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Pratītyasamutpāda *subhāṣita* *hr̥dayam* of Acarya Tsong kha pa, translation by Gyaltzen Namdol and Ngawang Samten, *The Dalai Lama Tibeto Indological Series, Vol. III*. Sarnath: Central Institute of Tibetan Higher Studies, 1982. 191 pages. Appendices, Indexes. Rs. 60 Hardbound, Rs. 40 Paperback.

These words are attributed to the Buddha:

yo pratītyasamutpādam paśyati so dharmam paśyati
yo dharmam paśyati so buddham paśyati

He who sees dependent arising sees the Dharma
 He who sees the Dharma, sees the Buddha.

To whatever extent *śūnyatā* can be considered the “central philosophy of Buddhism,” to that extent *pratītyasamutpāda* can be considered its essence. For Tsong kha pa, and indeed for all Mādhyamikas, *śūnyatā* and dependent origination are two sides of the same coin:

snang ba rten 'brel bstu ba med pa dang
stong pa khas len bral ba'i go ba gnyis
ji sruḍ so sor snang ba de sruḍ du
da dung thub pa'i dgongs pa rtogs pa med

As long as appearances, i.e. the inevitability of interdependent arising
 And emptiness, free of beliefs,
 Appear to be separate things,
 There is a lack of understanding of the present Victor's purport.
 (Lam gsto nam gsum of Tsong kha pa)

So, to see, i.e. to understand, the doctrine of dependent arising and its connection to emptiness is to see the Buddha, especially to a Mādhyamika. In fact, it is this doctrine of emptiness/dependent arising that is considered *the* uncommon (*thun mong ma yin pa'i*) feature of the Buddha's teachings; and it is undoubtedly this fact that inspired Tsong kha pa to compose his famous *brTen 'brel bstod pa* (*A Praise of Dependent Arising*), which is actually a praise of the Buddha as the source of the doctrine of dependent arising.

The present edition of the Tibetan text, with translations into Sanskrit, Hindi, and English is a most welcome addition to

the field of Buddhist studies. Being for the most part of the same views as Prof. Guenther on the subject of Sanskrit reconstruction (see his address to the second IABS conference, in *JIAS* vol. 4 no. 2) I was very glad to see included in the present edition good translations into one modern Asian and one modern Western language.

The work forms part of *The Dalai Lama Tibeto-Indological Series*, and contains short forewords in Tibetan and Hindi by the general editor, the Ven. Samdong Rinpoche. There is a short Hindi introduction and an extensive Tibetan one (on the importance of the doctrine of *pratītyasamutpāda* in the Buddhist scriptures) by the Ven. Gyaltzen Namdol. In addition, there is a short English introduction by the Ven. Ngawang Samten.

The actual four-language edition of the text occupies the bulk of the work. It is supplemented by verse indexes in Tibetan and Sanskrit, a list of the more famous commentaries on the text in Tibetan, a complete dual language (Tibetan and Sanskrit) index to the works of Tsong kha pa, and a Sanskrit-Tibetan glossary. All of these features make the present work the most valuable to date on Tsong kha pa's *brTen 'brel bstod pa*.

Jose Ignacio Cabezon

Répertorie du Canon Bouddhique Sino-Japanais. Edition de Taishō. Fascicule Annexe du Hōbōgirin, Edition Révisée et Augmentée. Compiled by Paul Demiéville, Hubert Durt and Anna Seidel. L'Académie des Inscriptions et Belles-Lettres, Institut de France: Tōkyō and Paris, 1978. 372 pages.

In 1931 the important bibliographic work *Répertoire du Canon Bouddhique Sino-Japanais* appeared as a supplement to the series *Hōbōgirin*. The usefulness of this catalogue of the Taishō edition of the Chinese Buddhist canon has made it a prominent volume in the research libraries of Asian scholars for the past fifty years.

A new edition of *Répertoire* is welcome news because it provides a great deal of information not included in the original version. The additional material in this edition includes the following:

(A) A listing of the titles found in the last forty-five volumes of the *Taishō Daizōkyō* (vols. 56–100), which appeared after 1931