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tent of the *Trai Phum Phra Ruang* are then described in some detail. Finally, the authors present a history of the text. Here they discuss briefly the difficulties involved in translating a work of this type, and the reasons which led them to adopt their translation strategies, with maximum "clarity, readability and general usefulness of the English text" as the goal. This goal has certainly been achieved.

The text itself reads easily and naturally, as does the explanatory material that has been provided. The introduction is always informative and clear, and care is taken to explain each term that might be unfamiliar to the general reader. This is true throughout the translation as well, in which extensive footnotes are used in a variety of ways. They are used, for example, to clarify references, to point out passages in which the *Trai Phum Phra Ruang* differs significantly from the older source material used by the royal author of the sermon, and to clarify and comment on sections in which the manuscripts have conflicting readings. Useful charts and diagrams are also provided, and a glossary of selected terms gives the original wording on which the English version is based. For each glossary entry the source language of the original term, Pāli, Sanskrit or Thai, is also given.

Along with the quality of the translation, and of the accompanying explanatory material, the volume also has beautiful illustrations to recommend it. Ten color illustrations from a reproduction of the manuscript commissioned in the 18th century by King Taksin of Thonburi are included here, as are three color illustrations painted by Thawan Dachanee, a modern Thai artist who works on Buddhist themes.

Robert J. Bickner

The Way to Shambhala, by Edwin Bernbaum. Garden City, New York: Anchor Press/Doubleday, 1980. xv + 316 pages. Map, figures, plates, glossary, bibliography, index. \$6.95 (paper).

Mr. Bernbaum has accomplished a major feat in producing this interesting and richly informative volume; he has brought considerable clarity to the much obscured issue of Shambhala and Buddhist eschatology, combining wide scholarly research with extensive *reportage* from living informants, including a number of distinguished lamas of all the major schools, and he

has done this within the engaging context of a personal journey, giving the book a popular appeal that is rare in this field.

The more popular, and personal, sections of the book are the first three chapters, wherein Bernbaum introduces the vision of Shambhala, the "hidden land" vivid in Asian folklore (and underlying the Shangri-la of James Hilton's *Lost Horizon*, which has become part of modern folklore); introduces the various cosmologies in use in various segments of Buddhist civilization within which the Shambhala myth is located; and introduces himself, as a mountain-climber, thinker, scholar, and seeker of Shambhala. These chapters are factually precise, widely researched, and clearly and sincerely written, effectively posing the problem of Shambhala and relating it to larger issues. The next chapter, "The Underlying Myth," explores world folklore for parallels to the Shambhala myth, comes up with a great profusion of such myths, and extracts from them three general themes common to most, those of a "hidden sanctuary," "quest or journey," and "golden age to come." Then, the chapter "Wheel of Time" presents some basic doctrines of the *Kālacakra Tantra* in a clear, if simplified, manner. In fact, of the many chapters one can find in the popular literature on Tibet or on Buddhism, where an author pauses to give a general account of "Tantrism," this is one of the very few that is solid, clear, and informative, without pretending to do more than introduce this very complex subject.

In chapter six, "The Inner Kingdom," the author seems to be on the right track in relating the eight-petalled structure of the mythical land to the eight-petalled heart-plexus (cakra) of the tantric subtle neurology. This chapter is a good example of the outstanding way in which the author combines textual research with faithful recording of oral tradition information provided by learned lama informants. Chapters seven and eight, "The Journey" and "The Guidebooks," present an overview of the literature and lore on various journeys to Shambhala. First there is an oral account of a dream by a living lama of the rNying ma tradition, remarkable for its vividness and beauty. Then, Bernbaum translates (freely but quite reliably) the *bsTan-'gyur* guidebook, *Ka la par 'jug pa*, ("Way to Kalapa"), and an account by the 16th century Tibetan Prince, Rinpung Ngawang Jigdag, including all the essential portions. Since the most famous guidebook, that of the Third Panchen Lama, Lobsang Palden Yeshe, is much longer, the author understandably did not include it, as specialists who do not know Tibetan can consult

Grünwedel's German translation, published in 1915. We may perhaps expect Bernbaum in the future to provide us with an updated English version in a subsequent monograph. The ninth, "Inner Journey" chapter departs somewhat from this procedure, and ventures into the author's own psychological analysis of the journeys in the guidebooks. It is thus perhaps the most labored, least successful section, though fortunately not too long. The tenth chapter, "Inner Prophecy," gives a lively account of the Buddhist "Armageddon," combined with more psychological analysis.

The last chapter, "Beyond Shambhala," is a brief but moving plea for us to find inspiration in the myth of Shambhala, as providing one key to our discovery of the "inner side of the myth of progress." This, Bernbaum argues persuasively, is desperately needed to balance the materialistic myth of progress that is driving humanity towards extinction. In this stirring conclusion, he presents a clear vision of Shambhala as one of the powerful symbols of the "kingdom of ends" towards which humans struggle. ". . . As we become aware of the sacred nature of all that surrounds us, we cease to see people and things as objects to be abused and exploited. We come, instead, to cherish them for what they are—and to treat them with the utmost care and respect . . ."

Again, we may look forward, on the basis of this groundbreaking account of the Buddhist *eschaton*, to further inquiry into the important question of the Buddhist attitude toward history, time, and the Buddhist response to the disparity between religious and social realities. In the meantime, Mr. Bernbaum is to be heartily congratulated.

Robert A. F. Thurman