An Analysis of the Pali Canon and a Reference Table of Pali Literature

By: Russell Webb and Bhikkhu Nyanatusita

*An Analysis of the Pali Canon* is a comprehensive overview of the contents of the works that make up the Tipitaka, the Canon of the Theravada school of Buddhism. It also contains an index of the suttas and sections of the Tipitaka, as well as an extensive bibliography of the translations of canonical works and secondary literature.

The second part of this book, *A Reference Table of Pali Literature*, is an extensive list of all the works composed in the Indic language known as Pali. It lists all the works of the Tipitaka, the commentaries and subcommentaries, historical chronicles, works on medicine, cosmology, grammar, law, astrology, Bible translations, etc. It also gives data on the authors, time of composition, country of origin and includes references to secondary literature that provide more information on the works listed.

This book is an essential resource for students and researchers of the Tipitaka and other Pali literature.
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 Tipitaka 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 Samyutta 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:

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 (adhirānasamatha)

4. This section is followed by another called the Bhikkhunīvibhaṅga, providing similar guidance for nuns.

2. Khandhaka, subdivided into Mahāvagga and Cūḷavagga

(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.
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.
(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 (Sāmañera).
9. Rules for exclusion from the Pātimokkha.
10. Rules for the ordination and instruction of Bhikkhunīs.
11. Account of the First Council, at Rājagaha.

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.
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.
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.


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.


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.


19. Mahāgovinda Sutta: The heavenly musician Pañcasikha relates the story of Mahāgovinda to the Buddha, who states that he himself was Mahāgovinda.


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


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. Udumbarikāsīhanāda Sutta: The Buddha discusses asceticism with the ascetic Nigrodha.


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. Sampasādāniya Sutta: A dialogue between the Buddha and Sāriputta, who describes the teaching of the Buddha and asserts his faith in him.


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


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. Ākañkheyya Sutta: On those things for which a Bhikkhu may wish.

7. Vatthūpama Sutta: The parable of the soiled cloth and the defiled mind.


10. Satipaṭṭhāna Sutta: The same as DN 22, but without the detailed explanation of the Four Noble Truths.

(b) Sīhanāda Vagga

11. Cūḷasīhanāda Sutta: See No. 12 below.

15. Anumāna Sutta: By Moggallāna, on the value of introspection (There is no reference to the Buddha throughout).
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.
20. Vitakkasāṇṭhāna Sutta: Methods of meditation to dispel undesirable thoughts.

(c) Tatiya Vagga

23. Vammika Sutta: The simile of the smouldering ant-hill as the human body.
25. Nivāpa Sutta: Parable of Māra as a sower or hunter laying baits for the deer.
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.

(d) Mahāyamaka Vagga

31. Cūḷagosīṅga Sutta: A conversation of the Buddha with three Bhikkhus, who speak on harmonious living and relate their attainments to him.
32. Mahāgosīṅga 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. Cūḷatāṇhāsaṅkhaya Sutta: Sakka asks the Buddha about freedom from craving and satisfactorily repeats his reply to Moggallāna.

38. Mahātāṇhāsaṅkhaya Sutta: Refutation of the wrong view of a Bhikkhu who thinks that it is consciousness that transmigrates.


(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.


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.


49. Brahmanimantanika Sutta: The Buddha converts Baka the Brahma from the heresy of permanency.

50. Māratajjanīya Sutta: Moggallāna admonishes Māra.

(f) Gahapati Vagga

51. Kandaraka Sutta: Discourse on the four kinds of personalities, and the steps to liberation.

52. Atthakanāgara 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.


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.


60. Apanṇaka Sutta: On the “Certain Doctrine,” against various heresies.
(g) Bhikkhu Vagga
61. Ambalatthikarāhulovāda Sutta: The discourse on falsehood given by the Buddha to Rāhula.
62. Mahārāhulovāda Sutta: Advice to Rāhula on contemplation, stressing mindfulness of breathing.
63. Cūlamāluṅkya Sutta: Why the Buddha does not answer certain types of speculative questions.
64. Mahāmāluṅkya Sutta: On the five lower fetters.
66. Laṭukikopama Sutta: Advice on renunciation of the world.
67. Cātuma Sutta: Advice to boisterous Bhikkhus at Cātuma.
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. Mahāvacchagotta Sutta: Further explanation to Vacchagotta on the conduct of lay disciples and Bhikkhus.
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. Samanānaṇḍika Sutta: On the qualities of perfect virtue.
80. Vekhanassa Sutta: A repetition of part of the preceding sutta, with additional matter on the five senses.

(i) Rāja Vagga
81. Ghaṭīkāra 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. Piyaṇāṭikā 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. Bāḥitiṇa Sutta: Ānanda answers a question on conduct put by Pasenadi who presents him with his cloak.
89. Dhammacetiyā Sutta: Pasenadi visits the Buddha and extols the holy life.
90. Kannakathālā Sutta: A conversation between the Buddha and Pasenadi on caste, the devas, and Brahma.

(j) Brāhmaṇa Vagga

91. Brahmanyu 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. Ĉaṇki 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. Dhānaṇjāni Sutta: Sāriputta tells the brahmin Dhānaṇjāni 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. Sāṅgārava 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 skillful life.
102. Paṅcattaya Sutta: On five theories of the soul, and that the way of release (Nibbāna) does not depend on any of them.
104. Samāgama Sutta: After the death of Nātaputta, the Buddha’s discourse on dispute and harmony.
105. Sunakkhattha Sutta: The simile of extracting the arrow of craving.
106. Āneñjasappāya Sutta (or: Ānañjasappāya Sutta): Meditations on impassibility, the attainments, and true release.
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. Cūlapuṇṇama 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.
117. Mahācattārīsaka Sutta: Exposition of the Noble Eightfold Path.
118. Ānāpānasati Sutta: Mindfulness of breathing.
119. Kāyagatāsati 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. Cūlasuññata Sutta: Meditation on emptiness.
122. Mahāsuññata Sutta: Instruction to Ānanda on the practice of meditation on emptiness.
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.

(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. Saḷāyatanavibhaṅga Sutta: The analysis of the six senses.
139. Aranavibhaṅga 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.
142. Dakkhinavibhaṅga Sutta: On gifts and givers.
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. Punnovāda Sutta: The Buddha’s instruction to Puṇṇa on bearing pleasure and pain.
146. Nandakovāda Sutta: Nandaka catechises Mahāpajāpatī and 500 Bhikkunīs 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.
149. Mahāsalāyatanika 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. Piṇḍapātapārisuddhi 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.

(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.
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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

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. Vaṅgisa Saṃyutta: Vaṅgisa, 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.

(b) Nidāna Vagga
12. Nidāna Saṃyutta: The explanation of Paṭiccasamuppāda (the doctrine of dependent origination).
17. Lābhasakkāra Saṃyutta: “Gains, favours and flattery.”

(c) Khandha Vagga
22. Khandha Saṃyutta: The aggregates, physical and mental, that constitute the “individual.”
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.
30. Supaṇṇa Saṃyutta: Enumeration of four kinds of garuda (magical birds).
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. Mātugāma Saṃyutta: The destinies of women according to their qualities.
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. 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 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.


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. Kumārapañhā: Catechism of ten questions for Sāmaṇeras.
   1.5. Maṅgala Sutta: A poem on the “greatest blessings” (maṅgala).
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.


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. Sonathera 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. Cūḷa 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. Uraga 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 saṃsāric attachments, excepting the “good friend” (kalyāṇamitta).

5.1.4. Kasibhāradvāja 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 brahmans 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. Kimsila 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. Vangisa Sutta: The Buddha assures Vangisa 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. Duttāṭṭhaka 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. Cūḷaviyūha Sutta: A description of the different schools of philosophy, all contradicting one another without realising that Truth is one.

5.4.13. Mahāviyūha 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. Tuvaṭaka 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. Attadanda 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.
Punṇaka.
Mettaṅgū.
Dhotaka.
Upasīva.
Nanda.
Hemaka.
Todeyya.
Kappa.
Jatukaṇṇī.
Bhadrāvudha.
Udaya.
Posāla.
Mogharāja.
Piṅgiya.


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).


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 Sāvatthī, and also his former lives under preceding Buddhas.

11. Niddesa:

11.1. Mahāniddesa: A commentary on the Aṭṭhakavagga of the Suttanipāta; and

11.2. Cūḷaniddesa: A commentary on the Pārāyanavagga and the Khaggavisāṇa Sutta, also of the Suttanipāta.

The Niddesa is itself commented on in the Saddhammapajjotikā 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 Anguttara 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 Ḗṭānas), 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.


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.


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, Ḗṭānas, 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. Anguttara Nikāya
7. AP  8. Abhidhamma Piṭaka
9. DN  10. Dīgha Nikāya
11. Dhp  12. Dhammapada
15. KN  16. Khuddaka Nikāya
17. Kha  18. Khandhaka
21. MN  22. Majjhima Nikāya
27. SN  28. Samyutta 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 Samyutta SP S 22 refers to the Sutta Piṭaka, Samyutta Nikāya, Samyutta No. 22, while Khandha Vagga SP S 3 refers to the Sutta Piṭaka, Samyutta 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 samyutta), the second figure to the sutta within that unit.

39. Abhayarājakumāra Sutta  40. SP  41. MN  42. 58
43. Abhidhamma Piṭaka  44. 3rd of the 3 Piṭakas  45. 46.
47. Abhisamaya Samyutta  48. SP  49. SN  50. 13
51. Acchariya-abbhūtadhamma Sutta  52. SP  53. MN  54. 123
55. Adhikaranāsamatha  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. Aggovacchagotta 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
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The Pali Text Society (founded in 1881) has published English translations of the Pali texts from 1909. To date (2006) only the Niddesa and Apadāna from the Khuddaka Nikāya and Yamaka from the Abhidhamma Piṭaka remain untranslated out of the entire Canon. Apart from their own series (PTS, and SBB—Sacred Books of the Buddhists), there are five others of note: Sacred Books of the East (SBE—reprinted from the 1960s by UNESCO via Motilal Banarsidass, Delhi); The Wheel and Bodhi Leaf series of the Buddhist Publication Society (BPS); The Mahā Bodhi Society in either India or Sri Lanka (MBS); the (now defunct) Bauddha Sahitya Sabha (Buddhist Literature Society—BSS); and the Buddhist Missionary Society (BMS) of Kuala Lumpur. In addition, a few individual texts have appeared from Sinhalese, Indian, Burmese, Thai, English, and American publishers.

(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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This table will be updated from time to time. If there are unlisted texts, wrongly placed texts, spelling mistakes, etc, then please inform me at nyanatusita@gmail.com.
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Introduction

This reference table of Pāli literature is primarily intended as an aid for Pāli scholars and students. The references given after a listed text are not exhaustive; there are more catalogues and other works in which the particular text is listed and described, but providing all references would make the table too large and would require much more time for research. Further, the amount of catalogues and other secondary literature to which I have had access has been somewhat limited due to the non-availability of some works in Sri Lanka.

The numerical and abbreviation scheme as given in the the *Epilegomena of the Critical Pāli Dictionary* (CPD) has been followed despite it having its drawbacks: there are not enough text classes in this scheme; a few works have been put in the wrong place (e.g. 3.8.6.3 = 3.8.6.2); some works listed are not Pāli works, but Sinhalese texts (e.g., *Amāvature*).

The table is primarily a table of Pāli scriptures and, to a lesser degree, of scriptures that contain a large amount of Pāli quotations. Sinhalese word-for-word translations, called *sannaya* or *sannē*, often have been included. They can be quite old, sometimes as old as the original Pāli works, and therefore can be very valuable because of giving variant readings, providing quotations from the old Sīhala-āṭṭhakathā (Sinh. *Helaṭuvā*) and other lost Pāli texts and sannayas, providing historical information, etc. A few important works in Sinhalese and in Sanskrit are given, especially the ones given in the CPD, which are related to a Pāli text and can provide valuable information about it. The Indocheinese Pāli traditions have their word-for-word-translations and commentaries, called *nissaya*, in their own vernaculars. Some of these *nissaya* have been listed, but there are so many of them that only a selection was made.

Individual *suttantas* and *jātakas*, often together with commentaries, translations and verbam paraphrases (*sannaya*), are commonly found in palm-leaf manuscript collections. They usually have not been listed; firstly because they are already part of other collections, and secondly because the table would then get too extensive. Exception has been made for the *Satipaṭṭhānasutta*, *Vessantara-jātaka*, and a few other important suttas.

Only the data from the *Vinaya, Sutta*, and *Anthology* sections (but not the unclassified *Vinaya* and *Anthology*) has been compared with the data from the *Lankāve Puskoḷa Pot Nāmāviliya* I and II, after that it only has been occasionally compared. Some data from the Burmese *Pīṭaka-samuin* or *Pīṭakathamain* (Pīṭ-sm) was entered by a Burmese bhikkhu into a brief list used for the Buddha Jayanti Tipiṭaka digitalisation project, and, unless the Ps has been mentioned as a reference in the CPD *Epilegomena* or Bode’s *Pāli Literature of Burma*, I have not been able to confirm these data as I have no access to this work.

When referring to the author Chappaṭa, the Chappaṭa Saddhammajotipāḷa who wrote in the mid 15th century is referred to. I follow Godakumbara, who points out in his article “Chapada and Chapada Saddhammajotipāḷi” that the Chappaṭa who lived in the 12–13th century probably was not an author.

For the Pāli works of the Leḍī Sayāḍo (or *Nāṇadhaja*) the *A Directory of the Buddhist Manual written by Ledi Sayadaw* and *Biography of the Venerable Mahathera Ledi Sayadaw* has been followed. Most of the Leḍī Sayāḍo texts mentioned by Bode in *Pāli Literature of Burma*, pp. 97–99, are not in Pāli but in Burmese.

There has been some disagreement whether in Burma the Nettipakaraṇa, Paṭakopadesa, Milindapāḷihā and Suttassangaha are included in the Khuddaka Nikāya. According to Mabel Bode (*The Pāli Literature of Burma*, p. 4) the Burmese tradition includes these four texts in this collection, but Duroiselle (JBRs, I. 1. 1911, p. 121,) criticizes this: “No educated Burman, lay or monk, ever included these four works among the Piṭaka books of the Khuddakanikāya…” Peter Jackson (“The Canonicity of the Netti and Other Works,” JPTS XXVIII, 2006, p. 61-62), however, points out that *Nāṇabhivamsa Saṅgharāja*, in his discussion of the section on the works included in the Khuddakanikāya in the introduction of D-a, states that Nett, Peṭ, etc, are come under the Niddesa and Paṭisambhidāmagga (*Silakkhandhavagga-abhinavaṭīkā*, intro, section 17). Tha Do Aung (“Buddhistic Literature in Burmah,” *The Mahabodhi and the United Buddhist World*, Vol. X, no. 6 (Oct. 1901), pp. 56-58) also includes the Netti and Peṭ under the Khuddaka Nikāya.

Some spellings have been regularised in the table. Although both forms are commonly found in titles of texts, prefix forms with a single -*p-* have been consistently used instead of forms with the double -*pp-* e.g., *ppakaraṇa* instead of – *ppakaraṇa*, etc, but for consistency and simplicity the single form has been chosen. The same applies for *vy-* instead of *by-* (e.g. *vyākaraṇa*/*byākaraṇa*), and *cula-* instead of *cāla* and *cāla*.

It is possible that there are some inaccuracies in this work as its scope is very wide. I offer my excuses if there are any mistakes.

I would like to express my gratitude to those who have assisted me in various ways with this table, especially, Ven. Mettavihārī for kindly providing the basic list based on the CPD *Epilegomena* that he got prepared; Ven. Ānandajoti for his valuable suggestions regarding the contents and form; Dr. Jacqueline Filliozat for the many suggestions and corrections she made especially with regards Southeast Asian Pāli literature and also for kindly providing her invaluable EFEO Data; Dr. Kieffer-Pütz for her help with sorting out the various texts dealing with boundaries and some other Vinaya texts.
References and Abbreviations

The system of reference numbers and abbreviations of the Critical Pāli Dictionary Epilegomena (CPD) has been followed in this table. When there is an abbreviation and reference number before the text listed, then it is listed in the CPD Epilegomena. The CPD Epilegomena gives a lot of additional information regarding the texts. Some additions and corrections to the numerical system of the CPD Epilegomena are given in Hinüber’s A Handbook of Pāli Literature pp. 256–57. Texts without reference number and abbreviation are not listed in CPD. References to other literature that provide information regarding the texts are given after the text-titles.

Abbreviations in bold indicate that the data (page- or paragraph-numbers, etc.) have been entered systematically. The data from other works have sometimes been used, but not consistently.

Please note that often shorter abbreviations, no longer than three characters, than the ones normally used,—e.g., H instead of HPL—are given in the table. Although this disagrees with the accepted Indological abbreviation standards as given by Bechert, this was necessary in the table in order to cut down on space. Similarly, for this reason the abbreviations f and ff have been used after reference numbers (e.g., LCM 777f), although their use is discouraged by modern style manuals. When there are more than two MSS of a particular text in various places a collection, the abbreviation m has been put after the last reference (e.g., LCM 333, 777m) to denote that there are more MSS which can be found in the index of the collection.
General Abbreviations

beg: beginning  
B: Burma/Myanmar  
CM: Chiang Mai/Lān² Nā  
f: and following  
ff: and following (plural)  
I: India  
Ic: Indochina. (Burma, Cambodia, Laos, Siam, Vietnam, i.e., the wider sense given in the Oxford Dictionary.)  
Kh: Khmer/Cambodia  
La: Laos  
m: more (More MSS of this text are in this collection.)  
MS: manuscript  
MSS: manuscripts  
S: Siam/Thailand  
SI: South-India, Tamil Nadu  
C: Ceylon/Sri Lanka  
~: identical to the preceding

Abbreviations of Catalogues and Secondary Literature/Bibliography

BC: Book of Chants (a compilation, being the romanized edition of the Royal Thai Chanting Book); Bangkok, 1975. First published in Thai script in 1880; see RL 121.  
BnF: Catalogue des Manuscrits Pālis des Collections Françaises; Jacqueline Filliozat, Jinadasa Liyanaratne, William Pruitt, EFEO DATA Filliozat 101. (MS No.)  
CB: Catalogue of Cambodian and Burmese Pāli Manuscripts; C.E. Godakumbara, Royal Library, Copenhagen, 1983.  
CM: Catalogue of Ceylonese Manuscripts; C.E. Godakumbara, the Royal Library, Copenhagen, 1980.  
CPD: Critical Pāli Dictionary, Epilegomena to Vol. I; Helmer Smith, Copenhagen, 1948. The addenda given in later volumes of CPD and in the Handbook of Pāli Literature (H) have also been incorporated.  
CS: Chāṭṭha Saṅgāyana CD-ROM Version 3.0; Vipassana Research Institute, Dhammagiri, 1999.  
Dham: Dhammikarama Buddhist Chanting, Burmese Temple, Penang, Malaysia. No date.


FEMC: Appendice Intérêt de la collection, textes inconnus ou rares, nouvelles recensions qui pourraient faire l’objet d’édition princeps ou d’éditions critiques. Jacqueline Filliozat, ED 113. (MS No.)

FPL: Fragile Palm Leaf House Collection, Bankok, Thailand. MS number.


LCM: Catalogue of Palm Leaf Manuscripts in the Library of the Colombo Museum; W.A. de Silva; Colombo 1938.


MP: Mahā Paritta; Rewata Dhamma, Birmingham, 1996.


NA: National Archives Microfilm Collection. National Archives, Colombo. These are entries from the card-index of the microfilms of manuscripts made by the project sponsored by the Ford Foundation in the 1980s. Most of the microfilms are now badly damaged due to neglect and are unusable. There are no copies of them.


PCS: Pāli Literature Transmitted in Central Siam. Peter Skilling & Santi Pakdeekham; Bangkok 2002. (§)


Ps: Pitakat samuin (Burmese History of the Tipiṭaka); Mahāsirijeyaśū, 19th c.
PSC: Pāḷi Texts Printed in Sri Lanka in Sinhalese Characters; Masahiro Kitsumo, Tokyo, 1997. (§)
PV: Piruvānā Pot Vahansē. Ariyadasa Seneviratna; Colombo, 1995. (An edition of Mahā Pirit Pota. The texts referred to are found in an appendix that is also found in several other printed editions of the Mahā Pirit Pota.)

Other Literature Consulted

Kanai Lal Hazra, The Buddhist Annals and Chronicles of South-East Asia; New Delhi 1986
Variant Titles of Texts

There is often more than one title in use for a particular text—the *Pālimuttaka-vinayavinicchaya-saṅgaha* (1.3.5) being the most extreme example—and this can be quite confusing. All the known titles of a work are given in the table; however it could well be that other titles or combinations of the key-words in the given titles. Sometimes, the same title is given to different works, and therefore, when known, the author and year of a work have been listed for extra clarity. It is well possible that in the table the same work is given under different titles in different entries. The Pāli titles are only given in the normal word order and not in the inverted Siamese way such as given in PLCS, e.g., *Pāli-pālimuttaka-vinayavinicchaya-saṅgaha* (PLCS 1.21).

The name of the text contained in a manuscript is mentioned on the first leaf of South East Asian manuscripts. Sinhalese Pāli palm-leaf manuscripts, however, normally do not have a title at the first page of a text or on the cover of the text. Instead of a title the *“namo tassa ...”* formula is found and then the text starts; see LCM p. xxi. On the wooden covers protecting the manuscripts there are also no titles and this absence can make it difficult to find a manuscript with a specific text in a monastery library if there are no modern tags or stickers with titles and reference-numbers (On some manuscripts one finds small strips of ola-leaf used as tags bearing the title of the work. The strips are attached by a string to the cover-button. It might be that these tags were more common in the past but have been lost or removed.) In this case one has either to be familiar with the text and be able to recognise it from the start of the text, etc or, if one is not familiar with the text, the conclusion of the text as most texts with “(title) nithito” or something alike. The original titles of works are also often mentioned in the introduction- and/or conclusion-verses made by the author of the work. The commentary on a work can also be of help in identifying the right title.

It seems that the Sinhalese bhikkhus who used the manuscripts in the past would recognise which manuscript was through familiarity with the different wooden covers (painted or plain), the cloth-covers of the texts (still commonly used in Indochina), and the location of the manuscripts in their libraries.

Please note that the titles of Sinhalese Pāli texts are often Sanskritised, e.g., *Prātimokṣa* instead of *Pātimokkha*, *artha* instead of *attha*, *gātapadaya* instead of *ganṭhipada*, *saṅgrahaya* instead of *saṅgaha*, etc. In this work usually the Pāli title is given, but while searching in library-indices it is important to check the Sanskrit forms. In Sri Lanka sometimes Pāli works have also been given Sinhalese titles, e.g., *Dhampiyă* instead of *Dhammapada*, in indices.

Classificatory components of texts

*Pāli* (Canonical text)ii (India)
*Atṭhakathā* (Commentary)iii (Sri Lanka, South India)
*Ṭīkā* (Sub-commentary)iv (Sri Lanka, Burma, Indochina, South India)
*Anuṭīkā* (New Sub-commentary) (Burma)
*Attha-yojanā*, *Yojanā* (Burma, Lān Nā) v
*Gaṇṭhi* (-pada), *gāta* (Sri Lanka, Indochina)
*Pañña* (Indochina, Sri Lanka)
*Vivaraṇa* (Indochina, Sri Lanka)
*Sannaya*vi (Sri Lanka)
*Nissaya*vii (Indochina)

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i Arranged according to age. More components are given in PCS p. lxvii–lxviii.
ii See PL I, I.
iii See PL 118ff, 145ff.
iv See PL 148ff.
v Lān Nā — or, more correctly, Lān’ Nā — was a 14–15th century independent kingdom in Northern Siam with Chiang Mai as capital. In the middle of the 15th century it became part of Burma and more than two centuries later it became part of Siam. The main Pāli scholar in Lān’ Nā was Nānakitti thera. See: “Lān’ Nā as a Centre of Pāli Literature”, Oskar von Hinüber, JPTS vol XXVI, 2000, pp. 119–37.
vi A *gāna* is a `knot' or `difficulty'and a *ganṭhipada* a `difficult word' or `difficult line'. The purpose of this type of commentary is to `untie' the difficult and obscure words and syntactical structures, etc., in a text. Some *gāntha*, such as the ones by Nānakitti, are in Pāli only, while in Sri Lanka some are Pāli-Sinhalese. In Sri Lanka this genre is also called *ganṭhipadaya* or *gaetapadaya*. Sometimes, possibly through confusion, a *gaetapadaya* is called a *sannaya*. A *gaetapadaya* only deals with portions of a text while a *sannaya* or *padārtha* deals with the whole texts; see Vs 75f.

vii A *sannaya* or *sannē* (from Pāli saññē/Skt saññā, see N 6601[8] and SSJ and II), also called *padārtha*, is a word by word translation or paraphrase from Pāli into Sinhalese, i.e., first the Pāli word is given in the syntactical order it would be placed in a Sinhalese language sentence, then the Sinhalese translation of it is given, sometimes some more explanation. Extensive *sannayas* are sometimes
called arthavyākhyānaya or vyākhyāyava. See the introduction to the edition of the Vesataru-dā-sannē (Vs) and Sinhalese Literature (SL) Ch. III for detailed information on sannayas. In Burma, Thailand, and other parts of South-east Asia this genre of texts is called nissaya.

In Sri Lankan monastery-library indexes the titles of Pāḷi or Sanskrit works which have a sannaya as supplement the word sannaya is abbreviated to -aya, e.g., Mahā-bodhivamsa saha sannaya could be abbreviated to Mahā-bodhivamsaya. A pada-anuma or pada-inuvuma or pada-anvaya is a Sinhalese genre of text in which the words of the Pāḷi sentences of a suttanta are given in the Pāḷi syntactical word order of a sentence. It is a sannaya stripped of the Sinhala translation and commentary and, properly speaking, a Pāḷi-Pāḷi text. See Nevill: Or. 6599(5), SL 352, and SH I p. ix.

A nissaya is a word by word translation or paraphrase from Pāḷi into one of the vernaculars of Indochina such as Burmese. It is comparable to the Sinhalese sannaya genre. Only a few have been given in the table.

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<td>Cullavinaginappaṭha, Cullinappada (?? C, 12th c. Moggallāna.)</td>
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1.2.16 Kammavācā, Nānā Kammavācā

Kammavācāsannaya

**Vinaya Manuals**

1.3.1 Khuddas

Khuddasikkhā, Khuddasikkhāpakanara, Khuddasikkhā (C, Dhammasiri, ? 4–6th c.) (The spelling Khuddasikkhā is only found in the Milīt on CSCD)

H 332 & 368f, PL 169, PCS 1.9, N 6601(5), BnF 371m, PSC 5, PLC 76f, CB 6, CM xxi, CS, BLB, Ps, L.

1.3.1,1 Khuddas-pṭṭ

Khuddasikkhapurāṇaṭīkā (C, Mahāyasa or Revata, 13th c.) (According to the colophon [see CSCD p. 440] the author is Mahāyasa or Revata, not Vācissara. It is identical with 1.3.1,2.)

TV 118 n. 10, PC 77, 198, 200, CB 79f, HP 189, L, PSC 5, TV 118 n. 10, PC 77, 198, 200, CB 79f, HP 189, LCM, 40, Ps, L.

1.3.1,2 Khuddas-nṭ

Khuddasikkhapurāṇaṭīkā (C, Revata, 13th c.)

PC 77f, CB 80 & n 3, BLB.

1.3.1,3 Khuddas-pṭṭ

Khuddasikkhapurāṇasannaya

1.3.1,4 Khuddasikkhapurāṇasannaya

1.3.2 Mūla-s

Mūlasikkhā (C, ? Mahāsāmi, 4–6th c.)?

H 332f, PL 169, PCS 1.27, PSC 5, BnF 547m, CS, Ps, L.

1.3.2,1 Mūlasikkhāpurāṇaṭīkā

Ps, PSC 6, BLB, Ps, L.

1.3.2,2 Mūlasikkhāṭīkā (C, Vācissara Mahāsāmi, 12th c.)

CPD, L, PSC 6.

1.3.2,3 Mūlasikkhā(abhi)navaṭīkā

Ps, PSC 6.

1.3.2,4 Mūlasikasannaya (Maybe this is the Mulsikasannaya on 1.4.(2). See below.)

Ps, PSC 6, BLB, Ps, L.

1.3.3 Vin-vn

Vinayavinicchaya, Vinayavinicchayasangaha, Vanavinisa

Vinayavinicchayaṭīkā, Yogavinicchaya, Vinayatthasārasandīpaṇī, Vinayavinicchayavāṇṇanā, ~saṃvaṇṇanā (C, Vācissara Mahāsāmi or Saṅgharakkhita, 12th c.)

Ps, PSC 6, BLB, Ps, L.

1.3.3,1 Vin-vn-pṭṭ

Vinayavinicchaya (C, Uragapura Buddhadatta, 5th c.)

H 325, PL 131, Ps, PCS 1.5, HP 167f, EP 63, CS, Ps, L.

1.3.3,2 Vinayavinicchayaṭīkā

Ps, PSC 4, L.

1.3.3,3 Vinayavinicchayasthāyojanā

Ps, PSC 4.

1.3.3,4 Vinayavinicchayasthāyojanā

Ps, PSC 4.

1.3.3,5 Vinayavinicchayasthāyojanā

Ps, PSC 4.

1.3.4 Utt-vn

Uttaravvinicchaya, Uttarasiṅjana (in BLB) (C, Uragapura Buddhadatta, 5th c.)

H 325, PL 131, Ps, PCS 1.5, HP 167f, EP 63, CS, Ps, L.

1.3.4,1 Utt-vn-ṭṭ

Uttaravvinicchayapurāṇaṭīkā, Uttaravvinicchayatthapakāsinī, Uttaravvinicchayatthapakāsinī, Linathapakāsinī (? C, Vācissara, 13th c.)

PLC 202, HP 201, PSC 1.31, LCM 28, CS, Ps, L.

1.3.4,2 = 1.3.4,1

Uttaravinicchayatthapakāsinī, Uttaravinicchayanavaṭīkā (Disciple of Sāriputta, = Vācissara Mahāsāmi, 13th c.) (This text is identical with 1.3.4,1. In CS each section of 1.3.4,1 ends with: *Iti uttare linathapakāsaniyā.*)

H 325, PLL n. 1, PL 109, LN 131f, PSC 4, BLB, L.
1.3.4,5 Uttaravinicchayasannaya, ~navasannaya LCM 29, L, PSC 4, Ps.

1.3.5 Pālim Vinayasaṅgaha, Mahāvinayasaṅgahapakaraṇa, Vinayasaṅgahaaṭṭhakathā, Pālimutta, Pālimuttakavinayavinicchaya, Pālimuttakavinayavinicchaya-saṅgaha, Pālimuttakavinayição, Vinayavinicchaya, Mahāvinayasaṅgahapakaraṇa, Vinayamahāsāṅgaha (C, Sāriputta, 12th c.).

1.3.5,1 Pālim-pṛ Pālimuttakavinayavinicchaya-saṅgaha, Pālimuttakavinaya, Vinayavinicchaya, Mahāvinaya saṅgaha-pakaraṇa, Vinaya mahāsaṅgaha (C, Sāriputta, 12th c.)

[1.3.5.12] Pālim-nṭ Pālimuttakavinayapuṇaṇṭīkā, Pālimuttakaṭīkā, Anuttānatthadīpanī, Anuttānapadavaṇṇanā (C, Sāriputta, 12th c.)

1.3.5.2 Cullavinayasaṅgaha Ps.

(1.3.6.1) (See above in Pātimokkha Section.)

1.3.6.3 Vinayasaṃuttoṭhānāpī ḍi ḍi Pālimuttakaśaṃta, Chappaṭa, 15th c.)

1.3.6.4 Vinayagūḷhatthadīpanī, Vinayagūḷha (B, Chappaṭa, 15th c.) =? Vinayagūḷhatthapakāsanī

1.3.6.5 Vinayasaṅkhepaṭīkā (B)

1.3.7 Sīmā manuals

1.5.1 Simā Simālaṅkāra (pāḷi, pāṭha, gāthā, aṭṭhakathā) (C, Vācissara, 13th c.)

1.5.1,1 Simā Simālaṅkāraṭīkā, Simālaṅkāraṭīkā (B or C, Chappaṭa, 15th c.) (Maybe identical with 1.5.2.)
Simālāṅkārapurāṇasannaya (Sinhalāse glossary on Vācissara’s Simālāṅkāra.)  PSC 8, L.

1.5.2 Simāl-s
Simālāṅkārasaṅgaha (= abridged version of 1.5.1, C, Vācissara, 13th c.) (A versified and abridged version of a text called Simālāṅkāraka (vs. 2), identified by Chappata’s commentary with a Simālāṅkāraṇṭhī. Whether it is an abbreviated version of (1.5.1) or is identical, is not certain. Probably 1.5.1 and 1.5.2. are identical with only varying titles.) H 339, PL 171, HP 148, PSC 8, PCS 1.51, PLL, L, Ps.

Simāsāṅgaha (ṭīkā)  Ps, L

1.5.3 Simāsaṅkarachedanī, ? =, ? = (C, T. Rāhula Vācissara, 15th c.) PL 172, PLC 251, PSC 8, RN 27, L, NA (RN 27, EN 240–293.), H 339, PL 172, PS 1.51, PLL, L, Ps.

Simāsaṅkaravinodanī, Simāsaṅkhāvinodanīya  L, NA (RN 27, EN 225–32.), L

1.5.4 Simāv
Simāvivādavinicchayakathā, Simāvinicchaya (B, Ñeyyadhamma Saṅgharāja, 1858.) (Letter to Amarapura Nikāya in C.) H 339, PL 172, CB 86, PSC 8, BMD p. 175, L.

Simāvinicchayasannaya  L, PSC 8.

Simāvinicchaya, Simāvinicchayagaṇṭha (?, Mahādhammapālathera, ?. Siamese Khom MS.) ICI 2.

Simāsaṅkaravinicchaya (CM, Ñāṇakitti, 15th c.) PSA 62, PCS 1.53, L.

Simāvisodhanī, Simāvisodhanīṭīkā (B, Sāgarabuddhi, 16th c.) PCS 1.50, PSC 8, CS, BLB, L.

1.5.5 Simānayadappana (C, Dhammalaṅkāra, 1882. Describes one side of the case judged in 1.5.4.) PCS 1.48, PSC 13, BMD p. 176 and n. 880.

1.5.6 Simālakkhaṇadīpanī (C, Vimalasāra, 1881. Describes the other side of the case judged in 1.5.4.) Ps 275, L.

Simābandhanī (Vācissara, 13th c.) (Identical with 1.5.1?) Ps 275, L.

Simābandhanāya (Sinhalese version of aforementioned?) L.

Vinayalakkhaṇavinicchayadīpaka, Vinayalakkhaṇadīpaka, Simāvicāraṇa (= Thai title). (S, letter (sandesa) from Siam to L. Dhīrananda in C by Rāma IV as bhikkhu, 1844.) PCS 1.49, BLB, L, (cf. BMD 175.)

Simāvivāda (Message sent to Siam.) L.

Simāsaṅkaravādaya (C, L. Dhīrānanda, 19th c.) N 6603(216), PSC 8, 11, L.

Saṅkaravinicchaya (Ganegodälavihāra, C, 1855) LCM 48.

Simāvivaraṇaya  N 6600(126)ii, L.

Cullakaṭhinamahākaṭhinakathā  LN 121.

Anāpattidīpanī (C, Pañcapabbatavihāra thera, 14th or 15th c.) PC 247, PCS 1.2, PCS 10, LCM 49.

Āpattivinicchaya (B, Paññasāmi, mid 19th c.) PLB 93.

Dasasikkhpavivaraṇapañhāgāthā (S?) VP 1/38.

Dasasīlagāthā, Bālasikkha, Sāmaṇerasikkha (C, ?) (Pāḷi, 48 gāthās.) N 6603(205).

Dhammagāravadīpanī (C, M. Medhānanda, 1909) PC 312f, PSC 14.

Dhammasamūha, Dhammaguṇa, Dhammaguṇasaṃvaṇṇanā (Ic?) PCS 1.15, VP 1/38m, EP 75.31, VH.

Dhūtaṅga (B?) CW Burm 80.

Dinacariyā, Dinacārittasaṅgaha  LCM 984f, N 6599(37) viii, 6601(22)v.

Gāravagāravinicchaya (B, Leḍī Sayāḍo, 19–20th c.) PSC 14, DBM 10.

Kammākammavinicchaya (kathā). PC 1.15, VP 1/38m, EP 75.31, VH.

Kuṇālābha (B?) CB 85f.
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<td>Dampiyāsannaya, Dhammapadasannaya, Dampiyāgāthārtha (C, 10th c.)</td>
<td>N 6600(49)f, LCM 396, SH 51, Vs 72.</td>
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<td>Dampiyāsannaya, Dhammapadasannaya, Dampiyāgāthārtha (C, 10th c.)</td>
<td>N6600(52).</td>
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<td>2.5.2.1 Dhp-a</td>
<td>Dhammapadaaṭṭhakathā, Dhammapadatthavaṇṇanā (C, ? Buddhaghosa, 5th c.)</td>
<td>H 261, PL 127f, PCS 2.90, HP 47f, LCM 94, SH 52, CM 28f, EP, BnF, ME, CS, L.</td>
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<td>Dhammapadatthadīpanī (B)</td>
<td>Ps, CPD.</td>
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<td>2.5.2.13 Dhp-nṭ</td>
<td>Dhammapadatthanaṭṭhikā (B, Varasambodhi, 1866.)</td>
<td>H 261, RB, Ps.</td>
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<td>2.5.2.14 Dhp-a-gp</td>
<td>Dampiyāvatūvāgatapadaya, Dampiyāvatūvāsannaya (C, Kassapa Rāja, 10th c.)</td>
<td>LCM 395, HP 47, H 261.</td>
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<td>2.5.2.15 Rt</td>
<td>Saddharmaratnāvaliya (C, Buddhaghosa, 10th c.)</td>
<td>N 6603(78), PLC 97f, H 269, HP 47, SL 81f, SH 98.</td>
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<td>2.5.2.16 Dhp-a-y</td>
<td>Dhammapadaaṭṭhakathāgāthāyojanā (? S, Siri Sumaṅgala)</td>
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<td>Dhammapadagāthāvivaraṇa, Dhammapadavivaraṇa (? Beg: <em>Namatthu mahāmahatamonadde loke...</em>)</td>
<td>PCS 2.199, BnF 121.</td>
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<td>Dhammapadagāthāvivaraṇa, Dhammapadavivaraṇa (? S, Siri Sumaṅgala)</td>
<td>PCS 2.38, PLB 106.</td>
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<td>Dhammapadatthakathānissaya (B.)</td>
<td>CB 92, CW.</td>
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<td>2.5.3 Ud</td>
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<td>H 91, PL 3.5.3, PCS 2.26, HP 165f, LCM 1700, BnF 91, CS.</td>
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<td>2.5.3.1 Ud-a</td>
<td>Paramatthadīpanī I, Udānāaṭṭhakathā, Vimalavilāsini (C, Dhammapāla, 6th c.)</td>
<td>H 273, 277, PL 134, PCS 2.112, HP 166, PLC 114 (+ n 4), LCM 95, CS.</td>
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<td>Udānāṭṭhikā (Extinct text?)</td>
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<td>2.5.4.1 It-a</td>
<td>Paramatthadīpanī II, Itivuttakaaṭṭhakathā, Vimalavilāsinī (C, Dhammapāla, 6th c.)</td>
<td>H 273, 277, PL 134, PCS 2.112, HP 58, PLC 114 (+ n 4), LCM 96, BnF 122, CS.</td>
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<td>2.5.4.12 It-ṭ</td>
<td>Itivuttakāṭṭhikā (Extant text?)</td>
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<td>2.5.5 Sn</td>
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<td>H 94f, PL 3.5.5, PCS 2.245, HP 152f, LCM 78, 1701, BnF 123m, CS.</td>
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<td>2.5.5.1 Pj II</td>
<td>Paramatthajotikā II, Suttanipātaaṭṭhakathā (C, Buddhaghosa, 5th c.)</td>
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<td>Paramatthajotikādīpanī, Suttanipāṭṭikā (C)</td>
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<td>H 100f, PL 3.5.6, PCS 2.198, HP 174, LCM 81, 1702, BnF 123.2, CS.</td>
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<td>2.5.6.1 Vv-a</td>
<td>Paramatthadīpanī III, Vīmānavatthuṭṭhakathā, ~vaṇṇanā, Vimalavilāsini (SI, Dhammapāla, 6th c.)</td>
<td>H 273, 280, PCS 2.118, HP 174, PL 3.5.6, PCS 2.118, HP 174, LCM 98, BnF 128, Bod, CS.</td>
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<td>2.5.6.12 Vv-ṭ</td>
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<td>2.5.6.15 Vv-pk</td>
<td>Vmānavaṭṭhakathā, ~vaṇṇanā, Vimalavilāsinī (SI, Dhammapāla, 6th c.)</td>
<td>H 273, 280f, PCS 2.117, HP 119, PCS 2.117, HP 119, BnF 123m, CS, L.</td>
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<td>2.5.7 Pv</td>
<td>Petavatthu</td>
<td>H 100f, PL 3.5.7, PCS 2.132, HP 118f, LCM 82, BnF 123m, CS.</td>
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<td>2.5.7.01 Pv-a</td>
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<td>H 273, 280f, PL 134f, CB 42, PCS 2.115, CM 31f, N 6601(80), BnF 290ff, VH, CS.</td>
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<td>2.5.9 Thī</td>
<td>Therigāthā</td>
<td>H 103f, PL 3.5.9, PCS 2.75, HP 162f, LCM 100, CM 31f, N 6603(75), BnF 91, VH, CS.</td>
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<td>2.5.10 J</td>
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<td>H 59, LCM 83, BnF 135f, CS.</td>
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<tr>
<td>2.5.10.01 J-sn</td>
<td>Jātakagāthāsannaya (On first 448 verses.) (C, Rājamurāri, ? 13th c.)</td>
<td>SSJ, Vs 101f, N 6603(75), D 419, L.</td>
</tr>
<tr>
<td>2.5.10.1 Ja</td>
<td>Jātakaaṭṭhakathā, Jātakatthavaṇṇanā, Jātakavāṇṇanā (C, ? Buddhaghosa, 5th c.)</td>
<td>H 260f, PL 3.5.10 &amp; p. 128f, PCS 2.53, HP 59f, PCS 2.117f, HP 59f, PCS 2.117f, HP 59f, PCS 2.117f, BnF 416, CM 33f, LCM 83m, N 6603(75), Vs 97ff, CS, JPTS XXVIII (2006), 113–73.</td>
</tr>
<tr>
<td>2.5.10.11 Ja-pḥ</td>
<td>Linathappakāsinī, Jātakatikā, Jātakathakkathāpurāṇaṭṭikā (C, ? Dhammapāla, ? 6th c.)</td>
<td>H 260f, 359, PL 150, PLC 114, PCS 2.189, Vs 109f, ME 30, FPL 2248, ED 403, Ps.</td>
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<td>2.5.10.12 Ja-ṭ</td>
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<td>Jātakanuṭṭhakathāpadaya, Jātakathāṅgipadatthavaṇṇanā, Jātakāṅg ihapadaya (C, ?, 13th c. ?)</td>
<td>H 260, HP 62, SSJ, N 6609(11), PLC 124, 126f, LCM 456, Vs 101, L.</td>
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<td>2.5.10.15 Ja-pot</td>
<td>Pansiyapanas Jātakapota, Jātakapotvahanse, Sinhala Jātaka Atuvāva (Sinhalese trans. of Ja by Parākramabāhu IV, 14th c.)</td>
<td>N 6603(75), PLC 127, 233, HP 63, LCM 457, Vs 100, L.</td>
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<td>2.5.10.15 Ja-pot</td>
<td>Jātakapūjapotraya</td>
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<td>2.5.11 Aṭṭhajātaka</td>
<td>Aṭṭhajātakasannaya (C, ? 12th c.) (Old sannē on the Aṭṭhajātaka.)</td>
<td>SSJ, N 6603(75), D 419, L.</td>
</tr>
<tr>
<td>2.5.11 Aṭṭhajātaka</td>
<td>Aṭṭhajātaka</td>
<td>L.</td>
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</tbody>
</table>

**Notes:**
- Sūtranipāṭṭapunāravayākhyā, ~sannaya, ~padārtha, Sūtrasannaya (C, 12–13th c. Partly published old sannē of a part of Sn and Pj.)
- The table represents a catalog of Pali texts, their authors, dates, and publication details.
Dasajātaka (S. Compilation of ten jātakas found in Thailand and Laos.)

Dasajātaka (Sinhala translation.)

Jātakapatuna (Indexlist of titles in Ja.) (C, early 14th c.)

Demalajātakagātapadaya (Extinct Tamil sannaya quoted in the 15th c. Pañcikāpradīpaya.)

Nidānakathā, Jātatthakīnidāna (Introduction to Jātaka, consisting of 3 [or 4] sections: [Sumedhakathā], Ðureṇidāna, Aviduṇenidāna, Santikenidāna.) (2.5.10, 5 Jtn: Jātatthakīnidāna, is identical with this text.)

Sumedhakathā (gāthā) (Ava, B, Sīlavāṃsa, 15th c.) (Poetical version of Sumedhakathā of the Dūrenidāna.)

Nidānakathā, Jātatthakīnidāna (Introduction to Jātaka, consisting of 3 [or 4] sections: [Sumedhakathā], Dūrenidāna, Aviduṇenidāna, Santikenidāna.) (2.5.10, 5 Jtn: Jātatthakīnidāna, is identical with this text.)

Vesantarajātaka

Ves-ja

Vesantarajātaka (pāḷi), Vessantara~, Mahāvessantara~ (= HP 550.)

Vesantarajātakayā (Sinhalese translation.)

Vesantarajātakagāthā, Mahāvessantaragāthā

Vesantarāgīti (? B.)

Vesantarajātakaya (Sinhalese translation.)

Vesantarajātakaṭīkā, Vessantarajātakaṭīkā, Vessantarajātakalīnattha ppakāsanī. (Part of 2.5.10.11 Japṭ.)

Ummaggajātaka and commentaries

Ummaggajātaka, Mahāummagga~, Mahosatha~, Mahāsatha~ (Ja 446.)

Mahosadhajātakavivaraṇa, Ummaggajātakavivaraṇa (Ic.)

Ummaggajātakavivaraṇa, Mahājātakavivaraṇa

Sampiṇḍitamahānidāna, Sampiṇḍimahānidānaya, Mahāsampiṇḍitanidāna,

Commentaries on other individual Jātakas

Nāradajātakavivaraṇa, Mahānāradakassapagāthā vaṇṇanā (Ic.) (On Ja 544.)

Apocryphal Jātaka Texts

Sivijayajātaka, Sivijayajātaka (Ic.)

Sivijayajātaka, Sivijayajātaka (Ic.)

Sivijayajātaka, Sivijayajātaka (Ic.)

Sivijayajātaka, Sivijayajātaka (Ic.)

Sivijayajātaka, Sivijayajātaka (Ic.)

Sivijayajātaka, Sivijayajātaka (Ic.)

Sivijayajātaka, Sivijayajātaka (Ic.)
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<td>Mahākappinadhajasūtra (? S?)</td>
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<td>Mūlakittijātaka (La ?)</td>
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<td>Lokaneeya, Dhanañjayajātaka, Lokavinaya</td>
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<td>Silājātaka, Silavimamsaka~-, Silavanāga~ (Kh.)</td>
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<td>Sirisārajātaka (S?)</td>
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<td>Sisojātaka (S?)</td>
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<td>Sudattayaññakammanidānānisaṃsa (S? Part of Paramattamaṅgala.)</td>
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<td>Suddhakammajātaka, <del>vaṇṇanā, Sudukamma</del> (Kh.)</td>
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<tr>
<td>Sudattayaññakammanidānānisaṃsa (S? Part of Paramattamaṅgala.)</td>
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<td>Suddhakammajātaka, <del>vaṇṇanā, Sudukamma</del> (Kh.)</td>
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### Niddesa

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#### 2.5.12 Paṭisambhidāmagga

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#### 2.5.13 Apadāna

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#### 2.5.14 Buddhavaṃsa

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#### 2.6 Milindapañhā

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2.6.1 Mil-ṭ
Madhuratthapakāsinī, Milindapañhaṭīkā, Milindapañhavivaraṇa (CM ?, Mahātipitaka Cūḷabhaya or Cullavimalabuddhi, 1474)
H 172m, PL 150, PSA 100f, VP 4/126, CB 49, EP 58, CS.

2.6.01 Hīnat
Sri Saddharmādāsaya, Dharmādāsaya, Milindapraśnaya (Pāḷi–Sinh.) (C, Sumaṅgala, 1777–8.)
PC 284, LCM 1155f, N 6603(79), BSL 104f.

2.7.1 Peṭ
Peṭakopadesa (I, Kaccāyana, ? B.C.)
H 167ff, PL 108f, PCS 2.131, LCM 1802, PLB 5, BnF 357, VP 4/131, CS.

2.7.2 Nett
Netti, Neti, Nettipakaraṇa (pāḷi). (I, Kaccāyana, ? B.C.)
H 158ff, PL 108f, PCS 4.75, LCM 1801, BnF 357m, CS.

2.7.2.01 Nettipakaraṇagaṇṭhi
CPD.

2.7.2.1 Nett-a
Nettiaṭṭhakathā, Nettipakaraṇaaṭṭhakathā, Nettipakaraṇatthasaṃvaṇṇanā (SI, ? Dhammapāla, ? 6th or 10th c.)
H 362, PL 133ff, 149, PCS 4.3, HP 100, N 6608(37), LCM 1231, BnF 720m, BLB.

2.7.2.11 Nett-pṭ
Nettipurāṇaṭīkā, Nettipakaraṇaṭīkā, Līnatthavaṇṇanā, Līnatthappakāsinī (? Dhammapāla or Culladhammapāla, 6th or 8–9th c. ?)
H 363, W, PSC p. 60, BLB, Ps.

2.7.2.12 Net-ṭ
Nettivibhāvanī (ṭīkā), Nettivibhāvanā (B, Saddhammapāla Rājaguru, 1564. Cf author of Saddavutti [5.4.4]: Saddhammapāla/ Saddhammaguru.)
H 381, HP 194, PCS 4.76, VP, BLB, Ps.

2.8.0 Vimu
Vimuttimagga (Extinct in Pāḷi.) (I ?, Upatissa, 5th c.)
H 245ff, PL 113f, HP 175f, PLC 86, TT 2.1.

2.8.1 Vism
Visuddhimagga (Modern Sri Lankan partial retranslation from English into Pāḷi, 1963.)
H 245ff, PL 120f, PCS 2.202, PLC 84ff, HP 179f, LCM 1614f, SH 83, PSC 9, EP, VH, CS, L.

2.8.1.01 Vism-gp
Visuddhimaggagaṇṭhi (pada) (B, Saddhammajotipāla, 15th c.)
H 245, PCS 2,41, PSC 59, BnF 356, VP, Ps.

2.8.1.1 Vism-mṭ
Paramatthamañjūsā (ṭīkā), Visuddhimaggamahāṭīkā, Visuddhimaggaṭīkā (C, Dhammapāla, 6th of 9th c.)
H 245, 361, PCS 2.121, LCM 1300, HP 11f, CS, VP.

2.8.1.2 Vism-tṭ
Visuddhimaggasamkhepaṭīkā (C)
H 245, HP 180, Ps.

2.8.1.3 Vism-dī
Visuddhimaggadīpanī (CM, Uttarārāma thera, 16th c.)
PSA 23, 62, PLB 97.

2.8.1.4 Vism-sn
Visuddhimaggamahāsannaya, ~vistarapadārtha vyākhyānaya, Parākramabāhusannaya (C, Parākramabāhu II of Dambadeniya, 13th c.)
N 6601(58), LCM 1616f, HP 180, Vs 80–4, L.

2.8.1.5 Vism-bh
Visuddhimārga(abhinava)saṃksepabhāvasannaya (C, M. Dharmaratna)
CPD.

2.9.1 Parit
Catubbhānavāra, Mahāpiripota, Piruvāṅpotvahanse. (Current in an older recension of 22 texts and a newer of 29 texts. Sinhalese printed editions often also contain an Anthologies from the Suttantas and the Commentaries, Paritta, Cosmology, Medicine, and Lexicography
PL 174, RL 118f, N 6599(36), H 87, HP 37f, PSC 1, PLC 75, CM
<p>| Appendix with various other paritta texts and mantras and yantras. The PVV contains 48 of these. | 25f, L, LCM 283, 1712, SH 128, PSA 101, BC 129–69, EP 2, BnF 217. |
| Paritta, Mahāparitta (Burmese collection of 11 texts; see MP.) | PL 173f, RL 119, PLB 3, MA. |
| Piritnavasūtra, Navasuttaparitta, Āñavumāripūtā (Sri Lankan collection of 9 texts.) | PL 174, RL 118f. |
| Parittaśanākhepa, Parittaśanākhepaṇaḍī, –vaṇṇanā (S, 17–18th c.) (Commentary on 9 parittas which are the same as in the Piritnavasūtra.) | BL OR 1246 A, RL 121. |
| Piritnavasūtraùrapadārtha, Āñavumāripūtā | N 6599(2)xix, (36)iv. |
| Dasasuttaparitta, Pirit dasa sūtra (C, 10 texts.) | N 6600(113)vi. |
| Dasaparitta (Siam or Khmer. Not identical with the above one.) | CB 34, EP 2.11. |
| Vataparitta, Vat Pirit Potha, Pirit Potha (3) | N 6601(73), BC 14f. |
| ‘Khmer’ Paritta collection | PSA 101. |
| ‘Arakan’ Paritta collection (Arakan area in Burma/Bangladesh) | PLB 57, PCS 2.48, PSC 3, RLL 71, VP 4/133. |
| Parit-ṭā Parittāṭīkā, Parittavaṇṇanā (B, Tejodīpa thera, 1672.) | PSA 106. |
| Parittagaṇṭhi | PCS 1, LCS 282, PLB 107, VP. |
| 2.9.1 Parit-a | Sārathasmamucaya, Catubhāṇavāraaṭṭhakathā, Parittaṭṭhakathā. (C, Anomadassī, 13th c.) |
| Sārārthsārtha (sometimes mistakenly called Sārasaṅgaha; see next entry.) (?, Siddhattha the pupil of Dakkhinārāmadhipatti Buddhappiya, 13–14th c.) (Encyclopedia.) | HP 384f, PL 173, HP 141, CB 50f, CM 60, LCS 1459, N 6601(78), SL 228, PLB 107, VP 42, H 385. |
| Sārārtha (sometimes mistakenly called Sārasaṅgaha; see previous entry.) (CM, Nandācāriya/Ānandācāriya, 13th c.) (= Encyclopedia.) | H 384f, PL 173, HP 141, CB 50f, CM 60, LCS 1459, N 6601(78), SL 228, PLB 107, VP 42, H 385. |
| Sārārtha (sometimes mistakenly called Sārasaṅgaha; see previous entry.) (CM, Nandācāriya/Ānandācāriya, 13th c.) (= Encyclopedia.) | N 6603(36), SL 94f, SH 261, HP 42, H 385. |
| Sārārtha (sometimes mistakenly called Sārasaṅgaha; see previous entry.) (CM, Nandācāriya/Ānandācāriya, 13th c.) (= Encyclopedia.) | PCS 2.232, PLB 108, H n. 620, EP 59, PSA 63. |
| Sārārtha (sometimes mistakenly called Sārasaṅgaha; see previous entry.) (CM, Nandācāriya/Ānandācāriya, 13th c.) (= Encyclopedia.) | PLB 107. |
| 2.9.3 Ss | Sārārtha (sometimes mistakenly called Sārasaṅgaha; see previous entry.) (CM, Nandācāriya/Ānandācāriya, 13th c.) (= Encyclopedia.) |
| 2.9.3.1 Ss-g | Citraṇaṭṭhānapāṇi, Sārasaṅgahaṭṭhakathā | PCS 2.48, PSC 3, RLL 71, VP 4/133. |
| 2.9.4 Upās | Upasakālaṅka, Upasakālaṅkāra, Upāsakaṇālaṅkāra (C, Siholācāriya Ananda, 12th c.) | H 386f, PL 170, HP 168, L, Ps, PCS 2.27, LCS 1568f, PSA 101, BC 129–69, EP 2, BnF 217. |
| Upāsakaṇālaṅkārayavaṇṇanā | PSC 71. |
| Upāsakaṇālaṅkārayavyākyāva | PSC 71. |
| Upāsakaṇālaṅkārayasannaya | PSC 71. |
| 2.9.4 | Upāsakavinicchaya (B, 1882) | PLB 95, BnF 380f, 555f. |
| 2.9.4 | Paṭipattisaṅgaha, Pratipattisaṅghraha, Gihivinaya (Before 1442) | H 386, LCM 60, PLB 107, PCS 2.103, N 6600(60), PSC 68, L. |
| 2.9.5 | Amāvatura, Purisadammassārathipadavaranāvā (Elu Sinh.) (C, Gurulugomī, 12th c.) | H 6603(41), LCM 713, PLC 158, SL 56f, L. |
| 2.9.6 | Dharmap | See 4.1.3.2. |
| 2.9.7 | Butsaraṇa, Amṛtāvaha I (Sinh.) (C, Vidyācakravarti, 12th c.) | SH 259, LCM 875–78, L. |
| 2.9.8 | Dhms | H 391, PSA 24, 84, 124f, BnF 300m, ED 212, 9 m. |
| 2.9.9 | Paṭhamasambodhi (S, ?, 15th c.) | H 391, PSA 24, 84, 124f, BnF 300m, ED 212. |
| 2.9.10 | Pañcagatidīpanī, Pañcagatidīpana, Pañcagatipaḷi (Ic, 11–12th c.) | H 393, PL 160, PCS 2.99, PSA 96, BnF 346f. |
| 2.9.11 | Pañcagatidīpanīaṭṭhakathā, Pañcagatiṭīkā (Ic) | PCS 2.64, PSA 96, BnF 347, EP 53, ME 44. |
| 2.9.14 | Lokuppatti (B, Aggapanḍita) | Ps. |
| 2.9.16 | Lokadīpanī (pakaraṇa), Lokadīpakasāra, Lokadīpasāra (Martaban, B, Medhanāka Saṅgharāja, mid 14th c.) | H 397f, PLB 36, HP 24f, 140, N 6612(2), BnF 560, PLC 215, Vs 87, PSC 125, BSL 94f, L. |
| 2.9.17 | Yogapiṭakaya (Bhesajjamañjūsāparivartanaya) (C, D. Dhammajoti, 18th c.) | HP 23f, 140, N 6612(2), BnF 560, PLC 215, Vs 87, PSC 125, BSL 94f, L. |</p>
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<td>Jinamahānīdāna (S)</td>
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<td>H 392</td>
<td>PCS 2.58</td>
<td>VP 4/124</td>
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<td>Cakkavālādīpanī, Cakkavālātthadīpanī (CM, Siri Maṅgala, 1520)</td>
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**Unclassified Anthologies, etc.**

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<td>Abhisambodhikathā</td>
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<td>Aggasāvakapāṃbenpāramī (Maybe identical with Sāvakānībānā.)</td>
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<td>Ariyasaccāvatāra (B, before 1442.)</td>
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<td>Upāyakathā (B, Paṇhāsāmi Saṅgharāja, mid 19th c.)</td>
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<td>Kāyanagara, Kāyanagarasutta (S or Kh ?)</td>
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<td>PSA 95, BnF 566</td>
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<td>Kusaladhammavinicchayakathā (La ?) (Based on Dhammasaṅgani mātikā.)</td>
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<td>Cakāṅkanicchaya (B ?) (Pāḷi &amp; Burm.)</td>
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<td>Tam Wat Chow, Tam Wat Yen (S, King Mongkut, 19th c.)</td>
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<td>Dhammacakkaṭṭhakathā, Saddhammavilāsini, Dhammacakkapavattana suttatthaṃsaṅvāṇanā</td>
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<td>PCS 2.118, VP 4/114</td>
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<td>Dhammacakkagāṇṭhi</td>
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<td>Dhammacakkaṅkhaṇṭhepaṭṭhakathā</td>
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<td>Dhammacakkasutta, Dhammacakkappavattanasutta</td>
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<td>LCM 194ff, N 6599(2 &amp; 9), SH 6ff, PLB 105, CB 35, BnF, Bod, ME 45, ED 401</td>
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<td>Dhammacakkasuttaṇapaññaamanum</td>
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<td>Dhammacakkasuttaṇnayata, Dhammacakkapuraṇa sannaya, ~sūtrārthavyākhyāna, ~padārthā.</td>
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<td>Nandopanandadamanaṇaya (Sinh. C. Extracted from another treatise that included Navagunasaṅvāṇana.)</td>
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<td>Nandopanandavatthu, Nandopanandanaṅgarāja (?) Buddhasiri (Part of Bāhumṭikā.)</td>
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<td>Nirayavaṃṇanaṇāva (2) (Pāḷi gāthas and Sinhala description)</td>
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<td>Niyamadīpanī (Leḍī Sayādo, 19th–20th c.)</td>
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<td>DBM 16, BLS</td>
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<td>Pabbājaniyakammavācā (B, Leḍī Sayādo, 19th–20th c. A paritta for dispelling danger.)</td>
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<td>PLB 98, DBM 50a, 59a</td>
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<td>Paṇciddussīla</td>
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<td>Paṇcakkharasaṅkhepa</td>
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<td>Paṇcāṇḍiṭvarāṇāya</td>
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<td>Pasādanīyakathā</td>
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<td>Pitugunakathā, Pitugunasaṃutta (S?)</td>
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<td>Porāṇasaṅgāha (La.)</td>
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<td>Buddhānuparivattva</td>
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<td>Buddhānusativāṇṇānā</td>
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Buddhapādamaṅgala (Cf Poetry: Aṭorāśiyak Magullakuṇu.)

Buddhavassaācikkhaṇa, Buddhavarṣayakīma (Announcing the Buddhist year at Vataparitta)

Buddhavipāka

Buddhavipākaaṭṭhakathā

Bojjaṅgapāṭhabhāvanā (S or Kh ?)

Bhikkhudussilā

Bhumasangaha (?, Dhammarāmsī thera)

Mahābuddhaṅgana, Buddhaghunā, Namaskāragāthā (S ?) (Beg: Iti pi so... or Buddhaṃ jīvitām yāva nibbhānam...)

Mahābuddhaṅganaaṭṭhakathā, ~vaṇṇanā

Mahābuddhaguṇa, Buddhaguṇā, Namaskāragāthā (S ?) (Beg: Iti pi so... or Buddhaṃ jīvitām yāva nibbhānam...)

Mahābuddhaguṇaaṭṭhakathā, ~vaṇṇanā

Mahākappalokasaṇṭhānapaññatti, Mahākappalokasaṇṭhāna (S ?)

Mahānekkhammacampū (Gāthā & prose. C, Widurapola Piyatissa, 1935)

Mātuguṇakathā, ~sutta (S?)

Mo Paritta, Ngayanmin Paritta, Ñāyanmin Paritta (B. Leḍī Sayadaw, 20th c. Against drought)

Moggallānabimbapañhā (S?)

(Mongkutrājasaṅgaha), Prachum Phra Ranchaniphon Bhasa Bali nai Phra Bat Somdet Phra Chom Klao Chao Yu Hua (S, Bangkok, 2004. Collection of letters, chants, edicts, and the like in Pali King Mongkut/Rāma IV, from 1830s1862.)

Yasasassattha (Ic. Beg: Pathhamā dānapārami...)

Yasavaḍḍhanavatthu (Ava, B, Tipiṭakālaṅkāra, early 17th c.)

Rāhudamanasannaya (C)

Rājasevakadīpanī (B. Leḍī Sayāḍo, 19th–20th c.)

Sānasampattidīpanī, Sāsanavisodhanī (B, Leḍī Sayāḍo, 19th–20th c.)

Sāranīsamsaya (C. Sinh. prose & Pāḷi verses.)

Ānisaṃsa: Benefits

Aṭapirikāraānisamsaya (C. Sinh. prose & Pāḷi verses.)

Anisaṃsa: Benefits

Atāpirikāraānisamsaya (C. Sinh. prose & Pāḷi verses.)

Adhārakapattadānaānisamsakathā (S ?)

Avāsādanānisamsavaṇṇanā, Pasādajanani (C, V. Dharmaratana, 1932)

Avāsādanānisamsaparakaraṇaya C, V. Dharmaratana, 19??)

Uddesadakkhinānumodanījāhāpanakiccakathā (S ?)
Kaṭhinaānisaṃsakathā, Tiṇṇakavatthu, Tiṇṇapālakavatthu (S ?)

Caṇḍāgāraānisaṃsakathā (S ?)

Dānaānisaṃsakathā, Dānānisaṃsaya

Dīpadānānisaṃsakathā

Dhammānisaṃsaya (C ?)

Dhammasavanānisaṃsaya (S ?)

Paṭisaṃkharaṇaānisaṃsakathā (S ?)

Pañcasīlaānisaṃsakathā (S ?)

Paṃsukūladānānisaṃsakathā (Kh ?) (An apocryphal jātaka.)

Paṃsukūlaānisaṃsa (kathā), Paṃsukūlikavatthaānisaṃsa

Parittānisaṃsa, Ānisaṃsa (S or Kh?)

Pabbajjānisaṃsa (sutta) (Ic. Apocryphal sutta. Cf Paramatthamaṅgala.)

Piṭakattayānisaṃsakathā (S ?)

Pupphaggidānaānisaṃsakathā (S ?)

Bhūmidānānisaṃsa (C ?)

Mettānisaṃsaya (C ?)

Maitribhāvanānisaṃsaya (sannaya) (C)

Yānaānisaṃsakathā (S ?)

Suvaṇṇathambhaānisaṃsakathā (S?)

Setukaānisaṃsakathā, Setukānisaṃsa (S?)

Piṭakattayānisaṃsakathā (S ?)

Pupphagidānānisaṃsakathā (S ?)

Bhūmidānānisaṃsa (C ?)

Mettānisaṃsaya (C ?)

Maitribhāvanānisaṃsaya (sannaya) (C)

Yānaānisaṃsakathā (S ?)

Likkhitakammaānisaṃsa, Akkharalikkhitānisaṃsa (S ?)

Vatthadānānisaṃsakathā (S ?)

Vihāradānānisaṃsaya, Vihāradānānisaṃsakathā

Vesantarajātakaānisaṃsa (= 4.1.4: Mthv ??)

Suvannathambhaānisaṃsakathā (S?)

Setukānisaṃsakathā, Setukānisaṃsa (S?)

Bhāvanā: Development of Mind

Aśāṅkhatadhammapakāsinīkyana (B, U Pyinnyathika, 1899.)

Atītapaccavekkhāna (pāṭho)

Aītapasvikumsannaya, Pratyavekṣāgāthāsannaya

Parikkhārapaccavekkhāna, Taṅkhaṇikapaccavekkhānapāṭho

Dhātupaṭikūlapaccavekkhānapāṭho

Anityāṃsrutiya (Pāḷi–Sinh.)

Abhidharmakāṭhāna (Pāḷi–Sinh.)

Āhāravihāra (Pāḷi–Sinh.)

Bhūtakammaṭṭhāna, Yathābhūta~, Uyyojanadīpanī~

Kāyagatāsatiya (Pāḷi–Sinh.)

Paṭiccasamuppāda (Vin I 1–2 & Dhp 153–4.)

Paṭiccasamuppādasannaya

Paṭiseccasamuppāda (Vin I 1–2 & Dhp 153–4.)

Paṭiseccasamuppādasannaya

Pilikul Bhāvanā (Pāḷi–Sinh.)
Mettānusmṛutiya (Pāḷi–Sinh.)
Satipaṭṭhānasutta (MN 10)
Satipaṭṭhānasuttpadārtha
~padaänuma
~sannaya
~aṭṭhakathā, ~vaṇṇanā, ~bhāvanāsastaraya, ~pujāpota, ~purāṇasannaya,
~vistaradasannaya, (Different works.)
Satipaṭṭhānasuttasannē (C, D. Dhammarakkhita, 18th c.)
Mahāsatipaṭṭhānasutta (DN 22)
Mahāsatipaṭṭhānasuttaṃ vitthāramukhena
Mahāsatipaṭṭhānasuttasannaya (C, ? T. S. Buddharakkhita, 1760.)
Mahāsatipaṭṭhānasuttapadaänuma
Vipassanādīpanī (B. Leḍī Sayāḍo, 19th–20th c.)
Saggāvatāra, Sattāvitarā (S?)
Visuddhiñāṇakathā (B, Mahāsi Sayāḍo, 1950)
Sārīrikavinicchaya
Yogāvacara manuals, Esoteric Meditation
Vidaraṇā pota, Vidaṃraṇā bhāvanā pota, Dhyāna pota, Samasatalis
karmāsthaṃ adhānabhāvanā, Bambaragāle Pota, Vipassanā Niddesa (Pāḷi–Sinh. C. Compiled by Rambukavellē Ratanajoti on advice of Siamese theras, 18th c. Different versions? Beg: Okāsa vandāmi bhante… Eng. trans.: Manual of a Mystic. The material of this and the below entries is similar.)
Parikammabhāvanā (C? Pāḷi. Beg: Upāda uppajjantu…)
Kasinabhāvanāpota, Cattālisakammaṭṭhāna (Pāḷi–Sinh. Beg: Okāsa yācāmi uggahanāmittam…)
Ratanaamatākaravaṇṇanā, Amatākaravaṇṇanā, Yogijanakantavimuttimagga (Pāḷi verse. 18th c.? Beg: Niccaṃ kilesamalavajjitadehadhāriṃ. The title Vibhūttisāṅgaha is arbitrary according to Somadasa in N.)
Kammaṭṭhānasangaha (C, Sāriputta, 12th c. Maybe identical with the preceding entry.)
Kammaṭṭhānagahananiddesasannaya,
Vimuktimargaya (C?)
Mūlakammaṭṭhāna, Mahāmūlakammaṭṭhāna (Ic.)
Yokappako Ācāriya (La?)

Law

2.9.23.1 Manudhammasattha, Dhammasattha, Dhammavilāsa Dhammathat (Dala, B, Dhammvilāsa, ± 1174.)
(Dhammasathavānana) (B, 1656)

2.9.23.2 Wagaru Dhammasattha, ~that (Tailang, B, Wagaru Rāja, 13th c.) (In Tailang language.)

2.9.23.3 Manusāra (B, Buddhaghosa, 16th c.) (Pāḷi translation of Wagaru Dhammathat)

2.9.23.4 NavaDhammasattha
(Nava) Manudhammasattha (B, Dhammavilāsa II, 1650.)
| 2.9.23.5 | Manuvaṇṇanā (Vannakyawdin, between 1776 and 1774.) | PLB 87f, CPD. |
| 2.9.23.5 | Vinicchayapakāsinī (Vannakyawdin, between 1776 and 1774.) | PLB 88. |
| 2.9.23.5 | Mohavicchedanī (B, Rājabalakyawdin, 1832.) | PLB 88. |
| 2.9.23.5 | Mahārājasattavinicchaya (PaliBurmn.) | BnF 550. |
| **Nītī Texts** |  |  |
| 2.10.1 | Dhamanīti (B, ? 14–15th c.) | H 420f, PL 176, PLB 51, FPL, CHL, CS. |
| 2.10.3 | Mahārahanīti (B, + 15th c.) | H 420f, PL 176, CS. |
| 2.10.4 | Rājanīti (B, 16th c.) | H 420f, PL 176, PLB 51, BnF 711, CHL, FPL. |
| 2.10.5 | Lokanīti (B, Chakkindābhisiri, 1882.) | H 420f, PL 176, PLB 51, 95, CB 129, CHL, FPL. |
| 2.10.6 | Manus (B) | H 424. |
| 2.10.21 | Lokanīti (B, Chakkindābhisiri, 1882.) | H 420f, PL 176, PLB 51, 95, CB 129, CHL, FPL. |
| 2.10.22 | Lokanīti (Visuddhārāma, B, Visuddhācāra, ?) (See colophon in CS.) | CS. |
| 2.11.1 | Tuṇḍilovādasutta (C) | H 436, PL 183 in App. I, N 6599(21), JPTS XV 170–95. |
| 2.11.3 | Ākārvattārasutta, Ākaravattasutta (Kh or Ic) | H 436, PSA 120, PL 183 in App. I, RL 122, BnF 602, ED 401, EP 2.8 & 119. |
| 2.11.3 | Aruṇavaṭīsutta, Aruṇavaṭī (Ic.) | PCS 2.18, PSA 122f, VP 4/140. |
| 2.11.3 | Aruṇavaṭīsuttaatthakathā | PCS 2.4, FEMC C54, VP 4/140. |
| 2.11.3 | Jambupattisutta, Jambūpatisūtra, Mahājambupatisarājā (? S) | PSA 31, 101, PCS 2.52, BnF 401m, VP 4/140, VH, ED 403. |
| 2.11.3 | Jarāsutta (Ic ?) | EP 30, VP 4/152. |
| 2.11.3 | Kosalabimbapañhā, Sakkarājānisaṃsavaṇṇanā (Cf Saṃkrājasaṃvaccharakosalapañhā = ME 31.6) (S ?) | N 6599(4)i, LCM 1243, PV 11, RL 123. |
| 2.11.3 | Cakkaparitta (sutta) (Contains gāthās & apocryphal sutta.) (Beg: *Dasa saññojanajito buddho…*) | N 6599(4)i, LCM 1243, PV 11, RL 123. |
| 2.11.3 | Cakkaparitta aparaṃ (Beg: *Uddhaṃ yāva bhavaggā…*) | N 6599(4)i. |
| 2.11.3 | (Mahā) Cakkavāḷaparitta (B) | PSA 101. |
| 2.11.3 | Catuvekka (? C, 12th c. Parakramabahu is mentioned.) (Beg: *Mayā saddhiṃ imasmim…*) | EP 75.25, VP 4/136. |
| 2.11.3 | Cuttimarānasutta (B) | PSA 119. |
| 2.11.3 | Candasīkārakasutta, Dhammikapañditajātaka (La ?) | PSA 121. |
| 2.11.3 | Cetanābhedasutta (sutta), Cetanābhedavananānā, (Amuruddhasutta) (La ?) | See 4.1.7 Cha-k |
| 2.11.3 | Chakesadhātuvanisa (B) | See 4.1.7 Cha-k |
| 2.11.3 | Chadisapālasutta (B) | RL 123. |
Chadisabhāgasutta (B ?)  Braun II p. 50 no. 223.
Mahādisapālaparitta (Apocryphal sutta. S ? End: ... sabbe te vinassantuti.)  EP 75.21, ED 401
Sabbadisabuddhamāngalaparitta (Beg: Padumutto purabhāyam…)  EP 75.13, ME 49.3, ED 401.
Cullasabbadisabuddhamāngalaparitta (Beg: Buddha ca majhīmo…)  EP 75.14, ED 401.
Māṇgalaparitta (S ? Contents Catuvekkha, see above BN 662.) (Beg: Na hi silavatan…)  EP 75.15.
Cullamaṇgalaparitta (S ? Beg: Īmama ratanattaya tejasūnubhāvena…)  EP 75.16.
Sabbadisaparitta (S ? Beg: Puratthimasmiṃ disabhāge santi devā… Cf Āṭānātisākhīyaparitta.)  EP 75.23, ED 401
Sabbadisaparitta (S? Beg: Sabbe puratthimāya… End: ... attānaṃ pariharantu.)  EP 75.22.
Mahāvīraparitta (S ? Beg: Sabbe puratthimāya… End: ... cutti cutti dhāraṇīti.)  BnF 600.6
Dhāraṇaparitta (B)  RL 123, ED 401.
Nagaraṭṭhānaparitta (Apocryphal sutta.) (End: … saṅghajālaparikkhite rakkhantu…)  EP 75.19.
Nandabrāhmaṇasutta (S?)  PCS 2.93,2, VP 4/152, EP 75.36.
Pabbajānīsamsa (sutta) (Apocryphal sutta.) (La ?)  PSA 121, VH 234, VP 4/150.
Paramatthadhamasutta (S ?)  PCS 2.119.
Paramatthamāngala (S? A compilation starting with a sutta on the 3 paramattha maṅgala, followed by 4 apocryphal jātakas and the Unhissavijayavānanā.)  PCS 2.121, VP 4/150.
Parivāsadānasutta (B)  RL 123.
Parivāsadānasutta (? S)  EP 75.32.
Puṇṇovādasasuttavānanāsakhepakathā (PāliSiamese Nissaya.)  BnF 400.
Bimbābhilāyasutta, Bimbābhilyagaṇṭhi (S ?) (Bimbādevī’s Story. Also in Suttajātakanidānasamāsa.)  PSA 87, BnF 397, ED 404.
Bimbābhilābhvananā (S ?) (PāliSiamese Nissaya.)  PSA 87, BnF 398f, ED 404.
Brāhmaṇasutta (S ?)  EP 75.29, VP 4/151.
Bhūmiparitta (? Arakan, Burma)  BL Add 12258/B.23.
Manussavīnaya, Upāsakamanussavīnaya ( End: …) The text at VP is listed as Sirisārajātaka, but the colophon has Manussavīnaya.)  N 6599(21)ji m, VP 4/151.5
Maranastsīlāsatta, Maranānāsasutta (See N 6600(91)ii.) (Sinh. transl. of AN sutta.)  N 6600(90), BSL 108, L.
Maranānāsasutta padārthaya  N 6600(91)ii.
Maranānāsānīkā, Maranānāsadipanā  N 6599(12).
Mahākappinadhajasūtra (? S)  PCS 2.159.
Mahāvijayaseṭṭhisutta, Vijeyyaseṭṭhisutta (? S)  EP 75.26, VP 4/136m, ME.
Cuddasamātāpitakatapanāhassutta (? S)  EP 75.24.
Mahākammānapalaparitta  BnF 600.3
Mātrāsūtra, Matasutta, Suciravatthuvaṇṇanā (? S)  PCS 2.93.4, VP 4/151.
Metteyyasutta (?) (Compare with the Sinhalese Metteyyavastu, Metteyyakathāva in LCM and L.)  PSA 107, TT 1.5, 1.14.
Rāhulaparitta (? C. Apocryphal Pāḷi sutta/paritta.)  SH 132, EP 75.7, BnF 662.
Sappurisasutta, Sappurisādāna (La ?)  PSA 107–8.
Salākarivijjasutta (La ?)  PSA 122.
Saranagasuttasutta  N 6599(3), BnF 743, ICP 5, 81, 82.
Saranaganasuttasannaya  N 6600/127.
Sāsanāyupakaraṇa (B.) (Apocryphal Vinaya story.)  PSA 91, BnF 374.
Sārasutta  N 6599(3).
Sārasuttapadānuna  N 6599(3).
Sārasuttasannaya  N 6599(3).
Sīvaliparitta, Sīvalithera~ (Arakan, Burma? Not identical with Sīvalipirit) (Rakkhasutta ?) (Compare with the Sinhalese Metteyyavastu, Metteyyakathāva in LCM and L.)  BL Add 12258/B.5.
Sunandarajāsutta, Nandasutta (La ?)  N 6599(3).
Sīvatiparitta, Sīvalithera~ (Arakan, Burma? Not identical with Sīvalipirit)  BL Add 12258/B.5.
Subhūtisutta (S ?) (based on Tha I 25, J 1332) (Cf Vāsaśīpīra.)  EP 75.35, ME 45.7.
Abhidhammapiṭaka  H II.3, PL 4, CMA 11f.
3.1 Dhammasaṅgaṇī, Dhammasaṅgaṇipakaraṇa, Dhammasaṅgaha, Saṅgaṇī, Saṅgiṇī, Abhidhammasaṅgaṇī

Dhammasaṅgaṇīmātikā

Dhammasaṅgaṇīmātikathasarūpa (CM, Ratanapānā, 16th c.)

Dhammasaṅgaṇīguyhadīpanīgaṇṭhī (? [Ratanapura], Sāradassī)

3.1.1 As

Atthasālinī, Sālinī, Dhammasaṅganiaṭṭhakathā (C or SI, Buddhaghosa, 5th c.)

3.1.11 As-mṭ

Atthasālinīmūlaṭīkā, Dhammasaṅgaṇīmūlaṭīkā, Paramatthapakāsanī I, Līnatthajotikā I, ~jotanā I, ~padavaṇṇanā I, Abhidhammamūlaṭīkā I (C, Ānanda, ? 6th or 8–9th c.)

3.1.12 As-anuṭ

Dhammasaṅgaṇianuṭīkā, Abhidhammaanuṭīkā I, Līnatthavaṇṇaṇā I, Līnatthapakāsinī I (C, ? CullaDhammapāla, ? 6th or 8–9th c.)

3.1.13 Maṇi-

Maṇidīpa (ṭīkā), Maṇipadīpa (B, Ariyavaṃsa [Dhammasenāpati], 15th c.)

3.1.14 Madhu-ṭ

Madhusāratthadīpanī, Madhuṭīkā (Haṃsāvati/Pegu, B, Ānanda [not Mahānāma], ? 15–16th c.)

3.1.15 1 As-y

Atthasālinīaṭṭhakathāyojanā (?: B, Sumaṅgala, 14th c.)

3.1.15 2 As-y

Atthasālinīatthayojanā (CM, Ñāṇakitti, 1495) (This is not to be confused with the Atthasālinīaṭṭhakathāatthayojanā; see PSA and the previous entry.)

3.1.16 1 Abhidhammagaṇṭhipada (Mahākassapa)

3.1.16 2 Atthasālinīgaṇṭhipada (B, Ñāṇavara, 18th c.)

Atthasālinī (lee) aṭṭhakathā (S. Abridged commentary on Dhammasaṅgaṇīmātikā.)

3.2 Vibhaṅga (pakaraṇa)

Vibhaṅga (lee) aṭṭhakathā (S. Abridged commentary on Vibhaṅgamātikā.)

3.2 Vibh-a

Sammohavinodanī, Vibhaṅgaṭṭhakathā (C, Buddhaghosa, 5th c.)

3.2.15 1 As-y

Atthasālinīmātthahathāyojanā (?: B, Sumaṅgala, 14th c.)

3.2.15 2 As-y

Atthasālinīmātthahathāyojanā (CM, Nāṇakitti, 1495) (This is not to be confused with the Atthasālinīmātthahathāyojanā; see PSA and the previous entry.)

3.2.16 1 Abhidhammaṅgāṇṭhīpada (Mahākassapa)

3.2.16 2 Abhidhammaṅgaṇṭhīpada (B, Nāṇavara, 18th c.)

Atthasālinīgantī, Atthasālininavagantī (thit) (B, 1900.)

3.2.17 Visātivāṇānā (on As) (Avā, B, Tipiṭakālaṅkāra, early 17th c.)

Vipassanābhūmipāṭha (S.) (= First part of the mātikā of the Vibhaṅga.)

3.3 Dhātukathā (pakaraṇa)

Dhātukathā (Lee) aṭṭhakathā (S. Abridged commentary on Dhammasaṅgaṇamātikā.)

3.3.1 Dhātuk-a

Dhātukathāṭṭhakathā, Pañcapakaraṇaṭṭhakathā I, Paramatthadīpanī I (C, Buddhaghosa, 5th c.)

3.3.11 Dhātuk-mṭ

Dhātukathamūlaṭīkā, Paramatthapakāsanī II, Līnatthajotikā II, ~jotanā II, ~padavaṇṇanā II, Sammohavinodanīmūlaṭīkā (C ?, Kalasapura Ānanda, ? 6th or 8–9th c.)

3.3.12 Dhātuk-anuṭ

Dhātukathanuṭīkā, Pañcapakaraṇanuṭīkā I, Līnatthavāṇṇanā II, Līnatthapakāsinī II (C, ? CullaDhammapāla, ? 6th or 8–9th c.)

3.3.15 Dhātuk-a-y

Dhātukathāṭṭhahathāyojanā, Dhātukathāyojanā (CM, Nāṇakitti, 1493–4 c.)
Dhātukathāyojanā (B, Sāradassi, 18th c.) (? Pāḷi or Burmese) PLB 67.
3.3.18 Dhātukathāṭīkāvaṇṇanā (Sagaing, B, Tilokaguru, early 17th c.) PLB 54, CPD, Ps.
3.3.19 Dhātukathāanuṭīkāvaṇṇanā (Sagaing, B, Tilokaguru, early 17th c.) PLB 54, CPD, Ps.
Dhātukathāvaṇṇanā BLB.
Dhātukathāgaṇṭhi PCS 3.10.
(Dhātukathā) Paccayadīpanī PCS 3.27.

3.4 Pp Puggalapaññatti (pakaraṇa) H 140f, PL 4.5, HP 120, PCS 3.38, LCM 663f, SH 76, BnF, ME, CS.
3.4.1 Pp- Puggalapaññattiaṭṭhakathā, Pañcapakaraṇaaṭṭhakathā II, Paramatthadīpanī II, (C, Buddhaghosa, 5th c.) H 308f, HP 109, PCS 3.32, LCM 666, BnF 265m, CS.
3.4.11 Pp-mṭ Puggalapaññattimūlaṭīkā, Pañcapakaraṇamūlaṭīka II, Paramatthapakāsani IV, Linathajotikā IV, ~jotanā IV, ~padavaṇṇanā IV (? C, Ānanda, ? 6th or 8–9th c.) H 356, PCS 3.62, H 355, CS, CW.
3.4.15 Pp-a-y Puggalapaññattiyojanā, Puggalapaññattiatthayojanā (CM, Ñāṇakitti, 15th c.) PCS 3.55, PSA 62, LN 127.

3.5 Kv Kathāvatthu (pakaraṇa/pāḷi) H 144f, PL 4.5, HP 70f, PCS 3.8, LCM 667, SH 77, BnF, CS.
3.5.1 Kv-a Kathāvatthuaṭṭhakathā, Pañcapakaraṇaaṭṭhakathā III, Paramatthadīpanī III, (C, Buddhaghosa, 5th c.) H 308f, PL 125, PCS 3.30, BnF 229m, CS.
3.5.11 Kv-mṭ Kathāvatthumūlaṭīkā, Pañcapakaraṇamūlaṭīka III, Paramatthapakāsani IV, Linathajotikā IV, ~jotanā IV, ~padavaṇṇanā IV, (? C, Ānanda, ? 6th or 8–9th c.) H 356, PCS 3.62, H 355, CS, CW.
3.5.12 Kv-a- Kathāvatthuanuṭīkā, Pañcapakaraṇaanuṭīkā III, Līnattha vaṇṇaṇā V, ~pakāsinīanuṭīkā V (C, ? CullaDhammapāla, ? 6th or 8–9th c.) H 360, PCS 3.69, BnF 410, BnF 882, CS.
3.5.15 Kv-a-y Kathāvatthuyojanā, Kathāvatthuatthayojanā (CM, Ñāṇakitti, 15th c.) PCS 3.50, PSA 62, LN 127.

3.6 Yam Yamaka, Mūlayamaka (pakaraṇa/pāḷi) H 152f, PL 4.6, HP 182f, PCS 3.48, LCM 668, CB 107f, SH 78, BnF, CS.
3.6.1 Yam-a Yamakaaṭṭhakathā, Pañcapakaraṇaaṭṭhakathā IV, Paramatthadīpanī IV (C, Buddhaghosa, 5th c.) HP 109, PCS 3.33, BnF 266m, CS.
3.6.11 Yam-mṭ Yamakamūlaṭīkā, Pañcapakaraṇamūlaṭīka IV, Paramatthapakāsani V, Linathajotikā V, ~jotanā V, ~padavaṇṇanā V (? C, Ānanda, ? 6th or 8–9th c.) H 356, PCS 3.67, PLC 210f, CS.
3.6.12 Yam-a- Yamakaanuṭīkā, Pañcapakaraṇaanuṭīkā V, Linathavāṇṇānā V, ~pakāsinīanuṭīkā VI, Abhidhammaanuṭīkā VI (C, ? CullaDhammapāla, ? 6th or 8–9th c.) PCS 3.74, PLC 211, BnF 882, CS.
3.6.12 Yam-v-ṭ Yamakavaṇṇanāṭīkā, Yamakavaṇṇanā (Sagaing, B, Tilokaguru, early 17th c.) PLB 54, BLB, Ps.
3.6.15 Yam-a-y Yamakayanovanānāṭīkā, Yamakayanovanānā (Sagaing, B, Tilokaguru, early 17th c.) PCS 3.56, PSA 62, LN 127.
3.6.15 Yam-a-y Yamakayanovanānāṭīkā, Yamakayanovanānā (Sagaing, B, Tilokaguru, early 17th c.) PCS 3.56, PSA 62, LN 127.
3.6.15 Yam-a-y Yamakayanovanānāṭīkā, Yamakayanovanānā (Sagaing, B, Tilokaguru, early 17th c.) PCS 3.56, PSA 62, LN 127.

3.7 Paṭṭh Paṭṭhāna (pakaraṇa), Mahāpaṭṭhāna, Mahāpakaraṇa (Often sections such as the Dukapaṭṭhāna are transmitted as separate MSS.) H 152f, PL 4.6, HP 182f, PCS 3.48, LCM 668, CB 107f, SH 78, BnF, CS.
3.7.1 Paṭṭh-a Paṭṭhānāṭṭhakathā, Pañcapakaraṇaṇaṭṭhakathā V, Paramatthadīpanī V (C, Buddhaghosa, 5th c.) HP 109, PCS 3.31, CM 44f, BnF 265m, CS.
3.7.11 Paṭṭh-mṭ Paṭṭhānamūlaṭīkā, Pañcapakaraṇamūlaṭīka V, Paramatthapakāsani VII, Linathajotikā VII, ~jotanā VII, ~padavaṇṇanā VII (? C, Ānanda, ? 6th or 8–9th c.) H 356, PCS 3.65, (CB 110), CS, CW.
3.7.12 Paṭṭh-a-anuṭ Paṭṭhānānuṭīkā, Pañcapakaraṇaanuṭīkā V, Linathavāṇṇānā VII, Linathapakāsinīanuṭīkā VII, Abhidhammaanuṭīkā VII (C, ? CullaDhammapāla, ? 6th or 8–9th c.) H 360, PCS 3.72, BnF 882, CS.
3.7.15 Paṭṭh-a-y Paṭṭhānattathayojanā, Paṭṭhānayojanā (CM, Ñāṇakitti, 15th c.) PCS 3.54, PSA 62, LN 127.
3.7.18 Paṭṭh-v-ṭ Paṭṭhānavaṇṇanāṭīkā (Sagaing, B, Tilokaguru, early 17th c.) PLB 54, Ps.
3.7.19 Paṭṭh-ṭ Paṭṭhānasāradīpanī (ṭīkā) (Haṃsāvatī/Pegu, B, Saddhammālaṅkāra, 1551.) PLB 47, PSC 31, BLB, Ps.

Paṭṭhānaganānāyaṇā (B, Chappata, 15th c.) HP 195, PLB 19, PSC 31.

Paṭṭhānapaccaṭyadīpanī (C, Dhammabodhisiri) PCS 3.25, VP 5/31.

Paṭṭhānapaccaṭyarūpa PCS 3.84.

Paṭṭhānamātikapāṭha, Paṭṭhānapaccayadīpanī (C, Dhammabodhisiri) PCS 3.25, VP 5/31.

Paṭṭhānapaccayasarūpa PCS 3.84.

Paṭṭhānāmaṭikapāṭha, Paṭṭhānapaccayuddesa BC 304, MP 106.

Mahāpaṭṭhāna lee aṭṭhakathā (S. = commentary on Paṭṭhānamātikā?) EP 5.6, 21.7.

Paramatthakathā (Title used in Gandhavamsa for all 7 Abhidhamma Aṭṭhakathā.) PL 123.


Paṭṭhāna lee aṭṭhakathā (S. Abridged commentary on Paṭṭhānamātikā.) BnF 266ff, EP 5m, ME 10M.

Pañcapakaraṇaṭīṭṭhakathā (Coms. on Dhātuk, Pp, Kv, Yam, Paṭṭh bundled.) BnF 726, BLB.

Mūlaṭīka (Mūlaṭīkas on Dhātuk, Pp, Kv, Yam, Paṭṭh bundled.) BLB.

Anuṭīkā (Anuṭīkas bundled.) BLB.

(Abhidhammatthakathā ?) (S. A common MS with a compilation of abridged versions of the Abhidhamma commentaries. First title: brah vibhaṅga lee [brah] aṭṭhakathā tmā prasaṅgaparipuṇṇa.) BnF 266–82m, EP 5m, ME 10M.

Abhidhamma Manuals

3.8.1 Abhidh-s Abhidhammatthasaṅgaha (pakaraṇa), ~saṅgiṇī, Abhidhammatthagāthā (C, Anuruddha, 12th c.) H 344, PL 151, HP 2, CMA 15, PCS 3.5, PLB 61, PSC 19, PLC 167, N 6601(19), BnF 350f, LCM 680, EP 7m, CB 47, ME, Ps.

3.8.1.1 Abhidh-s-pṭ Abhidhammatthasaṅgahaṭīkā, ~porāṇaṭīkā (C, 12th c.) (PLC, N: by Sāriputta Mahāsāmi [? called Navavimalabuddhi in B, cf CPD 3.8.1.1], but HP: Udumbagiri Kassapa.) HP 3, CMA 17, N 6601(1), PLC 173, 178, 204, LCM 681, N 6601(19), EP 20.2m, BnF 379m, CMA 17, Ps.

3.8.1.2 Abhidh-s-mḥ Abhidhammatthavibhāvinī, Vibhāvinīṭīkā, Abhidhammatthasaṅgaha mahāṭīkā, ~ṭīkā, ~vaṇṇanā, Ṭīkāgyaw (C, Dambadeni Sumaṅgala, 12th c. Sumaṅgala was a pupil of Sāriputta Mahāsāmi) H 345f, HP 3f, PCS 3.4, PLB 61, PSC 21, PLC 173, LCM 681f, N 6601(19), EP 20.2m, BnF 379m, CMA 17, Ps.

3.8.1.21 Maṇis Maṇisāramañjūsā, Abhidhammatthasaṅgahanavaṭīkā (B, Ariyavaṃsa, 15th c.) (Ṭīkā on Abhidhammatthavibhāvinī.) H 345f, PLB 42, PLC 201, PCS 3.40, 3.53, PSA 17, 62, LN 125f.


3.8.1.3 Abhidh-s-sv Saṅkhepavaṇṇanā (ṭīkā), Abhidhammatthasaṅgahasaṅkhepaṭīkā, ~saṅkhepavaṇṇanā (C, Saddhammajotipāla/Chappaṭa, 15th c.) H n. 559, PLB 18, PLC 197, 201, CCS, HP 199, PCS 3.86, PCS 22, LCM 680, 7m, CB 47, ME, Ps, N 6601(19), CMA 17, BLB.

3.8.1.31 Apheggusāradīpanī (ṭīkā), Apheggusāratthadīpanī, Apheggupāṭha, Apheggusāra, Abhidhammatthasaṅgahacullaṭīkā, Cullaṭīkāvaṇṇanā (Haṃsāvatī/Pegu, B, Mahāsuvaṇṇapadīpa, 14th c.) PLB 36, PCS 3.2, N 6601(19), BnF 645, MA, IO, BLB, Ps.

3.8.1.4 Abhidh-s-abhinava-t Abhidhammatthasaṅghadīpanī (B, Sīlācāra, 1801) H 348, CW Burm 42, RB, Ps.

3.8.1.5 Abhidh-s-sn Abhidharmārthasaṅgrahasannaya, ~purāṇasannaya, ~vistarasannaya, Abhidhammatthasaṅgahasīhalaatthavaṇṇanā (C, Sāriputta, 12th c.) H n. 559, PLB 18, PLC 197, 201, CCS, HP 199, PCS 3.86, PCS 23, CW Burm 44m, Ps, N 6601(19), CMA 17, BLB.


Aṇudīpanī (pāṭha), Paramatthadīpaniāṇudīpanī (B, Leḍī Sayāḍo, 19–20th c.) CS, DBM 21, BLB.

Paramatthasamkhitta (B, Leḍī Sayāḍo, 19–20th c.) DBM 74.

Anukaraṭīkā (B, Vimala thera, 20th c. A defense of the Abhidhsmhṭ) CMA 18.

3.8.1.6 Abhidh-s-ni Abhidhammarthasaṅghrahasannaya, ~purāṇasannaya, ~vistarasannaya, Abhidhammatthasaṅgahasīhalaatthavaṇṇanā (C, Sāriputta, 12th c.) HP 4, LCM 1743, PLC 173, 204f, Vs 78f, PSC 19, SW.

Abhidharmārthasaṅgrahasīhalaatthavaṇṇanā (B, Sāriputta Mahāsuvaṇṇapadīpa, 14th c.) PLB 67.

Abhidhammatthasaṅghrahasīhalaatthavaṇṇanā (B, Nānava, 18th c.) PLB 67.
| 3.8.8 Nāmar-s | Khemapakaraṇa, Khema, Nāmarūpasamāsa, Paramatthadhīpa (C, Khema, 12th c.) | H 352, PL 152, HP 73, PCS 3.9, 3.22, PSC 18, PLC 155f, BLB, Ps. |
| 3.8.8.1 Nāmar-s-t | Khemapakaraṇaṇīkā (C, Vācissara, 12–13th c.) | HP 188, PCS 3.14, PLC 202, PSC 18, Ps. |
| (3.8.8.13 | Khemapakaraṇaṇīkā (C, Mahābodhi, 12–13th c.) | PC 205. |
| 3.8.9 Nāmac | Nāmacāradīpakā, ~dīpikā, Cāradīpika (B, ? Chappaṭa, 15th c.) | H 353, PL 153, PLB 18, HP 193, PCS 3.23, PSC 30, JPTS XV 1–28, BLB, Ps. |
| 3.8.9.1 Nāmac | Nāmacāradīpakaṭīkā (B, Chappaṭa, 15th c.) | Ps. |
| 3.9.1 Nāmar-s | Nāmarūpasamāsavyākhyāva (Scholar) | N 6601(72), Vs 76f, PSC 18. |
| 3.9.2 Nāmac | Nāmacēradīpakā, ~dīpikā, Cāradīpika (B) | H n. 516, BLB, CPD. |
| 4.1.00 Sihaḷatthakathā (=? Mahāaṭṭhakathā) (Extinct) | C, Bandāra | LCM 688. |
| 4.1.1 Dip | Dipavaṃsa (C, 4–5th c.) | H 182f, PL 115f, HP 53f, PCS 2.85, LCM 1849f, Ps. |
| 4.1.1.1 Dip-t | Dipavamsatikā (B, ? 1850) | Ps. |
| 4.1.2 Mhv | Mahāvamsa, Padyapadoruvaṃsa (gāthā), Sīhalarājavamsāvatāra (C, Dīghasandaparivena Mahānāma, etc., 5th c.) | H 182, 185f, PL 117f, HP 81f, PLC 139f, N 6605(1), LCM 1908f, CM xxv, 64, PSC 32, CPD, CM xxii. |
| Ext Mhv | Mahāvamsavivāthāra, Kambujaka Mahāvamsa (also called, “Extended Mhv” or “Cambodian Mhv”) (? SEAsia, ? Moggallāna, ? 9–10th c.) | H 189, PL 140, PSA 73f, VP 6 ta. 5 & 12, EP 44. |
| 4.1.2.1 Mhv-ṭ | Mahāvamsaṭīkā, Mahāvamsaṭīkā, Sīhalarājavamsāvatāra (PCS says it is an adaptation of Mhv, but it seems to be identical judging from the VP MS.) | PCS 2.2.42, VP 6/ta. 7 & 8. |
| 4.1.2.2 Mhv-ṭ | Mahāvamsaṭīkā, Mahāvamsaṭīkā | H 182, 188, PL 138f, HP 172f, PCS 2.108, PSC 34, N 6605(2), LCM 1913f, BN 367, CM xxv, 66, BN. |
| 4.1.2.3 Mhv-ṭ | Mahāvamsaṭīkā, Mahāvamsaṭīkā | H 190, PCS 2.205, CB 54–56, VP 6/ta.9, EP 44. |
4.1.3

Mbhv

Bodhiṃvaṃsa, Mahābodhiṃvaṃsa (pāḷi) (C, Upatissa, 10th c.) (Based on Mahābodhiṃvaṃsakathā of the Vaṃsatthappakāsīn: 4.1.2.1.)

H 191, PL 141, 156, HP 77f, CM xxv, PLC 157f, PCS 2.145, N 6605(3), LCM 1823f, PSC 36, VP 6/ta.4, Ps, SLSBT, BLSL.

4.1.3.1

PBmv

Bodhiṃvaṃsa, Siṃhala Bodhiṃvaṃsa (Sin.) (C, Vilgammula Saṅgharāja, 14th c.)

PL 116, L I.

4.1.3.2

Dhr

Dharmapur (Mahā) Bodhiṃvaṃsaparikāthā, Dharmapradīpikāva (Sinh. & Pāḷi & Sanskrit.) (C, Guruḷugomi, 12th c.)

H n. 626, CM xxvi, N 6603(27), LCM 960f, 1659, Vs 87, L, PSC 36.

4.1.3.3

Mbhv-sn

Madhurārthaprakāśanī, Mahābodhiṃvaṃsasannaya, ~arthavyākhānaya (C, V. Saranākara, 18th c.)

H 192, PL 142, PLC 65f, 207f, PLB 105, PSC 38, VP 6/ta.3, PLB 105, CS, Ps.

4.1.4

1

Thūp

Thūpavaṃsa (vitthāra), Mahāthūpavaṃsa, Mahācetiyavaṃsa (C, Vācissara Devapāda, second half 13th c.)

H 192, PL 142, HP 163f, SH 124, SL 107, N 6600(141), PCS 2.214, PLC 216ff, PSC 207f, PSC 37, BnF 368, EP 25, CS, Ps.

4.1.4

2

Cullathūpavaṃsa, Thūpavaṃsasaṅkhepa (C)

PCS 2.215, Ps.

4.1.5.1

Sādhujanānandavikāsinī, Dāṭhavaṃsaṭīkā (C, Mahāsāmi, before 1442)

PSC 38, L, Ps.

4.1.5.1

Dāṭhāvaṃsa, Dantadhātuvaṇṇanā, Dāṭhādhātuvaṃsa, Jinadantadhātuvaṃsa (C, Dhammakitti I, shortly after 1211.)

H 193, PL 142, PLC 65f, 207f, PLB 105, PSC 38, VP 6/ta.3, PLB 105, CS, Ps.

4.1.6

Dhātuvaṃsa, Nalāṭadhātuvaṃsa, Nalāṭadhātuvaṃsavaṇṇanā, Nalāṭadhātuvaṃsapakāsaka, Dhātuvaṃsapakāsana (C, ? 13th c.)

H 194, HP 50f, PSC 2.11, PLC 255f, PSC 40, EP 73, ED 507, BnF 369, LCM 1891, VP 6/ta.3, ME, L, CS, Ps.

4.1.6.1

Nalāṭadhātuvaṃsapakāsana (C, Dhammakitti I, shortly after 1211.)

PLC 255, PSC 40.

4.1.7

Chak-k

Chakesadhātuvaṃsa (B, ?, ? 19th c.) (Apocryphal Suttanta)

H 195, PL 143, N 6605(6), PSC 39, Ps.

4.1.7

Kesadhātuvaṃsa (C, ?, ? 13th c.)

PC 227, LCM 1879f, PSC 39.

4.1.8

Att

Attanagalluvihāravaṃsa, Hatthavanagallavihāravaṃsa (C, pupil of Anomadassī, 13th c.)

H 196f, PL 143, HP 55f, PCS 2.254, PSC 41, PLC 218f, LCM 1815m, BnF 885, SL 121, CS.

4.1.9

Samanta

Samantakūṭavaṇṇanā, Sumanaddisuvaṇṇanā, Sumanakūṭavaṇṇanā (C, Vanavāsi Vedeha, 13th c. Vedeha is called Deva in the Gv.)

H 198, PL 159, PSC 2.221, HP 133f, LCM 1442, PSC 223f, PSC 57, CS.

Samantakūṭavaṇṇanāgātapadaya, Samankulvanagātapada

N 6609(17).
Samantakūṭavaṇṇanāsannaya (C, Dhammānanda & Ńāṇissara, 1890) PC 224.

4.1.10 Ras
Rasavāhinī, Madhurasvāhinī, Madhurasvāhinīīlanākāra, Madhurasvāhinī (C, Vanavāsi Vedeha, 13th c. (Cf N 6603[38]).) H 413f, PL 155, HP 121f, N 6601(87f), PCS 131, PLC 223f, LCM 1643f, PSC 48, SH 99m, CM 56, BnF, MA, VP4.149.

JambudīpaRasavāhinī, RasavāhinīJambudīpuppattikāthā, Madhurasajambu

PCS 2.154, BnF 340f, CS.

4.1.10.1 Ras-ṭ
Rasavāhinīṭīkā, ~gaṇṭhi, Sāratthadīpikā, Madhurasvāhinīṭīkā (C, Siddhattha, 13th c.) H 413f, HP 142, PCS 2.67, PLC 230, N 6601(90), LCM 1648, L, SH 100f.

Rasavāhinīarthavivaraṇaya (= Sannaya) N 6601(89).

Rasavāhinīgätapadaya (Older than the above.) N 6609(4).

Rasavāhinīgāthāpurānasannaya N 6609(4, 44).

4.1.10, (1)
Saddharmālaṃkāraya (= Sinh. & Pāḷi quotations. Gaḍalādeṇiya, C, Devarakṣita Jayabāhu Dhammakīrti II, late 14th c.) H 21f, 42f, SL 89f, PSC 48, LCM 1395, 1649f, PLC 226, N 6603(38), L, SH 100f.

Saddharmālaṃkāragāthāsannaya LCM 1655, PSC 48.

Rasavāhinīvyakhyāva PSC 48.

Rasavāhinīgaṇṭhipada LCM 1647.

4.1.11 Sah
Sīhalavatthu (pakaraṇa), Sīhaladīpavatthu, LaṅkādīpaRasavāhinī (I, Dhammanandi or Dhammadinna, before 1442. H 416f, PL 154, HP 146f, ED 513, PLB 104f, PCS 2.153, PLC 226, N 6601(87f), PSC 46, CW, Ps.

4.1.12 Sah-a
Sahassavatthu (pakaraṇa) (C, Raṭṭhapāla, late Anuradhapura period, before 1442.) H 409f, PL 154f, HP 130f, ED 512, N 6601(49), PLC 226, PCS 2.226, LCM 1409f, PLB 104f, PSC 47, VP 4/146, CM xxi, Ps.

4.1.12.1 Sah-a
Sahassavatthuḥtaḥkathā (Probably the extinct model and forerunner of Sah.) H 410f, PL 155f.

4.1.13 Dasav
Dasavatthupakaraṇa, Dasavatthu, Dasadānavatthupakaraṇa (? Ic, before 1442.) H 409, PL 153, PCS 2.77–8, PSA 93, PLB 104, BnF 343ff, VP 4/145, EP 81, ED 503, Ps.

Dasapuññakiriyavatthu, Dasapuññakiriyāvatthukathā, ~vaṇṇanā BnF 345, VP 4/147, FEMC A7.

4.1.14 Mth-v

Māleyyasūtradīpanī, Māleyyadīpanī (? S) PCS 2.83.

Māleyyadevatheraṭīkā, Māleyyaṭīkā, Dutiyamāleyyadīpanīṭīkā (? Buddhavilāsa?) VH 253.3.

Extra History and legend

4.2.01 Rājavamsa (B, Silavamsa) (Nava) Rājavamsa (B, ?, 1830.) PLB 90.

Rājavamsa (B, Sīlavaṃsa) CPD.

(Rājavaṃsaya) (= Sinhalese Prose) (LCM 1960f.)

Rājovāda (Amarapura, B, Ñāṇa/Ñāṇabhivaṃsa, 18–19th c.) PLB 78, PSC 71.

Rājaratnākaraya (Sinh. & Pāḷi) (C, Abhayarājapiṇītādhikārī, 16th c.) SL 127, PLC 319f.

Rājakālyanāgarājuppattikathā PLB 78.

Nāgarājuppattikathā (B, Paññāsāmi Saṅgharāja, 1857.) PLB 92.

Pokkārāmamahārājavaṃsapāṭh, Pokkaṃ Mahārājavaṃsa (Pagan, B) EP 111.

4.2.1 Jinak
Jinakālamālinī (CM, Ratanapañña, 1516–17, enlarged in 1527) H 428, PL 143f, PSA 19 m, HP 65f, PCS 2.55, LN 122, VP 6/ta.11.

4.2.2 Sgv
Saṅgītivaṃsa (S, Rājaguru Vanaratana Vimaladhamma, 1789) H 199, PL 144, PSA 26, 66.

4.2.3 Rb-v


4.2.3 Aḍḍhabhāgabuddharūpanidāna (B, Ariyavaṃsa) PSA 66, PCS 2.2, EP 128, 137, ME 30, VP 4/140.
4.2.4 Buddhipuppatti, Buddhaghosavanṇanā, Buddhaghosālankāra (B, Mahāmaṅgala, 15th c.)

Buddhaghosācariyanidāna, Buddhaghosanidāna, Buddhaghosajātaka

4.2.5 Cāmadevīvaṃsa (CM, Bodhiraṃsi, 15th c.)

4.2.7 Cdv Cāmadevīvaṃsa (CM, Bodhiraṃsi, 15th c.)

4.2.8 Sbn Sihiṅganidāna, Sihiṅgabuddharūpanidāna (CM, Bodhiraṃsi, 15th c.)

4.2.12 Pbv Paccekabuddhavyākaraṇa

Unclassified History and Legend

Amarapuravaṃsa (C.)

Kalyāṇipakaraṇa, Kalyāṇisilālipi, Kalyāṇilekha, Rāmaṇhasamaṇavamsa (Pegu, B, Dhammaceti Rāja, 1478)

Kalyāṇipakaraṇavinicchayakathā, Rāmaṇhasasāsanapatīṭhāpanām (B, ?)

Cullayuddhakāla, Cullayuddhakāravamsa (S, Paramānūjī making use of Phra Vanarat’s work, mid 19th c.)

Janananda (sannaya) (=? sannaya of 4.1.5.1 Sādhujanānandavikāsinī ??)

Jambudīpasaṅgītiniddesa

Kalyāṇipakaraṇavinicchayakathā, Rāmaṇhasasāsanapatīṭhāpanām (B, ?)

Kalyāṇipakaraṇavinicchayakathā, Rāmaṇhasasāsanapatīṭhāpanām (B, ?)

Kalyāṇipakaraṇavinicchayakathā, Rāmaṇhasasāsanapatīṭhāpanām (B, ?)

Cullayuddhakāla, Cullayuddhakāravamsa (S, Paramānūjī making use of Phra Vanarat’s work, mid 19th c.)

Pūjāvaliya (Sinh. with Pāḷi quotations. Account of offerings to the Buddha.) (C, Mayūrapāda thera (using the epithet Buddhaputra, 13th c.)

Buddhacarita

Buddhalakkhaṇa (On the characteristics of Buddhaimages.) (S, ?)

BratRājabaṅsāvatāraKruṅŚriAyudyā

Mahāvihāraparamparākathā

Laṅkā kaṭhava

Vāmadantadhātusutta

Sāsanadīpanī (S, Banyen Limsavati under the auspices of Sangharaja Somdet Phra ĀnandaSaṅvara, 2004)

Sāvakanibbāna literature

Sāvakanibbāna (Ic.) (Dr. Skilling: A collection [+ 40] of texts on the nibbāna of arahants and others. Some are transmitted as separate texts, but the relation between the collection and separate texts, far less than 40, is unclear. EP 64 contains: Koñḍaññanibbāna, Sāriputta~, Bakula~, Moggallana~, Kassapa~, Dabbamallaputta~, Bāhiya~, Asokarāja~, Devānampiyatissa~, Maṅgalavāsikuṭatissa, Vyaghathera~, Suddhodana, Sānusāmaṇera~, Pajāpati~.)

Asokaparinibbāna (kathā), Asokadhammarājanibbāna

Ānandanibbāna

Bāhiyatheranibbāna

Bimbābhikkunīnibbāna, Bimbāyasodharābhikkunīparinibbāna

Mahākaccāyanatheranibbāna, Mahākaccāyananibbāna, Gavampatisutta, Gavampatinibbānasutta

Mahākassapatheraparinibbānakathā, Mahākassapanibbāna, Kassapanibbāna

Moggallānatheranibbāna, Mahāmoggallānapanibbānasadhātukathā, ~vattthu

Anandanibbāna

Konḍaññatheranibbāna

Bakulatheranibbāna

Bāhiyatheranibbāna

Bimbābhikkunīnibbāna, Bimbāyasodharābhikkunīparinibbāna

Mahākaccāyananibbāna, Gavampatisutta, Gavampatinibbānasutta

Mahākassapatheraparinibbānakathā, Mahākassapanibbāna, Kassapanibbāna

Moggallānatheranibbāna, Mahāmoggallānapanibbānasadhātukathā, ~vattthu
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<td><strong>4.5.1 Narasīhagāthā, Rāhulakumāravandanagāthā (From Pujāvāliya. Based on Skt original (Cambridge MS Add. 1614). One verse in Ja 1 89. Beg: Lokaniṣaṇicitā dhmasasadhghoṃ... or Cakkaramaṃkhitattasupādo...).</strong></td>
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<td><strong>4.5.2 Mahājayaṃgalaṇagāthā, Jayamaṇgalaṇagāthā (Different versions, 16–40 verses. Beg: mahākārūniko nātho).</strong></td>
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<td><strong>4.5.3 Jayaparitta, Jayamaṇgalaṇaṭṭhagāthā, Jayamaṇgalaṇaṭṭhagāthā (Short version of prec. Beg: mahākārūniko or phalaniṃbānajam).</strong></td>
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<td><strong>4.5.4 Jayaparitta, Jayamaṇgalaṇaṭṭhagāthā, Jayamaṇgalaṇaṭṭhagāthā (Different versions, 16–40 verses. Beg: mahākārūniko nātho).</strong></td>
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<td><strong>4.5.5 Jayaparitta, Jayamaṇgalaṇaṭṭhagāthā, Jayamaṇgalaṇaṭṭhagāthā (Short version of prec. Beg: mahākārūniko or JayantO).</strong></td>
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<td><strong>4.5.6 Jayaparitta, Jayamaṇgalaṇaṭṭhagāthā, Jayamaṇgalaṇaṭṭhagāthā (Different versions, 16–40 verses. Beg: mahākārūniko nātho).</strong></td>
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<td><strong>4.5.7 Jayaparitta, Jayamaṇgalaṇaṭṭhagāthā, Jayamaṇgalaṇaṭṭhagāthā (Short version of prec. Beg: mahākārūniko or Jayanto).</strong></td>
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4.5.13, 2  Jināl-gul

Jināl-kāragaṇṭhi
Jināl-kāradipani (B)
Jināl-kārasarko
Jināl-kāranissaya
Jināl-kāranakampanya

5.5.14  Jina-b

Jinabdhāvali, Abhinihāradipani (C, Devarakkita Jayabāhu Dhammakitti, 14th c.)
Jinālaṅkāragūḷhatthadīpanī
Jinālaṅkāragaṇṭhi
Jinālaṅkāradīpanī (B)
Jinālaṅkārasarko
Jinālaṅkāranissaya
Jinālaṅkārasannaya

Unclassified Poetry

Accayavivaraṇa, Khamāyācana (Beg. Kāyena vācā cittena, pamādena mayā katam...)
Atāvisisugatavandanā, Atāvisimunivandanā (Beg: Vande Tanhāṅkaraṃ buddham...)
Atāvisibodhivandanāgatthā (Beg: Kṛṣṇasaṅgata saṭṭhitaṃ ca dhammaṃ suddhavipākataṃ kaccani nāhaṃ māya muktaṃ phaladharmām...)
Aṭṭhavārthanāgāthā (S) (Beg: Puññaṇena pappomi buddhataṃ...)
Aṭuvāprārthanāgāthāpadārtha
Aṅgulimālaparitta (Beg: Yatohaṃ bhagini...)
Anumodanagāthā (saṅgaha)
Aśīti Mahāśrāvakaya, Asūmahasavuvanvahansēgē nam (Beg: Kondañño bhaddiyo vappo...)
Aṣṭakapotha (C. Collections of different aṣṭaka poems.)
Ārakkhagāthā (8 verses. Beg: Buddhaṃ suddhaguṇākaraṃ dasabalaṃ...)
Āṭānāṭiyaparitta (Different versions. Some gāthā of DN 32 & Aṭṭhavīsatiparitta. Beg: Vipasissa namatthu...)
Ānandaaṣṭakasannaya (C, Vikramasinghapura Buddhaghosa) (271 Paritta verses. End: ...ārogyañca jayaṃ sadā. Or: ... sadā sotthiṃ karontu me...)
MahāUppātasantigāthā
Uddisanādhiṭṭhānagāthā (S) (Beg: Eso no satthā...)
Aṣṭakapotha (C. Collections of different aṣṭaka poems.)
Aṭhavārthanāgāthāpadārtha
Aṅgulimālaparittapadārtha
Anumodanagāthā (saṅgaha)
Anumodanāvidhī (S. Beg: Yathā vārivahā pūrā...)
Aśītiānubyañjanagāthā, Buddharūpabhisekagāthā (S?) (Beg: Eso no satthā...)
Aṣṭakasannaya (C, Veheragoda Medhaṅkara)
Abhayaparitta, Yandunnimittaṃ (Beg: Yandunnimittaṃ...)
Abhisambodhialaṅkārasannaya (C, Välanvitta Saraṇankara, 18th c.)
Āṭānāṭiyaparitta (Different versions. Some gāthā of DN 32 & Aṭṭhavīsatiparitta. Beg: Vipasissa namatthu...)
Anandaasaktasannaya (C, Vikramasinghapura Buddhaghosa)
Āsiravādaparitta (S? Beg: Itipi so... End: ... sabbesaggarapāvanā.)
Aṭhavārthanāgāthāpadārtha
Abhisambodhialaṅkāra, Abhisambodhialaṅkāravyākhyāva
Aṭṭhavārthanāgāthāpadārtha
Abhisambodhialaṅkārasannaya (C, Vikramasinghapura Buddhaghosa, 18th c.)
Aṭhavārthanāgāthāpadārtha
Abhisambodhialaṅkārasannaya (C, Vikramasinghapura Buddhaghosa, 18th c.)
Aṭhavārthanāgāthāpadārtha
Abhisambodhialaṅkārasannaya (C, Vikramasinghapura Buddhaghosa, 18th c.)
Aṭhavārthanāgāthāpadārtha
Abhisambodhialaṅkārasannaya (C, Vikramasinghapura Buddhaghosa, 18th c.)
Aṭhavārthanāgāthāpadārtha
Navagunasaannaya (Different works.)  SH 310, N 6599 (31)ii.
Trividharatnagunapadartha  LCM 1221.
Pañcamaravijayaparitta (Beg: Jeyyã santigatã buddhã… EP 75.2.
Pattanumodanã (Beg: Ettavatã amhehi sambhatam… iminã punãkamamena ma… me… Dham 48.
Pattidana (Beg: Dukkhapattã ca niddukkã… Ettavatã amhehi End: … rãjã bhavantu dhammiko… GB 180, BP 45.
Pattidangagathã (S, King Mongkut, 19c. Beg: Ye devata santi vihãravasini… BC 34f.
Paladanaanasaãcakayã (C, Sattutamam dasabalo karunãdhivãso …) LCM 1268–9.
Parittãrambhagathã (C? Beg: Bhikkhãnunam guasamuytam …) PV 34.
Parittãrãdhana (Beg: Vinaptipatibhãya …) BC 322, PV 1.
(Dasa & Pañca) Prãramitaãsãtakayã LCM 1289, 1299.
Parãmisãrasamalã (C, Disciple of V. Saraãkara. Beg: Adhãro tvam nutiõmañhãta… N 6599(2)xxiv.
Parittããrãdhana (Beg: Vipattipaõbhãya…) BC 35f.
(Dasa & Pañca) Parmiõtããsãtakayã LCM 1350f, CB 35, BP 45.
Puññãnumodanã, Anumodanã (SL, Beg: Aãkãsaõtthã ca bhummaõtthã, devã nãgã… GB 141, BP 43.
Bodhivandanãgathã (Beg: Sonuttareniddhimatena niõta…) LCM 834.
Bodhivandanã (Beg: Yassa mõle nisinno va.) BP 36.
Bojjhaõgãthã (Beg: Saõmõsãre saõmsãrattãnãm… or Bojjhango satisankhãto…) N 6599(2)xxiii, LCM 835.
Buddhaguñagathãvali (I, S.N. Goenka, 1999) CS.
Buddhamaõgalagathã (Cf Jinapaõnjarã) (Beg: Sambuddho dipadam…) BC 107–8.
Buddhavandanã (C. Beg: Namo namo buddhadivãkarãya…) LCM 833f.
Buddhavandanãgathã, Tiratanavandanãgathã (Beg: Mahãkarunikã buddhã dhammaõca…) LCM 865f.
Buddhasahasraõgãthãnãmavali (I, S.N. Goenka, 1998) CS.
Buddhãbhisekapakaraõna (S ?) PCS 2.144, VP 1/1.
Buddhãbhisekagathã (S ? Beg: Buddhãdicco mahãtejo…) EP 75.40.
Buddhalakkhaõnabhãvãnaõ (Beg: Battiõsã yassa… N 6595(2)xxx.
Dasavaraõnabuddhãbhiseka, Buddhãbhiseka (La ?) PSA 120.
Bhavaviratigathã (Beg: Bhavesu sabbesu sadã asesato…) N 6599(2)xxvii.
Bhavaviratigãthãsannaya LCM 822.
Maitriõbhisekapakaraõna, Mettabhãvãnaõ (37–38 verses. Beg: Puõõenãnena me yãvajõvam…) LCM 1137, N 6600(120)xvi, PV 18.
Matsyãrãjapirita (From Cp 99. Beg: Punãõparam yadã homi maccharãja…) PV 37.
Marãnaõnusrnrti bhãvãnaõ (C. Beg: Yameka rattim patham…) N 6599(2)xxx.
Mahãkassapacarita (C, V. Piyatissa, 1924) LC 1128.
Mahãsãraõmanta, Dibbamanta (S, ? 15th c. A paritta/mantra containing the Mahãjayaparitta and the SABBADISAPARITTA, etc.) PC 314, PSC 54.
Mahãsãraõ (S ? Beg: Aõõthavõsatime buddhã mahãtejo…) LCM 1137, N 6600(120)xvi, PV 18.
Mahãhãjaya, Mahãhãjayaõparitta (S ?) (Beg: Jaya jaya pathavi… or Jeyya jeyya pathavi…) EPS 2.160, EP 75.1, BN 662.3, BN Vient in ED 401, VP 4/139.6–7.
Mahãpãnãõmápãtã, Vãsamãlini, Buddhãvandanã (B) CS.
Mahãmaõngalaõcãkavãlã (Beg: Sirihõtimatitiejo…) (Cf Jayapirita & Ginipirita) BC 99–100, EP 39.7h, BNF 600.4.
Cumalõngalaõcãkavãlã, SABBABUDDHãNUBHAVãNAõ… CF Jayapirita.) BC 177, EP 102.27, 138.8, VP 4/146.11.
Mahãsaranagunto (B, Leõõdi Sayãõdo, 19–20th c.) LCM 5, 65.
Mahãsãraõ (S ? Beg: Atõõhãvõsaõtime buddhã mahãtejo…) EP 39.7E, BL or. 13703
Munigunâlõnkãrayã (C, Vãlanvitta Sãraõnãkara, 1728. Beg: Mama sirasi munindam…) PCS 2.173, PLC 282, LCM 1166, N 6601(128), PSC 78.
Munindavanãdanãgãthã, Sugatãõtakã (C. Beg: Sakalãgama samayãkula…) LCM 1508, 1594.
Mettãõsãmãsãgãthã (Beg: Disvã nãnapakãrãna kodho…) N 6599(2)xxii.
Mettãbhãvãnaõ (37 verses. Beg: Puõõenãnena me yãvã, jiyãm sabbattha sabbadã… GB 163.
Mettãkarunãõbhisekaõna (Beg: Udãõõham yãvã bhavagãça…) Dham 33.
Mokkãhopãygãthã (S, King Mongkut, 19c. SABBAVATHUTTHAMAM õvatva…) BC 113f.
Yot brãntãõdatraõpitakã (S) RL 124.
Randenēgāthā, Randenē~ (C. Beg: *Sabbasankhatadhammesu*... or *Namo te karuṇāhāra...*)

Triratnaaṃstaka, Tiratnaaṃtrattra, Tiratnaaṃmumaka, Tiratnaaṃtadhammesu (Different poems in Sanskrised & Sinhalesed Pāḷi.)

Ratanattayaapabhāvabhāyanēcāgāthā (S, King Mongkut, 19th c.)

Ratanattayaapabhāvavasiddhīgāthā (S, Phra Sāsanasophon.)

Ratanakārakārakāraparittra, Rakkaṅgupiritta (? C or B. Beg: *Tanhamkaro metakaṅkaro munindo...*)

Ratanapañjara (B)

Ratanamāla (S or Ic., ? 19th c.)*Iṭṭho sabbaññutañāṇaṃ...*

Ratanamālābandhanagāthā (Beg:

Lakkhanēto: Buddhathomanēgāthā, Buddhavandanēgāthā, Uṇṇālomikanēvandananēgāthā (B)

Saṁvegavatthu (Beg:

Suttavandanē (B.)

Sumaṅgalagāthā (Beg.

Śrṅgārarasaratnamālā (Pāḷi gāthā & Sinh. trans. On 8 dancing forms. C, 18th c.?)

Sūvisivivaraṇa (gāthā) (C, Sīlavaṃsa Dhammakitti. 14th c. Beg:

So atthaladdho (Beg:

Solasapūjagāthā (C. Beg:

Sūvisivivaraṇayanāsanna (S, Mahāyamamangalatī)</p>

See UOR and LJ for more mantras & yantras.

Uṇhissavijaya, Uṇhīsavijaya, Uṇhassavijaya, Uṇhassavijayajātaka (gāthā) (Ic. Different versions. Beg: *Vanditvā sirasaṃ buddham...*)

Uṇhissavijayavanāna (Ic. Apocryphal narrative jātaka? Cf PCS 2.25)

Mahāsānti, ~pakaraṇagāthā (S? Beg: *Vanditvā sugatam nātham...*)

Sivalipirita, Sivaliparitta (Different versions. Beg: *Nāsāsīme camosīsam... or Pūrentā pāramī sabbe, sabbe pacceka nāyakam...*)

Sukhābhiyācanagāthā (S, Phra Buddhaghosāchārn. Beg: *Yaṃ yaṃ devamanussānaṃ...*)

Suttavandanā (B.)

Sūvisivivaraṇa (gāthā) (C, Sīlavaṃsa Dhammakitti. 14th c. Beg:

Mahāsānti, ~pakaraṇagāthā (S? Beg: *Vanditvā sugatam nātham...*)

Sīvalīyantraya (Start of table:

Abhisambhidāne mantra hā yantra (Beg:

Grammar

Kaccāyana

5.0.1 Nir-p

Niruttipitaka, Nirutt (Mahākaccāyana)

5.0.2 C-nir

Cullanirutt (Yamaka mahāthera) (Cf Cullanirutt at 5.4.17.)

Cullaniruttimañjūsā, Cullaniruttivaṇṇanā

5.0.3 Nir

Mahānirutt

Mahāniruttisaṅkhepa

Mahāniruttivijaya (Beg:

Niruttivāyāna (~byākhyan, Bijākhāna, Bijākhāya

Niruttisangaha (B, Jambudhaja, 1651.)

RCM 1377f, GB 175, PV 19.

N 6600(22), (41)jiv, (66)iij, 6601(11), (37), LCM 1382f

BC 121f.

BC 123.

N 6559(4)jiv.

PLB 95, EP 89.4, BnF 548.

LCM 1382f

6601(11), (37), LCM 1382f

BC 122.

GB 152, PV 26, Bod.

GB 152, PV 26, Bod.

BC 122.

BC 97

ED 401, PCS 2.25, PSA 121, EP 39f, 138.7, VP 4/139m.

N 6599(2)xiv, LCM 1489ff.

N 6599(2)xiii, LCM 1486.

BC 125f.

BC 125f.

N 6599(2)xiv, LCM 1489ff.

PC 285f.

See UOR and LJ for more mantras & yantras.

ED 401, PCS 2.25, PSA 121, EP 39f, 138.7, VP 4/139m.

N 6599(2)xiv, LCM 1489ff.

N 6599(2)xiii, LCM 1486.

BC 125f.

PC 31, cf UOR.

PV 33.

PV 33.

PLB 29, 108, CPD.

PLB 107.

CPD, Kacc-Nidd/PGG 3.

PCS 4.91.

PCS 4.46.

PCS 4.97.

PCS 4.68.


HP 194, PLB 55, PSC 110.
| Niruttidīpanī, Moggallānadīpanī, Vuttimoggalānaṭīkā (B, Leḍī Sayāḍo, 1905.) | PLB 97, CS, DBM 20, BLS. |
| Niruttijotaka | Kacc-nīḍī/PGG 3. |
| Niruttijotakavānānā | Kacc-nīḍī/PGG 3. |

5.0.4 Niruttimānīḍā (Not Niruttisāramaṇāḍī [PLB] which is 5.1.111.) (Pagan, B, Saddhassamaguru, maybe identical with the one who wrote Saddavuttī [5.4.4] (PLB 29, PSC 89. |

5.1 Kaccāyana

Kaccāyana, ~pāthama, ~vākaraṇa, ~gandha, ~pāṭha, Mūlacakaccāyana (Sections like Sandhihikapāṭha, Nāmakappā, Samāsa~,- Dhātu~,- Unādi~ are often independent MSS.) PL 163, PLC 179ff, HP 68f, PSC 81, CB 122f, PCS 4.15, CM xxiv, BnF 425f, ME, CW, CS. |

5.1.1 Kacc-c

Kaccāyanavatī (C, Saṅghānandi, ?) (PC 180, PSC 81, CW Burm 54?). |

5.1.11 Mmd

Mukhamattadīpanī, ~dīpaniya, Nyāsa, Ñāsa, Kaccāyana(purāṇa)ṭīkā (Pagan, B or C, Vimalabuddhi, 11–12thc.) PL 164, HP 98f, PLB 21, PLC 179, PCS 4.94, PSC 82, LCM 2103, BnF 444m, MA, RB, Ps, IO, L. |

5.1.111 Niruttisāramaṇāḍī (Sagaing, B, Dāṭhānāgarājaguru, mid 17thc.) (ṭīkā on Ñāsa) PLB 55, HP 194, LCM 2112, PSC 84, Ps. |

5.1.112 Mmd-pṭ

Mukhamattadīpanīpurāṇaṭīkā, Saṃpyaṅṭīkā Ps. |

5.1.114 Mudd-mṭ

Mukhamattasāraṭīkā (B, Arimaddana Gūnasāgara/Sāgara, 13thc.) PLB 25, 105, Ps. |

5.1.2 Kacc-nidd

Kaccāyanasutaniddesa, Suttaniddesa (C, Chappaṭa, 15thc.) PL 164, HP 200f, PLB 21, PLC 179, PCS 4.94, PSC 82, LCM 2103, BnF 444m, MA, RB, Ps, IO, L. |

5.1.3 Kacc-vān

Kaccāyanavanāṇanā, Sandhihikapāṭha (B, Mahā Vijitāvi/Vijjāgāvī, 1626 or 1627.) HP 67f, PLS 46, PCS 4.17, PLC 180, LCM 2092, BNF 442m, PSC 86. |

5.1.4 Rūp

Rūpasiddhi, Mahārūpasiddhi, Padarūpasiddhi (I, Buddhapiya thera/Damīḷavasu Dīpankara, 13thc. or 11thc.; see N.) PL 164, PLC 220f, HP 123f, PLC 220f, PSC 87, LCM 2135f, SH 159, BnF 496m, N 6608(25), PLB 105, CS, Ps. |

5.1.41 Rūp-ṭ

Rūpasiddhiṭīkā (I, Buddhapiya, 13thc. (= Rūpasiddhiṇhavānāṇanā, Rūpasiddhiṇhathākathā ?)) HP 124, PCS 4.47, PLC 221, LCM 2139, PSC 87, PLB 105, Ps.
5.1.42 Kaccāyanarūpadīpanī, Sandhirūpadīpanī, Mūlakaccāyanasandhiyojanānā 
Mūlakaccāyanayojanānā (CM, Napañkitti, 15th c.)

PSA 64, PCS 4.99, LN 123, 128, BNf 502f, 850.

5.1.4(3) Rūp-sn
(Mahā) Rūpasiddhisannaya, Rūpasiddhīgātpapada (12–13th c.)

N 6608(24), SL 317, PSA 16, PLC 221f, LCM 2137, Vs 73, 86, PSC 87.

5.1.4(4) Sandehavighātinī, Rūpasiddhivistarasanmaya, ~vyākhāya (Later than Rūpsn)
Cullarūpasiddhi

LCM 2068.

5.1.5 Bālav
Bālavatāra, Bālavatāraṅgaṇṇipada, Bālavatāraṅgaṇṇipadavvinicchayasya (C, 
Dhammakitti Sangharāja [Gv: Vācissara], 14th c.)

PL 164, HP 20f, PLC 243/325, PCS 4.89, LCM 2060, PSC 88, SH 160, BNf 534f m, CM 69, CS, Ps.

5.1.5(3) Bālav-
Bālavataraṭīkā (B, Uttama, ?)

PSC 88, PLB 22, Ps.

5.1.5(4) Gaḍalādeṇisannaya, Bālavatārapurāṇavyākhyānaya, Bālavatārasaṅkṣepasannaya, 
Bālavatārasaññaka. (Gaḍalādeṇiya, C, Devarakṣita Jayabāhu Dhammajoti II, late 
14th c.)

HP 54f, N 6608(30, 32), PLC 244/325, Vs 86, SL 318, SH 335, 
CM xxxii, PSC 88.

5.1.5(4) Okaṅdopolasannaya, Bālavatāraliyanasannē, Liyanasannaya, Padasiddhisannaya 
(C, Diyahunnata Dhammajoti, 18th c.)

HP 101f, N 6608(35), PLC 244, LCM 2064f, Vs 86, PSC 88.

5.1.5(5) Bālavatāraṣaṅgraha, Bālavatāraṣūtrasaṅgrahava (C, Siṭināmaluvē Dhammajoti, 18th c.)

HP 22–3, N 6608(5), PLC 284, Vs 87, PSC 88, SL 318, BS L 110.

5.1.5(6) Gaḍalādeṇisannaya, Bālavatārapurāṇavyākhyānaya, Bālavatārasaṅkṣepasannaya, 
Bālavatārasaññaka. (Gaḍalādeṇiya, C, Devarakṣita Jayabāhu Dhammajoti II, late 
14th c.)

HP 54f, N 6608(30, 32), PLC 244/325, Vs 86, SL 318, SH 335, 
CM xxxii, PSC 88.

5.2 Sadd
Saddanīti, ~vyākaraṇa, ~pakaraṇa (B, Aggavaṃsa, 1154.)

PL 164, PLB 16f, HP 126, LCM 2146, PSC 103, PLC 185, CB 57, 
BNF 537m, Ps.

Mahāsaddanīti & Cullasaddanīti (B, Aggavaṃsa) (Subdivision of Sadd into 2 parts.)

PCS 4.34, 4.92, LCM 2069, 2099.

5.2 Saddanītipadamālā & Saddanītidhātumālā & Saddanītisuttamālā (B, 
Aggavaṃsa) (Subdivision of Sadd into 3 parts.)

PLB 16, BNF 693, CPD, CS, Ps.

5.2.1 Sadd-
Saddanītiṭīkā, saṃvaṇṇanā (B, Paññāsāmī, mid 19th c.)

PL 93, PSC 103, Ps.

5.2.2 Sadd-ns
Saddanītisuttavatāra (PS 88).

SH 332.

5.3 Mogg 
Moggallāna, ~sutta, ~vyākaraṇa, Mūlālagallāna, Saddalakkhaṇa (pāḷi), 
Māgadhasaddalakkhaṇa (= original author’s title of the 
sutta & vutti combined), Saddasattha, Moggallānasadda (C, Moggallāna, late 12th c.)

PL 165, HP 95f, PSC 104, PLC 179, 186f, SL 315, PCS 4.119, CS, 
Ps.

5.3.1 Mogg-
Moggallānavutti, Vuttimoggallāna, Moggallānavuttivutti, Vipulatthapakāsinī (C, 
Moggallāna, 12th c.)

N 6608(16), LCM 206f, SH 163, 
Vs 87, PSC 88, BSL 110.

5.3.11 Mogg-
Sāratthavilāsinī, Pañcikāṭīkā (=? Susaddhasiddhi, 5.3.4, see PLC 200.) (C, 
Saṅgharakkhita, 12–13th c.)

PSC 104f, PLC 200.

5.3.12 Mogg-
Moggallānapañcikā, Vuttivaṇṇanāpañcikā (Extinct. C, Moggallāna, 12th c.)

HP 96, 109f, SL 316, LCM 2125, N 6608(46), PLC 187f, 251, CM 
xxxii, PSC 104f, Vs 87, 102f, PLB 105.

5.3.11(2) Mogg-
Moggallānapañcikāpradīpaya, Pañcikāpradīpaya (C, Toṭagamuva Rāhula, 1460) (In 
Sinhala, has many quotations from Pāḷi works.)

PL 165, PLC 204, Ps.

5.3.12 Mogg-
Moggallānavyākaraṇatātīkā (C, Vācissara, 12–13th c.)

HP 96, 109f, SL 316, LCM 2125, N 6608(46), PLC 187f, 251, CM 
xxxii, PSC 104f, Vs 87, 102f, PLB 105.

5.3.1(3) Mogg-
Viritasamānā, Moggallānaviritasamānā, Moggallānavuttisamānā 
Nāmaranāgillak, Moggallānavaranāgillak (Pāḷi–Sinh.)

N 6608(55).

5.3.2 Pds 
Padasādhana, Padasādhaka, Moggallānasaddatthatharānākara (padattha), 
HP 103f, N 6608(11), PSC 83.
### Moggallānapadasādhana (C, Piyadassi, 12–13th c.)

− PDC 187, 205, PSC 107, BnF 516m, CS.

### Buddhipasādanī, Padasādhanaṭīkā (C, T. Rāhula Vācissara, 15th c.)

− HP 34–5, 96, PLC 205, 252f, LCM 2115, PSC 107, CM xxxiii.

### Pdas-ṭ

− N 6608(26).

### Padasādhanamīliyanasannaya, ~kiyanasannaya

− LCM 2113, N 6608(11 ii).

### Padasādhanasiddhisannaya

− N 6608(27).

### Padasādhanasūtra (Only the sūtras of the Padasādhan.)

− N 6608(27).

### Padāvatāra (? SI, Coḷiyācariya Sāriputta, ? 12th c.) (Extinct?)

− PS 190, SW.

### Susaddasiddhi (See 5.3.111) (C, Saṅgharakkhita, 12–13 c.) (Extinct?)

− SL 316, Vs 87, CM xxix, PSC 107.

### Payogaśiddhi (pāṭha) (C, Vanaratana Medhaṅkara, first half 13th c.)

− PL 165, HP 96, 117, N 6608(9), PSC 108, PLC 231f, LCM 2128f, CS.

### Mogg- VII (Moggallāna) ṇvādi

− PSC 106, Ps.

### Mogg- VII (Moggallāna) ṇvādivutti (C, Saṅgharakkhita Mahāsāmi, 12–13th c.)

− BnF 510m, RB, Ps.

### Saddatthabhedacintā

− PSC 106, PLB 106, Ps.

### Saddatthabhedacintāporāṇaṭīkā, Saddatthabhedacintādīpanī, Mahāṭīkā (Pagan, B, Abhaya, 12–14th c.)

− BnF 510, HP 196f, Ps.

### Saddatthabhedacintāmajjhimaṭīkā

− CPD.

### Saddatthabhedacintānavaṭīkā, Saddatthabhedacintāabhinavamahāṭīkā (B, Vimalavaṃsālaṅkāra, ?)

− RB, Ps.

### Sāratthasaṅgaha (? = Saddatthabhedacintānavaṭīkā) (Tipiṭakadhara Abhaya thera)

− EP 78.2.

### Saddatthabhedacintāpadakammayojanā, Padakkama, Saddatthabhedacintāyojanā (CM, Dhammasenāpati, 15th c.)

− Ps.

### Gūḷhasārasaddatthabheda, Saddatthabhedacintāṭīkā

− BnF 528, 736f.

| 5.4.1 | Saddatthabhedacintā (Pagan, B, Saddhammasiri thera, 12–14th c.) | PLB 20, 22f, PSA 63, PCS 4.117, PSC 101, BnF 510m, RB, Ps. |
| 5.4.1,1 | Saddatthabhedacintāporāṇaṭīkā, Saddatthabhedacintādīpanī, Mahāṭīkā (Pagan, B, Abhaya, 12–14th c.) | PLB 22, PCS 4.86, BnF 510, HP 196f, Ps. |
| 5.4.1,2 | Saddatthabhedacintāmajjhimaṭīkā | CPD. |
| 5.4.1,3 | Saddatthabhedacintānavaṭīkā, Saddatthabhedacintāabhinavamahāṭīkā (B, Vimalavaṃsālaṅkāra, ?) | BnF 63, PCS 4.79. |

### 14 Minor Texts

| 5.4.2 | Kaccayānasāra (Thatõn, B, Mahāyasa [J] or Dhammānanda [Gv], 14–15th c.) | PL 164, HP 67, 124, 192, PLB 36f, CM 68, PSC 90, EP 78, BnF 500m, Bod, Ps. |
| 5.4.2.1 | Kaccayānasāraṭīkā (Thatõn, B, Mahāyasa, 14–15th c.) | PL 164, PLB 36f, BnF 500. |
| 5.4.2.2 | Kaccayānasārapurāṇaṭīkā, Kaccayānasāraatthayojanā (Pagan, B, Siri Saddhammapāla/Saddhamma guru, HP: before 17th c. PLB: 14th c. If S. is the author of the Nettṭ [2.7.2,12] then maybe 16th c. Cf PLB 46 where S. lives at Taungu.) | Ps, Nāma. |
| 5.4.2.3 | Kaccayānasāraraṇavatīkā, ~abhinavatīkā, Sammohavināsinī, Saddhammanāsinī (Pagan, B, Siri Saddhammapāla/Saddhamma guru, 13th c.) | PLB 26, 37, HP 198, PSC 90, Nāma lxxxvi. |
| 5.4.2.4 | Kaccayānasārayojanā (? = Saddatthabhedacintānavaṭīkā) (Commentary on Sandhikappa.) | BnF 443, 528, 736f. |

<p>| 5.4.3 | Kaccayānasāra (Thatõn, B, Mahāyasa, 14–15th c.) | Ps. |
| 5.4.4 | Saddavutti, Saddavuttipakkāsaka (Pagan, B, Saddhammapāla/Saddhamma guru, HP: before 17th c. PLB: 14th c. If S. is the author of the Nettṭ [2.7.2,12] then maybe 16th c. Cf PLB 46 where S. lives at Taungu.) | Ps. |
| 5.4.4,1 | Saddavuttiabhinavatīkā (B, Jāgarācariya, ? 18th c.) | BnF 500. |
| 5.4.4,2 | Saddavuttipurāṇatīkā, Saddavuttitivāṭatīkā (Pagan, B, Sāriputta[ra]) | BnF 533. |
| 5.4.4,3 | Saddavuttinavatīkā (Pagan, B, Sāriputta) | BnF 443, 528, 736f. |</p>
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### Verbal Roots

#### 5.5.1 Dhātup\( \text{ā} \)

| Dhātupāṭha | PL 166, LCM 2070, HP 186, PSC 112, BnF 487. |
| Dhātupāṭhaṅlipāyinīyā (C.) | CS. |
| Dhātupāṭhaṅlipāyinīyā | M 6609(38), PSC 122. |

#### 5.5.2 Dhātum

<p>| Dhātumāṭīpāsāravīkāsā, Aṣṭamāḷāvā (C, Nāgasena, ? 18th c.) | PL 166, HP 186, N 6609(3–4), PLC 237, PCS 4.14, SH 166, CM 71, BnF 487m, LCM 2083f, PSC 118, Bod, CS. |
| Dhātumāṭīpāsāravīkāsā | PSC 118. |
| Kaccāyanadīhātumāṇjaṅsānānaya | N 6609(3). |
| Dhātuvadhidipākā (B, Aṭṭaghamma/Aṭṭaghammaṇāḷiṅkā, 19th c.) | BnF 489, PSC 119. |</p>
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### Dictionaries, Lexicons

| 5.6.1 | Abhidhānapadīpiṅgī (pāṭha), Paññāgamā Moggallāna, 12th c.) | |
| 5.6.1,1 | Abhidhānapadīpiṅgī (C, Vācissara, 12–13th c.) | |
| 5.6.1,2 | Abhidhānapadīpiṅgī (B, Paññasāmi, 14th c.) (Prob. same as 5.6.1,1, but revised by Paññasāmi according to colophon; see PL 167: App. I .) | |
| 5.6.1,(3) | Abhidhānapadīpiṅgī (Vijayapura, B, Caturaṅgabalāmacca, 1313 ) | |
| 5.6.2 | Ekakkharakosa, Akkharakosanavapāḷi (Taungu, B, Saddhammakitti, PLB: around 1525. HP & PL: 1465 c.) | |
| 5.6.2,1 | Ekakkharakosaṭīkā, Sārasaṃvaṇṇanā (B, 15th c.) | |
| 5.6.2,1 | Akkharakosapurāṇa, Akkharakosapāḷi | |
| 5.6.2,1 | Akkharakosasannaya, Nīghanḍusāsā (B, 15th c.) | |
| 5.6.2,1 | Akkharakosapadārtha, Akkharapadārthapāḷi | |
| 5.6.2,1 | Akkharakosasannaya | |
| 5.6.2 | Akkharamālā (C, Nāgasena, 18th c.) | |
| 5.6.2 | Akkharamālāsannē (C, Nāgasena, 18th c.) | |
| 5.6.2 | Akkharagaṇṭhi (Part of Caturāsītidhammakkhandhasaṃvaṇṇanā) (La ?) | |
| 5.6.2 | Akkharamālābhidhāna | |
| 5.6.2 | Vidagdhamukhamaṇḍana (Skt & Pkt verses. On riddles & words with multiple meanings.) (? I, Dhammadāsa, before 11th c.) | |
| 5.6.2 | Vidagdhamukhamaṇḍanaṭīkā (Pagan or Panayā, B, [Nava/Culla] Vimalabuddhi, 13th c.) | |
| 5.6.2 | Vidagdhamukhamaṇḍanaṇaṭīkā (?, Vajirapañña.) | |
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| 5.7.1 | Vuttodaya (pāṭha) (C, Saṅgharakkhita, 12–13th c. Beg. Namatthu janasantāna…) | |
| 5.7.1,1 | Vuttodaya (porāṇa)ṭīkā (Pagan or Panyā, B, [Nava/Culla] Vimalabuddhi, 13th c.) | |

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| 5.7.1 | Vuttodaya (pāṭha) (C, Saṅgharakkhita, 12–13th c. Beg. Namatthu janasantāna…) | |
| 5.7.1,1 | Vuttodaya (porāṇa)ṭīkā (Pagan or Panyā, B, [Nava/Culla] Vimalabuddhi, 13th c.) | |
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Vuttodayaṭṭhakathā
PCS 4.4.

Vuttodayayojanā
PCS 4.100.

Vuttodayamālinī (pāḷi)
PCS 4.116.

Kavikaṇṭhābharaṇa (= Vuttodayaṭīkā)
CB 77, PSC 123.

5.7.1,2
Chandosārathavikāsinī, Chandosārathadhāpiani (BnF colophon), Vuttodayapaṇcikā (B, Saddhammañāna, 14th c.)
PLB 26, PLC 199, PSC 123, BnF 699, L, Ps.

5.7.1,21
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IO 510.4, CPD.

5.7.1,3
Vacanatthajotikā, Vacanatthajoti, Vuttodaya(nava)ṭīkā, Chandasīṭīkā (B, Vepulla/Vepullabuddhi, 14th c. Beg. ṇātvā buddhādāccan...)
PL 168, PLB 28, PLC 123, CB 77, BnF 514, IO 510, L, Ps.

5.7.1,31
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BnF 699.2, CPD.

5.7.1,4
Kavisārapakaraṇa, Kavisāraṭīkā, Kavisāraporāṇaṭīkā (?, Dhammananda at Haṃsāvatī)
BnF 514, 708, IO 510.5, PSC 123, L, Ps.

5.7.1,5
Sududdasavikāsinī (?, PaṭhamaChitphrū)
IO 510.6, Ps, L.

5.7.1,6
Chappaccayasīka (B ?)
BnF 698.

5.7.1,7
Vuttodayavivaraṇa (ṭīkā) (C, Vācissara, 12–13th c.)
N 6610(10)vi, PLC 204, PSC 123, Gv, L.

5.7.1,(8)
Vuttodayasannaya, ~sannē (? Saṅgharakkhita)
PC 199, N 6610(7), LCM 2171, PSC 123.

5.7.1,(9)
Vuttodayanissaya, Chandanissaya, Chandonissaya (B, Cakkindābhisiri Vimalabuddhi)
PCS 4.73, CB 77, IO 508.2, BnF 697, 707.2.

5.8.1
Subodh

5.8.1,1
Subodh-pṛ

5.8.1,2
Subodh-nṛ

5.8.1,3
Subodh-sū

Rhetoric

5.8.1 Subodh
Subodhālaṅkāra (C, Saṅgharakkhita Mahāsāmi, 12–13th c.)
PL 167f, HP 149f, PCS 4.130, CB 76, PLC 199, PSC 124, LCM 2158, PLB 107, BnF 701, IO, CS, Ps.

5.8.1,1 Subodh-pṛ
Subodhālaṅkāra(purāṇa)ṭīkā (C, Vācissara Mahāsāmi, 12–13 c.)
PL 168, PLC 204, EP 68, PCS 4.58, HP 150 & 200, PLB 107, CB 76, PSC 124, RB, CS, Ps.

5.8.1,2 Subodh-nṛ
Subodhālaṅkāranavanaṭīkā & Subodhālaṅkāranissaya/Alankaranissaya (B, Yawmysā Atwinwun, 1880)
PLB 95, CB 76, PSC 124, PLC 199f, Ps.

5.8.1,3 Subodh-sū
Subodhālaṅkāraabhinavaṭīkā (B, Dhammakitti Ratanapajota, ?)
RB.

Subodhālaṅkāravyākhyāva
HP 150, SL 330, N 6610(19), LCM 2159, CB 76, PSC 124.

Unclassified Metrics

Anuvuttivyākhyāna
PCS 4.8.

Kāvyagantha, Kābyagantha
PCS 4.23.

Kāvyagantaṇṭā, Kāvyagarāvanāṇa (C, Dhammasāni at Haṃsāvatī)
PCS 4.24, RLL 63.

Kāvyasāratthasaṅgaha (B, Cakkikāravilāsinī, 1872)
CC xxxii.

Paribhāsajjhāsaya
N 6610(10)v, PLC 204, PSC 123, Gv, L.

Vṛttaratnākara (Skt source of Vuttodaya.) (I, Kedāra Bhaṭṭa, ?)
N 6610(10)iv, PLB 107, BnF 701, IO, CS, Ps.

Vṛttaratnākarapancikā (C, Rāmacandra Kavībhārati, 15th c.)
CC xxxix.

Vṛttaratnākarasannaya
N 6610(10)v.

Vṛtchandasa
LCM 2159.

Unclassifed Metrics

Anuvuttivyākhyāna
PCS 4.8.

Kāvyagantha, Kābyagantha
PCS 4.23.

Kāvyagarāvanāṇa (C, Dhammasāni at Haṃsāvatī)
PCS 4.24, RLL 63.

Kāvyasāratthasaṅgaha (B, Cakkikāravilāsinī, 1872)
PLB 95

Chandaniḍāna
PCS 4.35, VH 255.13.

Chandamaṇḍari (B, Visuddhācāra, late 19th c.)
PLB 97.

Chandavuttipadīpa (?, Nāmaṇaṅgala therā)
PCS 4.36.

Chandavuttivilāsinī
RLL 63.

Paribhāsajjhāsaya
PCS 4.85.

Vṛttāvatāra (Skt. ?) (C, A. Bandāra, 18th c.)
CC xxxix.
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<td>All in Sinhala. All data from BCL p. 15 ff, PLC 91f, 133f, and US.</td>
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<td>Cullapaccari (Mentioned in Vīj. Prob. abridgement of Mahāpaccari.)</td>
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<td>PLC 189f, Vs 73f, SL 19.</td>
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<td>Sārasamāsa (Commentary on the Nikāyas by the Dakhināgirivihāra)</td>
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