Pali Text Society
Founded 1881 by TW Rhys Davids

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There are two categories of members, sponsoring and ordinary. All members (sponsoring and ordinary) may attend and vote at the Annual General Meeting (held in London in September), and purchase any of the Society’s publications direct from the Society at 20% discount. Members receive the rules of the Society and an annual letter. Members who supply an email address receive notification of new publications (unless they request not to).

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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 Pålì texts”. It publishes Pålì texts in roman characters, translations in English and ancillary works including dictionaries, a concordance, books for students of Pålì 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 Pålì studies. It also supports the Fragile Palm Leaves Project, which is involved in the conservation and identification of South-East Asian manuscripts.

PÅLÌ LANGUAGE AND LITERATURE

Pålì 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 Pålì 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 Pålì 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 Pålì canon as it exists today is threefold, although the Pålì commentarial tradition refers to several different ways of classification. The three divisions are known as pitakas and the canon itself as the Tipiṭaka; 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 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-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 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 Pålì texts, including those composed in South-East Asia.
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ed. E. Müller, 1897, revised reprint with indexes by L.S. Cousins, 1979
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Translations: The Expositor; Darlegung der Bedeutung.

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Gandhavaṃsa  
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.

Gandhavaṃsa, Index to the  
M. Bode.  
Manual index to the Gandhavaṃsa by Mabel Bode; *Journal of the Pali Text Society*, 1894–96.

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Index volume, Satoshi Nonome et al., 1982.
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Translation: The Minor Readings and the Illustrator of Ultimate Meaning.

Khuddasikkhā and Mūlasikkhā
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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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Summary of the Vinaya, companion text to Khuddasikkhā. Published in *Journal of the Pāli 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 Pāli Text Society* XV (1990).

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Translation: The Guide.

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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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Published in Journal of the Pali Text Society I (1884).

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

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Suttanipāta Commentary
See Paramatthajotikā II.
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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.

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Translation: published with text.

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An apocryphal sutta extolling the merits of giving. (Date unknown.) Published in journal of the Pali Text Society XV (1990).

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Translation: The Book of the Discipline.

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Visuddhajānavilādinī
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