

He mentored two of the greatest leaders of the country, Dharmapala (the Sri Lankan version of Gandhi) and Sir D.B. Jayatilaka (the Sri Lankan version of Nehru).

The author, Ananda Guruge, is a recognized authority on this period of the country's history. No article or book has been written in recent years without reference to his well-documented scholarly works. In this novel, however, he portrays the life and career of Olcott and Blavatsky and their national proteges with graphic details of their interaction with the people. His pen brings them to life along with their ideals and foibles, vanities and achievements. This was an exciting era – a century of social, political, religious upheavals – and Guruge presents it in dramatic color and action.

It was in this national fermenting era also that our hero T.B. played a most active role. The youngest child of a modest family in a Buddhist village, he was born under inauspicious circumstances: a landslide, which impoverished the struggling family. Nevertheless, T.B. was endowed with exceptional mental energy, endurance and perseverance. This was recognized by his teachers, and he was fortunate to meet enlightened school-heads who encouraged him to go on to higher education. First in his class, he got awards and recognition. As the pride of the family, they hoped that he would be an outstanding abbot or chief monk in their monastery. As an adolescent, he met Slim Jewel, the sister of his sister-in-law and fell madly in love with her at first sight. He wanted to marry her, and his family consulted the horoscope reader. After reading the pair's horoscopes, however, the reader concluded that they did not match; it was a forbidden union. The young pair was devastated; such superstitious obstacles could not be overcome. In desperation, T.B. took the vows of monkhood. Slim Jewel got married to T.B.'s brother. The brother was not like our hero, however. After his marriage, he resumed his love with a beautiful outcaste girl, abandoning his wife, who was then pregnant with child. Years later, when the struggling widow had to cope with imminent blindness, T.B. felt overwhelming social responsibility plus his undying love, gave up his monkhood and married his first

and only love. The rest of the story we leave to the reader. The main point is that he raised that child and two more adopted outcaste children, thus giving them a chance to become respectful and socially outstanding citizens. The whole family was deeply involved in the struggle pioneered by Col. Olcott, which ultimately led to the independence of Sri Lanka. T.B. fermented, organized and agitated the population to reclaim their place in the sun. It was a long and difficult but non-violent struggle, resulting in "Freedom at Last" in 1948.

This book is a *magnum opus*. It is masterpiece from any angle you look at it. Elegant style and language, relentless tempo, exciting and almost galloping, never boring, and most educational. Most of the dramatic personae appearing in the book are actual historical figures, as are the dates. Thanks and congratulations to Professor Guruge for providing such a great intellectual to the country and the civilization.

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Dhammapada: Tradition of Dharma Verses With the Tibetan Text

**Translated into Tibetan From the Pali
By dGe-'dun Chos-'phel
Published by Dharma Publishing**

It is an impressive volume in Tibetan and English. It is by far the most interesting translation of Dhammapada I had seen. According to statistics published by UNESCO, Dhammapada is out-ranked only by the Bible as the most widely translated book in any language. In English alone, hundreds have been recorded since 1830s when it was first translated partially and later translated fully by Max Muller in 1870. Viggo Fausboll of Denmark translated it in

1858 into Latin so as to be accessible to the intelligentsia of Europe.

“The Dhammapada has long been cherished by Buddhists of all traditions for its vibrant and eloquent expression of basic Buddhist precepts,” says the publisher. An attempt is made to explain why this text does not appear under the name of Dhammapada in the Tibetan scriptures. The reason may be common to all Mahayana scriptures. Dhammapada and Udāna, which are two texts of the Khuddaka Nikāya in Pali had been merged as Udānavarga in Chinese and Tibetan scriptures. Over the last two decades Ven. Dr. Thich Huyen-vi has published his translation of Udānavarga into French in “The Buddhist Studies Review” edited by Russell Webb. The comparison of the texts has been significantly illuminating.

dGe-'dun Chos-'phel had access to a version of Dhammapada in Prakrit found in Tibet

Instead he chose to translate the Pali version. He had the guidance of an eminent Pali scholar of Sri Lanka: Reverend Dharmananda of the monastery at dPal Ral-gri'I ribo (?) as recorded in Tibetan in the colophon. I have not been able to identify it. The publisher says, “The collaboration was truly successful, for not only is his translation faithful to the Pali, but as with all great translations, it has the flavor of the original – elegant and lyrical, yet truly accessible.”

The value of the book is further enhanced by a 173-page supplement on Buddhist Terms. From “Two Accumulations” to “Fifty-one Mental Events” as many as one hundred and twenty-five groups of Buddhist Terms are listed in Sanskrit, Tibetan and English. Nowhere else have I seen such a list with components of each group so clearly presented. It consists of all head-words under which one could gain access to the basic doctrines of Buddhism in all divergent traditions. For this alone, it is a very useful book.

Ananda W. P. Guruge

The Nepalese Caitya

1500 Years of Buddhist Votive Architecture in the Kathmandu Valley
By Niels Gutschow
Edition Axel Menges, Stuttgart/London
Lumbini International Research Institute
Monograph I, 1997
328 Pages

Lumbini International Research Institute deserves to be congratulated on its excellent monograph whose quality of production matches the in-depth treatment of a subject of signal interest. As George Michell says in the blurb, “The volume is, however, much more than a compilation of architectural evidence. The text reveals a profound understanding of the cultural context of the Caityas, their forms and sculptural decoration. The comprehensive, yet approachable treatment of the Mahayana Buddhist background of the monuments details the religious meanings of Caityas, without shrouding them in fashionable esoteric mystery. The chapter on ritual is of particular interest, since it gives an ethnographic dimension to the study, with its detailed observations of daily life and urban festivals. Further chapters present a typological classification of the Caityas illustrated with carefully chosen drawings and photographs. The historical progression is well argued.”

The Foreword by David N. Gellner is a concise essay on Newar Buddhism. Sandwiched between two sections on early and modern studies on Newar Buddhism, is an informative presentation of the Newar social organization and the basic features of Buddhism as prevalent among them. Though brief, the insightful observations of Gellner enables one to understand the complexity of Nepali Buddhism where the three major traditions co-exist and interact with no apparent clash or contradiction.

Niels Gutschow's monumental work attracts much praise. Technically it is perfect. It contains hundreds of beautifully executed drawings and fine photographs of “Never, or hardly ever studied monuments in the Kathmandu Valley.” Maps and tables, detailed architectural drawings and transliterations and translations of