

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

inscriptions supplement and enhance his lucid writing. The book is expected to be a definitive work for many years to come. Already, it is indispensable to the student of Buddhism and its culture, in general, and the magnificent architectural and artistic heritage of Nepal, in particular.

I have had a forty-three year old acquaintance with the Kathmandu Valley, commencing with the General Conference of the World Fellowship of Buddhists in 1956. In over twenty visits with the most recent in this year, I have seen many of the monuments so effectively discussed in this volume. Reading the book has therefore being an exceedingly rewarding experience. Gutschow's deep understanding of the artistic traditions of Nepal makes him a wonderful guide, exposing to full light what is concealed and spotlighting even the slightest detail which enables one to appreciate and admire the tireless efforts of nameless artists.

In one book, I learned more than I could over all my visits. My advice to prospective readers would be "Read it, if you have already been there. Take it with you if you are going there." I recommend it as required reading for all students of Buddhist culture.

Ananda W.P. Guruge

Śūramgamasamādhisūtra

**The Concentration of Heroic Progress
An early Mahayana Buddhist Scripture
translated and annotated by Etienne
Lamotte**

**English translation by Sara Boin-Webb
Curzon Press with The Buddhist Society,
London, 1998 Pp. xxviii and 273**

The handsome volume with a Chinese painting from 9th century Dunhuang depicting a pilgrim monk carrying sutras is undoubtedly a most noteworthy contribution to the critical study of a Mahāyāna Sūtra. The original French version by Etienne Lamotte was published in 1965 in Belgium under the title "La Concentration de la marche heroique". The title, according to

Lamotte, was a cause of difficulty. Accordingly, he had presented the opinions of contemporary scholars and left the question open. Another difficulty was that the original text in its Indian form had changed greatly in the course of time and notable divergences are observed in Iranian, Chinese and Tibetan versions. Lamotte noted, "To attempt to reconstruct the Urtext of a sūtra by submitting the material to a process of textual criticism is an enterprise which is bound to fail. Each recession requires its own study."

Lamotte translates the Sūtra from the translation of Kumārajīva from the Land of Kucha under the Late Ch'in. What is most useful to the student of the Mahāyāna Sūtra is the 106-page Introduction in two chapters: Chapter One in which the subject of Samādhi or Concentration is dealt with in great detail in respect of both Śrāvaka Yāna and Mahāyāna, besides tracing the history of the Sūtra and its sources; and Chapter Two wherein Chinese and Tibetan versions are discussed in depth.

Lamotte explained his view on the evolution of Buddhism in following terms:

"During the last five hundred years of the ancient era, the śrāvakas were the only spokesmen for Buddhism. They specified the rules of the monastic order, codified the teachings of the Buddha and systematised them in the voluminous Abhidharmas. From the third century B.C.E. onwards, they spread throughout the whole of India and became firmly established in Ceylon. Eighteen schools formed among them, but they were only opposed on points of detail and they all remained faithful to the great theses of early Buddhism: the *Pudgalanairātmya* and the *Skandha-mātravāda*.

However, towards the beginning the Common Era, effected by influence that there is no room to go into here, a new form of Buddhism appeared: the Great Vehicle (*mahāyāna*) or Bodhisattva Vehicle as opposed to the Small Vehicle (*hīnayāna*) or Śrāvaka Vehicle.

Without supplanting the adherents of early Buddhism who imperturbably continued on their way, the protagonists