

List of Tipiṭaka (CSCD)

Tipiṭaka Three Bastes	Gandha (Text - Tạng)	Aṭṭhakathā (commentary-chú giải)	Ṭikā (Sub-commentary) Chú- chú giải
Vinaya-piṭaka 5 Baskets of Discipline TẶNG LUẬT	1. Pārājikapāḷi → 2. Pācittiyapāḷi → 3. Mahāvaggapāḷi → 4. Cūlavaggapāḷi → 5. Parivārapāḷi →	1. Pārājikakaṇḍa-aṭṭhakathā → (Samantapāsādikā) a. Verañcakāṇḍa dutiya Pārājikaka (1 st) b. Tatiyapārājika-nissaggiya (2 nd) 2. Pācittiya-aṭṭhakathā → (Samantapāsādikā Pācittiya, mahāvagga)(2 nd) 3. Mahāvagga-aṭṭhakathā → (Samantapāsādikā)(2 nd) 4. Cūlavagga-aṭṭhakathā → (Samantapāsādikā) (3 rd) - Cūlavagga, parivārapāḷi By Ven. Buddhaghosa 5. Parivāra-aṭṭhakathā (3 rd) * Kaṅkhāvitaraṇī-aṭṭhakathā → (commentary Pātimokkapaḷi) Ven. Buddhaghosa (4 th) * Vinayasāṅgha-aṭṭhakathā (pālimuttakavinicchaya sangaha) (5 th) Ven. Sāriputtathera Ven. Parakkamabahu (Srilanka) * Vinayavinicchaya-uttaravinicchayo (6 th) →	1. Sāratthadīpanī-ṭikā (3 vol) Ven. Sāriputta (Srilanka) (1 st)(2 nd)(3 rd) 2. Vajirabuddhi-ṭikā (4 th) Ven. Vajirabuddhi (Srilanka) 3. Vimativinodanī-ṭikā (5 th) Ven. Mahākassapa (Srilanka) 4. Vinayālaṅkāra-ṭikā (6 th) * Kaṅkhāvitaraṇī purāṇa-abhinava-ṭikā Ven. Buddhanaga (Srilanka) & a certain Thera (Srilanka) (7 th) ----- * Pācityādiyojanāpāḷi (sub commentary of 2 to 5) * Khuddasikkhā-mūlasikkhā (sub commentary of 1 to 5) * Vinayavinicchaya-ṭikā
Suttapiṭaka 5 Baskets of Discourses Tạng kinh	1. Sīlakkhandhavaggapāḷi 2. Mahāvaggapāḷi 3. Pāthikavaggapāḷi	1. Sīlakkhandhavagga-aṭṭhakathā -Sumangalavilāsini Sīlakkhandha 2. Mahāvagga-aṭṭhakathā -Sumangalavilāsini Suttamahāvārā 3. Pāthikavagga-aṭṭhakathā -Sumangalavilāsini Pāthikavagga By Ven. Buddhaghosa	1. Sīlakkhandhavagga-ṭikā (1 st) * Sīlakkhandhavagga-abhinavaṭikā (2 nd) (3 rd) (2 vol) by Ven. Nanabhivamsa (Myanmar) 2. Mahāvagga-ṭikā (4 th) (Ven. Dammaṃpala) 3. Pāthikavagga-ṭikā (5 th) (Ven. Dammaṃpala) (Sumangalavilāsini -ṭikā)
Dīgha-nikāya Collection of Long Discourse Trường Bộ	3	3	5

<p style="text-align: center;">Majjhima-nikāya Collection of Middle Discourse TRUNG BỘ KINH</p>	<p>1. Mūlapaṇṇāsapāli * Mūlapariyāya vagga * Sīhanādavagga * Opammavagga * Mahāyamakavagga * Cūlayamakavagga</p> <p>2. Majjhimaṇṇāsapāli * Gahapati vagga * Bhikkhuvagga * Paribbājakavagga * Rājavagga * Brahmaṇavagga</p> <p>3. Uparipaṇṇāsapāli * Devadaha vagga * Anupadavagga * Suññatavagga * Vibhaṅgavagga * Saḷāyatanavagga</p> <p style="text-align: center;">3</p>	<p>1. Mūlapaṇṇāsa-aṭṭhakathā * Papañcasudani Mūlapaṇṇāsa -Mūlapaṇṇāsapāli-mūla- pariyāya siha nādavagga (1st) -Mūlapaṇṇāsapāli-opamma, (2ⁿ) mahāyamaka-cūlayamaka vagga</p> <p>2. Majjhimaṇṇāsa-aṭṭhakathā (3rd) * Papañcasudani Majjhima paṇṇāsa</p> <p>3. Uparipaṇṇāsa-aṭṭhakathā * Papañcasudani Uparipaṇṇāsa (4th) By Ven. Buddhaghosa</p> <p style="text-align: center;">4</p>	<p>1. Mūlapaṇṇāsa-ṭīkā (Ven. Dammapala) (1st) (2ⁿ)</p> <p>2. Majjhimaṇṇāsa-ṭīkā (Ven. Dammapala) (3rd)</p> <p>3. Uparipaṇṇāsa-ṭīkā (Ven. Dammapala) (Srilanka) (Papañcasudani-ṭīkā)</p> <p style="text-align: center;">3</p>
<p style="text-align: center;">Samyutta-nikāya Collection of Kindred Sayings TRƯỜNG ƯNG BỘ KINH</p>	<p>1. Sagāthāvaggapāli → (1st)</p> <p>2. Nidānavaggapāli (2nd)</p> <p>3. Khandhavaggapāli</p> <p>4. Saḷāyatanavaggapāli (3rd)</p> <p>5. Mahāvaggapāli</p> <p>5 section 3 book</p>	<p>1. Sagāthāvaggasamyutta- (Sāratthappakāsani samyutta aṭṭhakathā) (1st)</p> <p>2. Nidānavagga-aṭṭhakathā (Sāratthappakāsani samyutta aṭṭhakathā) (2nd)</p> <p>3. Khandhavagga-aṭṭhakathā (Sāratthappakāsani samyutta aṭṭhakathā) (2nd)</p> <p>4. Saḷāyatanavagga- aṭṭhakathā (3rd) (Sāratthappakāsani samyutta aṭṭhakathā) (3rd)</p> <p>5. Mahāvagga-aṭṭhakathā (Sāratthappakāsani samyutta aṭṭhakathā) (3rd) (By Ven. Buddhaghosa)</p> <p style="text-align: center;">3</p>	<p>1. Sagāthāvagga-ṭīkā (1st)</p> <p>2. Nidānavagga-ṭīkā</p> <p>3. Khandhavagga-ṭīkā</p> <p>4. Saḷāyatanavagga-ṭīkā</p> <p>5. Mahāvagga-ṭīkā</p> <p>(Sāratthappakāsani -ṭīkā) (By Ven. Dammapala)</p> <p style="text-align: center;">2</p>
<p style="text-align: center;">Anguttara-nikāya Collection of Gradual Discourse TĂNG CHI BỘ KINH</p>	<p>1. Ekakanipātapāli →</p> <p>2. Dukanipātapāli</p> <p>3. Tikanipātapāli</p> <p>4. Catukkanipātapāli</p> <p>5. Pañcakanipātapāli</p> <p>6. Chakkanipātapāli</p> <p>7. Sattakanipātapāli</p> <p>8. Aṭṭhakanipātapāli</p> <p>9. Navakanipātapāli</p> <p>10. Dasakanipātapāli</p> <p>11. Ekādasakanipātapāli</p> <p>11 section 3 book</p>	<p>1. Ekakanipāta-aṭṭhakathā → (Manorathapūraṇī ānguttara aṭṭhakathā) (1st)</p> <p>2. Duka-tika-catukkanipāta- aṭṭhakathā (Manorathapūraṇī ānguttara aṭṭhakathā) (2nd)</p> <p>3. Pañcaka-chakka- sattakanipāta-aṭṭhakathā (Manorathapūraṇī ānguttara aṭṭhakathā)</p> <p>4. Aṭṭhakaḍḍinipāta-aṭṭhakathā (Manorathapūraṇī ānguttara aṭṭhakathā) (3rd) By Ven. Buddhaghosa</p> <p style="text-align: center;">3</p>	<p>1. Ekakanipāta-ṭīkā (1st)</p> <p>2. Duka-tika-catukkanipāta-ṭīkā (3rd)</p> <p>3. Pañcaka-chakka-sattakanipāta-ṭīkā</p> <p>4. Aṭṭhakaḍḍinipāta-ṭīkā (3rd) (Ven. Sariputtara) (Srilanka) (Sāratthamañjūsā)</p> <p style="text-align: center;">3</p>

Khuddaka-nikāya Collection of Minor Discourse TĪEU BŪ KINH	1. Khuddakapāṭhapāḷi	1. Khuddakapāṭha-aṭṭhakathā (Paramatthajotikā)	1 st	No Sub-commentary 1 to 17, & 19
	2. Dhammapadapāḷi	2. Dhammapada-aṭṭhakathā *Dhammapada-aṭṭhakathā (1 st) *Dhammapada-aṭṭhakathā (2 nd) Ven. Buddhaghosa	2 nd 3 rd	
	3. Udānapāḷi (1 st)	3. Udāna-aṭṭhakathā (Paramatthadīpani)	4 th	
	4. Itivuttakapāḷi	4. Itivuttaka-aṭṭhakathā (Paramatthadīpani) Ven. Dhammapāla	5 th	
	5. Suttanipātapāḷi	5. Suttanipāta-aṭṭhakathā (Paramatthajotika) (1 st , 2 nd) Ven. Buddhaghosa	6 th 7 th	
	6. Vimānavatthupāḷi	6. Vimānavatthu-aṭṭhakathā (Paramatthadīpani) 7. Petavatthu-aṭṭhakathā (Paramatthadīpani)	8 th 9 th	
	7. Petavatthupāḷi			
	8. Theragāthāpāḷi	8. Theragāthā-aṭṭhakathā-2vol (Paramatthadīpani 1 st) Ekaka to tika (Paramatthadīpani 1 st) Tika to mahānipātapāḷi	10 th 11 th	
	9. Therīgāthāpāḷi			
	10. Apadānapāḷi 1 (4 th) & 2	10. Apadāna-aṭṭhakathā (Visuddhajanavilāsini 1 st - Buddhavagga) (Visuddhajanavilāsini 1 st - Sihāsa niyavagga to 56 Yasavagga) A certain Thera in ancient time ¹	13 th 14 th	
	11. Buddhavaṃsapāḷi			
	12. Cariyāpiṭakapāḷi (6 th)	11. Buddhavaṃsa-aṭṭhakathā (Madhuratthavilāsini) Ven. Buddhadatta	15 th	
	13. Jātakapāḷi (2 vol) (7 th)	12. Cariyāpiṭaka-aṭṭhakathā (Paramatthadīpani)	16 th	
		13. Jātaka-aṭṭhakathā (7 Vol) *Jātaka-aṭṭhakathā 1 st -ekaniṣṭha *2 nd -duka-tikanipāta *3 rd -catukka to navakanipāta *4 th -pañcake to visatinipāta *5 th -timsa to asitinipāta *6 th - ² *7 th - ³ Ven. Buddhaghosa	17 th to 23 rd	
	14. Mahāniddesapāḷi (8 th)	14. Mahāniddesa-aṭṭhakathā (Saddhammappajjotikā - cūlaniddesa)	24 th	
	15. Cūlaniddesapāḷi (9 th)	15. Cūlaniddesa-aṭṭhakathā (By Ven Upasena) (Sirilanka)	25 th	
	16. Paṭisambhidāmaggapāḷi (10 th)	16. Paṭisambhidāmagga-aṭṭh. * Saddhammappakāsini (1 st) - mahāvagga, nānakathā to 67. *2 nd ⁴ (By Ven. Dhammapāla)	26 th	
	17. Nettippakaraṇapāḷi (11 th)	17. Nettippakaraṇa aṭṭhakathā * No commentary (18, 19)	27 th	
	18. Milindapañhapāḷi.			
19. Peṭakopadesapāḷi				

{ 1. Nettippakaraṇa-ṭīkā (Ven. Dhammapāla)
 2. Nettivibhāvanī-ṭīkā (Ven. Dhammapāla (Yadanabon/Myanmar))

¹ Srilanka/Anuradha-Mahāvihāra (Disciple of Vanaratanatissa-Thera)

² mahagnipāta, mugapakka, janaka, suvanasāma, nimi, umangajāta

³ mahānipāta, bhuridatta, candakumāra, mahānārada, vidhura, vessantarajāta

⁴ mahāvagga, nānakathā – 68 to 73. Diṭṭhi, ānāpānassati, indriya, vimokkhakathā

Abhi-dhamma 7 Baskets of Ultimate Realities VI DIỆU PHÁP	1. Dhammasaṅgaṇipāli → 2. Vibhaṅgapāli → 3. Dhātukathāpāli } 4. Puggalapaññattipāli } 5. Kathāvatthupāli } 6. Yamakapāli (3 vol.) } 7. Paṭṭhānapāli (5 vol.) }	1. Dhammasaṅgaṇi-aṭṭhakathā (Aṭṭhasālinī) (1 st) → } 2. Vibhaṅga-aṭṭhakathā (Sammmohavinodanī) (2 nd) → } 3. Pañcappakaraṇa-aṭṭhakathā (other five) (3 rd) → } (Dhātukathā patthāna) (the commentary on Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, Paṭṭhānapāli) (By Ven. Buddhaghosa) 4. Abhidhammāvatāra-nāmarūpapariccheda-paramatthavinicchaya - saccasaṅkhepa (4 th) → 5. Abhidhammatthasaṅgaha Ven. Anurudha (5 th) → 6. Mohavicchedanī (abhidhammamātikā) Ven. Mahākassapathera	1. Dhammasaṅgaṇi-mūlaṭṭikā 2. Dhammasaṅgaṇi-anuṭṭikā (Ven. Dhammapāla) 3. Vibhaṅga-mūlaṭṭikā-anuṭṭikā 4. Pañcappakaraṇa-mūlaṭṭikā 5. Pañcappakaraṇa-anuṭṭikā 7. Abhidhammāvatāra purāṇa-abhinava-ṭṭikā 8. Ṭṭikā-co-pāli (abhidhammatthavibhāvinī-ṭṭikā)
	7 section 12 books	5	5
Añña pāli gantha (Các bộ pāli khác)			
Visuddhi-magga	1. Visuddhimagga-1 2. Visuddhimagga-2 Thanh Tịnh Đạo By Ven. Buddhaghosa	1. Visuddhimagga-mahāṭṭikā (2 vol.) (Ven. Dhammapāla) 2. Visuddhimagga-nidānakathā Chú giải Thanh Tịnh Đạo	
Saṅgāyana-pucchā	1. Dīghanikāya 2. Majjhimanikāya 3. Saṃyuttanikāya 4. Aṅguttaranikāya 5. Vinayapiṭaka 6. Abhidhammapiṭaka 7. Aṭṭhakathā		Ven. Mahāsi : questioner Ven. Vicittasāra (Tipiṭaka): Answer
Leḍḍi sayādaw gantha-saṅgaho	1. Niruttidīpanī 2. Paramatthadīpanī saṅgahamahāṭṭikāpāṭha 3. Anudīpanīpāṭha 4. Paṭṭhānuddesadīpanīpāṭha		
Buddha-vandanā gantha-saṅgaho	1. Namakkāraṭṭikā 2. Mahāpaṇāmapāṭha 3. Lakkhaṇāto buddhathomanāgāthā 4. Sutavandanā 5. Kamalāñjalī 6. Jinālaṅkāra 7. Pajjamadhu 8. Buddhaguṇagāthāvalī		Collected treaties on Homage to the Buddha
Vaṃsa-gantha-saṅgaho	1. Cūḷaganthavaṃsa 2. Mahāvaṃsa 3. Sāsanavaṃsa		Treaties on summary or collecting history fact (History of Buddhism)

Byākaraṇa-gaṇṭha-saṅgaho	1. Kaccāyanabyākaraṇaṃ (by Ven. Kaccāyana) (Sri) 2. Moggallānabyākaraṇaṃ (by Ven. Moggallāna) (Sri) 3. Saddanītippakaraṇaṃ (padamālā) ᷒ (Ven. Aggavaṃsa) 4. Saddanītippakaraṇaṃ (dhātumālā) ᷒ (Myanmar) 5. Padarūpasiddhi (by Ven. Buddhappiya) (Sri) 6. Moggallānapañcika 7. Payogasiddhipāṭha 8. Vuttodayapāṭha (by Ven. Sangharakkhita) (Sri) 9. Abhidhānappadīpikāpāṭha (by Ven. Moggallāna) 10. Abhidhānappadīpikāṭikā (by Minister Caturaṅgabala) 11. Subodhālaṅkārapāṭha (by Ven. Sangharakkhita) (Sri) 12. Subodhālaṅkāraṭikā (by Ven. Sangharakkhita) (Sri) 13. Bālāvātara gaṇṭhipadattaviniṇṇayasāra	Collected treaties on Pāli Grammar		
Nīti-gaṇṭha-saṅgaho	1. Lokanīti (by Minister Caturaṅgabala) 2. Suttantaṇīti 3. Sūrasatinīti 4. Mahārahanīti 5. Dhammanīti 6. Kavidappaṇanīti 7. Nītimañjarī 8. Naradakkhadīpanī 9. Caturārakkhadīpanī 10. Cāṇakyanīti	Guide Treaties		
Pakiṇṇaka-gaṇṭha-saṅgaho	1. Rasavāhinī 2. Sīmavisodhanīpāṭha 3. Vesantaragīti	Miscellaneous Treaties		
Sihala-gaṇṭha-saṅgaho	1. Moggallāna vuttivaraṇapañcika 2. Thūpavaṃsa 3. Dāṭhāvaṃsa 4. Dhātupāṭhaviṇṇasiyā 5. Dhātuvaṃsa 6. Hatthavanagallavihāravāṃsa 7. Jinacaritaya 8. Jinavamsadīpaṃ 9. Telakaṭāhagāthā 10. Milidaṭikā 11. Padamañjarī 12. Padasādhanaṃ 13. Saddabindupakaraṇaṃ 14. Kaccāyanadhātumañjusā 15. Sāmantakutavaṇṇanā			
Total volumes: 217				
I. Tipiṭaka	52 Gandha(section)	40 Books	Commentary	Sub-commentary
1) Suttanta Piṭaka	40	23		
2) Vinaya Piṭaka	5	5	6	7
3) Abhidhamma Piṭaka	7	12	5	5
II. 5 Nikāya	40 Gandha	23 Books		
1) Dīghānikāya	3	3	3	5
2) Majjhimānikāya	3	3	4	3
3) Samyuttanikāya	5	3	3	2
4) Aṅguttaranikāya	11	3	3	3
5) Khuddakaikāya	18 (Vinaya, Abhi)	11(Vina, Abhi)		
*Khuddakanikāya				
1) Suttanta Piṭaka	18	11	27	1
2) Vinaya Piṭaka	5	5	6	7
3) Abhidhamma Piṭaka	7	12	5	5
	30	28		

III. Three Vācāna

- 1) Pathama Buddhavācāna
- 2) Majjhima Buddhavācāna
- 3) Pacchima Buddhavācāna

IV. Nine Āṅga

- 1) Sutta
- 2) Geyya
- 3) Veyyākaraṇa
- 4) gāthā
- 5) Udāna
- 6) Itivuttaka
- 7) jātaka
- 8) Abbhuta Dhamma
- 9) Vedalla

V. 84,000 Dhammakhandha

- 1) Suttanta = 21,000
- 2) Vinaya = 21,000
- 3) Abhidhamma = 42,000

NhuLien (Susanta)
ITBMU
21-1-2008

List of Commentaries to the Tipitaka

Source: Nibbana.com, <http://web.ukonline.co.uk/buddhism/archive.htm>1. ATTHAKATHAS

The Pali Tipitaka Atthakathas as approved by the Sixth Buddhist Council (Chattha Sangayana, Myanmar) are as follows, the size of each book is the same as that of the Pali Canon Books

Commentaries (Atthakathas) (51, Volumes).

1. Digha Nikaya (Silakkhandha vagga) Atthakatha. (pp. 338).
2. Digha Nikaya Mahavagga Atthakatha (pp. 403).
3. Digha Nikaya Pathikavagga Atthakatha (pp. 251).

4. Mulapannasa Atthakatha, Vol. I (pp. 398)
5. Mulapannasa Atthakatha, Vol. II (pp. 320)
6. Mulapannasa Atthakatha, Vol. III (pp. 309).

6. Majjhimapannasa Atthakatha (pp. 309)
7. Upari-pannasa Atthakatha (pp. 254).
8. Sagathavagga (Samyutta) Atthakatha (pp. 325).
9. Nidanavagga and Khandha (Samyutta) Atthakatha (pp. 324).
10. Salayatanavagga & Mahavagga (Samyutta) Atthakatha (pp. 341).

11. Anguttara Atthakatha, Vol. I. (pp. 416).
12. Anguttara Atthakatha, Vol. II (pp. 397)
13. Anguttara Atthakatha, Vol. III (pp. pp. 357)
14. Parajikakanda Atthakatha, Vol. I. (pp. 346).
15. Parajikakanda Atthakatha, Vol. II. (pp. 312).
16. Paciyadi Atthakatha (pp. 437).
17. Culavaggadi Atthakatha (pp. 265).
18. Kankhavitaraṇi Atthakatha (pp. 357).
19. Vinaya Sangaha Atthakatha (pp. 468).
20. Atthasalini Atthakatha (pp. 454)
21. Sammoha Vinodani Atthakatha (pp. 508).
22. Panca pakarana Atthakatha (pp. 499).
23. Khuddakapatha Atthakatha (pp. 216).
24. Dhammapada Atthakatha, Vol. I. (pp. 447).
25. Dhammapada Atthakatha.
26. Udana Atthakatha(pp. 393).
27. Itivuttaka Atthakatha (pp. 355)
28. Suttanipata Atthakatha, Vol. I. (pp. 314)
29. Suttanipata Atthakatha, Vol. II. (pp. 324)
30. Vimanavatthu Atthakatha (pp. 335)
31. Petavatthu (pp. 270)
32. Patisambhidamagga Atthakatha, Vol. I. (pp. 345).
33. Patisambhidamagga Atthakatha, Vol. II. (pp. 323).
34. Visuddhimagga Atthakatha, Vol. I. (pp. 370).
35. Visuddhimagga Atthakatha, Vol. II. (pp. 353).
36. Thera Gatha Atthakatha, Vol. I. (pp. 485).
37. Thera Gatha Atthakatha, Vol. II. (pp. 546).
38. Theri Gatha Atthakatha (pp. 305).
39. Apadana Atthakatha, Vol. I. (pp. 403).
40. Apadana Atthakatha, Vol. II. (pp. 303)
41. Jataka Atthakatha, Vol. I. (pp. 538).
42. Jataka Atthakatha, Vol. II. (pp. 408).

43. Jataka Atthakatha, Vol. III. (pp. 517).
44. Jataka Atthakatha, Vol. IV. (pp. 504)
45. Jataka Atthakatha, Vol. V. (pp. 553).
46. Jataka Atthakatha, Vol. VI. (pp. 332).
47. Jataka Atthakatha, Vol.VII. (pp. 387).
48. Cula Niddesa and Netti Atthakatha (pp. 276).
49. Maha Niddesa Atthakatha (pp. 419).
50. Buddhavamsa Atthakatha (pp. 354),
51. Cariya Pitaka Atthakatha (pp. 328)

2. TIKAS

The Pali Tipitaka Tikas as approved by the Sixth Buddhist Council (Chattha Sangayana) are as follows; the size of each book is the same as that of the Pali Canon Books:

Sub-Commentaries (Tikas) (26-Volumes).

1. Silakkhandhavagga Abhinava Tika, Vol. I. (pp. 500).
2. Silakkhandhavagga Abhinava Tika, Vol. II. (pp. 437).
3. Silakkhanahavagga Mula Tika (pp. 405).
4. Mahavagga Tika (pp. 358).
5. Pathikavagga Tika (pp. 292).
6. Mulapannasa Tika, Vol. I. (pp. 394).
7. Mulapannasa Tika, Vol. II. (pp. 324).
8. Majjhima & Uparipannasa Tika (pp. 442).
9. Samyutta Tika, Vol. I (pp. 345)
10. Samyutta Tika, Vol. II. (pp. 551).
11. Anguttara Tika, Vol. I (pp. 288).
12. Anguttara Tika, Vol. II. (pp. 396).
13. Anguttara Tika, Vol. III.(pp. 371).
14. Sarattha Dipani Tika, Vol . I (pp. 460).
15. Sarattha Dipani Tika, Vol. II. (pp. 448).
16. Sarattha Dipani Tika, Vol. III. (pp. 496).
17. Vimativinodani Tika, Vol. I. (pp. 362).
18. Vimativinodani Tika, Vol. II. (pp. 322)
19. Vajirabuddhi Tika (pp. 585)
20. Dhammasangani Mula Tika (pp. 220)
21. Vibhanga Mula Tikaand (pp. 229)
22. Pancapakarana Mula Tika and Anutika (pp. 323).
23. Visuddhimagga Maha Tika, Vol. I. (pp. 461).
24. Visuddhimagga Maha Tika, Vol. II. (pp. 533).
25. Netti Tika and Netti Vibhavini Tika (pp. 356).
26. Kankhavitaraṇi Purana and Abhinava Tika

Biography⁵

Dhammpāla thera

He was a celebrated author, generally referred to as *Acariya*. Various works are attributed to him, but as there seem to have been several authors of the same name, it is difficult to assign their works separately. The best known, distinguished by the name of *Acariya*, is said to have written fourteen books.

The *Sāsanavaṃsa* records that he lived at *Badaratittha*⁶ in South India. His works show that he was a native of *Kancipura*. His period is uncertain, though it is generally agreed that he is posterior to *Buddhaghosa*. He seems to have studied in the *Mahāvihāra*, because he mentions this fact in the introduction to his books (e.g., the *Petavatthu* Commentary). It is quite likely that he studied the Tamil Commentaries as well and that he wrote at *Badaratittha*⁷. The *Khuddaka Nikāya* was his chief study, and seven of his works are commentaries on the books of poetry preserved in the Canon- the *Thera and Theri- Gatha*, *Udana*, *Vimana-* and *Petavatthu*, *Itivuttaka* and *Cariyapitaka*. His other works are a commentary on the *Netti*, and on the *Visuddhimagga* (called the *Paramatthamanjusa*), *tikas* (called *Linatthavannana*) on *Buddhaghosa's* Commentaries to the Four *Nikāyas* and another on the *Jatakathakatha*. He is also credited with having written a *tika* on the *Buddhavamsa* Commentary and on the *Abhidhammatthakatha*.

The period of *Acariya Dhammapalathera*, according to some books, such as "The Pāli Literature" of Ceylon by Professor Malalachekara, "Encyclopaedia of Buddhism" edited by the same professor, was 7 century A.D. This idea is entirely based on the record of Chinese monk, Huyinsin. He took a pilgrimage to India in that period and the name of *Acariya Dhammapalathera* can be seen in that record. But it is not the reliable source to make a firm conclusion about the period of *Acariya Dhamrnapalathera* because the name *Dhammapala* in that record probably might not be *Acariya Dhammapala*. And also because there are some points that leads quite contrary in that record. In that record, that monk's name was mentioned as *Bodhisattadhammapala* and beside that the books written by *Bodhisattadhammapala* were *Mahāyāna* treatises. Then it was clear that *Bodhisattadhammapala* was not *Acariyadhammapala* who wrote *Visuddhimaggatika*, etc,. Again, in the book named *Cūlavamsa*, we can find some references regarding to the period of *Acariya Dhammapala*. According to that book, the period is believed to be in the 10th century A.D.

Buddhaghosa

He was the greatest of Commentators on the *Tipiṭaka*. He was a brahmin born in a village near *Buddhagāya* and become proficient in the Vedas and allied branches of knowledge. One day he met a monk, named *Revata*, and on being defeated by him I controversy, entered the Order to learn the Buddha's teachings. Because his speech was profound, like that of the Buddha, and because his words

⁵ Compiled by Ven. U. Paññāsihālaṅkāra

⁶ Also Padaratittha- vihāra.= A monastery in the Damila country in South India. (Damila is the name of a people (Tamils) whose home was in South India. The Ceylon Chronicles contain records of invasions of Ceylon by the Damilas, the most notes worthy being that which was repelled by Dutthagamani. The Damila leader on that occasion was Elara. Other Damilas mentioned by name the Mahāvamsa are Sena, Gutta, Pulahattha, Vatuka, and Niliya. Large numbers of Damilas settled in Ceylon, chiefly in the north and east of the Island and, in due course, gained possession of that part of the country. They were employed as mercenary soldiers by some of the Sinhalese kings and many were brought as captives. The Damilabhasa is mentioned among the eighteen non-Aryan languages. In the Akitti Jataka the Damilarattha is spoken of as including also the region round Kavirapattana, while in the Petavatthu Commentary it is spoken of as part of Dakkhinapatha.

⁷ Hiouen Thsang says that Dhammapala was a clever youth of Kancipura and that the king gave him his daughter. But Dhammapala not dishing to marry prayed before and image of the Buddha. The gods took him to a place far away where he was ordained by the monks.

spread throughout the world (like those of the Buddha), he comes to be called *Buddhaghosa*. While dwelling with *Revata*, he wrote the *janodaya* and the *Atthasālinī*, and also began to write a *Parittatthakatha* (a concise commentary) on the *Tipiṭaka*. In order to complete his task, he came over to Ceylon at the suggestion of *Revata* and studied the Sinhalese Commentaries at the *Mahāvihāra*⁸, under *Sanghapala*. When his studies were ended he wrote the *Visuddhimagga*, and having thereby won the approval of the Elders of the *Mahāvihāra*, he rendered the Sinhalese Commentaries into *Pāḷi*. During this period he lived in the *Ganthakaravihāra*⁹, and on the accomplishment of his task he returned to Jambudīpa.

According to the version of *Tipiṭaka* that is recognized by the sixth council, *Mahābuddhaghosa* composed 35 commentary-books (more than 13000 pages) on *Tipiṭaka*. His period is said to be between Buddhist Era 900 to 1000 (4 century A.D). His contemporary commentator was *Buddhadatta*. That *Thera* commented on *Buddhavam pāḷi*.

Sāriputtathera

Sariputta Thera was monk of Ceylon. He lived in the reign of *Parakkamabahu 1.*, and was called *Sagaramati* on account of his erudition. The king built for him a special residence attached to the *Jetavanavihāra* in *Pulatthipura*. Among his works are the *Vinayaśāṅgha* or the *Vinayavinicchaya*, a summary of the *Vinaya*, and the *Sarauhādipani* on the *Samantapasādika*, the *Sarauhamañjusa* on the *Auhasalini* and the *Linattappakasini* on the *Papañcasudani*. *Sariputta* had several well-known pupils, among whom were *Sangharakkhita*, *Sumaṅgala*, *Buddhanaga*, *Udumbaragiri Medhankara* and *Vicissara*. *Sariputta* was also a Sanskrit scholar, and wrote the *Panjikalankara* or *Ratnamatipanjika-tika* to *Ratnasrijnana's Panjika* to the *Candragomivyākaraṇa*.

Buddhadatta Thera

He lived in *Uragapura* in South India and wrote his works in the monastery of *Bhutamaṅgalagama* in the *Cola* country, his patron being *Aggutavikkama*. He studied, however, at the *Mahāvihāra* in *Anuradhapura*. Tradition says that he met *Buddhaghosa*. *Buddhadatta's* works include the *Vinaya- Vinicchaya*, the *Uttaravinicchaya*, the *Abhidhammavātara* and the *Ruparupavibhaga*. The *Madhuratthavilasini* and the *Jinalankara* are also sometimes ascribed to him.

Upasena Thera

Mentioned in the *Gandhavamsa* as the author of the *Saddhammappajjotika*, the commentary on the *Mahā Niddeśa*, written at the request of *Deva Thera*, His residence was on the western side of the *Maha Cetiya* within the precincts of the *Mahāvihāra* in *Anuradhapura*, and it was built by a minister, *Kittisena*.

Mahanama Thera

He was a king of Ceylon and was the younger brother of *Uptissa* and was for some time a monk, but he carried on an intrigue with *Uptissa's* wife and she killed her husband. Then *Mahanama* became a layman, assumed the sovereignty, and married *Uptissa's* tureen. He built refuges for the sick, enlarged the *Mahapali* Hall, and erected the *Lohadvara-*, *Ralaggama-*, and *Kotipassavana-vihāras*, which he gave to the monks of *Abhyagiri*. A *vihāra* which he built on the *Dhumarakkha* mountain, he gave, at the instigation of his queen, to the monks of *Mahavihara*. He ruled for twenty-two years (409-

⁸ The great monastery at Anuradhapura, for many centuries the chief seat of Buddhism in Ceylon. It was founded by Devanampiyatissa, on the counsel of Mahinda, and included the Mahameghavana. The Mahameghavanarama henceforth came to be included in the Mahavihara. The boundary of the vihāra was marked out by the king ploughing a circular furrow starting from near the Gangalattittha on the Kadambanadi and ending again at the river.

⁹ Burmese tradition says he obtained his copy of the Tipiṭaka and the Commentaries from the Aloka-Vihāra

31 A.C.). It was during his reign that *Buddhagho* arrived in Ceylon and wrote his Commentaries, dwelling in a *vihara* given by the kings.¹⁰

¹⁰ The king seems to have also been called Sirinivsa and Sirikudda.