

THE ORIGIN OF THE FIVE PRECEPTS IN CAKKAVATTISUTTRA

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Abstract

The five precepts in Cakkavattisuttra: in Cakkavattisuttra Adinnadana precept is the first one, and the Panatipata v occurs after the first one, the Musavata precept occurs in the third one and the Kamesumicchacara occurs in the first one, but Surameraya has not been mentioned in Cakkavattisuttra. But this Surameraya of the five ones occurs later, which appeared in the Jataka. However, for those who keep the precepts well in the beginning, then the higher virtue will follow. It is to improve the quality of life of people in society to have sustainable peace. The benefits and virtues of the precepts are continually followed by a sequence of steps, that is, the benefit is not troubled and joyful, satisfied, peaceful, happy, determined, having knowledge of truthful opinions, boredom, having a release attaining the noble path leading to the path, result, and Nirvana.

Keywords: *Origin of five precepts, Cakkavattisuttra*

1. INTRODUCTION

The five precepts are things that already exist in the world. The fact that humans have committed crimes has resulted in the establishment of the five precepts as a guideline for peace live together in society happily. The offense of the five precepts is another Kamma. In particular, the body part and verbal action are contained in these five precepts. There are two levels of precepts. 1) The general level, i.e. the level of Dhamma or the level that is still Dhamma, which is the teaching or conduct shown (Desita) and according to the ordinary law of good and evil or called the law of Kamma. Those who do good and do evil will receive good and bad results according to the law of Kamma. 2) The specific level, namely the disciplinary level, is a form of regulation established (Pannatta) in the form of a law code. For regulating the behaviour of members of the community or community [Phra Dhammapitaka (P.A. Prayutto), 2003, 431-432]. [1] Each person commits different precepts and will have different retribution. Some people are born miserably poor because of misconduct in the precepts, thus resulting in different outcomes. The offense of the precepts or humanitarian principles will result in an abnormal person, that is, physically and verbally abnormal. Abnormal people will be different from others, unlike normal people. In Cakkavattisuttra, explains the practices of the emperor when practiced, the diamond will occur to the king who keeps the precepts on the Uposatha of the fifteenth day of the waxing moon [D. (Thai) 11/80/59-60] [2] In the past, during the reign of King Thanonchai, the father appointed him to be a viceroy. When his father passed away, the Bodhisattva reigned in his place, and he practiced the ten Rajadhamma. 1) Danam (giving) 2) Silam (high moral character) 3) Pariccanghan (self-sacrifice) 4) Accavam (honesty) 5) Maddavam (kindness) 6) Tapam (austerity) 7) Akkodham (non-anger) 8) Avihinsa (non-violence) 9) Khanti (patience) 10) Avirodhanam (non-deviation from righteousness), and the Bodhisattva preserves the five precepts, thus it is purifying [SA. (Thai) 19/376-470/210-281] [3] Precepts are things that exist regularly in the human world, which is a practice that existed before the emergence of Buddhism. In the Tripitaka, there are mentions of many precepts such as in the Aggannasuttra, in the Cakkavattisuttra and in Athakathasamgitisuttra, whether it is the five precepts, eight precepts, ten precepts and two hundred twenty-seven precepts. Among the single types of precepts are also divided into different levels of precepts, such as the simple precepts (majjhimsila), the middle precepts, and Athisila (High precept). In the Buddha's time, people often kept the five precepts in their hearts. The practice of the five precepts was therefore normal for people at that time and regarded as a humanitarian principle [Somdet Phra Sangharaja Sakalamahasanghapharinayaka, 2013: 41-42]] [4] Moral discourse that precepts are normalcy that



persists as usual or do it normally. It is not unusual. This normal is called Sila [Buddhadasa Bhikkhu, 2006: 100] [5] Buddhism and the business world Buddhism, there is an observance of the five precepts, the principle that is the basis of society observing five precepts, leading to peace in society. But it does not ensure human happiness, it only helps humans live together more peacefully without harming each other, does not cause chaos and trouble in society but it makes the society more peaceful and livable and also allows people living together in society to have the opportunity to develop themselves and have the opportunity to develop a better society [Phra Brahmaganabhorn (P.A. Prayutto), 2005, 17] [6].

Therefore, it can be seen that it is the basis for the basic behavior of people in society to achieve peace and etiquette with common behavior in society. A precept is a tool that promotes virtue, which is not related to the fashion of the era or locality. But it is a taboo that benefits each other in different societies of tradition as well.

2) BACKGROUND AND IMPORTANT STRUCTURES IN THE CAKKAVATTISUTTRA

The background of Cakkavattisuttra, while the Buddha was at Matula, Magadha district, he thought the monks this Sutta with the wish that person relies on himself and relies on Dhamma. Because relying on oneself and relying on Dhamma leads to growth in age, caste, happiness, and strength. Some people call this Sutta the Cakkavattisihanathasutta which is the Sutta that deals with strong speech and announced about the emperor Cakkavattisuttra therefore referring to the Sutta that relates to the emperor or a king who has been crowned. He behaved in a Dhamma called Empire which caused the occurrence of 7 glasses, namely (1) Cak glass (2) Chang glass (3) Ma glass (4) Mani glass (5) Nang glass (6) Gahabodi glass (7) Parinayaka glass, and used this Cakka to spread the kingdom defeated the adversary until there were colonies in all four directions. The name of Chakavattisuttra is therefore named after the content of this Sutta. Another commentary explains that in the early morning of one day, the Buddha examined a group of about 84,000 people who had attained Dhamma. If he showed a Sutta about the future family. Therefore, he left his residence early in the morning to Matula together with about 20,000 monks accompanying him. The kings of Matula were three to receive him and offered great alms to him and the monks. He saw that if he preached Dhamma there, there would be a problem of not enough space for the listeners. When he had finished his meal, he did not bless he rose from the Buddha seat and went out of the city and say down under a single Matula tree which the area is wide enough to accommodate a large number of Dhamma listeners. When he sat down, a group of monks attended both the right and the left, while the people of Maluta sat in front of him [D. (Thai) 80/29-30] [7] In the structure of Cakkavattisuttra consists of several titles such as 1) The origin of the name of the Sutta 2) The origin of the Sutta 3) The model of the Sutta 4) The essence of the Sutta and 5) Observations in the Sutta, etc. In Bhaganiddesa section, he explains that relying on oneself and relying on the Dhamma can grow in age, caste, happiness, property and strength, and recited tales about the seven emperors of the past, such as emperor Dalhanemi, etc., Who practice the culture inherited from each other in the order in the settlement. He concluded that he, therefore, taught to rely on oneself, rely on the Dhamma by developing mindfulness in the four foundations and conducting the Dhamma that is orbiting which was inherited from the father (himself) growing in age, caste, happiness, property, and strength that is 1) Dhamma that makes longevity, he recommends to make Iddhipada 4 2) Dhamma that makes caste he recommends to keep the precepts 3) Dhamma that bring happiness he recommends to develop the Four Jhanas 4) Dhamma that bring property he recommends to grow Appamanna 4 or Brahnavihara 4 and 5) Dhamma that gives strength he recommends to develop Vipassana until receiving Cetovimutti and Pannavimutti.

Observations in this Sutta, there are some interesting observations as follows;

- 1) Form and method of preaching
- 2) The contents of this Sutta are essential only for self-reliance and Dhamma
- 3) The result of Sutta



1) Form and method of preaching is very interesting. The explanation of the past support the doctrine of the Buddha, make the audience see it seriously, and provoke them to want to listen and prophesied that the events ahead would be the same.

2) The content of this Sutta contained only the essence of self-reliance, and reliance on the Dhamma, but added the subject of the future family, namely, the Buddha in the future. This is equal to the addition of the story of the Buddha family.

3) The result of the Sutta, In Pali, there is only an abbreviation, but the commentary further explained that all 20,000 monks attained Arahantship. As for the people of Maluta, all 80,000 people have attained the lower path, that is, Sodapattimagga, Sodapattiphala, Sakadagamimagga and Sakadagamiphala. There are several important contents of this Cakkavattisutta: 1) The emergence of the emperor 2) Cakkavadvatta 3) The origin of the five precepts 4) The origin of Adinnadana 5) The origin of Panatibata 6) The origin of Musavada 7) The origin of Kamesumicchacara 8) The origin of Surameraya 9) Deterioration of age and caste 10) Prosperity with age and caste 11) The emergence of the King Sangkha 12) The emergence of Maitreya and 13) Prosperity of the age and caste of the monks [D. (Thai) 11/17-20 [8].

So, it can be seen that the Buddha spoke while staying at Maluta, Magadha district, he showed this Sutta to the monks. The Buddha intended precepts to be his own refuge and society's refuge. He pointed out that a good king is a righteous king. A good monk and Brahmin are one who conducts well and acts rightly. He did not identify monks of any particular religion. But the Buddha spoke in general about living together in society happily. He placed Buddhist monks in the position of leading the practice. In this regard, the Buddha saw that the monks had the precepts to conduct, which was a beautiful behavior, with a fair heart, able to give advice impartially to any party.

3) THE ORIGIN OF THE FIVE PRECEPTS IN CAKKAVATTISUTTRA

In the later period, the 8th emperor, who was the king, was crowned and did not follow the rituals inherited from the royal family. Therefore, he does not have 7 glasses in government. His homeland was not prosperous. The people are suffering, starved, and had to steal from others to eat. This is the cause of the unwholesome Dhamma of Adinnadana occurring age, caste, happiness, prosperity, and strength and begins to decline. In the next period, unwholesome acting in Panatipata, Musavada, and Kamesumicchacara arose respectively. When each unwholesome virtue grows up, wholesome deteriorates in the order of age, caste, happiness, prosperity, and strength respectively. Until the time when humans had only ten years of life remaining, they died. At that time, there was a last world, Migsanni in seven days, namely, people see people understand that it is meat that they want to eat to satisfy their hunger, therefore, using weapons to persecute until almost all the people died in the world that period is known as Satthutarakappa [D. (Thai) 11/19/299] [9] The 8th emperor, please hold a meeting of government officials, courtiers, astrologers, and patriarchs, commander-in-chief of the royal guard. The Privy Councilor asked about the noble temple empire. So they addressed the noble imperial. He has heard their answer, therefore he managed to treat legitimate protection and protection. But he did not give money to those who did not have it. When the royal family did not give money, poverty spread. There was a man who took other people's things by stealing. The people helped to catch the man and bring him to his presence. This man took the possessions of others by stealing. He then asked the man to know the truth. A man who has nothing to earn. So he bestowed money on him and ordered that live your life, mother, father, sons, and wives, and do all your work. Set up in the recluses the highest effect possible to achieve happiness with this wealth. A man responded to the royal speech. Later there were many other men who took other people's things by stealing because he thought that when he took other people's things by stealing, he would receive property. It was as true as they thought which the Buddha bestowed on them and ordered that live your life, mother, father, sons, and wives, and do all your work. Set up in the recluses the highest effect possible to achieve happiness with this wealth. A man responded to the royal speech as before. Until the last man took the possessions of others by stealing, they caught the man and brought him to the Buddha, saying, may the glory be under your majesty, this man took other people's things by stealing. He, therefore, thought that if I give wealth

to someone who takes possessions of others by stealing, Adinnadana, taking things that the owner has not given, become more widespread, the best way is that I should detain this man and have his head cut off. Then he forced the royal men to use sticky ropes, tie this man tightly behind his back, then shaved his head and wandered through the streets and small drum used in Brahmin rites with a swing, a box used to signal when a prisoner is to be executed. The small drum used in Brahmin rites made a frightening noise, take it out through the south gate, take vigorous detention and put them to death, cut off that man's head on the south side of the city. All the royal men responded to his words, were actively detained, and led to executions by cutting off the head of that man in the south of the city. People know that the king had to detain people who took other people's things by stealing and cutting off their heads. They therefore have the opinion that the best way is for us to make a sharp foil, and catch those who don't give us the things we stole. Therefore, they had the metalsmiths to build weapons and began to rob houses, settlements, the city, and rob the street, arresting those who refuse to give away the things they stole (property owners, strongly detained leading to execution by cutting off their heads [D. (Thai) 11/91/67] [10] 1) **The origin of Adinnadana**, when the king doesn't give money to people who don't have money, poverty was widespread. When poverty prevails Adinnadana happened. When Adinnadana is widespread, the foil happened. 2) **The origin of Panatibata**, when the foil spreads, Panatibata (Killing animals) arises, when Panatibata widespread, those people were aging, and caste decline. When they age, caste declined, the son of man was 80,000 years, and his lifespan was reduced to 40,000 years. When a human has a lifespan of 40,000 years, and when he asked that man, do you really take other people's things by stealing? The man told a lie that it was not true, my majesty. The origin of Panatibata, when the king doesn't give money to people who don't have money, poverty was widespread. When poverty prevails, Adinnadana happened. When Adinnadana is widespread, the foil happened. When the foil spreads, Panatibata happened. 3) **The origin of Kamesumicchacara**, when Kamesumicchacara spreads, those people with age, caste declined. When their age declined, caste also declined. The lifespan of a human son of 10,000 years is reduced to 5,000 years. 4) **The origin Musavada**, when there was the origin of Musavada it widespread, when Pisunavaca was widespread, those people were aging, and caste declined. When their age, caste declined. The lifespan of a human son of 20,000 years is reduced to 10,00 years. Since humans have a lifespan of 10,000 years, some people have a good caste. Some of them are of bad caste. Those of poor caste looked on those of good caste, then committed abusive acts on other people's wives. 5) **The origin of Surameraya**, it does not appear in the Cakkavattisuttra, but it appears in Jataka. Once before the Buddha's time, there was a forest ranger named Sura, during the rainy season, he went hunting in the Himmabana forest and arrived at a large tree. He noticed that in the middle of the tree, there was a hole full of water. There were different types of fruit scraps, where a flock of cockatoos and other birds snuggled together, and the fruit fell into the hollow of the tree. When sunburnt, the water turned into a fermented and reddish color. He observed a group of animals such as the birds went down to drink the water, and then all drunk and flew down to the base of the tree. After a while, the birds recovered and started flying as usual. The hunter Sura had been watching the events all along, seeing that the water was not poisonous, so he went up to the hollow of the tree to draw some water and drink it. When he drank, he got drunk and wanted to eat those meats. So, he killed the drunken birds that had fallen from the tree and ate it with the drunken drink. When he got drunk, he danced and sang a song and invited a hermit named Varuna to have a drink. Both of them drank until they were intoxicated. And they brought the drink for the villagers to try and drink and they were impressed with the taste. Later, they figured out how to make drunken water and popularly drink it until widespread, and the name was called Sura and Varuni according to the name of the hunter Sura and the hermit Varuni [Somdet Phra Sangharaja Sakalamahasanghaporinayaka, 2013, 118-119] [11]. Therefore, it can be seen that the five precepts in the Cakkavattisuttra are arranged as the first precepts. The Panatibata occurs in the second one. The Musavada occurs in the third one and the Kamesumicchacara occurs in the fourth one and the last one is Surameraya. And it explains the practice of the five precepts that cause the virtue of life in each human life.



4) CONCLUSION

The five precepts in the Cakkavattisutta are important to human beings because it is humanitarian principles, namely, principles that make human perfect which is the basic virtue that shows the good-hearted person. A person, despite having a human body, but lacking the five precepts is not a human being because of the lack of goodness or human qualities. The practice of the five precepts, it resulted in merit-making and forgiveness, made the monk to be merciful made love to each other prevented the killing, and completely adjusted the basics of humanity. Preserving the five precepts is therefore to protect our lives in the present life.

5) NEW EXPLICIT KNOWLEDGE

Cakkavattisutta describes it as promoting and motivating, encouraging, and persevering in order to reach the world of an ideal society. If we consider it in a narrow circle it may be interpreted as a philanthropy to make people interested in practicing Dhamma to reach the end of suffering and damage caused by self-harm and others. It is for the happiness and goodness of life, it goes for peace, the goodness of family, family, and social institutions. It is a basic practice for the development of higher morality until being able to develop concentration and wisdom to attain Nirvana.

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