

Mahanaga to Kakavannatissa the father of Dutthagamani. Struggle between Duttha Gamini and his brother Tissa for the throne of Rohana kingdom, Sangha's interference and reconciliation between two brothers, Duttha Gamini's accession to the throne and freedom struggle have been explained according to these four historical sources.

A chart of revised chronological table of kings of the Mahavamsa starting from Vijaya to Mahasena is included in this chapter. An Epigraphical and Territorial map too is inserted at the end of this chapter.

The chapter six is named 'Towards a Definitive History of Sri Lanka.' Its subtitle is From Legend and Epic Poetry to Matter-of-fact History. The title indicates that the early history of Sri Lanka can be reconstructed from legends. There was no tradition of preserving historical records in early Sri Lanka but history was buried in legends, folk tales and oral tradition. The whole chapter is devoted to Sri Lanka's religious and political history. Starting from Saddhatissa, immediate successor of Dutthagamani Abhaya, to Mahasena, the youngest son of Gothabhaya, history of the island has been dealt within detail. Turmoil during Vatthagamani Abhaya, south Indian invasion, dissension between Mahavihara and Abhayagiri, arrival of Vaitulyavada and so forth have been discussed and critically analyzed.

Part II of the work being reviewed comprises the English translation of Pali Mahavamsa. Pali Mahavamsa contains thirty seven chapters. First five chapters of Mahavamsa are regarding the visit of the Buddha to Sri Lanka, Dynasty of Mahasammata, the First, Second and Third Councils. The sixth and seventh chapters are on Vijaya, the first ruler of Sri Lanka. The last chapter is on Mahasena who was the last king of the chronicle Mahavamsa.

One notable feature of this translation is that it is not like earlier translations from verse to verse. It is a rendering made chapter by chapter. It is like a prose composition done in English. Earlier translators of Mahavamsa followed verse to verse translation into English. The translation is lucid and for general reader. There are three Appendices at the end of the book. Appendix I is an explanation of place names of Sri Lanka and their identification. Appendix II is a glossary of Pali words and names. Appendix three is the chronological table of kings of Sri Lanka from Vijaya to Mahasena.

Many mistakes and shortcomings of earlier translations of Mahavamsa have been corrected. It is full of historical information that can be used by students, researchers and teachers. This work is a depository of historical information of Sri Lanka. In the reconstruction of history of Sri Lanka it can be utilized as a valuable historical source.

– Kottegoda S. Warnasuriya

Dharma-Vinaya Essays in honor of Venerable Professor Dhammavihari (Jotiya Dhirasekera)

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The Sri Lankan tradition of honoring eminent scholars with felicitation volumes to mark birth anniversaries and the like has resulted in invaluable compilations of research articles by their colleagues, students and friends. The eighty-fifth birthday of Venerable Dhammavihari, whose services for the promotion of Buddhist studies are as diverse as they are

effective, is felicitated by eighteen scholars - most of whom, including me, are his students. The subjects dealt with by them are indicative of the wide range of Buddhist research undertaken by Sri Lankan scholars.

Oliver Abeynayake discusses the mechanism of enlightenment to show that the knowledge of the interdependent origination -- known as Dhammadhātu -- is brought closer to the Enlightenment. Lily de Silva examines aesthetics as an expression to religio-cultural and religious development. Toshiichi Endo reports on his continuing study of Aṭṭhakathā as source-material for Pāli Commentaries. R.A.L.H. Gunawardena examines the relevance of territorial category as a conceptual tool in the study of history with special reference to the world of Theravāda Buddhism. My own contribution to this volume is a study of the Chinese Vinaya Commentary of Sri Lankan origin, Shan-Jian-Lu-Piposha, as an authentic source for the early history of Buddhism and Asoka. Ratna Handurukanda adds to her scholarly analyses of Buddhist Sanskrit literature with an essay on the Buddhist goddess Vasudhārā based on three manuscripts of Ārya-śrī-vasudhārāyā nāmāṣṭottarasata, hand-copied by her from Petersburg (Russia) and Berlin (Germany). David J. Kalupahana discusses the Buddhist approach to the environment with copious quotes from Pāli Nikāyas. An issue often raised with regard to sicknesses and physical disabilities which are disqualifications for entry to the Sangha, is examined by Sanath Nanayakkara with special reference to blindness so as to ascertain whether such disqualifications per se incapacitated one from developing emancipatory knowledge.

Aspects of Buddhist Philosophy find insightful discussion in the articles contributed by P.D. Premasiri (The Early Buddhist Teaching on

Transcience, Immortality and Liberation) and G.A. Somaratne (Citta, Manas and Viññāṇa - Aspects of Mind as presented in Early Buddhist Pāli Discourses). Equally perspicacious views on the evolution of Buddhism as a religion are presented by Asanga Tilakaratne (Personality Differences of Arhants and the Origins of Theravāda), and Senarat Wijayasundara (The World-view of Theravāda Buddhism). Gender issues in Buddhism from the subject-matter of Ratna Wijetunga's analysis of data in the Pāli Canon on women's Liberation and Samaneri Suvimalee's discussion of the Female in Early Buddhism: Sex Equality and Social Gender. Chandra Wikaragamage delves into the History, Iconography and Iconometry of the Buddha Image in Sri Lanka while Chetiya Witanachchi examines the mythological account of a war between Devas and Asuras in Buddhist literature as a conflict between the good and the evil.

On the whole, all essays are of impeccable quality and are a worthy tribute to Venerable Dhammavihari, the scholar, teacher and monastic leader, whose life and career is succinctly presented by Eileen Suiwardhana as "A Pen Sketch of a Remarkable Teacher." As a student of Professor Jotiya Dhirasekera in his initial years as an Assistant Lecturer in Pāli in the University of Ceylon in Colombo, I am pleased that the volume in his honor is also a testimony to his magnificent mentorship as practically all contributors had been trained under his guidance in one way or another.

– Ananda W.P. Guruge