

CAKKAVATTI CONCEPT IN BUDDHIST DISCOURSES

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Historically Buddhism expressed very positively concerns about the actual society, politics and economic problems. Particularly, such thought is well expressed in the idea of Chakravarty or Universal Emperor who can realize the ideal empire through governing according to the Dharma, that is, the highest Truth. In Indian religions, the term *chakravarti* , Pali: *cakkavatti*) refers to an ideal universal ruler. The first references to a *Chakravartin* appear in monuments from the time of the early Maurya Empire, in the 4th to 3rd century BCE, in reference to Chandragupta Maurya and his grandson Ashoka. In Buddhism, the Chakravarti came to be considered the secular counterpart of a Buddha. The information about the concept of *Chakravarti* is mentioned in the *Tripitaka Canon* written in Lanka. Moreover, various discussions in the *Jātaka Tales* about the ten duties of the righteous king (the *Rajādhamma*). In addition to, *Cakkavatti-Sīhanāda Sutta*, *Aggañña Sutta*, and *Mahāparinibbāna Sutta* are the some *Suttas* in *Tripitaka Canon* which carry information about *Chakravarti* kings. In general, the term applies to temporal as well as spiritual kingship and leadership, particularly in Buddhism and Jainism. In Hinduism, the term generally denotes a powerful ruler whose dominion extended to the entire earth. Chakravarty is not different from the Buddha, in other words, we can say that Chakravarty reflects the secular aspect of Buddha. These descriptions of Buddha are illustrated in the vast literature written in various periods from the *Nikāyas* to later commentaries. When we attempt to study the political thought of Buddhism, a knowledge of Chakravarty is very necessary.

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