

A SYNOPSIS FOR M.PHIL DISSERTATION

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**TITLE : An Annotated Translation of *Pathamapārājikakaṇḍa* of
Samantapāsādikā , together with a Comprehensive
Introduction**

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A SYNOPSIS OF THE RESEARCH PROJECT

Introduction

Samantapāsādikā (hereafter-Sp) is the commentary on the *Vinayapiṭaka*. It was written by the great commentator, Ven. Buddhaghosa in the early 5th century A.D. at the request of Buddhasiri. It consists of eight sections - *Nidānakaṇḍa*, *Verañjakaṇḍa*, *Pārājikakaṇḍa*, *Saṅghādisesakaṇḍa*, *Pācittiyakaṇḍa*, *Mahāvaggakaṇḍa*, *Cūlavaggakaṇḍa* and *Parivāraṅgaṇḍa* . It is a considerably large work. Some scholars are of the opinion that this is his most important work for it contains his comments on the Buddhist monastic rules embodied in the *Vinaya* and also a great mass of grammatical explanations of *Pāli* literature, sociology, politics, philosophy, religion and history of ancient India and Sri Lanka.¹ The sources utilized in it are taken from the ancient *Sihalaṭṭhakathās*. It has three sub-commentaries - *Vajirabuddhitikā*, *Sāratthadīpanī* and *Vimativinodanī*. It was translated into

¹ The Pāli Literature of Celon ,ps-94,95

Chinese by a monk named Sanghabhadra in 489 A.D. In the Burmese tradition of commentarial studies, the *Pārājikakaṇḍaṭṭhakathā* of Sp is a major textbook.

Scope and Methodology of Research

The main objective of my study is an attempt to present a trustworthy and informative translation of *Pathamapārājikakaṇḍa* of Sp. Professor N.A. Jayawikarama translated the portion of *Bāhiraṇidāna* into English, entitled "The Inception of Discipline and the *Vinaya Nidāna* being a translation and edition of the *Bāhiraṇidāna*". The portion of the introduction (*Nidāna*) does not at all deal with the *Vinaya* rules. The explanation of *Vinaya* rules begins with the part of *Pathamapārājikakaṇḍa*. Therefore, the translation of this part into English is proposed for my research project.

The translation would be complemented by annotations. Whenever necessary, grammatical explanations would be given in detail so that the meanings as originally intended by the commentator can be conveyed. In addition, without due references to sub-commentaries, a reader cannot achieve a proper understanding of some passages of the original text. So I shall refer to relevant passages of the aforesaid sub-commentaries wherever necessary.

The text which shall be used for this translation is more or less the edition of the Pāli Text Society, London, with a few changes based on the Sinhalese and Burmese editions. For this purpose, the relevant portions of the following three editions of Sp would be consulted in order to determine the proper one whenever different readings are found:

1. *Pārājikakaṇḍaṭṭhakathā, Chaṭṭhasaṅgāyanā* edition, Ministry of Religious affairs, Department of Sāsana affairs, Yangon, Burma
2. *Samantapāsādikā* (Part-I) Revised and edited by Ven. Baddegema Piyaratana and Ven. Valivitye Sarata, Colombo, 1929

3. *Samantapāsādikā* Vol.I Ed. by J.Takakusu and M.Nagai, The Pāli Text Society, London, 1975

In my general introduction, I propose to discuss the importance of the original text as a commentary on the *Vinayaṭṭaka*.

Sources to be used

1. *Pārājikakaṇḍaṭṭhakathā, Chaṭṭhasaṅgāyanā* edition, Ministry of Religious affairs, Department of Sāsana affairs, Yangon, Burma
2. *Samantapāsādikā* (Part-I) Revised and edited by Ven.Baddegema Piyaratana and Ven.Valivitye Sarata, Colombo, 1929
3. *Samantapāsādikā* Vol.I Ed. by J.Takakusu and M.Nagai, The Pāli Text Society, London, 1975
4. *Vajirabuddhitika, Chaṭṭhasaṅgāyanā* edition, Ministry of Religious affairs, Department of Sāsana affairs, Yangon, Burma
5. *Sāratthadīpanī*, -do-
6. *Vimativinodanī*, -do-
7. *Pārājikakaṇḍabhāsātīkā*, by Ashin Janakābhivaṃsa, New Burma Pitaka Press, Amarapura, Burma, 1999
8. Various Pāli grammars