Pali Text Society
Founded 1881 by TW Rhys Davids

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## CONTENTS

Membership ........................................... 3  
Placing orders ........................................ 4  
About the Pāli Text Society ......................... 5  
Pāli Language and Literature ....................... 5  
The Books of the Pāli Canon (Tipiṭaka) ............ 6  
The Pāli Canon and its Commentaries (aṭṭhakathā) . 7  

- I. Texts in Pāli ........................................ 8  
- II. Translations ....................................... 21  
- III. *Journal of the Pāli Text Society* ............ 30  
- IV. Reference ........................................ 32  
- V. Ancillary Works ................................... 34  
- VI. Paperbacks ....................................... 36  

Sacred Books of the Buddhists Series ............... 37  
Translation Series .................................... 38  
Pāli Canon in English Translation – Complete Set . 40  
Pāli Canon in Pāli (Tipiṭaka) – Complete Set .......... 41  
Index of titles .......................................... 42  
Recent Publications .................................... 45  
Officers of the PTS **2019–2021** .................... 46
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ABOUT THE PÅLÌ TEXT SOCIETY

The Society was founded in 1881 by T.W. Rhys Davids “to foster and promote the study of Pali texts”. It publishes Pàlì texts in roman characters, translations in English and ancillary works including dictionaries, a concordance, books for students of Pàlì and a journal. As this List of Issues shows, most of the classical texts and commentaries have now been edited and many works translated into English. The Society aims to keep almost all its publications in print and to produce at least two new books and a volume of its Journal each year.

The Society is non-profit making and depends on the sale of its publications, on members’ subscriptions and on the generosity of donors. Alongside its publishing activities, it provides Research Studentships for a number of people in a variety of countries who are working in the field of Pàlì studies. It also supports the Fragile Palm Leaves Project, which is involved in the conservation and identification of South-East Asian manuscripts.

PÀLÌ LANGUAGE AND LITERATURE

Pàlì is the name given to the language of the texts of Theravàda Buddhism, although the commentarial tradition of the Theravàdins states that the language of the canon is Màgadhí, the language supposedly spoken by the Buddha Gotama. The term Pàlì originally referred to a canonical text or passage rather than to a language and its current use is based on a misunderstanding, which occurred several centuries ago. The language of the Theravàdin canon is a version of a dialect of Middle Indo-Aryan, not Màgadhí, created by the homogenisation of the dialects in which the teachings of the Buddha were orally recorded and transmitted. This became necessary as Buddhism was transmitted far beyond the area of its origin and as the Buddhist monastic order codified his teachings.

The tradition recorded in the ancient Sinhalese chronicles states that the Theravàdin canon was written down in the first century BCE. The language of the canon continued to be influenced by commentators and grammarians and by the native languages of the countries in which Theravàda Buddhism became established over many centuries. The oral transmission of the Pàlì canon continued for several centuries after the death of the Buddha, even after the texts were first preserved in writing. No single script was ever developed for the language of the canon; scribes used the scripts of their native languages to transcribe the texts. Although monasteries in South India are known to have been important centres of Buddhist learning in the early part of this millennium, no manuscripts from anywhere in India, except for one in Nepal, have survived. The majority of the manuscripts available to scholars since the PTS began can be dated to the eighteenth or nineteenth centuries CE and the textual traditions of the different Buddhist countries represented by these manuscripts show much evidence of interweaving. The pattern of recitation and validation of texts by councils of monks has continued into the 20th century.

The main division of the Pàlì canon as it exists today is threefold, although the Pàlì commentarial tradition refers to several different ways of classification. The three divisions are known as pitakas and the canon itself as the Tipitaka; the significance of the term pitaka, literally “basket”, is not clear. The text of the canon is divided, according to this system, into Vinaya (monastic rules), Suttas (discourses) and Abhidhamma (analysis of the teaching). The PTS edition of the Tipitaka contains fifty-six books (including indexes), and it cannot therefore be considered to be a homogenous entity, comparable to the Christian Bible or Muslim Koran. Although Buddhists refer to the Tipitaka as Buddhavacana, “the word of the Buddha”, there are texts within the canon either attributed to specific monks or related to an event post-dating the time of the Buddha or that can be shown to have been composed after that time. The first four nikàyas (collections) of the Sutta-pitaka contain sermons in which the basic doctrines of the Buddha’s teaching are expounded either briefly or in detail.

The early activities of the Society centred around making the books of the Tipitaka available to scholars. As access to printed editions and manuscripts has improved, scholars have begun to produce truly critical editions and re-establish lost readings. While there is much work still needed on the canon, its commentaries and subcommentaries, the Society is also beginning to encourage work on a wider range of Pàlì texts, including those composed in South-East Asia.
## THE PĀLI CANON (TIPIṬAKA)

<table>
<thead>
<tr>
<th>Pāli Title</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VINAYA-PĪṬAKA</strong></td>
<td></td>
</tr>
<tr>
<td>Vinaya-piṭaka</td>
<td><em>The Book of the Discipline</em></td>
</tr>
<tr>
<td><strong>SUTTA-PĪṬAKA</strong></td>
<td></td>
</tr>
<tr>
<td>Dīgha-nikāya</td>
<td><em>Dialogues of the Buddha</em></td>
</tr>
<tr>
<td>Majjhima-nikāya</td>
<td><em>Middle Length Sayings</em></td>
</tr>
<tr>
<td>Saṃyutta-nikāya</td>
<td><em>Middle Length Discourses of the Buddha</em></td>
</tr>
<tr>
<td>Āṅguttara-nikāya</td>
<td><em>The Book of Kindred Sayings</em></td>
</tr>
<tr>
<td>Khuddaka-nikāya</td>
<td><em>Connected Discourses of the Buddha</em></td>
</tr>
<tr>
<td>Khuddakapāṭha</td>
<td><em>The Book of Gradual Sayings</em></td>
</tr>
<tr>
<td>Dhammapada</td>
<td><em>Minor Anthologies I (The Text of the Minor Sayings)</em></td>
</tr>
<tr>
<td>Udāna</td>
<td><em>Word of the Doctrine</em></td>
</tr>
<tr>
<td>Itivuttaka</td>
<td><em>Minor Anthologies II (Verses of Uplift)</em></td>
</tr>
<tr>
<td>Suttanipāta</td>
<td><em>The Group of Discourses</em></td>
</tr>
<tr>
<td>Vimānavatthu</td>
<td><em>The Rhinoceros Horn (paperback)</em></td>
</tr>
<tr>
<td>Petavatthu</td>
<td><em>Minor Anthologies IV (Stories of the Mansions)</em></td>
</tr>
<tr>
<td>Theragāthā</td>
<td><em>Elders’ Verses I = Poems of Early Buddhist Monks (pbk)</em></td>
</tr>
<tr>
<td>Jātaka</td>
<td><em>Psalms of the Brethren</em></td>
</tr>
<tr>
<td>Niddesa</td>
<td><em>Elders’ Verses II = Poems of Early Buddhist Nuns (pbk)</em></td>
</tr>
<tr>
<td>Patisambhidāmagga</td>
<td><em>Psalms of the Sisters, Stances des Therī</em></td>
</tr>
<tr>
<td>Apadāna</td>
<td><em>Stories of the Buddha’s Former Births</em></td>
</tr>
<tr>
<td>Buddhavamaṣsa</td>
<td><em>No PTS translation yet available</em></td>
</tr>
<tr>
<td>Cariyāpiṭaka</td>
<td><em>Minor Anthologies III (The Chronicle of the Buddhas)</em></td>
</tr>
<tr>
<td><strong>ABHIDHAMMA-PĪṬAKA</strong></td>
<td></td>
</tr>
<tr>
<td>Dhammasaṅgaṃī</td>
<td><em>A Buddhist Manual of Psychological Ethics</em></td>
</tr>
<tr>
<td>Vibhaṅga</td>
<td><em>The Book of Analysis</em></td>
</tr>
<tr>
<td>Dhātukathā</td>
<td><em>Discourse on Elements</em></td>
</tr>
<tr>
<td>Puggalapaññatti</td>
<td><em>A Designation of Human Types</em></td>
</tr>
<tr>
<td>Kathāvatthu</td>
<td><em>Points of Controversy</em></td>
</tr>
<tr>
<td>Yamaka</td>
<td><em>The Book of Pairs I</em></td>
</tr>
<tr>
<td>Paṭṭhāna</td>
<td></td>
</tr>
<tr>
<td>Tikapāṭṭhāna</td>
<td><em>Conditional Relations</em></td>
</tr>
<tr>
<td>Dukapāṭṭhāna</td>
<td><em>No PTS translation yet available</em></td>
</tr>
<tr>
<td>TEXT</td>
<td>COMMENTARY</td>
</tr>
<tr>
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</tr>
<tr>
<td><strong>VINAYA-PIṬAKA</strong></td>
<td></td>
</tr>
<tr>
<td>Vinaya-piṭaka</td>
<td>Samantapāsādikā</td>
</tr>
<tr>
<td></td>
<td>Kaṅkhāvitaraṇī</td>
</tr>
<tr>
<td></td>
<td>(on the Pātimokkha)</td>
</tr>
<tr>
<td><strong>SUTTA-PIṬAKA</strong></td>
<td></td>
</tr>
<tr>
<td>Dīgha-nikāya</td>
<td>Sumaṅgalavilāsini</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Majjhima-nikāya</td>
<td>Papaṅcasūdanī</td>
</tr>
<tr>
<td>Saṁyutta-nikāya</td>
<td>Sāratthappakāsinī</td>
</tr>
<tr>
<td>Āṅguttara-nikāya</td>
<td>Manorathapūraṇī</td>
</tr>
<tr>
<td>Khuddakaṇṭha</td>
<td>Paramatthajotikā I</td>
</tr>
<tr>
<td>Dhammapada</td>
<td>Dhammapada-āṭṭhakathā</td>
</tr>
<tr>
<td>Udāna</td>
<td>Paramatthadīpanī I</td>
</tr>
<tr>
<td>Itivuttaka</td>
<td>Paramatthadīpanī II</td>
</tr>
<tr>
<td>Suttanipāta</td>
<td>Paramatthajotikā II</td>
</tr>
<tr>
<td>Vimāṇavatthu</td>
<td>Paramatthadīpanī III*</td>
</tr>
<tr>
<td>Petavatthu</td>
<td>Paramatthadīpanī IV*</td>
</tr>
<tr>
<td>Therāṇīgathā</td>
<td>Paramatthadīpanī V</td>
</tr>
<tr>
<td>Jātaka</td>
<td>Jātaka-aṭṭhavaṇṇanā</td>
</tr>
<tr>
<td></td>
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<tr>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Niddesa</td>
<td>Saddhammapajjotikā</td>
</tr>
<tr>
<td>Paṭisambhidāmagga</td>
<td>Saddhammapakkāsinī</td>
</tr>
<tr>
<td>Apadāna</td>
<td>Visuddhajanavilāsinī</td>
</tr>
<tr>
<td>Buddhavaṃsa</td>
<td>Madhuratthavilāsinī</td>
</tr>
<tr>
<td>Cariyāpiṭaka</td>
<td>Paramatthadīpanī VII</td>
</tr>
<tr>
<td><strong>ABHIDHAMMA-PIṬAKA</strong></td>
<td></td>
</tr>
<tr>
<td>Dhammasaṅgaṇī</td>
<td>Atthasālinī</td>
</tr>
<tr>
<td>Vibhaṅga</td>
<td>Sammohavinodāṇī</td>
</tr>
<tr>
<td>Dhātukathā</td>
<td>Paṅcappakaraṇa-āṭṭhakathā</td>
</tr>
<tr>
<td>Puggalapaṇṇatti</td>
<td></td>
</tr>
<tr>
<td>Kathāvaṭṭhu</td>
<td></td>
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<tr>
<td>Yamaka</td>
<td></td>
</tr>
<tr>
<td>Paṭṭhāna</td>
<td></td>
</tr>
</tbody>
</table>
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An earlier edition by J. Minayeff is published in *Journal of the Pali Text Society* III (1889).  
*Translation:* The Minor Readings and the Illustrator of Ultimate Meaning.

**Khuddasikkhā and Mūlasikkhā**  
ed. E. Müller.  
Two verse texts which together form a compendium summarising the disciplinary rules contained in the Vinaya-piṭaka. (Date unknown: not later than the *12th century CE*). Published in *Journal of the Pali Text Society* I (1883).

**Kuṇālajātaka**  
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Commentary on the Mahāvaṃsa by an unnamed author. (Possibly 8th or 9th century CE).

**Majjhima-nikāya**

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Vol. I (1888, 1993), ed. V. Trenckner;
Vol. II (1896–98, 1993; reprinted with corrections, 2004);
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**Translations:**
(1) *Middle Length Sayings*;
(2) *The Middle Length Discourses of the Buddha.*

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Commentary on the Aṅguttara-nikāya by the influential Pāli commentator Buddhaghosa. (5th century CE).

**Milindapañha & Milindāṭīkā**


ISBN 0 86013 235 8 £38.60

**Translation:** *Milinda’s Questions.*

**Milindapañha, Index to the**

Yumi Ousaka et al., 2013.

ISBN 0 86013 500 4 £38.50

Computer-generated index to the Milindapañha.

**Mohavicchedāṇi**


ISBN 0 86013 134 3 £32.65

Commentary on the Mātikās, or summary of contents, of the seven Abhidhamma texts, itself generally regarded as an Abhidhamma work. Written by the elder monk Kassapa. (12th–13th century CE).

**Mūlasikkhā**

ed. E. Müller.

Summary of the Vinaya, companion text to Khuddasikkhā. Published in *Journal of the Pali Text Society, 1883.*

**Nāmacāradīpikā**

ed. H. Saddhatissa.

An Abhidhamma manual, one of the texts known as Little-Finger Manuals; (12th century CE). Published in *Journal of the Pali Text Society XV (1990).*

**Nāmarūpapariccheda**


**Nāmarūpasamāsō (Khemappakaraṇa)**


Short prose treatise on the mind and mental processes (*cetasikas*) with a final section of 28 mnemonic verses (Possibly 10th–11th centuries CE). Published in *Journal of the Pali Text Society VII (1915–16).*

**Translation:** “The Summary of Mind and Matter”, *Journal of the Pali Text Society XI (1987).*

**Nettipakaraṇa**

### I. Texts in Pāli

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**Translation:** *The Guide.*

#### Nibbānasutta
ed. C. Hallissey.
Apocryphal sutta originating in South-East Asia in which *nibbāna* is compared to a city. Date unknown. Published in *Journal of the Pali Text Society* XVIII (1993).

### Niddesa

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**Index to the Mahāniddesa,** L.S. Cousins, 1995. (Computer-generated index to the first part of the Niddesa.)

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The eleventh book of the Khuddaka-nikāya of the Sutta-piṭaka is divided into two parts, each containing a commentary considered to be canonical. Both the Mahāniddesa and Cullaniddesa comment on texts from the Suttanipāta. (Not later than the 1st century BCE).

**Niddesa Commentary (Saddhammapajjotikā)**

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Commentary attributed to a Sinhalese monk named Upasena which also includes comments on verses of the Suttanipāta. (Probably 9th century CE.).

**Pajjamadhu**
Ornate verse text praising the Buddha. (Probably 13th–14th century CE) Published in *Journal of the Pali Text Society*, 1887.

**The Pāli Dhātapāṭha and Dhātumaṇjūsā**

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Two grammatical texts with lists of roots. (14th century CE?).

**Pāli Nīti Texts of Burma**

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Edition containing four collections of aphorisms based on the Indian Subhāṣita traditions. (Date uncertain.)

**Pañcatatidīpanī**
ed. L. Feer.
Verse text describing the five possible states into which beings may be born and the actions which may lead to rebirth in one of these categories. (Date and author unknown.) Published in *Journal of the Pali Text Society* I (1884).

**Paññāsajātaka (Zimmē Jātaka)**

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Vol. IV/V ISBN 0 86013 145 9 £39.50

Commentary on the Majjhima-nikāya by Buddhaghosa. (5th century CE.)
I. Texts in Pāli

Paramatthadīpanī
I. See Udāna Commentary.
II. See Itivuttaka Commentary.
III. See Vīmānavatthu Commentary.
IV. See Petavatthu Commentary.
V. See Theragāthā Commentary.
VI. See Therīgāthā Commentary.
VII. See Carīyāpiṭaka Commentary.

Paramatthajotikā I
See Khuddakapāṭha with Commentary.

Paramatthajotikā II
ed. Helmer Smith, 3 volumes:
Vol. I (1916, 1989);
Vol. II (1917, 1977, 1989, 2016);
Set ISBN 0 86013 251 x £77.00
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Commentary on the Suttanipata ascribed to Buddhaghosa.

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Paṭisambhidāmagga
ISBN 0 86013 146 7 £34.20
Translation: The Path of Discrimination.

Paṭisambhidāmagga Commentary
(Saddhammapakāsini)
ed. C.V. Joshi, 3 volumes, 1933–47, 1979 (II & III reprinted as one vol.).
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Commentary on the Paṭisambhidāmagga, attributed to Mahānāma, which quotes extensively from the Visuddhimagga. (6th century CE).

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ed. Mrs C.A.F. Rhys Davids:
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Tikapaṭṭhāna and Commentary, 3 volumes, 1921, 1922, 1923; reprinted as one volume 1988.
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Peṭakopadesa
ISBN 0 86013 149 1 £17.70
Translation: Piṭaka Disclosure.

Petavatthu
See Vīmānavatthu. (The 1888 ed. by J. Minayeff is no longer available.)

Petavatthu Commentary
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Commentary on the Petavatthu, with a computer-generated index. Translation: Peta Stories.
## I. Texts in Pāli

### Puggalapaññatti & Puggalapaññatti Commentary (Pañcappakarañ–aṭṭhakathā)

*ed.* R. Morris, 1883; *aṭṭhakathā* (ed. G. Landsberg and Mrs C.A.F. Rhys Davids, 1914; repr. as one volume 1972. 2019
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**Translation:** *In Praise of Mount Samanta.*

### Samantapāśādikā

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Commentary on the Vinaya-piṭaka to which is prefixed an introduction, the Bāhirāṇidāna. **Translation:** *The Inception of Discipline* (introduction only; see next).

### Samantapāśādikā Bāhirāṇidāna

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Introduction to the Vinaya-pitaka Commentary relating the history of Buddhism up to the establishment of the Vinaya-pitaka in Sri Lanka. **Translation:** *The Inception of Discipline* (published together with the text).

### Sammohavinodanī

See Vibhaṅga Commentary.

### Saṃyutta-nikāya

*ed.* L. Feer, 6 volumes:
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Late 19th-century Pāli version of a work originally written in Burmese dealing with the history of Buddhism in places such as Sri Lanka and parts of Burma. **Translation:** The History of the Buddha’s Religion—no longer available from the PTS.

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**Translations:** Group of Discourses; The Rhinoceros Horn (paperback), Suttanipāta.

**Suttanipāta Commentary**
*See* Paramatthajotikā II.
Telakaṭāhagāthā
ed E.R. Gooneratne.
Poem written in Ceylon in a developed poetic style, the verses of which deal with nine fundamental tenets of Buddhism. It is said to consist of verses uttered by a monk thrown into a cauldron of boiling oil as a form of punishment. Published in Journal of the Pali Text Society, vol. I, 1884.

Theragāthā & Therīgāthā
ed. (1) H. Oldenberg, (2) R. Pischel, 1883;
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Psalms of the Early Buddhists; Poems of Early Buddhist Monks (paperback); Poems of Early Buddhist Nuns (paperback).

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Translation: The Commentary on the Verses of the Therīs.

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See Paṭṭhāna.

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ISBN 0 86013 052 5 £26.60
Translation: published with text.

Tuṇḍilovāda
ed. C. Hallisey.
An apocryphal sutta extolling the merits of giving. (Date unknown.) Published in Journal of the Pali Text Society XV (1990).

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Translations: The Udāna; Verses of Uplift in Minor Anthologies Vol. II.

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Pātimokkha), which is an independent text
according to other Buddhist schools. The
Vinaya-piṭaka also contains a large number
of stories and biographical material relating
to the Buddha. (The Pātimokkha is contained in
Vols. III and IV of the text and in Vols. I,
II, and III of the translation.)

**Translation:** *The Book of the Discipline.*

**Visuddhimagga, Index to the**
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See Samantapāsādikā and Samantapāsādikā
Bāhiranidāna.

**Visuddhajananī**
See Apadāna Commentary.

**Visuddhimagga**
ed. Mrs C.A.F. Rhys Davids, 2 volumes,
1920, 1921, reprinted as one vol. 1975.
ISBN 0 86013 195 5 £54.25

**Translation:** *The Path of Purity.*

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Commentary on the Yamaka attributed to
Buddhaghosa. (5th century CE) Published in
JPTS VI (1912).

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Based on an untitled Sinhalese manuscript,
this text provides a detailed method for the
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**Translation:** *Manual of a Mystic.*
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5 volumes:
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tr. F.L. Woodward;
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   Verses of Uplift  
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   The Collection of the Ways of  
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   no. 31  
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   Stories of the Mansions* (tr. Jean  
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15. Woven Cadences*  
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   the Therīs  
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   Abhi-dhamma and Exposition of the  
   Topics of Abhidhamma  

*Titles marked with an asterisk* are no longer available.
<table>
<thead>
<tr>
<th>Translation Series</th>
<th>(published irregularly)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. <strong>Compendium of Philosophy</strong></td>
<td><strong>34. Discourse on Elements</strong></td>
</tr>
<tr>
<td>3. <strong>The Great Chronicle of Ceylon</strong></td>
<td><strong>35. Pitaka Disclosure</strong></td>
</tr>
<tr>
<td>5. <strong>Points of Controversy</strong></td>
<td><strong>38. Elders’ Verses, Vol. I</strong></td>
</tr>
<tr>
<td>6. <strong>Manual of a Mystic</strong></td>
<td><strong>39. The Book of Analysis</strong></td>
</tr>
<tr>
<td>9. <strong>The Expositor, Vol. II</strong></td>
<td></td>
</tr>
<tr>
<td>(reprinted together with Vol. I)</td>
<td></td>
</tr>
<tr>
<td>11. <strong>The Path of Purity, Vol. I</strong></td>
<td><strong>43. The Path of Discrimination</strong></td>
</tr>
<tr>
<td>12. <strong>A Designation of Human Types</strong></td>
<td><strong>44. The Group of Discourses, Vol. I</strong></td>
</tr>
<tr>
<td>14. <strong>Book of Kindred Sayings, Vol. IV</strong></td>
<td></td>
</tr>
<tr>
<td>15. <strong>Book of Kindred Sayings, Vol. V</strong></td>
<td></td>
</tr>
<tr>
<td>16. <strong>The Path of Purity, Vol. II</strong></td>
<td><strong>45. The Group of Discourses, 2nd ed.</strong></td>
</tr>
<tr>
<td>(reprinted with Vol. I)</td>
<td></td>
</tr>
<tr>
<td>17. <strong>Cūlavānsa (translation), Vol. I</strong></td>
<td><strong>46. The Word of the Doctrine</strong></td>
</tr>
<tr>
<td>19. <strong>Book of Gradual Sayings, Vol. II</strong></td>
<td><strong>49. The Middle Length Discourses of the Buddha</strong></td>
</tr>
<tr>
<td>21. <strong>Book of Gradual Sayings, Vol. IV</strong></td>
<td></td>
</tr>
<tr>
<td>23. <strong>The Debates Commentary</strong></td>
<td></td>
</tr>
<tr>
<td>24. <strong>Middle Length Sayings, Vol. I</strong></td>
<td></td>
</tr>
<tr>
<td>25. <strong>Middle Length Sayings, Vol. II</strong></td>
<td></td>
</tr>
<tr>
<td>26. <strong>Minor Readings and Illustrator</strong></td>
<td></td>
</tr>
<tr>
<td>27. <strong>Middle Length Sayings, Vol. III</strong></td>
<td></td>
</tr>
<tr>
<td>28. <strong>The Debates Commentary</strong></td>
<td></td>
</tr>
<tr>
<td>29. <strong>Pitaka Disclosure</strong></td>
<td></td>
</tr>
<tr>
<td>30. <strong>Buddhism or the Buddha’s Former Births</strong>, Vol. I</td>
<td></td>
</tr>
<tr>
<td>31. <strong>Buddhism or the Buddha’s Former Births</strong>, Vol. II</td>
<td></td>
</tr>
<tr>
<td>32. <strong>Buddhism or the Buddha’s Former Births</strong>, Vol. III</td>
<td></td>
</tr>
<tr>
<td>33. <strong>The Guide</strong></td>
<td></td>
</tr>
<tr>
<td>34. <strong>Discourse on Elements</strong></td>
<td></td>
</tr>
<tr>
<td>35. <strong>Pitaka Disclosure</strong></td>
<td></td>
</tr>
<tr>
<td>36. <strong>Epochs of the Conqueror</strong></td>
<td></td>
</tr>
<tr>
<td>37. <strong>Conditional Relations, Vol. I</strong></td>
<td></td>
</tr>
<tr>
<td>38. <strong>Elders’ Verses, Vol. I</strong></td>
<td></td>
</tr>
<tr>
<td>39. <strong>The Book of Analysis</strong></td>
<td></td>
</tr>
<tr>
<td>40. <strong>Elders’ Verses, Vol. II</strong></td>
<td></td>
</tr>
<tr>
<td>41. <strong>Buddhist Manual of Psychological Ethics</strong></td>
<td></td>
</tr>
<tr>
<td>42. <strong>Conditional Relations, Vol. II</strong></td>
<td></td>
</tr>
<tr>
<td>43. <strong>The Path of Discrimination</strong></td>
<td></td>
</tr>
<tr>
<td>44. <strong>The Group of Discourses, Vol. I</strong></td>
<td></td>
</tr>
<tr>
<td>45. <strong>The Group of Discourses, 2nd ed.</strong></td>
<td></td>
</tr>
<tr>
<td>46. <strong>The Word of the Doctrine</strong></td>
<td></td>
</tr>
<tr>
<td>47. <strong>The Connected Discourses of the Buddha, Vol. I</strong></td>
<td></td>
</tr>
<tr>
<td>48. <strong>The Connected Discourses of the Buddha, Vol. II</strong></td>
<td></td>
</tr>
<tr>
<td>49. <strong>The Middle Length Discourses of the Buddha</strong></td>
<td></td>
</tr>
<tr>
<td>51. <strong>Casket of Medicine</strong></td>
<td></td>
</tr>
<tr>
<td>52. <strong>Stances des Therī</strong></td>
<td></td>
</tr>
<tr>
<td>53. <strong>Darlegung der Bedeutung</strong></td>
<td></td>
</tr>
<tr>
<td>54. <strong>The Commentary on the Itivuttaka, Vol. II</strong></td>
<td></td>
</tr>
<tr>
<td>55. <strong>Stances des Therā</strong></td>
<td></td>
</tr>
<tr>
<td>56. <strong>Numerical Discourses of the Buddha</strong></td>
<td></td>
</tr>
<tr>
<td>57. <strong>The Suttanipāta</strong></td>
<td></td>
</tr>
<tr>
<td>59. <strong>Overcoming Doubts, Vol. I</strong></td>
<td></td>
</tr>
<tr>
<td>60. <strong>The Book of Pairs, Vol. II</strong></td>
<td></td>
</tr>
<tr>
<td>61. <strong>Buddhist Legends, Vol. I</strong></td>
<td></td>
</tr>
<tr>
<td>62. <strong>Buddhist Legends, Vol. II</strong></td>
<td></td>
</tr>
<tr>
<td>63. <strong>Buddhist Legends, Vol. III</strong></td>
<td></td>
</tr>
<tr>
<td>64. <strong>Jātaka or Stories of the Buddha’s Former Births, Vols. I/II</strong></td>
<td></td>
</tr>
<tr>
<td>65. <strong>Jātaka or Stories of the Buddha’s Former Births, Vols. II/III</strong></td>
<td></td>
</tr>
</tbody>
</table>
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**INDEX OF TITLES**

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Philological Approach to Buddhism</td>
<td>35</td>
</tr>
<tr>
<td>Abhidhammatthasangaha</td>
<td>8</td>
</tr>
<tr>
<td>Abhidhammatthavibhāvinīṭikā</td>
<td>8</td>
</tr>
<tr>
<td>Anāgatavamsa</td>
<td>8</td>
</tr>
<tr>
<td>Apadāna</td>
<td>8</td>
</tr>
<tr>
<td>Apadāna Commentary</td>
<td>8</td>
</tr>
<tr>
<td>Apocryphal Birth Stories</td>
<td>21</td>
</tr>
<tr>
<td>As It Was Said, see Minor Anthologies, Vol. II</td>
<td></td>
</tr>
<tr>
<td>Atthasāliṇī</td>
<td>8</td>
</tr>
<tr>
<td>Anguttara-nikāya</td>
<td>8</td>
</tr>
<tr>
<td>Anguttara-nikāya Commentary</td>
<td>8</td>
</tr>
<tr>
<td>Anguttara-nikāyapuruṇāṇāṇikā</td>
<td></td>
</tr>
<tr>
<td>Anguttara-nikāya Subcommentary</td>
<td>8</td>
</tr>
<tr>
<td>Basket of Conduct, see Minor Anthologies, Vol III</td>
<td>8</td>
</tr>
<tr>
<td>Bhesajjamañjūsā</td>
<td>8</td>
</tr>
<tr>
<td>Bhesajjamañjūsā</td>
<td>8</td>
</tr>
<tr>
<td>Basket of Medicine</td>
<td>8</td>
</tr>
<tr>
<td>Cariyāpiṭaka</td>
<td>9</td>
</tr>
<tr>
<td>Cariyāpiṭaka Commentary</td>
<td>9</td>
</tr>
<tr>
<td>Casket of Medicine</td>
<td>9</td>
</tr>
<tr>
<td>Cātull Collection of Manuscripts in the U Pho Thi Library, Thaton, Myanmar</td>
<td>34</td>
</tr>
<tr>
<td>Catalogue of Manuscripts</td>
<td>9</td>
</tr>
<tr>
<td>Catalogue of the Nellig Collection of Sinhalese Manuscripts</td>
<td>34</td>
</tr>
<tr>
<td>Catalogue of the Piṭaka and Other Texts in Pāli, Pāli-Burmese, and Burmese (Piṭakat Samuин)</td>
<td>34</td>
</tr>
<tr>
<td>CD from Introduction to Pāli</td>
<td>34</td>
</tr>
<tr>
<td>Chakesadāthāvamsa</td>
<td>34</td>
</tr>
<tr>
<td>Chronicle of the Buddhás, see Minor Anthologies, Vol. III</td>
<td>34</td>
</tr>
<tr>
<td>Clarifier of the Sweet Meaning</td>
<td>22</td>
</tr>
<tr>
<td>Commentary on the Itivuttaka</td>
<td>22</td>
</tr>
<tr>
<td>Commentary on the Verses of the Therīs</td>
<td>22</td>
</tr>
<tr>
<td>Compendium of Philosophy</td>
<td>22</td>
</tr>
<tr>
<td>Concordance of Buddhist Birth Stories</td>
<td>32</td>
</tr>
<tr>
<td>Conditional Relations</td>
<td>23</td>
</tr>
<tr>
<td>Controversies over Buddhist Nuns</td>
<td>34</td>
</tr>
<tr>
<td>Connected Discourses of the Buddha</td>
<td>23</td>
</tr>
<tr>
<td>Critical Pāli Dictionary</td>
<td>32</td>
</tr>
<tr>
<td>Čuḷavamsa</td>
<td>9</td>
</tr>
<tr>
<td>Čuḷavamsa Translation</td>
<td>23</td>
</tr>
<tr>
<td>Cullaniddesa see Niddesa</td>
<td>23</td>
</tr>
<tr>
<td>Darlegung der Bedeutung</td>
<td>23</td>
</tr>
<tr>
<td>Dasabodhisattupattikathā</td>
<td>9</td>
</tr>
<tr>
<td>Dīṭhāvamsa</td>
<td>9</td>
</tr>
<tr>
<td>Debates Commentary</td>
<td>23</td>
</tr>
<tr>
<td>Designation of Human Types</td>
<td>23</td>
</tr>
<tr>
<td>Dhammapada</td>
<td>9</td>
</tr>
<tr>
<td>Dhammapada Commentary</td>
<td>10</td>
</tr>
<tr>
<td>Dhammapada, see Word of the Doctrine and Minor Anthologies, Vol. I</td>
<td>10</td>
</tr>
<tr>
<td>Dhammasaṅgaṇī</td>
<td>10</td>
</tr>
<tr>
<td>Dhammasaṅgaṇī Commentary, see Atthasāliṇī</td>
<td>10</td>
</tr>
<tr>
<td>Dhammasaṅgaṇī Index</td>
<td>10</td>
</tr>
<tr>
<td>Dīṭhukathā with Commentary</td>
<td>10</td>
</tr>
<tr>
<td>Dīṭhupāṭha and Dīṭhumaṇāṭiṣas, see The Pāli Dīṭhupāṭha and</td>
<td>23</td>
</tr>
<tr>
<td>Dīṭhumaṇāṭiṣas</td>
<td>23</td>
</tr>
<tr>
<td>Dialogues of the Buddha</td>
<td>23</td>
</tr>
<tr>
<td>Dictionary of Pāli</td>
<td>32</td>
</tr>
<tr>
<td>Dictionary of Pāli Proper Names</td>
<td>32</td>
</tr>
<tr>
<td>Dīgha-nikāya</td>
<td>10</td>
</tr>
<tr>
<td>Dīgha-nikāya Commentary</td>
<td>10</td>
</tr>
<tr>
<td>Dīgha-nikāya Subcommentary</td>
<td>10</td>
</tr>
<tr>
<td>Dīpuvamsa</td>
<td>10</td>
</tr>
<tr>
<td>Discourse on Elements</td>
<td>24</td>
</tr>
<tr>
<td>Dispeller of Delusion</td>
<td>24</td>
</tr>
<tr>
<td>Dukapaṭṭhāṇa, see Paṭṭhāṇa</td>
<td>24</td>
</tr>
<tr>
<td>Elders’ Verses</td>
<td>24</td>
</tr>
<tr>
<td>English–Pāli Dictionary</td>
<td>32</td>
</tr>
<tr>
<td>Epochs of the Conqueror</td>
<td>24</td>
</tr>
<tr>
<td>Exposition of the Topics of Abhidhamma, see Summary of the Topics of Abhidhamma</td>
<td>24</td>
</tr>
<tr>
<td>Expositor, The</td>
<td>24</td>
</tr>
<tr>
<td>Extended Mahāvamsa</td>
<td>11</td>
</tr>
<tr>
<td>Gandhavamsa</td>
<td>11</td>
</tr>
<tr>
<td>Geiger’s Pāli Grammar</td>
<td>34, 36</td>
</tr>
<tr>
<td>Great Chronicle of Ceylon</td>
<td>24</td>
</tr>
<tr>
<td>Group of Discourses</td>
<td>24</td>
</tr>
<tr>
<td>Guide</td>
<td>24</td>
</tr>
<tr>
<td>Guide to Conditional Relations</td>
<td>34</td>
</tr>
<tr>
<td>Hatthavanagallavihāravamsa</td>
<td>11</td>
</tr>
<tr>
<td>von Hinüber’s Selected Papers</td>
<td>34</td>
</tr>
<tr>
<td>Illustrator of Ultimate Meaning, see The Minor Reading</td>
<td>26</td>
</tr>
<tr>
<td>Inception of Discipline</td>
<td>16, 24</td>
</tr>
<tr>
<td>Index to the Āṅguttara-nikāya</td>
<td>8</td>
</tr>
<tr>
<td>Index to the Dīgha-nikāya</td>
<td>10</td>
</tr>
<tr>
<td>Index to the Gandhavamsa</td>
<td>11</td>
</tr>
<tr>
<td>Index to the Jātaka</td>
<td>11</td>
</tr>
<tr>
<td>Index to the Mahānīddesa</td>
<td>14</td>
</tr>
<tr>
<td>Index to the Milindapāṭha</td>
<td>13</td>
</tr>
<tr>
<td>Index to the Vinaya-piṭaka</td>
<td>19</td>
</tr>
<tr>
<td>Index to the Visuddhimaggā</td>
<td>19</td>
</tr>
<tr>
<td>Indexes to the Dhammapada</td>
<td>10</td>
</tr>
<tr>
<td>In Praise of Mount Samanta</td>
<td>25</td>
</tr>
<tr>
<td>Introduction to Pāli</td>
<td>34, 36</td>
</tr>
<tr>
<td>Itivuttaka</td>
<td>11, 25</td>
</tr>
<tr>
<td>Itivuttaka Commentary</td>
<td>11</td>
</tr>
<tr>
<td>Jātaka or Stories of the Buddha’s Former Births</td>
<td>25</td>
</tr>
<tr>
<td>Jātaka with Commentary</td>
<td>11</td>
</tr>
<tr>
<td>Jinacarita</td>
<td>11</td>
</tr>
<tr>
<td>Jinakālamāli</td>
<td>11</td>
</tr>
<tr>
<td>Jinakālamāli Index</td>
<td>11</td>
</tr>
<tr>
<td>Jinālankāra</td>
<td>11, 25</td>
</tr>
<tr>
<td>Journal of the Pāli Text Society</td>
<td>30</td>
</tr>
<tr>
<td>Kanikāvatara</td>
<td>12</td>
</tr>
<tr>
<td>Kathāvaṭṭha</td>
<td>12</td>
</tr>
<tr>
<td>Kathāvaṭṭha Commentary</td>
<td>12</td>
</tr>
<tr>
<td>Khemappakaraṇa see Nāmarūpasamāso</td>
<td>12</td>
</tr>
<tr>
<td>Khuddakaṭṭha with Commentary</td>
<td>12</td>
</tr>
<tr>
<td>Khuddasikkhā</td>
<td>12</td>
</tr>
<tr>
<td>Kunīlā-Jātaka</td>
<td>12, 25</td>
</tr>
<tr>
<td>Linatthapakāsinī, see Dīgha-nikāya Subcommentary</td>
<td></td>
</tr>
</tbody>
</table>
Index of Titles

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lokaneyaappakaraṇaṇī</td>
<td>12</td>
</tr>
<tr>
<td>Mahābodhiyavamsa</td>
<td>12</td>
</tr>
<tr>
<td>Mahānīdadesa see Niddesa</td>
<td></td>
</tr>
<tr>
<td>Mahāsūtras</td>
<td>12</td>
</tr>
<tr>
<td>Mahāvastu</td>
<td>25</td>
</tr>
<tr>
<td>Mahāvamsa, Extended, see Extended Mahāvamsa</td>
<td></td>
</tr>
<tr>
<td>Mahāvamsa-īkā</td>
<td>12</td>
</tr>
<tr>
<td>Majjhima-nikāya</td>
<td>13</td>
</tr>
<tr>
<td>Majjhima-nikāya Commentary, see Pāṇaṅcasūdānī</td>
<td></td>
</tr>
<tr>
<td>Manoraṭhapūtraṇā</td>
<td>13</td>
</tr>
<tr>
<td>Manual of a Mystic</td>
<td>25</td>
</tr>
<tr>
<td>Middle Length Discourses of the Buddha</td>
<td>25</td>
</tr>
<tr>
<td>Middle Length Sayings</td>
<td>36</td>
</tr>
<tr>
<td>Milinda’s Questions</td>
<td>26</td>
</tr>
<tr>
<td>Milindapaṇñatti</td>
<td>13</td>
</tr>
<tr>
<td>Minor Anthologies</td>
<td>26</td>
</tr>
<tr>
<td>Minor Readings</td>
<td>26</td>
</tr>
<tr>
<td>Mohavichchedanī</td>
<td>13</td>
</tr>
<tr>
<td>Mūlasikkhā (with Khuddasikkhā)</td>
<td>13</td>
</tr>
<tr>
<td>Nāmarūpasamāso</td>
<td>13</td>
</tr>
<tr>
<td>Nāmarūpa</td>
<td>13</td>
</tr>
<tr>
<td>Nāmacāradīpikā</td>
<td>13</td>
</tr>
<tr>
<td>Nettipakaraṇa</td>
<td>13</td>
</tr>
<tr>
<td>Nibbānasutta</td>
<td>14</td>
</tr>
<tr>
<td>Niddesa</td>
<td>14</td>
</tr>
<tr>
<td>Niddesa Commentary</td>
<td>14</td>
</tr>
<tr>
<td>Norman, K. R., Collected Papers</td>
<td>34</td>
</tr>
<tr>
<td>Numerical Discourses of the Buddha</td>
<td>27</td>
</tr>
<tr>
<td>Oberlies’s Pāli Grammar</td>
<td>34</td>
</tr>
<tr>
<td>The Ornament of Lay Followers: Ananda’s</td>
<td></td>
</tr>
<tr>
<td>Upāsakaṇaṭalākāra</td>
<td>26, 36</td>
</tr>
<tr>
<td>Overcoming Doubts (Kaṅkhāvitaraṇa): The Bhikkhu-</td>
<td></td>
</tr>
<tr>
<td>Pātimokkha Commentary</td>
<td>26</td>
</tr>
<tr>
<td>Pajjamadhu</td>
<td>14</td>
</tr>
<tr>
<td>Pāli Atthakathā Correspondence Table</td>
<td>32</td>
</tr>
<tr>
<td>Pāli Dīhatupāṭha and Dīhatumaṇījusā</td>
<td>14</td>
</tr>
<tr>
<td>Pāli–English Dictionary</td>
<td>32</td>
</tr>
<tr>
<td>Pāli Literature Transmitted in Central Siam</td>
<td>35</td>
</tr>
<tr>
<td>Pāli Metre</td>
<td>35</td>
</tr>
<tr>
<td>Pāli Nīti Texts of Burma</td>
<td>14</td>
</tr>
<tr>
<td>Pāli Texts Printed in Sri Lanka in Sinhalese Characters with</td>
<td>35, 36</td>
</tr>
<tr>
<td>Supplementary Information on Related Text</td>
<td></td>
</tr>
<tr>
<td>Pāli Tipiṭakaḥ Coniodance</td>
<td>33</td>
</tr>
<tr>
<td>Paṅcagatipadiṇī</td>
<td>14</td>
</tr>
<tr>
<td>Paṅcappakaranathakathā, see Dīthukathā with Commentary,</td>
<td></td>
</tr>
<tr>
<td>Kathāvatthu Commentary</td>
<td></td>
</tr>
<tr>
<td>Puggalapaṇñatti Commentary,</td>
<td></td>
</tr>
<tr>
<td>Tikapatṭhāna and Commentary,</td>
<td></td>
</tr>
<tr>
<td>Yamaka Commentary</td>
<td></td>
</tr>
<tr>
<td>Paṅhāsajātaka (Zimmē Jātaka)</td>
<td>14</td>
</tr>
<tr>
<td>Pāpaṅcasūdānī</td>
<td>14</td>
</tr>
<tr>
<td>Paramathadīpanī</td>
<td>1, I</td>
</tr>
<tr>
<td>I, see Udāna Commentary</td>
<td></td>
</tr>
<tr>
<td>II, see Itivuttaka Commentary</td>
<td></td>
</tr>
<tr>
<td>III, see Vimānavatthu Commentary</td>
<td></td>
</tr>
<tr>
<td>IV, see Petavatthu Commentary</td>
<td></td>
</tr>
<tr>
<td>V, see Theragāthā Commentary</td>
<td></td>
</tr>
<tr>
<td>VI, see Therigāthā Commentary</td>
<td></td>
</tr>
<tr>
<td>VII, see Cariyāpīṭka Commentary</td>
<td></td>
</tr>
<tr>
<td>Paramatthajotikā I, see Khuddhakapāṭha with Commentary</td>
<td></td>
</tr>
<tr>
<td>Paramatthajotikā I</td>
<td>15</td>
</tr>
<tr>
<td>Paramathavincichayu</td>
<td>15</td>
</tr>
<tr>
<td>Path of Discrimination</td>
<td>27</td>
</tr>
<tr>
<td>Path of Purity</td>
<td>26</td>
</tr>
<tr>
<td>Paṭhamasambodhi</td>
<td>15</td>
</tr>
<tr>
<td>Pātimokkha</td>
<td>15, 27, 36</td>
</tr>
<tr>
<td>Paṭisambhidāmaggas</td>
<td>15</td>
</tr>
<tr>
<td>Paṭisambhidāmaggas Cty (Saddhammappakkāsini)</td>
<td>15</td>
</tr>
<tr>
<td>Paṭṭhāna</td>
<td>15</td>
</tr>
<tr>
<td>Perniola’s Pāli Grammar</td>
<td>35, 36</td>
</tr>
<tr>
<td>Perfect Generosity of Prince Vessantara</td>
<td>27</td>
</tr>
<tr>
<td>Petakopadesa</td>
<td>15</td>
</tr>
<tr>
<td>Petavatthu</td>
<td>18</td>
</tr>
<tr>
<td>Peta Stories</td>
<td>27</td>
</tr>
<tr>
<td>Petavatthu Commentary</td>
<td>15</td>
</tr>
<tr>
<td>Piṭaka Disclosure</td>
<td>27</td>
</tr>
<tr>
<td>Poems of Early Buddhist Nuns</td>
<td>36</td>
</tr>
<tr>
<td>Points of Controversy</td>
<td>27</td>
</tr>
<tr>
<td>Psalms of the Early Buddhists</td>
<td>27</td>
</tr>
<tr>
<td>Puggalapanṇāṇatti</td>
<td>16</td>
</tr>
<tr>
<td>Puggalapanṇāṇatti Commentary</td>
<td>16</td>
</tr>
<tr>
<td>Rhinoceros Horn</td>
<td>28, 36</td>
</tr>
<tr>
<td>Saccasankhepa</td>
<td>16</td>
</tr>
<tr>
<td>Saddanīti</td>
<td>16</td>
</tr>
<tr>
<td>Saddhammapajjotikā, see Niddesa Commentary</td>
<td></td>
</tr>
<tr>
<td>Saddhammasaṅgāha</td>
<td>16</td>
</tr>
<tr>
<td>Saddhammapāyaṇa</td>
<td>16</td>
</tr>
<tr>
<td>Samantakūṭavanṇāṇī</td>
<td>16</td>
</tr>
<tr>
<td>Samantapāsādikā</td>
<td>16</td>
</tr>
<tr>
<td>Samantapāsādikā Bāhiranidāna</td>
<td>16</td>
</tr>
<tr>
<td>Sammohavinoḍanī, see Vibhanga Commentary</td>
<td></td>
</tr>
<tr>
<td>Sāmyutta-nikāya</td>
<td>16</td>
</tr>
<tr>
<td>Sāmyutta-nikāya Commentary, see Sāratthappakkāsinī</td>
<td></td>
</tr>
<tr>
<td>Sandesakathā</td>
<td>17</td>
</tr>
<tr>
<td>Sārassaṅgāha</td>
<td>17</td>
</tr>
<tr>
<td>Sārathamaṇījūsā, see An̄guttara-nikāya-īkā</td>
<td></td>
</tr>
<tr>
<td>Sāratthappakkāsinī</td>
<td>17</td>
</tr>
<tr>
<td>Sāsanavamsa</td>
<td>17</td>
</tr>
<tr>
<td>Selected Papers (Caillat)</td>
<td>34</td>
</tr>
<tr>
<td>Selected Papers (von Hinüber)</td>
<td>34</td>
</tr>
<tr>
<td>Simāviṭādavavinicchayakathā</td>
<td>28</td>
</tr>
<tr>
<td>Stances des Therī</td>
<td>28</td>
</tr>
<tr>
<td>Stances des Therī</td>
<td>28</td>
</tr>
<tr>
<td>Stories of the Buddha’s Former Births, see The Jātaka</td>
<td></td>
</tr>
<tr>
<td>Stories of the Departed, see Minor Anthologies, Vol. IV</td>
<td></td>
</tr>
<tr>
<td>Stories of the Mansions, see Minor Anthologies, Vol. IV</td>
<td></td>
</tr>
<tr>
<td>Story of Gotama Buddha</td>
<td>28, 36</td>
</tr>
<tr>
<td>Subodhīlanāṭaka (Porāṇa-īkā, Abhinava-īkā)</td>
<td>17</td>
</tr>
<tr>
<td>Sumatiṅgalavīlāsinī</td>
<td>17</td>
</tr>
<tr>
<td>Summary of the Topics of Abhīdhamma</td>
<td>28</td>
</tr>
<tr>
<td>Sūtra of Golden Light</td>
<td>28, 36</td>
</tr>
<tr>
<td>Suttanipāta</td>
<td>17, 28</td>
</tr>
<tr>
<td>Suttanipāta Commentary</td>
<td></td>
</tr>
<tr>
<td>Suttanipāta Commentary, see Paramatthajotikā II</td>
<td></td>
</tr>
<tr>
<td>Tape cassette from Introduction to Pali</td>
<td>34</td>
</tr>
<tr>
<td>Teaching of Vimalakīrti</td>
<td>28, 36</td>
</tr>
<tr>
<td>Telākatāḥagāthā</td>
<td>18</td>
</tr>
<tr>
<td>Theragāthā</td>
<td>18</td>
</tr>
<tr>
<td>Theragāthā Commentary</td>
<td>18</td>
</tr>
<tr>
<td>Therigāthā</td>
<td>18</td>
</tr>
<tr>
<td>Therigāthā Commentary</td>
<td>18</td>
</tr>
<tr>
<td>Thūpavamsa</td>
<td>18, 28</td>
</tr>
<tr>
<td>Tikapatṭhāna and Commentary, see Paṭṭhāna</td>
<td></td>
</tr>
<tr>
<td>Tikapatṭhāna, see Paṭṭhāna</td>
<td></td>
</tr>
<tr>
<td>Tunḍilovāḍa</td>
<td>18</td>
</tr>
<tr>
<td>Udāna</td>
<td>18, 28</td>
</tr>
<tr>
<td>Udāna Commentary</td>
<td>18, 29</td>
</tr>
<tr>
<td>Upiṅsakajanālāṅkāra</td>
<td>18</td>
</tr>
<tr>
<td>Vamsatthappakkāsinī, see Mahāvaṃsa Commentary</td>
<td></td>
</tr>
</tbody>
</table>
Index of Titles

Verses of Uplift, see Minor Anthologies, Vol. II
Vibhaṅga 18
Vibhaṅga Commentary 18
Vimāna Stories 29
Vimānavatthu 18
Vimānavatthu Commentary 19
Vinaya-piṭaka 19
Vinaya-piṭaka Commentary, see Samantapāsādikā, Samantapāsādikā Bāhiranidāna, The Inception of Discipline
Visuddhajavanilāsinī, see Apadāna Commentary
Visuddhimagga 19
Word of the Doctrine 29, 36
Yamaka 19
Yamaka Commentary 19
Yogāvacara’s Manual 19
Zimmē Jātaka, see Paññāsajātaka
RECENT PUBLICATIONS

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