devanampiyadassi is loved by gods and men. The word of Piya is in same meaning of the king Rama 5 of Thailand.

#### 2.4 Idealism : the first word of Dhamma Propagation

At that time, the first year of Enlightenment, The Lord Buddha resided at Isipatana-migadāyavana near Varanasi. He preached the first sermon in the name of Dhammacakkappavattanasutta to the monk -Pañcavaggī and the second sermon in the name of the Five Aggregates;- the Form, the Feeling, etc. being impermanent, suffering, non-self. After that, The Lord Buddha preached Anupuppikathā concerning Dāna, Sīla, Sagga, Kāmādīnava and Nekkhamma with proclaiming Sāmukkāmsikadhammadesañ concerning Ariyasaccadesañ about Suffering, Samudaya, Nirodha and Magga. The Truth which was unlust, full pure happening for Upasok Yasa in the word of ‘any thing arose, all things changed. After that, The Lord Buddha preached Dhamma to Yasa’s mother and wife and to his 4 friends, viz., Vimāla, Supāhu, Punṇaji and Gavampati. They were Arahantip in the second group in totality of 10 persons. After that, Upasok Yasa with his lay friends in amount of 50 went to meet The Lord Buddha to listen Dhamma in the same form of 5 persons before this. The outcome of Dhamma. Totally, the 60 numbers of Arahant arose in the first year. All of them widely helped to communicate Dhamma in high powers. And then The Lord Buddha gave the idealism as the first word of Dhamma proclaiming, as follows;—

Monks, you journey for supporting, for happiness, for welfare to many people with gods and men. You don’t go in the same direction. You preach Dhamma to be excellent in the beginning, in the middle and in the last period. You proclaim discipline with full content and language.....<sup>13</sup>

This idealism aims at welfare for many people. The idealism is supreme for people. The word of happiness is understood ‘any one is able to listen Dhamma from the Arahant. That makes them happy. The happiness is the end of every action, not only eating, usage, convenience but also hearing Dhamma. That happiness is also led to gods. Only one of Arahant goes each direction without any fear, any doubt, any advice. The words of Dhamma preaching are the excellence in the beginning, in the middle and the last period meaning the process of Dhamma propagation on Dhammāsana in the form Ānisaṅsa Desañ (Dhamma preaching on a stage. Its process in the beginning is

<sup>13</sup> Di. Ma. (Thai) 10/87/47.

introduction, viz., to declare Buddhist era, directed incantation. In the middle period is the cores of Dhamma with comparison and the last period is conclusion in the word of blessing and ending (Evaṁ...). In which, according to every discourse of Suttantapiṭaka begins in the word of Evaṁ Me Sutam...Bārāṇasiyam...and the Dhamma propagation is regarded as Buddhist style (Buddhalilā) of words ‘clearing, aspiration, braving, pleasure. The issue of ‘the proclaiming of Dhammacariya’ is also meant the propagation of Dhamma-vinaya.

### 2.5 Thai Sarnath Monastery

The town of Sarnath is the location of Isipatana-migadāyavana, as one of the 4 Holy Places in Buddhism. It is regarded as value, any one goes to see it by faith, that guarantees for closing the door of hell and but opens the door of heaven. So it is good for having Thai monastery for welcome Buddhist pilgrim from Thailand. This monastery is difficultly built because of that monastery has to be built by association or foundation, it is not personality. So, this monastery was built by the foundation of Ven. Phrakru Prakadsamadhikun (Sangviean Nāṇasevī), section 25, Wat Mahadhat, Bangkok. It had been building in C.E. 1969. After that, the abbot venerable Phrakru Vichai (Sāsana-rāśmī) bought a more land for 40 acres. In the present time of this monastery, there are many important things in Buddhism, viz., Uposod of pink sand, a building as accommodation for pilgrims for 2 floors with 48 rooms. The aspect of pilgrim building is a form of font ‘U’. with a field. One of them is meditation building with 30 rooms. One of them is a food building. One of them is welfare school in primary-secondary grades. The location of monastery is a happy land not far from Megha Stupa being seen in sight-eyes. Behind the monastery, we look back far from the monastery about 200 meters, that is Chaukhandi Stupa where the Lord Buddha met the ascetic Pañcavaggi and reported oneself for Dhamma preaching.

### New knowledge

Dhammacakkappavattanasutta is mainly the Four Noble Truths and the Lord Buddha enlightened these truths. The problem arises, why does the Middle Path come first then the truths. This Path is 4<sup>th</sup> section of the Four Noble Truths. The Path is middle between the two extreme giving vision, knowledge and leading to calm, to insight, to enlightenment, to Nibbāna because of the equality of the Middle Path as the methodology

into Nibbāna being regarded as the highest goal of Buddhism. So, the present time, the Middle Path is still significance and necessity for daily working and Dhamma Treatment. The Lord Buddha as a role model succeeded.

## Conclusion

The Discourse of Dhammacakka or the first sermon is classified as main two parts, i.e. the structure as the process and its contexts. Its details can be classified as 3 parts, i.e. in the beginning is meant a place, a person, situation, in the middle meant its contents of Noble Path, Ariyasacca-4, knowledge-3 and in the end is meant all gods rejoice at the words of The Lord Buddha and salute together 'Sādhu' in so loud sound over ten thousands and we know background of Kondañña added in the named word of 'Aññā' meaning knowledge in the word of 'Kondañña already knows'. After synthesis, it is concluded 'the high contents of main morality is the Middle Path leading to Nibbāna. The medium morality is ten wholesome actions controlling physical, verbal and mental behaviors and the primary morality is Sīla-5 controlling physical and verbal behaviors'.

The first sermon makes us know the historical background from The Lord Buddha's practice in the school of two ascetics as well known '2 numbers of Dabos', but that is not seen the way of the Enlightenment. After that, The Lord Buddha follows the old way of ascetic Pañcavaggi in the way of Self Mortification Indulgence for 6 years without success. The Lord Buddha is almost death. Finally, he walks backward 2-3 steps from the old way into the new way. He follows one's own way in the Middle Path and then success arises. Because of this, he naturally follows the ways of taking food in hungry, breathes in-out in nose. He naturally sleeps without winking. Finally, the end of the third knowledge viz., Āsavakkhayañāna in the third period of full moon night, The Lord Buddha achieved the Enlightenment in a full moon day of Visākhamāsa under Bodhi tree near on the riverbank of Neranjara. He achieved the Enlightenment through the deletion of ignorance and opening wisdom leading 'Fully Self-Enlightenment'(Sammā Sambuddha). He was able to establish Saṅgha Association, legislated monastic discipline and governed Buddhist community as the system of Buddhism according to one's own name in the name of Buddhism.

The Dhammacakka, the source of morality is the citation in some blessed ceremony, i.e. an auspicious age, some high ranking celebration. Its benefit makes us know main Dhamma, minor Dhamma with its contexts. Gods until the 16 floors of Brahma salute in so loud sound over ten thousands. In which, the primary noble followers arise until Arahant from the discourses later in the first year for 60 numbers of Arahant. The Lord Buddha gives idealism in the first word to them;- monks, you journey for benefit, for happiness and social welfare to many people. You preach Dhamma in completion and purification in the beginning, in the middle and the end with Dhamma contents and good language. In the present, Saṅgha monk of Thailand sets up a project for welfare, i.e. Wat, Praja, Rath, namely;- Wat/monastery associates with people and an official section, a management of Wat, an area of wat, a unit care room, some welfare activity in wat reflecting pāli words of Ārāma (enjoyable area) in a short font of 5 ro, i.e. shady, refresh, mental union, co-create union, solidarity. The praja means Buddhist community. The rath means the government agencies. So, the idealism of monastery is welfare to community both physical and mental refuge on a compassion base according to the idealism of Dhamma preaching below, as follows;-

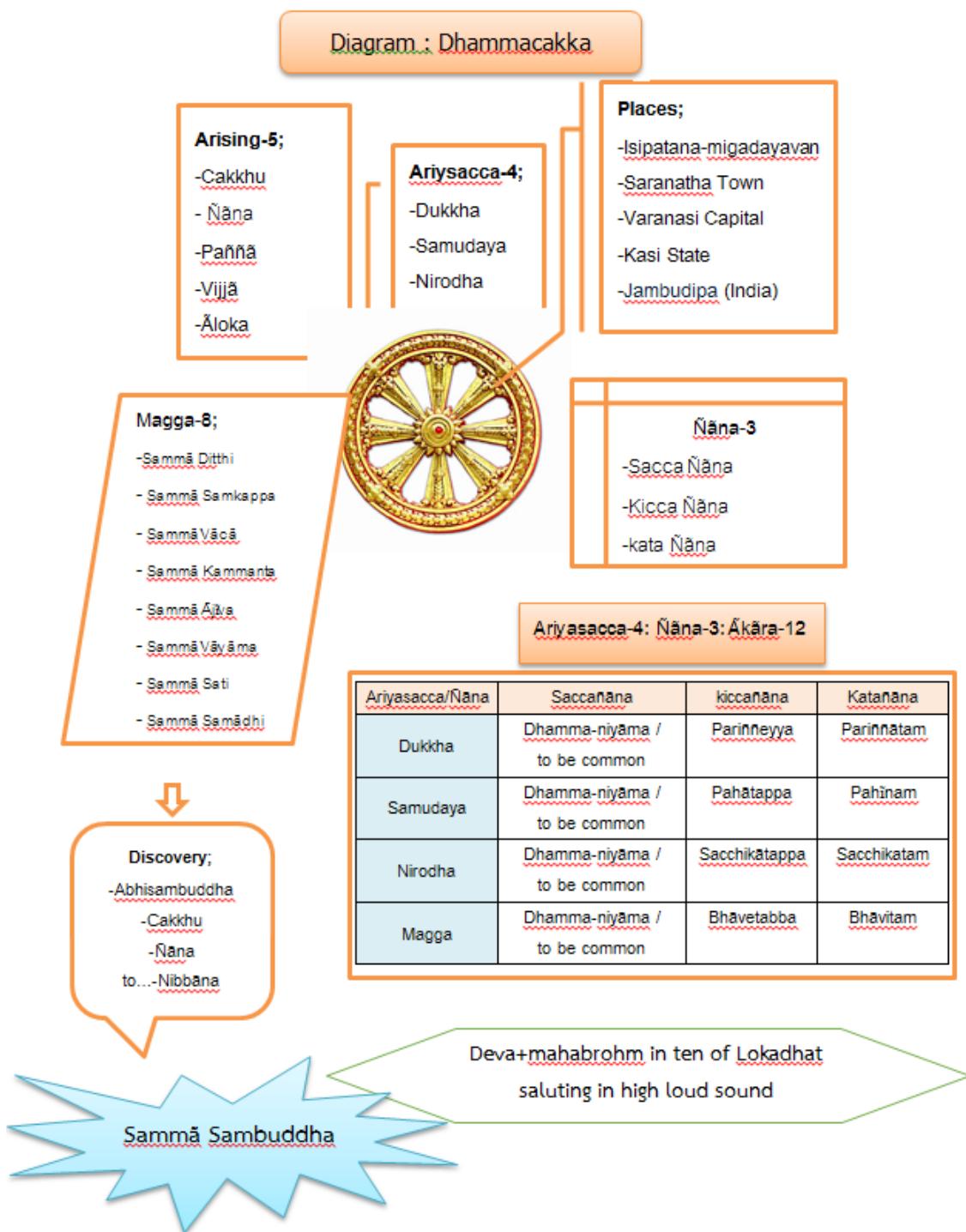


Figure 7 diagram of Dhammacakka

Source: the author

## Reference

David J. Kalupahana. **Mūlamadhyamakārikā of Nāgāraṇī**, The Philosophy of **Middle Path**. Delhi: Motilal Banarasidass, 1991.

Frank Thilly. **A History of Philosophy**. Allahabad: Central Publishing House. 1993.

Misra, G.S.P. **Development of Buddhist Ethics**. New Delhi: Munshiram Manoharlal, 1984.

Mahachulalongkornrajavidyalay. **Tepitak Mahachula Version**. Bangkok: Mahachulalongkornrajavidyalaya, 1996.

Phradhammapidok (P.A.Payutto). **Jarikpunya Jaruekdhamma**. 3<sup>rd</sup> printed, Bangkok: Buddhadham Foundation, 1996.

Phrarajavaramuni (P.A.Payutto). **Thai Buddhism in the Buddhist World**. Bangkok: Mahachula Buddhist University, 1985.

Phramedhidhammaporn (Prayoon Dhammaditto). **Greek Philosophy: Intellectual Source of West World**. Bangkok: Siam Printing Press, 1994.

Phrakrusirirattananuwat (Tawee Thanavaro). **the Source of Eastern Wisdom**. Phitsanulok: Focusprint, 2016.

Phramahaprayoon Mererk. **Selflessness in Sartre's Existentialism and Early Buddhism**. Bangkok: Mahachula Buddhist University, 1988.

Phramahatawee Thanavaro. **Theravada Buddhism in Philosophy**. Phitsanulok: Focusprint Press, 2003.

\_\_\_\_\_. **The Roles of Buddhist Ethics in The Preservation and Development of The Environment. Dissertation**, Varanasi: B.H.U., 1996.

Saddhatissa, H. **Buddhist Ethics**. London: Wisdom Publication, 1987.

The Team of Working. **New Progress: in Siddharathavihan**. Varanasi: B.H.U.1997.

Takakusu Janjiro. **The Essentials of Buddhist Philosophy, the second Indian Edition**. New Delhi: Orient Books Reprint Corporation, 1975.

Visuddhimagga. Bhikkhu Nāṇamoli (tr.). **The Path of Purification**. Kandy: Buddhist Publication Society, 1991.

Walpola Rahula. **What the Buddha Taught**. London: the Gordon Fraser Gallery, 1959.