

THE JOURNAL OF THE INTERNATIONAL ASSOCIATION OF BUDDHIST STUDIES

EDITOR-IN-CHIEF

A. K. Narain

University of Wisconsin, Madison, USA

EDITORS

Heinz Bechert

Universität Göttingen FRG

Leon Hurvitz

University of British Columbia

Vancouver, Canada

Lewis Lancaster

University of California, Berkeley, USA

A. W. MacDonald

Université de Paris X, Nanterre, France

B. J. Stavisky

WCNILKR, Moscow, USSR

Alex Wayman

Columbia University, New York, USA

ASSOCIATE EDITOR

Stephen Beyer

University of Wisconsin, Madison, USA

Volume 2

1979

Number 1

TABLE OF CONTENTS

I. ARTICLES

1. The Mongol Khans and Chinese Buddhism and Taoism, by *Sechin Jagchid* 7
2. From Mādhyamika to Yogācāra, an Analysis of MMK, XXIV. 18 and MV, 1.1-2, by *Gadjin m. Nagao* 29
3. Dynamic Liberation in Yogācāra Buddhism, by *Alan Sponberg* 44
4. Yogācāra and the Buddhist Logicians, by *Alex Wayman* 65

II. SHORT PAPERS

1. Sambodhi in Aśoka's 8th Rock Edict, by *A. L. Basham* 81
2. Can Meditational Practice be Measured? A Report on a Quantitative Survey, by *Jacques Maquet* 84
3. Nirvana and Metaphysical Experience, by *Ismael Quiles* 91

III. BOOK REVIEWS AND NOTICES

Reviews:

1. World Conqueror and World Renouncer, by *S. J. Tambiah* 99
2. Comparative Ethics in Hindu and Buddhist Traditions, by *Roderick Hindery*. 103
3. Mahāyāna Buddhist Meditation: Theory and Practice, by *Minoru Kiyota, assisted by Elvin W. Jones* 106
4. Chandi Borobudur: A Monument of Mankind, by *Dr. Soekmono* 108

Obituary:

1. Paul Demiéville, by *Alexander W. Macdonald* 110

Obituary

Paul Demiéville

With the disappearance of Paul Demiéville not only France but the world has lost a truly great scholar. His influence in the field of Oriental Studies was immense and he was universally respected and admired. His erudition was prodigious. As a Sinologist, a Buddhologist and a "Tun-huang-ologist"—his own expression—his contribution was both massive and humanising; and his mastery was as much appreciated in Tokyo as in Paris. As a teacher of Chinese, as an interpreter of Chinese poetry to the West, as a *grand maître* whose lectures on Ch'an Buddhism at the Collège de France opened up new vistas of research, his activity was many-sided and seminal. As Rédacteur-en-chef of the *Hôbôgirin* and as Director and Co-Director of the *T'oung Pao*, he occupied for several decades a commanding professional position; yet he also wrote admirable articles for the general reader.

At this moment, to praise his work or to enumerate the honours and distinctions conferred on him seems frivolous. What must be emphasized is the big-ness of the man, his lack of *petitesse*. One does not only think, in this perspective, of the time and energy he devoted to revising and publishing the posthumous works of Chavannes, Pelliot, Maspero, Jean Escarra and Étienne Balazs; of his revision and publication of the work of his friend Lin-li Kouang on the *Saddharmasmṛtyupasthāna-sūtra* and of the publication, with the help of André Baret and J. W. de Jong, of the three volumes of the *Dharma-samuccaya*. What must be stressed is the sympathy and encouragement he extended to younger and more ignorant fellow-workers, his genuine and generous interest in the work of others. He was not just a great figure at whose feet several generations

of students learned to take their first, hesitant steps in fields he knew so well. Even if he had never written a line, Paul Demiéville would still have been an exceptional, an exemplary human being. Chuang Tzu, Lao Tzu and Lin-chi . . . Demiéville was a man of their *trempe*.

Paul Demiéville: a brief sketch of his career

Born in Lausanne, Switzerland, on September 13, 1894; a French national by decree dated October 5, 1931.

Licence ès Lettres (Université de Paris) 1914.

Diplômé de l'École des Langues Orientales, Paris, 1919.

Member of the École française d'Extrême-Orient, at Hanoi, 1919-1924.

Chargé de missions d'études in Indochina and in China, 1920-1922.

Professor at the University of Amoy, China, 1924-1926.

Pensionnaire then Director of the Maison Franco-Japonaise at Tokyo, 1926-1930.

Professor at the École des Langues Orientales, 1931-1945.

Chargé de conférences at the Institut des Hautes Études chinoises, 1934.

Chargé d'un cours at the Sorbonne, 1937-1938.

Professeur au Collège de France, 1946-1964.

Rédacteur en chef *Hôbôgirin*, Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises, since 1929.

Co-Director with J. J. L. Duyvendak of *T'oung Pao*, Archives concernant l'histoire, les langues, la géographie, l'ethnographie et les arts de l'Asie orientale, 1945-1954; Director, 1954-1955; Co-Director with A. F. P. Hulsewé, 1956-1975.

Died on March 23, 1979.

An excellent bibliography, prepared by Gisèle de Jong and checked by P. Demiéville himself, was published in *Choix d'Études bouddhiques* and in *Choix d'Études sinologiques*, Leiden, E. J. Brill, 1973, p. IX-XXXII, and covered the years 1920-

1971. A complementary bibliography, prepared by Yves Hervouet, will appear shortly in the *T'oung Pao*. Below are listed a few of Paul Demiéville's more important books and articles on Buddhist subjects.

- 1: Les versions chinoises du Milindapañha, BEFEO, XXIV, Hanoi, 1924, p. 1-258.
- 2: Sur la mémoire des existences antérieures, BEFEO, XXVII, Hanoi, 1927, p. 283-298.
- 3: Sur l'authenticité du Ta tch'eng k'i sin louen, BMFJ, II, 2, Tokyo, 1929, p. 1-78.
- 4: L'origine des sectes bouddhiques d'après Paramārtha, *Mélanges chinois et bouddhiques*, publiés par l'Institut Belge des Hautes Études chinoises, I, Bruxelles, 1931-32, p. 15-64.
- 5: The Twin Pagodas of Zayton. A Study of Later Buddhist Sculpture in China. Photographs and Introduction by G. Ecke (p. 1-26). Iconography and History by P. Demiéville (p. 27-95). *Harvard-Yenching Institute Monograph Series*, vol. II. Cambridge, Mass., 1935.
- 6: Le miroir spirituel, *Sinologica*, I, 2, Basel, 1947, p. 112-137.
- 7: À propos du Concile de Vaisāli, TP, XL, Leiden, 1951, p. 230-296.
- 8: *Le Concile de Lhasa*, Une controverse sur le quiétisme entre bouddhistes de l'Inde et de la Chine au VIII^{ème} siècle de l'ère chrétienne, Bibliothèque de l'Institut des Hautes Études chinoises, VII, Paris, 1952, viii + 399 + 32 pages.
- 9: *L'Inde classique*, par Louis Renou et Jean Filliozat, II, avec le concours de Paul Demiéville, Olivier Lacombe et Pierre Meile
h. XI, 4, Les sources chinoises, Paris-Hanoi, 1953, p. 398-463.
- 10: Appendice: Notes additionnelles sur les éditions imprimées du Canon bouddhique, p. 121-138, à l'ouvrage posthume de Paul Pelliot, *Les débuts de l'imprimerie en Chine*, Paris, 1953.
- 11: La Yogācārabhūmi de Saṅgharakṣa, BEFEO, XLIV, 2, Paris, 1954, p. 339-436.

- 12: La pénétration du bouddhisme dans la tradition philosophique chinoise, *Cahiers d'Histoire mondiale*, III, I, UNESCO, Neuchâtel, 1956, p. 19-38.
- 13: Le bouddhisme et la guerre. Post-scriptum à l' "Histoire des moines guerriers du Japon" de G. Renondeau. Mélanges publiés par l'Institut des Hautes Études chinoises, tome I, Paris, 1957, p. 347-385.
- 14: Le chapitre de la Bodhisattvabhūmi sur la Perfection du Dhyāna, *Rocznik Orientalistyczny*, XXI, Warszawa, 1957, p. 109-128.
- 15: Un fragment sanskrit de l'Abhidharma des Sarvāstivādin, *JA*, CCXLIX, Paris, 1961, p. 461-475.
- 16: Deux documents de Touen-houang sur le Dhyāna chinois, *Essays on the History of Buddhism presented to Professor Zenryu Tsukamoto*, Kyoto, 1961, p. 1-27.
- 17: Vimalakīrti en Chine, Appendice dans *L'Enseignement de Vimalakīrti*, traduit et annoté par Étienne Lamotte, Louvain, p. 438-455.
- 18: Momies d'Extrême-Orient, *Journal des Savants*, Troisième Centenaire, Paris, 1965, p. 144-170.
- 19: Le bouddhisme chinois, *Encyclopédie de la Pléiade, Histoire des Religions*, t. I, Paris, 1970, p. 1249-1319.
- 20: *Airs de Touen-houang (Touen-houang k'iu)*. Textes à chantes des VIIIe-Xe ses
- BEFEO = Bulletin de l'École Française d'Extrême-Orient
 BMFJ = Bulletin de la Maison Franco-Japonaise
 JA = Journal Asiatique
 TP = T'oung Pao