

A History of the *Hōbōgirin*:  
*Dictionnaire encyclopédique du bouddhisme*  
*d'après les sources chinoises et japonaises*

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EVEN AS studies of Indian Buddhism began in Europe in the mid-nineteenth century, francophone scholars were already aware of the great diffusion of Buddhism in East Asia and were conscious of the need to obtain knowledge of texts coming from cultural areas other than India. Curiously enough, it seems that the first generation of scholars, including Eugène Burnouf (1801–1852), were aware of the existence of the Tibetan Canon and some of its contents, but had no clear knowledge of the Chinese Canon and its wide range of textual traditions.<sup>1</sup> After the Meiji Restoration in Japan, when young Japanese scholar-monks entered the Western scholarly scene, notably with the arrival of Nanjō Bun'yū 南條文雄 (1849–1927) and Kasahara Kenju 笠原研壽 (1852–1883) at Oxford for the study of Sanskrit under Max Müller (1823–1900), the situation changed: in 1883 Nanjō published his famous work *A Catalogue of the Chinese Translation of the Buddhist Tripiṭaka: The Sacred Canon of the Buddhists in China and Japan* (better known simply as *Nanjio Catalogue*), bringing to Western knowledge

<sup>1</sup> Burnouf 1844. It was Csoma de Cőrös (1784/8–1842), who first introduced to Western academia the contents of the Tibetan Buddhist Canon, *bKa*'-'gyur and *sTan*'-'gyur. Even though sinologists such as Stanislas Julien (1797–1873) had a good knowledge of Chinese Buddhist literature, it seems that they did not work with the Chinese Buddhist Canon. Julien's translations of *avadānas* are based on secondary literature (mainly a Chinese encyclopedia of metaphors, titled *Yulin* 喻林 [1615] by Xu Yuantai 徐元太 [1536–n.d.]); see Julien 1859, pp. viii–xii. On this Chinese work, which seems of the greatest interest and utility, see Satō 1993.

the extraordinary richness of Chinese Buddhist literature. Around the same time, Japanese scholar-monks such as Fukuda Gyōkai 福田行誠 (1809–1888) and Shimada Bankon 島田蕃根 (1827–1907) began the publication of a new canon in modern metal-type printing based on the Korean canon of 1236–1251. Known under the title of *Dai Nihon kōtei shukukoku daizōkyō* 大日本校訂縮刻大藏經 (1880–1885), it made this corpus of texts much more available than before, and Western sinologists such as Édouard Chavannes (1865–1918) and Paul Pelliot (1878–1945) could begin to study it in a more extensive way. However, Western Indologists who could read Sanskrit, Pali, or even some Tibetan, had difficulty reading Chinese. An exception was Sylvain Lévi (1863–1935), who was one of the rare Indologists who took the trouble to learn Chinese to work with Chinese materials, as his series of articles titled “Notes chinoises sur l’Inde” can bear witness.<sup>2</sup> Indologists keenly felt the need to know the content of Chinese Buddhist texts and Chinese and Japanese Buddhist traditions. This situation is reflected in the wish that was expressed in three successive Federal Assemblies of Western Asiatic Societies (also referred to as the *Fédération des Sociétés Orientales*) held in London in 1919, in Paris in 1920 at the Musée Guimet, and in Brussels in 1921, for the preparation of a dictionary of Buddhism based on Chinese and Japanese sources.<sup>3</sup>

In a report published in the *Journal Asiatique* of 1920, we can read how this project was conceived: Takakusu Junjirō 高楠順次郎 (1866–1945), who had studied in Europe from 1890 to 1897 and had many friends and acquaintances there, suggested to Lévi the preparation of a new, extended catalogue of the Chinese canon, with short summaries of principal works, indications of correspondent works in Sanskrit, Tibetan, or other languages, references to studies on each text, and so on. A table of authors and translators would contain biographical elements about each of them, and the whole catalogue would be translated into English for the use of international researchers. This would be the preliminary step from which a more elaborate dictionary would be prepared.<sup>4</sup> We can presume that the project proposed by Takakusu was linked with another important project of his, that of the editing and publication of the Taishō canon in one hundred volumes which would be realized between 1924 and 1934. This period of intense editing and publishing activity in the field of Japanese Buddhist studies also coincided with the publication of important dictionaries and encyclo-

<sup>2</sup> Lévi 1902, 1903, 1904, 1905.

<sup>3</sup> As reported by Lévi in the *avertissement* of the first fascicle of the *Hōbōgirin*.

<sup>4</sup> Lévi 1920.

pedias such as the *Bukkyō daijii* 佛教大辭彙 from Bukkyō Daigaku 佛教大學 in three volumes from 1914 to 1922<sup>5</sup> and the *Mochizuki bukkyō daijiten* 望月佛教大辭典 compiled by Mochizuki Shinkō 望月信享 (1869–1948) in seven volumes from 1933 to 1936.<sup>6</sup> In the meantime, in 1900, France had created the École française d'Extrême-Orient (EFEO) in Vietnam, and in 1924, based on the collaboration of the French “poète-diplomate” Paul Claudel (1868–1955) and the Japanese industrialist Shibusawa Eiichi 澁澤榮一 (1840–1931), the Maison franco-japonaise was created in Tokyo. Some of the first French directors of this institution were Indologists who had a close relationship with the EFEO: Alfred Foucher (1865–1952) from 1925 to 1926, Lévi from 1926 to 1928, and Joseph Hackin (1886–1941) from 1930 to 1933. Paul Demiéville (1894–1979), the great sinologist who learned Sanskrit under Lévi, and who had worked at the EFEO in Hanoi from 1919 to 1924, spent from 1926 to 1930 in Tokyo and served as director of the Maison franco-japonaise.

It was under the direction of Lévi and Takakusu that the project of the *Hōbōgirin* 法寶義林: *Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises* began.<sup>7</sup> The title “Hōbōgirin” was devised by Takakusu and means “forest of the meanings of the treasure of the Law.” This is based on the title of the classical Chinese encyclopedia of the Tang period, the *Fayuan zhu lin* 法苑珠林 (Jp. *Hōon jurin*, “Forest of the Jewels of the Garden of the Law”)<sup>8</sup> compiled by Daoshi 道世 (n.d.–683) in 668. The chief editor of the *Hōbōgirin* for its first three fascicles was Demiéville. Its first fascicle was published in 1929 in Tokyo by the Maison franco-japonaise, constituting the first step toward the realization of the wish expressed in the three abovementioned Federal Assemblies of Western Asiatic Societies.<sup>9</sup> The basic format and style of the encyclopedia were already defined in the first fascicle: entry words are Chinese technical terms with Japanese pronunciation, in the Latin alphabetical order; there are two columns on each page, without any notes, with references in parentheses. A leaflet of fifteen pages, titled “Supplément,” accompanied the volume,

<sup>5</sup> This encyclopedia would be expanded later by Ryūkoku Daigaku 龍谷大學 to seven volumes. See Bukkyō Daigaku 1914–22 and Ryūkoku Daigaku 1935–36; 1972–74.

<sup>6</sup> This was later expanded to ten volumes.

<sup>7</sup> The dictionary will hereafter be referred to simply as “Hōbōgirin,” the name by which it is most commonly referred.

<sup>8</sup> T no. 2122, 53.

<sup>9</sup> The first fascicle is four + ninety-six pages, with a leaflet of fifteen pages, covering 331 entries from “A” 阿 to “Bombai” 梵唄.

containing: (1) a provisional list of technical terms, with three columns of French, Sino-Japanese, and Sanskrit-Pali equivalents; (2) a list of bibliographical abbreviations; and (3) a list of other abbreviations and signs. The technical terms are a special feature of the *Hōbōgin*. It was decided from the beginning that a number of special French terms, distinguished by capitalizing the first letter, should be used as fixed equivalents of certain Sino-Japanese and Sanskrit-Pali terms. Some of these French terms may sound rather odd, especially in the first few fascicles (for example, “Application” for “*Yuga*” 瑜伽 and “*Yoga*,” or “Aile de l’Éveil” for “*Bodaibun*” 菩提分 and “*Bodhyaṅga* [*bojjanga*],” and so on). They had been selected by Lévi on the somewhat experimental basis of a certain method of literal translation. The list and choice (and translations) of the terms were revised during the long process of the compilation and editing, but the system itself remained until the eighth and, as of now, last published fascicle. It has its advantages and drawbacks: on the one hand, the reader can retrieve the original technical terms referring to the list of equivalents; but on the other hand, fixed equivalents do not always fit well depending on the context, so it is sometimes difficult to comprehend the translations. In fact, the application of the rules seems to have been rather flexible, permitting authors to use other terms in some cases.<sup>10</sup> The five-page list of bibliographical abbreviations contains a number of works, some of which would be included in later publications (especially in the Japanese and iconographical sections of the Taishō canon which had not yet been published at that time). Others are representative Japanese Buddhological publications of that period. This list still remains useful as well as being of historical interest.

The choice of entries in the first fascicle seems not to be very consistent: there are many transliterated words of very rare use (for example, p. 6a, “Abatsudoroshakuna” 阿跋度路柘那, which appears only once in the whole Taishō canon,<sup>11</sup> and of which the Sanskrit original remains in doubt). Some entries are very short (for example, p. 5b, “Aban” 阿鑊, with only 4 lines, although the subject really requires a longer explanation), while others are very long (for example, the very first article “A” 阿, pp. 1a–5b, or “Amida” 阿彌陀, pp. 24b–30a, and so on). The final page of the first fascicle ends in the middle of an entry (“Bombai” 梵唄, pp. 93a–96b), which would continue

<sup>10</sup> Another advantage, which could be at the same time a drawback from an author’s point of view, was that the use of this method made possible the translation of some difficult passages without really understanding their meaning. But this was obviously left to the responsibility of the authors.

<sup>11</sup> T no. 1505, 25: 8a17–18.

from the beginning of the second fascicle, published the next year (1930) and extending to page 113a, making this entry one of the longest entries of the whole work (twenty pages). Long entries are based on deep personal and original research: the entry “Bombai” is a good example since musicology was one of the specialities within Demiéville’s huge range of knowledge. It still remains one of the very rare Western descriptions of Buddhist musicology in the Japanese tradition. Long entries are divided into several sections: for example, “Amida” has “Aperçu” (summary), “Noms” (names), “Revue des textes canoniques” (review of canonical texts), “Naissances” (births), “Vues des sectes” (sectarian opinions), and “Ésotérisme” (esotericism). The whole volume is beautifully illustrated, with many black and white images in the pages and some color plates, all from Japanese Buddhist iconography. Some of them represent now precious remains of Buddhist popular art of the early twentieth century in Japan: for example, the *ofuda* お札 of Benzaiten 辯才天 (Sarasvatī) of the Benten-dō 辯天堂 of Shinobazu 不忍 Pond in Ueno 上野 (Tokyo), published on page 64b, no longer exists, as Bernard Frank has pointed out in his memoirs.<sup>12</sup> The beautiful painting of Amida at Hōryūji 法隆寺, reproduced as a color image,<sup>13</sup> is the one dating back to a period when the original still existed, that is, before it was destroyed in 1940 in a fire.

The second fascicle was published the next year, with entries from “Bombai” to “Bussokuseki” 佛足跡.<sup>14</sup> There are many entries of medium length and considerably fewer short entries of transliterated words; some rather lengthy entries were written by authors other than Demiéville (for example, “Bonnō” 煩惱, pp. 121a–33b, by Johannes Rahder [1898–1988] or “Bugaku” 舞樂 by Takakusu, pp. 150a–57b). We can presume that during the preparation of this second fascicle a slight change in the direction of editorial policy had already occurred.

The next publication of the *Hōbōgirin* was the *Fascicule Annexe: Tables du Taishō issaikyō* in 1931, constituting a catalogue of the Taishō Chinese Buddhist canon. This volume was a partial realization of the project that

<sup>12</sup> Frank 2011, p. 44 and fig. 2. It was the first *ofuda* that Frank went to buy after his initial arrival in Tokyo in May 1954. He could not find this, however, because the temple had been destroyed by fire during the war and the original woodblock no longer existed. This may be seen at Base Ofuda, s.v. “D-05-08,” [http://ofuda.crcao.fr/consultation.php?mode=single&ofuda\\_ID=507&back=/home.php?coll=1&rechcat=&catIDcoll=D&SscatIDcoll=D-05](http://ofuda.crcao.fr/consultation.php?mode=single&ofuda_ID=507&back=/home.php?coll=1&rechcat=&catIDcoll=D&SscatIDcoll=D-05), accessed January 24, 2018.

<sup>13</sup> *Hōbōgirin*, vol. 1, pl. 2, p. 24.

<sup>14</sup> See fascicle 2, one + ninety-one pages, with a leaflet of three pages, covering twenty-nine entries.

had been announced in the *Journal Asiatique* of 1920: a list of all the works contained in the Indian and Chinese sections of this canon (vols. 1–55) with a table of brief biographical data on all the authors and translators. This volume was to be replaced much later, in 1978, by the publication of *Répertoire du Canon bouddhique sino-japonais: Édition de Taishō* (*Taishō shinshū daizōkyō*), compiled by Demiéville, Hubert Durt (1936–2018), and Anna Seidel (1938–1991). The later work contains a list of all the works found in the Taishō canon, including those in the iconographical section (*Taishō daizōkyō zuzō bu* 大正大藏經圖像部) in twelve volumes, and the catalogue section in three volumes (*Shōwa hōbō sōmoku* 昭和法寶總目錄). In Japan there are other more extensive bibliographical dictionaries that include summaries of the contents of each work. Examples are the *Bussho kaisetsu daijiten* 佛書解説大辭典 in fourteen volumes with a one-volume index,<sup>15</sup> and the more recent *Daizōkyō zenkaisetsu daijiten* 大藏經全解説大辭典 in one volume,<sup>16</sup> but as a handy, one-volume catalogue, *Hōbōgin's Répertoire* certainly remains the most complete and practical one. One advantage of this catalogue is its references to the *Kokuyaku issaikyō* 國譯一切經 volumes of the corresponding works. The *Répertoire* is now being digitalized and will be linked to the SAT database in the near future.

After these three volumes, which were published rather quickly, a long period of time passed without any *Hōbōgin* publication; the third fascicle was finally published in 1937 in Paris by the Librairie d'Amérique et d'Orient Adrien Maisonneuve.<sup>17</sup> This publication was first delayed by Demiéville's moving to France and the shipping of all the related materials from Japan, and then by the passing away of Lévi in 1935. There are almost no long entries of transliterated terms. A memorable entry is entitled “Byō” 病 (illness), written by Demiéville in close collaboration with the specialist of Indian medicine, Dr. Jean Filliozat (1906–1982). It covers pages 224b to 265a (forty-one pages) and constitutes very thorough research on all aspects of medical theory and practice in the East Asian Buddhist tradition. This entry was later translated into English as a separate volume.<sup>18</sup> This third fas-

<sup>15</sup> Ono et al. 1933–36, 1964–88.

<sup>16</sup> Kamata, Kawamura et al. 1998.

<sup>17</sup> The volume comprises one + 109 pages, with a leaflet of four pages, including thirty-two entries, from “Bussokuseki” 佛足石 to “Chi” 癡. The tradition of beautiful illustrations continued, but there were no more color plates in this fascicle. The leaflet contains, besides the usual additional lists of technical terms and bibliographical abbreviations, three pages of addenda covering the contents of the fascicle.

<sup>18</sup> Demiéville 1985.

cicle was published on the eve of the Second World War, and it might well have seemed that this fascicle was to be the last volume of an incomplete dictionary project.

Indeed, the war resulted in the loss of many precious materials and human resources. However, thirty years after the publication of the third fascicle, in 1967, the fourth fascicle appeared. This time, Demiéville was the director of the publication, and Jacques May (1927–2018), a Swiss scholar like Demiéville who had achieved some renown because of his important translation of several chapters of Candrakīrti's *Prasannapadā Madhyamakavṛtti*,<sup>19</sup> took the position of chief editor. The first entry of this fascicle was the concluding part of the entry for “Chi,” of which the first part had been published thirty years before.<sup>20</sup> This fourth fascicle introduces some new features: one is that the lines of each column were numbered, allowing for more precise internal referencing. Another innovation is that every reference to source texts in the Taishō canon (and other canons) has a page, column, and line indication. Up to the third fascicle, the references were mainly to the number of *juan* 卷 (Jp. *kan*) of each text, as in earlier Japanese encyclopedias such as the *Mochizuki bukkyō daijiten*. The authorship of each entry now became explicit, whereas previously, the unattributed entries were in principle written by Demiéville. Another “cosmetic” change was that the beautiful Chinese calligraphy of the title “Hōbōgirin” on the back cover of the first three fascicles was replaced with prosaic characters in printed type—but calligraphy was to be reused from the fifth fascicle. Color plates also reappear in this fascicle. The leaflet contains additional data concerning bibliographical abbreviations, with very precise bibliographical elements for each listed work. A major change in the research environment had occurred during the time of the preparation of this fascicle, namely the beginning of the publication of indices to the Taishō canon. By 1967, there were nine volumes of such indices.<sup>21</sup> Before the digitalization of texts, these indices constituted great research tools along with other dictionaries and encyclopedias. Many medium-length entries are

<sup>19</sup> May 1959.

<sup>20</sup> The volume comprises three + seventy-one pages, with a leaflet of nine pages, including twenty entries from “Chi” 癡 to “Chōotsushō” 超越證.

<sup>21</sup> Three volumes were published in the 1940s: see Takakusu, Ono, and Izumi 1940, 1942; and Takakusu 1947. Then, from 1962 until 1990, the series of indices was published in thirty-nine tomes, several of which have two parts, *jō* 上 and *ge* 下. The collection as a whole thus comprises forty-two tomes with fifty volumes. See Daizōkyō Gakujutsu Yōgo Kenkyūkai 1962–90.

subdivided into sections, such as the following: (1) Terminology, (2) Summary, (3) Indian Buddhism, (4) Chinese Buddhism, (5) Japanese Buddhism, (6) Composed words; or alternatively, (1) Terminology, (2) Summary, (3) Lesser Vehicle, (4) Great Vehicle, (5) Esoteric Buddhism, among other variations. This kind of logical inner division was also to characterize later fascicles of the *Hōbōgirin*.

Jacques May stayed in Japan from 1961 until 1967, and from 1965, he became a member of the EFEO. By 1967, at the latest, the EFEO was established in Kyoto at a sub-temple of the great temple complex Shōkokūji 相國寺 on the northern side of the ancient Imperial Palace. This sub-temple, named Rinkōin 林光院, has an annex building with a beautiful little garden where the EFEO was housed until 2000 when it moved to another modern building near Kyoto University. This center was named the Hōbōgirin Institute (Hōbōgirin Kenkyūjo 法寶義林研究所). Jacques May had begun to create a small Buddhological library there, which, with time, grew up to constitute a rather good collection of research books and periodicals on every aspect of Buddhist studies. In 1965, Hubert Durt came to Japan, and joined May in the latter half of the 1960s. From 1970, he was appointed as a member of the EFEO, and stayed at the Hōbōgirin Institute until 2001. Durt, who was a student of Étienne Lamotte (1903–1983), was the key person who maintained this library, and in 1983 when Lamotte passed away, he bequeathed his personal library to the one at the Hōbōgirin Institute. Another legacy enriched this collection, namely the personal library that was left by Anna Seidel, who passed away in 1991. Parts of this library are now in the Kyoto Center of the EFEO (which moved into a new building in 2014 in the area of Kitashirakawa 北白川); other parts are in the library of the EFEO headquarters in Paris. It is to be noted that from the moment of the appointment of Jacques May as a member of the EFEO until the retirement of Durt from this institution, the compilation of the *Hōbōgirin* was one of the main activities of the Kyoto Center of the EFEO. As members of the French institute, its principal editors were salaried, and this constituted the most significant financial expense for its publication. The printing costs were mainly financed by the French and Japanese academies.

Seidel joined Durt in 1969 at the Hōbōgirin Institute of Rinkōin. She was a specialist in Daoist studies and had studied under Max Kaltenmark (1910–2002) and Rolf A. Stein (1911–1999) in Paris. She took over the direction of the EFEO Kyoto Center from her arrival until her untimely death. Another student of Lamotte, Robert Duquenne, joined the team around 1969 or later. These three researchers constituted the core of the Hōbōgirin Institute in the

1970s, 1980s, and 1990s. Other researchers were closely connected with this team, especially Antonino Forte (1940–2006), who was a member of the EFEO from 1976 to 1985, and who worked closely with Demiéville. As a specialist in the history of Chinese Buddhism, he contributed greatly to the *Hōbōgirin*. I myself joined the group in 1972, and through 1976 I spent about six months a year doing research at the Rinkōin. Michel Strickmann (1942–1994) joined a little later than myself and lived for some months in a room of the Rinkōin before moving to a house near Shinnyodō 眞如堂 near Nanzenji 南禪寺. In the later 1970s and 1980s other young researchers also came to Kyoto and became familiar faces at the Hōbōgirin Institute: Kuo Liying 郭麗英, Jean-Noël Robert, Frédéric Girard, Bernard Faure, Allan Grapard, Jonathan Silk, John Strong, and Stephen Teiser, to name but a few. It is possible to say that this was the “Golden Age” of the Hōbōgirin Institute: a whole generation of young and brilliant scholars was kindly received at the institute. They could freely use its library, borrow books, discuss their research or other more general issues with interesting people, meet new friends, and generally broaden their perspectives. Michel Strickmann and Seidel organized informal study groups at their respective homes, where difficult textual passages and so on could be discussed. A spirit of community reigned. Although there was nothing formal, it is possible to think that a “Hōbōgirin school” existed, of which some of its members now play a leading role in the academic life of various countries.

The fifth fascicle of the *Hōbōgirin* appeared in 1979, twelve years after the preceding one.<sup>22</sup> Demiéville, who had assumed the role of director, passed away that year, and a photo of him was published as the frontispiece of the fascicle. Jacques May remained chief editor. The number of pages (almost twice as long as the previous fascicles) in relation to the number of entries tells us that the latter tended to become longer and longer. The number of contributors also increased: in addition to the regular members of the editing team—May, Durt, Seidel, Duquenne, and Forte—there were also André Bateau (1921–1993), Mimaki Katsumi 御牧克己, Gero Jenner, Jacques Gernet (1921–2018), and Marcel Hofinger. Some of the longest entries, such as “Chūtai” 中胎 by Duquenne (pp. 527a–51a), “Chū” 籌 by Durt (pp. 431a–56a), “Chūdō” 中道 by May and Mimaki (pp. 456a–70a), “Chūgan” 中觀 by May (pp. 470a–93b), and “Chūranja” 偷蘭遮 by Durt (pp.

<sup>22</sup> The volume comprises a frontispiece + 192 pages + seven plates + four pages of bibliographical abbreviations and addenda, including twenty-three entries from “Chōotsushō” 超越證 to “Chū” 中有.

507a–22a) constituted veritable monographs on these subjects. The authors of entries had the heavy duty of providing, in an ordered and logical structure, original but also authoritative content aimed at going beyond that which could be easily obtained in Japanese encyclopedias such as the *Mochizuki bukkyō daijiten* or using common tools such as the Taishō indices. The limited number of contributors meant that except for a few cases (such as May’s entries on Mādhyamika subjects like “Chūdō” and “Chūgan”), authors were not necessarily specialists on the issues of the entries that they had to write—so they often had to learn them from scratch. This situation explains the long time required for the completion of entries, and hence the publication of the fascicles. This was especially the case for the fifth fascicle, when younger and less experienced researchers (compared with great scholars such as Demiéville or May) had the responsibility of writing entries.

However, the next fascicle appeared within a relatively short time, in 1983, the year of Lamotte’s passing away. This sixth fascicle was first directed by Demiéville, then by Gernet; its chief editor was at first May, but then Durt and Seidel assumed responsibility for it.<sup>23</sup> For the first time, the first entry of the fascicle was a new one—not the concluding part of the last entry of the previous fascicle. For the first time, too, a table of contents was put at the beginning of the fascicle, with the entry names, authors, and corresponding page numbers. Some of the longer entries also had their own table of contents, allowing the readers to navigate easily inside them. I myself wrote the last entry of this fascicle, “Daijizaiten” 大自在天, covering pages 713–65b, one of the longest entries of the whole work.

It may be of some interest to relate here how I came to write this entry, and how it impacted my life as a researcher in Buddhism. My first introduction to Buddhist studies, and to the published fascicles of the *Hōbōgirin*, was under the guidance of Professor Bernard Frank at the École Pratique des Hautes études (EPHE) in Paris, where I studied from 1967 to 1969. On return to Japan I drafted an article on the Buddhist notion of “vow” (Skt. *prañidhāna*; Ch. *yuán* 願; Jp. *gan* ) and sent it to Professor Frank near the end of 1971. He himself came to Japan in 1972 as the French director of the Maison franco-japonaise in Tokyo. He invited me to talk about the paper I had sent him, and suggested that I might work at the Hōbōgirin Institute in

<sup>23</sup> The volume comprises a frontispiece + 202 pages + ten plates + two pages of bibliographical abbreviations and addenda, including fifteen entries from “Da” 大 [茶, 拏, 陀] to “Daijizaiten” 大自在天.

Kyoto. This proposition astonished me, for I was by then full of admiration for the *Hōbōgin*, yet was by no means trained for writing authoritative entries for such a publication. Nevertheless, he insisted, and in due course I was introduced to Hubert Durt in Kyoto. The latter showed me a list of entries in preparation for the sixth fascicle, saying that the only one not yet assigned was “Daijizaiten.” This therefore became my immediate task. It was also the starting point for other research on related topics such as the esoteric myth of the subjugation of Maheśvara by Trailokyavijaya.<sup>24</sup> Becoming aware in this way of the “members of the Śaiva family” inside the Buddhist pantheon, I committed myself to writing the entry “Daikokuten” 大黒天 (Skt. Mahākāla) which would appear in the next fascicle.<sup>25</sup> At the same time, the preliminary studies for this “new” deity resulted in the publication of two lengthy volumes subtitled “Introduction to the Study of Buddhist Mythology.”<sup>26</sup> In this way, the mere chance placing of one entry within the alphabetical order of the *Hōbōgin* determined my whole life as a researcher. Even if my case was somewhat extreme, I dare to speculate that the same was more or less true for others. For example, it seems almost certain that Forte’s major work, *The Political Propaganda and Ideology in China at the End of the Seventh Century*,<sup>27</sup> was a “by-product” of his work for the entry “Daiji” 大寺 in the sixth fascicle (pp. 704a–11b). This impact on the personal development of individual scholars probably explains why each entry tends to become a whole monograph on the subject, with the resultant implications for the length of time needed to complete them.

One year after the publication of this sixth fascicle, a short, lesser-known fascicle compiled by Antonino Forte was published—the *Index des caractères chinois dans les fascicules I–V du Hōbōgin: Fascicule Annexe 2 du Hōbōgin*.<sup>28</sup> In its *avertissement*, Forte announced that another similar index was also in progress: this would have been for the Sanskrit, Pali, and Tibetan terms appearing in fascicles I to V, and would have included a revised list of the terminological equivalences and bibliographical abbreviations. This second index has not yet been published (and would now be of little use if all the published volumes are to be fully digitalized).

<sup>24</sup> Iyanaga 1985.

<sup>25</sup> *Hōbōgin* 7, 1994, pp. 839–920. It is the longest entry in the entirety of the *Hōbōgin*.

<sup>26</sup> Iyanaga 2002a, 2002b.

<sup>27</sup> Forte (1976) 2005.

<sup>28</sup> Forte 1984.

The next fascicle, the seventh, under the direction of Jacques Gernet and with Durt as the chief editor, appeared eleven years later, in 1994.<sup>29</sup> The *avant-propos* by Durt announced the passing away of Bareau and Seidel, two scholars who played important roles in its compilation. Professor Bareau, a historian of Indian Buddhism, had been deeply involved in the relaunching of the *Hōbōgirin* project after World War II, together with Demiéville, and continued to author various entries. Seidel had been at the heart of the Hōbōgirin Institute in Kyoto. In addition to the active work that she did for the compilation of the *Hōbōgirin* as well as in writing entries, she launched a new bilingual journal in 1985 entitled *Cahiers d'Extrême-Asie* (in French and English), which quickly became an important international medium of research in East Asian religious traditions. Although her teaching activities in American universities were only occasional, she had many young researchers who studied under her direction and became her collaborators. The seventh fascicle was accompanied by a long leaflet comprised of lists of abbreviations (common abbreviations, conventional signs, and bibliographical abbreviations) which recapitulate all the abbreviations that were used in the previous fascicles as well as the present one. This leaflet was the result of work done by Seidel shortly before her premature death in 1991. This fascicle contains for the first time an entry in English (“Dairaku” 大樂 by Ian Astley).<sup>30</sup> The *avant-propos* also mentions two other “novelties” of this fascicle: the new adoption of *pinyin* as the transliteration schema for Chinese pronunciations (instead of the EFEO system which had been used until then), and the fact that the rigorous alphabetical order of the entries could not be respected for the entry “Dainichi” 大日, which should have been placed between the entries “Daimyō byakushin bosatsu” 大明白身菩薩 and “Dairaku.” This was because it could not be completed in time for publication. This latter change was a precursory sign of a more general change of direction that the *Hōbōgirin* project as a whole had to face, the result of a long and latent change of character that had occurred from an earlier period, but which had become more and more visible in the last few fascicles. The fact is that not just some, but all of the entries tended to become true monographs of extended length.<sup>31</sup> Writing the entries required more and more time and they became more and more dependent on the personal research outcomes of authors. Nonetheless, they continued their efforts.

<sup>29</sup> The volume comprises one + 267 pages + ten plates, with a leaflet of forty-one pages, with thirteen entries from “Daijō” 大乘 to “Daishi” 大師.

<sup>30</sup> *Hōbōgirin* 7, pp. 931–46.

<sup>31</sup> The shortest entry in this fascicle at only three pages is “Daimoku” 題目, pp. 921–23.

The latest fascicle as of now, the eighth, was published in 2003 under the direction of Gernet with Durt as chief editor,<sup>32</sup> though he was no longer a member of the EFEO at this time. This fascicle contains an entry by Bateau (“Daizenjihō” 大善地法) and three others by Seidel (“Danda” 檀拏, “Datsueba” 奪衣婆, and “Den’e” 傳衣). It is symbolic that the last entry, “Den’e,” is placed at the end of this fascicle: Anna Seidel, who had incarnated “the heart” of the Hōbōgirin Institute since the 1970s, brings this series of publications to a close. The *avant-propos* by Durt announced that the responsibility for the project would now be passed on to Jean-Noël Robert, a professor at EPHE at the time, who has since become a professor of the Collège de France as well.

Under his direction, the project is undergoing major changes of policy: the alphabetical order will finally be abandoned, a more limited number of entries is projected, more contributors will be solicited, and a much wider international collaboration will be involved in the work. The project will be more focused on doctrinal elements of Buddhism and on Sino-Japanese developments. While it had begun mainly as a tool to help Indological researchers in Buddhist studies who had difficulty reading Chinese and Japanese texts, in the course of its long compilation it tended to become more “universalistic” in the sense of covering all the cultural areas where Buddhism had spread (although the main focus remained Sino-Japanese sources). Now, with the widespread specialization of area studies, the *Hōbōgirin* tends to be interested more specifically in the areas of its principal sources. Several meetings and conferences were organized for the continuation of the project. The future fascicles will probably look more like a series of proceedings of international conferences on various subjects related to the history of the doctrines of East Asian Buddhism. An international conference held in May 2018 at Ryūkoku University in Kyoto will be the basis for a new fascicle comprised of studies on *rongi* 論義, doctrinal disputations. Different aspects of the subject are dealt with by several authors, including leading Japanese scholars. At the same time, a more extensive use of digital materials and information technology will be required so that all the published fascicles, as well as new ones, can be put online with hypertext links to original and secondary sources. It is my wish that, after a long interruption of fifteen years, the project will restart with a new and greater vitality.

<sup>32</sup> The volume comprises two + 143 pages + ten plates, with twelve entries from “Daishō kongō” 大勝金剛 to “Den’e [Denne]” 傳衣.

## ABBREVIATION

- T *Taishō shinshū daizōkyō* 大正新脩大藏經. 100 vols. Edited by Takakusu Junjirō 高楠順次郎 and Watanabe Kaigyoku 渡辺海旭. Tokyo: Taishō Issaikyō Kankōkai, 1924–35.

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