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## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership</td>
<td>3</td>
</tr>
<tr>
<td>Placing orders</td>
<td>4</td>
</tr>
<tr>
<td>About the Pali Text Society</td>
<td>5</td>
</tr>
<tr>
<td>Pali Language and Literature</td>
<td>5</td>
</tr>
<tr>
<td>The Books of the Pali Canon (Tipiṭaka)</td>
<td>6</td>
</tr>
<tr>
<td>The Pali Canon and its Commentaries (āṭṭhakathā)</td>
<td>7</td>
</tr>
<tr>
<td>I. Texts in Pali</td>
<td>8</td>
</tr>
<tr>
<td>II. Translations</td>
<td>21</td>
</tr>
<tr>
<td>III. <em>Journal of the Pali Text Society</em></td>
<td>30</td>
</tr>
<tr>
<td>IV. Reference</td>
<td>32</td>
</tr>
<tr>
<td>V. Ancillary Works</td>
<td>34</td>
</tr>
<tr>
<td>VI. Paperbacks</td>
<td>36</td>
</tr>
<tr>
<td>Sacred Books of the Buddhists Series</td>
<td>37</td>
</tr>
<tr>
<td>Translation Series</td>
<td>38</td>
</tr>
<tr>
<td>Pali Canon in English Translation – Complete Set</td>
<td>39</td>
</tr>
<tr>
<td>Pali Canon in Pali (Tipiṭaka) – Complete Set</td>
<td>40</td>
</tr>
<tr>
<td>Index of titles</td>
<td>41</td>
</tr>
<tr>
<td>Recent Publications</td>
<td>44</td>
</tr>
<tr>
<td>Officers of the PTS <em>2017–2018</em></td>
<td>45</td>
</tr>
</tbody>
</table>
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ABOUT THE PĀLI TEXT SOCIETY

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

PĀLI LANGUAGE AND LITERATURE

Pāli 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 Pāli 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 his 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 Pāli 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 Pāli canon as it exists today is threefold, although the Pāli 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 that can be shown to have been composed after that time. The first four nīkāyas (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 Pāli 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-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>Samyutta-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>Suttaniṇīta</td>
<td><em>The Group of Discourses</em></td>
</tr>
<tr>
<td></td>
<td><em>The Rhinoceros Horn (paperback)</em></td>
</tr>
<tr>
<td>Vimāṇavatthu</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>Therāgāthā</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>Therīgāthā</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>Paṭisambhidāmagga</td>
<td><em>The Path of Discrimination</em></td>
</tr>
<tr>
<td>Apadāna</td>
<td>No PTS translation yet available</td>
</tr>
<tr>
<td>Buddhavaṃsa</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-PIṬAKA</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>No PTS translation yet available</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>
<tr>
<td>TEXT</td>
<td>COMMENTARY</td>
</tr>
<tr>
<td>--------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td><strong>VINAYA-PIṬAKA</strong></td>
<td></td>
</tr>
<tr>
<td>Vinaya-piṭaka</td>
<td>Samantapāśādikā</td>
</tr>
<tr>
<td></td>
<td>Kaṅkhāvitaranī</td>
</tr>
<tr>
<td>(on the Pātimokkha)</td>
<td></td>
</tr>
<tr>
<td><strong>SUTTA-PIṬAKA</strong></td>
<td></td>
</tr>
<tr>
<td>Dīgha-nikāya</td>
<td>Sumaṅgalavilāsini</td>
</tr>
<tr>
<td>Majjhima-nikāya</td>
<td>Papañcasūdanī</td>
</tr>
<tr>
<td>Saṃyutta-nikāya</td>
<td>Sāratthappakāsini</td>
</tr>
<tr>
<td>Āṅguttara-nikāya</td>
<td>Manorathapūraṇī</td>
</tr>
<tr>
<td>Khuddakapāṭha</td>
<td>Paramathajotikā I</td>
</tr>
<tr>
<td>Dhammapada</td>
<td>Dhammapada-āṭṭhakathā</td>
</tr>
<tr>
<td>Udāna</td>
<td>Paramathadīpanī I</td>
</tr>
<tr>
<td>Itivuttaka</td>
<td>Paramathadīpanī II</td>
</tr>
<tr>
<td>Suttanipāta</td>
<td>Paramathajotikā II</td>
</tr>
<tr>
<td>Vimāna-vatthu</td>
<td>Paramathadīpanī III*</td>
</tr>
<tr>
<td>Petavatthu</td>
<td>Paramathadīpanī IV*</td>
</tr>
<tr>
<td>Theravāthī</td>
<td>Paramathadīpanī V</td>
</tr>
<tr>
<td>Jātaka</td>
<td>Jātaka-āṭṭhavāṇṇanā</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Niddesa</td>
<td>Saddhammapajjotikā</td>
</tr>
<tr>
<td>Paṭisambhidāmagga</td>
<td>Saddhammappakāsini</td>
</tr>
<tr>
<td>Apadāna</td>
<td>Visuddhajanavilāsini</td>
</tr>
<tr>
<td>Buddhavaṃsa</td>
<td>Madhurathavilāsini</td>
</tr>
<tr>
<td>Cariyāpiṭaka</td>
<td>Paramathadīpanī 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>Sammohavīna-dīpanī</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhūtukathā</td>
<td></td>
</tr>
<tr>
<td>Puggala-paṇṭṭhā</td>
<td>Pañcappakaraṇa-attthakathā</td>
</tr>
<tr>
<td>Kathāvatthu</td>
<td></td>
</tr>
<tr>
<td>Yamaka</td>
<td></td>
</tr>
<tr>
<td>Paṭṭhāna</td>
<td></td>
</tr>
</tbody>
</table>
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Translations: As It Was Said, in Minor Anthologies, Vol. II; The Itivuttaka.

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Translations: The Jātaka or Stories of the Buddha’s Former Births; The Story of Gotama Buddha (of Jātaka-nidāna).

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**Khuddasikkha and Mūlasikkha**
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).

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

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

**Milindapañha, Index to the**

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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**


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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).


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I. Texts in Pāli

ISBN 0 86013 135 1 £27.85

Translation: The Guide.

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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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ISBN 0 86013 136 x £37.40

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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).

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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.

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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).

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Paramatthajotikā I
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Translation: The Path of Discrimination.

Paṭisambhidāmagga Commentary
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The final book of the Abhidhamma-piṭaka, divided into two parts: the Tikapaṭṭhāna dealing with “groups of threes”, and the Dukapaṭṭhāna with “groups of twos”. It is a highly technical text, consisting of a minutely detailed analysis of the doctrine of conditionality. Translation: Conditional Relations, 2 vols. (translation of part of the Tikapaṭṭhāna only).

Peṭakopadesa
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Translation: Piṭaka Disclosure.

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

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Saddhammapakāsini
See *Paṭisambhidāmarga Commentary.*

Saddhammasaṅgaha
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.

Saddhammapāyāna
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.

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Translation: *The Inception of Discipline* (introduction only; see next).

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Samyutta-nikāya Commentary
See Sāratthappakāsini.

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

Suttanipāta Commentary
See Paramatthajotikā II.
Telakaṭhāgāthā
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
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Translation: *The Commentary on the Verses of the Therīs*.

Tikapaṭṭhāna
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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.

Udāna Commentary (Paramatthadāpanī I)
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Vibhaṅga Commentary
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Translation: *Vimāṇa Stories*.

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Translation: *The Book of the Discipline*.

**Vinaya-piṭaka, Index to the**
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**Vinaya-piṭaka Commentary**
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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 practice of meditation. (Date unknown.)
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See Minor Anthologies, Vol. II.

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Collection of stories about the ten future Buddhas beginning with Metteyya.
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   - Verses on Dhamma
   - The Text of the Minor Sayings
8. Minor Anthologies II:
   - Verses of Uplift
   - As It Was Said
9. Minor Anthologies III
   - The Lineage of the Buddhas*
   - The Collection of the Ways of Conduct* (tr. B.C. Law); replaced by no. 31
12. Minor Anthologies IV
   - Stories of the Mansions* (tr. Jean Kennedy replaced in no. 30)
   - Stories of the Departed
15. Woven Cadences*
17. Sāsanavaṃsa (translation)*
18. The Mahāvastu (translation), Vol. II
19. The Mahāvastu (translation), Vol. III
21. Inception of Discipline
23. Milinda’s Questions, Vol. II
24. Manicūḍāvadāna (text and translation)*
26. Kuṇālajātaka
27. The Sūtra of Golden Light
28. Chronicle of the Thūpa
29. Birth-Stories of the Ten Bodhisattas
30. Minor Anthologies IV
   - Stories of the Mansions
   - Stories of the Departed (cf. no. 12)
31. Minor Anthologies, Vol. III
    - Chronicle of Buddhas
    - Basket of Conduct (cf. no. 9)
32. The Teaching of Vimalakīrti
33. Clarifier of the Sweet Meaning
34. Peta Stories
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36. Jinālaṅkāra
37. In Praise of Mount Samanta
41. Dispeller of Delusion, Vol. II
42. The Udāna
43. Udāna Commentary, Vol. I
44. Mahāśūtras, Vol. I
45. Udāna Commentary, Vol. II
46. Mahāśūtras, Vol. II
47. The Commentary on the Verses of the Therīs
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51. Darlegung der Bedeutung
52. The Commentary on the Itivuttaka, Vol. II
53. The Commentary on the Itivuttaka, Vol. II
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INDEX OF TITLES

| A Philological Approach to Buddhism | Dhammapada, see *Word of the Doctrine and Minor Anthologies*, Vol. I |
| Abhidhammatthasaṅgaha | Dhammasaṅgani 10 |
| Abhidhammathavibhāvinīṇīkā | Dhammasaṅgani Commentary, see Atthasaṅgani |
| Anāgatavamsa | Dhammasaṅgani Index 10 |
| Apadāna 8 | Dīhatukathā with Commentary 10 |
| Apadāna Commentary 8 | Dīhatupātha and Dīhatumnājīśū, see *The Pāli Dīhatupātha* and Dīhatumnajīśa |
| Apocryphal Birth Stories 21 | Dialogues of the Buddha 23 |
| As It Was Said, see Minor Anthologies, Vol. II | Dictionary of Pāli 32 |
| Atthasāliṇī 8 | Dictionary of Pāli Proper Names 32 |
| Anguttara-nikāya 8 | Dīgha-nikāya 10 |
| Anguttara-nikāya Commentary 8 | Dīgha-nikāya Commentary, see Sumanāgalavilāsimi |
| Anguttara-nikāya Subcommentary 8 | Dīgha-nikāya Subcommentary 10 |
| Basket of Conduct, see Minor Anthologies, Vol III | Dīpavāṃsa 10, 23 |
| Bhesajjamañjūsa 8 | Discourse on Elements 24 |
| Bhesajjamañjūsa II 9 | Dispeller of Delusion 24 |
| Birth Stories of the Ten Bodhisattas 21 | Dukappaṭhāna, see Paṭṭhāna |
| Book of Analysis 21 | Elders’ Verses 24 |
| Book of the Kindred Sayings 21 | English–Pāli Dictionary 32 |
| Book of the Gradual Sayings 21 | Epochs of the Conqueror 24 |
| Book of the Pairs 22 | Exposure of the Topics of Abhidhamma, see Summary of the Topics of Abhidhamma |
| Brah Mālleyadevatthavathavathu 9 | Expositor, The 24 |
| Buddha’s Last Days, The 22 | Extended Mahāvamsa 11 |
| Buddhaddatta’s Manuals 9 | Gandhavamsa 11 |
| Buddhaghasoppatti 9, 22 | Geiger’s Pāli Grammar 34, 36 |
| Buddhavamsa 9 | Great Chronicle of Ceylon 24 |
| Buddhavamsa Commentary 9 | Group of Discourses 24 |
| Buddhist Legends 22 | Guide 24 |
| Buddhist Manual of Psychological Ethics 22 | Guide to Conditional Relations 34 |
| Caillat’s Selected Papers 34 | Hatthavanagallavāvāmsa 11 |
| Cariyāpiṭaka 9 | von Hinüber’s Selected Papers 34 |
| Cariyāpiṭaka Commentary 9 | Illustrator of Ultimate Meaning, see *The Minor Reading* 26 |
| Casket of Medicine 22 | Inception of Discipline 16, 24 |
| Catalogue of Manuscripts in the U Pho Thi Library, Thaton, Myanmar 34 | Index to the Ānguttara-nikāya 8 |
| Catalogue of the Nevill Collection of Sinhalese Manuscripts in The British Library 34 | Index to the Dīgha-nikāya 10 |
| Catalogue of the Pāṭhaka and Other Texts in Pāli, Pāli-Burmane, and Burmese (Pītakat Samuīn) 34 | Index to the Gandhavamsa 11 |
| CD from Introduction to Pali 34 | Index to the Jātaka 11 |
| Chakesadāvāṃsa 9 | Index to the Mahānīdāsa 14 |
| Chronicle of the Buddhas, see Minor Anthologies, Vol. III | Index to the Milindapaṇi 13 |
| Clarifier of the Sweet Meaning 22 | Index to the Vinaya-piṭaka 19 |
| Commentary on the Itivuttaka 22 | Indexes to the Dhammapada 10 |
| Commentary on the Verses of the Therīs 22 | In Praise of Mount Samanta 25 |
| Compendium of Philosophy 22 | Introduction to Pali 34, 36 |
| Concordance of Buddhist Birth Stories 32 | Itivuttaka 11, 25 |
| Conditional Relations 23 | Itivuttaka Commentary 11 |
| Controversies over Buddhist Nuns 34 | Jātaka or Stories of the Buddha’s Former Births 25 |
| Connected Discourses of the Buddha 23 | Jātaka with Commentary 11 |
| Critical Pāli Dictionary 32 | Jinacarita 11 |
| Cūlavāṃsa 9 | Jinakālamāli 11 |
| Cūlavāṃsa Translation 23 | Jinakālamāli Index 11 |
| Cullanidēsa see Niddēsa | Jinārākāra 11, 25 |
| Darlegung der Bedeutung 23 | Journal of the Pali Text Society 30 |
| Dasabodhisaṅgappatti-kathā 9 | Kanikkhāvattarāni 12 |
| Dīṭhāvāṃsa 9 | Kathāvattu 12 |
| Debates Commentary 23 | Kathāvattu Commentary 12 |
| Designation of Human Types 23 | Khemappakaraṇa see Nāmarūpasamāsō |
| Dhammapada 9 | Khuddakapāṭhā with Commentary 12 |
| Dhammapada Commentary 10 | Khuddasiskhyā 12 |
| | Kunāḷa-Jātaka 12, 25 |
| | Līnathapakāsīnī, see *Dīgha-nikāya* Subcommentary |
Index of Titles

Lokaneya yappakaranana 12
Mahabodhiyamana 12
Mahahiddesa see Niddesa
Mahasutras 12
Mahavastu 25
Mahavamsa 12
Mahavamsa, Extended, see Extended Mahavamsa
Mahavamsa-īkā 12
Majjhima-īkāya Commentary, see Papanicasudani
Manorathapuran 13
Manual of a Mystic 25
Middle Length Discourses of the Buddha 25
Middle Length Sayings 25
Milinda’s Questions 26
Milindapani 13
Milinda-īkā 13
Minor Anthologies 26
Minor Readings 26
Mohavichedani 13
Mulasikha 12 (with Khuddasikha), 13
Nmacaradiipika 13
Namarupapariccheda 13
Namarupasamisso 13
Nettipakara 13
Nibbanasutta 14
Niddesa 14
Niddesa Commentary 14
Norman, K. R., Collected Papers 34
Numerical Discourses of the Buddha 27
Oberlies’ Pāli Grammar 34
The Ornament of Lay Followers: Ānanda’s Upasakajananakāra 26, 36
Overcoming Doubts (Kankhavitaran): The Bhikkhu-Pātimokkha Commentary 26
Pajjama 14
Pāli Attukarthā Correspondence Table 32
Pāli Dhatupātha and Dhatumaṇjūsa 14
Pāli–English Dictionary 32
Pāli Literature Transmitted in Central Siam 35
Pāli Metre 35
Pāli Nīti Texts of Burma 14
Pāli Texts Printed in Sri Lanka in Sinhalese Characters with Supplementary Information on Related Text 35, 36
Pāli Tipitaka Concordance 33
Pañcagatiptap 14
Pañcappakaranatthakathā, see Dathukathā with Commentary, Kathavatthu Commentary, Puggalapannatti Commentary, Tikapaththana and Commentary, Yamaka Commentary, Paññasatipatthana (Zimme Jātaka) 14
Papanicasudani 14
Paramatthadipani
I, see Udāna Commentary;
II, see Itivuttaka Commentary;
III, see Vimānavatthu Commentary;
IV, see Petavanthu Commentary;
V, see Therāgathā Commentary;
VI, see Therīgathā Commentary;
VII, see Carīyāpiṭaka Commentary.
Paramatthajotikā I, see Khuddhakapatha with Commentary
Paramatthajotikā II 15
Paramatthavinicchaya 15
Path of Discrimination 27
Path of Purity 26
Pātimokkha 15, 27, 36
Patisambhidamagga 15
Patisambhidamagga Cty (Saddhammappakāsini) 15
Paṭṭhāna 15
Perniola’s Pāli Grammar 35, 36
Perfect Generosity of Prince Vessantara 27
Petakopadesa 15
Petavanthu 18
Peta Stories 27
Petavanthu Commentary 15
Pitaka Disclosure 27
Poems of Early Buddhist Monks 36
Poems of Early Buddhist Nuns 36
Points of Controversy 27
Psalms of the Early Buddhists 27
Puggalapaṇñatti 16
Puggalapanṇatti Commentary 16
Rhinoceros Horn 28, 36
Saccasankhepa 16
Saddaniti 16
Saddhampajjottikā, see Niddesa Commentary
Saddhammasaṅgaha 16
Saddhammapayana 16
Samantakīvāvanan 16
Samantapāsādikā 16
Samanjusādikā Bāhiranidāna 16
Sammohavinodan, see Vibhaṅga Commentary
Samyutta-īkāya 16
Samyuttasamākāya Commentary, see Sāratthapakāsini
Sandesakathā 17
Sārasaṅgaha 17
Sāratthamaṇjūsa, see Aṅguttara-īkāya-īkā
Sāratthapakāsini 17
Sāsanaṅgama 17
Selected Papers (Caillat) 34
Selected Papers (von Hinüber) 34
Simāvivādavinicchayakathā 17
Stances des Thera 28
Stances des Thērī 28
Stories of the Buddha’s Former Births, see Thētaka
Stories of the Departed, see Minor Anthologies, Vol. IV
Stories of the Mansions, see Minor Anthologies, Vol. IV
Story of Gotama Buddha 28, 36
Subodhīlanāka (Porana-īkā, Abhinava-īkā) 17
Sumanigalavilāsini 17
Summary of the Topics of Abhīdhamma 28
Sūtra of Golden Light 28, 36
Suttanipata 17, 28
Suttanipata Commentary, see Paramatthajotikā II
Tape cassette from Introduction to Pali 34
Teaching of Vimalakīrti 28, 36
Telakāṭhāgathā 18
Therāgathā 18
Therāgathā Commentary 18
Therīgathā 18
Therīgathā Commentary 18
Thūpavamsa 18, 28
Tikapatthāna and Commentary, see Paṭṭhāna
Tikapatthāna, see Paṭṭhāna
Tudhilovāda 18
Udāna 18, 28
Udāna Commentary 18, 29
Upanisakajanālakāra 18
Vamṣatthapakāsini, see Mahāvamsa Commentary

42
## Index of Titles

<table>
<thead>
<tr>
<th>Title</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verses of Uplift, see Minor Anthologies, 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 Samantapāsādikā, Samantapāsādikā Bāhiranidāna, <em>The Inception of Discipline</em></td>
<td>19</td>
</tr>
<tr>
<td>Visuddhajavanilāsinī, see Apadāna Commentary</td>
<td></td>
</tr>
<tr>
<td>Visuddhamagga</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 Paññasajātaka</td>
<td></td>
</tr>
</tbody>
</table>
M. Yamazaki and Y. Ousaka, eds., *Index to the Jātaka*
M. Yamazaki and Y. Ousaka, eds., *Index to the Visuddhimagga*
M. Yamazaki, Y. Ousaka, eds., *Index to the Saṅyutta-nikāya*
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