

# An Analysis of the Pāli Canon

Edited by

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# Contents

<b>An Analysis of the Pāli Canon</b>	<b>1</b>
Russell Webb.....	1
Contents.....	2
Preface.....	3
<b>I. Textual Analysis.....</b>	<b>4</b>
A. Vinaya Piṭaka—the Collection of Disciplinary Rules.....	4
1. Sutta Vibhaṅga.....	4
2. Khandhaka, subdivided into Mahāvagga and Cūlavagga.....	4
3. Parivāra.....	5
B. Sutta Piṭaka— the Collection of the Buddha’s Discourses.....	5
1. Dīgha Nikāya.....	5
2. Majjhima Nikāya.....	7
3. Saṃyutta Nikāya.....	15
4. Aṅguttara Nikāya.....	18
5. Khuddaka Nikāya.....	20
C. Abhidhamma Piṭaka— the Collection of Philosophical Treatises.....	26
<b>II. Index to the Canon.....</b>	<b>28</b>
<b>III. Bibliography.....</b>	<b>40</b>
1. Translated Texts.....	41
A. Vinaya Piṭaka.....	41
B. Sutta Piṭaka.....	42
C. Abhidhamma Piṭaka.....	51
2. Anthologies.....	51
3. Devotional Manuals (Romanised Pali texts and translations).....	54
4. Post-Canonical and Commentarial Literature .....	55
A. The Commentaries (in English translation) .....	55
B. Pali Exegeses (in English translation).....	56
C. Non-Indian Pali Literature .....	57
5. Studies from Pali Sources.....	59
A. General Studies.....	59
B. Vinaya Studies.....	65
C. Sutta Studies.....	66
D. Abhidhamma Studies.....	67
6. Journals.....	67
7. Pali Grammars and Dictionaries.....	68
<b>Appendix: Some On-line Refences.....</b>	<b>72</b>

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## Preface

*An Analysis of the Pali Canon* was originally the work of A.C. March, the founder-editor of *Buddhism in England* (from 1943, *The Middle Way*), the quarterly journal of The Buddhist Lodge (now The Buddhist Society, London). It appeared in the issues for Volume 3 and was later off-printed as a pamphlet. Finally, after extensive revision by I.B. Horner (the late President of the Pali Text Society) and Jack Austin, it appeared as an integral part of *A Buddhist Student's Manual*, published in 1956 by The Buddhist Society to commemorate the thirtieth anniversary of its founding. The basic analysis of the Tipiṭaka appeared in *The Mahā Bodhi*, 37:19–42 (Calcutta 1929), and was reprinted in K.D.P. Wickremesinghe's *Biography of the Buddha* (Colombo 1972).

In the present edition, the basic analysis of the Canon has been left in its original state although some minor corrections had to be made. However, it has been found possible to fully explore the Saṃyutta and Aṅguttara Nikāyas together with three important texts from the Khuddaka Nikāya: Udāna, Itivuttaka, and Suttanipāta. It was deemed unnecessary to give similar treatment to the Dhammapada, as this popular anthology is much more readily accessible. The Paṭisambhidāmagga has also been analysed.

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

The Bibliography, a necessary adjunct in view of the reference nature of the whole work, has, however, been completely revised as a consequence of the vast output of books on the subject that have come on to the market over the past few decades. Indeed, it was originally intended to make this an exhaustive section of Pali works in the English language, past and present. A number of anthologies, however, include both *suttas* in their entirety and short extracts from the texts. In such cases the compiler has, where the works in question appear, only indicated the complete *suttas*, as it is hardly likely that brief passages in such (possibly out-of-print) books will be referred to by the student who can now so easily turn to complete texts. Moreover, to keep the Bibliography to a manageable size, it was also necessary to omit a number of anthologies which include selected translations available from other, more primary sources.

It is thus hoped that this short work will awaken in the reader a desire to study the original texts themselves, the most authoritative Buddhist documents extant. Space has precluded a detailed study of the Tipiṭaka from the standpoints of language and chronology, but the source books mentioned in the Bibliography will more than compensate for this omission.

Russell Webb  
Bloomsbury, London  
March 1991

# I. Textual Analysis

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

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

## A. Vinaya Piṭaka—the Collection of Disciplinary Rules

### 1. Sutta Vibhaṅga

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

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

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

### 2. Khandhaka, subdivided into Mahāvagga and Cūlavagga

#### (a) Mahāvagga:

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

10. Proceedings in cases of schism.

**(b) Cūlavagga (or Cullavagga):**

1. Rules for dealing with offences that come before the Order.
2. Procedures for putting a Bhikkhu on probation.
3. Procedures for dealing with accumulation of offences by a Bhikkhu.
4. Rules for settling legal procedures in the Order.
5. Miscellaneous rules for bathing, dress, etc.
6. Rules for dwellings, furniture, lodging, etc.
7. Rules for schisms.
8. Classes of Bhikkhus, and duties of teachers and novices (*Sāmaṇera*).
9. Rules for exclusion from the Pātimokkha.
10. Rules for the ordination and instruction of Bhikkhunīs.
11. Account of the First Council, at Rājagaha.
12. Account of the Second Council, at Vesālī.

**3. Parivāra**

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

**B. Sutta Piṭaka—  
the Collection of the Buddha’s Discourses**

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

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

**1. Dīgha Nikāya**

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

**(a) Sīlakkhandā Vagga**

1. Brahmajāla Sutta: “The Net of Brahma” or the Perfect Net, in which are caught all the 62 heretical forms of speculation concerning the world and the self taught by the Buddha’s contemporaries.

2. Sāmaññaphala Sutta: “The Fruits of the Homeless Life.” The Buddha explains to King Ajātasattu the advantages of joining the Buddhist Order and renouncing the life of the world.
3. Ambaṭṭha Sutta: Pride of birth and its fall. A dialogue with Ambaṭṭha on caste. Contains reference to the legend of King Okkāka, the traditional founder of the Sakya clan.
4. Soṇadaṇḍa Sutta: Dialogue with the, brahmin Soṇadaṇḍa on the characteristics of the true brahmin.
5. Kūṭadanta Sutta: Dialogue with the brahmin Kūṭadanta condemning animal sacrifice.
6. Mahāli Sutta: Dialogue with Mahāli on deva-like vision and hearing, and the attainment of full enlightenment.
7. Jāliya Sutta: On the nature of the life-principle as compared with the body.
8. Kassapasīhanāda Sutta: A dialogue with the naked ascetic Kassapa against self-mortification.
9. Poṭṭhapāda Sutta: A discussion with Poṭṭhapāda on the nature of the soul, in which the Buddha states the enquiry to be irrelevant and not conducive to enlightenment.
10. Subha Sutta: A discourse, attributed to Ānanda, on conduct, concentration, and wisdom.
11. Kevaḍḍha Sutta: The Buddha refuses to allow a Bhikkhu to perform a miracle. Story of the monk who visited the devas (deities) to question them.
12. Lohicca Sutta: Dialogue with the brahmin Lohicca on the ethics of teaching.
13. Tevijja Sutta: On the futility of a knowledge of the Vedas as means to attaining companionship with Brahma.

## **(b) Mahā Vagga**

14. Mahāpadāna Sutta: The Sublime Story of the Buddha Gotama and his six predecessors. Also, the Discourse on the Buddha Vipassi, describing his descent from the Tusita heaven to the commencement of his mission.
15. Mahānidāna Sutta: On the “chain of causation” and theories of the soul.
16. Mahāparinibbāna Sutta: The Great Discourse that records the passing of the Tathāgata into Parinibbāna.
17. Mahāsudassana Sutta: The Great King of Glory. The story of a previous existence of the Buddha, as King Sudassana, told by the Buddha on his death-bed.
18. Janāvāsabha Sutta: The Buddha relates the story of the yakkha (demon) Janāvāsabha to the people of Nādikā.
19. Mahāgovinda Sutta: The heavenly musician Pañcasikha relates the story of Mahāgovinda to the Buddha, who states that he himself was Mahāgovinda.

20. Mahāsamaya Sutta: The devas of the Pure Abode and their evolution.
21. Sakkapañha Sutta: Sakka, the lord of devas, visits the Buddha, and learns from him that everything that originates is also subject to dissolution.
22. Mahāsatipaṭṭhāna Sutta: Discourse on the Foundations of Mindfulness on the body, feelings, thoughts, and states of mind. With a commentary on the Four Noble Truths.
23. Payāsi Sutta: Kumārakassapa converts Payāsi from the heresy that there is no future life or reward of actions.

### **(c) Pāṭika Vagga**

24. Pāṭika Sutta: Story of the disciple who follows other teachers because the Buddha does not work miracles or teach the origin of things.
25. Udumbarikasihanāda Sutta: The Buddha discusses asceticism with the ascetic Nigrodha.
26. Cakkavattisihanāda Sutta: Story of the universal king, the corruption of morals and their restoration, and the coming of the future Buddha Metteyya.
27. Aggañña Sutta: A discussion on caste, and an exposition on the origin of things (as in No.24) down to the origin of the four castes.
28. Sampasādaniya Sutta: A dialogue between the Buddha and Sāriputta, who describes the teaching of the Buddha and asserts his faith in him.
29. Pāsādika Sutta: The Delectable Discourse. Discourse of the Buddha on the perfect and the imperfect teacher.
30. Lakkhaṇa Sutta: The 32 marks of a Great Man.
31. Sigālovāda Sutta: The Sigāla homily on the duties of the householder to the six classes of persons.
32. Āṭānāṭiya Sutta: On the Four Great Kings and their spell for protection against evil.
33. Saṅgīti Sutta: Sāriputta outlines the principles of the teaching in ten numerical groups.
34. Dasuttara Sutta: Sāriputta outlines the doctrine in tenfold series.

## ***2. Majjhima Nikāya***

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

### **(a) Mūlapariyāya Vagga**

1. Mūlapariyāya Sutta: How states of consciousness originate.
2. Sabbāsavā Sutta: On the elimination of the cankers.

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

### **(b) Sīhanāda Vagga**

11. Cūḷasīhanāda Sutta: See No. 12 below.
12. Mahāsīhanāda Sutta: The short and the long "challenge" *suttas*. The futility of ascetic practices.
13. Mahādukkhakkhandha Sutta: See No. 14 below.
14. Cūḷadukkhakkhandha Sutta: The long and the short discourses on the suffering inherent in sensual pleasures.
15. Anumāna Sutta: By Moggallāna, on the value of introspection (There is no reference to the Buddha throughout).
16. Cetokhila Sutta: On the five mental bondages.
17. Vanapattha Sutta: On the advantages and disadvantages of the forest life.
18. Madhupiṇḍika Sutta: The Buddha gives a brief outline of his teaching, which Kaccāna amplifies.
19. Dvedhāvitakka Sutta: The parable of the lure of sensuality. Repetition of the Enlightenment as in No. 4.
20. Vitakkasaṅṭhāna Sutta: Methods of meditation to dispel undesirable thoughts.

### **(c) Tatiya Vagga**

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



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

#### **(d) Mahāyamaka Vagga**

31. Cūlagosiṅga Sutta: A conversation of the Buddha with three Bhikkhus, who speak on harmonious living and relate their attainments to him.
32. Mahāgosiṅga Sutta: A conversation between six Bhikkhus who discuss what kind of monk makes the forest beautiful.
33. Mahāgopālaka Sutta: On the eleven bad and good qualities of a herdsman and a monk.
34. Cūlagopālaka Sutta: Simile of the foolish and wise herdsman crossing the river.
35. Cūlasaccaka 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. Cūlataṇhāsaṅkhaya Sutta: Sakka asks the Buddha about freedom from craving and satisfactorily repeats his reply to Moggallāna.
38. Mahātaṇhāsaṅkhaya Sutta: Refutation of the wrong view of a Bhikkhu who thinks that it is consciousness that transmigrates.
39. Mahā-assapura Sutta: See No. 40 below.
40. Cūla-assapura Sutta: The great and the small discourses given at Assapura on the duties of an ascetic.

### (e) Cūlayamaka Vagga

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

### (f) Gahapati Vagga

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

## (g) Bhikkhu Vagga

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

## (h) Paribbājaka Vagga

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

### **(i) Rāja Vagga**

81. Ghaṭikāra Sutta: The Buddha tells Ānanda of his previous existence as Jotipāla.
82. Raṭṭhapāla Sutta: The story of Raṭṭhapāla, whose parents endeavoured in vain to dissuade him, from entering the Sangha.
83. Makhādeva Sutta: The story of the Buddha's previous life as King Makhādeva.
84. Madhurā Sutta: A discourse given after the Buddha's decease by Kaccāna to King Avantiputta on the real meaning of caste.
85. Bodhirājakumāra Sutta: The Buddha tells the story of his renunciation and enlightenment as in nos. 26 and 36 above.
86. Aṅgulimāla Sutta: Story of the conversion of Aṅgulimāla, the robber chief.
87. Piyajātikā Sutta: The Buddha's counsel to a man who has just lost a son, and the dispute between King Pasenadi and his wife thereon.
88. Bāhitika Sutta: Ānanda answers a question on conduct put by Pasenadi who presents him with his cloak.
89. Dhammacetiya Sutta: Pasenadi visits the Buddha and extols the holy life.
90. Kaṇṇakatthala Sutta: A conversation between the Buddha and Pasenadi on caste, the devas, and Brahma.

### **(j) Brāhmaṇa Vagga**

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

99. Subha Sutta: On whether a man should remain a householder or leave the world.
100. Saṅgārava Sutta: The brahmin woman who accepted the Dhamma, and a discourse on the holy life. Also repetition of parts of nos. 24 and 34 above.

### **(k) Devadaha Vagga**

101. Devadaha Sutta: The Buddha discourses on the attainment of the goal by the living of a skilful life.
102. Pañcattaya Sutta: On five theories of the soul, and that the way of release (Nibbāna) does not depend on any of them.
103. Kinti Sutta: Rules for Bhikkhus who dispute about the Dhamma and who commit transgressions.
104. Samāgama Sutta: After the death of Nātaputta, the Buddha's discourse on dispute and harmony.
105. Sunakkhatta Sutta: The simile of extracting the arrow of craving.
106. Āneñjasappāya Sutta (or: Ānañjasappāya Sutta): Meditations on impassibility, the attainments, and true release.
107. Gaṇakamoggallāna Sutta: A discourse to Gaṇakamoggallāna on the training of disciples.
108. Gopakamoggalāna Sutta: After the decease of the Buddha, Ānanda explains to Vassakāra that the Dhamma is now the only guide.
109. Mahāpuṇṇama Sutta: The Buddha answers the questions of a Bhikkhu concerning the *khandhas*.
110. Cūḷapūṇṇama Sutta: A discourse on the untrue and true man.

### **(l) Amupada Vagga**

111. Anupada Sutta: The Buddha praises Sāriputta and his analysis of mind.
112. Chabbisodhana Sutta: On the questions to ask a Bhikkhu who declares he has attained Arahantship.
113. Sappurisa Sutta: On the good and bad qualities of a Bhikkhu.
114. Sevitabbāsevitabba Sutta: Sāriputta expounds the right way to live the holy life.
115. Bahudhātuka Sutta: Lists of elements and principles in a dialogue between the Buddha and Ananda.
116. Isigili Sutta: The Buddha on Paccekabuddhas.
117. 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.
123. Acchariyabbhūtaḍḍhamma Sutta: On the marvellous life of a Bodhisatta. A repetition of part of DN 14, but applied to the Buddha himself.
124. Bakkula Sutta: Bakkula converts his friend Acelakassapa.
125. Dantabhūmi Sutta: By the simile of elephant training, the Buddha shows how one should instruct another in the Dhamma.
126. Bhūmija Sutta: Bhūmija answers the questions of Prince Jayasena.
127. Anuruddha Sutta: Anuruddha explains emancipation of mind to the householder Pañcakaṅga.
128. Upakkilesa Sutta: The Buddha appeases the quarrels of the Bhikkhus of Kosambi and discourses on right meditation.
129. Bālapaṇḍita Sutta: On rewards and punishments after death.
130. Devadūta Sutta: On the fate of those who neglect the messengers of death.

### **(n) Vibhaṅga Vagga**

131. Bhaddekaratta Sutta: A poem of four verses, with a commentary on striving.
132. Ānandabhaddekaratta Sutta: Ānanda's exposition of the same poem.
133. Mahākaccanabhaddekaratta Sutta: Mahākaccāna expounds the same poem.
134. Lomasakaṅgiyabhaddekaratta Sutta: The Buddha expounds the same poem to Lomasakaṅgiya.
135. Cūlakammavibhaṅga 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.
138. Uddesavibhaṅga Sutta: Mahākaccāna speaks on an aspect of consciousness.

139. Araṇavibhaṅga Sutta: The middle path between two extremes, and the opposite courses that lead to conflicts and to their cessation.
140. Dhātuvibhaṅga Sutta: The story of Pukkusāti who recognises the Master by his teaching. The analysis of the elements.
141. Saccavibhaṅga Sutta: Statement of the Four Noble Truths. A commentary thereon by Sāriputta.
142. Dakkhiṇavibhaṅga Sutta: On gifts and givers.

### **(o) Saḷāyatana Vagga**

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

## **3. Saṃyutta Nikāya**

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

### **(a) Sagātha Vagga**

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

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

### **(b) Nidāna Vagga**

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

### **(c) Khandha Vagga**

22. Khandha Saṃyutta: The aggregates, physical and mental, that constitute the "individual."
23. Rādha Saṃyutta: Questions of Rādha.
24. Diṭṭhi Saṃyutta: Delusive views arise from clinging to the aggregates.



25. Okkantika Saṃyutta: Entering the Path through confidence (*saddhā*) and through wisdom (*paññā*).
26. Uppāda Saṃyutta: Arising of the aggregates leads to *dukkha*.
27. Kilesa Saṃyutta: Defilements arise from the sixfold sense base and sense-consciousness.
28. Sāriputta Saṃyutta: Sāriputta answers Ānanda's question concerning the calming of the senses.
29. Nāga Saṃyutta: Enumeration of four kinds of *nāga* (serpents).
30. Supaṇṇa Saṃyutta: Enumeration of four kinds of *garuda* (magical birds).
31. Gandhabbakāya Saṃyutta: Description of the *gandhabbas* (celestial musicians).
32. Valāhaka Saṃyutta: Description of the cloud spirits.
33. Vacchagotta Saṃyutta: Vacchagotta's metaphysical questions.
34. Samādhi Saṃyutta: Enumeration of the four types of practisers of the *jhānas* (meditative absorptions).

#### (d) Saḷāyatana Vagga

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

#### (c) Mahā Vagga

45. Magga Saṃyutta: The Noble Eightfold Path.
46. Bojjhaṅga Saṃyutta: The seven factors of enlightenment (mindfulness, investigation, energy, happiness, calm, concentration, and equanimity).

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

#### ***4. 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 unthinkableables: The sphere of a Buddha, the *jhānas*, *kamma* and result, speculating over the origin of the world; four pilgrimages: To the sites of the Buddha’s birth, enlightenment, first sermon and decease; four kinds of beneficial/non-beneficial speech: Truthfulness/lying, non-backbiting/backbiting, gentle/harsh, thoughtful/frivolous; four essential qualities: Morality, concentration, wisdom and emancipation; four faculties: Confidence, energy, mindfulness, concentration; the four elements; four persons worthy of monuments: The Buddha, Paccekabuddhas, Arahants, “Wheel-turning” kings; Bhikkhus should not retire to the forest if given to: Lust, malice, envy, or lacking commonsense.

5. Pañcaka Nipāta: Five good characteristics of a disciple: Reverence, modesty, abstinence from unskilful acts, energy, wisdom; five mental hindrances: Sensual lust, ill will, sloth, restlessness and worry, sceptical doubt; five objects of meditation: The impure, non-self, death, disagreeableness of food, not finding delight in the world; five evil qualities: Not free from passion, hatred, delusion, hypocrisy, malice; five good acts: Loving actions of body, speech and mind, observance of virtue, and holding to right views.
6. Chakka Nipāta: Sixfold duty of a Bhikkhu: Abstaining from distracting work, arguments, sleep and company; humility; association with the wise.
7. Sattaka Nipāta: Seven kinds of wealth: Reverence, good conduct, modesty, abstinence from unskilful acts, learning, renunciation, wisdom; seven kinds of attachment: Requesting favours, hatred, mistaken confidence, doubt, pride, worldly existence, ignorance.
8. Aṭṭhaka Nipāta: Eight causes of mindfulness/almsgiving/earthquakes.
9. Navaka Nipāta: Nine contemplations: Impurity, death, disagreeableness of food, indifference to the world, impermanence, suffering resulting from impermanence, non-self, renunciation, equanimity; nine kinds of persons: Those who have trod the four paths to Nibbāna and experience the “fruits” together with the worldling, etc.

10. Dasaka Nipāta: Ten contemplations: Impermanence, non-self, death, disagreeableness of food, indifference to the world, bone, and four stages of a decomposing corpse: Worm-infested, black with decay, fissured through decay, bloated; ten kinds of purification through right knowledge, right liberation, and the eight steps of the Noble Eightfold Path.
11. Ekadasaka Nipāta: Eleven kinds of happiness/ways to Nibbāna/good and bad characteristics of a herdsman and a Bhikkhu.

## *5. Khuddaka Nikāya*

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

1. Khuddakapāṭha: The “Text of Small Passages” contains:
  - 1.1. Saraṇattaya: The thrice-repeated “Refuge Formula” for all Buddhists.
  - 1.2. Dasasikkhāpada: The Ten Precepts binding on Sāmaṇeras (novices).
  - 1.3. Dvattiṃsakāra: List of the 32 constituents of the body.
  - 1.4. Kumārapāñhā: Catechism of ten questions for Sāmaṇeras.
  - 1.5. Maṅgala Sutta: A poem on the “greatest blessings” (*maṅgala*).
  - 1.6. Ratana Sutta: A poem on the Three Jewels: Buddha, Dhamma, and Sangha.
  - 1.7. Tirokuḍḍa Sutta (or: Tirokuṭṭa Sutta): A poem on the offerings to be made to the ghosts of departed relatives.
  - 1.8. Nidhikaṇḍa Sutta: A poem on the storing up of true treasure.
  - 1.9. Metta Sutta: A poem on loving-kindness.
2. Dhammapada: The Dhamma Path. A big part of this is known by heart by every Buddhist. It consists of 423 verses arranged in 26 *vaggas*.
3. Udāna: A collection, in eight *vaggas*, of eighty *udānas* or “Solemn Utterances” of the Buddha. They are mostly in verse and each is accompanied by a prose account of the circumstances which called it forth:
  - 3.1. Bodhi Vagga: Describes certain events following the Buddha’s enlightenment, including the famous discourse to Bāhiya which stresses living in the present moment.
  - 3.2. Mucalinda Vagga: This *vagga* is named after the Nāga king who shielded the Buddha with his (cobra) hood.
  - 3.3. Nanda Vagga: The Buddha convinces his half-brother, Nanda, of the hollowness of worldly existence. Also contains admonitions to the Sangha.

- 3.4. Meghiya Vagga: Ignoring the advice of the Buddha, Meghiya retires to a mango grove to practise meditation but his mind is soon assailed with unhealthy thoughts. On returning to the Buddha he is told that five factors should be cultivated by one with an undeveloped mind: good friendship, morality, profitable conversation, determination, and insight. Also contains the stories of Sundari and the assault on Sāriputta by a yakkha.
- 3.5. Soṇathera Vagga: Contains a visit of King Pasenadi to the Buddha, the discourse to the leper Suppabuddha, the elucidation of the eight characteristics of the Sāsana, and the first year of the Bhikkhu-life of Sona.
- 3.6. Jaccandha Vagga: Contains the Buddha's hint at his passing away, Pasenadi's dialogue, and the story of the king who caused men, blind from birth, to each feel and describe an elephant (illustrative of partial realisation of truth).
- 3.7. 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. Urugavagga:
    - 5.1.1. Uruga Sutta: The Bhikkhu who discards all human passions (anger, hatred, craving, etc.) and is free from delusion and fear, is compared to a snake which has shed its skin.
    - 5.1.2. Dhaniya Sutta: The complacent "security" of a worldling is contrasted with the genuine security of the Buddha.

- 5.1.3. Khaggavisāṇa Sutta: The wandering life of a Bhikkhu is praised. Family and social ties are to be avoided in view of their *samsāric* attachments, excepting the “good friend” (*kalyāṇamitta*).
  - 5.1.4. Kasībhāradvāja Sutta: Socially useful or mundane labour is contrasted with the no less important efforts of the Buddha striving for Nibbāna.
  - 5.1.5. Cunda Sutta: The Buddha enumerates four kinds of *samanas*: A Buddha, an Arahant, a conscientious Bhikkhu, a fraudulent Bhikkhu.
  - 5.1.6. Parābhava Sutta: The “causes of personal downfall” in the moral and spiritual domains are enumerated.
  - 5.1.7. Vasala or Aggika Bhāradvāja Sutta: In refutation of the charge “outcast,” the Buddha explains that it is by actions, not lineage, that one becomes an outcast or a brahmin.
  - 5.1.8. Metta Sutta: The constituents of the practice of loving-kindness towards all beings.
  - 5.1.9. Hemavata Sutta: Two yakkhas have their doubts about the qualities of the Buddha resolved by him. The Buddha continues by describing the path of deliverance from death.
  - 5.1.10. Ālavaka Sutta: The Buddha answers the questions of the yakkha Ālavaka concerning happiness, understanding, and the path to Nibbāna.
  - 5.1.11. Vijaya Sutta: An analysis of the body into its (impure) constituent parts, and the mention of the Bhikkhu who attains Nibbāna through understanding the body’s true nature.
  - 5.1.12. Muni Sutta: The idealistic conception of a muni or sage who leads a solitary life freed from the passions.
- 5.2. Cūlavagga:
- 5.2.1. Ratana Sutta: A hymn to the Three Jewels: Buddha, Dhamma and Sangha.
  - 5.2.2. Āmagandha Sutta: Kassapa Buddha refutes the Brahmanic view of defilement through eating meat and states that this can only come about through an evil mind and corresponding actions.
  - 5.2.3. Hiri Sutta: A dissertation on the nature of true friendship.
  - 5.2.4. Mahāmaṅgala Sutta: Thirty-eight blessings are enumerated in leading a pure life, starting with basic ethical injunctions and culminating in the realisation of Nibbāna.
  - 5.2.5. Sūciloma Sutta: In reply to the threatening attitude of the yakkha Sūciloma, the Buddha states that passion, hatred, doubt, etc., originate with the body, desire and the concept of self.
  - 5.2.6. Dhammacariya Sutta: A Bhikkhu should lead a just and pure life and avoid those of a quarrelsome nature and those who are slaves of desire.
  - 5.2.7. Brāhmaṇadhammika Sutta: The Buddha explains to some old and wealthy brahmins the high moral standards of their ancestors and how they declined, following greed for the king’s wealth. As a result they induced the king to offer animal sacrifice, etc., in order to acquire wealth and thus lost knowledge of the Dhamma.
  - 5.2.8. Nava Sutta: Taking heed of the quality of the teacher, one should go to a learned and intelligent man in order to acquire a thorough knowledge of Dhamma.
  - 5.2.9. Kiṃsīla Sutta: The path of a conscientious lay disciple, Dhamma being one’s first and last concern.
  - 5.2.10. Uṭṭhāna Sutta: An attack on idleness and laziness. Pierced by the arrow of suffering, one should not rest until all desire is eliminated.

- 5.2.11. Rāhula Sutta: The Buddha advises his son, the novice Rāhula, to respect the wise man, associate with him, and live up to the principles of a recluse.
- 5.2.12. Vaṅgīsa Sutta: The Buddha assures Vaṅgīsa that his late teacher, Nigrodhakappa, attained Nibbāna.
- 5.2.13. Sammāparibbājanīya Sutta: The path of a conscientious Bhikkhu disciple: Non-attachment, eradication of the passions, and understanding the nature of *saṃsāra*.
- 5.2.14. Dhammika Sutta: The Buddha explains to Dhammika the respective duties of a Bhikkhu and layman, the latter being expected to keep the five precepts and observe uposatha days.

### 5.3. Mahāvagga:

- 5.3.1. Pabbajjā Sutta: King Bimbisāra of Magadha tempts the Buddha with his material resources and asks after his lineage. The Buddha states the fact of his birth amongst the Sakyans of Kosala and that he has seen through the illusive nature of sensual pleasures.
- 5.3.2. Padhāna Sutta: The graphic description of Māra's temptations immediately prior to the Buddha's Enlightenment.
- 5.3.3. Subhāsita Sutta: The language of Bhikkhus should be well-spoken, pleasing, correct, and true.
- 5.3.4. Sundarikabhāradvāja Sutta: The Buddha explains to the brahmin Sundarika, how one becomes worthy of the honour of receiving an offering.
- 5.3.5. Māgha Sutta: The Buddha explains the above to the layman Māgha, and elucidates the various kinds of blessings from offerings.
- 5.3.6. Sabhiya Sutta: Sabhiya, a wandering ascetic, could not obtain answers to his questions from the six famous teachers of the time. Hence he approaches the Buddha and becomes a disciple after obtaining satisfactory answers to his questions.
- 5.3.7. Sela Sutta: A brahmin, Sela, converses with the Buddha and is converted with his three hundred followers.
- 5.3.8. Salla Sutta: Life is short and all are subject to death, but the wise, who understand the nature of life, have no fears.
- 5.3.9. Vāsetṭha Sutta: Two young men, Bhāradvāja and Vāsetṭha, discuss a question regarding brahmins: The former states that one is a brahmin by birth, the latter that one becomes one only through actions. The Buddha subsequently confirms the latter view as being correct.
- 5.3.10. Kokāliya Sutta: Kokāliya falsely ascribes evil desires to Sāriputta and Moggallāna and subsequently comes to a painful end, through death and rebirth in one of the hells. The Buddha then enumerates the different hells and describes the punishment for slandering and back-biting.
- 5.3.11. Nālaka Sutta: The sage Asita's prophecy concerning the future Buddha Gotama. His sister's son, Nālaka, has the highest state of wisdom explained to him by the Buddha.
- 5.3.12. Dvayatānupassana Sutta: Suffering arises from substance, ignorance, the five aggregates, desire, attachment, effort, food, etc.

### 5.4. Aṭṭhakavagga:

- 5.4.1. Kāma Sutta: To avoid the unpleasant effects, sensual pleasures should be avoided.
- 5.4.2. Gūhaṭṭhaka Sutta: In addition to the above, physical existence also should not be clung to if one is keen on attaining deliverance from *saṃsāra*.

- 5.4.3. Duṭṭhaṭṭhaka Sutta: One who praises his own virtue and is tied to dogmatic views (that differ from man to man and sect to sect) lives a restricted life. The sage, however, remains self-effacing and independent of philosophical systems.
- 5.4.4. Suddhaṭṭhaka Sutta: Knowledge of philosophical systems cannot purify one and there is the tendency to chop and change, never attaining inward peace. The wise, however, are not misled by passion and do not cling to anything in *saṃsāra*.
- 5.4.5. Paramaṭṭhaka Sutta: One should not engage in philosophical disputations. A true brahmin does not and thereby attains Nibbāna.
- 5.4.6. Jara Sutta: From selfishness come greed and regrets. The ideal Bhikkhu, a “homeless one,” is independent and does not seek purification through others.
- 5.4.7. Tissa Metteyya Sutta: The Buddha elucidates the kinds of undesirable effects that follow from sensual contacts.
- 5.4.8. Pasura Sutta: The folly of debates where both sides insult or deride each other. If defeated they become discontented. Therefore purification cannot result.
- 5.4.9. Māgandiya Sutta: Again, the Buddha emphasises to Māgandiya, a believer in purity through philosophy that purity can result only from inward peace.
- 5.4.10. Purābheda Sutta: The conduct and characteristics of a true sage: Freedom from craving, anger, desire, passion, and attachment; and he is always calm, thoughtful, and mentally equipoised.
- 5.4.11. Kalahavivāda Sutta: Arguments and disputes arise from deeply felt objects, etc.
- 5.4.12. Cūlavīyūha Sutta: A description of the different schools of philosophy, all contradicting one another without realising that Truth is one.
- 5.4.13. Mahāvīyūha Sutta: Philosophers only praise themselves and criticise others but a true brahmin remains indifferent to such dubious intellectual attainment and is thus calm and peaceful.
- 5.4.14. Tuvaṭṭaka Sutta: The Bhikkhu should sever the root of evil and cravings, learn the Dhamma, be calm and meditative, avoid talking, indolence, etc., and strictly follow his prescribed duties.
- 5.4.15. Attadaṇḍa Sutta: The sage should be truthful, undeceitful, sober, free from greed and slander, energetic, and without desire for name and fame.
- 5.4.16. Sāriputta Sutta: Again, this time in answer to Sāriputta’s enquiry, the Buddha lays down the principles that should govern the life of a Bhikkhu.
- 5.5. Pārāyanavagga: This section consists of sixteen dialogues (*puccha*) between the Buddha and sixteen brahmins. They all stress the necessity of eradicating desire, greed, attachment, philosophical views, sensual pleasures, indolence, and of remaining aloof, independent, calm, mindful, and firm in the Dhamma in order to attain Nibbāna:

Ajita.  
 Tissa Metteyya.  
 Puṇṇaka.  
 Mettagū.  
 Dhotaka.  
 Upasīva.  
 Nanda.  
 Hemaka.  
 Todeyya.  
 Kappa.  
 Jatukaṇṇī.  
 Bhadrāvudha.  
 Udaya.  
 Posāla.



Mogharāja.  
Piṅgiya.

6. Vimānavatthu: The “Stories of Celestial Mansions,” being 85 poems in seven *vaggas* on merit and rebirth in the heavenly worlds.
7. Petavatthu: This comprises 51 poems in four *vaggas* on rebirth as wandering ghosts (*petas*) through demeritorious actions.
8. Theragātha: “Verses of the Elders” (*theras*), containing 107 poems (1,279 *gāthas*).
9. Therīgāthā: “Verses of the Elder Nuns” (*therīs*), containing 75 poems (522 *gāthas*).
10. Jātaka: The Jātaka or Birth Stories is a collection of 547 stories purporting to be accounts of former lives of the Buddha Gotama. The Nidānakathā, or “Story of the Lineage,” is an introductory commentary which details the life of the Buddha up to the opening of the Jetavana monastery at Sāvathī, and also his former lives under preceding Buddhas.
11. Niddesa:
  - 11.1. Mahāniddesa: A commentary on the *Aṭṭhakavagga* of the Suttanipāta; and
  - 11.2. 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 Aṅguttara Nikāyas. It is divided into three *vaggas*, each containing ten topics (*katha*):
  - 12.1. Mahā Vagga: Knowledge of impermanence and *dukkha* of compounded things, the Four Noble Truths, dependent origination, four planes of existence, false views, the five faculties, three aspects of Nibbāna, *kamma-vipāka*, the four paths to Nibbāna.
  - 12.2. Yuganaddha Vagga: The seven factors of enlightenment, four foundations of mindfulness, four right efforts; four powers (will, energy, thought, investigation), the Noble Eightfold Path, four fruits of the monk’s life (*patticariyā*) and Nibbāna; 68 potentialities.
  - 12.3. Paññā Vagga: Eight kinds of conduct (*cariya*); postures (walking, sitting, standing, lying down), sense organs, mindfulness; concentration (the *jhānas*), the Four Noble Truths, the four paths to Nibbāna, the four fruits of a monk’s life, and for the promotion of the world’s welfare.
13. *Apadāna*: Tales in verse of the former lives of 550 Bhikkhus and 40 Bhikkhunīs.
14. *Buddhavamsa*: “The History of the Buddhas,” in which the Buddha relates the account of his forming the resolve to become a Buddha and gives the history of the twenty-four Buddhas who preceded him.
15. *Cariyāpiṭaka*: Thirty-five tales from the Jātakas in verse illustrating seven out of the Ten Perfections (*pāramīs*): generosity, morality, renunciation, wisdom, energy, patience, truthfulness, determination, loving-kindness, and equanimity.

## C. Abhidhamma Piṭaka— the Collection of Philosophical Treatises

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

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

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

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

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

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

Kathāvatthu: Discussion of the points of controversy between the early “Hīnayāna” sects, and the defence of the Theravada viewpoint. Attributed to Moggaliputta Tissa, the president of the 3<sup>rd</sup> council, which was convened at Patna by the Emperor Asoka in the middle of the 3<sup>rd</sup> 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:

AN	Aṅguttara Nikāya
AP	Abhidhamma Piṭaka
DN	Dīgha Nikāya
Dhp	Dhammapada
It	Itivuttaka
KN	Khuddaka Nikāya
Kha	Khandhaka
Khp	Khuddakapāṭha
MN	Majjhima Nikāya
Nidd	Niddesa
Paṭis	Paṭisambhidāmagga
SN	Saṃyutta Nikāya
Sn	Suttanipāta
SP	Sutta Piṭaka
SV	Suttavibhaṅga
Ud	Udāna
VP	Vinaya Piṭaka

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

Abhayarājakumāra Sutta	SP	MN	58
Abhidhamma Piṭaka	3 <sup>rd</sup> of the 3 Piṭakas		
Abhisamaya Saṃyutta	SP	SN	13
Acchariya-abbhūta-dhamma Sutta	SP	MN	123
Adhikaraṇasamatha	VP	SV	group of rules
Aggañña Sutta	SP	DN	27
Aggi(ka) Bhāradvāja Sutta	SP	KN	Sn 7
Aggivaṅṅagotta Sutta	SP	MN	72
Ajita-māṇava Pucchā	SP	KN	Sn 55
Ākaṅkheyya Sutta	SP	MN	6
Alagaddūpama Sutta	SP	MN	22
Ālavaka Sutta	SP	KN	Sn 10
Āmagandha Sutta	SP	KN	Sn 14

Ambalaṭṭhikarāhulovāda Sutta	SP	MN	61
Ambaṭṭha Sutta	SP	DN	3
Anupada Vagga	SP	MN	
Anamatagga Saṃyutta	SP	SN	15
Ānandabhaddekaratta Sutta	SP	MN	132
Anaṅgaṇa Sutta	SP	MN	5
Āneñjasappāya Sutta	SP	MN	106
Ānāpāna Saṃyutta	SP	SN	54
Ānāpānasati Sutta	SP	MN	118
Anāthapiṇḍikovāda Sutta	SP	MN	143
Anattalakkhaṇa Sutta	SP	SN	22:59
Aṅgulimāla Sutta	SP	MN	86
Aṅguttara Nikāya	SP	4 <sup>th</sup> Nikāya	
Anumāna Sutta	SP	MN	15
Anupada Sutta	SP	MN	111
Anupada Vagga	SP	MN	12
Anuruddha Saṃyutta	SP	SN	52
Anuruddha Sutta	SP	MN	127
Apadāna	SP	KN	
Apaṇṇaka Sutta	SP	MN	60
Appamāda Vagga	SP	KN	Dhp 2
Arahanta Vagga	SP	KN	Dhp 7
Araṇavibhaṅga Sutta	SP	MN	139
Ariyapariyesana Sutta	SP	MN	26
Asaṅkhata Saṃyutta	SP	SN	43
Assalāyana Sutta	SP	MN	93
Āṭānāṭiya Sutta	SP	DN	32
Atta Vagga	SP	KN	Dhp 12
Attadaṇḍa Sutta	SP	KN	Sn 53
Aṭṭhakanāgara Sutta	SP	MN	52
Aṭṭhaka Nipāta	SP	AN	8
Aṭṭhakavagga	SP	KN	Sn
Avyākata Saṃyutta	SP	SN	44
Bāhitika Sutta	SP	MN	88
Bahudhātuka Sutta	SP	MN	115
Bahuvedanīya Sutta	SP	MN	59
Bakkula Sutta	SP	MN	124
Bala Saṃyutta	SP	SN	50

Bala Vagga	SP	KN	Dhp 5
Bālapaṇḍita Sutta	SP	MN	129
Bhaddāli Sutta	SP	MN	65
Bhaddekaratta Sutta	SP	MN	131
Bhadrāvudhamāṇava Pucchā	SP	KN	Sn 66
Bhayabherava Sutta	SP	MN	4
Bhikkhu Saṃyutta	SP	SN	21
Bhikkhu Suttavibhaṅga	VP	SV	1
Bhikkhu Vagga	SP	MN	
Bhikkhu Vagga	SP	KN	Dhp 25
Bhikkhunī Saṃyutta	SP	SN	5
Bhikkhunī Suttavibhaṅga	VP	SV	2
Bhūmija Sutta	SP	MN	126
Bodhi Vagga	SP	KN	Ud
Bodhirājakumāra Sutta	SP	MN	85
Bojjhaṅga Saṃyutta	SP	SN	46
Brahma Saṃyutta	SP	SN	6
Brahmajāla Sutta	SP	DN	1
Brāhmaṇa Vagga	SP	MN	
Brāhmaṇa Saṃyutta	SP	SN	7
Brāhmaṇa Vagga	SP	KN	Dhp 26
Brāhmaṇadharmika Sutta	SP	KN	Sn 19
Brahmanimantanika Sutta	SP	MN	49
Brahmāyu Sutta	SP	MN	91
Buddha Vagga	SP	KN	Dhp14
Buddhavamsa	SP	KN	
Cakkavattisihanāda Sutta	SP	DN	26
Caṅki Sutta	SP	MN	95
Cariyāpiṭaka	SP	KN	
Catukka Nipāta	SP	AN	4
Catukka Nipāta	SP	KN	It
Cātuma Sutta		SP	MN
Cetokhila Sutta	SP	MN	16
Chabbisodhana Sutta	SP	MN	112
Chachakka Sutta	SP	MN	148
Chakka Nipāta	SP	AN	6
Channovāda Sutta	SP	MN	144
Citta Saṃyutta	SP	SN	41
Citta Vagga	SP	KN	Dhp 3

Cūḷa-assapura Sutta	SP	MN	40
Cūḷadhammasamādāna Sutta	SP	MN	45
Cūḷadukkhakkhandha Sutta	SP	MN	14
Cūḷagopālaka Sutta	SP	MN	34
Cūḷagosiṅga Sutta	SP	MN	31
Cūḷahatthipadopama Sutta	SP	MN	27
Cūḷakammavibhaṅga Sutta	SP	MN	135
Cūḷamāluṅkya Sutta	SP	MN	63
Cūḷaniddesa	SP	KN	Nidd
Cūḷapuṇṇama Sutta	SP	MN	110
Cūḷarāhulovāda Sutta	SP	MN	147
Cūḷasaccaka Sutta	SP	MN	35
Cūḷasakuludāyi Sutta	SP	MN	79
Cūḷasāropama Sutta	SP	MN	30
Cūḷasihanāda Sutta	SP	MN	11
Cūḷasuññata Sutta	SP	MN	121
Cūḷatanḥāsariṅkhaya Sutta	SP	MN	37
Cūḷavagga	VP	Kha	2
Cūḷavagga	SP	KN	Ud
Cūḷavagga	SP	KN	Sn
Cūḷavedalla Sutta	SP	MN	44
Cūḷaviyūha Sutta	SP	KN	Sn 50
Cālayamāna Vagga	SP	MN	
Cunda Sutta	SP	KN	Sn 5
Dakkhiṇavibhaṅga Sutta	SP	MN	142
Daṇḍa Vagga	SP	KN	Dhp 10
Dantabhūmi Sutta	SP	MN	125
Dasaka Nipāta	SP	AN	10
Dasasikkhāpadā	SP	KN	Khp
Dasuttara Sutta	SP	DN	34
Devadaha Sutta	SP	MN	101
Devadaha Vagga	SP	MN	
Devadūta Sutta	SP	MN	130
Devaputta Saṃyutta	SP	SN	2
Devata Saṃyutta	SP	SN	1
Dhamma Sutta <sup>1</sup>	SP	KN	Sn 18
Dhammacakkappavattana Sutta	SP	SN	56:11

<sup>1</sup> This is an alternate title for the Nava Sutta.

Dhammacariya Sutta	SP	KN	Sn 18
Dhammacetiya Sutta	SP	MN	89
Dhammadāyāda Sutta	SP	MN	3
Dhammapada	SP	KN	
Dhammasaṅgaṇi	AP	1 <sup>st</sup> book of AP	
Dhammaṭṭha Vagga	SP	KN	Dhp 19
Dhammika Sutta	SP	KN	Sn 26
Dhanañjāni Sutta	SP	MN	97
Dhaniya Sutta	SP	KN	Sn 2
Dhātukathā	AP	3 <sup>rd</sup> book of AP	
Dhātu Saṃyutta	SP	SN	14
Dhātuvibhaṅga Sutta	SP	MN	140
Dhotakamāṇava Pucchā	SP	KN	Sn 59
Dīgha Nikāya	SP	1 <sup>st</sup> Nikāya	
Dīghanakha Sutta	SP	MN	74
Diṭṭhi Saṃyutta	SP	SN	24
Duka Nipāta	SP	AN	2
Duka Nipāta	SP	KN	It
Duṭṭhaṭṭhaka Sutta	SP	KN	Sn 41
Dvattiṃsakāra	SP	KN	Khṇ
Dvayatānupassana Sutta	SP	KN	Sn 38
Dvedhavitakka Sutta	SP	MN	19
Ekaka Nipāta	SP	AN	1
Ekaka Nipāta	SP	KN	It
Ekadasaka Nipāta	SP	AN	11
Esukāri Sutta	SP	MN	96
Gahapati Vagga	SP	MN	
Gāmaṇi Saṃyutta	SP	SN	42
Gaṇakamoggallāna Sutta	SP	MN	107
Gandhabbakāya Saṃyutta	SP	SN	31
Ghaṭikāra Sutta	SP	MN	81
Ghoṭamukha Sutta	SP	MN	94
Gopakamoggalāna Sutta	SP	MN	108
Gūhaṭṭhaka Sutta	SP	KN	Sn 40
Gulissāni Sutta	SP	MN	69
Hemakamāṇava Pucchā	SP	KN	Sn 62
Hemavata Sutta	SP	KN	Sn 9
Hiri Sutta	SP	KN	Sn 15
Iddhipāda Saṃyutta	SP	SN	51



Indriya Saṃyutta	SP	SN	48
Indriyabhāvanā Sutta	SP	MN	152
Isigili Sutta	SP	MN	116
Itivuttaka	SP	KN	
Jaccandha Vagga	SP	KN	Ud
Jāliya Sutta	SP	DN	7
Jambukhādaka Saṃyutta	SP	SN	38
Janāvāsabha Sutta	SP	DN	18
Jara Sutta	SP	KN	Sn 44
Jara Vagga	SP	KN	Dhp 11
Jātaka	SP	KN	
Jatukaṇṇimāṇava Pucchā	SP	KN	Sn 65
Jhāna Saṃyutta	SP	SN	53
Jivaka Sutta	SP	MN	55
Kakacūpama Sutta	SP	MN	21
Kalahavivāda Sutta	SP	KN	Sn 49
Kāma Sutta	SP	KN	Sn 39
Kandaraka Sutta	SP	MN	51
Kaṇṇakatthala Sutta	SP	MN	90
Kapila Sutta	SP	KN	Sn 18
Kappamāṇava Pucchā	SP	KN	Sn 64
Kasībhāradvāja Sutta	SP	KN	Sn 4
Kassapa Saṃyutta	SP	SN	16
Kassapasihanāda Sutta	SP	DN	8
Kathāvatthu	AP	5 <sup>th</sup> book of AP	
Kāyagatāsati Sutta	SP	MN	119
Kāyavicchandaniya Sutta <sup>2</sup>	SP	KN	Sn 11
Kevaḍḍha Sutta	SP	DN	11
Khaggavisāṇa Sutta	SP	KN	Sn 3
Khandha Saṃyutta	SP	SN	22
Khandha Vagga	SP	SN	
Khandhaka	VP		
Khuddaka Nikāya	SP	5 <sup>th</sup> Nikāya	
Khuddakapāṭha	SP	KN	
Kilesa Saṃyutta	SP	SN	6
Kiṃsīla Sutta	SP	KN	Sn 21
Kinti Sutta	SP	MN	103
Kīṭāgiri Sutta	SP	MN	70

<sup>2</sup> This is an alternate title for the Dhammacariya Sutta.

Kodha Vagga	SP	KN	Dhp 17
Kokāliya Sutta	SP	KN	Sn 36
Kosala Saṃyutta	SP	SN	3
Kosambiya Sutta	SP	MN	48
Kukkuravatika Sutta	SP	MN	57
Kumārapañhā	SP	KN	Khṃ
Kūṭadanta Sutta	SP	DN	5
Lābhasakkāra Saṃyutta	SP	SN	17
Lakkhaṇa Saṃyutta	SP	SN	19
Lakkhaṇa Sutta	SP	DN	30
Laṭukikopama Sutta	SP	MN	66
Lohicca Sutta	SP	DN	12
Loka Vagga	SP	KN	Dhp13
Lomasakaṅgiyabhaddekaratta Sutta	SP	MN	134
Madhupiṇḍika Sutta	SP	MN	18
Madhura Sutta	SP	MN	84
Māgandīya Sutta	SP	MN	75
Māgandīya Sutta	SP	KN	Sn 47
Magga Saṃyutta	SP	SN	45
Magga Vagga	SP	KN	Dhp 20
Māgha Sutta	SP	KN	Sn 31
Mahā-assapura Sutta	SP	MN	39
Mahācattārisaka Sutta	SP	MN	117
Mahādhammasamādāna Sutta	SP	MN	46
Mahādukkhakkhandha Sutta	SP	MN	13
Mahāgopālaka Sutta	SP	MN	33
Mahāgoṣiṅga Sutta	SP	MN	32
Mahāgovinda Sutta	SP	DN	19
Mahāhatthipadopama Sutta	SP	MN	28
Mahākaccānabhaddekaratta Sutta	SP	MN	133
Mahākammavibhaṅga Sutta	SP	MN	136
Mahāli Sutta	SP	DN	6
Mahāmāluṅkya Sutta	SP	MN	64
Mahāmaṅgala Sutta	SP	KN	Khṃ
Mahānidāna Sutta	SP	DN	15
Mahāniddeśa	SP	KN	Nidd
Mahāpadāna Sutta	SP	DN	14

Mahāparinibbāna Sutta	SP	DN	16
Mahāpuṇṇama Sutta	SP	MN	109
Mahārāhulovāda Sutta	SP	MN	62
Mahāsaccaka Sutta	SP	MN	36
Mahāsakuludāyi Sutta	SP	MN	77
Mahāsaḷāyatanika Sutta	SP	MN	149
Mahāsamāya Sutta	SP	DN	20
Mahāsamāya Sutta <sup>3</sup>	SP	KN	Sn 25
Mahāsāropama Sutta	SP	MN	29
Mahāsatipaṭṭhāna Sutta	SP	DN	22
Mahāsīhanāda Sutta	SP	MN	12
Mahāsudassana Sutta	SP	DN	17
Mahāsuññata Sutta	SP	MN	122
Mahātaṇhāsaṅkhaya Sutta	SP	MN	38
Mahāvachchagotta Sutta	SP	MN	73
Mahāvagga	VP	Kha	
Mahāvagga	SP	DN	
Mahāvagga	SP	SN	
Mahāvagga	SP	KN	Sn
Mahāvagga	SP	KN	Paṭis
Mahāvedalla Sutta	SP	MN	43
Mahāvīyūha Sutta	SP	KN	Sn 51
Mahāyamaka Vagga	SP	MN	
Majjhima Nikāya	SP	2nd Nikāya	
Makhādeva Sutta	SP	MN	83
Mala Vagga	SP	KN	Dhp 18
Maṅgala Sutta <sup>4</sup>	SP	KN	Khps
Maṅgala Sutta <sup>5</sup>	SP	KN	Sn 16
Māra Saṃyutta	SP	SN	4
Māratajjanīya Sutta	SP	MN	50
Mātuḡāma Saṃyutta	SP	SN	37
Meghiya Vagga	SP	KN	Ud
Metta Sutta	SP	KN	Khps
Metta Sutta	SP	KN	Sn 8
Mettaḡūmaṇava Pucchā	SP	KN	Sn 58
Moggallāna Saṃyutta	SP	SN	40

<sup>3</sup> This is an alternate title for the Vijaya Sutta.

<sup>4</sup> This is an alternate title for the Sammāparibbājanīya Sutta.

<sup>5</sup> This is an alternate title for the Mahāmaṅgala Sutta.

Mogharājamāṇava Pucchā	SP	KN	Sn 69
Moneyya Sutta <sup>6</sup>	SP	KN	Sn 37
Mucalinda Vagga	SP	KN	Ud
Mūlapariyāya Sutta	SP	MN	1
Mūlapariyāya Vagga	SP	MN	
Muni Sutta	SP	KN	Sn 12
Nagaravindeyya Sutta	SP	MN	150
Nāga Saṃyutta	SP	SN	29
Nāga Vagga	SP	KN	Dhp 23
Nālaka Sutta	SP	KN	Sn 37
Nālakapāna Sutta	SP	MN	68
Nanda Vagga	SP	KN	Ud
Nandakovāda Sutta	SP	MN	146
Nandamāṇava Pucchā	SP	KN	Sn 61
Nava Sutta	SP	KN	Sn 20
Navaka Nipāta	SP	AN	9
Nidāna Saṃyutta	SP	SN	12
Nidāna Vagga	SP	SN	
Niddesa	SP	KN	
Nidhikaṇḍa Sutta	SP	KN	Khṃ
Nigrodhakappa Sutta <sup>7</sup>	SP	KN	Sn 24
Niraya Vagga	SP	KN	Dhp 22
Nissaggiya Pācittiya	VP	SV	Group of Rules
Nivāpa Sutta	SP	MN	25
Okkantika Saṃyutta	SP	SN	25
Opamma Saṃyutta	SP	SN	20
Opamma Vagga	SP	MN	3
Pabbajjā Sutta	SP	KN	Sn 27
Pācittiya	VP	SV	Group of Rules
Padhāna Sutta	SP	KN	Sn 28
Pakiṇṇaka Vagga	SP	KN	Dhp 21
Pañcaka Nipāta	SP	AN	5
Pañcattaya Sutta	SP	MN	102
Paññā Vagga	SP	KN	Paṭis
Paṇḍita Vagga	SP	KN	Dhp 6
Pāpa Vagga	SP	KN	Dhp 9
Pārājika	VP	SV	Group of Rules

<sup>6</sup> This is an alternate title for the Nālaka Sutta.

<sup>7</sup> This is an alternate title for the Vaṅgīsa Sutta.

Paramaṭṭhaka Sutta	SP	KN	Sn 43
Parābhava Sutta	SP	KN	Sn 6
Pārāyanavagga	SP	KN	Sn
Paribbājaka Vagga	SP	MN	
Parivāra	VP		
Pāsādika Sutta	SP	DN	29
Pasūra Sutta	SP	KN	Sn 46
Pāṭaligāma Vagga	SP	KN	Ud
Pāṭidesanīya	VP	SV	Group of Rules
Pāṭika Sutta	SP	DN	24
Pāṭika Vagga	SP	DN	3
Pāṭika Vagga	SP	M	
Paṭisambhidāmagga	SP	KN	
Paṭṭhāna	AP	7 <sup>th</sup> book of AP	
Pāyāsi Sutta	SP	DN	23
Petavatthu	SP	KN	
Piṇḍapātapārisuddhi Sutta	SP	MN	151
Piṅgiyamāṇava Pucchā	SP	KN	Sn 70
Piya Vagga	SP	KN	Dhp 16
Piyajātika Sutta	SP	MN	87
Posālamāṇava Pucchā	SP	KN	Sn 68
Potaliya Sutta	SP	MN	54
Poṭṭhapāda Sutta	SP	DN	9
Puggalapaññatti	AP	4 <sup>th</sup> book of AP	
Puṇṇakamāṇava Pucchā	SP	KN	Sn 57
Puṇṇovāda Sutta	SP	MN	145
Puppha Vagga	SP	KN	Dhp 4
Purābheda Sutta	SP	KN	Sn 4:10
Pūraḷāsa Sutta <sup>8</sup>	SP	KN	Sn 30
Rādha Saṃyutta	SP	SN	23
Rāhula Saṃyutta	SP	SN	18
Rāhula Sutta	SP	KN	Sn 23
Raja Vagga	SP	MN	
Ratana Sutta	SP	KN	Khp
Ratana Sutta	SP	KN	Sn 13
Rathavinīta Sutta	SP	MN	24
Raṭṭhapāla Sutta	SP	MN	82
Sabbāsava Sutta	SP	MN	2

<sup>8</sup> This is an alternate title for the Sundarikabhāradvāja Sutta.

Sabhiya Sutta	SP	KN	Sn 32
Sacca Saṃyutta	SP	SN	56
Saccavibhaṅga Sutta	SP	MN	141
Sagātha Vagga	SP	SN	
Sahassa Vagga	SP	KN	Dhp 8
Sakkapañha Sutta	SP	DN	21
Sakka Saṃyutta	SP	SN	11
Saḷāyatana Saṃyutta	SP	SN	35
Saḷāyatana Vagga	SP	MN	
Saḷāyatana Vagga	SP	SN	
Saḷāyatana-vibhaṅga Sutta	SP	MN	137
Sāleyyaka Sutta	SP	MN	41
Salla Sutta	SP	KN	Sn 34
Sallekha Sutta	SP	MN	8
Samādhi Saṃyutta	SP	SN	34
Samāgama Sutta	SP	MN	104
Samaṇamaṇḍika Sutta	SP	MN	78
Sāmaṇḍaka Saṃyutta	SP	SN	39
Sāmaññaphala Sutta	SP	DN	2
Sammādiṭṭhi Sutta	SP	MN	9
Sammāparibbājanīya Sutta	SP	KN	Sn 25
Sammappadhāna Saṃyutta	SP	SN	49
Sampasādaniya Sutta	SP	DN	28
Saṃyutta Nikāya	SP	3 <sup>rd</sup> Nikāya	
Sandaka Sutta	SP	MN	76
Saṅgārava Sutta	SP	MN	100
Saṅghādisesa	VP	SV	Group of Rules
Saṅgīti Sutta	SP	DN	33
Saṅkhārupapatti Sutta	SP	MN	120
Sappurisa Sutta	SP	MN	113
Saraṇattaya	SP	KN	Khps 1
Sāriputta Saṃyutta	SP	SN	28
Sāriputta Sutta	SP	KN	Sn 54
Sātāgira Sutta <sup>9</sup>	SP	KN	Sn 9
Satipaṭṭhāna Saṃyutta	SP	SN	47
Satipaṭṭhāna Sutta	SP	MN	10
Sattaka Nipāta	SP	AN	7
Sekha Sutta	SP	MN	53

<sup>9</sup> This is an alternate title for the Hemavata Sutta.

Sekhiya	VP	SV	Group of Rules
Sela Sutta	SP	MN	92
Sela Sutta	SP	KN	Sn 33
Sevitabbāsevitabba Sutta	SP	MN	114
Sigālovāda Sutta	SP	DN	31
Sihanāda Vagga	SP	MN	
Silakkhandha Vagga	SP	DN	
Soṇadaṇḍa Sutta	SP	DN	4
Soṇathera Vagga	SP	KN	Ud
Sotāpatti Saṃyutta	SP	SN	55
Subha Sutta	SP	DN	10
Subha Sutta	SP	MN	99
Subhāsita Sutta	SP	KN	Sn 29
Sūciloma Sutta	SP	KN	Sn 17
Suddhaṭṭhaka Sutta	SP	KN	Sn 42
Sukha Vagga	SP	KN	Dhp 15
Sunakkhatta Sutta	SP	MN	105
Sundarikabhāradvāja Sutta	SP	KN	Sn 30
Suññata Vagga	SP	MN	
Supaṇṇa Saṃyutta	SP	SN	30
Suttanipāta	SP	KN	
Sutta Piṭaka	SP	2 <sup>nd</sup> of the 3 Piṭakas	
Suttavibhaṅga	VP		
Taṇhā Vagga	SP	KN	Dhp 24
Tatiya Vagga	SP	M	
Tevijja Sutta	SP	DN	13
Tevijjāvacchagotta Sutta	SP	MN	71
Theragāthā	SP	KN	
Therapaṇha Sutta <sup>10</sup>	SP	KN	Sn 54
Therīgāthā	SP	KN	
Tika Nipāta	SP	AN	3
Tika Nipāta	SP	KN	It 3
Tirokuḍḍa Sutta	SP	KN	Khv 7
Tissametteyya Sutta	SP	KN	Sn 45
Tissametteyyamāṇava Pucchā	SP	KN	Sn 56
Todeyyamāṇava Pucchā	SP	KN	Sn 63
Tuvaṭṭaka Sutta	SP	KN	Sn 52
Udāna	SP	KN	

<sup>10</sup> This is an alternate title for the Sāriputta Sutta.

Udayamāṇava Pucchā	SP	KN	Sn 67
Uddesavibhaṅga Sutta	SP	MN	138
Udumbarikasihanāda Sutta	SP	DN	25
Upakkilesa Sutta	SP	MN	128
Upāli Sutta	SP	MN	56
Upasīvamāṇava Pucchā	SP	KN	Sn 60
Uppāda Saṃyutta	SP	SN	26
Uraga Sutta	SP	KN	Sn 1
Uraga Vagga	SP	KN	Sn
Uṭṭhāna Sutta	SP	KN	Sn 22
Vacchagotta Saṃyutta	SP	SN	33
Valāhaka Saṃyutta	SP	SN	32
Vammika Sutta	SP	MN	23
Vanapattha Sutta	SP	MN	17
Vana Saṃyutta	SP	SN	9
Vaṅgīsa Saṃyutta	SP	SN	8
Vaṅgīsa Sutta	SP	KN	Sn 24
Vasala Sutta	SP	KN	Sn 7
Vāseṭṭha Sutta	SP	MN	98
Vāseṭṭha Sutta	SP	KN	Sn 35
Vatthūpama Sutta	SP	MN	7
Vedanā Saṃyutta	SP	SN	36
Vekhanassa Sutta	SP	MN	80
Verañjaka Sutta	SP	MN	42
Vibhaṅga	AP	2 <sup>nd</sup> book of AP	
Vibhaṅga Vagga	SP	MN	
Vijaya Sutta	SP	KN	Sn 11
Vimaṃsakā Sutta	SP	MN	47
Vimānavatthu	SP	KN	
Vinaya Piṭaka	VP	1 <sup>st</sup> of the 3 Piṭakas	
Vitakkasaṅṭhāna Sutta	SP	MN	20
Yakkha Saṃyutta	SP	SN	10
Yamaka	AP	6 <sup>th</sup> book of AP	
Yamaka Vagga	SP	KN	Dhp 1
Yuganaddha Vagga	SP	KN	Paṭis 2

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## **6. Journals**

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studies are recorded in the journals of the Pali Text Society (1882–1927, reprinted 1978, and revived in 1981), Royal Asiatic Society, European, American, Indian, Sri Lankan and Thai university Oriental faculties and learned societies. However, three journals should be singled out for special mention:

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

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

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