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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 39  
Pāli Canon in Pāli (Tipiṭaka) – Complete Set 40  
Index of titles 41  
Recent Publications 44  
Officers of the PTS *2017–2018* 45
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ABOUT THE PÂLĪ TEXT SOCIETY

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

PÂLĪ LANGUAGE AND LITERATURE

Pâlī is the name given to the language of the texts of Theravāda Buddhism, although the commentarial tradition of the Theravādins states that the language of the canon is Māgadhī, the language supposedly spoken by the Buddha Gotama. The term Pâlī 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 Theravādin canon is a version of a dialect of Middle Indo-Aryan, not Māgadhī, 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 its teachings.

The tradition recorded in the ancient Sinhalese chronicles states that the Theravādin 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 Theravāda Buddhism became established over many centuries. The oral transmission of the Pâlī 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 Pâlī canon as it exists today is threefold, although the Pâlī commentarial tradition refers to several different ways of classification. The three divisions are known as pīṭakas and the canon itself as the Tipiṭaka; the significance of the term pīṭaka, 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 centered 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 Pâlī 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>Aṅguttara-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>Minor Anthologies II (Verses of Uplift)</em></td>
</tr>
<tr>
<td>Itivuttaka</td>
<td><em>As It Was Said</em></td>
</tr>
<tr>
<td>Suttanipāta</td>
<td><em>The Group of Discourses</em></td>
</tr>
<tr>
<td></td>
<td><em>The Rhinoceros Horn (paperback)</em></td>
</tr>
<tr>
<td>Vimānavadaththu</td>
<td><em>Minor Anthologies IV (Stories of the Mansions)</em></td>
</tr>
<tr>
<td>Petavatthu</td>
<td><em>Minor Anthologies IV (Stories of the Departed)</em></td>
</tr>
<tr>
<td>Theragāthā</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>Therigāthā</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>Jātaka</td>
<td><em>Stories of the Buddha’s Former Births</em></td>
</tr>
<tr>
<td>Niddesa</td>
<td>No PTS translation yet available</td>
</tr>
<tr>
<td>Paṭisambhidāmaggā</td>
<td><em>The Path of Discrimination</em></td>
</tr>
<tr>
<td>Apadāna</td>
<td>No PTS translation yet available</td>
</tr>
<tr>
<td>Buddhavamsa</td>
<td><em>Minor Anthologies III (The Chronicle of the Buddhas)</em></td>
</tr>
<tr>
<td>Cariyāpiṭaka</td>
<td><em>Minor Anthologies III (The Basket of Conduct)</em></td>
</tr>
<tr>
<td><strong>ABHIDHAMMA-PĪṬAKA</strong></td>
<td></td>
</tr>
<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 I</em></td>
</tr>
<tr>
<td>Paṭṭhāna</td>
<td></td>
</tr>
<tr>
<td>Tikapaṭṭhāna</td>
<td><em>Conditional Relations</em></td>
</tr>
<tr>
<td>Dukapaṭṭhāna</td>
<td>No PTS translation yet available</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-PIṬAKA</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>Kañkhāvitaraṇī</td>
<td><em>Overcoming Doubts</em></td>
</tr>
<tr>
<td></td>
<td>(on the Pātimokkha)</td>
<td></td>
</tr>
<tr>
<td><strong>SUTTA-PIṬAKA</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dīgha-nikāya</td>
<td>Sumaṅgalavilāsīnī</td>
<td><em>The Buddha’s Last Days</em></td>
</tr>
<tr>
<td></td>
<td>(Mahāparinibbāna-sutta only)</td>
<td></td>
</tr>
<tr>
<td>Majjhima-nikāya</td>
<td>Papañcasūdaṇī</td>
<td></td>
</tr>
<tr>
<td>Saṃyutta-nikāya</td>
<td>Sāratthappakāsīnī</td>
<td></td>
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<tr>
<td>Aṅguttara-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-aṭṭhakathā</td>
<td>Buddhist Legends</td>
</tr>
<tr>
<td>Udāna</td>
<td>Paramatthadīpanī I</td>
<td>Udāna Commentary</td>
</tr>
<tr>
<td>Itivuttaka</td>
<td>Paramatthadīpanī II</td>
<td>The Commentary on the Itivuttaka</td>
</tr>
<tr>
<td>Suttanipāta</td>
<td>Paramatthajotikā II</td>
<td></td>
</tr>
<tr>
<td>Vimānañvatthu</td>
<td>Paramatthadīpanī III*</td>
<td>Vimāna Stories</td>
</tr>
<tr>
<td>Petavatthu</td>
<td>Paramatthadīpanī IV*</td>
<td>Peta Stories</td>
</tr>
<tr>
<td>Therāgāthā</td>
<td>Paramatthadīpanī V</td>
<td></td>
</tr>
<tr>
<td>Therīgāthā</td>
<td>Paramatthadīpanī VI</td>
<td>The Commentary on the Verses of the Therīs</td>
</tr>
<tr>
<td>Jātaka</td>
<td>Jātaka-aṭṭhavaṇṇanā</td>
<td><em>The Stories of the Buddha’s Former Births</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>The Story of Gotama Buddha</em> (intro. only)</td>
</tr>
<tr>
<td>Niddesa</td>
<td>Saddhammapajjotikā</td>
<td></td>
</tr>
<tr>
<td>Paṭisambhidāmagga</td>
<td>Saddhammappakāsīnī</td>
<td></td>
</tr>
<tr>
<td>Apādana</td>
<td>Visuddhajanavilāsīnī</td>
<td></td>
</tr>
<tr>
<td>Buddhavaṃsa</td>
<td>Madhurathavilāsīnī</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-PIṬAKA</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>Sammohavinodanī</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>Puggalapaṭṭhatti</td>
<td>Pañcappakaraṇa-aṭṭhakathā</td>
<td></td>
</tr>
<tr>
<td>Kathāvatthu</td>
<td></td>
<td><em>The Debates Commentary</em></td>
</tr>
<tr>
<td>Yamaka</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paṭṭhāna</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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Translation: Commentary on the Itivuttaka.

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Translation: Overcoming Doubts.

Kathāvatthu
ed. A.C. Taylor, Vol. I (1894) and Vol. II
(1897) reprinted as one volume 1979;
Index volume, Satoshi Nonome et al., 1982.
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Vols. I/II ISBN 0 86013 116 5 £47.20
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An earlier edition by J. Minayeff is published
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(1889). Translation: The Debates Commentary.

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ISBN 0 86013 119 X £24.00
Translation: The Minor Readings and the Illustrator of Ultimate Meaning.

Khuddasikkhā and Mūlasikkhā
ed. E. Müller.
Two verse texts which together form a
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Published in Journal of the Pali Text Society
I (1883).

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

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

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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).

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Translation: A Designation of Human Types. (There is no translation of the commentary.)


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Saddhhammapajjotikā See Niddesa Commentary.

Saddhhammapakāsini See Paṭisambhidāmaṅgga Commentary.

Saddhhammasaṅgaha ed. Ven. N. Saddhananda. Chronicle of Buddhism which includes a comprehensive account of Pāli books and authors. (14th century CE) Published in Journal of the Pali Text Society, 1890.

Saddhhammopāyana ed. R. Morris. Verse texts dealing with the fundamental doctrines of Buddhism. (Probably 13th century CE) Published in Journal of the Pali Text Society, 1887.


Translation: In Praise of Mount Samanta.

Samantapāśādikā ed. J. Takakusu and M. Nagai, 8 volumes:

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


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Translation of *Samyutta-nikāya.* Alternative translation: *Connected Discourses of the Buddha.*

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<th>Author(s)</th>
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Translation of one third of the sixth book of the Abhidhamma Pițaka, and intended as the first of a three-volume translation of the whole work.

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The story of the commentator Buddhaghosa (c. 15th century CE); translation published with the text.

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<td><em>Buddhist Legends</em></td>
<td>tr. E.W. Burlingame</td>
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Translation of the Dhammapada Commentary. This anonymous commentary is basically a collection of stories, of which about sixty are shared with the Jātaka Commentary, chosen to introduce, contextualise and explain the verses of the Dhammapada. It was apparently composed in Sri Lanka and its date is unknown.

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<tr>
<td><em>A Buddhist Manual of Psychological Ethics</em></td>
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Translation of Dhammaśaṅgaṇī. The first volume of the Abhidhamma-pițaka is a compilation from various sources analysing and classifying the phenomena (*dhammā*) that comprise all mental and material conditions.

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<td><em>The Casket of Medicine,</em></td>
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Translation of Bhesajjamaṇṭūsā (Chapters 1–18) the only extant Pāli medical textbook containing information on medicines and illnesses (13th century CE).

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Translation of the Buddhavamsa Commentary, ascribed to Buddhadatta. (5th century CE).

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Translation of the *Therīgāthā Commentary* by Dhammapāla. (6th century CE?).

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<td>The Middle Length Discourses of the Buddha</td>
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<td>51.</td>
<td>Casket of Medicine</td>
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<tr>
<td>52.</td>
<td>Stances des Therī</td>
</tr>
<tr>
<td>53.</td>
<td>Darlegung der Bedeutung</td>
</tr>
<tr>
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<td>The Commentary on the Itivuttaka, Vol. II</td>
</tr>
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<td>55.</td>
<td>Stances des Thera</td>
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| Apadāna 8 |
| Apadāna Commentary 8 |
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| Anguttara-nikāya Commentary 8 |
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| Bhesajjamañjūsā II 9 |
| Birth Stories of the Ten Bodhisattas 21 |
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| Brah陈列yadevatthavatthu 9 |
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| Buddhaghoṣupatipatti 9, 22 |
| Buddhavamsa 9 |
| Buddhavamsa Commentary 9 |
| Buddhist Legends 22 |
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| Cariyāpiṭaka 9 |
| Cariyāpiṭaka Commentary 9 |
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| Chronicle of the Buddhas, see Minor Anthologies, Vol. III |
| Clarifier of the Sweet Meaning 22 |
| Commentary on the Itivuttaka 22 |
| Commentary on the Verses of the Therīs 22 |
| Compendium of Philosophy 22 |
| 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 |
| Cullānīdesa see Nīdesa |
| Darlegung der Bedeutung 23 |
| Dasabodhisattupatti-kathā 9 |
| Dītāvamsa 9 |
| Debates Commentary 23 |
| Designation of Human Types 23 |
| Dhammapada 9 |
| Dhammapada Commentary 10 |
| Dhammapada, see Word of the Doctrine and Minor Anthologies, Vol. I |
| Dhammasaṅgāni 10 |
| Dhammasaṅgāni Commentary, see Atthasaliṇī |
| Dhammasaṅgāni Index 10 |
| Dhātukathā with Commentary 10 |
| Dhātupāṭha and Dhātumañjūsā, see The Pāli Dhātupāṭha and Dhātumañjūsā |
| Dialogues of the Buddha 23 |
| Dictionary of Pāli 32 |
| Dictionary of Pāli Proper Names 32 |
| Dīgha-nikāya 10 |
| Dīgha-nikāya Commentary, see Sumanagala-vilāsinī |
| Dīgha-nikāya Subcommentary 10 |
| Dīpavamsa 10, 23 |
| Discourse on Elements 24 |
| Dispeller of Delusion 24 |
| Dukkhaṃṭhāna, 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 |
| Gandhavaṃsa 11 |
| Geiger’s Pāli Grammar 34, 36 |
| Great Chronicle of Ceylon 24 |
| Group of Discourses 24 |
| Guide 24 |
| Guide to Conditional Relations 34 |
| Hatthavanagallhāravamsa 11 |
| von Hinüber’s Selected Papers 34 |
| Illustrator of Ultimate Meaning, see The Minor Reading 26 |
| Inception of Discipline 16, 24 |
| Index to the Anguttara-nikāya 8 |
| Index to the Dīgha-nikāya 10 |
| Index to the Gandhavaṃsa 11 |
| Index to the Jātaka 11 |
| Index to the Mahānīdāsa 14 |
| Index to the Milindapañha 13 |
| Index to the Vinaya-piṭaka 19 |
| Index to the Visuddhi-magga 19 |
| Indexes to the Dhammapada 10 |
| In Praise of Mount Samanta 25 |
| Introduction to Pali 34, 36 |
| Itivuttaka 11, 25 |
| Itivuttaka Commentary 11 |
| Jātaka or Stories of the Buddha’s Former Births 25 |
| Jātaka with Commentary 11 |
| Janarita 11 |
| Jinakālāmabhī 11 |
| Jinakālāmabhī Index 11 |
| Jinnarākāra 11, 25 |
| Journal of the Pali Text Society 30 |
| Kathāvattu 12 |
| Kathavattu Commentary 12 |
| Khemappakaraṇa see Nāmarūpasamāso |
| Khuddakapāṭha with Commentary 12 |
| Khuddasikkhā 12 |
| Kūṇāla-Jātaka 12, 25 |
| Līnatthapakāsīni, see Dīgha-nikāya Subcommentary |


<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lokaneyyappakaranam                                              12</td>
<td></td>
</tr>
<tr>
<td>Mahabodhiyavansa                                                  12</td>
<td></td>
</tr>
<tr>
<td>Mahamidhesa see Niddesa                                           12</td>
<td></td>
</tr>
<tr>
<td>Mahasutras                                                         12</td>
<td></td>
</tr>
<tr>
<td>Mahavastu                                                          25</td>
<td></td>
</tr>
<tr>
<td>Mahavansa                                                          12</td>
<td></td>
</tr>
<tr>
<td>Mahavansa, Extended, see Extended Mahavansa                        12</td>
<td></td>
</tr>
<tr>
<td>Mahavamsa-ïkā                                                      12</td>
<td></td>
</tr>
<tr>
<td>Majjhima-nikāya                                                  13</td>
<td></td>
</tr>
<tr>
<td>Majjhima-nikāya Commentary, see Panañcasudanī                     13</td>
<td></td>
</tr>
<tr>
<td>Manthathapuruπańi                                               13</td>
<td></td>
</tr>
<tr>
<td>Manual of a Mystic                                                25</td>
<td></td>
</tr>
<tr>
<td>Middle Length Discourses of the Buddha                            25</td>
<td></td>
</tr>
<tr>
<td>Middle Length Savins                                              25</td>
<td></td>
</tr>
<tr>
<td>Milinda’s Questions                                               26</td>
<td></td>
</tr>
<tr>
<td>Milindapani                                                       13</td>
<td></td>
</tr>
<tr>
<td>Milinda-ïkā                                                       13</td>
<td></td>
</tr>
<tr>
<td>Minor Anthologies                                                 26</td>
<td></td>
</tr>
<tr>
<td>Minor Readings                                                    26</td>
<td></td>
</tr>
<tr>
<td>Mohavichchedanī                                                  13</td>
<td></td>
</tr>
<tr>
<td>Mulasikkhā (with Khuddasikkhā)                                    13</td>
<td></td>
</tr>
<tr>
<td>Nāmacaradipīkā                                                    13</td>
<td></td>
</tr>
<tr>
<td>NāmaβarpaparicheJa                                               13</td>
<td></td>
</tr>
<tr>
<td>Nāmaβapañnamośo                                                   13</td>
<td></td>
</tr>
<tr>
<td>Nettipakaṛaśa                                                    13</td>
<td></td>
</tr>
<tr>
<td>Nibbānasutta                                                      14</td>
<td></td>
</tr>
<tr>
<td>Niddesa                                                           14</td>
<td></td>
</tr>
<tr>
<td>Niddesa Commentary                                               14</td>
<td></td>
</tr>
<tr>
<td>Norman, K. R., Collected Papers                                    34</td>
<td></td>
</tr>
<tr>
<td>Numerical Discourses of the Buddha                                27</td>
<td></td>
</tr>
<tr>
<td>Oberlies’s Pali Grammar                                           34</td>
<td></td>
</tr>
<tr>
<td>The Ornament of Lay Followers: Ananda’s Upāsakajānālākāra        26, 36</td>
<td></td>
</tr>
<tr>
<td>Overcoming Doubts (Kanikkhāvitaranī): The Bhikkhu-Pātimokkha Commentary</td>
<td>26</td>
</tr>
<tr>
<td>Pajjamadhu                                                       14</td>
<td></td>
</tr>
<tr>
<td>Pāli Aṭṭhakathā Correspondence Table                               32</td>
<td></td>
</tr>
<tr>
<td>Pāli Dihatupāthā and Dhatumaņjūsā                                  14</td>
<td></td>
</tr>
<tr>
<td>Pāli–English Dictionary                                           32</td>
<td></td>
</tr>
<tr>
<td>Pāli Literature Dictionary in Central Siam                        35</td>
<td></td>
</tr>
<tr>
<td>Pāli Metre                                                          35</td>
<td></td>
</tr>
<tr>
<td>Pāli Nīti Texts of Burma                                          14</td>
<td></td>
</tr>
<tr>
<td>Pāli Texts Printed in Sri Lanka in Sinhalese Characters            35, 36</td>
<td></td>
</tr>
<tr>
<td>with Supplementary Information on Related Text                    35, 36</td>
<td></td>
</tr>
<tr>
<td>Pāli Tipitakaṃ Concordance                                         33</td>
<td></td>
</tr>
<tr>
<td>Pañcagatiṣṭhāna                                                  14</td>
<td></td>
</tr>
<tr>
<td>Pañcappakaranarathakathā, see Dāthisathathā with Commentary        14</td>
<td></td>
</tr>
<tr>
<td>Kathāvaththu Commentary,                                          14</td>
<td></td>
</tr>
<tr>
<td>Puggalapāññatti Commentary,                                       14</td>
<td></td>
</tr>
<tr>
<td>Tikapattathāna and Commentary,                                     14</td>
<td></td>
</tr>
<tr>
<td>Yamaka Commentary                                                 14</td>
<td></td>
</tr>
<tr>
<td>Paññāsajātaka (Zimme Jātaka)                                      14</td>
<td></td>
</tr>
<tr>
<td>Panañcasudanī                                                    14</td>
<td></td>
</tr>
<tr>
<td>Paramatthisāpaṇī                                                14</td>
<td></td>
</tr>
<tr>
<td>I, see Udāna Commentary;                                          14</td>
<td></td>
</tr>
<tr>
<td>II, see Itivuttaka Commentary;                                     14</td>
<td></td>
</tr>
<tr>
<td>III, see Vimāṇavatthu Commentary;                                  14</td>
<td></td>
</tr>
<tr>
<td>IV, see Petavatthu Commentary;                                     14</td>
<td></td>
</tr>
<tr>
<td>V, see Theragāthā Commentary;                                     14</td>
<td></td>
</tr>
<tr>
<td>VI, see Therigāthā Commentary;                                    14</td>
<td></td>
</tr>
<tr>
<td>VII, see Cariyāpiṭka Commentary.                                  14</td>
<td></td>
</tr>
<tr>
<td>Paramatthejotikā I, see Khuddhakapātha with Commentary              15</td>
<td></td>
</tr>
<tr>
<td>Paramatthejotikā I                                               15</td>
<td></td>
</tr>
<tr>
<td>Path of Discrimination                                            27</td>
<td></td>
</tr>
<tr>
<td>Path of Purity                                                    26</td>
<td></td>
</tr>
<tr>
<td>Pātimokkha                                                        15, 27, 36</td>
<td></td>
</tr>
<tr>
<td>Pātisambhidāmagga                                                15</td>
<td></td>
</tr>
<tr>
<td>Pātisambhidāmagga Cty (Saddhāmappakāsīnī)                         15</td>
<td></td>
</tr>
<tr>
<td>Paṭṭhāna                                                         15</td>
<td></td>
</tr>
<tr>
<td>Perniola’s Pali Grammar                                           35, 36</td>
<td></td>
</tr>
<tr>
<td>Perfect Generosity of Prince Vessantara                           27</td>
<td></td>
</tr>
<tr>
<td>Petakopādesa                                                      15</td>
<td></td>
</tr>
<tr>
<td>Petavatthu                                                       18</td>
<td></td>
</tr>
<tr>
<td>Peta Stories                                                      27</td>
<td></td>
</tr>
<tr>
<td>Petavatthu Commentary                                            15</td>
<td></td>
</tr>
<tr>
<td>Pittaka Disclosure                                               27</td>
<td></td>
</tr>
<tr>
<td>Poems of Early Buddhist Monks                                     36</td>
<td></td>
</tr>
<tr>
<td>Poems of Early Buddhist Nuns                                      36</td>
<td></td>
</tr>
<tr>
<td>Points of Controversy                                            27</td>
<td></td>
</tr>
<tr>
<td>Psalms of the Early Buddhists                                     27</td>
<td></td>
</tr>
<tr>
<td>Puggalapāññatti                                                  16</td>
<td></td>
</tr>
<tr>
<td>Puggalapaññatti Commentary                                        16</td>
<td></td>
</tr>
<tr>
<td>Rhinoceros Horn                                                   28, 36</td>
<td></td>
</tr>
<tr>
<td>Saccasankhepa                                                    16</td>
<td></td>
</tr>
<tr>
<td>Saddanīti                                                        16</td>
<td></td>
</tr>
<tr>
<td>Saddhampajjotikā, see Niddesa Commentary                           16</td>
<td></td>
</tr>
<tr>
<td>Saddhammasaṅgaha                                                16</td>
<td></td>
</tr>
<tr>
<td>Saddhammapāyana                                                  16</td>
<td></td>
</tr>
<tr>
<td>Samantakītavatthānāni                                           16</td>
<td></td>
</tr>
<tr>
<td>Samantapāsādikā                                                  16</td>
<td></td>
</tr>
<tr>
<td>Samantapāsādikā Bāhiranidāna                                    16</td>
<td></td>
</tr>
<tr>
<td>Sammohavinodanī, see VibhaṅGA Commentary                          17</td>
<td></td>
</tr>
<tr>
<td>Samyutta-nikāya Commentary,                                       16</td>
<td></td>
</tr>
<tr>
<td>Samyutta-nikāya Commentary, see Sāratthappakāsīnī                17</td>
<td></td>
</tr>
<tr>
<td>Sandesakathā                                                     17</td>
<td></td>
</tr>
<tr>
<td>Sārasaṅgaha                                                      17</td>
<td></td>
</tr>
<tr>
<td>Sāratthamaṇjūsā, see Aṅguttara-nikāya-ïkā                         17</td>
<td></td>
</tr>
<tr>
<td>Sāratthappakāsīnī                                                17</td>
<td></td>
</tr>
<tr>
<td>Sāsanavamsa                                                      17</td>
<td></td>
</tr>
<tr>
<td>Selected Papers (Caillat)                                         34</td>
<td></td>
</tr>
<tr>
<td>Selected Papers (von Hinüber)                                    34</td>
<td></td>
</tr>
<tr>
<td>Simāvivādavinicchayakathā                                        17</td>
<td></td>
</tr>
<tr>
<td>Stances des Theru                                                28</td>
<td></td>
</tr>
<tr>
<td>Stances des Therū                                                28</td>
<td></td>
</tr>
<tr>
<td>Stories of the Buddha’s Former Births, see The Jātaka             28</td>
<td></td>
</tr>
<tr>
<td>Stories of the Departed, see Minor Anthologies, Vol. IV           28</td>
<td></td>
</tr>
<tr>
<td>Stories of the Mansions, see Minor Anthologies, Vol. IV           36</td>
<td></td>
</tr>
<tr>
<td>Story of Gotama Buddha                                           28, 36</td>
<td></td>
</tr>
<tr>
<td>Subodhīlāṅkāra (Porāṇa-ïkā, Abhinava-ïkā)                        17</td>
<td></td>
</tr>
<tr>
<td>Sumaṅgalavilāsīnī                                               17</td>
<td></td>
</tr>
<tr>
<td>Summary of the Topics of Abhūdhamma                             28</td>
<td></td>
</tr>
<tr>
<td>Sūtra of Golden Light                                             28, 36</td>
<td></td>
</tr>
<tr>
<td>Suttanipāta                                                      17, 28</td>
<td></td>
</tr>
<tr>
<td>Suttanipāta Commentary, see Paramatthejotikā II                  34</td>
<td></td>
</tr>
<tr>
<td>Tape cassette from Introduction to Pali                          34</td>
<td></td>
</tr>
<tr>
<td>Teaching of Vimalakīrti                                          28, 36</td>
<td></td>
</tr>
<tr>
<td>Telakaṭṭhāgathā                                                  18</td>
<td></td>
</tr>
<tr>
<td>Theragāthā                                                       18</td>
<td></td>
</tr>
<tr>
<td>Theragāthā Commentary                                           18</td>
<td></td>
</tr>
<tr>
<td>Thērīgāthā                                                      18</td>
<td></td>
</tr>
<tr>
<td>Therīgāthā Commentary                                           18</td>
<td></td>
</tr>
<tr>
<td>Thīpāvamsa                                                       18, 28</td>
<td></td>
</tr>
<tr>
<td>Tikapattathāna and Commentary, see Patthāna                       18</td>
<td></td>
</tr>
<tr>
<td>Tikapattathāna, see Patthāna                                     18</td>
<td></td>
</tr>
<tr>
<td>Tūndilovāda                                                      18</td>
<td></td>
</tr>
<tr>
<td>Udāna                                                           18, 28</td>
<td></td>
</tr>
<tr>
<td>Udāna Commentary                                                18, 29</td>
<td></td>
</tr>
<tr>
<td>Upāsakajānālāṅkāra                                              18</td>
<td></td>
</tr>
<tr>
<td>Vamsathappakāsīnī, see Mahāvaṃsa Commentary                      27</td>
<td></td>
</tr>
</tbody>
</table>
### Index of Titles

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Verses of Uplift</em>, see <em>Minor Anthologies</em>, Vol. II</td>
<td>18</td>
</tr>
<tr>
<td>Vibhaṅga</td>
<td>18</td>
</tr>
<tr>
<td>Vibhaṅga Commentary</td>
<td>18</td>
</tr>
<tr>
<td>Vimāna Stories</td>
<td>29</td>
</tr>
<tr>
<td>Vimānavatthu</td>
<td>18</td>
</tr>
<tr>
<td>Vimānavatthu Commentary</td>
<td>19</td>
</tr>
<tr>
<td>Vinaya-pitaka</td>
<td>19</td>
</tr>
<tr>
<td>Vinaya-pitaka Commentary, see Samantapāśādīkā, <em>Samantapāśādīkā Bāhiranidāna, The Inception of Discipline</em></td>
<td></td>
</tr>
<tr>
<td>Visuddhajavanīsinī, see <em>Apadāna Commentary</em></td>
<td></td>
</tr>
<tr>
<td>Visuddhimagga</td>
<td>19</td>
</tr>
<tr>
<td><em>Word of the Doctrine</em></td>
<td>29, 36</td>
</tr>
<tr>
<td>Yamaka</td>
<td>19</td>
</tr>
<tr>
<td>Yamaka Commentary</td>
<td>19</td>
</tr>
<tr>
<td>Yogavacara’s Manual</td>
<td>19</td>
</tr>
<tr>
<td>Zimmē Jātaka, see <em>Paññasajātaka</em></td>
<td></td>
</tr>
</tbody>
</table>
RECENT PUBLICATIONS

M. Yamazaki and Y. Ousaka, eds., *Index to the Jātaka*
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