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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 Maha 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 Anguttara Nikayas together with three important texts from the Khuddaka Nikaya: 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 Patisambhidamagga 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 Tipitaka 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:


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 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 (kathina).
8. Rules for sick Bhikkhus, sleeping, and robe-material.
9. The mode of executing proceedings by the Order.

(b) Cūḷavagga (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 (Sāmanera).
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) Silakkhandha 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. Udumbarikasīhanāda 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. Sampasādaniya 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. Bhayaberava 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.


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

(b) Sīhanāda Vagga

11. Cūlasīhanāda 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. Vitakkasānṭhāna 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.

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.


27. Cūlāhatthipadopama 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. Cūlagosīnga Sutta: A conversation of the Buddha with three Bhikkhus, who speak on harmonious living and relate their attainments to him.

32. Mahāgosīnga 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. Cūlatanhanāsāṅkhaya Sutta: Sakka asks the Buddha about freedom from craving and satisfactorily repeats his reply to Moggallāna.

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


40. Cūla-assapura Sutta: The great and the small discourses given at Assapura on the duties of an ascetic.
(e) Cūḷayamaka Vagga

41. Sāleyyaka Sutta: A discourse to the brahmins of Sālā. Why some beings go to heaven and some to hell.

42. Verañjaka Sutta: The same discourse repeated to the householders of Verañjā.


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. 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.


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. 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. 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. Kitāgiri 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. Samaṇamaṇḍika 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. 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.


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.


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. Cūḷapuṇṇama 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. Sanakkhārupapatti Sutta: On the development of the five qualities enabling a Bhikkhu to determine the conditions of his rebirth.

(m) Suññata Vagga

121. Čūḷasuññata 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. Mahākaccanabhāddekaratta Sutta: Mahākaccāna expounds the same poem.

134. Lomasakaṅgiyabhāddekaratta 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. Araṇavibhaṅga Sutta: The middle path between two extremes, and the opposite courses that lead to conflicts and to their cessation.

140. Dhātuviṁśa Sutta: The story of Pukkusāti who recognises the Master by his teaching. The analysis of the elements.


(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. Punnovāda Sutta: The Buddha’s instruction to Puṇḍa on bearing pleasure and pain.

146. Nandakovāda Sutta: Nandaka catechises Mahāpajāpati and 500 Bhikkhunīs on impermanence.

147. Cūḷarāhulovāda Sutta: The Buddha takes Rāhula to the forest and questions him on impermanence. The devas come to listen to the discourse.


149. Mahāsaḷāyatanika 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. Pindapātapārisuddhi 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


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.


(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 Samyutta: Entering the Path through confidence (saddhā) and through wisdom (paññā).

26. Uppāda Samyutta: Arising of the aggregates leads to dukkha.

27. Kilesa Samyutta: Defilements arise from the sixfold sense base and sense-consciousness.

28. Sāriputta Samyutta: Sāriputta answers Ānanda’s question concerning the calming of the senses.


30. Supaṇṇa Samyutta: Enumeration of four kinds of garuda (magical birds).


32. Valāhaka Samyutta: Description of the cloud spirits.

33. Vacchagotta Samyutta: Vacchagotta’s metaphysical questions.

34. Samādhi Samyutta: Enumeration of the four types of practisers of the jhānas (meditative absorptions).

(d) Saḷāyatana Vagga

35. Saḷāyatana Samyutta: The sixfold sense base and the correct attitude towards it.

36. Vedanā Samyutta: The three kinds of feeling and the correct attitude towards them.

37. Mātugāma Samyutta: The destinies of women according to their qualities.


40. Moggallāna Samyutta: Moggallāna explains the jhānas to the Bhikkhus.

41. Citta Samyutta: Senses and sense-objects are not intrinsically evil, only the unwholesome desires that arise through contact with them.

42. Gāmaṇi Samyutta: The definitions of “wrathful” and “kindly.”

43. Asaṅkhata Samyutta: The Unconditioned (Nibbāna).

44. Avyākata Samyutta: Speculative questions put by King Pasenadi to Khema, Anuruddha, Sāriputta, and Moggallāna.

(c) Mahā Vagga

45. Magga Samyutta: The Noble Eightfold Path.

46. Bojjhāṅga Samyutta: 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 brahmans: 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, 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 samāsāric 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 samanās: 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. Āḷavaka Sutta: The Buddha answers the questions of the yakkha Āḷavaka 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. Cūḷavagga:

5.2.1. Ratana Sutta: A hymn to the Three Jewels: Buddha, Dhamma and Sangha.

5.2.2. Amagandha 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 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. Vaṅgisa Sutta: The Buddha assures Vaṅgisa that his late teacher, Nigrodhakappa, attained Nibbāna.

5.2.13. Sammāparibbājaniya Sutta: The path of a conscientious Bhikkhu disciple: Non-attachment, eradication of the passions, and understanding the nature of saṃsāra.

5.2.14. Dhammika Sutta: The Buddha explains to Dhammika the respective duties of a Bhikkhu and layman, the latter being expected to keep the five precepts and observe uposatha days.

5.3. Mahāvagga:

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

5.3.2. Padhāna Sutta: The graphic description of Māra’s temptations immediately prior to the Buddha’s Enlightenment.

5.3.3. Subhāsita Sutta: The language of Bhikkhus should be well-spoken, pleasing, correct, and true.

5.3.4. Sundarikabhāradvāja Sutta: The Buddha explains to the brahmin Sundarika, how one becomes worthy of the honour of receiving an offering.

5.3.5. Māgha Sutta: The Buddha explains the above to the layman Māgha, and elucidates the various kinds of blessings from offerings.

5.3.6. Sabhiya Sutta: Sabhiya, a wandering ascetic, could not obtain answers to his questions from the six famous teachers of the time. Hence he approaches the Buddha and becomes a disciple after obtaining satisfactory answers to his questions.

5.3.7. Sela Sutta: A brahmin, Sela, converses with the Buddha and is converted with his three hundred followers.

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

5.3.9. Vāseṭṭha Sutta: Two young men, Bhāradvāja and Vāseṭṭha, discuss a question regarding brahmins: The former states that one is a brahmin by birth, the latter that one becomes one only through actions. The Buddha subsequently confirms the latter view as being correct.

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

5.3.11. Nālaka Sutta: The sage Asita’s prophecy concerning the future Buddha Gotama. His sister’s son, Nālaka, has the highest state of wisdom explained to him by the Buddha.

5.3.12. Dvayatānupassana Sutta: Suffering arises from substance, ignorance, the five aggregates, desire, attachment, effort, food, etc.

5.4. Aṭṭhakavagga:

5.4.1. Kāma Sutta: To avoid the unpleasant effects, sensual pleasures should be avoided.

5.4.2. Gūhaṭṭhaka Sutta: In addition to the above, physical existence also should not be clung to if one is keen on attaining deliverance from saṃsāra.
5.4.3. Duṭṭhaṭṭhaka Sutta: One who praises his own virtue and is tied to dogmatic views (that differ from man to man and sect to sect) lives a restricted life. The sage, however, remains self-effacing and independent of philosophical systems.

5.4.4. Suddhaṭṭhaka Sutta: Knowledge of philosophical systems cannot purify one and there is the tendency to chop and change, never attaining inward peace. The wise, however, are not misled by passion and do not cling to anything in saṃsāra.

5.4.5. Paramaṭṭhaka Sutta: One should not engage in philosophical disputations. A true brahmin does not and thereby attains Nibbāna.

5.4.6. Jara Sutta: From selfishness come greed and regrets. The ideal Bhikkhu, a “homeless one,” is independent and does not seek purification through others.

5.4.7. Tissa Metteyya Sutta: The Buddha elucidates the kinds of undesirable effects that follow from sensual contacts.

5.4.8. Pasura Sutta: The folly of debates where both sides insult or deride each other. If defeated they become discontented. Therefore purification cannot result.

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

5.4.10. Purābheda Sutta: The conduct and characteristics of a true sage: Freedom from craving, anger, desire, passion, and attachment; and he is always calm, thoughtful, and mentally equipoised.

5.4.11. Kalahavivāda Sutta: Arguments and disputes arise from deeply felt objects, etc.

5.4.12. Cūlavīyūha Sutta: A description of the different schools of philosophy, all contradicting one another without realising that Truth is one.

5.4.13. Mahāvīyūha Sutta: Philosophers only praise themselves and criticise others but a true brahmin remains indifferent to such dubious intellectual attainment and is thus calm and peaceful.

5.4.14. 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. Attadāṇḍa 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.
Mettagū.
Dhotaka.
Upasīva.
Nanda.
Hemaka.
Todeyya.
Kappa.
Jatukannī.
Bhadrāvudha.
Udaya.
Posāla.
6. **Vimānavaṭṭhū**: 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. **Therīgātha**: “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 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, Samyutta and Āṅguttara 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. **Yuğaṇaddha 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 dharmas 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, 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 “Hinayāna” 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:

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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.

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