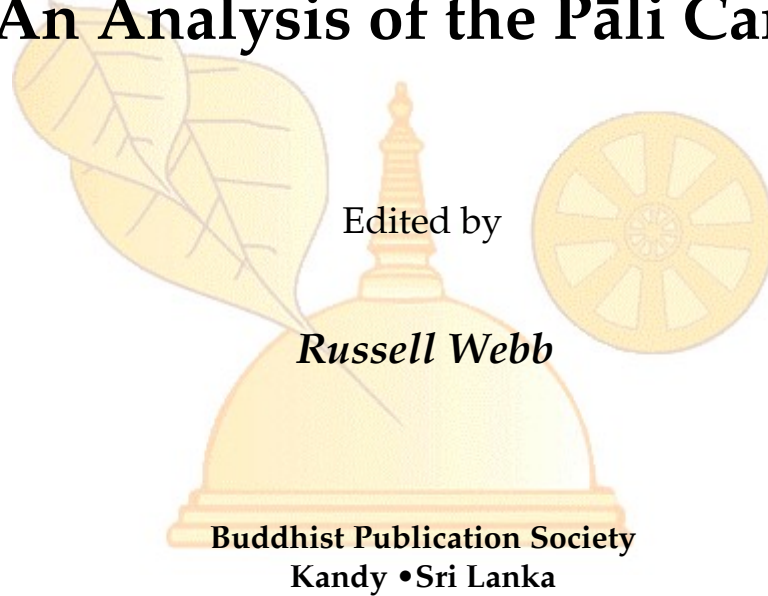


An Analysis of the Pāli Canon



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Preface

An Analysis of the Pali Canon was originally the work of A.C. March, the 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 I.B. Horner (the late President of the Pali Text Society) and 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 founding. The basic analysis of the Tipiṭaka appeared in *The Mahā Bodhi*, 37:19–42 (Calcutta 1929), and was reprinted in K.D.P. Wickremesinghe's *Biography of the Buddha* (Colombo 1972).

In the present edition, the basic analysis of the Canon has been left in its original state although some minor corrections 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 Suttanipāta. It was deemed unnecessary to give similar treatment to the Dhammapada, as this popular anthology is much more readily accessible. The Paṭisambhidāmagga has also been analysed.

The index (except for minor amendments) was originally prepared by G.F. Allen and first appeared in his book *The Buddha's Philosophy*. In this edition it has been simplified by extensive substitution of Arabic for Roman numerals.

The Bibliography, a necessary adjunct in view of the reference nature of the whole work, has, however, been completely revised as a consequence of the vast output of books on the subject that have come on to the market over the past few decades. Indeed, it was originally 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. Moreover, to keep the Bibliography to a manageable size, it was also necessary to omit a number of anthologies which include selected translations available from other, more primary sources.

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
Bloomsbury, London
March 1991

I. Textual Analysis

The Pali Canon, also called the Tipiṭaka or “Three Baskets” (of doctrine), is divided into three major parts:

1. A. Vinaya Piṭaka: The Collection of Disciplinary Rules.
2. B. Sutta Piṭaka: The Collection of the Buddha’s Discourses.
3. C. Abhidhamma Piṭaka: The Collection of Philosophical Treatises.

A. Vinaya Piṭaka—the Collection of Disciplinary Rules

1. Sutta Vibhaṅga

There are 220 rules and 7 legal procedures for monks consisting of eight classes:

- (a) Four rules, if infringed, entail expulsion from the Order (*pārājika*). These are sexual intercourse, theft, taking a human life or inciting another to commit suicide, and falsely boasting of supernormal attainments.
 - (b) Thirteen rules entailing initial and subsequent meetings of the Sangha (*saṅghādisesa*).
 - (c) Two rules are indefinite (*aniyata*).
 - (d) Thirty rules entail expiation with forfeiture (*nissaggiya pācittiya*).
 - (e) Ninety-two rules entail expiation (*pācittiya*).
 - (f) Four rules require confession (*pāṭidesanīya*).
 - (g) Seventy-five rules are concerned with etiquette and decorum (*sekhiya*).
 - (h) Seven procedures are for the settlement of legal processes (*adhikaraṇasamatha*)
4. This section is followed by another called the *Bhikkhunīvibhaṅga*, providing similar guidance for nuns.

2. Khandhaka, subdivided into Mahāvagga and Cūlavagga

(a) Mahāvagga:

1. Rules for admission to the Order.
2. The Uposatha meeting and recital of the *Pātimokkha* (code of rules).
3. Residence during the rainy season (*vassa*).
4. The ceremony concluding the retreat (*pavāraṇa*).
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) Cūlavagga (or Cullavagga):

1. Rules for dealing with offences that come before the Order.
2. Procedures for putting a Bhikkhu on probation.
3. Procedures for dealing with accumulation of offences by a Bhikkhu.
4. Rules for settling legal procedures in the Order.
5. Miscellaneous rules for bathing, dress, etc.
6. Rules for dwellings, furniture, lodging, etc.
7. Rules for schisms.
8. Classes of Bhikkhus, and duties of teachers and novices (*Sāmaṇera*).
9. Rules for exclusion from the Pātimokkha.
10. Rules for 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 Piṭaka— the Collection of the Buddha's Discourses

The Sutta Piṭaka, the second main division of the Tipiṭaka, is divided into five sections or collections (*Nikāyas*) of discourses (*suttas*).

1. Dīgha Nikāya.
2. Majjhima Nikāya.
3. Saṃyutta Nikāya.
4. Aṅguttara Nikāya.
5. Khuddaka Nikāya.

1. Dīgha Nikāya

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

(a) Sīlakkhanda Vagga

1. Brahmajāla Sutta: "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 the Buddha's contemporaries.
2. Sāmaññaphala Sutta: "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: 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 Sakya clan.

4. Soṇadaṇḍa Sutta: Dialogue with the, brahmin Soṇadaṇḍa on the characteristics of the true brahmin.
5. Kūṭadanta Sutta: Dialogue with the brahmin Kūṭadanta condemning animal sacrifice.
6. Mahāli Sutta: Dialogue with Mahāli on deva-like vision and hearing, and the attainment of full enlightenment.
7. Jāliya Sutta: On the nature of the life-principle as compared with the body.
8. Kassapasihanāda Sutta: A dialogue with the naked ascetic Kassapa against self-mortification.
9. Poṭṭhapāda Sutta: A discussion with Poṭṭhapāda on the nature of the soul, in which the Buddha states the enquiry to be irrelevant and not conducive to enlightenment.
10. Subha Sutta: A discourse, attributed to Ānanda, on conduct, concentration, and wisdom.
11. Kevaḍḍha Sutta: 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: Dialogue with the brahmin Lohicca on the ethics of teaching.
13. Tevijja Sutta: On the futility of a knowledge of the Vedas as means to attaining companionship with Brahma.

(b) Mahā Vagga

14. Mahāpadāna Sutta: The Sublime Story of the Buddha Gotama and his six predecessors. Also, the Discourse on the Buddha Vipassi, describing his descent from the Tusita heaven to the commencement of his mission.
15. Mahānidāna Sutta: On the “chain of causation” and theories of the soul.
16. Mahāparinibbāna Sutta: The Great Discourse that records the passing of the Tathāgata into Parinibbāna.
17. Mahāsudassana Sutta: 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. Janāvāsabha Sutta: The Buddha relates the story of the yakkha (demon) Janāvāsabha to the people of Nādikā.
19. Mahāgovinda Sutta: The heavenly musician Pañcasikha relates the story of Mahāgovinda to the Buddha, who states that he himself was Mahāgovinda.
20. Mahāsamaya Sutta: The devas of the Pure Abode and their evolution.
21. Sakkapañha Sutta: Sakka, the lord of devas, visits the Buddha, and learns from him that everything that originates is also subject to dissolution.
22. Mahāsatipaṭṭhāna Sutta: Discourse on the Foundations of Mindfulness on the body, feelings, thoughts, and states of mind. With a commentary on the Four Noble Truths.
23. Payāsi Sutta: Kumārakassapa converts Payāsi from the heresy that there is no future life or reward of actions.

(c) Pāṭika Vagga

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

25. Udumbarikasihanāda Sutta: The Buddha discusses asceticism with the ascetic Nigrodha.
26. Cakkavattisihanāda Sutta: Story of the universal king, the corruption of morals and their restoration, and the coming of the future Buddha Metteyya.
27. Aggañña Sutta: 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: A dialogue between the Buddha and Sāriputta, who describes the teaching of the Buddha and asserts his faith in him.
29. Pāsādika Sutta: The Delectable Discourse. Discourse of the Buddha on the perfect and the imperfect teacher.
30. Lakkhaṇa Sutta: The 32 marks of a Great Man.
31. Sigālovāda Sutta: The Sigāla homily on the duties of the householder to the six classes of persons.
32. Āṭānāṭiya Sutta: On the Four Great Kings and their spell for protection against evil.
33. Saṅgīti Sutta: Sāriputta outlines the principles of the teaching in ten numerical groups.
34. Dasuttara Sutta: Sāriputta outlines the doctrine in tenfold series.

2. Majjhima Nikāya

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

(a) Mūlapariyāya Vagga

1. Mūlapariyāya Sutta: How states of consciousness originate.
2. Sabbāsavā Sutta: On the elimination of the cankers.
3. Dhammadāyāda Sutta: Exhorting the Bhikkhus to realise the importance of the Dhamma and the unimportance of their physical wants.
4. Bhayabherava Sutta: On braving the fears and terrors of the forest. Also the Buddha's account of his enlightenment.
5. Anaṅgaṇa Sutta: A dialogue between Sāriputta and Moggallāna on the attainment of freedom from depravity.
6. Ākaṅkheyya Sutta: On those things for which a Bhikkhu may wish.
7. Vatthūpama Sutta: The parable of the soiled cloth and the defiled mind.
8. Sallekha Sutta: On the elimination of self and false views. How to efface defilements.
9. Sammādiṭṭhi Sutta: A discourse by Sāriputta on right views.
10. Satipaṭṭhāna Sutta: The same as DN 22, but without the detailed explanation of the Four Noble Truths.

(b) Sīhanāda Vagga

11. Cūḷasihanāda Sutta: See No. 12 below.
12. Mahāsihanāda Sutta: The short and the long "challenge" *suttas*. The futility of ascetic practices.

13. Mahādukkhakkhandha Sutta: See No. 14 below.
14. Cūḷadukkhakkhandha Sutta: The long and the short discourses on the suffering inherent in sensual pleasures.
15. Anumāna Sutta: By Moggallāna, on the value of introspection (There is no reference to the Buddha throughout).
16. Cetokhila Sutta: On the five mental bondages.
17. Vanapattha Sutta: On the advantages and disadvantages of the forest life.
18. Madhupiṇḍika Sutta: The Buddha gives a brief outline of his teaching, which Kaccāna amplifies.
19. Dvedhāvitaḅka Sutta: The parable of the lure of sensuality. Repetition of the Enlightenment as in No. 4.
20. Vitakkasaṅṅhāna Sutta: Methods of meditation to dispel undesirable thoughts.

(c) Tatiya Vagga

21. Kakacūpama Sutta: The simile of the saw. On the control of the feelings and the mind under the most severe provocation.
22. Alagaddūpama Sutta: Simile of the water-snake. Holding wrong views of the Dhamma is like seizing a snake by the tail.
23. Vammika Sutta: The simile of the smouldering ant-hill as the human body.
24. Rathavinīta Sutta: Puṅṅa explains the purpose of the holy life to Sāriputta.
25. Nivāpa Sutta: Parable of Māra as a sower or hunter laying baits for the deer.
26. Ariyapariyesana Sutta: The Noble Quest. The Buddha's account of his renunciation, search, and attainment of enlightenment.
27. Cūḷahatthipadopama Sutta: The short "elephant's footprint" simile, on the Bhikkhu's training.
28. Mahāhatthipadopama Sutta: The long "elephant's footprint" simile, on the Four Noble Truths.
29. Mahāsāropama Sutta: On the dangers of gain, honour and fame. Said to have been delivered when Devadatta left the Order.
30. Cūḷasāropama Sutta: Development of the preceding *sutta*. On attaining the essence of the Dhamma.

(d) Mahāyamaka Vagga

31. Cūḷagosiṅga Sutta: A conversation of the Buddha with three Bhikkhus, who speak on harmonious living and relate their attainments to him.
32. Mahāgosiṅga Sutta: A conversation between six Bhikkhus who discuss what kind of monk makes the forest beautiful.
33. Mahāgopālaka Sutta: On the eleven bad and good qualities of a herdsman and a monk.
34. Cūḷagopālaka Sutta: Simile of the foolish and wise herdsman crossing the river.
35. Cūḷasaccaka Sutta: A discussion between the Buddha and the debater Saccaka on the nature of the five aggregates and other topics.
36. Mahāsaccaka Sutta: The account of the Buddha's asceticism and enlightenment, with instructions on right meditation.

37. Cūḷataṇhāsaṅkhaya Sutta: Sakka asks the Buddha about freedom from craving and satisfactorily repeats his reply to Moggallāna.
38. Mahātaṇhāsaṅkhaya Sutta: Refutation of the wrong view of a Bhikkhu who thinks that it is consciousness that transmigrates.
39. Mahā-assapura Sutta: See No. 40 below.
40. Cūḷa-assapura Sutta: The great and the small discourses given at Assapura on the duties of an ascetic.

(e) Cūḷayamaka Vagga

41. Sāleyyaka Sutta: A discourse to the brahmins of Sālā. Why some beings go to heaven and some to hell.
42. Verañjaka Sutta: The same discourse repeated to the householders of Verañjā.
43. Mahāvedalla Sutta: A psychological discourse by Sāriputta to Mahākoṭṭhita.
44. Cūḷavedalla Sutta: A psychological discourse by the Bhikkhunī Dhammadinnā to the lay-devotee Visākha.
45. Cūḷadhammasamādāna Sutta: See No. 46 below.
46. Mahādhammasamādāna Sutta: The short and long discourses on the results of good and bad conduct.
47. Vimaṃsaka Sutta: On the right methods of investigation of the Buddha.
48. Kosambiya Sutta: A discourse to the Bhikkhus of Kosambi on the evil of quarrelling.
49. Brahmanimantanika Sutta: The Buddha converts Baka the Brahma from the heresy of permanency.
50. Māratajjaniya Sutta: Moggallāna admonishes Māra.

(f) Gahapati Vagga

51. Kandaraka Sutta: Discourse on the four kinds of personalities, and the steps to liberation.
52. Aṭṭhakanāgara Sutta: A discourse by Ananda on the ways of attainment of Nibbāna.
53. Sekha Sutta: The Buddha opens a new meeting hall at Kapilavatthu, and Ananda discourses on the training of the disciple.
54. Potaliya Sutta: The Buddha explains to Potaliya the real significance of the abandonment of worldliness.
55. Jīvaka Sutta: The Buddha explains the ethics of meat-eating.
56. Upāli Sutta: The conversion of Upāli the Jain.
57. Kukkuravatika Sutta: A dialogue on *kamma* between the Buddha and two ascetics.
58. Abhayarājakumāra Sutta: The Jain Nātaputta sends Prince Abhaya to question the Buddha on the condemnation of Devadatta.
59. Bahurvedaniya Sutta: On different classifications of feelings and the gradation of pleasure.
60. Apaṇṇaka Sutta: On the “Certain Doctrine,” against various heresies.

(g) Bhikkhu Vagga

61. Ambalaṭṭhikarāhulovāda Sutta: The discourse on falsehood given by the Buddha to Rāhula.
62. Mahārāhulovāda Sutta: Advice to Rāhula on contemplation, stressing mindfulness of breathing.
63. Cūḷamāluṅkya Sutta: Why the Buddha does not answer certain types of speculative questions.
64. Mahāmāluṅkya Sutta: On the five lower fetters.
65. Bhaddāli Sutta: The confession of Bhaddāli, and the Buddha's counsel.
66. Laṭukikopama Sutta: Advice on renunciation of the world.
67. Cātuma Sutta: Advice to boisterous Bhikkhus at Cātuma.
68. Nālakapāna Sutta: The Buddha questions Anuruddha concerning certain points of the Dhamma.
69. Gulissāni Sutta: Rules for those who, like Gulissāni, live in the forest.
70. Kīṭāgiri Sutta: The conduct to be followed by various classes of Bhikkhus.

(h) Paribbājaka Vagga

71. Tevijjavacchagotta Sutta: 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, supernormal vision, and knowledge of the way to the elimination of the taints (*āsava*).
72. Aggivacchagotta Sutta: The danger of theorising about the world, etc.
73. Mahāvaccchagotta Sutta: Further explanation to Vacchagotta on the conduct of lay disciples and Bhikkhus.
74. Dīghanakha Sutta: The Buddha refutes the ascetic Dīghanakha. Sāriputta attains Arahatship.
75. Māgandiya Sutta: The Buddha relates his renunciation of the life of the senses, and speaks on the abandonment of sensual desires.
76. Sandaka Sutta: Ānanda refutes various wrong views in discussion with the ascetic Sandaka.
77. Māhasakuludāyi Sutta: On the five reasons why the Buddha is honoured.
78. Samaṇamaṇḍika Sutta: On the qualities of perfect virtue.
79. Cūḷasakuludāyi Sutta: The Jain leader Nātaputta, and the way to true happiness.
80. Vekhanassa Sutta: A repetition of part of the preceding *sutta*, with additional matter on the five senses.

(i) Rāja Vagga

81. Ghaṭikāra Sutta: The Buddha tells Ānanda of his previous existence as Jotipāla.
82. Raṭṭhapāla Sutta: The story of Raṭṭhapāla, whose parents endeavoured in vain to dissuade him, from entering the Sangha.
83. Makhādeva Sutta: The story of the Buddha's previous life as King Makhādeva.
84. Madhurā Sutta: A discourse given after the Buddha's decease by Kaccāna to King Avantiputta on the real meaning of caste.
85. Bodhirājakumāra Sutta: The Buddha tells the story of his renunciation and enlightenment as in nos. 26 and 36 above.

86. Aṅgulimāla Sutta: Story of the conversion of Aṅgulimāla, the robber chief.
87. Piyajātikā Sutta: The Buddha's counsel to a man who has just lost a son, and the dispute between King Pasenadi and his wife thereon.
88. Bāhitika Sutta: Ānanda answers a question on conduct put by Pasenadi who presents him with his cloak.
89. Dhammacetiya Sutta: Pasenadi visits the Buddha and extols the holy life.
90. Kaṇṇakatthala Sutta: A conversation between the Buddha and Pasenadi on caste, the devas, and Brahma.

(j) Brāhmaṇa Vagga

91. Brahmāyu Sutta: On the thirty-two marks of a Great Man, the Buddha's daily routine, and the conversion of the brahmin Brahmāyu.
92. Sela Sutta: The brahmin Sela sees the thirty-two marks of a Buddha and is converted (The same story is related in Suttanipāta 3:7).
93. Assalāyana Sutta: The brahmin Assalāyana discusses caste with the Buddha. An important presentation of the Buddha's teaching on this subject.
94. Ghoṭamukha Sutta: The brahmin Ghoṭamukha questions the monk Udena on the value of the life of renunciation, and builds an assembly hall for the Sangha.
95. Caṅkī Sutta: Discourse on brahmin doctrines, and the Buddha's way to realisation of ultimate truth.
96. Esukāri Sutta: Discourse on caste and its functions.
97. Dhānañjāni Sutta: Sāriputta tells the brahmin Dhānañjāni that family duties are no excuse for wrongdoing.
98. Vāseṭṭha Sutta: A discourse, mostly in verse, on the nature of the true brahmin (This recurs in Suttanipāta 3:9).
99. Subha Sutta: On whether a man should remain a householder or leave the world.
100. Saṅgārava Sutta: The brahmin woman who accepted the Dhamma, and a discourse on the holy life. Also repetition of parts of nos. 24 and 34 above.

(k) Devadaha Vagga

101. Devadaha Sutta: The Buddha discourses on the attainment of the goal by the living of a skilful life.
102. Pañcattaya Sutta: On five theories of the soul, and that the way of release (Nibbāna) does not depend on any of them.
103. Kinti Sutta: Rules for Bhikkhus who dispute about the Dhamma and who commit transgressions.
104. Samāgama Sutta: After the death of Nātaputta, the Buddha's discourse on dispute and harmony.
105. Sunakkhatta Sutta: The simile of extracting the arrow of craving.
106. Āneñjasappāya Sutta (or: Ānañjasappāya Sutta): Meditations on impassibility, the attainments, and true release.

107. Gaṇakamoggallāna Sutta: A discourse to Gaṇakamoggallāna on the training of disciples.
108. Gopakamoggalāna Sutta: After the decease of the Buddha, Ānanda explains to Vassakāra that the Dhamma is now the only guide.
109. Mahāpuṇṇama Sutta: The Buddha answers the questions of a Bhikkhu concerning the *khandhas*.
110. Cūḷapūṇṇama Sutta: A discourse on the untrue and true man.

(l) Amupada Vagga

111. Anupada Sutta: The Buddha praises Sāriputta and his analysis of mind.
112. Chabbisodhana Sutta: On the questions to ask a Bhikkhu who declares he has attained Arahantship.
113. Sappurisa Sutta: On the good and bad qualities of a Bhikkhu.
114. Sevitabbāsevitabba Sutta: Sāriputta expounds the right way to live the holy life.
115. Bahudhātuka Sutta: Lists of elements and principles in a dialogue between the Buddha and Ananda.
116. Isigili Sutta: The Buddha on Paccekabuddhas.
117. Mahācattārisaka Sutta: Exposition of the Noble Eightfold Path.
118. Ānāpānasati Sutta: Mindfulness of breathing.
119. Kāyagātāsati Sutta: Meditation on the body.
120. Saṅkhārupapatti Sutta: On the development of the five qualities enabling a Bhikkhu to determine the conditions of his rebirth.

(m) Suññata Vagga

121. Cūḷasuññata Sutta: Meditation on emptiness.
122. Mahāsuññata Sutta: Instruction to Ānanda on the practice of meditation on emptiness.
123. Acchariyabbhūtaḍḍhamma Sutta: On the marvellous life of a Bodhisatta. A repetition of part of DN 14, but applied to the Buddha himself.
124. Bakkula Sutta: Bakkula converts his friend Acelakassapa.
125. Dantabhūmi Sutta: By the simile of elephant training, the Buddha shows how one should instruct another in the Dhamma.
126. Bhūmija Sutta: Bhūmija answers the questions of Prince Jayasena.
127. Anuruddha Sutta: Anuruddha explains emancipation of mind to the householder Pañcakaṅga.
128. Upakkilesa Sutta: The Buddha appeases the quarrels of the Bhikkhus of Kosambi and discourses on right meditation.
129. Bālapaṇḍita Sutta: On rewards and punishments after death.
130. Devadūta Sutta: On the fate of those who neglect the messengers of death.

(n) Vibhaṅga Vagga

131. Bhaddekaratta Sutta: A poem of four verses, with a commentary on striving.
132. Ānandabhaddekaratta Sutta: Ānanda's exposition of the same poem.

133. Mahākaccanabhaddekaratta Sutta: Mahākaccāna expounds the same poem.
134. Lomasakaṅgiyabhaddekaratta Sutta: The Buddha expounds the same poem to Lomasakaṅgiya.
135. Cūḷakammavibhaṅga Sutta: The Buddha explains the various results of different kinds of *kamma*.
136. Mahākammavibhaṅga Sutta: The Buddha refutes those who deny the operation of *kamma*.
137. Saḷāyatanaṅgiyavibhaṅga Sutta: The analysis of the six senses.
138. Uddesavibhaṅga Sutta: Mahākaccāna speaks on an aspect of consciousness.
139. Araṇavibhaṅga Sutta: The middle path between two extremes, and the opposite courses that lead to conflicts and to their cessation.
140. Dhātuvibhaṅga Sutta: The story of Pukkusāti who recognises the Master by his teaching. The analysis of the elements.
141. Saccavibhaṅga Sutta: Statement of the Four Noble Truths. A commentary thereon by Sāriputta.
142. Dakkhiṇavibhaṅga Sutta: On gifts and givers.

(o) Saḷāyatana Vagga

143. Anāthapiṇḍikovāda Sutta: The death of Anāthapiṇḍika, his rebirth in the Tusita heaven, and his appearance to the Buddha.
144. Channovāda Sutta: Story of the Thera Channa who, when sick, was instructed by Sāriputta, but finally committed suicide.
145. Puṇṇovāda Sutta: The Buddha's instruction to Puṇṇa on bearing pleasure and pain.
146. Nandakovāda Sutta: Nandaka catechises Mahāpajāpati and 500 Bhikkhunīs on impermanence.
147. Cūḷarāhulovāda Sutta: The Buddha takes Rāhula to the forest and questions him on impermanence. The devas come to listen to the discourse.
148. Chachakka Sutta: On the Six Sixes (of the senses).
149. Mahāsaḷāyatana Sutta: On the right knowledge of the senses.
150. Nagaravindeyya Sutta: The Buddha's instruction on the kinds of ascetics and brahmins who are to be honoured.
151. Piṇḍapātapaṛisuddhi Sutta: Instruction to Sāriputta on the training of the disciple.
152. Indriyabhāvanā Sutta: The Buddha rejects the methods of the brahmin Pārāsariya for subduing the senses, and expounds his own method.

3. Saṃyutta Nikāya

This is the “grouped” or “connected” series of *suttas* which either deal with a specific doctrine or devolve on a particular personality. There are fifty-six *saṃyuttas* divided into five *vaggas* containing 2,889 *suttas*.

(a) Sagātha Vagga

1. Devata Saṃyutta: Questions of devas.
2. Devaputta Saṃyutta: Questions of the sons of devas.

3. Kosala Saṃyutta: Anecdotes of King Pasenadi of Kosala.
4. Māra Saṃyutta: Māra's hostile acts against the Buddha and disciples.
5. Bhikkhunī Saṃyutta: Māra's unsuccessful seduction of nuns and his arguments with them.
6. Brahma Saṃyutta: Brahma Sahampati requests the Buddha to preach the Dhamma to the world.
7. Brāhmaṇa Saṃyutta: Bhāradvāja brahmin's encounter with the Buddha and his conversion.
8. Vaṅgīsa Saṃyutta: Vaṅgīsa, the foremost poet among the Bhikkhus, tells of his eradication of lust.
9. Vana Saṃyutta: Forest deities direct undeveloped Bhikkhus on the right path.
10. Yakkha Saṃyutta: Demons' encounters with the Buddha and with nuns.
11. Sakka Saṃyutta: The Buddha enumerates the qualities of Sakka, King of the Gods.

(b) Nidāna Vagga

12. Nidāna Saṃyutta: The explanation of Paṭiccasamuppāda (the doctrine of dependent origination).
13. Abhisamaya Saṃyutta: The encouragement to attain penetration of the Dhamma.
14. Dhātu Saṃyutta: The description of physical, mental, and abstract elements.
15. Anamatagga Saṃyutta: On the "incalculable beginning" (of *saṃsāra*).
16. Kassapa Saṃyutta: Exhortation of Kassapa.
17. Lābhasakkāra Saṃyutta: "Gains, favours and flattery."
18. Rāhula Saṃyutta: The instructing of Rāhula.
19. Lakkhaṇa Saṃyutta: Questions of Lakkhaṇa on *petas* (ghosts).
20. Opamma Saṃyutta: Various points of Dhamma illustrated by similes.
21. Bhikkhu Saṃyutta: Admonitions of the Buddha and Moggallāna to the Bhikkhus.

(c) Khandha Vagga

22. Khandha Saṃyutta: The aggregates, physical and mental, that constitute the "individual."
23. Rādha Saṃyutta: Questions of Rādha.
24. Diṭṭhi Saṃyutta: Delusive views arise from clinging to the aggregates.
25. Okkantika Saṃyutta: Entering the Path through confidence (*saddhā*) and through wisdom (*paññā*).
26. Uppāda Saṃyutta: Arising of the aggregates leads to *dukkha*.
27. Kilesa Saṃyutta: Defilements arise from the sixfold sense base and sense-consciousness.
28. Sāriputta Saṃyutta: Sāriputta answers Ānanda's question concerning the calming of the senses.
29. Nāga Saṃyutta: Enumeration of four kinds of *nāga* (serpents).

30. Supaṇṇa Saṃyutta: Enumeration of four kinds of *garuda* (magical birds).
31. Gandhabbakāya Saṃyutta: Description of the *gandhabbas* (celestial musicians).
32. Valāhaka Saṃyutta: Description of the cloud spirits.
33. Vacchagotta Saṃyutta: Vacchagotta's metaphysical questions.
34. Samādhi Saṃyutta: Enumeration of the four types of practisers of the *jhānas* (meditative absorptions).

(d) Saḷāyatana Vagga

35. Saḷāyatana Saṃyutta: The sixfold sense base and the correct attitude towards it.
36. Vedanā Saṃyutta: The three kinds of feeling and the correct attitude towards them.
37. Mātuḡāma Saṃyutta: The destinies of women according to their qualities.
38. Jambukhādaka Saṃyutta: Questions of the wanderer Jambukhādaka to Sāriputta.
39. Sāmaṇḍaka Saṃyutta: Questions of the wanderer Sāmaṇḍaka to Sāriputta.
40. Moggallāna Saṃyutta: Moggallāna explains the *jhānas* to the Bhikkhus.
41. Citta Saṃyutta: Senses and sense-objects are not intrinsically evil, only the unwholesome desires that arise through contact with them.
42. Gāmaṇi Saṃyutta: The definitions of "wrathful" and "kindly."
43. Asaṅkhata Saṃyutta: The Unconditioned (Nibbāna).
44. Avyākata Saṃyutta: Speculative questions put by King Pasenadi to Khema, Anuruddha, Sāriputta, and Moggallāna.

(c) Mahā Vagga

45. Magga Saṃyutta: The Noble Eightfold Path.
46. Bojjhaṅga Saṃyutta: The seven factors of enlightenment (mindfulness, investigation, energy, happiness, calm, concentration, and equanimity).
47. Satipaṭṭhāna Saṃyutta: The four foundations of mindfulness.
48. Indriya Saṃyutta: The five faculties (confidence, energy, mindfulness, concentration, and wisdom).
49. Sammappadhāna Saṃyutta: The four right efforts.
50. Bala Saṃyutta: The five powers (as for the faculties above).
51. Iddhipāda Saṃyutta: The four psychic powers (will, energy, thought, and investigation).
52. Anuruddha Saṃyutta: Supernormal powers attained by Anuruddha through mindfulness.
53. Jhāna Saṃyutta: The four *jhānas*.
54. Ānāpāna Saṃyutta: Mindfulness of breathing.
55. Sotāpatti Saṃyutta: Description of a "Stream-Enterer."
56. Sacca Saṃyutta: The Four Noble Truths.

4. *Āṅuttara Nikāya*

In the *Āṅuttara 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 items, and so on, to the final group of eleven items. Each *nipāta* is divided into *vaggas*, each of which contains ten or more *suttas*, there being 2,308 *suttas* in all.

1. Ekaka Nipāta: The mind: Concentrated/unconcentrated, trained/untrained, cultivated/uncultivated; exertion; diligence; the Buddha, Sāriputta, Moggallāna, Mahākassapa; views: Right/wrong; concentration: Right/wrong.
2. Duka Nipāta: Two kinds of *kamma* (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, and those who live/do not live in harmony.
3. Tika Nipāta: Three offences of body, speech, and mind; three praiseworthy acts: Generosity, renunciation, maintenance of parents; exertion of 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 Nipāta: 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 merit in the past; the four "divine abodes": Loving-kindness, 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, pain for pleasure, non-self for self, impurity for purity; four faults of ascetics and brahmins: Drinking fermented liquor, addiction to sense pleasures, accepting money, earning their livelihood by unethical means; four fields of merit-bringing happiness: Rightly believing the Buddha as fully enlightened, 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 loving-kindness; four right efforts; four unthinkables: The sphere of a Buddha, the *jhānas*, *kamma* and result, 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, Paccekabuddhas, Arahants, “Wheel-turning” kings; Bhikkhus should not retire to the forest if given to: Lust, malice, envy, or lacking commonsense.

5. Pañcaka Nipāta: Five good characteristics of a disciple: Reverence, modesty, abstinence from unskilful 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: Loving actions of body, speech and mind, observance of virtue, and holding to right views.
6. Chakka Nipāta: Sixfold duty of a Bhikkhu: Abstaining from distracting work, arguments, sleep and company; humility; association with the wise.
7. Sattaka Nipāta: 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 Nipāta: Eight causes of mindfulness/almsgiving/earthquakes.
9. Navaka Nipāta: Nine contemplations: Impurity, death, disagreeableness of food, indifference to the world, impermanence, suffering resulting from impermanence, non-self, renunciation, equanimity; nine kinds of persons: Those who have trod the four paths to Nibbāna and experience the “fruits” together with the worldling, etc.
10. Dasaka Nipāta: 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 Nipāta: Eleven kinds of happiness/ways to Nibbāna/good and bad characteristics of a herdsman and a Bhikkhu.

5. *Khuddaka Nikāya*

This is the division of the shorter books of the Sutta Piṭaka, the “Division of Small Books,” as Buddhaghosa called it. This Nikāya appears to have grown up generally after the older Nikāyas were closed and probably was incorporated into the Canon later. There are fifteen main divisions:

1. Khuddakapāṭha: The “Text of Small Passages” contains:
 - 1.1. Saraṇattaya: The thrice-repeated “Refuge Formula” for all Buddhists.
 - 1.2. Dasasikkhāpada: The Ten Precepts binding on Sāmaṇeras (novices).
 - 1.3. Dvattiṃsakāra: List of the 32 constituents of the body.
 - 1.4. Kumārapāñhā: Catechism of ten questions for Sāmaṇeras.
 - 1.5. Maṅgala Sutta: A poem on the “greatest blessings” (*maṅgala*).
 - 1.6. Ratana Sutta: A poem on the Three Jewels: Buddha, Dhamma, and Sangha.

- 1.7. Tirokuḍḍa Sutta (or: Tirokuṭṭa Sutta): A poem on the offerings to be made to the ghosts of departed relatives.
- 1.8. Nidhikaṇḍa Sutta: A poem on the storing up of true treasure.
- 1.9. Metta Sutta: A poem on loving-kindness.
2. Dhammapada: The Dhamma Path. A big part of this is known by heart by every Buddhist. It consists of 423 verses arranged in 26 *vaggas*.
3. Udāna: 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:
 - 3.1. Bodhi Vagga: Describes certain events following the Buddha’s enlightenment, including the famous discourse to Bāhiya which stresses living in the present moment.
 - 3.2. Mucalinda Vagga: This *vagga* is named after the Nāga king who shielded the Buddha with his (cobra) hood.
 - 3.3. Nanda Vagga: The Buddha convinces his half-brother, Nanda, of the hollowness of worldly existence. Also contains admonitions to the Sangha.
 - 3.4. Meghiya Vagga: 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 Sundari and the assault on Sāriputta by a *yakkha*.
 - 3.5. Soṇathera Vagga: Contains a visit of King Pasenadi to the Buddha, the discourse to the leper Suppabuddha, the elucidation of the eight characteristics of the Sāsana, and the first year of the Bhikkhu-life of Sona.
 - 3.6. Jaccandha Vagga: Contains the Buddha’s hint at his passing away, Pasenadi’s dialogue, and the story of the king who caused men, blind from birth, to each feel and describe an elephant (illustrative of partial realisation of truth).
 - 3.7. Cūla Vagga: Contains minor episodes, mainly concerning individual Bhikkhus.
 - 3.8. Pāṭaligāma Vagga: 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: A collection of 112 short *suttas* in four *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:
 - 4.1. Ekaka Nipāta: Three *vaggas*. Lust, ill will, delusion, wrath, spite, pride, ignorance, craving, schism, lying, stinginess, are condemned; mindfulness, association with the wise, concord, mental peace, happiness, diligence, generosity and loving-kindness are praised.
 - 4.2. Duka Nipāta: 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.

- 4.3. Tika Nipāta: Five *vaggas*. Categorises factors which are threefold: evil roots, elements, feelings, thirsts, cankers, etc., and proclaims the ideal life of a Bhikkhu.
- 4.4. Catukka Nipāta: Categorises factors which are fourfold: Bhikkhus' necessities, Noble Truths, etc., and emphasises purity of mind for a Bhikkhu.
5. Suttanipāta: "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.
- 5.1. Uragavagga:
- 5.1.1. Uruga Sutta: 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.
 - 5.1.2. Dhaniya Sutta: The complacent "security" of a worldling is contrasted with the genuine security of the Buddha.
 - 5.1.3. Khaggavisāṇa Sutta: The wandering life of a Bhikkhu is praised. Family and social ties are to be avoided in view of their *samsāric* attachments, excepting the "good friend" (*kalyāṇamitta*).
 - 5.1.4. Kasībhāradvāja Sutta: Socially useful or mundane labour is contrasted with the no less important efforts of the Buddha striving for Nibbāna.
 - 5.1.5. Cunda Sutta: The Buddha enumerates four kinds of *samanas*: A Buddha, an Arahant, a conscientious Bhikkhu, a fraudulent Bhikkhu.
 - 5.1.6. Parābhava Sutta: The "causes of personal downfall" in the moral and spiritual domains are enumerated.
 - 5.1.7. Vasala or Aggika Bhāradvāja Sutta: In refutation of the charge "outcast," the Buddha explains that it is by actions, not lineage, that one becomes an outcast or a brahmin.
 - 5.1.8. Metta Sutta: The constituents of the practice of loving-kindness towards all beings.
 - 5.1.9. Hemavata Sutta: 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.
 - 5.1.10. Ālavaka Sutta: The Buddha answers the questions of the yakkha Ālavaka concerning happiness, understanding, and the path to Nibbāna.
 - 5.1.11. Vijaya Sutta: 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.
 - 5.1.12. Muni Sutta: The idealistic conception of a muni or sage who leads a solitary life freed from the passions.
- 5.2. Cūlavagga:
- 5.2.1. Ratana Sutta: A hymn to the Three Jewels: Buddha, Dhamma and Sangha.
 - 5.2.2. Āmagandha Sutta: Kassapa Buddha refutes the Brahmanic view of defilement through eating meat and states that this can only come about through an evil mind and corresponding actions.
 - 5.2.3. Hiri Sutta: A dissertation on the nature of true friendship.
 - 5.2.4. Mahāmaṅgala Sutta: Thirty-eight blessings are enumerated in leading a pure life, starting with basic ethical injunctions and culminating in the realisation of Nibbāna.

- 5.2.5. Sūciloma Sutta: 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.
- 5.2.6. Dhammacariya Sutta: A Bhikkhu should lead a just and pure life and avoid those of a quarrelsome nature and those who are slaves of desire.
- 5.2.7. Brāhmaṇadhammika Sutta: 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.
- 5.2.8. Nava Sutta: 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.
- 5.2.9. Kiṃsīla Sutta: The path of a conscientious lay disciple, Dhamma being one's first and last concern.
- 5.2.10. Uṭṭhāna Sutta: An attack on idleness and laziness. Pierced by the arrow of suffering, one should not rest until all desire is eliminated.
- 5.2.11. Rāhula Sutta: The Buddha advises his son, the novice Rāhula, to respect the wise man, associate with him, and live up to the principles of a recluse.
- 5.2.12. Vaṅgīsa Sutta: The Buddha assures Vaṅgīsa that his late teacher, Nigrodhakappa, attained Nibbāna.
- 5.2.13. Sammāparibbājanīya Sutta: The path of a conscientious Bhikkhu disciple: Non-attachment, eradication of the passions, and understanding the nature of *saṃsāra*.
- 5.2.14. Dhammika Sutta: The Buddha explains to Dhammika the respective duties of a Bhikkhu and layman, the latter being expected to keep the five precepts and observe uposatha days.

5.3. Mahāvagga:

- 5.3.1. Pabbajjā Sutta: 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 Sakyans of Kosala and that he has seen through the illusive nature of sensual pleasures.
- 5.3.2. Padhāna Sutta: The graphic description of Māra's temptations immediately prior to the Buddha's Enlightenment.
- 5.3.3. Subhāsita Sutta: The language of Bhikkhus should be well-spoken, pleasing, correct, and true.
- 5.3.4. Sundarikabhāradvāja Sutta: The Buddha explains to the brahmin Sundarika, how one becomes worthy of the honour of receiving an offering.
- 5.3.5. Māgha Sutta: The Buddha explains the above to the layman Māgha, and elucidates the various kinds of blessings from offerings.
- 5.3.6. Sabhiya Sutta: 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 after obtaining satisfactory answers to his questions.
- 5.3.7. Sela Sutta: A brahmin, Sela, converses with the Buddha and is converted with his three hundred followers.
- 5.3.8. Salla Sutta: Life is short and all are subject to death, but the wise, who understand the nature of life, have no fears.
- 5.3.9. Vāseṭṭha Sutta: Two young men, Bhāradvāja and Vāseṭṭha, discuss a question regarding brahmins: The former states that one is a brahmin by birth, the latter

that one becomes one only through actions. The Buddha subsequently confirms the latter view as being correct.

- 5.3.10. Kokāliya Sutta: 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.
- 5.3.11. Nālaka Sutta: 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.
- 5.3.12. Dvayatānupassana Sutta: Suffering arises from substance, ignorance, the five aggregates, desire, attachment, effort, food, etc.

5.4. Aṭṭhakavagga:

- 5.4.1. Kāma Sutta: To avoid the unpleasant effects, sensual pleasures should be avoided.
- 5.4.2. Gūhaṭṭhaka Sutta: In addition to the above, physical existence also should not be clung to if one is keen on attaining deliverance from *saṃsāra*.
- 5.4.3. Duṭṭhaṭṭhaka Sutta: 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.
- 5.4.4. Suddhaṭṭhaka Sutta: 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 in *saṃsāra*.
- 5.4.5. Paramaṭṭhaka Sutta: One should not engage in philosophical disputations. A true brahmin does not and thereby attains Nibbāna.
- 5.4.6. Jara Sutta: From selfishness come greed and regrets. The ideal Bhikkhu, a "homeless one," is independent and does not seek purification through others.
- 5.4.7. Tissa Metteyya Sutta: The Buddha elucidates the kinds of undesirable effects that follow from sensual contacts.
- 5.4.8. Pasura Sutta: The folly of debates where both sides insult or deride each other. If defeated they become discontented. Therefore purification cannot result.
- 5.4.9. Māgandiya Sutta: Again, the Buddha emphasises to Māgandiya, a believer in purity through philosophy that purity can result only from inward peace.
- 5.4.10. Purābheda Sutta: The conduct and characteristics of a true sage: Freedom from craving, anger, desire, passion, and attachment; and he is always calm, thoughtful, and mentally equipoised.
- 5.4.11. Kalahavivāda Sutta: Arguments and disputes arise from deeply felt objects, etc.
- 5.4.12. Cūlavīyūha Sutta: A description of the different schools of philosophy, all contradicting one another without realising that Truth is one.
- 5.4.13. Mahāvīyūha Sutta: Philosophers only praise themselves and criticise others but a true brahmin remains indifferent to such dubious intellectual attainment and is thus calm and peaceful.
- 5.4.14. Tuvāṭaka Sutta: 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.
- 5.4.15. Attadaṇḍa Sutta: The sage should be truthful, undeceitful, sober, free from greed and slander, energetic, and without desire for name and fame.
- 5.4.16. Sāriputta Sutta: Again, this time in answer to Sāriputta's enquiry, the Buddha lays down the principles that should govern the life of a Bhikkhu.

5.5. Pārāyanavagga: This section consists of sixteen dialogues (*puccha*) between the Buddha and sixteen brahmins. They all stress the necessity of eradicating desire, greed, attachment, philosophical views, sensual pleasures, indolence, and of remaining aloof, independent, calm, mindful, and firm in the Dhamma in order to attain Nibbāna:

Ajita.
Tissa Metteyya.
Puṇṇaka.
Mettaḅhū.
Dhotaka.
Upasīva.
Nanda.
Hemaka.
Todeyya.
Kappa.
Jatukaṇṇī.
Bhadravudha.
Udaya.
Posāla.
Mogharāja.
Piṅgiya.

6. Vimānavatthu: The “Stories of Celestial Mansions,” being 85 poems in seven *vaggas* on merit and rebirth in the heavenly worlds.
7. Petavatthu: This comprises 51 poems in four *vaggas* on rebirth as wandering ghosts (*petas*) through demeritorious actions.
8. Theragātha: “Verses of the Elders” (*theras*), containing 107 poems (1,279 *gāthas*).
9. Therīgāthā: “Verses of the Elder Nuns” (*therīs*), containing 75 poems (522 *gāthas*).
10. Jātaka: The Jātaka or Birth Stories is a collection of 547 stories purporting to be accounts of former lives of the Buddha Gotama. The Nidānakathā, 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 Sāvathī, and also his former lives under preceding Buddhas.
11. Niddesa:
 - 11.1. Mahāniddesa: A commentary on the *Aṭṭhakavagga* of the Suttanipāta; and
 - 11.2. Cūlaniddesa: A commentary on the *Pārāyanavagga* and the Khaggavisāṇa Sutta, also of the Suttanipāta.

The Niddesa is itself commented on in the *Saddhammapajotikā* of Upasena and is there attributed to Sāriputta.

12. Paṭisambhidāmagga: A detailed analysis of concepts and practices already mentioned in the Vinaya Piṭaka and Dīgha, Saṃyutta and Aṅguttara Nikāyas. It is divided into three *vaggas*, each containing ten topics (*katha*):
 - 12.1. Mahā Vagga: 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.
 - 12.2. Yuganaddha Vagga: The seven factors of enlightenment, four foundations of mindfulness, four right efforts; four powers (will, energy, thought, investigation), the

Noble Eightfold Path, four fruits of the monk's life (*patticariyā*) and Nibbāna; 68 potentialities.

- 12.3. Paññā Vagga: Eight kinds of conduct (*cariya*); 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 for the promotion of the world's welfare.
13. *Apadāna*: Tales in verse of the former lives of 550 Bhikkhus and 40 Bhikkhunīs.
14. *Buddhavamsa*: "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*: Thirty-five tales from the Jātakas in verse illustrating seven out of the Ten Perfections (*pāramīs*): generosity, morality, renunciation, wisdom, energy, patience, truthfulness, determination, loving-kindness, and equanimity.

C. Abhidhamma Piṭaka— the Collection of Philosophical Treatises

The Abhidhamma Piṭaka is the third main division of the Pali Canon. It consists of seven works which are systematic expositions of the doctrine from a strict philosophical point of view. They deal especially with the psychological analysis of phenomenal existence.

Dhammasaṅgaṇī: Enumeration of the *dhammas* or factors of existence. The work opens with a *mātikā*, a "matrix" or schedule of categories which classifies the totality of phenomena into a scheme of twenty-two triads (*tika*), sets of three terms, and a hundred dyads (*duka*), sets of two terms. The *mātikā* also includes a Suttanta matrix, a schedule of forty-two dyads taken from the *suttas*. The *mātikā* serves as a framework for the entire Abhidhamma, introducing the diverse perspectives from which all phenomena are to be classified. The body of the Dhammasaṅgaṇī consists of four parts:

- 1.1. "States of Consciousness," which analyses all states of consciousness into their constituent factors, each of which is elaborately defined.
- 1.2. "Matter," which enumerates and classifies the various types of material phenomena.
- 1.3. "The Summary," offering concise explanations of all the terms in both the Abhidhamma and Suttanta matrixes.
- 1.4. "The Synopsis," offering more condensed explanations of the Abhidhamma matrix but not the Suttanta matrix.

Vibhaṅga: "Distinction or Determination." Continued analysis of the foregoing. The Vibhaṅga contains eighteen chapters, dealing in turn with the following: Aggregates, sense bases, elements, truths, faculties, dependent arising, foundations of mindfulness, supreme efforts, means to accomplishment, factors of enlightenment, the eightfold path, *jhānas*, illimitables (or *Brahma-vihāras*), training rules, analytical knowledges, kinds of knowledge, defilements, and "the heart of the doctrine" (a concise overview of the Buddhist universe).

Dhātukathā: "Discussion of Elements." This book discusses all phenomena with reference to the three schemes of aggregates, sense bases and elements. It attempts to determine whether, and to what extent, they are included or not included in them, and whether they are associated with them or dissociated from them.

Puggalapaññatti: The body of this work provides formal definitions of different types of individuals. It has ten chapters: The first deals with single types of individuals, the second with pairs, the third with groups of three, etc.

Kathāvatthu: Discussion of the points of controversy between the early “Hīnayāna” sects, and the defence of the Theravada 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 BCE.

Yamaka: This book has the purpose of resolving ambiguities and defining the precise usage of technical terms. It is called the “Book of Pairs” because it employs throughout pairs of questions which approach the subject under investigation from converse points of view. For example, the first pair of questions runs thus: “Are all wholesome phenomena wholesome roots? And are all wholesome roots wholesome phenomena?” The book contains ten chapters: Roots, aggregates, sense bases, elements, truths, formations, latent dispositions, consciousness, phenomena, and faculties.

Paṭṭhāna: The “Book of Relations.” Causation and the mutual relationship of phenomena are examined. The special contribution of the Paṭṭhāna is the elaboration of a scheme of twenty-four conditional relations (*paccaya*) for plotting the causal connections between different types of phenomena. The body of the work applies these conditional relations to all the phenomena included in the Abhidhamma matrix. The book has four great divisions: Origination according to the positive method, origination according to the negative method, origination according to the positive-negative method, and origination according to the negative-positive method. Each of these in turn has six subdivisions: Origination of triads, dyads, dyads and triads combined, triads and dyads combined, triads and triads combined, and dyads and dyads combined. In the Burmese-script Sixth Council edition of the Pali Canon, the Paṭṭhāna comprises five volumes totalling 2500 pages. Because of its great size as well as its philosophical importance, it is also known as the Mahāpakaraṇa, “the Great Treatise.”

II. Index to the Canon

This Index lists the principal sections and *suttas* of the Pali Canon. The following are the abbreviations used:

5. AN	6. Aṅguttara Nikāya
7. AP	8. Abhidhamma Piṭaka
9. DN	10. Dīgha Nikāya
11. Dhṛp	12. Dhammapada
13. It	14. Itivuttaka
15. KN	16. Khuddaka Nikāya
17. Kha	18. Khandhaka
19. Khp	20. Khuddakapāṭha
21. MN	22. Majjhima Nikāya
23. Nidd	24. Niddesa
25. Paṭis	26. Paṭisambhidāmagga
27. SN	28. Saṃyutta Nikāya
29. Sn	30. Suttanipāta
31. SP	32. Sutta Piṭaka
33. SV	34. Suttavibhaṅga
35. Ud	36. Udāna
37. VP	38. Vinaya Piṭaka

The number in the fourth column refers to the unit of analysis mentioned in the first column. Thus Khandha Saṃyutta SP S 22 refers to the Sutta Piṭaka, Saṃyutta Nikāya, Saṃyutta No. 22, while Khandha Vagga SP S 3 refers to the Sutta Piṭaka, Saṃyutta Nikāya, Vagga No. 3. When the number in the fourth column contains two parts separated by a colon, the first figure refers to the larger unit (*vagga* or *saṃyutta*), the second figure to the *sutta* within that unit.

39. Abhayarājakumāra Sutta	40. SP	41. MN	42. 58
43. Abhidhamma Piṭaka	44. 3 rd of the 3 Piṭakas	45.	46.
47. Abhisamaya Saṃyutta	48. SP	49. SN	50. 13
51. Acchariya- abbhūta-dhamma Sutta	52. SP	53. MN	54. 123
55. Adhikaraṇasamatha	56. VP	57. SV	58. group of rules
59. Aggañña Sutta	60. SP	61. DN	62. 27
63. Aggi(ka) Bhāradvāja Sutta	64. SP	65. KN	66. Sn 7
67. Aggivacchagotta Sutta	68. SP	69. MN	70. 72
71. Ajitamāṇava Pucchā	72. SP	73. KN	74. Sn 55
75. Ākaṅkheyya Sutta	76. SP	77. MN	78. 6
79. Alagaddūpama Sutta	80. SP	81. MN	82. 22
83. Ālavaka Sutta	84. SP	85. KN	86. Sn 10

87. Āmagandha Sutta	88. SP	89. KN	90. Sn 14
91. Ambalaṭṭhikarāhulovāda Sutta	92. SP	93. MN	94. 61
95. Ambaṭṭha Sutta	96. SP	97. DN	98. 3
99. Anupada Vagga	100. SP	101. MN	102.
103. Anamatagga Saṃyutta	104. SP	105. SN	106. 15
107. Ānandabhaddekaratta Sutta	108. SP	109. MN	110. 132
111. Anaṅgaṇa Sutta	112. SP	113. MN	114. 5
115. Āneñjasappāya Sutta	116. SP	117. MN	118. 106
119. Ānāpāna Saṃyutta	120. SP	121. SN	122. 54
123. Ānāpānasati Sutta	124. SP	125. MN	126. 118
127. Anāthapiṇḍikovāda Sutta	128. SP	129. MN	130. 143
131. Anattalakkhaṇa Sutta	132. SP	133. SN	134. 22:59
135. Aṅgulimāla Sutta	136. SP	137. MN	138. 86
139. Aṅguttara Nikāya	140. SP	141. 4 th Nikāya	142.
143. Anumāna Sutta	144. SP	145. MN	146. 15
147. Anupada Sutta	148. SP	149. MN	150. 111
151. Anupada Vagga	152. SP	153. MN	154. 12
155. Anuruddha Saṃyutta	156. SP	157. SN	158. 52
159. Anuruddha Sutta	160. SP	161. MN	162. 127
163. Apadāna	164. SP	165. KN	166.
167. Apaṇṇaka Sutta	168. SP	169. MN	170. 60
171. Appamāda Vagga	172. SP	173. KN	174. Dhp 2
175. Arahanta Vagga	176. SP	177. KN	178. Dhp 7
179. Araṇavibhaṅga Sutta	180. SP	181. MN	182. 139
183. Ariyapariyesana Sutta	184. SP	185. MN	186. 26
187. Asaṅkhata Saṃyutta	188. SP	189. SN	190. 43
191. Assalāyana Sutta	192. SP	193. MN	194. 93
195. Āṭānāṭiya Sutta	196. SP	197. DN	198. 32
199. Atta Vagga	200. SP	201. KN	202. Dhp 12
203. Attadaṇḍa Sutta	204. SP	205. KN	206. Sn 53
207. Aṭṭhakanāgara Sutta	208. SP	209. MN	210. 52
211. Aṭṭhaka Nipāta	212. SP	213. AN	214. 8
215. Aṭṭhakavagga	216. SP	217. KN	218. Sn
219. Avyākata Saṃyutta	220. SP	221. SN	222. 44
223. Bāhitika Sutta	224. SP	225. MN	226. 88
227. Bahudhātuka Sutta	228. SP	229. MN	230. 115

231.	Bahuvedanīya Sutta	232.	SP	233.	MN	234.	59
235.	Bakkula Sutta	236.	SP	237.	MN	238.	124
239.	Bala Saṃyutta	240.	SP	241.	SN	242.	50
243.	Bala Vagga	244.	SP	245.	KN	246.	Dhp 5
247.	Bālapaṇḍita Sutta	248.	SP	249.	MN	250.	129
251.	Bhaddāli Sutta	252.	SP	253.	MN	254.	65
255.	Bhaddekaratta Sutta	256.	SP	257.	MN	258.	131
259.	Bhadrāvudhamāṇava Pucchā	260.	SP	261.	KN	262.	Sn 66
263.	Bhayabherava Sutta	264.	SP	265.	MN	266.	4
267.	Bhikkhu Saṃyutta	268.	SP	269.	SN	270.	21
271.	Bhikkhu Suttavibhaṅga	272.	VP	273.	SV	274.	1
275.	Bhikkhu Vagga	276.	SP	277.	MN	278.	
279.	Bhikkhu Vagga	280.	SP	281.	KN	282.	Dhp 25
283.	Bhikkhunī Saṃyutta	284.	SP	285.	SN	286.	5
287.	Bhikkhunī Suttavibhaṅga	288.	VP	289.	SV	290.	2
291.	Bhūmija Sutta	292.	SP	293.	MN	294.	126
295.	Bodhi Vagga	296.	SP	297.	KN	298.	Ud
299.	Bodhirājakumāra Sutta	300.	SP	301.	MN	302.	85
303.	Bojjhaṅga Saṃyutta	304.	SP	305.	SN	306.	46
307.	Brahma Saṃyutta	308.	SP	309.	SN	310.	6
311.	Brahmajāla Sutta	312.	SP	313.	DN	314.	1
315.	Brāhmaṇa Vagga	316.	SP	317.	MN	318.	
319.	Brāhmaṇa Saṃyutta	320.	SP	321.	SN	322.	7
323.	Brāhmaṇa Vagga	324.	SP	325.	KN	326.	Dhp 26
327.	Brāhmaṇadhammika Sutta	328.	SP	329.	KN	330.	Sn 19
331.	Brahmanimantanika Sutta	332.	SP	333.	MN	334.	49
335.	Brahmāyu Sutta	336.	SP	337.	MN	338.	91
339.	Buddha Vagga	340.	SP	341.	KN	342.	Dhp14
343.	Buddhavamsa	344.	SP	345.	KN	346.	
347.	Cakkavattisihanāda Sutta	348.	SP	349.	DN	350.	26
351.	Caṅkī Sutta	352.	SP	353.	MN	354.	95
355.	Cariyāpiṭaka	356.	SP	357.	KN	358.	
359.	Catukka Nipāta	360.	SP	361.	AN	362.	4
363.	Catukka Nipāta	364.	SP	365.	KN	366.	It

367.	Cātuma Sutta	368.		369.	SP	370.	MN
371.	Cetokhila Sutta	372.	SP	373.	MN	374.	16
375.	Chabbisodhana Sutta	376.	SP	377.	MN	378.	112
379.	Chachakka Sutta	380.	SP	381.	MN	382.	148
383.	Chakka Nipāta	384.	SP	385.	AN	386.	6
387.	Channovāda Sutta	388.	SP	389.	MN	390.	144
391.	Citta Saṃyutta	392.	SP	393.	SN	394.	41
395.	Citta Vagga	396.	SP	397.	KN	398.	Dhp 3
399.	Cūḷa-assapura Sutta	400.	SP	401.	MN	402.	40
403.	Cūḷadhammasamādāna Sutta	404.	SP	405.	MN	406.	45
407.	Cūḷadukkhakkhandha Sutta	408.	SP	409.	MN	410.	14
411.	Cūḷagopālaka Sutta	412.	SP	413.	MN	414.	34
415.	Cūḷagoṣiṅga Sutta	416.	SP	417.	MN	418.	31
419.	Cūḷahatthipadopama Sutta	420.	SP	421.	MN	422.	27
423.	Cūḷakammavibhaṅga Sutta	424.	SP	425.	MN	426.	135
427.	Cūḷamāluṅkya Sutta	428.	SP	429.	MN	430.	63
431.	Cūḷaniddesa	432.	SP	433.	KN	434.	Nidd
435.	Cūḷapuṇṇama Sutta	436.	SP	437.	MN	438.	110
439.	Cūḷarāhulovāda Sutta	440.	SP	441.	MN	442.	147
443.	Cūḷasaccaka Sutta	444.	SP	445.	MN	446.	35
447.	Cūḷasakuludāyi Sutta	448.	SP	449.	MN	450.	79
451.	Cūḷasāropama Sutta	452.	SP	453.	MN	454.	30
455.	Cūḷasihanāda Sutta	456.	SP	457.	MN	458.	11
459.	Cūḷasuññata Sutta	460.	SP	461.	MN	462.	121
463.	Cūḷataṇhāsāṅkhaya Sutta	464.	SP	465.	MN	466.	37
467.	Cūḷavagga	468.	VP	469.	Kha	470.	2
471.	Cūḷavagga	472.	SP	473.	KN	474.	Ud
475.	Cūḷavagga	476.	SP	477.	KN	478.	Sn
479.	Cūḷavedalla Sutta	480.	SP	481.	MN	482.	44
483.	Cūḷaviyūha Sutta	484.	SP	485.	KN	486.	Sn 50
487.	Cālayamāna Vagga	488.	SP	489.	MN	490.	
491.	Cunda Sutta	492.	SP	493.	KN	494.	Sn 5
495.	Dakkhiṇavibhaṅga Sutta	496.	SP	497.	MN	498.	142
499.	Daṇḍa Vagga	500.	SP	501.	KN	502.	Dhp 10

503.	Dantabhūmi Sutta	504.	SP	505.	MN	506.	125
507.	Dasaka Nipāta	508.	SP	509.	AN	510.	10
511.	Dasasikkhāpadā	512.	SP	513.	KN	514.	Khṇ
515.	Dasuttara Sutta	516.	SP	517.	DN	518.	34
519.	Devadaha Sutta	520.	SP	521.	MN	522.	101
523.	Devadaha Vagga	524.	SP	525.	MN	526.	
527.	Devadūta Sutta	528.	SP	529.	MN	530.	130
531.	Devaputta Saṃyutta	532.	SP	533.	SN	534.	2
535.	Devata Saṃyutta	536.	SP	537.	SN	538.	1
539.	Dhamma Sutta ¹	540.	SP	541.	KN	542.	Sn 18
543.	Dhammacakkappavattana Sutta	544.	SP	545.	SN	546.	56:11
547.	Dhammacariya Sutta	548.	SP	549.	KN	550.	Sn 18
551.	Dhammacetiya Sutta	552.	SP	553.	MN	554.	89
555.	Dhammadāyāda Sutta	556.	SP	557.	MN	558.	3
559.	Dhammapada	560.	SP	561.	KN	562.	
563.	Dhammasaṅgaṇi	564.	AP	565.	1 st book of AP	566.	
567.	Dhammaṭṭha Vagga	568.	SP	569.	KN	570.	Dhp 19
571.	Dhammika Sutta	572.	SP	573.	KN	574.	Sn 26
575.	Dhanañjāni Sutta	576.	SP	577.	MN	578.	97
579.	Dhaniya Sutta	580.	SP	581.	KN	582.	Sn 2
583.	Dhātukathā	584.	AP	585.	3 rd book of AP	586.	
587.	Dhātu Saṃyutta	588.	SP	589.	SN	590.	14
591.	Dhātuvibhaṅga Sutta	592.	SP	593.	MN	594.	140
595.	Dhotakamaṇava Pucchā	596.	SP	597.	KN	598.	Sn 59
599.	Dīgha Nikāya	600.	SP	601.	1 st Nikāya	602.	
603.	Dīghanakha Sutta	604.	SP	605.	MN	606.	74
607.	Dīṭṭhi Saṃyutta	608.	SP	609.	SN	610.	24
611.	Duka Nipāta	612.	SP	613.	AN	614.	2
615.	Duka Nipāta	616.	SP	617.	KN	618.	It
619.	Duṭṭhaṭṭhaka Sutta	620.	SP	621.	KN	622.	Sn 41
623.	Dvattiṃsakāra	624.	SP	625.	KN	626.	Khṇ
627.	Dvayatānupassana Sutta	628.	SP	629.	KN	630.	Sn 38
631.	Dvedhavitakka Sutta	632.	SP	633.	MN	634.	19
635.	Ekaka Nipāta	636.	SP	637.	AN	638.	1

¹ This is an alternate title for the Nava Sutta.

639.	Ekaka Nipāta	640.	SP	641.	KN	642.	It
643.	Ekadasaka Nipāta	644.	SP	645.	AN	646.	11
647.	Esukāri Sutta	648.	SP	649.	MN	650.	96
651.	Gahapati Vagga	652.	SP	653.	MN	654.	
655.	Gāmaṇi Saṃyutta	656.	SP	657.	SN	658.	42
659.	Gaṇakamoggallāna Sutta	660.	SP	661.	MN	662.	107
663.	Gandhabbakāya Saṃyutta	664.	SP	665.	SN	666.	31
667.	Ghaṭikāra Sutta	668.	SP	669.	MN	670.	81
671.	Ghoṭamukha Sutta	672.	SP	673.	MN	674.	94
675.	Gopakamoggalāna Sutta	676.	SP	677.	MN	678.	108
679.	Gūhaṭṭhaka Sutta	680.	SP	681.	KN	682.	Sn 40
683.	Gulissāni Sutta	684.	SP	685.	MN	686.	69
687.	Hemakamāṇava Pucchā	688.	SP	689.	KN	690.	Sn 62
691.	Hemavata Sutta	692.	SP	693.	KN	694.	Sn 9
695.	Hiri Sutta	696.	SP	697.	KN	698.	Sn 15
699.	Iddhipāda Saṃyutta	700.	SP	701.	SN	702.	51
703.	Indriya Saṃyutta	704.	SP	705.	SN	706.	48
707.	Indriyabhāvanā Sutta	708.	SP	709.	MN	710.	152
711.	Isigili Sutta	712.	SP	713.	MN	714.	116
715.	Itivuttaka	716.	SP	717.	KN	718.	
719.	Jaccandha Vagga	720.	SP	721.	KN	722.	Ud
723.	Jāliya Sutta	724.	SP	725.	DN	726.	7
727.	Jambukhādaka Saṃyutta	728.	SP	729.	SN	730.	38
731.	Janāvāsabha Sutta	732.	SP	733.	DN	734.	18
735.	Jara Sutta	736.	SP	737.	KN	738.	Sn 44
739.	Jara Vagga	740.	SP	741.	KN	742.	Dhp 11
743.	Jātaka	744.	SP	745.	KN	746.	
747.	Jatukaṇṇimāṇava Pucchā	748.	SP	749.	KN	750.	Sn 65
751.	Jhāna Saṃyutta	752.	SP	753.	SN	754.	53
755.	Jīvaka Sutta	756.	SP	757.	MN	758.	55
759.	Kakacūpama Sutta	760.	SP	761.	MN	762.	21
763.	Kalahavivāda Sutta	764.	SP	765.	KN	766.	Sn 49
767.	Kāma Sutta	768.	SP	769.	KN	770.	Sn 39
771.	Kandaraka Sutta	772.	SP	773.	MN	774.	51

775.	Kaṇṇakatthala Sutta	776.	SP	777.	MN	778.	90
779.	Kapila Sutta	780.	SP	781.	KN	782.	Sn 18
783.	Kappamāṇava Pucchā	784.	SP	785.	KN	786.	Sn 64
787.	Kasibhāradvāja Sutta	788.	SP	789.	KN	790.	Sn 4
791.	Kassapa Saṃyutta	792.	SP	793.	SN	794.	16
795.	Kassapasihanāda Sutta	796.	SP	797.	DN	798.	8
799.	Kathāvatthu	800.	AP	801.	5 th book of AP	802.	
803.	Kāyagatāsati Sutta	804.	SP	805.	MN	806.	119
807.	Kāyavicchandani- Sutta ²	808.	SP	809.	KN	810.	Sn 11
811.	Kevaḍḍha Sutta	812.	SP	813.	DN	814.	11
815.	Khaggavisāṇa Sutta	816.	SP	817.	KN	818.	Sn 3
819.	Khandha Saṃyutta	820.	SP	821.	SN	822.	22
823.	Khandha Vagga	824.	SP	825.	SN	826.	
827.	Khandhaka	828.	VP	829.		830.	
831.	Khuddaka Nikāya	832.	SP	833.	5th Nikāya	834.	
835.	Khuddakapāṭha	836.	SP	837.	KN	838.	
839.	Kilesa Saṃyutta	840.	SP	841.	SN	842.	6
843.	Kiṃsila Sutta	844.	SP	845.	KN	846.	Sn 21
847.	Kinti Sutta	848.	SP	849.	MN	850.	103
851.	Kiṭṭāgiri Sutta	852.	SP	853.	MN	854.	70
855.	Kodha Vagga	856.	SP	857.	KN	858.	Dhp 17
859.	Kokāliya Sutta	860.	SP	861.	KN	862.	Sn 36
863.	Kosala Saṃyutta	864.	SP	865.	SN	866.	3
867.	Kosambiya Sutta	868.	SP	869.	MN	870.	48
871.	Kukkuravatika Sutta	872.	SP	873.	MN	874.	57
875.	Kumārapañhā	876.	SP	877.	KN	878.	Khp
879.	Kūṭadanta Sutta	880.	SP	881.	DN	882.	5
883.	Lābhasakkāra Saṃyutta	884.	SP	885.	SN	886.	17
887.	Lakkhaṇa Saṃyutta	888.	SP	889.	SN	890.	19
891.	Lakkhaṇa Sutta	892.	SP	893.	DN	894.	30
895.	Laṭukikopama Sutta	896.	SP	897.	MN	898.	66
899.	Lohicca Sutta	900.	SP	901.	DN	902.	12
903.	Loka Vagga	904.	SP	905.	KN	906.	Dhp13
907.	Lomasakaṅgiyabhadde karatta Sutta	908.	SP	909.	MN	910.	134

² This is an alternate title for the Dhammacariya Sutta.

911.	Madhupiṇḍika Sutta	912.	SP	913.	MN	914.	18
915.	Madhura Sutta	916.	SP	917.	MN	918.	84
919.	Māgandiya Sutta	920.	SP	921.	MN	922.	75
923.	Māgandiya Sutta	924.	SP	925.	KN	926.	Sn 47
927.	Magga Saṃyutta	928.	SP	929.	SN	930.	45
931.	Magga Vagga	932.	SP	933.	KN	934.	Dhp 20
935.	Māgha Sutta	936.	SP	937.	KN	938.	Sn 31
939.	Mahā-assapura Sutta	940.	SP	941.	MN	942.	39
943.	Mahācattārīsaka Sutta	944.	SP	945.	MN	946.	117
947.	Mahādhammasamādā na Sutta	948.	SP	949.	MN	950.	46
951.	Mahādukkhakkhandha Sutta	952.	SP	953.	MN	954.	13
955.	Mahāgopālaka Sutta	956.	SP	957.	MN	958.	33
959.	Mahāgoṣiṅga Sutta	960.	SP	961.	MN	962.	32
963.	Mahāgovinda Sutta	964.	SP	965.	DN	966.	19
967.	Mahāhatthipadopama Sutta	968.	SP	969.	MN	970.	28
971.	Mahākaccānabhaddek aratta Sutta	972.	SP	973.	MN	974.	133
975.	Mahākammavibhaṅga Sutta	976.	SP	977.	MN	978.	136
979.	Mahāli Sutta	980.	SP	981.	DN	982.	6
983.	Mahāmālunkya Sutta	984.	SP	985.	MN	986.	64
987.	Mahāmaṅgala Sutta	988.	SP	989.	KN	990.	Khṇ
991.	Mahānidāna Sutta	992.	SP	993.	DN	994.	15
995.	Mahāniddeśa	996.	SP	997.	KN	998.	Nidd
999.	Mahāpadāna Sutta	1000.	SP	1001.	DN	1002.	14
1003.	Mahāparinibbāna Sutta	1004.	SP	1005.	DN	1006.	16
1007.	Mahāpuṇṇama Sutta	1008.	SP	1009.	MN	1010.	109
1011.	Mahārāhulovāda Sutta	1012.	SP	1013.	MN	1014.	62
1015.	Mahāsaccaka Sutta	1016.	SP	1017.	MN	1018.	36
1019.	Mahāsakuludāyi Sutta	1020.	SP	1021.	MN	1022.	77
1023.	Mahāsaḷāyatanika Sutta	1024.	SP	1025.	MN	1026.	149
1027.	Mahāsamāya Sutta	1028.	SP	1029.	DN	1030.	20
1031.	Mahāsamāya Sutta ³	1032.	SP	1033.	KN	1034.	Sn 25
1035.	Mahāsāropama Sutta	1036.	SP	1037.	MN	1038.	29

³ This is an alternate title for the Vijaya Sutta.

1039.	Mahāsatipaṭṭhāna Sutta	1040.	SP	1041.	DN	1042.	22
1043.	Mahāsīhanāda Sutta	1044.	SP	1045.	MN	1046.	12
1047.	Mahāsudassana Sutta	1048.	SP	1049.	DN	1050.	17
1051.	Mahāsuññata Sutta	1052.	SP	1053.	MN	1054.	122
1055.	Mahātaṇhāsāṅkhaya Sutta	1056.	SP	1057.	MN	1058.	38
1059.	Mahāvaccagotta Sutta	1060.	SP	1061.	MN	1062.	73
1063.	Mahāvagga	1064.	VP	1065.	Kha	1066.	
1067.	Mahāvagga	1068.	SP	1069.	DN	1070.	
1071.	Mahāvagga	1072.	SP	1073.	SN	1074.	
1075.	Mahāvagga	1076.	SP	1077.	KN	1078.	Sn
1079.	Mahāvagga	1080.	SP	1081.	KN	1082.	Paṭis
1083.	Mahāvedalla Sutta	1084.	SP	1085.	MN	1086.	43
1087.	Mahāvīyūha Sutta	1088.	SP	1089.	KN	1090.	Sn 51
1091.	Mahāyamaka Vagga	1092.	SP	1093.	MN	1094.	
1095.	Majjhima Nikāya	1096.	SP	1097.	2nd Nikāya	1098.	
1099.	Makhādeva Sutta	1100.	SP	1101.	MN	1102.	83
1103.	Mala Vagga	1104.	SP	1105.	KN	1106.	Dhp 18
1107.	Maṅgala Sutta ⁴	1108.	SP	1109.	KN	1110.	Khṇ
1111.	Maṅgala Sutta ⁵	1112.	SP	1113.	KN	1114.	Sn 16
1115.	Māra Saṃyutta	1116.	SP	1117.	SN	1118.	4
1119.	Māratajjanīya Sutta	1120.	SP	1121.	MN	1122.	50
1123.	Mātugāma Saṃyutta	1124.	SP	1125.	SN	1126.	37
1127.	Meghiya Vagga	1128.	SP	1129.	KN	1130.	Ud
1131.	Metta Sutta	1132.	SP	1133.	KN	1134.	Khṇ
1135.	Metta Sutta	1136.	SP	1137.	KN	1138.	Sn 8
1139.	Mettaḡumāṇava Pucchā	1140.	SP	1141.	KN	1142.	Sn 58
1143.	Moggallāna Saṃyutta	1144.	SP	1145.	SN	1146.	40
1147.	Mogharājamāṇava Pucchā	1148.	SP	1149.	KN	1150.	Sn 69
1151.	Moneyya Sutta ⁶	1152.	SP	1153.	KN	1154.	Sn 37
1155.	Mucalinda Vagga	1156.	SP	1157.	KN	1158.	Ud
1159.	Mūlapariyāya Sutta	1160.	SP	1161.	MN	1162.	1
1163.	Mūlapariyāya Vagga	1164.	SP	1165.	MN	1166.	
1167.	Muni Sutta	1168.	SP	1169.	KN	1170.	Sn 12

⁴ This is an alternate title for the Sammāparibbājanīya Sutta.

⁵ This is an alternate title for the Mahāmaṅgala Sutta.

⁶ This is an alternate title for the Nālaka Sutta.

1171.	Nagaravindeyya Sutta	1172.	SP	1173.	MN	1174.	150	
1175.	Nāga Saṃyutta	1176.	SP	1177.	SN	1178.	29	
1179.	Nāga Vagga	1180.	SP	1181.	KN	1182.	Dhp 23	
1183.	Nālaka Sutta	1184.	SP	1185.	KN	1186.	Sn 37	
1187.	Nālakapāna Sutta	1188.	SP	1189.	MN	1190.	68	
1191.	Nanda Vagga	1192.	SP	1193.	KN	1194.	Ud	
1195.	Nandakovāda Sutta	1196.	SP	1197.	MN	1198.	146	
1199.	Nandamāṇava Pucchā	1200.	SP	1201.	KN	1202.	Sn 61	
1203.	Nava Sutta	1204.	SP	1205.	KN	1206.	Sn 20	
1207.	Navaka Nipāta	1208.	SP	1209.	AN	1210.	9	
1211.	Nidāna Saṃyutta	1212.	SP	1213.	SN	1214.	12	
1215.	Nidāna Vagga	1216.	SP	1217.	SN	1218.		
1219.	Niddesa	1220.	SP	1221.	KN	1222.		
1223.	Nidhikaṇḍa Sutta	1224.	SP	1225.	KN	1226.	Khp	
1227.	Nigrodhakappa Sutta ⁷	1228.	SP	1229.	KN	1230.	Sn 24	
1231.	Niraya Vagga	1232.	SP	1233.	KN	1234.	Dhp 22	
1235.	Nissaggiya Pācittiya	1236.	VP	1237.	SV	1238.	Group of Rules	
1239.	Nivāpa Sutta	1240.	SP	1241.	MN	1242.	25	
1243.	Okkantika Saṃyutta	1244.	SP	1245.	SN	1246.	25	
1247.	Opamma Saṃyutta	1248.	SP	1249.	SN	1250.	20	
1251.	Opamma Vagga	1252.	SP	1253.	MN	1254.	3	
1255.	Pabbajjā Sutta	1256.	SP	1257.	KN	1258.	Sn 27	
1259.	Pācittiya	1260.	VP	1261.	SV	1262.	Group of Rules	
1263.	Padhāna Sutta	1264.	SP	1265.	KN	1266.	Sn 28	
1267.	Pakiṇṇaka Vagga	1268.	SP	1269.	KN	1270.	Dhp 21	
1271.	Pañcaka Nipāta	1272.	SP	1273.	AN	1274.	5	
1275.	Pañcattaya Sutta	1276.	SP	1277.	MN	1278.	102	
1279.	Paññā Vagga	1280.	SP	1281.	KN	1282.	Paṭis	
1283.	Paṇḍita Vagga	1284.	SP	1285.	KN	1286.	Dhp 6	
1287.	Pāpa Vagga	1288.	SP	1289.	KN	1290.	Dhp 9	
1291.	Pārājika	1292.	VP	1293.	SV	1294.	Group of Rules	
1295.	Paramaṭṭhaka Sutta	1296.	SP	1297.	KN	1298.	Sn 43	
1299.	Parābhava Sutta	1300.	SP	1301.	KN	1302.	Sn 6	
1303.	Pārāyanavagga	1304.	SP	1305.	KN	1306.	Sn	
1307.	Paribbājaka Vagga	1308.	SP	1309.	MN	1310.		

⁷ This is an alternate title for the Vaṅgisa Sutta.

1311. Parivāra	1312. VP	1313.	1314.
1315. Pāsādika Sutta	1316. SP	1317. DN	1318. 29
1319. Pasūra Sutta	1320. SP	1321. KN	1322. Sn 46
1323. Pāṭaligāma Vagga	1324. SP	1325. KN	1326. Ud
1327. Pāṭidesaniya	1328. VP	1329. SV	1330. Group of Rules
1331. Pāṭika Sutta	1332. SP	1333. DN	1334. 24
1335. Pāṭika Vagga	1336. SP	1337. DN	1338. 3
1339. Pāṭika Vagga	1340. SP	1341. M	1342.
1343. Paṭisambhidāmagga	1344. SP	1345. KN	1346.
1347. Paṭṭhāna	1348. AP	1349. 7 th book of AP	1350.
1351. Pāyāsi Sutta	1352. SP	1353. DN	1354. 23
1355. Petavatthu	1356. SP	1357. KN	1358.
1359. Piṇḍapātapārisuddhi Sutta	1360. SP	1361. MN	1362. 151
1363. Piṅgiyamāṇava Pucchā	1364. SP	1365. KN	1366. Sn 70
1367. Piya Vagga	1368. SP	1369. KN	1370. Dhṃ 16
1371. Piyajātika Sutta	1372. SP	1373. MN	1374. 87
1375. Posālamāṇava Pucchā	1376. SP	1377. KN	1378. Sn 68
1379. Potaliya Sutta	1380. SP	1381. MN	1382. 54
1383. Poṭṭhapāda Sutta	1384. SP	1385. DN	1386. 9
1387. Puggalapaññatti	1388. AP	1389. 4 th book of AP	1390.
1391. Puṇṇakamāṇava Pucchā	1392. SP	1393. KN	1394. Sn 57
1395. Puṇṇovāda Sutta	1396. SP	1397. MN	1398. 145
1399. Puppha Vagga	1400. SP	1401. KN	1402. Dhṃ 4
1403. Purābheda Sutta	1404. SP	1405. KN	1406. Sn 4:10
1407. Pūraḷāsa Sutta ⁸	1408. SP	1409. KN	1410. Sn 30
1411. Rādha Saṃyutta	1412. SP	1413. SN	1414. 23
1415. Rāhula Saṃyutta	1416. SP	1417. SN	1418. 18
1419. Rāhula Sutta	1420. SP	1421. KN	1422. Sn 23
1423. Raja Vagga	1424. SP	1425. MN	1426.
1427. Ratana Sutta	1428. SP	1429. KN	1430. Khṃ
1431. Ratana Sutta	1432. SP	1433. KN	1434. Sn 13
1435. Rathavinīta Sutta	1436. SP	1437. MN	1438. 24
1439. Raṭṭhapāla Sutta	1440. SP	1441. MN	1442. 82
1443. Sabbāsava Sutta	1444. SP	1445. MN	1446. 2

⁸ This is an alternate title for the Sundarikabhāradvāja Sutta.

1447. Sabhiya Sutta	1448. SP	1449. KN	1450. Sn 32
1451. Sacca Saṃyutta	1452. SP	1453. SN	1454. 56
1455. Saccavibhaṅga Sutta	1456. SP	1457. MN	1458. 141
1459. Sagātha Vagga	1460. SP	1461. SN	1462.
1463. Sahassa Vagga	1464. SP	1465. KN	1466. Dhp 8
1467. Sakkapañha Sutta	1468. SP	1469. DN	1470. 21
1471. Sakka Saṃyutta	1472. SP	1473. SN	1474. 11
1475. Saḷāyatana Saṃyutta	1476. SP	1477. SN	1478. 35
1479. Saḷāyatana Vagga	1480. SP	1481. MN	1482.
1483. Saḷāyatana Vagga	1484. SP	1485. SN	1486.
1487. Saḷāyatana-vibhaṅga Sutta	1488. SP	1489. MN	1490. 137
1491. Sāleyyaka Sutta	1492. SP	1493. MN	1494. 41
1495. Salla Sutta	1496. SP	1497. KN	1498. Sn 34
1499. Sallekha Sutta	1500. SP	1501. MN	1502. 8
1503. Samādhī Saṃyutta	1504. SP	1505. SN	1506. 34
1507. Samāgama Sutta	1508. SP	1509. MN	1510. 104
1511. Samaṇamaṇḍika Sutta	1512. SP	1513. MN	1514. 78
1515. Sāmaṇḍaka Saṃyutta	1516. SP	1517. SN	1518. 39
1519. Sāmaññaphala Sutta	1520. SP	1521. DN	1522. 2
1523. Sammādiṭṭhi Sutta	1524. SP	1525. MN	1526. 9
1527. Sammāparibbājanīya Sutta	1528. SP	1529. KN	1530. Sn 25
1531. Sammappadhāna Saṃyutta	1532. SP	1533. SN	1534. 49
1535. Sampasādaniya Sutta	1536. SP	1537. DN	1538. 28
1539. Saṃyutta Nikāya	1540. SP	1541. 3 rd Nikāya	1542.
1543. Sandaka Sutta	1544. SP	1545. MN	1546. 76
1547. Saṅgārava Sutta	1548. SP	1549. MN	1550. 100
1551. Saṅghādisesa	1552. VP	1553. SV	1554. Group of Rules
1555. Saṅgīti Sutta	1556. SP	1557. DN	1558. 33
1559. Saṅkhārupapatti Sutta	1560. SP	1561. MN	1562. 120
1563. Sappurisa Sutta	1564. SP	1565. MN	1566. 113
1567. Saraṇattaya	1568. SP	1569. KN	1570. Khp 1
1571. Sāriputta Saṃyutta	1572. SP	1573. SN	1574. 28
1575. Sāriputta Sutta	1576. SP	1577. KN	1578. Sn 54
1579. Sātāgira Sutta ⁹	1580. SP	1581. KN	1582. Sn 9

⁹ This is an alternate title for the Hemavata Sutta.

1583. Satipaṭṭhāna Saṃyutta	1584. SP	1585. SN	1586. 47
1587. Satipaṭṭhāna Sutta	1588. SP	1589. MN	1590. 10
1591. Sattaka Nipāta	1592. SP	1593. AN	1594. 7
1595. Sekha Sutta	1596. SP	1597. MN	1598. 53
1599. Sekhiya	1600. VP	1601. SV	1602. Group of Rules
1603. Sela Sutta	1604. SP	1605. MN	1606. 92
1607. Sela Sutta	1608. SP	1609. KN	1610. Sn 33
1611. Sevitabbāsevitabba Sutta	1612. SP	1613. MN	1614. 114
1615. Sigālovāda Sutta	1616. SP	1617. DN	1618. 31
1619. Sīhanāda Vagga	1620. SP	1621. MN	1622.
1623. Sīlakkhandha Vagga	1624. SP	1625. DN	1626.
1627. Soṇadaṇḍa Sutta	1628. SP	1629. DN	1630. 4
1631. Soṇathera Vagga	1632. SP	1633. KN	1634. Ud
1635. Sotāpatti Saṃyutta	1636. SP	1637. SN	1638. 55
1639. Subha Sutta	1640. SP	1641. DN	1642. 10
1643. Subha Sutta	1644. SP	1645. MN	1646. 99
1647. Subhāsita Sutta	1648. SP	1649. KN	1650. Sn 29
1651. Sūciloma Sutta	1652. SP	1653. KN	1654. Sn 17
1655. Suddhaṭṭhaka Sutta	1656. SP	1657. KN	1658. Sn 42
1659. Sukha Vagga	1660. SP	1661. KN	1662. Dhp 15
1663. Sunakkhatta Sutta	1664. SP	1665. MN	1666. 105
1667. Sundarikabhāradvāja Sutta	1668. SP	1669. KN	1670. Sn 30
1671. Suññata Vagga	1672. SP	1673. MN	1674.
1675. Supaṇṇa Saṃyutta	1676. SP	1677. SN	1678. 30
1679. Suttanipāta	1680. SP	1681. KN	1682.
1683. Sutta Piṭaka	1684. SP	1685. 2 nd of the 3 Piṭakas	1686.
1687. Suttavibhaṅga	1688. VP	1689.	1690.
1691. Taṇhā Vagga	1692. SP	1693. KN	1694. Dhp 24
1695. Tatiya Vagga	1696. SP	1697. M	1698.
1699. Tevijja Sutta	1700. SP	1701. DN	1702. 13
1703. Tevijjāvacchagotta Sutta	1704. SP	1705. MN	1706. 71
1707. Theragāthā	1708. SP	1709. KN	1710.
1711. Therapaṇha Sutta ¹⁰	1712. SP	1713. KN	1714. Sn 54
1715. Therīgāthā	1716. SP	1717. KN	1718.

¹⁰ This is an alternate title for the Sāriputta Sutta.

1719.	Tika Nipāta	1720.	SP	1721.	AN	1722.	3
1723.	Tika Nipāta	1724.	SP	1725.	KN	1726.	It 3
1727.	Tirokuḍḍa Sutta	1728.	SP	1729.	KN	1730.	Khṃ 7
1731.	Tissametteyya Sutta	1732.	SP	1733.	KN	1734.	Sn 45
1735.	Tissametteyyamāṇava Pucchā	1736.	SP	1737.	KN	1738.	Sn 56
1739.	Todeyyamāṇava Pucchā	1740.	SP	1741.	KN	1742.	Sn 63
1743.	Tuvaṭṭaka Sutta	1744.	SP	1745.	KN	1746.	Sn 52
1747.	Udāna	1748.	SP	1749.	KN	1750.	
1751.	Udayamāṇava Pucchā	1752.	SP	1753.	KN	1754.	Sn 67
1755.	Uddesavibhaṅga Sutta	1756.	SP	1757.	MN	1758.	138
1759.	Udumbarikasihanāda Sutta	1760.	SP	1761.	DN	1762.	25
1763.	Upakkilesa Sutta	1764.	SP	1765.	MN	1766.	128
1767.	Upāli Sutta	1768.	SP	1769.	MN	1770.	56
1771.	Upasīvamāṇava Pucchā	1772.	SP	1773.	KN	1774.	Sn 60
1775.	Uppāda Saṃyutta	1776.	SP	1777.	SN	1778.	26
1779.	Uraga Sutta	1780.	SP	1781.	KN	1782.	Sn 1
1783.	Uraga Vagga	1784.	SP	1785.	KN	1786.	Sn
1787.	Uṭṭhāna Sutta	1788.	SP	1789.	KN	1790.	Sn 22
1791.	Vacchagotta Saṃyutta	1792.	SP	1793.	SN	1794.	33
1795.	Valāhaka Saṃyutta	1796.	SP	1797.	SN	1798.	32
1799.	Vammika Sutta	1800.	SP	1801.	MN	1802.	23
1803.	Vanapattha Sutta	1804.	SP	1805.	MN	1806.	17
1807.	Vana Saṃyutta	1808.	SP	1809.	SN	1810.	9
1811.	Vaṅgisa Saṃyutta	1812.	SP	1813.	SN	1814.	8
1815.	Vaṅgisa Sutta	1816.	SP	1817.	KN	1818.	Sn 24
1819.	Vasala Sutta	1820.	SP	1821.	KN	1822.	Sn 7
1823.	Vāseṭṭha Sutta	1824.	SP	1825.	MN	1826.	98
1827.	Vāseṭṭha Sutta	1828.	SP	1829.	KN	1830.	Sn 35
1831.	Vatthūpama Sutta	1832.	SP	1833.	MN	1834.	7
1835.	Vedanā Saṃyutta	1836.	SP	1837.	SN	1838.	36
1839.	Vekhanassa Sutta	1840.	SP	1841.	MN	1842.	80
1843.	Verañjaka Sutta	1844.	SP	1845.	MN	1846.	42
1847.	Vibhaṅga	1848.	AP	1849.	2 nd book of AP	1850.	
1851.	Vibhaṅga Vagga	1852.	SP	1853.	MN	1854.	
1855.	Vijaya Sutta	1856.	SP	1857.	KN	1858.	Sn 11

1859. Vīmaṃsakā Sutta	1860. SP	1861. MN	1862. 47
1863. Vimānavatthu	1864. SP	1865. KN	1866.
1867. Vinaya Piṭaka	1868. VP	1869. 1 st of the 3 Piṭakas	1870.
1871. Vitakkasaṅṭhāna Sutta	1872. SP	1873. MN	1874. 20
1875. Yakkha Saṃyutta	1876. SP	1877. SN	1878. 10
1879. Yamaka	1880. AP	1881. 6 th book of AP	1882.
1883. Yamaka Vagga	1884. SP	1885. KN	1886. Dhṃ 1
1887. Yuganaddha Vagga	1888. SP	1889. KN	1890. Paṭi 2

III. Bibliography

1. Translated Texts

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(To avoid the tedium of indicating the years of reprints of those works that have run into several editions, only the years of the first and latest editions have been shown. In the case of BPS publications, however, because these are normally kept in print, only the year of initial publication is shown).

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The Blessing, ed. Cassius A. Perera (later Kassapa Thera), published by the Servants of the Buddha, Bambalapitiya, Sri Lanka. This appeared in ten issues during 1925 and contained, almost exclusively, translations from the SP (notably M 51–70) by Nārada and Mahinda.

The Light of the Dhamma, ed. David Maurice for the Union Buddha Sasana Council, Rangoon 1952–63. Apart from containing (on average) two *suttas* in each issue, this quarterly provided the first popular outlet for the writings of Ledi Sayādaw, Ñāṇamoli, Nyanaponika, Nyanasatta, Nyanatiloka, Francis Story and other leading Theravādins. Many of their translations and essays subsequently appeared in The Wheel series of the Buddhist Publication Society, Kandy.

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Chairman of the Pali Text Society, Secretary and Librarian of the Royal Asiatic Society,
Professor of Pali and Buddhist Literature at University College, London

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