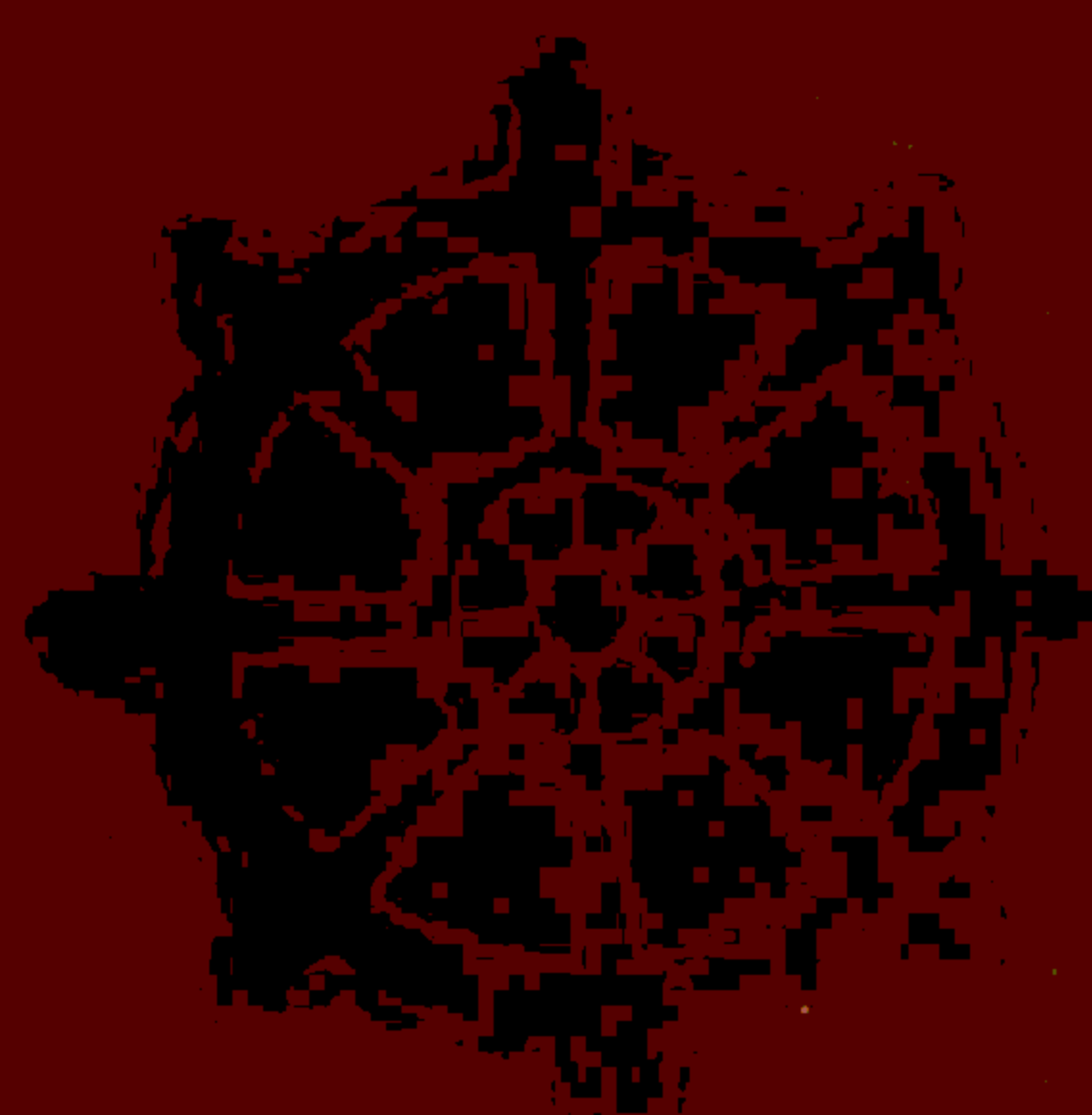




AN ANALYSIS OF THE PALI CANON

With a Bibliography

Translation

THE WHEEL PUBLICATION Nos. 217/218/219/220

An Analysis of the Pali Canon

AN ANALYSIS OF THE PALI CANON

**being the Buddhist Scriptures of the
Theravada School**

Edited by

Russell Webb

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FOREWORD

An Analysis of the Pali Canon was originally the work of A. C. March, the late founder-Editor of *Buddhism in England* (from 1943, *The Middle Way*), the quarterly journal of The Buddhist Lodge (now The Buddhist Society, London). It appeared in the issues for Volume 3 and was later off-printed as a pamphlet. Finally, after extensive revision by Miss I. B. Horner (President of the Pali Text Society) and Mr. Jack Austin, it appeared as an integral part of *A Buddhist Student's Manual*, published in 1956 by The Buddhist Society to commemorate the thirtieth anniversary of its foundation. The basic analysis of the Tipiṭaka was reprinted as part of K. D. P. Wickremesinghe's *Biography of the Buddha*, which was published by the author in Colombo, 1972.

In the present edition the basic analysis of the Canon has been left in its original state although some minor corrections have had to be made. However, it has been found possible to fully explore the Saṃyutta and Aṅguttara Nikāyas together with three important texts from the Khuddaka Nikāya—*Udāna*, *Itivuttaka* and *Sutta Nipāta*. It was deemed unnecessary to give similar treatment to the *Dhammapada* in view of this popular anthology being so much more readily accessible. The *Paṭi-sambhidāmagga* has also been analysed.

The Bibliography—a necessary adjunct in view of the reference nature of the whole work—has, however, been completely revised as a logical consequence of the vast output of books on the subject that have come on to the market since Buddha Jayanti Year (1956). Indeed, it was intended to make this an exhaustive section of Pali works in the English language, past and present. A number of anthologies, however, include both *suttas* in their entirety and short extracts from the texts. In such cases the compiler has, where the works in question appear, only indicated the complete *suttas* as it is hardly likely that brief passages in such (possibly out-of-print) books will be referred to by the student who can now so easily turn to complete texts.

The Index (except for minor amendments) was originally prepared by G.F. Allen and first appeared in his book, *The Buddha's Philosophy*.

This is primarily a work directed to the lay student and for that reason comparatively little space has been devoted to the sections on Vinaya and Abhidhamma which, in fact, have been adequately analysed elsewhere. Today, with an even greater number of specialist textbooks easily available, there seems no justification in amplifying these two sections.

It is thus hoped that this short work will awaken in the reader a desire to study the original texts themselves - the most authoritative Buddhist

documents extant. Space has precluded a detailed study of the Tipiṭaka from the standpoints of language and chronology but the source books mentioned in the Bibliography will more than compensate for this omission.

Russell Webb

London Buddhist Vihara,
August 1973.

As this book required a great variety of different type founts, it was, to our regret, not possible to print all Pali words occurring here, with the correct accents (diacritics).

The Publishers.

CONTENTS

Foreword	I
AN ANALYSIS OF THE PALI CANON	I
Index of the Principal Sections and Suttas of the Pali Canon	43
BIBLIOGRAPHY	56
1. Translated Texts	56
2. Anthologies and Studies from Canonical Pali Sources	77
A. Books and Booklets	77
B. Journals	92
3. Pali Grammars and Dictionaries	93
4. Post-Canonical and Commentarial Literature	98
A. The Commentaries	98
B. Pali Exegeses	99
C. General Studies	101
D. Bibliographical and Historical Literature	103
Publications in 1974	104
Errata and Additions	105
APPENDIX	106
The Pali Text Society	106
Buddhist Publication Society	110
Pali Buddhist Union	113

AN ANALYSIS OF THE PALI CANON

The main division of the Pali Canon, or *Tipiṭaka*, is threefold : Tipiṭaka (Sk. *tripiṭaka*) means Three (*ti*) Baskets (*piṭaka*). The three are :

- (A) VINAYA PITAKA. Rules of Discipline for the Order (*Sangha*).
- (B) SUTTA PITAKA. The Teaching (*Dhamma*).
- (C) ABHIDHAMMA PITAKA. Philosophical treatment of the Dhamma as presented in the Sutta Piṭaka.

A. VINAYA PITAKA — Rules of Discipline for the Order (*Sangha*).

The first of the three main divisions of the Tipiṭaka is concerned with the Rules of Discipline governing the Order of Bhikkhus and Bhikkhunis.

It is divided into three sections, the first being subdivided into the rules for the Bhikkhus and those for the Bhikkhunis, while the second section consists of two sections or *vaggas*, the Greater and the Lesser. The third section (a later supplement) is in the nature of an appendix, summarising the whole of the Vinaya.

1. SUTTAVIBHANGA.

2. KHANDHAKA.

(a) Mahāvagga.

(b) Cullavagga.

3. PARIVĀRA.

1, SUTTAVIBHANGA

There are 227 Rules for monks dealing with eight classes of offences. *Viz.*, four rules which, if infringed, entail expulsion from the Order (*pārājikā*). These are sexual intercourse, theft, taking life or inciting another to commit suicide, and falsely boasting of supernormal attainments.

Thirteen rules entailing initial and subsequent meeting of the Sangha (*saṅghādisesā*).

Two indefinite rules (*anīyatā*).

Thirty rules entailing expiation with forfeiture (*nissaggiyā pācittiyā*).

Ninety-two rules entailing expiation (*pācittiyā*).

Four rules requiring confession (*pāṭidesanīyā*).

Seventy-five rules of training (*sekhiyā*).

Seven rules for settlement of legal processes (*adhikaraṇasamathā*).

This section is followed by another called the *Bhikkhunī-vibhanga*, providing similar guidance for nuns.

2. KHANDHAKA

Sub-divided into *Mahāvagga* and *Cullavagga*.

(a) Mahāvagga

1. Rules for admission to the Order.
2. The Uposatha meeting and recital of the Pātimokkha (confession).
3. Residence during the rainy season (*vassa*).
4. The ceremony concluding the retreat (*pavāranā*).
5. Rules for articles of dress and furniture.
6. Medicine and food.
7. The annual distribution of robes (*kaṭhina*).
8. Rules for sick bhikkhus, sleeping and robe-material.
9. The mode of executing proceedings by the Order.
10. Proceedings in cases of schism.

(b) Cullavagga

- 1 & 2. Rules for dealing with offences that come before the Order.
3. Reinstatement of bhikkhus.
4. Rules for dealing with questions that arise.
5. Miscellaneous rules for bathing, dress, etc.
6. Dwellings, furniture, lodging, etc.
7. Schisms.
8. Classes of bhikkhus, and duties of teachers and novices (*sāmaṇeras*).

9. Exclusion from the Pātimokkha.
10. The ordination and instruction of bhikkhunīs.
11. Account of the First Council, at Rājagaha.
12. Account of the Second Council, at Vesālī.

3. PARIVĀRA

Summaries and classification of the Rules of the Vinaya arranged as a kind of catechism for instruction and examination purposes.

B. SUTTA PITAKA. The Teaching (*Dhamma*)

The SUTTA PITAKA, the second main division of the Tipiṭaka, is divided into five Sections or Collections of Discourses (*Nikāyas*).

1. DIGHA NIKĀYA
2. MAJJHIMA NIKĀYA
3. SAMYUTTA NIKĀYA
4. ANGUTTARA NIKĀYA
5. KHUDDAKA NIKĀYA.

I. DĪGHA NIKĀYA

The Collection of Long Discourses (*sutta*) is arranged in three *vaggas* or sections :

- Sīlakkhandha-vagga with 13 *suttas*.
- Mahā-vagga with 10 *suttas*.
- Pāṭika-vagga with 11 *suttas*.

1. SILAKHANDHA-VAGGA.

1. **Brahmajāla Sutta.** (1) "The Net of Brahma" or the Perfect Net, in which are caught all the 62 heretical forms of speculation concerning the world and the self taught by other teachers of the time.

2. **Sāmaññaphala Sutta.** (2) "The fruits of the Homeless Life". The Buddha explains to King Ajātasattu the advantages of joining the Buddhist Order and renouncing the life of the world.

3. **Ambaṭṭha Sutta.** (3) Pride of birth and its fall. A dialogue with Ambaṭṭha on caste. Contains reference to the legend of King Okkāka, the traditional founder of the Sākya clan.

4. **Soṇadaṇḍa Sutta.** (4) Dialogue with the Brahmin Soṇadaṇḍa on the characteristics of the true brahmin.

5. **Kūṭadanta Sutta.** (5) Dialogue with the Brahmin Kūṭadanta condemning animal sacrifice.

6. **Mahāli Sutta.** (6) Dialogue with Mahāli on *deva*-like vision and hearing and the attainment of full enlightenment.

7. **Jāliya Sutta.** (7) On the nature of the life-principle as compared with the body.

8. **Kassapasihanāda Sutta.** (8) A dialogue with the naked ascetic Kassapa against self-mortification.

9. **Poṭṭhapāda Sutta.** (9) A discussion with Poṭṭhapāda on the nature of the soul, in which the Buddha states the question to be irrelevant and not conducive to enlightenment.

10. **Subha Sutta.** (10) A discourse, attributed to Ananda, on conduct, concentration and wisdom.

11. Kevaddha Sutta. (11) The Buddha refuses to allow a bhikkhu to perform a miracle. Story of the monk who visited the *devas* (deities) to question them.

12. Lohicca Sutta. (12) Dialogue with the Brahmin Lohicca on the ethics of teaching.

13. Tevijja Sutta. (13) On the futility of a knowledge of the Vedas as means to attaining companionship with Brahma.

2. MAHĀ-VAGGA.

14. Mahāpadāna Sutta. (14) The Sublime Story of the Buddha Gotama and his six predecessors; also the Discourse on the Buddha Vipassi; his descent from the Tusita heaven to the commencement of his mission.

15. Mahānidāna Sutta. (15) On the Chain of Causation and theories of the soul.

16. Mahāparinibbāna Sutta. (16) The Great Discourse of the record of the passing of the Tathāgata into Parinibbāna.

17. Mahā Sudassana Sutta. (17) The Great King of Glory. The story of a previous existence of the Buddha, as King Sudassana. Told by the Buddha on his death-bed.

18. Janavasabha Sutta (18) The Buddha relates the story of the yakkha (demon) Janavasabha to the people of Nādikā.

19. Mahā Govinda Sutta (19) The heavenly musician Pañcasikha relates the story of Mahā Govinda to the Buddha, who states that he himself was Mahā Govinda.

20. Mahāsamaya Sutta. (20) The *Devas* of the Pure Abode and their evolution.

21. Sakkapañha Sutta. (21) Sakka, the lord of *devas* visits the Buddha, and learns from him that everything that originates is subject also to dissolution.

22. Mahāsatipaṭṭhāna Sutta. (22) Discourse on the Four Great Meditations, on the body, feelings thoughts and states of mind. With a commentary on the Four Truths.

23. Pāyāsi Sutta. (23) Kumārakassapa converts Pāyāsi from the heresy that there is no future life or reward of actions.

3. PĀTIKA-VAGGA.

24. Pāṭika Sutta. (24) Story of the disciple who follows other teachers because the Buddha does not work miracles or teach the origin of things.

25. Udumbarikāśīhanāda Sutta. (25) The Buddha discusses asceticism with the ascetic Nigrodha.

26. Cakkavattisīhanāda Sutta. (26) Story of the universal king, the corruption of morals and their restoration, and the coming of the future Buddha Metteyya.

27. Aggañña Sutta. (27) A discussion on caste, and an exposition on the origin of things (as in No. 24) down to the origin of the four castes.

28. Sampasādaniya Sutta. (28) A dialogue of the Buddha with Sāriputta, who describes the Teaching of the Buddha and asserts his faith in him.

29. Pāsādika Sutta. (29) The Delectable Discourse. Discourse of the Buddha on the perfect and the imperfect teacher.

30. Lakkhaṇa Sutta. (30) On the 32 marks of a Great Man.

31. Sigālovāda Sutta. (31) The Sigāla homily on the duties of the householder to the six classes of persons.

32. Ātānātiya Sutta. (32) On the Four Great Kings and their spell for protection against evil.

33. Saṅgīti Sutta. (33) Sāriputta outlines the principles of the Teaching in ten numerical groups.

34. Dasuttara Sutta. (34) Sāriputta outlines the doctrine in tenfold series.

II. MAJJHIMA NIKĀYA

This division consists of 152 *suttas* of medium length arranged in 15 *vaggas*, roughly classified according to subject matter.

1. MŪLAPARIYĀYA-VAGGA

1. Mūlapariyāya Sutta. (35) How states of consciousness originate.

2. Sabbāsava Sutta. (36) On the elimination of the cankers.

3. Dhammadāyāda Sutta. (37) Exhorting the Bhikkhus to realise the importance of the Dhamma and the non-importance of their physical wants.

4. Bhayabherava Sutta. (38) On braving the fears and terrors of the forest. Also the Buddha's account of his Enlightenment.

5. Anaṅgaṇa Sutta. (39) A dialogue between Sâriputta and Moggallâna on the attainment of freedom from depravity.

6. Ākaṅkheyya Sutta. (40) On those things for which a bhikkhu may wish.

7. Vatthūpama Sutta. (41) The parable of the soiled cloth and the defiled mind.

8. Sallekha Sutta. (42) On the elimination of self and false views.

9. Sammādiṭṭhi Sutta. (43) A discourse by Sâriputta on right views.

10. Satipaṭṭhāna Sutta. (44) The same as *Dīgha* No. 22, but without the explanation of the 4 Truths.

2. SĪHANĀDA-VAGGA

11. Cūlasīhanāda Sutta. (45).

12. Mahāsīhanāda Sutta. (46) The short and the long "challenge" *suttas*. On the foolishness of ascetical practices.

13. Mahādukkhakkhandha Sutta. (47).

14. Cūladukkhakkhandha Sutta. (48) The long and the short stories of suffering.

15. Anumāna-Sutta (49) By Moggallâna, on the value of introspection. (There is no reference to the Buddha throughout).

16. Cetokhila Sutta. (50) On the five mental bondages.

17. Vanapattha Sutta (51) On the advantages and disadvantages of the forest life.

18. Madhupiṇḍika Sutta. (52) The Buddha gives a brief outline of his Teaching, which Kaccāna elaborates.

19. Dvedhāvitakka Sutta. (53) The Parable of the lure of sensuality. Repetition of the Enlightenment as in (38).

20. Vitakkasanthāna Sutta. (54) Method of meditation to dispel undesirable thoughts.

3. TATIYA-VAGGA

21. Kakacūpama Sutta. (55) The simile of the saw. On the control of the feelings and the mind under the most severe provocation.

22. Alagaddūpama Sutta (56) Simile of the water-snake. Holding wrong views of the Dhamma is like seizing a snake by the tail.

23. Vammika Sutta. (57) The simile of the smouldering ant-hill as the human body.

24. Rathavinīta Sutta (58) Puṇṇa explains the purpose of the holy life to Sâriputta.

25. Nivāpa Sutta. (59) Parable of Mâra as a sower or hunter laying baits for the deer.

26. Āriyapariyesana Sutta. (60) The Noble Quest. The Buddha's account of his renunciation, search, and his attainment of Enlightenment.

27. Cūlahatthipadopama Sutta. (61) The short "Elephant's trail" simile.

28. Mahāhatthipadopama Sutta (62) The long "Elephant's trail" simile.

29. Mahāsāropama Sutta. (63) On the danger of gain, honour and fame. Said to have been delivered when Devadatta left the Order.

30. Cūlasāropama Sutta (64) Development of the preceding *sutta*. On attaining the essence of the Dhamma.

4. MAHĀYAMAKA-VAGGA.

31. Cūlagosinga Sutta. (65) A conversation of the Buddha with three bhikkhus, who relate their attainments to him.

32. Mahāgosinga Sutta. (66) A conversation between six bhikkhus who discuss what makes the forest beautiful.

33. Mahāgopālaka Sutta. (67) On the eleven bad and good qualities of a herdsman.

34. Cūlagopālaka Sutta. (68) Simile of the foolish and wise herdsman crossing the river.

35. Cūla Saccaka Sutta. (69) A discussion between the Buddha and Saccaka the Jain, on the nature of the five *khaṇḍhas*.

36. Mahā Saccaka Sutta (70) The account of the Buddha's asceticism and Enlightenment, with instructions on right meditation.

37. Cūlatanḥāsāṅkhaya Sutta. (71) Sakka asks the Buddha about freedom from craving and satisfactorily repeats his reply to Moggallāna.

38. Mahātaṇhāsaṅkhaya Sutta. (72) Refutation of the heresy of a bhikkhu who thinks that it is consciousness that transmigrates.

39. Mahā Assapura Sutta. (73) See (74) below.

40. Cūla Assapura Sutta. (74) The great and the small discourses given at Assapura, on the duties of the ascetic.

5. CŪLAYAMAKA-VAGGA.

41. Sāleyyaka Sutta. (75) A discourse to the brahmins of Sālā, on the reasons why some beings go to heaven and some to hell.

42. Verañjaka Sutta (76) The same discourse repeated to the householders of Verañja.

43. Mahāvedalla Sutta (77) A psychological discourse by Sāriputta to Makākotthita.

44. Cūlavedalla Sutta (78) A psychological discourse by the bhikkhunī Dhammadinnā to the lay-devotee Visākha.

45. Cūladhammasamādāna Sutta. (79) See (80) below.

46. Mahādharmasamādāna Sutta (80) The short and the long discourses on the ripening of pleasure and pain in the future.

47. Vīmaṁsaka Sutta. (81) On the right methods of investigation.

48. Kosambiya Sutta (82) A discourse to the bhikkhus of Kosambī on the evil of quarrelling.

49. Brahmanimantāṇika Sutta (83) The Buddha converts Baka in Brahmāloka, from the heresy of permanency.

50. Māratajjaniya Sutta (84) Moggallâna admonishes Mâra.

6. GAHAPATI-VAGGA

51. Kaṇḍaraka Sutta (85) Discourse on the four kinds of personalities.

52. Atthakanāgara Sutta. (86) A discourse by Ānanda on the ways of attainment of Nibbâna.

53. Sekha Sutta. (87) The Buddha opens a new meeting hall at Kapilavatthu, and Ānanda discourses on the training of the disciple.

54. Potaliya Sutta. (88) The Buddha explains to Potaliya the real significance of the abandonment of worldliness.

55. jīvaka Sutta. (89) The Buddha explains the ethics of meat-eating.

56. Upāli Sutta. (90) The conversion of Upāli, the Jain.

57. Kukkuravatika Sutta. (91) A dialogue on *kamma* between the Buddha and two ascetics.

58. Abhayarājakumāra Sutta (92) The Jain Nāta-putta sends Prince Abhaya to question the Buddha on the condemnation of Devadatta.

59. Bahuvedaniya Sutta (93) On the classification of feelings.

60. Āpaṇṇaka Sutta. (94) On the "Certain Doctrine", against various heresies.

7. BHIKKHU-VAGGA

61. Ambalaṭṭhika-Rāhulovāda Sutta (95) The discourse on falsehood, given by the Buddha to Rāhula.

62. Mahā Rāhulovāda Sutta. (96) Advice to Rāhula on contemplation, with breathing exercises.

63. Cūla Mālunkya Sutta. (97) On the undetermined questions (Cp. also (106).)

64. Mahā Mālunkya Sutta. (98) On the five lower fetters.

65. Bhaddāli Sutta. (99) The confession of Bhaddāli, and the Buddha's counsel.

66. Laṭukikopama Sutta. (100) Advice on renunciation of the world.

67. Cātumā Sutta. (101) Advice to quarrelsome bhikkhus at Cātumā.

68. Nalakapāna Sutta. (102) The Buddha questions Anuruddha concerning certain points of the Dhamma.

69. Gulissāni Sutta. (103) Rules for those who, like Gulissāni, live in the forest.

70. Kīṭāgiri Sutta. (104) The conduct to be followed by various classes of bhikkhus.

8 PARIBBAJAKA-VAGGA.

71. Tevijja-Vacchagotta Sutta. (105) The Buddha visits the ascetic Vacchagotta and claims that he is called *tevijja* (possessing the three-fold knowledge) because he has recollection of his previous lives, supernatural vision, and knowledge of the way to the elimination of the *āsavas*.

72. Aggi-Vacchagotta Sutta. (106) The danger of theorising about the world, etc.

73. Mahā Vacchagotta Sutta. (107) Further explanation to Vacchagotta on the conduct of lay disciples and bhikkhus.

74. *Dīghanakha Sutta* (108) The Buddha refutes the ascetic *Dīghanakha*. *Sāriputta* attains arahatship.

75. *Māgandiya Sutta*. (109) The Buddha tells of his renunciation of the life of the senses, and dilates on the abandonment of sensual desires.

76. *Sandaka Sutta* (110) *Ananda* refutes the heresies of the ascetic *Sandaka*.

77. *Mahāsakuludāyi Sutta*. (111) On the five reasons why the Buddha is honoured.

78. *Samanamaṇḍikā Sutta* (112) On the qualities of perfect virtue.

79. *Cūlasakuludāyi Sutta*. (113) The Jain leader *Nātaputta*, and the way to true happiness.

80. *Vekhanassa Sutta*. (114) A repetition of part of the preceding *sutta*, with additional matter on the five senses.

9. RĀJA-VAGGA.

81. *Ghatikāra Sutta*. (115) The Buddha tells *Ananda* of his previous existence as *Jotipāla*.

82. *Ratṭhapāla Sutta*. (116) The story of *Ratṭhapāla*, whose parents endeavoured in vain to dissuade him from entering the *Sangha*.

83. *Makhādeva Sutta*. (117) The story of the Buddha's previous life as King *Makhādeva*.

84. *Madhura Sutta*. (118) A discourse given after the Buddha's decease by *Kaccāna* to King *Avantiputta* on the real meaning of caste.

85. Bodhirājakumāra Sutta. (119) The Buddha tells the story of his renunciation and Enlightenment as in (60) and (70).

86. Aṅgulimāla Sutta. (120) Story of the conversion of Aṅgulimāla, the robber chief.

87. Piyajātika Sutta. (121) The Buddha's counsel to a man who had lost a son, and the dispute between King Pasenadi and his wife thereon.

88. Bāhitikā Sutta. (122). Ananda answers a question on conduct put by Pasenadi, who presents him with a piece of foreign cloth.

89. Dhammacetiya Sutta. (123) Pasenadi visits the Buddha, and extols the holy life.

90. Kaṇṇatthalaka Sutta. (124). A conversation between the Buddha and Pasenadi, on the *devas*, on caste, and on Brahmā.

10. BRĀHMANA-VAGGA.

91. Brahmāyu Sutta. (125) On the thirty-two marks of a Great Man, and the conversion of the Brahmin Brahmāyu.

92. Sela Sutta. (126) The Brahmin Sela sees the thirty-two marks of a Buddha and is converted. (The same story is related in *Sutta Nipāta* III, 7).

93. Assalāyana Sutta. (127) The Brahmin Assalāyana discusses caste with the Buddha. An important presentation of the Buddha's teaching on caste.

94. Ghoṭamukha Sutta. (128) Ghoṭamukha builds an assembly hall for the Saṅgha. Udena's discourse at its opening.

95. Caṅkī Sutta. (129) Discourse on Brahmanical doctrines.

96. Esukāri Sutta. (130) Discourse on caste and its functions.

97. Dhānañjāni Sutta. (131) Sāriputta tells the Brahmin Dhānañjāni that family duties are no excuse for wrong-doing.

98. Vāseṭṭha Sutta. (132) Discourse, mostly in verse, on the nature of the true brahmin. (This recurs in *Sutta Nipāta* III, 9).

99. Subha Sutta. (133) On whether a man should remain a householder or leave the world.

100. Sangārava Sutta. (134) The Brahmin woman who accepted the Dhamma, and a discourse on the holy life. Also repetition of parts of (60) and (70).

11. DEVADHAHA-VAGGA.

101. Devadaha Sutta. (135) The Buddha discourses on the attainment of the goal by the living of the life.

102. Pañcattaya Sutta. (136) On five theories of the soul, and that the way of release (Nibbāna) does not depend on any of them.

103. Kinti Sutta. (137) Rules for bhikkhus who dispute about the Dhamma, and who commit transgressions.

104. Sāmagāma Sutta. (138) After the death of Nātaputta—also in (29)—the Buddha's discourse on dispute and harmony.

105. **Sunakkhatta Sutta.** (139) The simile of extracting the arrow of craving.

106. **Ānañjasappāya Sutta.** (140) Meditations on impassibility and the attainments, and on true release.

107. **Gaṇaka-Moggallāna Sutta.** (141) Instruction to Gaṇaka-Moggallāna on the training of disciples.

108. **Gopaka-Moggallāna Sutta.** (142) After the decease of the Buddha, Ānanda explains to Vassakāra that the Dhamma is now the only Guide.

109. **Mahā Puṇṇama Sutta.** (143) The Buddha answers the questions a bhikkhu concerning the *khandhas*.

110. **Cūla Puṇṇama Sutta.** (144) A discourse on the bad and the good man.

12. ANUPADA-VAGGA.

111. **Anupada Sutta.** (145) The Buddha praises Sāriputta and his analysis of mind.

112. **Chabbisodhana Sutta.** (146) On the questions to be put to the bhikkhu who declares he has attained arahantship.

113. **Sappurisa Sutta.** (147) On the good and bad qualities of a bhikkhu.

114. **Sevitabbāsevitabba Sutta.** (148) Sāriputta expounds the right way to live the holy life.

115. **Bahudhātuka Sutta.** (149) Lists of elements and principles arranged as dialogue between the Buddha and Ananda.

116. **Isigili Sutta.** (150) The Buddha on Pacceka-Buddhas.

117. Mahācattārīsaka Sutta. (151) Exposition of the Noble Eightfold Path.

118. Ānāpānasati Sutta. (152) On breathing exercises.

119. Kāyagatāsati Sutta. (153) Meditation on the body.

120. Saṅkhāruppatti Sutta. (154) On the development of the five *saṅkhāras* as enabling a bhikkhu to determine the conditions of his rebirth.

13. SUNNATA-VAGGA.

121. Cūlasuññata Sutta. (155) Meditation on emptiness.

122. Mahāsuññata Sutta. (156) Instruction to Ananda on the practice of meditation on emptiness.

123. Acchariyabbhutadhamma Sutta. (157) On the marvellous life of a bodhisatta. A repetition of part of (14) but applied to the Buddha himself.

124. Bakkula Sutta. (158) Bakkula converts his friend Acela-Kassapa.

125. Dantabhūmi Sutta. (159) By the simile of elephant training, the Buddha shows how one should instruct another in the Dhamma.

126. Bhūmija Sutta (160) Bhūmija answers the questions of Prince Jayasena.

127. Anuruddha Sutta. (161) Anuruddha explains emancipation of mind to the householder Pañcakanga.

128. Upakkilesa Sutta. (162) The Buddha appeases the quarrels of the bhikkhus of Kosambī, and discourses on Right Meditation.

129. Bālapaṇḍita Sutta. (163) On rewards and punishments after death.

130. Devadūta Sutta. (164) On the fate of those who neglect the messengers of death.

14. VIBHANGA-VAGGA

131. Bhaddekaratta Sutta (165) A poem of four verses, with commentary on striving.

132. Ānandabhaddekaratta Sutta. (166) Ananda's exposition of the same poem.

133. Mahākaccānabhaddekratta Sutta. (167) Mahākaccāna expounds the same poem.

134. Lomasakaṅgiyabhaddekaratta Sutta. (168) The Buddha expounds the same poem to Lomasakaṅgiya.

135. Cūlakammavibhaṅga Sutta. (169) The Buddha explains the various physical and mental qualities as due to *kamma*.

136. Mahākammavibhaṅga Sutta. (170) The Buddha refutes the arguments of an ascetic who denies the operation of *kamma*.

137. Salāyatanavibhaṅga Sutta. (171) The analysis of the six senses.

138. Uddesavibhaṅga Sutta. (172) Mahākaccāna dilates on an aspect of consciousness.

139. Araṇavibhaṅga Sutta (173) The middle path between extremes.

140. Dhātuvibhaṅga Sutta. (174) The story of Pukkusāti, who recognises the Master by his Teaching. The analysis of the elements.

141. Saccavibhaṅga Sutta. (175) Statement of the Four Noble Truths. A commentary thereon by Sâriputta.

142. Dakkhiṇvibhaṅga Sutta. (176) On gifts and givers.

15. SALĀYATANA-VAGGA.

143. Anāthapiṇḍikovāda Sutta. (177) The death of Anāthapiṇḍika, his rebirth in Tusita heaven, and his appearance to the Buddha.

144. Channovāda Sutta. (178) Story of the Thera Channa, who when sick was instructed by Sâriputta, and who finally committed suicide.

145. Puṇṇovāda Sutta. (179) The Buddha's instruction to Puṇṇa on bearing pleasure and pain.

146. Nandakovāda Sutta. (180) Nandaka catechises Mahāpajāpati and 500 bhikkhunis on impermanence.

147. Cūla Rāhulovāda Sutta. (181) The Buddha takes Rāhula to the forest and questions him on impermanence. The *devas* come to listen to the discourse.

148. Chachakka Sutta. (182) On the six senses (of the senses).

149. Mahāsalāyatanika Sutta. (183) On right knowledge of the senses.

150. Nagaravindeyya Sutta. (184) The Buddha's instruction on the kinds of ascetics and brahmins who are to be honoured.

151. Piṇḍapātapārisuddhi Sutta. (185) Instruction to Sâriputta on the training of the disciple.

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152. *Indriyabhāvanā Sutta*. (186) The Buddha rejects the methods of the Brahmin Pārāsariya for subduing the senses, and expounds his own method.

III. SAMYUTTA NIKĀYA

The “grouped” or “connected” series of *suttas* which either deal with a specific doctrine or devolve on a particular personality. There are 56 *samyuttas* divided into five *vaggas* containing 2,889 *suttas*.

1. SAGĀTHA-VAGGA contains 11 *samyuttas*.

1. *Devatā-Saṅyutta*. (187) Questions of *devas*.
2. *Devaputta*. (188) Questions of the sons of *devas*.
3. *Kosala*. (189) Anecdotes of King Pasenadi of Kosala.
4. *Māra*. (190) Māra’s hostile acts against the Buddha and disciples.
5. *Bhikkhunī*. (191) Māra’s unsuccessful seduction of nuns and his arguments with them.
6. *Brahma*. (192) Brahma Sahampati requests the Buddha to preach the Dhamma to the world.
7. *Brāhmaṇa*. (193) Bhāradvāja brahmin’s encounter with the Buddha and his conversion.
8. *Vaṅgīsa*. (194) Vaṅgisa’s eradication of lust.
9. *Vana*. (195) Forest deities direct undeveloped bhikkhus on the right path.
10. *Yakkha*. (196) Demons’ encounters with the Buddha and with nuns.

11. Sakka. (197) The Buddha enumerates the qualities of Sakka, King of the Gods.

2. NIDĀNA-VAGGA contains 10 *saṃyuttas*

1. Nidāna-Saṃyutta. (198) The explanation of *paṭicoasamuppāda* (the doctrine of Dependent Origination).

2. Abhisamaya. (199) The encouragement to completely eradicate defilements.

3. Dhātu. (200) The description of physical, mental and abstract elements.

4. Anamatagga. (201) On the Incalculable Beginning (of *Saṃsāra*).

5. Kassapa. (202) Exhortation of Kassapa.

6. Lābhasakkāra. (203) "Gains, favours and flattery."

7. Rāhula. (204) The instructing of Rāhula.

8. Lakkhaṇa. (205) Questions of Lakkhaṇa.

9. Opamma (206) Unskilful actions originate with ignorance.

10. Bhikkhu (207) Admonitions of the Buddha and Moggallāna to the bhikkhus.

3. KHANDHA-VAGGA contains 13 *saṃyuttas*

1. Khandha-Saṃyutta. (208) The aggregates, physical and mental, that constitute the "individual".

2. Rādha. (209) Questions of Rādha.

3. Diṭṭhi. (210) Delusive views arise from clinging to the aggregates.

4. Okkantika (211) Entering the Path through confidence (*saddhā*).

5. Uppāda. (212) Arising of the aggregates leads to *dukkha*.

6. Kilesa. (213) Defilements arise from the six-fold sense base and sense-consciousness.

7. Sāriputta. (214) Sāriputta answers Ananda's question concerning the calming of the senses.

8. Nāga. (215) Enumeration of four kinds of *nāgas*.

9. Supaṇṇa. (216) Enumeration of four kinds of *garudas*.

10. Gandhabbakāya. (217) Description of the *gandhabba devas*.

11. Valāhaka. (218) Description of the cloud spirits.

12. Vacchagotta. (219) Vacchagotta's metaphysical questions.

13. Samādhi. (220) Enumeration of the four types of practisers of the *jhānas* (meditative absorptions).

4. SALĀYATANA-VAGGA contains 10 *saṃyuttas*.

1. Salāyatana-Saṃyutta. (221) The sixfold sense base and the correct attitude towards it.

2. Vedanā. (222) The three kinds of feeling and the correct attitude towards them.

3. Mātugāma. (223) The destinies of women according to their qualities.

4. Jambukhādaka. (224) Questions of the Wanderer, the Rose-apple Eater, to Sāriputta.

5. Sāmandaka. (225) Questions of the Wanderer. Sāmandaka, to Sāriputta.

6. Moggallāna. (226) Moggallāna explains the *jhānas* to the bhikkhus.

7. Citta. (227) Senses and sense-objects are not intrinsically evil, only the unwholesome desires that arise through their contact.

8. Gāmaṇi. (228) The definitions of "wrathful" and "kindly".

9. Asaṅkhata. (229) The Uncompounded (*Nibbāna*).

10. Avyākata. (230) Speculative questions put by Pasenadi to Khemā, Anuruddha, Sāriputta and Moggallāna.

5. MAHĀ-VAGGA contains 12 *saṃyuttas*.

1. Magga-Saṃyutta. (231) The Eightfold Path.

2. Bojjhaṅga. (232) The Seven Factors of Enlightenment (mindfulness, investigation of *dhammā*, energy, happiness, calm, concentration, equanimity).

3. Satipaṭṭhāna. (233) The Four Foundations of Mindfulness.

4. Indriya. (234) The Five Faculties (confidence, energy, mindfulness, concentration, wisdom).

5. Sammappadhāna. (235) The Four Right Efforts.

6. Bala. (236) The Five Powers (as for Faculties above).

7. Iddhipāda. (237) The Four Psychic Powers (will, energy, thought, investigation).

8. Anuruddha. (238) Supernormal powers attained by Anuruddha through mindfulness.

9. *Jhāna*. (239) The Four *Jhānas*.
10. *Ānāpāna*. (240) Mindfulness of Breathing.
11. *Sotāpatti*. (241) Description of a "stream-enterer".
12. *Sacca*. (242) The Four Noble Truths.

IV. AṄGUTTARA NIKĀYA

In the Aṅguttara Nikāya the division is a purely numerical one. There are eleven classified groups (*nipātas*), the subject of the first being single items, followed by groups of two and so on, to the final group of eleven. Each *nipāta* is divided into *vaggas*, each of which contains ten or more *suttas*, there being 2,308 *suttas* in all.

1. *Ekaka-Nipāta*. (243) The mind-concentrated/unconcentrated, trained/untrained, cultivated/uncultivated; exertion, diligence, the Buddha, Sāriputta, Moggallāna, Mahākassapa; views - right/wrong; concentration - right/wrong.

2. *Duka*. (244) Two kinds of *kamma-vipāka* (either producing results in this life or leading to rebirth), cause of origin of good and evil; hopes and desires, gain and longevity; two kinds of gifts (that of material things and that of Dhamma); two assemblies of bhikkhus: those who have realised/not realised the Four Noble Truths - those who live/do not live in harmony.

3. *Tika*. (245) Three offences - of body, speech and mind; three praiseworthy acts: generosity, renunciation, maintenance of parents; exertion to: checking

growth of unarisen evil states, developing unarisen good states, removing arisen evil states; heretical views: that pleasant and painful, and neither pleasant nor painful experiences are caused by previous actions, that these experiences are providential, that these experiences are causeless.

4. Catukka. (246) Undisciplined persons lack conduct, concentration, insight, emancipation; the ignorant increase demerit by praising the unworthy, blaming the worthy, rejoicing when one should not rejoice, not rejoicing when one should rejoice; four kinds of persons: neither wise nor pious, not wise but pious, wise but impious, both wise and pious; bhikkhus should remain content with their robes, alms, dwelling-places and medicines; four kinds of happiness: living in a suitable environment, association with a well-developed man, self-realisation, accumulated *kusalakamma* in the past; the four *Brahma Vihāras*: lovingkindness, compassion, sympathetic joy and equanimity; four qualities guarding a bhikkhu against lapsing: observation of *sīla*, control of the sense-doors, moderation in eating, constant mindfulness; four ways of self-concentration: for a happy condition in this life, for knowledge and insight, for mindfulness and self-possession, for destruction of the defilements; four persons fostering hatred, hypocrisy, gains and honours other than connected with the Dhamma; four mistaken views: impermanence for permanence, *dukkha* for *sukha*, non-self for self, impurity for purity; four faults of ascetics and brahmins: drinking fomented liquor, addiction to sense pleasures, accepting money, earning their livelihood by unethical means; four fields in merit-bringing

happiness: rightly believing the Buddha as all-knowing, the Dhamma as well-expounded, the Sangha as well-established, the disciples as being free from impurities; four ways of living together: the vile with the vile, the vile with the good, the good with the vile, the good with the good; offering food gives the recipient: long life, beauty, happiness, physical strength; four conditions for worldly prosperity: persistent effort, protecting one's earnings, good friendship, balanced livelihood; four conditions for spiritual prosperity: confidence, morality, charity, wisdom; four families of snakes to whom one should extend *mettā*; four Right Efforts; four Un-thinkables: the sphere of a Buddha, the *jhānas*, *kamma-vipāka*, speculating over the origin of the world; four pilgrimages: to the sites of the Buddha's birth, Enlightenment, First Sermon and decease; four kinds of beneficial/non-beneficial speech: truthfulness/lying, non-backbiting/backbiting, gentle/harsh, thoughtful/frivolous; four essential qualities: morality, concentration, wisdom and emancipation; four faculties: confidence, energy, mindfulness, concentration; the four elements; four persons worthy of monuments: the Buddha, Pacceka-buddhas, Arahants, "Wheel-turning" kings; bhikkhus should not retire to the forest if given to: lust, malice, envy or lacking commonsense.

5. **Pañcaka.** (247) Five good characteristics of a disciple: reverence, modesty, abstinence from unskillful acts, energy, wisdom; five mental hindrances: sensual lust, ill-will, sloth, restlessness and worry, sceptical doubt; five objects of meditation: the impure, non-self, death, disagreeableness of food, not finding delight in

the world; five evil qualities: not free from passion, hatred, delusion, hypocrisy, malice; five good acts: *mettā*, actions of body, speech and mind, observance of *sīla* and holding to right views.

6. **Chakka.** (248) Sixfold duty of a bhikkhu: abstaining from (*kamma*-producing) actions, arguments, sleep and company, humility and association with the wise.

7. **Sattaka.** (249) Seven kinds of wealth: reverence, good conduct, modesty, abstinence from unskilful acts, learning, renunciation, wisdom; seven kinds of attachment; requesting favours, hatred, mistaken confidence, doubt, pride, worldly existence, ignorance.

8. **Aṭṭhaka.** (250) Eight causes of mindfulness/alms-giving/earthquakes.

9. **Navaka.** (251) Nine contemplations: impurity, death, disagreeableness of food, indifference to the world, impermanence, *dukkha* resulting from impermanence, non-reality of *dukkha*, renunciation, equanimity; nine kinds of person: those who have trod the four paths to *Nibbāna* and experience the "fruits" together with the *puthujjana* (the worldling); etc.

10. **Dasaka.** (252) Ten contemplations: impermanence, non-self, death, disagreeableness of food indifference to the world, bone, and four stages of a decomposing corpse - worm-infested, black with decay, fissured through decay, bloated; ten kinds of purification: through right knowledge, right liberation and the eight steps of the Noble Eightfold Path.

11. **Ekadasaka.** (253) Eleven kinds of happiness/ways to *Nibbāna*/good and bad characteristics of a herdsman and bhikkhu.

V. KHUDDAKA NIKAYA

This is the division of the shorter books of the Sutta Piṭaka. The “Division of Small Books”, Buddha-ghosa called it. This *Nikāya* appears to have grown up gradually after the older *Nikāyas* were closed, and probably was incorporated into the Canon later.

There are fifteen main divisions :

1. Khuddakapāṭha. (254) The “Text of Small Passages”, contains:

- (a) *Saraṇattaya* (255) the thrice-repeated “Refuge Formula” for Buddhist laymen and bhikkhus.
- (b) *Dasasikkhāpada* (256) The ten Precepts binding on sâmaṇeras (novices).
- (c) *Dvattiṃsākāra* (257) List of the 32 constituents of the body.
- (d) *Kumārapañha* (258) Catechism of ten questions for sâmaṇeras.
- (e) *Maṅgala Sutta* (259) A poem on the “greatest blessings” (*maṅgala*).
- (f) *Ratana Sutta* (260) A poem on the Thre Jewels—Buddha, Dhamma, Sangha.
- (g) *Tirokuḍḍa Sutta* (261) A poem on the offerings to be made to the ghosts of departed relatives.
- (h) *Nidhikaṇḍa Sutta* (262) A poem on the storing up of true treasure.
- (i) *Metta Sutta* (263) A poem on loving-kindness.

2. Dhammapada. (264) (The Dhamma Path). A great part of this is known by heart by every Buddhist. It consists of 423 verses arranged in 26 *vaggas*.

3. *Udāna*. (265) A collection, in eight *vaggas*, of eighty *udānas* or "Solemn Utterances" of the Buddha. They are mostly in verse and each is accompanied by a prose account of the circumstances which called it forth:

(i) *Bodhi-Vagga* (266) Describes certain events following the Buddha's enlightenment, including the famous discourse to Bâhiya which stresses living in the present moment.

(ii) *Mucalinda* (267) This *vagga* is named after the Nâga king who shielded the Buddha with his (cobra) hood.

(iii) *Nanda* (268) The Buddha convinces his half-brother, Nanda, of the hollowness of worldly existence. Also, contains admonitions to the Sangha.

(iv) *Meghiya* (269) Ignoring the advice of the Buddha, Meghiya retires to a mango grove to practise meditation but his mind is soon assailed with unhealthy thoughts. On returning to the Buddha he is told that five factors should be cultivated by one with an undeveloped mind - good friendship, morality, profitable conversation, determination and insight. Also contains the stories of Sundarī and the assault on Sâriputta by a *yakkha*.

(v) *Soṇathera* (270) Contains the visit of King Pasenadi to the Buddha, the discourse to the leper Suppabuddha, the elucidation of the eight characteristics of the Sâsana and the first year of the bhikkhu-life of Soṇa.

(vi) *Jaccandha* (271) Contains the Buddha's hint at *parinibbāna*, Pasenadi's dialogue; and the story of

the king who caused men, blind from birth (*jaccandha*), to each feel and describe an elephant—illustrative of partial realisation of truth.

(vii) *Cūla* (272) Contains minor episodes, mainly concerning individual bhikkhus.

(viii) *Pāṭaligāma* (273) Contains the famous definition of Nibbāna as being unborn, unbecome, unmade, uncompounded; the Buddha's last meal and his admonition to Ānanda over Cunda, and the visit to Pāṭaligāma where the Buddha enunciated the five advantages of leading a pure life and the five disadvantages of not doing so.

4. *Itivuttaka*. (274) A collection of 112 short *suttas* in 4 *nipātas*, each accompanied with verses. The collection takes its name from the words usually introducing each set of verses—*iti vuccati*, "thus it is said". The work comprises the ethical teachings of the Buddha :-

(i) *Ekaka-Nipāta* (275)—three *vaggas*. Lust, ill-will, delusion, wrath, spite, pride, ignorance, craving, schism, lying, stinginess are condemned, and mindfulness, association with the wise, concord, mental peace, happiness, diligence, generosity and loving-kindness are praised.

(ii) *Duka* (276)—two *vaggas*. Elucidates guarding of the sense-doors and moderation in eating, skilful actions, healthy habits and correct views, serenity and seclusion, shame and dread, the two kinds of Nibbāna and the virtues of leading an energetic ascetic life.

(iii) *Tika* (277)—five *vaggas*. Categorises factors which are threefold: evil roots, elements, feelings,

thirsts, cankers, etc., and proclaims the ideal life of a bhikkhu.

(iv) *Catukka* (278). Categorises factors which are fourfold - bhikkhus' necessities, Noble Truths, etc., and emphasises purity of mind for a bhikkhu.

5. ✓ *Sutta-Nipāta*. (279). "Collection of *suttas*". This comprises five *vaggas* containing 71 *suttas* in all. The *suttas*, each containing from eight to fifty verses, are in verse with introductions in either verse or prose.

(i) *Uragavagga* (280).

Uraga Sutta (281). The bhikkhu who discards all human passions—anger, hatred, craving, etc.—and is free from delusion and fear, is compared to a snake which has shed its skin.

Dhaniya Sutta (282). The complacent "security" of a worldling is contrasted with the genuine security of the Buddha.

Khaggavisāṇa Sutta (283). The wandering life of a bhikkhu is praised—family and social ties are to be avoided in view of their *saṃsāric* attachments, excepting the "good friend" (*kalyāṇamitta*).

Kasibhāradvāja Sutta (284). Socially useful or mundane labour is contrasted with the no less important efforts of the Buddha striving for *Nibbāna*.

Cunda Sutta (285). The Buddha enumerates four kinds of *samaṇas*: a Buddha, an Arahant, a conscientious bhikkhu, a fraudulent bhikkhu.

Parābhava Sutta (286). The "causes of one's downfall" in the moral and spiritual domains are enumerated.

Vasala or *Aggika Bhāradvāja Sutta* (287). In refutation of the charge "outcast", the Buddha explains that it is by actions, not lineage, that one becomes an outcast or a brāhmaṇa.

Metta Sutta (288). The constituents of the practice of loving-kindness towards all beings.

Hemavata Sutta (289). Two *yakkhas* have their doubts about the qualities of the Buddha resolved by him. The Buddha continues by describing the path of deliverance from death.

Ālavaka Sutta (290). The Buddha answers the questions of the *yakkha* Ālavaka concerning happiness, understanding, the path to Nibbāna.

Vijaya Sutta (291). An analysis of the body into its (impure) constituent parts and the mention of the bhikkhu who attains *Nibbāna* through understanding the body's true nature.

Muni Sutta (292). The idealistic conception of a *muni* or sage who leads a solitary life freed from the passions.

(ii) *Cūlavagga* (293).

Ratana Sutta (294). A hymn to the three "jewels"—Buddha, Dhamma and Sangha.

Āmagandha Sutta (295). Kassapa Buddha refutes the brāhmaṇic view of defilement through eating meat and states that this can only come about through an evil mind and corresponding actions.

Hiri Sutta (296). A dissertation on true friendship.

Mahāmaṅgala Sutta (297). 38 blessings are enumerated in leading a pure life—starting with basic

ethical injunctions and culminating in the realisation of *Nibbāna*.

Sūciloma Sutta (298). In reply to the threatening attitude of the *yakkha* Sūciloma, the Buddha states that passion, hatred, doubt, etc., originate with the body, desire and the concept of self.

Dhammacariya Sutta (299). A bhikkhu should lead a just and pure life and avoid those of a quarrelsome nature and those who are slaves of desire.

Brāhmaṇadhammika Sutta (300). The Buddha explains to some old and wealthy brahmins the high moral standards of their ancestors and how they declined following greed for the king's wealth. As a result they induced the king to offer animal sacrifice, etc., in order to acquire wealth and thus lost knowledge of the Dhamma.

Nāvā Sutta (301). Taking heed of the quality of the teacher, one should go to a learned and intelligent man in order to acquire a thorough knowledge of Dhamma.

Kimsīla Sutta (302). The path of a conscientious lay disciple, Dhamma being one's first and last concern.

Uṭṭhāna Sutta (303). An attack on idleness and laziness. Pierced by the arrow of *dukkha*, one should not rest until all desire is eliminated.

Rāhula Sutta (304). The Buddha advises his ordained son, Rāhula, to respect the wise man and associate with him and to live up to the principles of a recluse.

Vaṅgīsa Sutta (305). The Buddha assures Vaṅgīsa that his late teacher, Nigrodhakappa, has attained *Nibbāna*.

Sammāparibbāṇiyya Sutta (306). The path of a conscientious bhikkhu disciple: non-attachment, eradication of the passions, understanding the nature of *Samsāra*.

Dhammika Sutta (307). The Buddha explains to Dhammika the respective duties of a bhikkhu and layman, the latter being expected to keep the Five Precepts and observe the *uposatha* days.

(iii) *Mahāvagga* (308).

Pabbajjā Sutta (309). King Bimbisāra of Magadha tempts the Buddha with his material resources and asks after his lineage. The Buddha states the fact of his birth amongst the Sākyans of Kosala and that he has seen through the illusive nature of sensual pleasures.

Padhāna Sutta (310). The graphic description of Māra's temptations immediately prior to the Buddha's Enlightenment.

Subhasita Sutta (311). The language of bhikkhus should be well-spoken, pleasing, correct and true.

Sundārikabhāradvāja Sutta (312). The Buddha explains to the brahmin, Sundarika, how one becomes worthy of the honour of receiving an offering.

Māgha Sutta (313). The Buddha explains the above to the layman, Māgha, and elucidates the various kinds of blessings from offerings.

Sabhiya Sutta (314). Sabhiya, a wandering ascetic, could not obtain answers to his questions from the six famous teachers of the time. Hence he approaches the Buddha and becomes a disciple following satisfactory answers to his questions.

Sela Sutta (315). A brahmin, Sela, converses with the Buddha and is converted with his three hundred followers.

Salla Sutta (316). Life is short and all are subject to death, but the wise, who understand the nature of life, have no fears.

Vāseṭṭha Sutta (317) Two young men, Bhāradvāja and Vāseṭṭha, discuss the question of the brāhmaṇa: the former states that one is a brāhmaṇa by birth, the latter that one becomes one only through actions. The Buddha subsequently confirms the latter view as being correct.

Kokāliya Sutta (318). Kokāliya falsely ascribes evil desires to Sāriputta and Moggallāna and subsequently comes to a painful end—through death and rebirth in one of the hells. The Buddha then enumerates the different hells and describes the punishment for slandering and back-biting.

Nālaka Sutta (319). The sage Asita's prophecy concerning the future Buddha Gotama. His sister's son, Nālaka, has the highest state of wisdom explained to him by the Buddha.

Dvayatānupassanā Sutta (320). *Dukkha* arises from substance, ignorance, the five aggregates, desire, attachment, effort, food, etc.

(iv) *Aṭṭhakavagga* (321).

Kāma Sutta (322) To avoid the unpleasant effects, sensual pleasures should be avoided.

Guhaṭṭhaka Sutta (323). In addition to the above, physical existence also should not be clung to if one is keen on attaining deliverance from *Samsāra*.

Dutṭhaṭṭhaka Sutta (324). One who praises his own virtue and is tied to dogmatic views (that differ from man to man and sect to sect) lives a restricted life. The sage, however, remains self-effacing and independent of philosophical systems.

Suddhaṭṭhaka Sutta (325). Knowledge of philosophical systems cannot purify one and there is the tendency to chop and change, never attaining inward peace. The wise, however, are not misled by passion and do not cling to anything is *Samsāra*.

Paramaṭṭhaka Sutta (326). One should not engage in philosophical disputations. A true brāhmaṇa does not and attains *Nibbāna*.

Jarā Sutta (327). From selfishness come greed and regrets. The ideal bhikkhu, a "homeless one", is independent and does not seek purification through another.

Tissa Metteya Sutta (328). The Buddha elucidates the kinds of undesirable effects that follow from sensual contacts.

Pasūra Sutta (329). The folly of debates where both sides insult or deride each other. If defeated, they become discontented. Therefore, purification cannot result.

Māgandiya Sutta (330). Again, the Buddha emphasises to Māgandiya, a believer in purity through philosophy, that purity can only result from inward peace.

Purābheda Sutta (331). The conduct and characteristics of a true sage: freedom from craving, anger, desire, passion and attachment, and always calm, thoughtful, and mentally equipoised.

Kalahavivāda Sutta (332). Arguments and disputes arise from deeply-felt objects, etc.

Cūḷaviyūha Sutta (333). A description of the different schools of philosophy, all contradicting each other without realising that Truth is one.

Mahāviyūha Sutta (334). Philosophers only praise themselves and criticise others but a true brāhmaṇa remains indifferent to such dubious intellectual attainment and is thus calm and peaceful.

Tuvaṭṭaka Sutta (335). The bhikkhu should sever the root of evil and cravings, learn the Dhamma, be calm and meditative, avoid talking, indolence, etc., and strictly follow his prescribed duties.

Attadaṇḍa Sutta (336). The sage should be truthful, undeceitful, sober, free from greed and slander, energetic and without desire for name and fame.

Sāriputta Sutta (337). Again, this time in answer to Sāriputta's enquiry, the Buddha lays down the principles that should govern the life of the bhikkhu.

(v) *Pārāyaṇavagga* (338).

This section consists of sixteen dialogues (*pucchā*) between the Buddha and the following brahmins and bhikkhus: Ajita, Tissa Metteyya, Puṇṇaka, Mettagū, Dhotaka, Upasīva, Nanda, Hemaka, Todeyya, Kappa, Jatukaṇḍi, Bhadrāvudha, Udaya, Posāla, Mogharāja and Piṅgiya.

They all stress the necessity of eradicating desire, greed attachment, philosophical views, sensual pleasures, indolence; and of remaining aloof, independent, calm, mindful, firm in Dhamma—in order to attain *Nibbāna*.

⑥ *Vimānavatthu* (339). The "Stories of Celestial Mansions", being 85 poems in seven *vaggas* on merit and rebirth in the heaven worlds.

⑦ *Petavatthu* (340). This comprises 51 poems in four *vaggas* on rebirth as wandering ghosts (*petas*) through demeritorious actions.

⑧ *Theragāthā* (341). "Verses of the Elders" (*theras*), containing 107 poems (1,279 *gāthā*).

⑨ *Therīgāthā* (342). "Verses of the Elder Nuns" (*therī*), containing 73 poems (522 *gāthā*).

10. ✓ *Jātaka* (343). The *Jātaka* or Birth Stories is a collection of 547 stories purporting to be accounts of former lives of the Buddha Gotama. The *Nidāna-Kathā*, or "Story of the Lineage", is an introductory commentary which details the life of the Buddha up to the opening of the Jetavana monastery at Sāvatti and also his former lives under preceding Buddhas.

⑪ *Niddesa* (344). Divided into (i) *Mahāniddesa*, a commentary on the *Aṭṭhakavagga* of the *Sutta-Nipāta*, and (ii) *Cūlaniddesa*, a commentary on the *Pārāyanavagga* and the *Khaggavisāna Sutta*, also of the *Sutta Nipāta*. The *Niddesa* is itself commented on in the *Saddhammapajjotikā* of Upasena and is there attributed to Sāriputta.

⑫ *Paṭisambhidāmagga* (345). An "Abhidhamma" analysis of concepts and practices already mentioned in the *Vinaya Piṭaka* and *Digha*, *Samyutta* and *Aṅguttara Nikāya*. It is divided into three sections: *Mahā-vagga*, *Yuganaddha-vagga*, and *Paññā-vagga*, each *vagga* containing ten topics (*kathā*).

Mahā-vagga (346). Knowledge of impermanence and *dukkha* of compounded things; the Four Noble Truths; Dependent Origination; four planes of existence; false views, the Five Faculties, three aspects of *Nibbāna*, *kamma-vipāka*, the four paths to *Nibbāna*.

Yuganaddha-vagga (347). The Seven Factors of Enlightenment, Four Foundations of Mindfulness, Four Right Efforts, Four Powers (will, energy, thought, investigation), the Eightfold Path, four fruits of the monk's life (*Patticariya*) and *Nibbāna*, 68 potentialities.

Paññā-vagga (348) Eight Kinds of Conduct (*cariyā*): postures (walking, sitting, standing, lying down), sense organs, mindfulness, concentration (the *jhānas*), the Four Noble Truths, the Four Paths to *Nibbāna*, the Four Fruits of a monk's life, and *lokattha* (for the promotion of the world's welfare),

⑬. *Apadāna* (349). Tales in verse of the former lives of 550 bhikkhus and 40 bhikkhuni.

⑭. *Buddhavaṃsa* (350). "The History of the Buddhas", in which the Buddha relates the account of his forming the resolve to become a Buddha, and gives the history of the twenty-four Buddhas who preceded him.

⑮. *Cariyāpiṭaka* (351). Thirty-five tales from the *Jātaka* in verse illustrating seven out of the Ten Perfections (*Dasa Pāramī*)—generosity, morality, renunciation, wisdom, energy, patience, truthfulness, determination, loving-kindness and equanimity,

C. ABHIDHAMMA PITAKA.

Philosophical treatment of the Dhamma as presented in the Sutta Piṭaka.

The ABHIDHAMMA PITAKA is the third main division of the Piṭaka. It consists of seven works which are systematic expositions of the whole of the works found in the Sutta Piṭaka. They deal especially with the psychological analysis of phenomenal existence.

1. Dhammasaṅgaṇī. Enumeration of the *dhammas* or factors of existence.

2. Vibhaṅga. "Distinction or determination". Continued analysis of the foregoing.

3. Dhātukathā. "Discussion of elements". On the mental elements and their relations to other categories.

4. Puggalapaññatti. Description of individuals compiled from the Aṅguttara Nikāya.

5. Kathāvatthu. Discussion of the points of controversy between the early "Hīnayāna" sects, and the defence of the Theravāda viewpoint. Attributed to Moggaliputta Tissa, the President of the 3rd. Council which was convened at Patna by the Emperor Asoka in the middle of the 3rd. century B. C.

6. Yamaka. The "Book of Pairs". Logical treatises on psychological subjects.

7. Paṭṭhāna. The "Book of Relations". Causation and the mutual relationship of phenomena are examined.

INDEX OF THE PRINCIPAL SECTIONS AND SUTTAS OF THE PĀLI CANON

(Glossary of abbreviations used in the following reference list: A=Anguttara Nikāya; AP=Abhidhamma Piṭaka; D=Dīgha Nikāya; Dp=Dhammapada; I=Itivuttaka; K=Khuddaka Nikāya; KK=Khandhaka; Kp=Khuddakapāṭha; M=Majjhima Nikāya; P=Paṭi-sambhidāmagga; S=Saṃyutta Nikāya; Sn=Sutta-nipāta; SP=Sutta Piṭaka; SV=Suttavibhanga; Ud=Udāna; VP=Vinaya Piṭaka.

Example : 'Khaggavisāṇa Sutta SP K Sn i 3' = *Khaggavisāṇa Sutta* : Sutta Piṭaka — Khuddaka - Nikāya—Sutta-Nipāta—Vagga i—Sutta No. 3.)

	<i>Item No. of Text</i>			
Abhayarājakumāra Sutta	SP	M	lviii	(92)
Abhidhamma Piṭaka	The 3rd of the 3 Pitakas			
Abhisamaya-Sutta	SP	S	ii 2	(199)
Acchariyabbhutadhamma Sutta	SP	M	cxxiii	(157)
Adhikaraṇasamathā	VP	SV	(group of rules)	
Aggañña Sutta	SP	D	xxvii	(27)
Aggi(ka) Bhāradvāja Sutta	SP	K	Sn i 7	(287)
Aggi-Vacchagotta Sutta	SP	M	lxxii	(106)
Ajita-mānava Pucchā	SP	K	Sn v 1	
Ākaṅkheyya Sutta	SP	M	vi	(40)
Alagaddūpama Sutta	SP	M	xxii	(56)
Ālavaka Sutta	SP	K	Sn i 10	(290)
Amagandha Sutta	SP	K	Sn ii 2	(295)
Ambalaṭṭhika-Rāhulovāda Sutta	SP	M	lxi	(95)
Ambaṭṭha Sutta	SP	D	iii	(3)
Anamatagga-Saṃyutta	SP	S	ii 4	(201)
Anandabhaddekaratta Sutta	SP	M	cxxxii	(166)

Anaṅgaṇa Sutta	SP	M	v	(39)
Aṇaṅjasappāya Sutta	SP	M	cvi	(140)
Anāpāna-Saṃyutta	SP	S	v 10	(240)
Anāpānasati Sutta	SP	M	cxviii	(152)
Anāthapiṇḍikovāda Sutta	SP	M	cxliii	(177)
Anattālakkaṇa Sutta	SP	S	iii, i, 59	
Aṅgulimāla Sutta	SP	M	lxxxvi	(120)
Aṅuttara Nikāya	SP	The 4th of the 5 <i>Nikāyas</i>		
Anumāṇa Sutta	SP	M	xv	(49)
Anupada Sutta	SP	M	cxi	(145)
Anupada-Vagga	SP	M	12	
Anuruddha-Saṃyutta	SP	S	v 8	(238)
Anuruddha Sutta	SP	M	cxxvii	(161)
Apadāna	SP	K		(349)
Apaṇṇaka Sutta	SP	M	lx	(94)
Appamāda-Vagga	SP	K	Dp ii	
Arahanta-Vagga	SP	K	Dp vii	
Araṇavibhaṅga Sutta	SP	M	cxxxix	(173)
Ariyapariyesana Sutta	SP	M	xxvi	(60)
Asaṅkhata-Saṃyutta	SP	S	iv 9	(229)
Assalāyana Sutta	SP	M	xciii	(127)
Aṭṭhānāṭṭiya Sutta	SP	D	xxxii	(32)
Atta-Vagga	SP	K	Dp xii	
Attadaṇḍa Sutta	SP	K	Sn iv 15	(336)
Atthakanāgara Sutta	SP	M	lii	(86)
Aṭṭhaka-Nipāta	SP	A	viii	
Aṭṭhakavagga	SP	K	Sn iv	(321)
Avyākata-Saṃyutta	SP	S	iv 10	(230)
Bāhitikā Sutta	SP	M	lxxxviii	(122)
Bahudhātuka Sutta	SP	M	cxv	(149)
Bahuvedaniya Sutta	SP	M	lix	(93)
Bakkula Sutta	SP	M	cxxiv	(158)
Bāla-Saṃyutta	SP	S	v 6	(236)
Bāla-Vagga	SP	K	Dp v	
Bālapaṇḍita Sutta	SP	M	cxxix	(163)
Bhaddāli Sutta	SP	M	lxv	(99)
Bhaddekaratta Sutta	SP	M	cxxxi	(165)
Bhadrāvudhamāṇava Pucchā	SP	K	Sn v 12	

Bhayabherava Sutta	SP	M	iv	(38)
Bhikkhu-Samyutta	SP	S	ii 10	(207)
Bhikkhu Suttavibhaṅga	VP	SV	(i)	
Bhikkhu-Vagga	SP	M	7	
Bhikkhu-Vagga	SP	K	Dp xxv	
Bhikkhunī-Samyutta	SP	S	i 5	(191)
Bhikkhunī Suttavibhaṅga	VP	SV	(2)	
Bhūmija Sutta	SP	M	cxxvi	(160)
Bodhi-Vagga	SP	K	Ud i	(266)
Bodhirājakumāra Sutta	SP	M	lxxxv	(119)
Bojjhaṅga-Samyutta	SP	S	v 2	(232)
Brahma-Samyutta	SP	S	i 6	(192)
Brahmajāla Sutta	SP	D	i	(1)
Brāhmaṇa-Samyutta	SP	S	i 7	(193)
Brāhmaṇa-Vagga	SP	K	Dp xxvi	
Brāhmaṇadhammika Sutta	SP	K	Sn ii 7	(300)
Brāhmaṇimantaṇika Sutta	SP	M	xlix	(83)
Brahmāyu Sutta	SP	M	xcī	(125)
Buddha-Vagga	SP	K	Dp xiv	
Buddhavaṃsa	SP	K		(350)
Cakkavattisihanāda Sutta	SP	D	xxvi	(26)
Caṅki Sutta	SP	M	xcv	(129)
Cariyāpiṭaka	SP	K		(351)
Cattārisaka Sutta	SP	M	cxvii	(151)
Catukka-Nipāta	SP	A	iv	(246)
Catukka-Nipāta	SP	KN	i	(278)
Cātumā Sutta	SP	M	lxvii	(101)
Cetokhila Sutta	SP	M	xvi	(50)
Chabbīsodhana Sutta	SP	M	cxii	(146)
Chachakka Sutta	SP	M	cxlviii	(182)
Chakka-Nipāta	SP	A	vi	(248)
Channovāda Sutta	SP	M	cxliv	(178)
Citta-Samyutta	SP	S	iv 7	(227)
Citta-Vagga	SP	K	Dp iii	
Cūla Assapura Sutta	SP	M	xl	(74)
Cūladhammasamādāna Sutta	SP	M	xl v	(79)
Cūladukkhakhandha Sutta	SP	M	xiv	(48)
Cūlagopālaka Sutta	SP	M	xxxiv	(68)

Cūlagosiṅga Sutta	SP	M	xxxi	(65)
Cūlahatthipadopama Sutta	SP	M	xxvii	(61)
Cūlakammavibhaṅga Sutta	SP	M	cxxxv	(169)
Cūla Māluṅkya Sutta	SP	M	xlili	(97)
Cūlaniddesa	SP	K		(344)
Cūla Pūṇṇama Sutta	SP	M	cx	(144)
Cūla Rāhulovāda Sutta	SP	M	cxlvii	(181)
Cūla Saccaka Sutta	SP	M	xxxv	(69)
Cūlasakuludāyi Sutta	SP	M	lxxix	(113)
Cūlasāropama Sutta	SP	M	xxx	(64)
Cūlasīhanāda Sutta	SP	M	xi	(45)
Cūlasuññatā Sutta	SP	M	cxxi	(155)
Cūlatanḥhāsaṅkhaya Sutta	SP	M	xxxvii	(71)
Cūlavagga	VP	KK	(2)	
Cūlavagga	SP	K	Ud vii	(272)
Cūlavagga	SP	K	Sn ii	(293)
Cūlavedalla Sutta	SP	M	xliv	(78)
Cūlaviyūha Sutta	SP	K	Sn iv 12	(333)
Cūlayamaka-Vagga	SP	M	5	
Cunda Sutta	SP	K	Sn i 5	(285)
Dakkhiṇāvibhaṅga Sutta	SP	M	cxlii	(176)
Danda-Vagga	SP	K	Dp x	
Dantabhūmi Sutta	SP	M	cxxxv	(159)
Dasaaka-Nipāta	SP	A	x	(252)
Dasasikhhāpada	SP	K	Kp (2)	(256)
Dasuttara Sutta	SP	D	xxxiv	(34)
Devadaha Sutta	SP	M	ci	(135)
Devadaha-Vagga	SP	M	II	
Devadūta Sutta	SP	M	cxxx	(164)
Devaputta Saṃyutta	SP	S	i 2	(188)
Devatā-Saṃyutta	SP	S	i 1	(187)
Dhamma Sutta	SP	K	Sn ii 8	
Dhammacakkapavattana Sutta	SP	S	v, xii 11	
Dhammacariyā Sutt	SP	K	Sn ii 6	(299)
Dhammacotiya Sutta	SP	M	lxxxix	(123)
Dhammadāyāda Sutta	SP	M	iii	(37)
Dhammapada	SP	K		(264)
Dhammasaṅgani	AP	i		

Dhammaṭṭha-Vagga	SP	K	Dp	xix	
Dhammika Sutta	SP	K	Sn	ii 14	(307)
Dhānañjāni Sutta	SP	M	x	7	(131)
Dhaniya Sutta	SP	K	Sn	i 2	(282)
Dhātukathā	AP		iii		
Dhātu-Samyutta	SP	S	ii	3	(200)
Dhātuvibhaṅga Sutta	SP	M	cxi		(174)
Dhotakamāṇava Pucchā	SP	K	Sn	v 5	
Dīgha Nikāya	SP		The 1st of the 5 <i>Nikāyas</i>		
Dīghanakha Sutta	SP	M	lxxiv		(108)
Diṭṭhi-Samyutta	SP	S	iii	3	(210)
Duka-Nipāta	SP	A	ii		(244)
Duka-Nipāta	SP	K	i		(276)
Duṭṭhaṭṭhaka Sutta	SP	K	Sn	iv 3	(324)
Dvattiṃsākāra	SP	K	Kp	(3)	(257)
Dvayatānupassanā Sutta	SP	K	Sn	iii 12	(320)
Dvedhāvitakka Sutta	SP	M	xix		(53)
Ekaka-Nipāta	SP	A	i		(243)
Ekaka-Nipāta	SP	K	i		(275)
Ekadasaka-Nipāta	SP	A	xi		(253)
Esukāri Sutta	SP	M	xcvi		(130)
Gahapati-Vagga	SP	M	6		
Gāmanī-Samyutta	SP	S	iv	8	(228)
Gaṇaka-Moggallāna Sutta	SP	M	cvi		(141)
Gandhabbakāya-Samyutta	SP	S	iii	10	(217)
Ghaṭikāra Sutta	SP	M	lxxx		(115)
Ghoṭamukha Sutta	SP	M	xciv		(128)
Gopaka-Moggallāna Sutta	SP	M	cvi		(142)
Gūhaṭṭhaka Sutta	SP	K	Sn	iv 2	(323)
Gulissānī Sutta	SP	M	lxix		(103)
Hemakamāṇava Pucchā	SP	K	Sn	v 8	
Hemavata Sutta	SP	K	Sn	i 9	(289)
Hiri Sutta	SP	K	Sn	ii 3	(296)
Iddhipāda-Samyutta	SP	S	v	7	(237)
Indriya-Samyutta	SP	S	v	4	(234)
Indriyabhāvanā Sutta	SP	M	cli		(186)
Isigili Sutta	SP	M	cdxm		(150)

Itivuttaka	SP	K				(274)
Jaccandha-Vagga	SP	K	Ud	vi		(271)
Jāliya Sutta	SP	D	vii			(7)
Jambukhādaka-Samyutta	SP	S	iv	4		(224)
Janavasabha Sutta	SP	D	xviii			(18)
Jarā Sutta	SP	K	Sn	iv	6	(327)
Jarā-Vagga	SP	K	Dp	xi		
Jātaka	SP	K				(343)
Jatukaṇṇimāṇava Pucchā	SP	K	Sn	v	11	
Jhāna-Samyutta	SP	S	v	9		(239)
Jīvaka Sutta	SP	M	lv			(89)
Kakacūpama Sutta	SP	M	xxi			(55)
Kalahavivāda Sutta	SP	K	Sn	iv	11	(332)
Kāma Sutta	SP	K	Sn	iv	1	(322)
Kaṇḍaraka Sutta	SP	M	li			(85)
Kaṇṇakattbala Sutta	SP	M	xc			(124)
Kapila Sutta	SP	K	Sn	ii	6	
Kappamāṇava Pucchā	SP	K	Sn	v	10	
Kasibhāravāja Sutta	SP	K	Sn	i	4	(284)
Kassapa-Samyutta	SP	S	ii	5		(202)
Kassapaśihanāda Sutta	SP	D	viii			(8)
Kathāvatthu	AP	v				
Kāyagatāsati Sutta	SP	M	cxix			(153)
Kāyavicchandaniya Sutta	SP	K	Sn	i	11	
Kevaddha Sutta	SP	D	xi			(11)
Khaggavisāṇa Sutta	SP	K	Sn	i	3	(283)
Khandha-Samyutta	SP	S	iii	I		(208)
Khandha-Vagga	SP	S	iii			
Khandhaka	VP					
Khuddaka Nikāya	SP		The 5th of the 5 <i>Nikāyas</i>			
Khuddakapāṭha	SP	K				(254)
Kilesa-Samyutta	SP	S	iii	6		(213)
Kimsīla Sutta	SP	K	Sn	ii	9	(302)
Kinti Sutta	SP	M	ciii			(137)
Kiṭṭhagiri Sutta	SP	M	lxx			(104)
Kodha-Vagga	SP	K	Dp	xvii		
Kokālika Sutta	SP	K	Sn	iii	10	(318)

Kokāliya Sutta	SP	K	Sn	iii	10	(318)
Kosala-Saṃyutta	SP	S	i	3		(89)
Kosambiya Sutta	SP	M	xlvi			(82)
Kukkuravatika Sutta	SP	M	lvii			(91)
Kumārapañha	SP	K	Kp	(4)		(258)
Kūṭadanta Sutta	SP	D	v			(5)
Lābhasakkāra-Saṃyutta	SP	S	ii	6		(203)
Lakkhaṇa-Saṃyutta	SP	S	ii	8		(205)
Lakkhaṇa Sutta	SP	D	xxx			(30)
Laṭukikopama Sutta	SP	M	lxvi			(100)
Lohicca Sutta	SP	D	xii			(12)
Loka-Vagga	SP	K	Dp	xiii		
Lomasakaṅgiyabhaddekaratta Sutta	SP	M	cxxiv			(168)
Madhupiṇḍika Sutta	SP	M	lxxxiv			(118)
Madhura Sutta	SP	M	xviii			(52)
Māgandiya Sutta	SP	M	lxxv			(109)
Māgandiya Sutta	SP	K	Sn	iv	9	(330)
Magga-Saṃyutta	SP	S	v	I		(231)
Magga-Vagga	SP	K	Dp	xx		
Māgha Sutta	SP	K	Sn	iii	5	(313)
Mahā Assapura Sutta	SP	M	xxxix			(73)
Mahācattārīsaka Sutta	SP	M	cxvii			(151)
Mahādhammasamādāna Sutta	SP	M	lvi			(80)
Mahādukkhakkhandha Sutta	SP	M	xiii			(47)
Mahāgopālaka Sutta	SP	M	xxxiii			(67)
Mahāgosiṅga Sutta	SP	M	xxxii			(66)
Mahā Govinda Sutta	SP	D	xix			(19)
Mahāhatthipadopama Sutta	SP	M	xxviii			(62)
Mahākaccānabhaddekaratta Sutta	SP	M	cxxxi			(167)
Mahākammavibhaṅga Sutta	SP	M	cxix			(170)
Mahāli Sutta	SP	D	vi			(6)
Mahā Mālunkya Sutta	SP	M	lxiv			(98)
Mahāmaṅgala Sutta	SP	K	Kp	(5)		(259)
Mahāmaṅgala Sutta	SP	K	Sn	ii	4	(297)
Mahānidāna Sutta	SP	D	xv			(15)

Mahāniddeṣa	SP	K		(344)
Mahāpadāna Sutta	SP	D	xiv	(14)
Mahāparinibbāṇa Sutta	SP	D	xvi	(16)
Mahā Puṇṇama Sutta	SP	M	cix	(143)
Mahā Rāhulovāda Sutta	SP	M	xlii	(96)
Mahā Saccaka Sutta	SP	M	xxxvi	(70)
Mahāsakuludāyi Sutta	SP	M	lxxix	(111)
Mahāsalāyatanika Sutta	SP	M	cxlix	(183)
Mahāsamaya Sutta	SP	D	xx	(20)
Mahāsamaya Sutta	SP	K	Sn ii 13	
Mahāsāropama Sutta	SP	M	xxix	(63)
Mahāsatipaṭṭhāna Sutta	SP	D	xxii	(22)
Mahāsīhanāda Sutta	SP	M	xii	(46)
Mahā Sudassana Sutta	SP	D	xvii	(17)
Mahasuññatā Sutta	SP	M	cxxii	(156)
Mahātaṇhāsaṅkhaya Sutta	SP	M	xxxviii	(72)
Mahā Vacchagotta Sutta	SP	M	lxxiii	(107)
Mahāvagga	VP	KK	(I)	
Mahā-Vagga	SP	D	2	
Mahā-Vagga	SP	S	v	
Mahā-Vagga	SP	K	Sn iii	(308)
Mahā-Vagga	SP	P		(346)
Mahāvedalla Sutta	SP	M	xliii	(77)
Mahāviyūha Sutta	SP	K	Sn iv 13	(334)
Mahāyamaka-Vagga	SP	M	4	
Majjhima Nikāya	The 2nd of the 5 Nikāyas			
Makhādeva Sutta	SP	M	lxxxiii	(117)
Mala-Vagga	SP	K	Dp xviii	
Maṅgala Sutta	SP	K	Kp (5)	(259)
Maṅgala Sutta	SP	K	Sn ii 4	
Māra-Samyutta	SP	S	i 4	(190)
Māratajjaniya Sutta	SP	M	l	(84)
Mātugāma-Samyutta	SP	S	iv 3	(223)
Meghiya-Vagga	SP	K	Ud iv	(269)
Mettā Sutta	SP	K	Kp (9)	(263)
Mettā Sutta	SP	K	Sn i 8	(288)
Mettaḡūmaṇava Pucchā	SP	K	Sn v 4	
Moggallāna Samyutta	SP	S	iv 6	(226)

Mogharājamāṇava Pucchā	SP	K	Sn	v	15	
Moneyya Sutta	SP	K	Sn	iii	ii	
Mucalinda-Vagga	SP	K	Ud	ii		(267)
Mūlapariyāya-Sutta	SP	M	i			(35)
Mūlapariyāya-Vagga	SP	M	i			
Muni Sutta	SP	K	Sn	i	12	(292)
Nagaravindovya Sutta	SP	M	cl			(184)
Nāga-Samyutta	SP	S	iii	8		(215)
Nāga-Vagga	SP	K	Dp	xxiii		
Nālaka Sutta	SP	K	Sn	iii	ii	(319)
Nālakaṇḍa Sutta	SP	M	lxviii			(102)
Nanda-Vagga	SP	K	Ud	iii		(268)
Nandakovāda Sutta	SP	M	cxlvi			(180)
Nandamāṇava Pucchā	SP	K	Sn	v	7	
Nāvā Sutta	SP	K	Sn	ii	8	(301)
Navaka-Nipāta	SP	A	ix			(251)
Nidāna-Samyutta	SP	S	ii	I		(198)
Nidāna-Vagga	SP	S	ii			
Niddesa	SP	K				(344)
Nidhikaṇḍa Sutta	SP	K	Kp	(8)		(262)
Nigrodhakappa Sutta	SP	K	Sn	ii	6	
Niraya-Vagga	SP	K	Dp	xxii		
Nissaggiyā Pācittiya	VP	SV	(group of rules)			
Nivāpa Sutta	SP	M	xxv			(59)
Okkantika-Samyutta	SP	S	iii	4		(211)
Opamma-Samyutta	SP	S	ii	9		(206)
Opamma-Vagga	SP	M	3			
Pabbajjā Sutta	SP	K	Sn	iii	i	(309)
Pācittiya	VP	SV	(group of rules)			
Padhāna Sutta	SP	K	Sn	iii	2	(310)
Pakiṇṇaka-Vagga	SP	K	Dp	xxi		
Pañcaka-Nipāta	SP	A	v			(247)
Pañcattaya Sutta	SP	M	cii			(136)
Paññā-Vagga	SP	P				(348)
Pandita-Vagga	SP	K	Dp	vi		
Pāpa-Vagga	SP	K	Dp	ix		
Pārājika	VP	SV	(group of rules)			

Paramaṭṭhaka Sutta	SP	K	Sn	i	6	(326)
Parābhava Sutta	SP	K	Sn	i	6	(286)
Pārāyanavagga	SP	K	Sn	v		(338)
Paribbājaka-Vagga	SP	M	8			
Parivāra	VP					
Pāsādika Sutta	SP	D	xxix			(29)
Pasūra Sutta	SP	K	Sn	iv	8	(329)
Pāṭaligama-Vagga	SP	K	Ud	viii		(273)
Pāṭidesaniyā	VP	sv	(group of rules)			
Pāṭika Sutta	SP	D	xxiv			(24)
Pāṭika-Vagga	SP	D	3			
Paṭisambhidāmagga	SP	K				(345)
Paṭṭhāna	AP	viii				
Pāyāsi Sutta	SP	D	xxiii			(23)
Petavatthu	SP	K				(340)
Pinḍapātapārisuddhi Sutta	SP	M	cli			(185)
Pingiyamāṇava Pucchā	SP	K	Sn	v	16	
Piya-Vagga	SP	K	Dp	xvi		
Piyajātika Sutta	SP	M	lxxxvii			(121)
Posāṇamāṇava Pucchā	SP	K	Sn	v	14	
Potaliya Sutta	SP	M	liv			(88)
Poṭṭhapāda Sutta	SP	D	ix			(9)
Puggalapaññatti	AP	iv				
Puṇṇakamāṇava Pucchā	SP	K	Sn	v	3	
Puṇṇovāda Sutta	SP	M	cxlvi			(179)
Puppha-Vagga	SP	K	Dp	iv		
Purābheda Sutta	SP	K	Sn	iv	10	(331)
Pūralāsa Sutta	SP	K	Sn	iii	4	
Radha-Saṃyutta	SP	S	iii	2		(209)
Rāhula-Saṃyutta	SP	S	ii	7		(204)
Rāhula Sutta	SP	K	Sn	ii	ii	(304)
Rāja-Vagga	SP	M	9			
Ratana Sutta	SP	K	Kp	(6)		(294)
Ratana Sutta	SP	K	Sn	ii	i	(294)
Rathavinīta Sutta	SP	K	xxiv			(58)
Raṭṭhapāla Sutta	SP	M	lxxxii			(116)
Sabbāsava Sutta	SP	M	ii			(36)
Sabhiya Sutta	SP	K	Sn	iii	6	(314)

Sacca-Saṃyutta	SP	S	v	12	(242)
Saccavibhaṅga Sutta	SP	M	cxli		(175)
Sagātha-Vagga	SP	S	i		
Sahassa-Vagga	SP	K	Dp	viii	
Sakkapañha Sutta	SP	D	xxi		(21)
Sakka-Saṃyutta	SP	S	i	ii	(197)
Salāyatana-Saṃyutta	SP	S	iv	i	(221)
Salāyatana-Vagga	SP	M	15		
Salāyatana-Vagga	SP	S	iv		
Salāyatanaṭṭhāna Sutta	SP	M	cxxxvii		(171)
Sāleyyaka Sutta	SP	M	xli		(75)
Salla Sutta	SP	K	Sn	iii 8	(316)
Sallekha Sutta	SP	M	viii		(42)
Samādhi-Saṃyutta	SP	S	iii	13	(220)
Sāmagāma Sutta	SP	M	civ		(138)
Samāṇamaṇḍikā Sutta	SP	M	lxxviii		(112)
Samandaka-Saṃyutta	SP	S	iv	5	(225)
Sāmaññaphala Sutta	SP	D	ii		(2)
Sammādiṭṭhi Sutta	SP	M	ix		(43)
Sammāparibbājaniya Sutta	SP	K	Sn	ii 13	(306)
Sammappadhāna-Saṃyutta	SP	S	v	5	(235)
Sampasādanīya Sutta	SP	D	xxviii		(28)
Saṃyutta Nikāya	SP	The 3rd of the 5 <i>Nikāyas</i>			
Sandaka Sutta	SP	M	lxxviii		(110)
Saṅgārava Sutta	SP	M	c		(134)
Saṅghādisesā	VP	sv	(group of rules)		
Saṅgīti Sutta	SP	D	xxxiii		(33)
Saṅkhārappatti Sutta	SP	M	cxx		(154)
Sappurisa Sutta	SP	M	cxiii		(147)
Saraṇattaya	SP	Kp	(I)		(255)
Sāriputta-Saṃyutta	SP	S	iii	7	(214)
Sāriputta Sutta	SP	K	Sn	iv 16	(337)
Sātāgira Sutta	SP	K	Sn	i 9	
Satipaṭṭhāna-Saṃyutta	SP	S	v	3	(233)
Satipaṭṭhāna Sutta	SP	M	x		(44)
Sattaka-Nipāta	SP	A	vii		(249)
Sekha Sutta	SP	M	liii		(87)
Sekhiyā	VP	sv	(group of rules)		

Sela Sutta	SP	M	xcii	(126)
Sela Sutta	SP	K	Sn iii 7	(315)
Sevitabbāsevitabba Sutta	SP	M	cxiv	(148)
Sigālovāda Sutta	SP	D	xxxī	(31)
Sīhanāda-Vagga	SP	M	2	
Sīlakkhandha-Vagga	SP	D	1	
Soṇadaṇḍa Sutta	SP	D	iv	(4)
Soṇathera-Vagga	SP	K	Ud	(270)
Sotāpatti-Samyutta	SP	S	v II	(241)
Subha Sutta	SP	D	x	(10)
Subha Sutta	SP	M	xcix	(133)
Subhāsita Sutta	SP	K	Sn iii 3	(311)
Sūciloma Sutta	SP	K	Sn ii 5	(298)
Suddhaṭṭhaka Sutta	SP	K	Sn iv 4	(325)
Sukha-Vagga	SP	K	Dp xv	
Sunakkhatta Sutta	SP	M	cv	(139)
Sundarika-Bhāradvāja Sutta	SP	K	Sn ii 13	(312)
Suññatā-Vagga	SP	M	13	
Supaṇṇa-Samyutta	SP	S	iii 9	(216)
Sutta-Nipāta	SP	K		(279)
Sutta Piṭaka	The 2nd of the 3 <i>Piṭakas</i>			
Suttavibhaṅga	VP			
Taṇha-Vagga	SP	K	Dp xxiv	
Tevijja Sutta	SP	D	xiii	(13)
Tevijja-Vacchagotta Sutta	SP	M	lxxi	(105)
Theragāthā	SP	K		(341)
Therapañha Sutta	SP	K	Sn iv 16	
Therīgāthā	SP	K		(342)
Tika-Nipāta	SP	A	iii	(245)
Tika-Nipāta	SP	K	I	(277)
Tirokudda Sutta	SP	K	Kp (7)	(261)
Tissa Metteya Sutta	SP	K	Sn iv 7	(328)
Tissametteyyamāṇava Pucchā	SP	K	Sn v 2	
Todeyyamāṇava Pucchā	SP	K	Sn v 9	
Tuvaṭṭaka Sutta	SP	K	Sn iv 14	(335)
Udāna	SP	K		(265)
Udayamāṇava Pucchā	SP	K	Su v 13	

Uddesavibhaṅga Sutta	SP	M	cxxxviii	(172)
Udumbarikāsihanāda Sutta	SP	D	xxv	(25)
Upakkilesa Sutta	SP	M	cxxviii	(162)
Upāli Sutta	SP	M	lvi	(90)
Upasāvamāṇava Pucchā	SP	K	Sn v 6	
Uppāda-Saṃyutta	SP	S	iii 5	(212)
Uraga Sutta	SP	K	Sn i i	(281)
Uragavagga	SP	K	Sn i	(280)
Uṭṭhāna Sutta	SP	K	Sn ii 10	(303)
Vacchagotta-Saṃyutta	SP	S	iii 12	(219)
Valāhaka-Saṃyutta	SP	S	iii ii	(218)
Vammika Sutta	SP	M	xxiii	(57)
Vanapatha Sutta	SP	M	xvii	(51)
Vana-Saṃyutta	SP	S	i 9	(195)
Vaṅgīsa-Saṃyutta	SP	S	i 8	(194)
Vaṅgīsa Sutta	SP	K	Sn ii 12	(305)
Vasala Sutta	SP	K	Sn i 7	(287)
Vāseṭṭha Sutta	SP	M	xcviii	(132)
Vāseṭṭha Sutta	SP	K	Sn iii 9	(317)
Vatthūpama Sutta	SP	M	vii	(41)
Vedanā-Saṃyutta	SP	S	iv 2	(222)
Vekhanassa Sutta	SP	M	lxxx	(114)
Verañjaka Sutta	SP	M	xlvi	(76)
Vibhaṅga	AP	ii		
Vibhaṅga-Vagga	SP	M	14	
Vijaya Sutta	SP	K	Sn i ii	(291)
Vimaṃsaka Sutta	SP	M	xlvi	(81)
Vimānavatthu	SP	K		(339)
Vinaya Piṭaka	The 1st of the 3 <i>Piṭakas</i>			
Vitakkasanthāna Sutta	SP	M	xx	(54)
Yakkha-Saṃyutta	SP	S	i 10	(196)
Yamaka	AP	vi		
Yamaka-Vagga	SP	K	Dp i	
Yuganaddha-Vagga	SP	P		(347)

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B. *Journals*

Innumerable Buddhist journals, both East and West, have published and continue to publish translations from the Pali Canon together with studies of the language and later literature. Invaluable studies are recorded in the pages of the journals of the Pali Text Society (1882-1927), Royal Asiatic Society, Indian, Ceylon and American university Oriental faculties and learned societies. However, two journals (alas, long since defunct) should be singled out for special mention: *The Blessing* – edited by Dr. Cassius A. Perera (later Kassapa Thera) and published by the “Servants of the Buddha”, Bambalapitiya, Sri Lanka and *The Light of the Dhamma* – edited by David Maurice for the Union Buddha Sāsana Council, Rangoon.

The Blessing appeared in ten issues during 1925 and contained, almost exclusively, translations from the Sutta Piṭaka by Nārada and Mahinda.

The Light of the Dhamma appeared every quarter from 1952 to 1963 and, apart from containing two *suttas* (on average) in each issue, provided the first popular outlet for the writings of Ledi Sayadaw,

Nyāṇatiloka, Nyāṇaponika, Nyāṇasatta, Ñāṇamoli, Francis Story and other leading Theravādins.

Many of the translations and essays from the hands of these writers subsequently appeared in "The Wheel" series of the Buddhist Publication Society.

3. Pali Grammars and Dictionaries

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- Words beginning with 'H' (Journal of the Pali Text Society, 1906-07, p. 152).

* Pali words are in Devanāgarī characters
 ** „ „ „ „ Sinhalese „
 *** „ „ „ „ Burmese „

4. Post-Canonical and Commentarial Literature

A. *The Commentaries*

To commemorate its centenary in 1981, the Pali Text Society has launched the ambitious project of arranging for all the traditional Commentaries (*Aṭṭhakathā*) to be translated into English by teams of Burmese bhikkhu and lay scholars.

At present, the only Commentaries available in English are :-

Samanta-pāsādikā (*Bāhira Nidāna Vaṇṇanā*) The introduction to the Samantapāsādikā, Buddhaghosa's commentary to the Vinaya Piṭaka. Tr. P. Godahewa (Ambalangoda, 1954).

The Inception of Discipline and the Vinaya Nidāna (as above) Tr. N. A. Jayawickrama (SBB, 1962).

Illustrator (*Paramatthajotikā* - Buddhaghosa's commentary to the Khuddakapāṭha, from Minor readings and Illustrator) Tr. Ñāṇamoli (PTS, 1961).

Buddhist Legends (Buddhaghosa's Dhammapadaṭṭhakathā) Tr. E. W. Burlingame (3 volumes, Harvard University, 1921; PTS, 1969).

The Expositor (*Aṭṭhasālinī* - Buddhaghosa's commentary to the Dhammasaṅganī) Tr. Pe Maung Tin (2 volumes, PTS, 1921-1, 1958).

The Debates Commentary (Buddhaghosa's Kathāvatthuppakaraṇaṭṭhakathā, part of the Pañcappakaraṇaṭṭhakathā) Tr. B. C. Law (PTS, 1941, 1969).

In addition, relevant extracts from the Commentaries have appeared with specific *suttas*, notably in “The Wheel” series of the Buddhist Publication Society.

B. *Pali Exegeses*

Abhidhammattha-Saṅgaha :

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A Treatise on Buddhist Philosophy or Abhidhamma. C. L. A. de Silva (Colombo, 1937).

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A Manual of Abhidhamma. Tr. Nārada (Vajirārāma, Colombo, 1956; BPS, 1968).

Abhidhamma for the Beginner. Egerton C. Baptist (Colombo, 1959).

Milindapañha :

The Questions of King Milinda. Tr. T. W. Rhys Davids (2 volumes, SBE, 1890/94; New York, 1969).

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Vimuttimaggā: *The Path of Freedom*. Tr. N. R. M. Ehara, Soma and Kheminda (Dr. D. Roland D. Weerasuria, Colombo, 1961).

Visuddhimaggā :

The Path of Purity. Tr. Pe Maung Tin (PTS: 3 volumes, 1922/28/31; 1 volume, 1971).

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Errata

- Page 2, line 7 fr. below: For *pāṭidesanīyā* read *pāṭidesaniyā*.
- „ 2, „ 2 „ „ For guidance read guidance.
- „ 5, §3, line 3: For Okkaka read Okkāka
- „ 9, line 10: For soild read soiled
- „ 12, §43: For Makākotthita read Mahākotthita
- „ 16, §90: For Kaṇṇatthalaka read
Kaṇṇakatthala
- „ 34, line 10 fr. below: Read Cūlavagga

ADDITIONS

For insertion under the following book titles :

- Page 69: The Buddha's Path of Virtue. Insert :
Adyar 1949.
- „ 73: Jātaka Stories. Insert after "1972": and
in 6 vols. Delhi, 1973.
- „ 75: Stories of the Buddha. Insert : New York,
1974.
- „ 79: Coomaraswamy. Insert: Bombay, 1959

APPENDIX

THE PALI TEXT SOCIETY

The Pali Text Society was founded in 1881 by T. W. Rhys Davids for the purpose of promoting and fostering the study of Pali. His object was to publish romanized editions of the many original texts, to issue their translations and to make available such other works as would be ancillary to the study of Pali.

Since its foundation the Society has published the works of eminent scholars; the current list of issues shows the Society's achievements in the field of Pali and Buddhist scholarship.

Most of the major texts and commentaries have now been romanized and a great number of the Piṭaka volumes have been translated. As a result of this activity a knowledge of the fundamental structure of Theravāda is available to specialist and student alike, either in text or in translation.

The Society is now engaged in planning ahead the vast project of translating all the basic canonical Pali commentaries. It is also endeavouring to expand its aids to the study of Pali by supplementing its dictionaries, concordance and grammar. Besides this it is occasionally sponsoring publications of selected Buddhist texts in Sanskrit and Buddhist Hybrid Sanskrit or in translation.

Scholastically the Society has always maintained a high standard. The record of its Presidents

shows that they have been scholars active in the Society's functions and interest :

T. W. Rhys Davids, F.B.A., D.Sc., Ph.D.,
LL D., D.Litt., 1881-1922
Mrs. Rhys Davids, D.Litt., M.A., 1922-1942
W. H. D. Rouse, M.A., D.Litt., 1942-1950
W. Stede, Ph.D., 1950-1958
Miss I. B. Horner, M.A., D.Litt., 1959-

The Society is able to continue its work by the sale of its publications, by members' subscriptions and the generosity of the donors who throughout its history have contributed to its support.

The Society welcomes standing orders for any of its series of publications and is pleased to discuss particular requirements.

Membership of the Society is available as follows :- Annual Subscription of £3.15 due on 1st January of each year. Subscriptions are set against the cost of books ordered and subscribers will be entitled to receive all publications (except issues of the Concordance) at a discount of 10% on their orders provided their subscription for the year has been paid.

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BUDDHIST PUBLICATION SOCIETY

In order to fulfil a long felt need for reliable and inexpensive literature on the Buddha Dhamma, the Buddhist Publication Society was formed in January 1958 at an informal meeting of Ven. Nyanaponika Mahathera, Mr. A. S. Karunaratne and Mr. Richard Abeyasekera.

The initial premises were located at the Forest Hermitage, near Kandy, where Ven. Nyanaponika acted as Hon. Secretary. Mr. Karunaratne acted as Hon. Treasurer and Mr. Richard Abeysekera as Assistant Secretary and Treasurer. Voluntary support in attending to the daily requirements of the infant venture was readily forthcoming and very soon the Department of Cultural Affairs granted an annual subsidy in recognition of the Society's educational and cultural potential.

The first booklets in "The Wheel" and "Bodhi Leaves" series were issued in January 1958 and have regularly appeared, on an average, every two months. Since that date, over 200 numbers of the "Wheel" and over 60 "Bodhi Leaves" have been published in quantities totalling nearly 1,500,000 copies. These have been circulated to over 1,500 registered foreign readers in 87 countries and over 1,200 readers in Sri Lanka. These publications are now available in book form: ten volumes of "Wheels", three volumes of "Bodhi Leaves" and two volumes of "Selected Buddhist Texts" (Sutta translations that have appeared in the "Wheel" series).

In addition to these two regular series, a number of "Special Book Publications" have supplemented the demand for specific Dhamma studies and meditation manuals. Over 80 issues in Sinhala ("Damsak" series) and two in Tamil have also appeared. A complete book list is available on request.

From the outset, the Society's aim was to provide authoritative information embodying the fundamental and original teachings of the Buddha together with reliable translations of the Pali texts. A large number of publications represent original studies in a long-overdue endeavour to relate the Dhamma to contemporary thought and to interpret man to himself in the light of a wisdom so sadly lacking in this materialistic age. The outcome has been a massive increase in attention paid to Buddhism from all sections of the Society—particularly in the West where originality and high standards of presentation are expected.

The prime intention of the Society was to inform Western countries of the Dhamma, by the initiative of local groups in translating the publications in the vernaculars and distributing them to a far wider readership. Booksellers have been persuaded to stock quantities of "Wheels" and "Special Book Publications" and they are also stocked by book agencies initiated by Buddhist Viharas (see below). Translations of the Society's publications have also appeared in French, Swedish, Polish, German, Indian vernaculars, Indonesian, Vietnamese and other languages.

Associate Membership of the Society is £ 2/- or \$5.00 per annum and the Executive is made up as follows :

President : Ven. Nyanaponika Thera.

Hony General Secy.: Richard Abeyasekera.

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& T. B. Naranpanawa

Hony. Treasurer: A. S. Karunaratne.

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BUDDHIST PUBLICATION SOCIETY,
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Most of the publications can be had from :-

1. London Buddhist Vihara, 5 Heathfield Gardens, London, W4 4JU, England.
2. Mr. A. Haviland Nye, 39 Elgin Mansions, Elgin Ave., London W. 9, England.
3. Buddhist Vihara Society, Inc. : 5017 16th Street, N. W. Washington, D. C. 20011, U. S. A.
4. Mahamakut Buddhist Bookshop, 287 Phra Sumeru Road, Bangkok 2, Thailand.

PALI BUDDHIST UNION

A significant convention over the last weekend of November 1970 in The Hague resulted in the creation of an entirely new body—the “Pali Buddhist Union”, which is dedicated to propagating the teaching of Gotama the Buddha as contained in the Pali Canon and later literature of the same tradition.

Group leaders and individual Buddhists representing the interests of Pali Buddhism in Great Britain and Europe participated in what in effect was the 4th European Buddhist Congress, the first of its kind for over thirty years. (The first three Congresses were in Berlin, 1933, London, 1934, and Paris, 1937.) Those present in body or spirit were: Russell Webb (London), Helmut Klar (Heidelberg), Karl Stort (Hanover), Luigi Martinelli (Florence), Albert Kollè (The Hague), Sister Amitā Nisatta (Stockholm), Gunnar Gällmo (Uppsala), Olaus Hoydal (Notodden, Norway), Lajos Bakos (Budapest) and Waldyslaw Misiewicz (Radom, Poland).

The activities and current position of Buddhism in Europe were discussed as were potential opportunities affording greater knowledge of the Dhamma in the West as a whole. It was agreed that the interests of the Pali tradition, representing as it does the most accurate and authentic “word of the Buddha”, should be promoted by all means possible, and the Pali Buddhist Union was formally inaugurated with the following aims :-

1. To adhere to and propagate the teachings of the Pali tradition as contained in the canonical texts, Commentaries and later exegetical literature, relating such teaching, where desirable or necessary, to secular problems in order to prove it applicable to 20th century conditions.
2. To endeavour to compose, publish and translate such literature as will be conducive to the above aims.
3. That each group/individual act autonomously in their/his country of origin in an effort to maintain a regular circuit of news and information with a view to publicising such items in their respective journals or newsletters.
4. To co-operate, strengthen and give moral support to all existing organisations having similar aims. (E.g., the Buddhist Publication Society, Kandy, and the Pali Text Society, London.)

This new venture in Buddhist solidarity will not suffer the latent drawbacks of having the usual paraphernalia of “shop window” organisations, such as large committees, official forms, subscriptions, etc.; but the definite advantages and appeal of this body will undoubtedly lie in the fact that each group or individual will continue to work through their/his existing centre although perhaps some acknowledgement could be made to the effect that it is “Affiliated to the Pali Buddhist Union” — and that publicity can be given to each other’s activities, journal or literature, and information of mutual interest passed on.

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Groups and individuals already associated with the PBU are to be found in Australia, Austria, Canada, West Germany, Great Britain, Hungary, Italy, The Netherlands, Norway, Poland, South Africa, Sri Lanka, Sweden, Switzerland and the U. S. A.

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119
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