Pali Text Society
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ABOUT THE PALI TEXT SOCIETY

The Society was founded in 1881 by T.W. Rhys Davids “to foster and promote the study of Pali 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 Theravaṇa Buddhism, although the commentarial tradition of the Theravaṇins 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 Theravaṇin 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 Theravaṇin 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 Theravaṇa 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 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 Pāli texts, including those composed in South-East Asia.
# The Pāli Canon (Tipiṭaka)

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ISBN 0 86013 118 1 £49.90

Khuddakapāṭha with Commentary
(Paramatthajotikā I)
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 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).

Kuṇālajātaka
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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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**Translations:** (1) *Middle Length Sayings*; (2) *The Middle Length Discourses of the Buddha.*

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

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Yumi Ousaka et al., 2013.
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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**


**Nāmarūpasamāso (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).


**Nettipakaraṇa**

I. Texts in Pāli

Translation: The Guide.

Nībbānasutta
ed. C. Hallisey.
Apocryphal sutta originating in South-East Asia in which nībbāna is compared to a city. Date unknown. Published in Journal of the Pali Text Society XVIII (1993).

Niddesa
Set (including Index volume)
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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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.).

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

Paramatthajotikā I
See Khuddakapāṭha with Commentary.

Paramatthajotikā II
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Translation: published with text.

Paṭisambhidāmagga
ISBN 0 86013 146 7 £34.20
Translation: The Path of Discrimination.

Paṭisambhidāmagga Commentary
(Saddharmapakāsini)
ed. C.V. Joshi, 3 volumes, 1933–47, 1979
(II & III reprinted as one vol.).
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Commentary on the Paṭisambhidāmagga, attributed to Mahānāma, which quotes extensively from the Visuddhimagga. (6th century CE).

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ed. Mrs C.A.F. Rhys Davids:
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Dukapaṭṭhāṇa, 1906, 1988
ISBN 0 86013 278 1 £35.95

Tikapaṭṭhāna and Commentary, 3 volumes, 1921, 1922, 1923; reprinted as one volume 1988.
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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
(Paramatthadīpanī IV)
ISBN 0 86013 521 7 £55.50
Commentary on the Petavatthu, with a computer-generated index.
Translation: Peta Stories.
I. Texts in Pāli

Puggalapaññatti & Puggalapaññatti Commentary (Pañcappakaraṇ–aṭṭhakathā)
ed. R. Morris, 1883; aṭṭhakathā (ed. G. Landsberg and Mrs C.A.F. Rhys Davids, 1914; repr. as one volume 1972. 2019
ISBN 0 86013 156 4 £32.50
Translation: A Designation of Human Types. (There is no translation of the commentary.)

Saccasankanhepa
Short verse manual dealing with topics from the Abhidhamma. (5th–6th century CE?)
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Saddhammapakāsini
See Patisambhidāmagga Commentary.

Saddhammasaṅgha
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.

Saddhammapāyana
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.

Samantakīṭavanānā
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Translation: In Praise of Mount Samanta.

Samantapāśādikā
ed. J. Takakusu and M. Nagai, 8 volumes:
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Introduction to the Vinaya-piṭaka Commentary relating the history of Buddhism up to the establishment of the Vinaya-piṭaka in Sri Lanka. Translation: The Inception of Discipline (published together with the text).

Sammohavinodani
See Vibhaṅga Commentary.

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ed. L. Feer, 6 volumes:
Vol. I (1884, corrected reprint 2006);
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Collection of suttas grouped together according to their contents and containing some of the most important Buddhist teachings such as the section of the Suttas dealing with different aspects of the four Noble Truths. Translation: The Book of the Kindred Sayings; Connected Discourses of the Buddha.

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See Sārathappakāsini.

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Commentary on the Saṃyutta-nikāya by Buddhaghosa. (5th century CE).

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Late 19th-century Pāli version of a work originally written in Burmese dealing with the history of Buddhism in places such as Sri Lanka and parts of Burma. Translation: The History of the Buddha’s Religion—no longer available from the PTS.

Sīmāvivādavinicchayakathā
ed. J. Minayeff.
19th-century text concerning the boundaries between specific Buddhist communities. Published in Journal of the Pali Text Society, 1887.

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

Suttanipāta 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.

Theragāthā & Therīgāthā
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Translation: *The Commentary on the Verses of the Therīs*.

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See Paṭṭhāna.

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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).

Udāna
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Translations: The Udāna; Verses of Uplift in Minor Anthologies Vol. II.

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**Translation:** *Vimāna Stories.*

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**Translation:** *The Book of the Discipline.*

**Vinaya-পitaka, Index to the**
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**Visuddhājanavilādīni**
See Apadāna Commentary.

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**Translation:** *The Path of Purity.*

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**Yamaka Commentary**
ed. Mrs C.A.F. Rhys Davids.
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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The story of the commentator Buddhaghosa (c. 15th century CE); translation published with the text.

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.

Translation of Dhammasaṅgaṇī. The first volume of the Abhidhamma-piṭaka is a compilation from various sources analysing and classifying the phenomena (dhammā) that comprise all mental and material conditions.

The Casket of Medicine, tr. Jinadasa Liyanaratne, 2002. ISBN 0 86013 403 2 £16.60
Translation of Bhesaṭṭajanaṭṭūsā ( Chapters 1–18) the only extant Pāli medical textbook containing information on medicines and illnesses (13th century CE).

Chronicle of the Buddhas
See Minor Anthologies, Vol. III.

Chronicle of the Thūpa
See Thūpavāmsa.

The Clarifier of the Sweet Meaning tr. I.B. Horner, 1978. ISBN 0 86013 069 x £38.60
Translation of the Buddhavamsa Commentary, ascribed to Buddhadatta. (5th century CE?).

Translation of Itivuttaka Commentary by Dhammapāla. (6th century CE?).

The Commentary on the Verses of the Therīs tr. William Pruitt, 1998, 2017. ISBN 0 86013 363 x £42.00
Translation of the Therīgāthā Commentary by Dhammapāla. (6th century CE?).

Translation of Abhidhammatthasaṅgaṇī with introductory essay. Alternative
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