

## NOTES

### **Paul Demiéville, 1894–1979**

With the death of Paul Demiéville on March 23, 1979, French Oriental studies have lost their most venerated patriarch. He was one of the last representatives of the generation of scholars born into the Golden Age preceding the disaster of the First World War. Paul Demiéville placed himself at the junction of Chinese and of Buddhist studies. Among the masters of Chinese studies of that time, Edouard Chavannes, Henri Maspéro, Paul Pelliot, and Marcel Granet, the first two were both his teachers and his friends. Some of these Chinese scholars have also been active in the field of Buddhist studies, where the outstanding masters were Emile Senart, Sylvain Lévi, Alfred Foucher, Louis de La Vallée Poussin, Etienne Lamotte, Jean Przyluski, Marcelle Lalou, and Paul Mus. Lévi and Foucher had been Demiéville's teachers and La Vallée Poussin, Lamotte, and Lalou he counted among his friends. As a philologist in the most complete sense of the term, he was perhaps less involved with the representatives of the sociological school of thought among the above-mentioned Oriental scholars.

Paul Demiéville was born in Lausanne on September 13, 1894. After regular studies in Switzerland and *Wanderreisen* in Europe, he started his Chinese studies in 1915, first in London, thereafter in Paris. In 1919, he became a member of the *Ecole française d'Extrême-Orient* and thereafter lived twelve years in the Far East, first in Hanoi, then in Amoy, and, from 1926 until 1930, in Tokyo where he launched the *Hōbōgirin*, a French encyclopaedic dictionary of Chinese and Japanese Buddhist terminology, which was to become the object of his devoted care during all his lifetime. Upon his return to Paris, where he obtained French citizenship in 1931, he started a busy career of Professor at the *Ecole des Langues Orientales Vivantes* (1931–1945), at the *Institut des Hautes Etudes Chinoises*

## THE EASTERN BUDDHIST

(since 1934), at the *Ecole Pratique des Hautes Etudes* (1945–1956) and at the *Collège de France* (1946–1964). He was co-director of the French-dutch sinological journal *T'oung Pao* (1945–1976), member of the *Institut de France—Académie des Inscriptions et Belles-Lettres* and of several other learned institutions in France, Switzerland, Belgium, Italy, the United Kingdom, the United States of America, China and Japan.

The brilliant career of Paul Demiéville is borne out in the profusion of works he has left to us, a substantial and variegated bulk of books and articles, some of which are still to be published posthumously. However precious this collection of texts, it is but an echo of the rich personality of our deeply mourned director.

In a world where too many scholars tend to become specialists, thoroughly competent but limited in their narrowly defined domain of knowledge, Paul Demiéville was a man of boundless receptivity. Further on we will point out some of his main achievements in the field of Buddhist studies, but first a word about his personality. Almost everyone who had the chance to meet him, was carried away by him on wonderful excursions into the world of music or painting, of philosophy or poetry, of novels or movies, into realms which embraced not only his beloved Far East, but India, Russia, the ancient and modern Greece, Italy, Spain and even Andean America. Happy reader, happy traveller, he was able to enjoy every aspect of humanity and of beauty, and little, however inconspicuous, eluded his perceptive eye. He was not a tourist indulging in high level dilettantism, but an eager and modest researcher of valuable information with which to nourish his need of sound reflection. His capacity of concentration and his dedication to his work allowed him to produce, in remarkably short time, sound results expressed in a limpid language. He was extremely exacting, most of all toward himself. Benevolent in regard to the work of others, he seemed always dissatisfied with his own achievements. It seems as if he felt he had never reached the very high standards he had set for his own work.

His somewhat austere simplicity combined with a warm humour was typical perhaps of the region from where he came: the Canton de Vaud, known for its Calvinism, and the Jura Mountains, a hotbed of a long tradition of anarchism and anti-conformism. He was deeply attached to his country of birth where he also wished to be buried, at the foot of the Alps he liked so much to climb. He abhorred people who take themselves too seriously or who adhered, only for face value, to established conventions.

Another aspect of Paul Demiéville's personality was his utmost generosity. Countless are the scholars from every part of the world who have been helped

## NOTES

by this busy scholar who was never sparing of his precious time. An important part of his activity was devoted to the posthumous publication of the works of his deceased masters and friends, such as Chavannes, Pelliot, Maspéro, Lin Li-kouang and Etienne Balasz.

Of his published work, we will deal here mostly with his studies on Buddhism. Among these, one can clearly distinguish three main trends, which more than once intermingled:

- 1) The transmission of Indian Buddhism to China, mostly from the point of view of the "acculturation" of doctrines, particularly the Vijñānavāda tradition.
- 2) The origins of Ch'an.
- 3) The cultural inventory of the Oasis of Tun-huang.

His first book was a landmark in the study of Chinese Buddhism (*BEFEO* xxiv, 1924). Not only did it resolve numerous problems, which had until then been investigated only fragmentarily, of the relationship between the *Milinda-pañha* and its Chinese versions, but also, through an analysis of the catalogues of the Chinese Buddhist Canon, it established a pattern of research which has been followed until today by every serious study of a Chinese text translated from an Indian original.

The composition of this book in Hanoi was followed by his work for the *Hōbōgin* encyclopaedia in Tokyo. The major part of the first three volumes of the *Hōbōgin* comes from his pen. In the second and third volumes, he was less restricted by limitations of space and thus able to show his versatility in several articles which remain famous. Numerous scholars have praised the article *BYŌ*, which is a sort of encyclopaedia of Indian and Chinese Buddhist medicine, and the article *BOMBAI*, which plays the same role in the field of musicology. There are also many articles on the Buddha-nature (such as *BODAI*, *BUSSHIN*, etc.), articles on doctrine (*BYŌDŌ*, etc.), on Buddhist art and iconography (*BUTSUZŌ*, *BYAKUE KANNON*, etc.) which are extremely useful and illuminating. For this as for other reasons, this Buddhist encyclopaedic dictionary deserves a wider distribution than it has had up to now.

Since the beginning of his studies, Paul Demiéville has been interested in the most important *summa* of the Vijñānavāda philosophy, the *Yogācāryabhūmi-śāstra*. Among his several publications on this subject we will point out his study on the *Yogācāryabhūmi* by Saṅgharakṣa, the prototype of Asaṅga's text, in a rather archaic Chinese translation (*BEFEO* XLIV, 1954).

The interest of Paul Demiéville in Ch'an Buddhism had many facets. First of all, he saw in the Ch'an tradition a continuation of Vijñānavāda Idealism,

## THE EASTERN BUDDHIST

on which the beginning Ch'an school clearly depended. Also, we can detect certain affinities between Paul Demiéville's love of art and poetry and the Ch'an inspiration which exerted a fresh and purifying influence on Chinese art. Paul Demiéville also was a witness, through his friendship with Hu Shih, of the rediscovery of Ch'an in China, a movement parallel to the revival of Zen in Japan. At that time one could not yet foresee the success of Zen in the West during the following decades. At the end of his life, after a long maturation, Paul Demiéville presented what is probably the best translation of the *Lin-chi lu*. This translation, easy to read and accompanied by a detailed commentary, appears somewhat like a mirror of its author's personality: his affinity with solid substance under a rough exterior and his abhorrence for anything static and smug.

His studies on Tun-huang materials have also been numerous. The treasure-house of Far Western China, whence Pelliot brought to Paris a rich selection of manuscripts, has for decades nourished the activity of dozens of scholars. Paul Demiéville has taught courses on popular poetry known from these sources and an important book by him on this subject will be published forthwith. His main contribution has been *Le concile de Lhasa*, written during the dark years of the prewar, war and postwar period. It deals with the defeat in Tibet of a Chinese form of Buddhism inspired by Ch'an, in a confrontation with a representative of Indian Buddhism then close to its eclipse in India. This victory which, in a way, assured the continuation of the rich tradition of Indian Buddhism in the Tibetan world until today, is an important event in the history of civilisation. Many obscure points still remain in that famous Indo-Chinese controversy, but Paul Demiéville's pioneering book stimulated a wide range of new studies. Many scholars, although not always agreeing with him on every point, have followed the way he traced.

A selection of articles by Paul Demiéville has been reprinted in two volumes, divided quite arbitrarily into *Choix d'études sinologiques* and *Choix d'études bouddhiques*, published in 1973. They contain a complete bibliography of his works up to 1972, compiled by Gisèle de Jong. A supplement to this bibliography, supplied by Yves Hervouet and containing Demiéville's last publications, was appended to the obituary of Paul Demiéville by Jacques Gernet in *T'oung Pao* LXV, 1-3 (1980).

HUBERT DURT

## NOTES

### Edward Conze, 1904–1979

With the death of Dr. Edward Conze on October 8th, 1979 last, Buddhism in the West, and the Buddhist Society of London in particular, has lost one of the finest Buddhist scholars of modern times. He was a man of profound learning, a scholar of complete integrity, and rare indeed amongst his brethren as an avowed Buddhist.

Born in 1904, the son of the then German Vice-Consul, he was educated in Germany, where he took his Ph.D. in Cologne in 1928. He resented the advent of the Nazi regime, and had the courage to say so in public. When opportunity arose, therefore, he returned to England and here suffered, as did many others, the inner tension of a German living among the English, albeit he held a British passport. But soon his karma led him to Buddhism, through the writings of Dr. D. T. Suzuki and Mr. Har Dayal, and from Dr. Eric Graham Howe whom he met at the Buddhist Society. Soon he was publishing the fruits of his untiring research into Buddhist origins and development. He was already contributing to *The Middle Way* articles on what was to become his most famous field of exegesis, the Prajñāpāramitā philosophy of "The Wisdom that has gone Beyond."

He was deeply involved in the study of Buddhist texts in their original languages, and as he was accepted during the war as a genuine conscientious objector, he had time to write on aspects of Buddhism designed for the general reader. In 1951 his friend, Mr. Bruno Cassirer, published his *Buddhism*, which has passed into several translations. Further books came fast. His contribution to *Buddhist Texts*, his *Buddhist Meditation*, *Buddhist Wisdom Books*, and *Buddhist Scriptures* were interleaved with deeper and wider possibilities on the Prajñāpāramitā, and much of his lecturing and writing for scholarly magazines were summarised in *Thirty Years of Buddhist Studies*.

I too was writing on Buddhism, and we had an exhilarating evening at the Buddhist Society when twelve of his works and twelve of mine, all in print, were ranged on either side of a table in the Lecture Hall, and he and I made appropriate speeches from the platform. Meanwhile his *Selected Sayings from the Perfection of Wisdom* was published by the Society in 1955, and will long remain a classic, as much for the magnificent Introduction to this doctrine of the Void as for the selection of extracts from its literature. In all his writings he was that "rara avis," a man who, deep in the field of technological scholarship, both loved and strove to live the religion of which he was such an able exponent.

He was a most helpful member of the Buddhist Society, and held classes there. He was for many years one of its Vice-Presidents. He travelled a good

## THE EASTERN BUDDHIST

deal in Europe and in the USA, lecturing, contributing to leading journals and attending conferences. But in the end it is his books which matter, and the dozen works by Edward Conze on the Prajñāpāramitā, and his translations from it will be a lasting tribute to his name.

CHRISTMAS HUMPHREYS

### **Tsukamoto Zenryū 1898–1980**

With the passing of Tsukamoto Zenryū on January 30, 1980, a giant figure has left the scene. It is a great loss for the field of Chinese Buddhist scholarship.

He was born in Aichi prefecture on February 8, 1898. After graduating from Bukkyō College and Shūkyō University, he enrolled at Kyoto Imperial University to study Indian philosophy and Buddhism under Matsumoto Bunsaburō, and Chinese history under prominent scholars such as Naitō Konan and Haneda Tōru. In 1929, he was appointed research fellow at the newly established Tōhō Bunka Gakuin (later renamed Tōhō Bunka Kenkyūsho: Research Institute for Oriental Culture). His trip to China in 1928, the first of five such study tours he made prior to 1945, enabled him to further his studies of Chinese Buddhism at first hand. In 1949, when the Tōhō Bunka Kenkyūsho was annexed to the Jimbun Kagaku Kenkyūsho (Research Institute for Humanistic Sciences) of Kyoto University, he was appointed professor.

As an educator, he taught Chinese Buddhist history in the Faculty of Letters at Kyoto University from 1949 to 1961, and later at Bukkyō University from 1961 until his death. From 1955 to 1959, he served as director of the Jimbun Kagaku Kenkyūsho. He served as director of the Kyoto National Museum from 1961 until 1972. He received the Second Order of Merit with the Medal of the Rising Sun from the Japanese government in 1972, and in 1976, he was elected to the Japan Academy. A priest of the Jōdo sect of Pure Land Buddhism, he was chief abbot of the Seiryō-ji Temple, Saga, Kyoto, from 1942 to 1974. During his last ten years, he served as president of the Japan-China Buddhist Friendship Society.

He produced many scholarly publications. One of the earliest was *The Pure Land Buddhism of the Mid-T'ang Period* (Tō Chūki no Jōdokyō, 1933). This was followed by his dissertation for the degree of D. Litt., *Research in Chinese Buddhist History: The Northern Wei Period* (Shina Bukkyō Kenkyū: Hokugi-hen, 1942). Another of his noteworthy studies is *Research on the Wei Shou, A Treatise on Buddhism and Taoism* (Gisho Shakurōshi no Kenkyū, 1961); an abridged

## NOTES

English translation by Leon Hurvitz has appeared in *Yün-kang*, vol. XVI, 1956.

A study group conducted by him over a period of several years resulted in a series of important scholarly publications. The first was the well-known *Study of the Chao-lun* (Jōron Kenkyū, 1955), which he himself edited. This was followed by *Study of Hui-yuan* (Eon Kenkyū, 1960; edited by Kimura Eiichi) and *Study of Kung-ming Chi* (Gumyō-shū Kenkyū, 1973–1975; edited by Makita Tairyō). His later days were devoted to writing the *General History of Buddhism in China* (Chūgoku Bukkyō Tsūshi). The first volume appeared in 1968, and the second is scheduled to be released soon. Regrettably, work on a third volume was left uncompleted and is likely never to be published. Most of his articles were reprinted in the *Collected Works of Tsukamoto Zenryū* (seven volumes, 1974–1976).

His research and the writings which grew out of it were unique in that he combined a great knowledge of traditional Buddhist literature with a wide familiarity and understanding of Chinese secular historical documents. He was thus able to reinterpret and clarify Buddhism and Buddhist thoughts within the context of Chinese society.

NAGAO GADJIN

\* \* \*

The readers of *The Eastern Buddhist* will know the deceased, in some cases, better than I do. Since my acquaintance with my late teacher's life is based solely on what he told me, from time to time, *en passant*, I will emphasize here what I myself know from direct experience.

Having learned the Japanese language during, and in connection with, the Second World War, I saw Japan for the first time in my life in 1946. After my return to the United States in 1948, I began the study of the Far East in earnest. At the suggestion of a Japanese teacher at Columbia University (New York), I returned to Japan in 1952, intending to study the work of T'ien-t'ai Chih-yi 天台智顛, as a Chinese representative of Nāgārjuna Buddhism. Having chosen Kyoto as the site of my study, I went to the Jimbun Kagaku Kenkyūsho 人文科學研究所, with no more in mind than to explore the possibilities. It is there that I met Tsukamoto Zenryū, a meeting that was to affect the rest of my life.

When I explained my situation to Tsukamoto-sensei, he did several things for me, a person whom he had just met, whom otherwise he did not know, who bore no letter of introduction or any other letter of credence. First, he advised me that I must study the historical background of the T'ien-t'ai community,

## THE EASTERN BUDDHIST

which meant, first and foremost, reading the primary sources on Chih-yi's life, chiefly the accounts in the *Hsü kao seng chuan* 續高僧傳 and the *Sui T'ien t'ai Chih che ta shih pieh chuan* 隋天台智者大師別傳, as well as an Edo 江戸 work, the *Zui Tendai Chisha daishi kinen roku shōge* 隋天台智者大師記念錄詳解. I found out, however, that, without more background knowledge yet, I should be in no-man's land. I then undertook to read T'ang Yung-t'ung's history of early Chinese Buddhism 湯用彤漢魏兩晉南北朝佛教史, as well as a variety of Japanese modern studies on the Chinese Buddhism of the Six Dynasties. I should not have had the least idea of what to do, or how to do it, without Sensei's constant counsel. He set aside time to read with me through the *Kuo ch'ing po lu* 國清百錄, a collection of Chih-yi's correspondence and other writings. Thanks to him and to another scholar at Kyoto University, I learned to read that very difficult Chinese material. I was also admitted to the seminar on mediaeval Chinese thought, of which Sensei was the chairman. Most important of all, he lodged me at the Seiryōji 清涼寺 until I was able to find a lodging closer to the Institute. Last but not least, he gave a special course of lectures on Chih-yi's life and the background to it. I stayed in Kyoto two years-and-a-half. What I know about Chinese Buddhism I owe to that period of my life, to nothing else.

In the course of many conversations with Sensei, one subject came up quite frequently, that of the virtually hermetical wall that seals the study of China from that of Buddhism, at least in the Occident. The Chinese pretend that Buddhism played no part in their country's cultural history, while the Indians pretend that the Chinese never understood Buddhism. The rich history of Buddhism in China is thus unknown in the western world, and it is only a person like Tsukamoto Zenryū, I proposed, who is in a position to set things right. It is to that suggestion of mine that volume 1 of his *General History of Buddhism in China* 中國佛教通史 is owed. I am happy to be able to say that my English translation of that work is now complete.

In sum, I owe my late teacher more than I can even describe, to say nothing of repaying him. First, he taught me what the study of Chinese Buddhism really is. Second, he read through difficult texts with me. Third, he arranged a special course of university lectures for me. Fourth, he provided me with lodging in his own home. Fifth, he wrote a book at my request. Sixth, in spite of advanced age and failing health, he visited Canada and the United States and gave a series of lectures, for which I was honoured to be one of the interpreters.

Most important of all, if I am an Orientalist in any sense whatsoever, *sensei no tamamono ni arazu shite nan zo ya* 非先生之賜而何耶.

LEON HURVITZ