



Complete pali canon in english

Buddhist scriptures of the Theravada tradition Standard edition of the Thai Pali Canon Part of a series on Theravada Buddhism Countries Bangladesh Cambodia China India Laos Myanmar Nepal Sri Lanka Thailand Vietnam Western world Texts Abhidhammavatara Abhidhammattha-sangaha Yogāvacara's manual History Pre-sectarian Buddhist modernism Vipassana movement Thai Forest Tradition Sri Lankan Forest Tradition Southern Esoteric Buddhism Doctrine Abhidhamma Anattā Arhat Five precepts Jhana Kammaţthāna Samsāra Nibbāna Meditation Middle Way Seven Aids to Awakening Mindfulness Noble Eightfold Path Four Divine Abodes Four Noble Truths Enlightenment Stages Precepts Three Jewels Vinaya Key figures Moggaliputta-Tissa Mahinda Sanghamitta Tissa Buddhaghoşa Buddhadatta Dhammapāla Parakramabahu I Sāriputta Thera Anawrahta Ram Khamhaeng Sumangala Thera Anagarika Dharmapala Mongkut Vajirananavarorasa Ledi Sayadaw U Ba Khin S. N. Goenka Mun Bhuridatta Ajahn Chah Maha Ghosananda Kripasaran Mahapragya Pragyananda K. Sri Dhammananda Narada Mahathera Asoka Weeraratna Walpola Rahula Jayatilleke Kalupahana U Dhammaloka Nyanatiloka Nanamoli Nyanaponika Bhikkhuni Ayya Tathaaloka Ayya Khema Kee Nanayon Dipa Ma vte Part of a series on Buddhism History Timeline Gautama Buddha Presectarian Buddhism Councils Silk Road transmission of Buddhist B Cosmology Buddhist texts Buddhavacana Early Buddhist Texts Tripitaka Mahayana Sutras Pali Canon Tibetan canon Chinese canon Practices Three Jewels Buddhist Paths to liberation Five precepts Perfections Meditation Philosophical reasoning Devotional practices Merit making Recollections Mindfulness Wisdom Sublime abidings Aids to Enlightenment Monasticism Lay life Buddhist chant Pilgrimage Vegetarianism Nirvāņa Awakening Four Stages Arhat Pratyekabuddha Bodhisattva Buddhism by country Bhutan Cambodia China India Japan Korea Laos Mongolia Myanmar Russia Sri Lanka Taiwan Thailand Tibet Vietnam Outline Religion portalvte Pāli Canon 1. Vinaya Pițaka 1. Suttavibhanga 2. Khandhaka 3. Parivāra 2. Sutta Pițaka 1. Dīgha Nikāya 3. Abhidhamma Pițaka 1. Dīgha Nikāya 3. Samyutta Nikāya Kathāvatthu 6. Yamaka 7. Patthāna vte The Pāli Canon is the standard collection of scriptures in the Theravada Buddhist tradition, as preserved in the Pāli language.[1] It is the most complete extant early Buddhist canon.[2][3] It derives mainly from the Tamrashatiya school.[4] During the First Buddhist Council, thirty years after the parinibbana of Gautama Buddha in Rajgir, Ananda recited the Sutta Pitaka, and Upali recited the Vinaya Pitaka. The Arhats present accepted the recitations and henceforth the teachings were preserved orally by the Sangha. The Tipitaka that was transmitted to Sri Lanka during the recitations and henceforth the teachings were preserved orally by the Sangha. palm leaves during the Fourth Buddhat, is meant in this non-literal sense.[7] The existence of the bhanaka tradition existing until later periods, along with other sources, shows that oral tradition continued to exist side by side with written scriptures for many centuries to come. This, the so-called writing down of the scriptures[8] was only the more conservative monks. As with many other innovations, it was only after some time that it was generally accepted. Therefore, it was much later that the records of this event were transformed into an account of a "council" (sangayana or sangiti) which was held under the patronage of King Vattagamani. Textual fragments of similar teachings have been found in the agama of other major Buddhist schools in India. They were however written down in various Prakrits other than Pali as well as Sanskrit. Some of those were later translated into Chinese (earliest dating to the late 4th century CE). The surviving Sri Lankan version is the most complete,[9] but one that was extensively redacted about 1,000 years after Buddha's death, in the 5th or 6th century CE.[10] The earliest textual fragments of canonical Pali were found in the Pyu city-states in Burma dating only to the mid 5th to mid 6th century CE.[11] The Pāli Canon falls into three general categories, called pitaka ("three baskets"). The three pitakas are as follows: Vinaya Pitaka ("Discipline Basket"), dealing with rules or discipline of the sangha; [12][9] Sutta Pitaka (Sutra/Sayings Basket), discourses and sermons of Buddha, some religious poetry and is the largest basket; [12] Abhidhamma Pitaka, treatises that elaborate Buddhist doctrines, particularly about mind, also called the "systematic philosophy" basket. The Vinaya Pitaka and the Sutta Pitaka are remarkably similar to the works of the early Buddhist schools, often termed Early Buddhist Texts. The Abhidhamma Pitaka, however, is a strictly Theravada collection and has little in common with the Abhidhamma works recognized by other Buddhist schools.[13] The Canon in the tradition In pre-modern times the Pali Canon was not published in book form, but written on thin slices of wood (Palm-leaf manuscript or Bamboo). The leaves are kept on top of each other by thin sticks and the scripture is covered in cloth and kept in a box. (buddhavacana), though this is not intended in a literal sense, since it includes teachings by disciples.[14] The traditional Theravādin (Mahavihārin) interpretation of the Pali Canon is given in a series of commentaries covering nearly the whole Canon, compiled by Buddhaghosa (fl. 4th-5th century CE) and later monks, mainly on the basis of earlier materials now lost. Subcommentaries have been written afterward, commenting further on the Canon and its commentaries. The traditional Theravadin interpretation is summarized in Buddhaghosa's Visuddhimagga.[15] An official view is given by a spokesman for the Buddha Sasana Council of Burma:[16] the Canon contains everything needed to show the path to nirvāna; the commentaries and subcommentaries sometimes include much speculative matter, but are faithful to its teachings and often give very illuminating illustrations. In Sri Lanka and Thailand, "official" Buddhism has in large part adopted the interpretations of Western scholars.[17] Although the Canon has existed in written form for two millennia, its earlier oral nature has not been forgotten in actual Buddhist practice within the tradition: memorization and recitation; at least if ew short texts by heart and recite them regularly; this is considered a form of meditation, at least if one understands the meaning. Monks are of course expected to know quite a bit more (see Dhammapada below for an example). A Burmese monk named Vicittasara even learned the entire Canon by heart for the Sixth Council (again according to the usual Theravada numbering).[18][19] The relation of the scriptures to Buddhism as it actually exists among ordinary monks and lay people is, as with other major religious traditions, problematic: the evidence suggests that only parts of the Canon ever enjoyed wide currency, and that non-canonical works were sometimes very much more widely used; the details varied from place to place. [20] Rupert Gethin suggests that the whole of Buddhist history may be regarded as a working out of the early scriptures. [21] It is traditionally believed by Theravadins that most of the Pali Canon originated from the Buddha and his immediate disciples. According to the scriptures, a council was held shortly after the Buddha's passing to collect and preserve his teachings. The Theravada tradition states that it was recited orally from the 5th century BCE, when it was written down.[23] The memorization was enforced by regular communal recitations. The tradition holds that only a few later additions were made. The Theravadin pitakas were first written down in Sri Lanka in the Alu Viharaya Temple no earlier than 29-17 BCE.[24] The geographic setting of identifiable texts within the Canon generally corresponds to locations in the Ganges region of northeastern India, including the kingdoms of Kosala, Kasi, Vajji, and Magadha.[25] While Theravada tradition has generally regarded Pali as being synonymous with the language of the kingdom of Magadhi as spoken by the Buddha, linguists have identified Pali as being more closely related to other prakrit languages of western India, and found substantial incompatibilities with the few preserved examples of Magadhi and other north-eastern prakrit languages. [26] Linguistic research suggests that the teachings of the Buddha may have been recorded in an eastern India language originally, but were transposed into the west Indian precursor of Pali sometime before the Asokan era.[25] Much of the material in the Canon is not specifically Theravadin, but is instead the collection of teachings that this school preserved from the early, non-sectarian body of teachings. According to Peter Harvey, it contains material which is at odds with later Theravadin orthodoxy. He states that "the Theravadins, then, may have added texts to the Canon for some time, but they do not appear to have tampered with what they already had from an earlier period."[27] A variety of factors suggest that the early Sri Lankan Buddhists regarded canonical literature as such and transmitted it conservatively.[28] Theravada tradition generally Abhidhamma texts, that explicitly refer to events long after his death). Scholars differ in their views regarding the ultimate origin of the Pali Canon, but generally believe that the Canon includes several strata of relatively early and late texts, but with little consensus regarding the relative dating of different sections of the Canon or which texts belong to which era.[25] Authorship Authorship according to Theravadins Prayudh Payutto argues that the Pali Canon represents the teachings of the Buddha, and that the later teachings were memorized by the Buddha's followers while he was still alive. His thesis is based on study of the processes of the first great council, and the methods for memorization used by the monks, which started during the Buddha's lifetime. It's also based on the capability of a few monks, to this day, to memorize the entire canon. [29] Bhikkhu Sujato and Bhikkhu Brahmali argue that it is likely that much of the Pali Canon dates back to the time period of the Buddha. They base this on many lines of evidence including the technology described in the canon (apart from the obviously later texts), which matches the technology of his day which was in rapid development, that it doesn't include back written prophecies of the great Buddhist ruler King Ashoka (which Mahayana texts often do) suggesting that it predates his time, that in its descriptions of the political geography it presents India at the time of Buddha, which changed soon after his death, that it has no mention of places in South India, which changed soon after his death, that it has no mention of places in South India at the time.[7] Authorship according to academic scholars The views of scholars concerning the authorship of the Pali Canon can be grouped into three categories:[citation needed] Attribution to the Buddha himself and his early followers Attribution to the period of pre-sectarian Buddhism Agnosticism Scholars have both supported and opposed the various existing views. Views concerning authorship of the Buddha himself, but that part of it also was developed after the Buddha by his early followers. Richard Gombrich says that the main preachings of the Buddha (as in the Vinaya and Sutta Pitaka) are coherent and cogent, and must be the work of a single person: the Buddha himself, not a committee of followers after his death.[b][31] Other scholars are more cautious, and attribute part of the Pali canon to the Buddha's early followers. Peter Harvey[32] also states that "much" of the Pali Canon must derive from the Buddha's teaching, but also states that "parts of the Pali Canon clearly originated after the time of the Buddha."[c] A.K. Warder has stated that there is no evidence to suggest that the shared teaching of the early schools was formulated by anyone else than the Buddha and his immediate followers.[d] J.W. de Jong has said it would be "hypocritical" to assert that we can say nothing about the teachings of earliest Buddhism, arguing that "the basic ideas of Buddhism, arguing that "the basic ideas" arguing that "the basic ideas" arguing that "the basic ideas" arguing that "the basic idea may go back to the very beginning of Buddhism, which perhaps include the substance of the Buddha's teaching, and in some cases, maybe even his words.[e]. He suggests that the canon was composed early or soon after Buddha's paranirvana, but after a period of free improvisation, and then the core teachings were preserved nearly verbatim by memory.[35] Hajime Nakamura writes that while nothing can be definitively attributed to Gautama as a historical figure, some sayings or phrases must derive from him.[36] Views concerning authorship in the period of pre-sectarian Buddhism Most scholars do agree that there was a rough body of sacred literature that a relatively early community maintained and transmitted.[37][f] Much of the Pali Canon is found also in the scriptures of other early schools of Buddhism, parts of whose versions are preserved, mainly in Chinese. Many scholars have argued that this shared material can be attributed to the period of Pre-sectarian Buddhism.[citation needed] This is the period before the early schools separated in about the fourth or third century BCE. Views concerning agnosticism Some scholars see the Pali Canon as expanding and changing from an unknown nucleus.[38] Arguments given for an agnostic attitude include that the evidence for the Buddha's teachings dates from (long) after his death. Some scholars of later Indian Buddhism and Tibetan Buddhism say that little or nothing goes back to the Buddha. Ronald Davidson[39] has little confidence that much, if any, of surviving Buddhist scripture is actually the word of the historical Buddha.[37] Geoffrey Samuel[40] says the Pali Canon largely derives from the work of Buddhaghosa and his colleagues in the 5th century CE.[41] Gregory Schopen argues[42] that it is not until the 5th to 6th centuries CE that we can know anything definite about the contents of the Abhidhamma Pitaka Western scholarship suggests that the Abhidhamma Pitaka was likely began to be composed around 300 BCE, but may have drawn on an earlier tradition of lists and rubrics known as 'matrika'.[12][43] Traditional accounts include it among the texts recited at the First Buddhist Council and attribute differences in form and style to its composition by Sariputra.[44][45] The earliest books of the Pali Canon Different positions have been taken on what the earliest books of the Canon are. The majority of Western scholars consider the earliest identifiable stratum to be mainly prose works, [46] the Vinaya (excluding the Parivāra) [47] and the first four nikāyas of the Sutta Pitaka, [48] [49] and perhaps also some short verse works [50] such as the Suttanipata. [47] However, some scholars, particularly in Japan, maintain that the Suttanipāta is the earliest of all Buddhist scriptures, followed by the Itivuttaka and Udāna.[51] However, some of the developments in teaching that the Buddha himself adopted, during the 45 years that the Buddha was teaching.[g] Scholars generally agree that the early books include some later additions.[52] Aspects of these late additions are or may be from a much earlier period.[53][54][55] Other aspects of the Pali Canon, such as the information about society and South Asian history, are in doubt because the Pali Canon, such as the information about society and South Asian history. [10] Further, this redacted Pali Canon of Sri Lanka itself mentions that the compilation had previously been redacted towards the end of 1st-century BCE. According to the Early Buddhism scholar Lars Fogelin, the Pali Canon of Sri Lanka is a modified Canon and "there is no good reason to assume that Sri Lankan Buddhism resembles Early Buddhism in the mainland, and there are numerous reasons to argue that it does not."[56] One of the edicts of Ashoka, the 'Calcutta-Bairat edict', lists several works from the canon which he considers advantageous. According to Alexander Wynne: The general consensus seems to be that what Asoka calls Munigatha correspond to the Munisutta (Sn 207-21), Moneyasute is probably the second half of the Nalakasutta (Sn 699-723), and Upatisapasine may correspond to the Sariputtasutta (Sn 955-975). The identification of most of the other titles is less certain, but Schmithausen, following Oldenberg before him, identifies what Asoka calls the Laghulovada with part of a prose text in the Majjhima Nikaya the Ambalatthika-Rahulovada Sutta (M no.61).[57] This seems to be evidence which indicates that some of these texts were already fixed by the time of the reign of Ashoka (304-232 BCE), which means that some of the texts carried by the Buddhist missionaries at this time might also have been fixed.[57] According to the Sri Lankan Mahavamsa, the Pali Canon was written down in the reign of King Vattagāmini) (1st century BCE) in Sri Lanka, at the Fourth Buddhist council. Most scholars hold that little if anything was added to the Buddhist text Mahaniddesa, showing three different types of Burmese script, (top) medium square, (centre) round and (bottom) outline round in red lacquer from the inside of one of the gilded covers The climate of Theravada countries is not conducive to the survival of manuscripts. Apart from brief quotations in inscriptions and a two-page fragment from the eighth or ninth century found in Nepal, the oldest manuscripts known are from late in the fifteenth century,[61] and there is not very much from before the eighteenth.[62] Printed editions of the Pali text of the Canon are readily available in the West: Pali Text Society edition (in Roman script), published 1877-1927 (a few volumes subsequently replaced by new editions), in 57 volumes (including indexes).[62] The Pali scriptures and some Pali commentaries were digitized as an MS-DOS/extended ASCII compatible database through cooperation between the Dhammakaya Foundation and the Pali Text Society in 1996 as PALITEXT version 1.0: CD-ROM Database of the Entire Buddhist Pali Canon ISBN 978-974-8235-87-5.[64] Thai Tipitaka in Thai script, published during the reign of Rama VII (1925-35), 45 volumes, with fewer variant readings than PTS;[65] BUDSIR on Internet[66] free with login; and electronic transcript by BUDSIR: Buddhist scriptures information retrieval,[66] CD-ROM and online, both requiring payment. Sixth Council Tipițaka, Rangoon (1954-56), 40 volumes in Burmese script; with fewer variant readings than the Thai edition;[67] electronic transcript by Vipāssana Research Institute available online[68] in searchable database free of charge, or on CD-ROM (p&p only) from the institute.[69] Another transcript of this edition, produced under the patronage of the Supreme Patriarch of Thailand, World Tipitaka Edition, 2005, 40 volumes, published by the Dhamma Society Fund,[70] claims to include the full extent of changes made at the Sixth Council, and therefore reflect the results of the council more accurately than some existing Sixth Council editions. Available for viewing online (registration required) at Tipitaka Quotation WebService.[71] Sinhalese (Buddha Jayanti) edition, (1957-1993?), 58 volumes including parallel Sinhalese translations, searchable, free of charge (not yet fully proofread.) Available at Journal of Buddhist Ethics.[72] The only accurate version of the Sri Lankan text available, in individual page images. Cannot be searched though.[73] Transcript in BudhgayaNews Pali Canon.[74] In this version it is easy to search for individual words across all 16,000+ pages at once and view the contexts in which they appear. Cambodian Tipițaka in Khmer script. Edited and published by the Institut Bouddhique in Phnom Penh (1931-69).[75] The Complete Collection of Chinese Pattra Scripture as preserved by the Dai people.[76] Translations, 1895-, in progress, 43 volumes so far, Pali Text Society, Bristol; for details of these and other translations of individual books see the separate articles. In 1994, the then President of the Pali Text Society stated that most of these translations were unsatisfactory.[77] Another former President said in 2003 that most of the translations were done very badly.[30] The style of many translations from the Canon has been criticized[78] as "Buddhist Hybrid English", a term invented by Paul Griffiths for translations from Sanskrit. He describes it as "deplorable", "comprehensible only to the initiate, written by and for Buddhologists". [79] Selections: see List of Pali Canon anthologies. A translation by Bhikkhu Nanamoli and Bhikkhu Bodhi of the Majjhima Nikaya was published by Wisdom Publications in 1995. Translations by Bhikkhu Bodhi of the Samyutta Nikaya and the Anguttara Nikaya were published by Wisdom Publications in 2003 and 2012, respectively. In 2018, new translations of the entirety of the five Nikayas were made freely available on the website suttacentral by the Australian Bhikkhu Sujato, the translations were also released into the Public domain. A Japanese translation of the Canon, edited by Takakusu Junjiro, was published in 65 volumes from 1935 to 1941 as The Mahātripitaka of the Southern Tradition of the above-mentioned Japanese translation of the above-mentioned Japanese translation was undertaken between 1990-1998 and thereafter printed under the patronage of Kaoshiung's Yuan Heng Temple.[citation needed] Contents of the Canon As noted above, the Canon consists of three pitakas. Vinaya Pitaka or Suttanta Pitaka or Suttanta Pitaka or Suttanta Pitaka Abhidhamma Pitaka The first category, the Vinaya Pitaka, is mostly concerned with the rules of the sangha, both monks and nuns. The rules are preceded by stories telling how the Buddha came to lay them down, and followed by explanations and analysis. According to the stories, the rules are preceded by stories telling how the Buddha came to lay them down, and followed by explanations and analysis. among his followers. This pitaka can be divided into three parts: Suttavibhanga (-vibhanga) Commentary on the Patimokkha, a basic code of rules for monks' rules are dealt with first, followed by topic in 22 monks' rules are dealt with first, followed by topic in 22 monks' rules are dealt with first, followed by topic in 22 monks' rules are dealt with first, followed by those of the nuns' rules are dealt with first, followed by topic in 22 monks' rules are dealt with first, followed by topic in 22 monks' rules are dealt with first, followed by topic in 22 monks' rules are dealt with first, followed by topic in 22 monks' rules are dealt with first, followed by those of the nuns' rules are dealt with first, chapters. Parivara (parivara) Analysis of the rules from various points of view. Sutta Pitaka has five subdivisions, or of "the well spoken"; Sanskrit: Sutra Pitaka, following the former meaning) which consists primarily of accounts of the Buddha's teachings. The Sutta Pitaka has five subdivisions, or nikayas: Digha Nikaya (dighanikāya) 34 long discourses.[82] Joy Manné argues[83] that this book was particularly intended to give a solid grounding in the teaching to converts, with a high proportion of sermons and consultations. Samyutta Nikaya (samyutta-) Thousands of short discourses arranged numerically from ones to elevens. It contains more elementary teaching for ordinary people than the preceding three. Khuddaka Nikaya A miscellaneous collection of works in prose or verse. Abhidhamma Pitaka The third category, the Abhidhamma Pitaka (literally "beyond the dhamma", "higher dhamma" or "special dhamma", Sanskrit: Abhidhamma Pitaka The third category, the Abhidhamma Pitaka (literally "beyond the dhamma", "higher dhamma" or "special dhamma", "higher dhamma", higher dhamma, higher dham Pitaka), is a collection of texts which give a scholastic explanation of Buddhist doctrines particularly about mind, and sometimes referred to as the "systematic philosophy" basket.[12][43] There are seven books in the Abhidhamma Pitaka: Dhammasangani (-sangani) Enumeration, definition and classification of dhammas Vibhanga (vibhanga) Analysis of 18 topics by various methods, including those of the Dhammasangani Dhatukatha) Deals with interrelations of types of person, arranged numerically in lists from ones to tens Kathavatthu (katha-) Over 200 debates on points of doctrine Yamaka Applies to 10 topics a procedure involving converse questions (e.g. Is X Y? Is Y X?) Patthana (patthana) Analysis of 24 types of condition[53] The traditional position is that abhidhamma refers to the absolute teaching, while the suttas are adapted to the hearer. Most scholars describe the abhidhamma as an attempt to systematize the teachings of the suttas: [53][84] Cousins says that where the suttas think in terms of sequences or processes the abhidhamma thinks in terms of sequences or processe other places in the Canon, where the Buddha describes the Agnihotra as the foremost sacrifice and the Gayatri mantra as the foremost; of meter the foremost; of meter the foremost is the Savitrī. [86] These Brahmanical motives are sometimes introduced in order to "establish a link with the deeds and beliefs of Brahmins", referencing "shared ideas" that were part of the culture of ancient India.[87] In many other instances, they are introduced in order to establish unfavorable comparisons with Buddhist teachings or practices- after identifying the fire sacrifice as the foremost of the Brahminist sacrifices, they are introduced in order to establish unfavorable comparisons with Buddhist teachings or practices- after identifying the fire sacrifice as the foremost of the Brahminist sacrifices, they are introduced in order to establish unfavorable comparisons with Buddhist teachings or practices- after identifying the fire sacrifices. Buddha goes on to explain how it is surpassed by the kindling of "inner light" that he practices as an arahant. [88] Comparison with other Buddhist canons in use in the present day are the Chinese Buddhist Canon and the Tibetan Kangyur. The standard modern edition of the Chinese Buddhist Canon is the Taisho Revised Tripitaka, with a hundred major divisions, totaling over 80,000 pages. This includes the four major Agamas, which are analogous to the Nikavas of the Pali Canon. Namely, they are the Samyukta Agama, Madhyama Ågama, Dirgha Ågama, and Ekottara Ågama. Also included are the Dhammapada, the Udāna, the Itivuttaka, and Milindapanha. There are also additional texts, including early histories, that are preserved from the early Buddhist schools but not found in Pali. The canon contains voluminous works of Abhidharma, especially from the Sarvāstivāda school. The Indian works preserved in the Chinese Canon were translated mostly from Buddhist Hybrid Sanskrit, Classical Sanskrit, or from regional Prakrits. The Chinese Buddhist Canon was done during the Song dynasty by imperial order in China in CE 971; the earliest dated printed Buddhist sutras and related materials may have started as early as the 7th century CE.[89] The Tibetan Kangyur comprises about a hundred volumes and includes versions of the Vinaya Pitaka, the Dhammapada (under the title Udanavarga) and parts of some other books. Due to the later compilation, it contains comparatively fewer early Buddhist texts than the Pali and Chinese canons. The Chinese and Tibetan canons are not translations of the Pali and differ from it to varying extents, but contain some recognizably similar early works. However, the Abhidharma books are fundamentally different works from the Pali Abhidharma bitras, which have few parallels in the Pali Canon.[h] See also Access to Insight Atthakatha, Pali commentaries on the Pali Canon Atthakavagga and Pārāyanavagga Bhikkhu Analayo Bhikkhu Sujato Buddhist Publication Society Dhamma Society Fund Dhammapāla Early Buddhist Texts Karl Eugen Neumann List of Sāsana Azani recipients Ñāṇamoli Bhikkhu Niddesa Nikāya Nyanaponika Thera Nyanatiloka Mahathera Pali Literature Pali Text Society Palm-leaf manuscript Paracanonical texts (Theravada Buddhism) Pariyatti (bookstore) Rerukane Chandawimala Thero Sacca-kiriya Sanam Luang Dhamma Studies Thānissaro Bhikkhu Theravada Buddhism Thomas William Rhys Davids Tipitakadhara Tipitakakovida Selection Examinations Tripitaka tablets at Kuthodaw Pagoda Notes ^ If the language of the Pali canon is north India in origin, and without substantial Sinhalese additions, it is likely that the canon was composed somewhere in north India in origin, and without substantial Sinhalese additions, it is likely that the canon was composed somewhere in north India before its introduction to Sri Lanka. [5] ^ "I am saying that there was a person called the Buddha, that the preachings probably go back to him individually ... that we can learn more about what he meant, and that he was saying some very precise things."[30] ^ "While parts of the Pali Canon clearly originated after the time of the Buddha, much must derive from his teaching."[2] ^ "there is no evidence to suggest that it was formulated by anyone else than the Buddha and his immediate followers." [33] ^ "If some of the material is so old, it might be possible to establish what texts go back to the very beginning of Buddhism, texts which perhaps include the substance of the Buddha's teaching, and in some cases, maybe even his words", [5] ^ Ronald Davidson states, "most scholars agree that there was a rough body of sacred literature (disputed) that a relatively early community (disputed) maintained and transmitted."[37] ^ "as the Buddha taught for 45 years, some signs of development in teachings may only reflect changes during this period."[2] ^ Most notably, a version of the Atanatiya Sutta (from the Digha Nikaya) is included in the tantra (Mikkyo, rgyud) divisions of the Taisho and of the Cone, Derge, Lhasa, Lithang, Narthang and Peking (Qianlong) editions of the Kangyur. [90], p. 3. A b c Harvey 1990, p. 3. A b c Harvey 1990, p. 3. Drewes, David (2015). "Oral Texts in Indian Mahavana". Indo-Iranian Journal. 58: 131. doi:10.1163/15728536-05800051. The idea that Buddhist texts were first written down in the first century bce has been widely current since the nineteenth century, but has never been much more than a guess. Its only basis is a short passage, two verses long, found in both the fourth or fifth-century Dipavamsa and later Mahāvamsa, that states that the Tipitaka and commentaries were first written down at this time...however, it fairly clearly does not even intend to record the first time writing was ever used for Buddhist texts, but the first creation of a complete set of written scriptures in Sri Lanka. ^ a b Sujato, Bhante; Brahmali, Bhikkhu (2015), The Authenticity of the Early Buddhist Texts (PDF), Chroniker Press, ISBN 978-1-312-91150-5 ^ "THE MAHAVAMSA c.33: The Ten Kings". mahavamsa.org. Retrieved 2020-12-24. ^ a b Robert E. Buswell Jr.; Donald S. Lopez Jr. (2013). The Princeton Dictionary of Buddhism. Princeton University Press. p. 924. ISBN 978-1-4008-4805-8. ^ a b Lars Fogelin (2006). 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