

**THE INCEPTION OF
DISCIPLINE AND THE
VINAYA NIDANA**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649000265

The inception of discipline and the vinaya nidana by N. A. Jayawickrama

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N. A. JAYAWICKRAMA

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INCEPTION OF DISCIPLINE
AND
THE VINAYA NIDĀNA

*Being a Translation and Edition of the Bāhiraṇidāna of
Buddhaghosa's Samantapāsādikā, the Vinaya Commentary*

by

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LUZAC & COMPANY LTD.

46 GREAT RUSSELL STREET, LONDON, W.C. 1

1962

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Samantapāsādikāya Bāhiraṇidānaṃ

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PREFACE

I have taken the liberty of contracting the phrase Vinayassa Bāhiraṇidānaṃ (Smp. 107) to Vinayanidāna in using the title "Inception of Discipline" in this book. The text on which the translation is based is printed as the second part of this book. The text is essentially based on the Sinhalese edition of the Samantapāsādikā by Baddegama Piyaratana and Vālivīṭṭiye Sorata Nāyaka Theras, Simon Hewavitarne Bequest, Vol. XXVII, and the Pali Text Society's edition by Takakusu and Nagai. Other available printed editions of the text have been compared in re-editing the text. It was not considered necessary to go to manuscripts, as a representative number of them has been consulted by the previous editors and the variant readings noted. It has been necessary to differ from the P.T.S. edition in a number of instances. A minor departure from earlier editions is the division of the text into numbered paragraphs. However, it has not been possible to confine each numbered paragraph to a single topic as the topics themselves merge into one another. Even if this had been possible, it would have unnecessarily multiplied the paragraphs into an unwieldy number for a short text of this nature. It is hoped that this division, as well as the inclusion, in square brackets, both in the translation and the text, of the page numbers of the P.T.S. edition, will be useful to the reader for ready reference.

The present translation of the Bāhiraṇidāna was more or less completed as far back as 1956, but for various reasons its publication had to be delayed. I had earlier requested Dr. G. C. Mendis to write an historical introduction from a historian's point of view. His retirement from the University of Ceylon and the consequent departure from Peradeniya finally resulted in the idea being given up. He, however, made available to me a manuscript containing a translation to part of the Bāhiraṇidāna. Wherever possible it was made use of. I thank him for suggesting to me to make this translation, particularly on account of its being a useful source-book for the early history of Buddhism in Ceylon.

My sincere thanks are due to Miss I. B. Horner, M.A., President of the Pali Text Society, for giving me every encouragement and assistance and for carefully reading through the manuscript and making many valuable suggestions and supplying a good deal of information which has now been included in the notes to the translation. I also thank her for kindly agreeing to publish this work in the Sacred Books of the Buddhists Series. My thanks are also due to Dr. L. S. Perera of the University of Ceylon, and Mr. D. T. Devendra, of the Encyclopaedia of Buddhism, Peradeniya, who have helped me with some important topographical details of ancient Anuradhapura.