Pali Text Society
Founded 1881 by TW Rhys Davids

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CONTENTS

Membership 3
Placing orders 4
About the Pali 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 Pali 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 PÂLI TEXT SOCIETY

The Society was founded in 1881 by T.W. Rhys Davids “to foster and promote the study of Pali texts”. It publishes Pâli texts in roman characters, translations in English and ancillary works including dictionaries, a concordance, books for students of Pâli 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 Pâli studies. It also supports the Fragile Palm Leaves Project, which is involved in the conservation and identification of South-East Asian manuscripts.

PÂLI LANGUAGE AND LITERATURE

Pâli is the name given to the language of the texts of Theravâda Buddhism, although the commentarial tradition of the Theravâdins states that the language of the canon is Māgadhî, the language supposedly spoken by the Buddha Gotama. The term Pâli 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 Theravâdin canon is a version of a dialect of Middle Indo-Aryan, not Māgadhî, 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 Theravâdin 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 Theravâda Buddhism became established over many centuries. The oral transmission of the Pâli 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 Pâli canon as it exists today is threefold, although the Pâli commentarial tradition refers to several different ways of classification. The three divisions are known as piṭakas and the canon itself as the Tipiṭaka; the significance of the term piṭaka, 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 Tipiṭaka 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 Tipiṭaka 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 nikāyas (collections) of the Sutta-piṭaka 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 Tipiṭaka 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 Pâli texts, including those composed in South-East Asia.
<table>
<thead>
<tr>
<th>Pāli Title</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VINAYA-PIṬAKA</strong></td>
<td></td>
</tr>
<tr>
<td>Vinaya-piṭaka</td>
<td><em>The Book of the Discipline</em></td>
</tr>
<tr>
<td><strong>SUTTA-PIṬAKA</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><strong>Dhammapada</strong></td>
<td><em>Word of the Doctrine</em></td>
</tr>
<tr>
<td><strong>Udāna</strong></td>
<td><em>Minor Anthologies II (Verses of Uplift)</em></td>
</tr>
<tr>
<td><strong>Itivuttaka</strong></td>
<td><em>As It Was Said</em></td>
</tr>
<tr>
<td><strong>Suttanipāta</strong></td>
<td><em>The Group of Discourses</em></td>
</tr>
<tr>
<td></td>
<td><em>(The Rhinoceros Horn (paperback))</em></td>
</tr>
<tr>
<td><strong>Vimānavatthu</strong></td>
<td><em>Minor Anthologies IV (Stories of the Mansions)</em></td>
</tr>
<tr>
<td><strong>Petavatthu</strong></td>
<td><em>Minor Anthologies IV (Stories of the Departed)</em></td>
</tr>
<tr>
<td><strong>Theragāthā</strong></td>
<td><em>Elders' Verses I = Poems of Early Buddhist Monks (pbk)</em></td>
</tr>
<tr>
<td></td>
<td><em>Psalms of the Brethren</em></td>
</tr>
<tr>
<td><strong>Therīgāthā</strong></td>
<td><em>Elders’ Verses II = Poems of Early Buddhist Nuns (pbk)</em></td>
</tr>
<tr>
<td></td>
<td><em>Psalms of the Sisters, Stances des Therī</em></td>
</tr>
<tr>
<td><strong>Jātaka</strong></td>
<td><em>Stories of the Buddha’s Former Births</em></td>
</tr>
<tr>
<td><strong>Niddesa</strong></td>
<td><em>No PTS translation yet available</em></td>
</tr>
<tr>
<td><strong>Paṭisambhidāmagga</strong></td>
<td><em>The Path of Discrimination</em></td>
</tr>
<tr>
<td><strong>Apadāna</strong></td>
<td><em>No PTS translation yet available</em></td>
</tr>
<tr>
<td><strong>Buddhavaṃsa</strong></td>
<td><em>Minor Anthologies III (The Chronicle of the Buddhas)</em></td>
</tr>
<tr>
<td><strong>Cariyāpiṭaka</strong></td>
<td><em>Minor Anthologies III (The Basket of Conduct)</em></td>
</tr>
<tr>
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</tr>
<tr>
<td><strong>ABHIDHAMMA-PIṬAKA</strong></td>
<td></td>
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<tr>
<td>Dhammasaṅgaṇī</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</em></td>
</tr>
<tr>
<td>Paṭṭhāna</td>
<td><em>Conditional Relations</em></td>
</tr>
<tr>
<td>Tikapaṭṭhāna</td>
<td><em>No PTS translation yet available</em></td>
</tr>
<tr>
<td>Dukapaṭṭhāna</td>
<td></td>
</tr>
</tbody>
</table>
## THE CANON & ITS COMMENTARIES (AṬṬHAKATHĀ)

<table>
<thead>
<tr>
<th>TEXT</th>
<th>COMMENTARY</th>
<th>TRANSLATION</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VINAYA-PIṬĀKA</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vinaya-piṭaka</td>
<td>Samantapāsādikā</td>
<td><em>The Inception of Discipline</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>(the Bāhiranidāna only)</em></td>
</tr>
<tr>
<td></td>
<td>Kaṅkhāvitaraṇī</td>
<td><em>Overcoming Doubts</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>(on the Pātimokkha)</em></td>
</tr>
<tr>
<td><strong>SUTTA-PIṬĀKA</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dīgha-nikāya</td>
<td>Sumaṅgalavilāsini</td>
<td><em>The Buddha’s Last Days</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>(Mahāparinibbāna-sutta only)</em></td>
</tr>
<tr>
<td>Majjhima-nikāya</td>
<td>Papaṅcasūdanī</td>
<td></td>
</tr>
<tr>
<td>Saṁyutta-nikāya</td>
<td>Sāratthappakāsini</td>
<td></td>
</tr>
<tr>
<td>Āṅguttara-nikāya</td>
<td>Manorathapūraṇī</td>
<td></td>
</tr>
<tr>
<td>Khuddakapāṭha</td>
<td>Paramatthajotikā I</td>
<td><em>The Illustrator of Ultimate Meaning</em></td>
</tr>
<tr>
<td>Dhammapada</td>
<td>Dhammapada-atṭhakathā</td>
<td><em>Buddhist Legends</em></td>
</tr>
<tr>
<td>Udāna</td>
<td>Paramatthadīpanī I</td>
<td><em>Udāna Commentary</em></td>
</tr>
<tr>
<td>Itivuttaka</td>
<td>Paramatthadīpanī II</td>
<td><em>The Commentary on the Itivuttaka</em></td>
</tr>
<tr>
<td>Suttanipāta</td>
<td>Paramatthajotikā II</td>
<td></td>
</tr>
<tr>
<td>Vimāṇavatthu</td>
<td>Paramatthadīpanī III*</td>
<td><em>Vimāṇa Stories</em></td>
</tr>
<tr>
<td>Petavatthu</td>
<td>Paramatthadīpanī IV*</td>
<td><em>Peta Stories</em></td>
</tr>
<tr>
<td>Therāgāthā</td>
<td>Paramatthadīpanī V</td>
<td></td>
</tr>
<tr>
<td>Therīgāthā</td>
<td>Paramatthadīpanī VI</td>
<td><em>The Commentary on the Verses of the</em></td>
</tr>
<tr>
<td></td>
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<td><em>Therīs</em></td>
</tr>
<tr>
<td>Jātaka</td>
<td>Jātaka-atṭhavaṇṇanā</td>
<td><em>The Stories of the Buddha’s Former</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Births</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>The Story of Gotama Buddha</em></td>
</tr>
<tr>
<td></td>
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<td><em>(intro. only)</em></td>
</tr>
<tr>
<td>Niddesa</td>
<td>Saddhammapajjotikā</td>
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<td>Paṭisambhidāmagga</td>
<td>Saddhammapakāsini</td>
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<td>Apadāna</td>
<td>Visuddhajanavilāsini</td>
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<tr>
<td>Buddhavaṃsa</td>
<td>Madhuratthavilāsini</td>
<td><em>The Clarifier of the Sweet Meaning</em></td>
</tr>
<tr>
<td>Cariyāpiṭaka</td>
<td>Paramatthadīpanī VII</td>
<td></td>
</tr>
<tr>
<td><strong>ABHIDHAMMA-PIṬĀKA</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhammasaṅgaṇī</td>
<td>Atthasālinī</td>
<td><em>The Expositor</em></td>
</tr>
<tr>
<td>Vibhaṅga</td>
<td>Sāmohavinodanī</td>
<td><em>Dispeller of Delusion</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Darlegung der Bedeutung</em></td>
</tr>
<tr>
<td>Dhātukathā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puggalapaññatti</td>
<td>Pañcappakaraṇa-atṭhakathā</td>
<td><em>The Debates Commentary</em></td>
</tr>
<tr>
<td>Kathāvatthu</td>
<td></td>
<td></td>
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<tr>
<td>Yamaka</td>
<td></td>
<td><em>The Book of Pairs</em></td>
</tr>
<tr>
<td>Paṭṭhāna</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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I. Texts in Pāli

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ed. J. Minayeff.
Text composed in Burma in order to give a brief history of the canon and post-canonical works. The sources used by the author are not known. (17th century CE?) Published in Journal of the Pali Text Society, 1886.

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

Nāmacāradipikā

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ed. C. Hallisey.
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).

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46. Mahāsūtras, Vol. II
47. The Commentary on the Verses of the Therīs
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49. The Pātimokkha
50. The Summary of the Topics of Abhi-dhamma and Exposition of the Topics of Abhidhamma

*Titles marked with an asterisk* are no longer available.
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td><em>Compendium of Philosophy</em></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td><em>The Great Chronicle of Ceylon</em></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td><em>Points of Controversy</em></td>
<td></td>
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<tr>
<td>6.</td>
<td><em>Manual of a Mystic</em></td>
<td></td>
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<tr>
<td>12.</td>
<td><em>A Designation of Human Types</em></td>
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<tr>
<td>23.</td>
<td><em>The Debates Commentary</em></td>
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<tr>
<td>27.</td>
<td><em>Minor Readings and Illustrator</em></td>
<td></td>
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<tr>
<td>28.</td>
<td><em>The Debates Commentary</em></td>
<td></td>
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<tr>
<td>32.</td>
<td><em>The Guide</em></td>
<td></td>
</tr>
<tr>
<td>33.</td>
<td><em>Discourse on Elements</em></td>
<td></td>
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<tr>
<td>34.</td>
<td><em>Pitaka Disclosure</em></td>
<td></td>
</tr>
<tr>
<td>35.</td>
<td><em>Epochs of the Conqueror</em></td>
<td></td>
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<tr>
<td>38.</td>
<td><em>The Book of Analysis</em></td>
<td></td>
</tr>
<tr>
<td>40.</td>
<td><em>Buddhist Manual of Psychological Ethics</em></td>
<td></td>
</tr>
<tr>
<td>41.</td>
<td><em>The Guide</em></td>
<td></td>
</tr>
<tr>
<td>42.</td>
<td>*Conditional Relations, Vol. II</td>
<td></td>
</tr>
<tr>
<td>43.</td>
<td><em>The Path of Discrimination</em></td>
<td></td>
</tr>
<tr>
<td>46.</td>
<td><em>The Word of the Doctrine</em></td>
<td></td>
</tr>
<tr>
<td>47.</td>
<td><em>The Connected Discourses of the Buddha, Vol. I</em></td>
<td></td>
</tr>
<tr>
<td>49.</td>
<td><em>The Middle Length Discourses of the Buddha</em></td>
<td></td>
</tr>
<tr>
<td>51.</td>
<td><em>Casket of Medicine</em></td>
<td></td>
</tr>
<tr>
<td>52.</td>
<td><em>Stances des Therī</em></td>
<td></td>
</tr>
<tr>
<td>53.</td>
<td><em>Darlegung der Bedeutung</em></td>
<td></td>
</tr>
<tr>
<td>55.</td>
<td><em>Stances des Thera</em></td>
<td></td>
</tr>
<tr>
<td>56.</td>
<td><em>Numerical Discourses of the Buddha</em></td>
<td></td>
</tr>
<tr>
<td>57.</td>
<td><em>The Suttanipāta</em></td>
<td></td>
</tr>
<tr>
<td>60.</td>
<td>*The Book of Pairs, Vol. II</td>
<td></td>
</tr>
<tr>
<td>62.</td>
<td>*Buddhist Legends, Vol. II</td>
<td></td>
</tr>
<tr>
<td>63.</td>
<td>*Buddhist Legends, Vol. III</td>
<td></td>
</tr>
<tr>
<td>64.</td>
<td>*Jātaka or Stories of the Buddha’s Former Births, Vols. I/II</td>
<td></td>
</tr>
<tr>
<td>65.</td>
<td>*Jātaka or Stories of the Buddha’s Former Births, Vols. II/III</td>
<td></td>
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</tbody>
</table>
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INDEX OF TITLES

A Philological Approach to Buddhism 35
Abhidhammatthasāṅgaha 8
Abhidhammatthavibhāviṇīṭikā 8
Anāgatavamsa 8
Apadāṇa 8
Apadāṇa Commentary 8
Apocryphal Birth Stories 21
As It Was Said, see Minor Anthologies, Vol. II
Atthasālinī 8
Aṅguttara-nikāya 8
Aṅguttara-nikāya Commentary 8
Aṅguttara-nikāyapurāṇāṭikā
Aṅguttara-nikāya Subcommentary 8
Basket of Conduct, see Minor Anthologies, Vol III
Bhesajjamañjūsā 8
Bhesajjamañjūsā II 9
Birth Stories of the Ten Bodhisattvas 21
Book of Analysis 21
Book of the Gradual Sayings 21
Book of the Kindred Sayings 21
Book of Pairs 22
Brahmādevattheravatthu 9
Buddha’s Last Days, The 22
Buddhadatta’s Manuals 9
Buddhaghosuppatti 9, 22
Buddhavamsa 9
Buddhavamsa Commentary 9
Buddhist Legends 22
Buddhist Manual of Psychological Ethics 22
Caillat’s Selected Papers 34
Cariyāpiṭaka 9
Cariyāpiṭaka Commentary 9
Casket of Medicine 22
Catalogue of Manuscripts in the U Pho Thi Library, Thaton, Myanmar 34
Catalogue of the Nevill Collection of Sinhalese Manuscripts in The British Library 34
Catalogue of the Piṭaka and Other Texts in Pāli, Pāli-Burmese, and Burmese (Piṭakat Samein) 34
CD from Introduction to Pali 34
Chakesadāḥuvamśa 9
Chronicle of the Buddhās, see Minor Anthologies, Vol. III
Clarifier of the Sweet Meaning 22
Commentary on the Jātivuttaka 22
Commentary on the Verses of the Therīs 22
Compendium of Philosophy 23
Concordance of Buddhist Birth Stories 32
Conditional Relations 23
Controversies over Buddhist Nuns 34
Connected Discourses of the Buddha 23
Critical Pāli Dictionary 32
Cūḷavamsa 9
Cūḷavamsa Translation 23
Cullamīdesa see Niddesa
Darlegung der Bedeutung 23
Dasabodhisattupattikathā 9
Dāṭhāvaṃsa 9
Debates Commentary 23
Designation of Human Types 23
Dhammapada 9
Dhammapada Commentary 10
Dhammasaṅgaha 10
Dhammasaṅgaha Commentary, see Atthasālinī
Dhammasaṅgaha Index 10
Dīhutakathā with Commentary 10
Dīhutāpīṭha and Dīhutamañjūsā, see The Pāli Dīhutāpīṭha and Dīhutamañjūsā
Dialogues of the Buddha 23
Dictionary of Pāli 32
Dictionary of Pāli Proper Names 32
Dīgha-nikāya 10
Dīgha-nikāya Commentary, see Sumaṅgalavilāsinī
Dīgha-nikāya Subcommentary 10
Dīpuvaṃsa 10, 23
Discourse on Elements 24
Dispeller of Delusion 24
Dukapāṭhāna, see Paṭṭhāna
Elders’ Verses 24
English–Pali Dictionary 32
Epochs of the Conqueror 24
Exposition of the Topics of Abhidhamma, see Summary of the Topics of Abhidhamma
Expositor, The 24
Extended Mahāvaṃsa 11
Gandhavamsa 11
Geiger’s Pāli Grammar 34, 36
Great Chronicle of Ceylon 24
Group of Discourses 24
Guide 24
Guide to Conditional Relations 34
Hatthavanagallāvihāravamsa 11
von Hinüber’s Selected Papers 34
Illustrator of Ultimate Meaning, see The Minor Reading 26
Inception of Discipline 16, 24
Index to the Aṅguttara-nikāya 8
Index to the Dīgha-nikāya 10
Index to the Gandhavamsa 11
Index to the Jātaka 11
Index to the Mahāniddesa 14
Index to the Milindapañha 13
Index to the Vinaya-piṭaka 19
Index to the Visuddhimagga 19
Indexes to the Dhammapada 10
In Praise of Mount Samanta 25
Introduction to Pali 34, 36
Jātivuttaka 11, 25
Jātivuttaka Commentary 11
Jātaka or Stories of the Buddha’s Former Births 25
Jātaka with Commentary 11
Jinacarita 11
Jinakālamālī 11
Jinakālamālī Index 11
Jinakālamālī, see Minor Anthologies, Vol IV
Journal of the Pali Text Society 30
Kakkhūvitaragī 12
Kathāvattu 12
Kathāvattu Commentary 12
Khemappakaraṇa see Nāmarūpasamāso
Khuddakapāṭhā with Commentary 12
Khuddasikkhā 12
Kunāḷa-Jātaka 12, 25
Līnatthapakāsinī, see Dīgha-nikāya Subcommentary
## Index of Titles

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lokaneyyappakaraṇaṁ</td>
<td>12</td>
</tr>
<tr>
<td>Mahābodhiyavamsa</td>
<td>12</td>
</tr>
<tr>
<td>Mahāmādidesa see Niddesa</td>
<td></td>
</tr>
<tr>
<td>Mahāsūtras</td>
<td>12</td>
</tr>
<tr>
<td>Mahāvastu</td>
<td>25</td>
</tr>
<tr>
<td>Mahāvaṃsa</td>
<td>12</td>
</tr>
<tr>
<td>Mahāvaṃsa, Extended, see Extended Mahāvaṃsa</td>
<td></td>
</tr>
<tr>
<td>Mahāvaṃsa-īkā</td>
<td>12</td>
</tr>
<tr>
<td>Majjhima-nikāya</td>
<td>13</td>
</tr>
<tr>
<td>Majjhima-nikāya Commentary, see Papañcasūdanī</td>
<td></td>
</tr>
<tr>
<td>Manorathapāṭṭhāna</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>25</td>
</tr>
<tr>
<td>Milinda’s Questions</td>
<td>26</td>
</tr>
<tr>
<td>Milindapaññatti</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></td>
</tr>
<tr>
<td>Mūlasikkha</td>
<td>12</td>
</tr>
<tr>
<td>(with Khuddasikkha), 13</td>
<td></td>
</tr>
<tr>
<td>Nāmacāradīpi</td>
<td>13</td>
</tr>
<tr>
<td>Nāmarūpa</td>
<td>13</td>
</tr>
<tr>
<td>Nāmarūpasamāsō</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: Ānanda’s Upāsakajānālakāra</td>
<td>26</td>
</tr>
<tr>
<td>Overcoming Doubts (Kaṅkhāvitaraṇī)</td>
<td></td>
</tr>
<tr>
<td>The Bhikkhu-Pātimokkha Commentary</td>
<td>26</td>
</tr>
<tr>
<td>Pajjamadhu</td>
<td>14</td>
</tr>
<tr>
<td>Pāli Aṭṭhakathā Correspondence Table</td>
<td>32</td>
</tr>
<tr>
<td>Pāli Dhātupāṭṭhā and Dhātumānaṇījūsā</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 Nīta Texts of Burma</td>
<td>14</td>
</tr>
<tr>
<td>Pāli Texts Printed in Sri Lanka in Sinhalese Characters</td>
<td></td>
</tr>
<tr>
<td>with Supplementary Information on Related Text</td>
<td>35, 36</td>
</tr>
<tr>
<td>Pāli Tipilakaṁ Concordance</td>
<td>33</td>
</tr>
<tr>
<td>Pañcagālitaṅgini</td>
<td>14</td>
</tr>
<tr>
<td>Pañcappakaranatthakhathā, see Dāthukathā with Commentary</td>
<td></td>
</tr>
<tr>
<td>Kathavaththu Commentary</td>
<td></td>
</tr>
<tr>
<td>Puggalapaññatti Commentary</td>
<td></td>
</tr>
<tr>
<td>Tikapaṭṭhāna and Commentary, Yamaka Commentary</td>
<td></td>
</tr>
<tr>
<td>Paṭhabbajjātaka (Zimnē Jātaka)</td>
<td>14</td>
</tr>
<tr>
<td>Papañcasūdanī</td>
<td>14</td>
</tr>
<tr>
<td>Paramathanāsasaṁśīnī</td>
<td>15</td>
</tr>
<tr>
<td>Paramathanāsasaṁśīnī</td>
<td>14</td>
</tr>
<tr>
<td>Paramatthadīpanī</td>
<td>1</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 Vismānavatthu Commentary</td>
<td></td>
</tr>
<tr>
<td>IV, see Vismānavatthu 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 Carīyāpiṭka Commentary</td>
<td></td>
</tr>
<tr>
<td>Paramatthahijotikā I, see Khuddhakapāṭṭha with Commentary</td>
<td></td>
</tr>
<tr>
<td>Paramatthahijotikā II</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>Pāṭhamasambodhi</td>
<td>15</td>
</tr>
<tr>
<td>Pātimokkha</td>
<td>15, 27, 36</td>
</tr>
<tr>
<td>Pāṭisasambhidāmagga</td>
<td>15</td>
</tr>
<tr>
<td>Pāṭisasambhidāmagga Cty (Saddhammappakāsīnī)</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>Pētakopadesa</td>
<td>15</td>
</tr>
<tr>
<td>Pētavatthu</td>
<td>19</td>
</tr>
<tr>
<td>Pēta Stories</td>
<td>27</td>
</tr>
<tr>
<td>Pētavatthu Commentary</td>
<td>15</td>
</tr>
<tr>
<td>Piṭṭa Discourse</td>
<td>27</td>
</tr>
<tr>
<td>Poems of Early Buddhist Monks</td>
<td>36</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>Puggalapaññatti</td>
<td>16</td>
</tr>
<tr>
<td>Puggalapaññatti Commentary</td>
<td>16</td>
</tr>
<tr>
<td>Rhinoceros Horn</td>
<td>28, 36</td>
</tr>
<tr>
<td>Ratanapāṭṭha’s Vajirasaratthasangaha and its Ţikā</td>
<td>16</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>16</td>
</tr>
<tr>
<td>Saddhammasaṅgaha</td>
<td>16</td>
</tr>
<tr>
<td>Saddhammapāyana</td>
<td>16</td>
</tr>
<tr>
<td>Samantakītāvītānānī</td>
<td>16</td>
</tr>
<tr>
<td>Samantapāsādīkā</td>
<td>16</td>
</tr>
<tr>
<td>Samantapāsādīkā Bāhiranidāna</td>
<td>16</td>
</tr>
<tr>
<td>Sammohavinodanī, see Vibhaṅga Commentary</td>
<td></td>
</tr>
<tr>
<td>Samyutta-nikāya</td>
<td>17</td>
</tr>
<tr>
<td>Samyutta-nikāya Commentary</td>
<td>17</td>
</tr>
<tr>
<td>Sārasaṅgaha</td>
<td>17</td>
</tr>
<tr>
<td>Sārasaṅgahā commentary</td>
<td>17</td>
</tr>
<tr>
<td>Sāranavāṃsa</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>Simāvivādaviniccayakathā</td>
<td>17</td>
</tr>
<tr>
<td>Stances des Therā</td>
<td>28</td>
</tr>
<tr>
<td>Stances des Therū</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 Mансions, see Minor Anthologies, Vol. IV</td>
<td></td>
</tr>
<tr>
<td>Story of Gotama Buddha</td>
<td>28, 36</td>
</tr>
<tr>
<td>Subodhālakārā (Porāṇa-īkā, Abhinava-īkā)</td>
<td>17</td>
</tr>
<tr>
<td>Sumaṅgalavilāsīnī</td>
<td>17</td>
</tr>
<tr>
<td>Summary of the Topics of Abhidhamma</td>
<td>28</td>
</tr>
<tr>
<td>Sūtra of Golden Light</td>
<td>28, 36</td>
</tr>
<tr>
<td>Suttanipāta</td>
<td>18, 28</td>
</tr>
<tr>
<td>Suttanipāta Commentary, see Paramatthahijotikā II</td>
<td>18</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>Telakaṭāhagāthā</td>
<td>18</td>
</tr>
<tr>
<td>Therāgāthā</td>
<td>18</td>
</tr>
<tr>
<td>Therāgāthā Commentary</td>
<td>18</td>
</tr>
<tr>
<td>Therīgāthā</td>
<td>18</td>
</tr>
<tr>
<td>Therīgāthā Commentary</td>
<td>18</td>
</tr>
<tr>
<td>Thūpavāṃsa</td>
<td>18, 28</td>
</tr>
<tr>
<td>Tikapatthāna and Commentary, see Paṭṭhāna</td>
<td></td>
</tr>
<tr>
<td>Tikapatthāna, see Paṭṭhāna</td>
<td></td>
</tr>
<tr>
<td>Tūṇḍilovāda</td>
<td>18</td>
</tr>
<tr>
<td>Udāna, Vol. IV</td>
<td>18, 28</td>
</tr>
<tr>
<td>Udāna Commentary</td>
<td>18, 29</td>
</tr>
<tr>
<td>Upāsakajānālankāra</td>
<td>18</td>
</tr>
<tr>
<td>Title</td>
<td>Page(s)</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Vaṃsatṭhappakāsinī, see Mahāvaṃsa Commentary</td>
<td></td>
</tr>
<tr>
<td>Verses of Uplift, see <em>Minor Anthologies</em>, Vol. II</td>
<td></td>
</tr>
<tr>
<td>Vibhaṅga 18</td>
<td></td>
</tr>
<tr>
<td>Vibhaṅga Commentary 18</td>
<td></td>
</tr>
<tr>
<td>Vimāna Stories 29</td>
<td></td>
</tr>
<tr>
<td>Vimānavatthu 19</td>
<td></td>
</tr>
<tr>
<td>Vimānavatthu Commentary 19</td>
<td></td>
</tr>
<tr>
<td>Vinaya-piṭaka 19</td>
<td></td>
</tr>
<tr>
<td>Visuddhimagga 19</td>
<td></td>
</tr>
<tr>
<td>Visuddhajavanilāsinī, see <em>Apadāna Commentary</em></td>
<td></td>
</tr>
<tr>
<td>Visuddhimagga 19</td>
<td></td>
</tr>
<tr>
<td><em>Word of the Doctrine</em> 29, 36</td>
<td></td>
</tr>
<tr>
<td>Yamaka 19</td>
<td></td>
</tr>
<tr>
<td>Yamaka Commentary 19</td>
<td></td>
</tr>
<tr>
<td>Yogāvacara’s Manual 20</td>
<td></td>
</tr>
<tr>
<td>Zimmē Jātaka, see <em>Paññāsajātaka</em></td>
<td></td>
</tr>
</tbody>
</table>
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