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

PĀLÌ LANGUAGE AND LITERATURE

Pālì 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 Pālì 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 Pālì 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 Pālì canon as it exists today is threefold, although the Pālì 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-pìṭaka 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 Pālì texts, including those composed in South-East Asia.
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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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Translation: published with text.

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Commentary on the Mahāvamsa by an unnamed author. (Possibly 6th or 9th century CE).

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

**Milindapañha & Milindaṭīkā**


ISBN 0 86013 235 8 £38.60

Translation: *Milinda’s Questions*.

**Milindapañha, Index to the**

Yumi Ousaka et al., 2013.

ISBN 0 86013 500 4 £38.50

Computer-generated index to the Milindapañha.

**Mohaviccchedanī**


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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**


**Nāmarūpasamāsa (Khemappakaraṇa)**


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


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ISBN 0 86013 135 1 £27.85
Translation: The Guide.

Nibbānasutta
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).

Niddesa
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ISBN 0 86013 365 6 £81.40
ISBN 0 86013 136 x £37.40
ISBN 0 86013 277 3 £24.50
Index to the Mahāniddesa, L.S. Cousins, 1995. (Computer-generated index to the first part of the Niddesa.)
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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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Pañcagatidīpani
ed. L. Feer.
Verse text describing the five possible states into which beings may be born and the actions which may lead to rebirth in one of these categories. (Date and author unknown.) Published in Journal of the Pali Text Society I (1884).

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IV. See Petavatthu Commentary.
V. See Theragāthā Commentary.
VI. See Therīgāthā Commentary.
VII. See Cariyāpiṭka Commentary.

Paramatthajotikā I
See Khuddakapāṭha with Commentary.

Paramatthajotikā II
ed. Helmer Smith, 3 volumes:
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Vol. II (1917, 1977, 1989, 2016);
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Translation: published with text.

Paṭisambhidāmagga
ed. A.C. Taylor, 2 volumes, 1905, 1907,
reprinted as one volume 1979.
ISBN 0 86013 146 7 £34.20
Translation: The Path of Discrimination.

Paṭisambhidāmagga Commentary
(Saddhammapakāsini)
ed. C.V. Joshi, 3 volumes, 1933–47, 1979
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extensively from the Visuddhimagga. (6th
century CE).

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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
ISBN 0 86013 149 1 £17.70
Translation: Piṭaka Disclosure.

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

Petavatthu Commentary
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2019.
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Translation: Peta Stories.
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See Patissambhidhamagga Commentary.

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

Saddhammopāyana
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.

Samantakūṭavaṇṇanā
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Translation: In Praise of Mount Samanta.

Samantapāsādikā
ed. J. Takakusu and M. Nagai, 8 volumes:
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Sammohavinodañi
See Vibhaṅga Commentary.

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ed. L. Feer, 6 volumes:
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Sāmyutta-nikāya Commentary
See Sāratthappakāsini.

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

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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.

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Translation: The Book of the Discipline.

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