

The Legacy of É. Lamotte for the Study of the *Vimalakīrtinirdeśa*

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Abstract

É. Lamotte (1903-1983) was a great Belgian Buddhist scholar who compiled some French translations from Mahāyāna texts including *L'Explication des Mystères* (*Samdhinirmocanasūtra*: 解深密經), *Le Traité de l'Acte de Vasubandhu* (*Karmasiddhiprakaraṇa*: 成業論), *La Somme du Grand Vehicule* (*Mahāyānasamgraha*: 攝大乘論), *L'Enseignement de Vimalakīrti* (*Vimalakīrtinirdeśa*: 維摩經), *La Concentration de la marche héroïque* (*Śūrangamasamādhisūtra*: 首楞嚴三昧經), *Le Traité de la Grande Vertu de Sagesse* (*Mahāprajñāpāramitāśāstra*: 大智度論) etc. Among them his translation of the Vkn with full annotations is indispensable for scholars of the Vkn. Lamotte suggested the close relationship between the Vkn and the Śgs. Although the chronological relationship between the two sūtras is not clear yet, it is presumed that both of them came into existence shortly after the appearance of the *Prajñāpāramitā-sūtra*. Now that we have the Sanskrit Vkn in our hands, we should look with new eyes toward a comparative study of the two sūtras utilizing the legacy of Lamotte. Speaking of the sūtras relevant to the Vkn, we can list the *Akṣobhyavyūha* (阿閼佉国經) and the

Viśeṣacinti-brahmapariṣcchā-sūtra (思益梵天所問經) etc., which belong to the sūtras related to Mañjuśrī as well as the Śgs. Among those sūtras, we find words and acts after Vimalakīrti everywhere. We have to examine the Vkn as one of the Mañjuśrī group. In that case, Lamotte's study on "Mañjuśrī" would be an essential guidebook as well as Venerable Yin-shun's work of "The Mañjuśrī Dharma Teachings" (文殊師利法門) in his *Origins and Development of Early Mahāyāna Buddhism* (初期大乘佛教之起源與開展). It is true that the legacy of Lamotte is precious and indispensable to the study of the Vkn, however his work does not include the oldest Chinese translation of Zhi Qian (支謙). As not a few scholars have pointed out, the Vkn by Zhi Qian is a key to the study of the Vkn. Correctly reading of the oldest Chinese translation of Zhi Qian is essential to trace the original form of the Vkn.

Keywords: *Vimalakītrīnirdeśa*, *Śūrangamasamādhisūtra*, *Mahāprajñāpāramitāśāstra*, Mañjuśrī, Étienne Lamotte, Yin-shun

É. Lamotte 的遺產與《維摩經》之研究

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中文摘要

É. Lamotte (1903-1983) 是位偉大的比利時佛教學者，他譯出許多法文版的大乘經典，包括 *L'Explication des Mystères* (《解深密經》)、*Le Traité de l'Acte de Vasubandhu* (《成業論》)、*La Somme du Grand Vehicule* (《攝大乘論》)、*L'Enseignement de Vimalakīrti* (《維摩經》)、*La Concentration de la marche héroïque* (《首楞嚴三昧經》)、*Le Traité de la Grande Vertu de Sagesse* (《大智度論》) 等等。其中，《維摩經》譯本裡許多豐富的註解，對研究《維摩經》的學者們而言是不可或缺的。Lamotte 指出，《維摩經》和《首楞嚴三昧經》之間關係匪淺，儘管兩者在時間先後關係上還不明確，但可推定它們都是在般若經典出現之後隨即問世。現在我們已有梵本的《維摩經》，應該嘗試從新的角度對 Lamotte 留下的這兩部經典進行比較研究。談到與《維摩經》相關的經典，我們尚能列出 *Akṣobhyavyūha* (《阿閼佛國經》) 和 *Viśeṣacintibrahmaparipṛcchā-sūtra* (《思益梵天所問經》) 等等，都是相關於文殊經典的體系，《首楞嚴三昧經》也是。在這些經典當中可以發現許多有關於維摩詰言行的敘述。因此，我們應把《維摩經》視為文殊經典體系。就此而論，Lamotte 的 *Mañjuśrī* 可視為研究此議題的必備指南，還有印順法師在《初期大乘佛教之起源與開展》中的〈文殊師利法門〉亦如是。

的確，Lamotte 的遺產在《維摩經》研究裡是極其寶貴且必不可少的，然而在其著作中並未涵蓋中國譯本中最早的支謙本。不少學者指出，支謙譯本對於《維摩經》研究而言是關鍵所在。若要追溯《維摩經》原初的形式，支謙譯本也是不可或缺的。

關鍵詞：《維摩詰經》、《首楞嚴三昧經》、《大智度論》、文殊師利法門、拉蒙特、印順

1. The Legacy of Étienne Lamotte

Speaking of the *Vimalakīrtinirdeśa* (abbreviated to Vkn), *L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa)*¹ of Étienne Lamotte (1903-1983) was indispensable for all the scholars of the Vkn. É. Lamotte is a well-known Belgian scholar of Buddhism, who studied under his master Louis de La Vallée Poussin (1869-1938)², and he made a significant contribution to the study of Mahāyāna scholasticism throughout his life. Lamotte's importance as a scholar is widely known, however his contribution as a Roman Catholic priest to the improvement of the mutual understanding between Buddhists

※ 收稿日期 2015.2.1，通過審稿日期 2015.8.27。

¹ *L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa)* traduit et annoté par Étienne Lamotte, Leuven, 1962; Sara Boin trans., *The Teaching of Vimalakīrti (Vimalakīrtinirdeśa)*, London, 1976.

² Lamotte himself wrote beautifully about Louis de La Vallée Poussin in Lamotte [1965]. According to this, Sylvain Lévi paid particularly laudatory testimony to him: "His work is of unrivalled magnitude ... No scholar in the area of philology had given so much brilliance to Belgian science." A high scientific and religious Japanese individual, Susumu Yamaguchi, in turn wrote: "The value of Louis de La Vallée Poussin resides in his willingness to obtain at any price the authentic formulation of the Buddhist teaching ... the work of Louis de La Vallée Poussin is that of a Guide of the Path." (Lamotte [1965] p. 167). Hubert Durt, a disciple of Lamotte, in his contribution to *Encyclopedia of Religion* (2nd ed., Macmillan Reference USA, 2005), calls Louis de La Vallée Poussin and Étienne Lamotte "two masters of the French language school of Buddhist philology." Already in the early 1960s, Edward Conze told us that de La Vallée Poussin, Jean Przyluski, Sylvain Lévi, Paul Demiéville, together with Lamotte, shaped the so-called "Franco-Belgian" school in Buddhist studies, main features of their approach is to use all the sources which are today available, supplementing their philological and philosophical analysis with the data of ethnology, sociology, etc. and the principles of the Franco-Belgian school have now been universally adopted by all scholars working in this field (Conze [1967] p. 2-3).

and Christians is not so well acknowledged.

About the full picture of Lamotte's career and achievements we can easily get to know through many positive book reviews during his life time, and a lot of Obituaries³ publicized after his death⁴. However, Kawasaki 川崎 [1990] which is the report of the First É. Lamotte Symposium⁵ held in September 1989 in Brussels is one of the best sources to know the monumental works of Professor Lamotte⁶.

³ See Ryckmans [1987].

⁴ Durt [1985] gives us the perfect picture of the career and works of É. Lamotte. Other Obituaries are Bareau [1983], Hirakawa平川 [1986], M. Takasaki高崎 [1988] etc. Moreover Pruden [1988] has a kind of Obituary towards the end of the book of which title is Étienne Lamotte (1903-1983).

⁵ See Kawasaki 川崎 [1990]. According to Durt デュルト [1990], the objective of the symposium is to adjust the previous plan to make a complementary version of Lamotte's master piece *History of Indian Buddhism—From the Origins to the Śaka Era* under international joint coordination. *History of Indian Buddhism* will be detailed later.

⁶ At this symposium held at Palais des Académies, 28 scholars gave their speeches from their own specialized areas as follows: 1. language, 2. Early Buddhist Texts, 3. Abhidharma and the Teachings of Early-sectarian Buddhism, 4. Mahāyāna Buddhist Literature, 5. Mahāyāna Buddhist Treatises, 6. History of Art and Archaeology. Speakers: 1. K. R. Norman*, O. von Hinüber*, A. Tilakaratne*, 2. H. Matsumura松村恒*, K. Meisig*, F. Lottermoser, N. Aramaki荒牧典俊*, H. Bechert*, 3. L. Sander, P. S. Jaini, J. Bronkhorst*, J. Kato加藤純章, A. Hirakawa平川彰*, A. Pezzali*, 4. K. Fujii藤井教公*, F. V. Tiso*, R. Fastiggi, J. S. Strong*, R. Duquenne, 5. H. Durt*, K. B. Bhattacharya*, Seyfort Ruegg, S. Kawasaki川崎信定, K. Ri李箕永, 6. J. Pereira, J. P. Schotsmans, C. Bautze-Picron*, M. L. Stewart. (The papers with * were included in *Premier Colloque Étienne Lamotte [Bruxelles et Liège 24-27 septembre 1989]*, ed. by Jacques Ryckmans in 1993.) Mr. & Mrs. André Bareau of Collège de France and Professor R. F. Gombrich of University of Oxford were among the earnest listeners. Cf. Kawasaki 川崎 [1990] p. 3-5.

Hubert Durt (1936-),⁷ who is a disciple of Lamotte and once taught in Japanese universities, wrote in Durt [1984] as follows: “It is finally in Japan that Professor Lamotte’s aura was most appreciated. When he was invited by the Japan Foundation for a lecture tour in 1977, the Buddhists of Japan arranged a truly triumphal reception for him whom they respected as one of the great masters of Buddhist philology in the Occident.”⁸

Everybody who encountered his work of annotated translation (traduit et annoté) would be struck with admiration because of its complete and exhaustive commentaries using a mass of texts from Indian classics before Buddhism, to sūtras and śāstras of Mahāyāna Buddhism, very flexibly. Lamotte was so diligent in his studies—he often said, “the study of Buddhist texts doesn’t fatigue me at all”—that to Durt’s eyes Lamotte looked like the Mahāyāna bodhisattvas whom Lamotte himself studied so much.⁹

⁷ Cf. 「Hubert Durt 教授 略年譜・著作目録」, 『国際仏教学大学院大学研究紀要 第15号』(2011年5月).

⁸ Cf. Durt [1984]: “C’est finalement au Japon que le Professeur Lamotte aura été le mieux apprécié. Il y fit un voyage triomphal en 1977 à l’invitation de la *Japan Foundation*. ... ce prêtre catholique, qui n’ignorait au plus profond savoir la plus touchante simplicité, se vit reconnaître comme le grand maître occidental de la philologie bouddhique.” (p. 7) Also see Bechert [1985] p. 152. The lecture at University of Tokyo at that time was published in Japanese (tr. by J. Kato 加藤純章 「『大智度論』の引用文献とその価値」, 1978) and in French (*Les sources scripturaires de l’Upadésa et leurs valeurs respectives*, 1986).

⁹ Cf. Durt [1984]: “En contemplant son œuvre, on peut deviner un auteur rude à la tâche. ... mais – disait-il – l’étude des textes bouddhiques ne le fatiguait pas. En considérant l’admirable organisation de cette œuvre, on devine la faculté de synthèse d’Etienne Lamotte. En le lisant, on admire tour à tour sa faculté de concentration, la largeur de son information, sa mémoire infaillible. On reconnaît là des qualités de ces Bodhisattvas qu’il a tant étudiés.” (p. 4)

Among the many works¹⁰ of bodhisattva-like indefatigable Lamotte, today I'd like to talk about two of them which are closely related to studying the *Vimalakīrtinirdeśa*.

2. *L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa) traduit et annoté*¹¹

Lamotte praised the Vkn by saying, “The *Vimalakīrtinirdeśa* is perhaps the crowning jewel of the Buddhist literature of the Great Vehicle.”¹² Durt [1985] wrote “The Vkn is the work which he most enjoyed translating and was most deeply attached to after finishing translation. ... the Vkn of Lamotte is the best way not only to Mahāyāna Buddhism, but also to his monumental

¹⁰ Major works : *L'Explication des Mystères (Saṃdhinirmocanasūtra)*, Louvain, 1935 (解深密經) ; *Le Traité de l'Acte de Vasubandhu (Karmasiddhiprakaraṇa)*, *Mélanges chinois et bouddhiques*, vol. 4, Bruges, 1936 (成業論) ; *La Somme du Grand Véhicule (Mahāyānasamgraha) d'Asaṅga*, 2 vols, Louvain, Muséon, vol. 7, 1938-39 (撰大乘論) ; *L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa)*, Louvain, Muséon, vol. 51, 1962 (維摩經) ; *La Concentration de la marche héroïque (Śūraṅgamasamādhisūtra)*, *Mélanges chinois et bouddhiques*, vol. XIII, Brussels, 1965 (首楞嚴三昧經) ; *Le Traité de la Grande Vertu de Sagesse (Mahāprajñāpāramitāsāstra) de Nāgārjuna* (大智度論) : Vol.1, Louvain, Muséon, vol. 51, 1944; vol. 2, *ibidem*, 1949; vol. 3, Louvain, P.I.O.L., 1970; vol. 4, 1976; vol. 5, 1980 ; *Histoire du bouddhisme indien, des origines à l'ère Śaka*, Louvain, Muséon, 1958. Except *Histoire du bouddhisme indien*, these major works are all ‘traduit et annoté’ (annotated translation). Cf. Pruden [1988] p. 119, Lamotte's first publication, *L'Explication des Mystères* was praised by Louis de La Vallée Poussin: “This is a contribution to the history of the literature of the Mahāyāna ... a model of the first order” (in the *Mélanges chinois et bouddhiques* vol. 5, 1937, p. 271).

¹¹ Lamotte [1962].

¹² French version of Lamotte [1962]: “Le *Vimalakīrtinirdeśa* est peut-être le joyau de la littérature bouddhique du Grand Véhicule.” (p. v)

work (*Upadeśa*: 大智度論).”¹³

Sakurabe 桜部 [1963] praised Lamotte’s annotated translation of the Vkn as an absolutely exhaustive and unprecedented work.¹⁴ Though Hirakawa 平川 [1986] also praised Lamotte’s encyclopaedic work on the Vkn and the *Śūrangamasamādhisūtra*, he expressed his discontent with the students who couldn’t use such great works due to their insufficient French ability.¹⁵

‘INTRODUCTION’ of Lamotte’s Vkn (96 pages in French, 116 pages

¹³ Durt [1985]: “Le *Vimalakīrti* est celui qu’É. Lamotte eut le plus de plaisir à rédiger et auquel il resta le plus attaché. ... La lecture du *Vimalakīrti* est sans doute la meilleure approche pour le Mahāyāna et aussi pour l’œuvre du savant belge.” (p. 16)

¹⁴ Sakurabe 桜部 [1963]: “We are now bestowed again the masterpiece of Buddhist study by Professor Lamotte... it is a literally exhaustive compilation of the knowledge on the *Vimalakīrtinirdeśa*. Excellent encyclopedias do not merely supply accurate knowledge plentifully but at the same time it can be always enjoyable readings. In that sense, we can say this masterpiece is encyclopaedic.” (p. 50-54) I was given some very informative advice after presenting this paper at Fo Guang University in 2014. It said that as to Lamotte’s understanding of the doctrinal content of the *Vimalakīrti*, the review of Jan Nattier is noticeable. Nattier [2000] says as follows: The *Vimalakīrti*, according to Lamotte, represents “a pure Madhyamaka” (p. lxi-lxxii), and when compared with the larger Perfection of Wisdom sūtra (*Pañcaviṃśatisāhasrikāprajñāpāramitā-sūtra*) and with Candrakīrti’s *Madhyamakavṛtti* the *Vimalakīrti* “expresses identical views”. But such statements are extremely hazardous if we are ever to have any hope of recovering the richness and variety of Indian Buddhism. No doubt there are points (perhaps many of them) at which the *Vimalakīrti* does coincide with perspectives found in these and other Buddhist texts. But to decide in advance that our text represents “pure Madhyamaka” is sure to limit, and not to expand, our perception of its content. (Nattier [2000] p. 256, fn. 41) Thanks to this advice, I could broaden my horizons more for the research of the Vkn.

¹⁵ Cf. Hirakawa 平川 [1986] p. 790-791.

in English)¹⁶ could be an independent treatise on the *Vimalakīrtinirdeśa* by itself. As to ‘Appendix I’ which consists of eight essays (Note I–VIII),¹⁷ it is a kind of ‘Introductory Book of Buddhism’ intended to introduce Buddhism to non-Buddhist readers.

In 1972, after 6 years of the publication of Lamotte’s Vkn, an English version rendered by Sara Boin-Webb (1937-2008)¹⁸ was published in London. It was highly appreciated not only by Lamotte himself but also by domestic and overseas scholars¹⁹. For example, British scholar Paul

¹⁶ Contents by chapter: I. The Translations of the Vkn, II. The Titles of the Vkn, III. The Philosophy of the Vkn, IV. The Sources of the Vkn, V. The Date of the Vkn, VI. The Divisions of the Vkn, VII. The Localisation of the Vkn, VIII. Vimalakīrti in Indian Tradition, IX. References to the Vkn in Indian Śāstra. This ‘INTRODUCTION’ was rendered into Chinese by Kuo Chung-Sheng 郭忠生 and published in Taiwan (諦觀雜誌社) in 1990. Japanese translation (from Ch. I to half of Ch. III) by T. Okada 岡田徹 appeared in 『花園大学研究紀要』 Vol. 19 (1988) and Vol. 20 (1989) under the title of 「É・ラモット『維摩經』論」 and 「É・ラモット『維摩經』論（二）」. The complete Japanese version (including Appendix I) was translated by Nishino and published in March 2015 (春秋社) with the title of 『ラモットの維摩經入門』.

¹⁷ Note I. The Buddhakṣetras, Note II. Cittotpāda, Adhyāśaya and Āśaya, Note III. Nairātmya, Anutpāda and Kṣānti, Note IV. Morality in the Two Vehicles, Note V. The Illness of the Buddha, Note VI. Prajñā and Bodhi in the Perspective of the Two Vehicles, Note VII. Gotra and Tathāgatagotra, Note VIII. Perfumed Amṛta and the Sacred Meal.

¹⁸ She was Lamotte’s official translator. As to her, we have only ‘Obituary for Sara Boin-Webb, 1937-2008’, in *Buddhist Studies Review* 25(2), 2008, and ‘Sara Boin-Webb—Translator of Buddhist texts’ by Russell Webb, spouse of Sara Boin-Webb, *The Independent*, 16 September, 2008. Nishino 西野 [2012] mentioned Sara as the person who introduced Vimalakīrti to the English-speaking world.

¹⁹ Lamotte praised Sara’s English translation of Vkn: “This was a delicate task because, as applied to Buddhist texts, the English methods of translating are not

Williams (1950-) wrote in his Book Review, ‘The present English rendering had the advice of such scholars as Arnold Kunst and Lamotte himself and is outstandingly successful. It includes a new introduction by Lamotte²⁰, some additional notes and references ...’,²¹

Although the Vkn of Lamotte is truly his great legacy handed down to us, it doesn’t include a comparative study of the extant three Chinese translations²². Particularly about the oldest translation of Zhi Qian 支謙 there

quite the same as the French, and the English and French technical vocabulary used here and there does not necessarily coincide. Mrs Boin has triumphed brilliantly over these difficulties. ... I am convinced that through the text she has faithfully rendered Vimalakīrti’s thought, while making it accessible to the English-speaking public.” (Vkn, p. x-xi)

²⁰ Lamotte himself explained about the English version: “The present English translation is not, properly speaking, a revised and corrected edition of the French version. Nevertheless we have made use of the opportunity to rectify certain mistakes, make good some omissions and improve the notes. In undertaking this, Mrs. Boin and myself benefitted from the valuable assistance of Dr. Arnold Kunst, for which we would like to thank him most warmly.” (Vkn, p. xl)

²¹ *Journal of the Royal Asiatic Society of Great Britain & Ireland*, 1979, p. 171.

²² *Fo-shuo Wei-mo-chieh ching* (佛說維摩詰經: T14, no. 474) by Zhi Qian 支謙, *Wei-mo-chieh so-shuo ching* (維摩詰所說經: T14, no. 475) by Kumārajīva 鳩摩羅什, and *Shuo Wu-kou-ch’êng ching* (說無垢稱經: T14, no. 476) by Hsüan-tsang 玄奘. As to this issue, I was given a very precious comment recently. I’d like to introduce it here with great gratitude and keep it in mind as my future issues. It says, “Most of Lamotte’s annotated translations are based primarily on the Tibetan version, in comparison with Xuanzang’s Chinese version where they are desirable, the choice must be made because of their philological precision. These translations are always accompanied with reconstruction of the underlying Indian text. Now that the newly discovered complete Sanskrit version of the Vkn has been published. It is the time to evaluate the result of Lamotte’s reconstruction, keeping in mind that the relationship between Lamotte’s Tibetan original and that Sanskrit version is unclear. At the same time, Lamotte’s

are quite a few words in it. As not a few scholars pointed out, the Vkn by Zhi Qian is the key to our Vkn study. I believe that correctly reading the oldest Chinese translation of Zhi Qian is essential to trace the original form of the Vkn²³.

3. *La Concentration de la marche héroïque (Śūrangamasamādhisūtra) traduit et annoté*²⁴

Fortunately the *Śūrangamasamādhisūtra* (Śgs) also was rendered into English by Sara Boin-Webb²⁵. In its 'FOREWORD' Lamotte wrote, 'It is not merely by chance that, among so many other Mahāyāna sūtras, the *Vimalakīrtinirdeśa* (abbreviated to Vkn) and *Śūrangamasamādhisūtra* (Śgs) should appear together.' And he pointed out two points in common between two sūtras²⁶.

a. They set out the Madhyamaka, the 'Philosophy of the Middle

translation identifies the passages of Vkn quoted by Śāntiveda etc. We can also check these passages against that Sanskrit version."

²³ Although Asayama 朝山 [1986] insists Chinese transformation in the Vkn by Zhi Qian 支謙, there are quite a few passages where Zhi Qian 支謙 did the most faithful translation compared to Sanskrit text. For deep understanding of Zhi Qian 支謙, comprehensive study by adding the point of translation theory like Wan 萬 [2009] does is essential.

²⁴ Lamotte [1965].

²⁵ *Śūrangamasamādhisūtra. The Concentration on Heroic Progress*, The Buddhist Society and Curzon Press, London 1999. In this FOREWORD, Lamotte praised her work: "The English version of *Śūrangamasamādhisūtra* (The Concentration of Heroic Progress) is the work of Sara Boin-Webb. Once again, she has discharged this heavy duty with an eagerness and talent to which I am happy to pay homage. May she accept my profound gratitude." (p. xvi)

²⁶ Ibid., p. xi.

Way', which professes the twofold emptiness of beings and things (sattvadharmasūnyatā).

- b. They draw up the idealized portrait of the bodhisattva combining Prajñā with Upāyakaśālya.

The close relationship between the Śgs and the Vkn had been already pointed out, and it was recounted in Takada 高田 [1957]²⁷, Tokiwa 常盤 [1974]²⁸, Takasaki 高崎 [1996]²⁹, etc.

²⁷ According to Takada 高田 [1957], the two sūtras have many common points like as follows: 1. Śūraṃgamasamādhi (首楞嚴三昧) and Acintyavimokśa (不可思議解脫法門) are the same thing, 2. the fine actions of a bodhisattva established in śūraṃgamasamādhi (首楞嚴三昧に住する菩薩の妙行) is the same as those of Vimalakīrti, 3. the teaching of a depaputra named Gopaka(瞿城天子) as to whether to change female body or not is the same as the dialogue between Śāriputra and the devī, 4. the methods to gain śūraṃgamasamādhi is the same ones shown in the first half of Chapter 7 (仏道品第八) of the Vkn, 5. Both of Matyabhimukha and Vimalakīrti came from the same Abhirati Universe (妙喜世界), and both showed the cult of the Tathāgata Akṣobhya, moreover as the future name of Matyabhimukha when he becomes a tathāgata is Vimalaprabhākīrtirāja, it sounds quite similar to Vimalakīrti, 6. the prediction of devaputra Matyabhimukha evokes the dialogue between Vimalakīrti and Maitreya, and a story of which bodhisattva named Māragocarānupalīpta (魔界行不汚菩薩: Undefined by the Domain of Māra) teaches devakanyās evokes the story of Vimalakīrti's teaching to the devīs. (p. 129)

²⁸ Tokiwa 常盤 [1974] claims: "We have to think that either one has been influenced by the other. At its most extent, Śūraṃgamasamādhi and Acintyavimokśa is after all the same one thing; the former expressed it by the various kinds of fine actions of bodhisattvas and devaputras on one hand, and the latter realized it on the one existence named Vimalakīrti on the other hand." (p. 2)

²⁹ Very interestingly Takasaki 高崎 [1996] pointed out: " 'Heroic Progress' is the ideal form of bodhisattvas, and it would come true through this Śūraṃgamasamādhi. And almost all characters of those bodhisattvas are the same as those shown by Vimalakīrti. It is noteworthy that among those characters

I can't discuss this issue in detail here, so I only introduce the relationship between Buddha Vimalaprabhākīrtirāja and Vimalakīrti which Lamotte pointed out in the Śgs.

In the Śgs, it is predicted that devaputra Matyabhimukha will become a Buddha with the name of Vimalaprabhākīrtirāja. Lamotte identifies Vimalaprabhākīrtirāja with Vimalakīrti from the point of the changes of the names of Buddhas and bodhisattvas. He says as follows:

It was said above, at §77, that before appearing here in the Sahāloka, Matyabhimukha was to be found in the Abhirati universe of the Buddha Akṣobhya. According to the Vkn p. 243, it was from this same Abhirati universe in the Eastern region that Vimalakīrti came, and as I have pointed out in the notes, the ideas expressed by Matyabhimukha in §§62-75 of the Śgs are identical to the theories explained by Vimalakīrti in the Vkn.

So, in the minds of the authors of these two sūtras, Matyabhimukha and Vimalakīrti tend to be confused, and this Buddha Vimalaprabhākīrtirāja whom Matyabhimukha is named to become one day would be none other than the Bodhisattva Vimalakīrti in his final existence as a Buddha. In this case, Vimalaprabhākīrtirāja would be to Vimalakīrti what Amitāyurjñānaviniścayarājendra is to Amitābha, what

(of Śūraṅgamasamādhi), there is 'clearly understanding to show production of paired and inverted' (Chinese version doesn't have this). The activities of the bodhisattva Māragocarānupalīpta (Undefined by the Domain of Māra) with the power of samādhi have a strong resemblance to Vimalakīrti, and his exposition of Dharma (*dharma-mukha*) is one in which there is neither 'bound' (*baddha*) nor 'delivered' (*mukta*)". (p. 19-20)

Bhaiṣajyaguruvaīdūrya-prabharāja is to Bhaiṣajyaguru, etc.: a full name as against a name abbreviated by use.³⁰

Lamotte thought that if this presupposition is right, this part of the Śgs tells us about the final abhisambodhi (現等覺) of Vimalakīrti, and he regretted that his explanation of Vimalakīrti in the Vkn, p. CIV was not sufficient.

Although the chronological relationship between the two sūtras is not clear yet³¹, it is presumed that both of them came into existence around the first century shortly after the appearance of the *Prajñāpāramitā-sūtra*. Now we have the Sanskrit Vkn in our hand, we should challenge with new eyes by a comparative study of the two sūtras utilizing the legacy of Lamotte.

4. The *Vimalakīrtinirdeśa* as the Gate to the Cult of Mañjuśrī

Speaking of the sūtras relevant to the Vkn, we can list the *Akṣobhyavyūha* 阿闍佉国経 and the *Viśeṣacinti-brahma-paripṛcchā-sūtra* 思益梵天所問経 etc. which belong to the group of the Mañjuśrī-related sūtras as well as the Śgs. Among those sūtras, we find Vimalakīrti-like words everywhere. I myself thought before that the *Akṣobhyavyūha* was a cradle to the Vkn, and the Early *Prajñāpāramitā-sūtra* (小品般若) was its nurturer³². However I feel now a need for seeing the Vkn as one of the Mañjuśrī group. In that case, Lamotte's *Mañjuśrī*³³ would be an essential guidebook.

³⁰ Lamotte [1965], English version, p. 170, n. 181.

³¹ Nagao 長尾 [2002] supposes: “Perhaps *Śūrangamasamādhisūtra* is earlier?” (p. 441)

³² Cf. Nishino 西野 [2006] p. 303-301.

³³ Lamotte [1960]. Harrison [2000] would be also helpful. Focusing on the first Mahāyāna sūtras translated into Chinese by Lokakṣema in the late 2nd century,

In 印順 [1981], I found a very thought-provoking idea, that is, ‘Vimalakīrti who as a layperson liberates the beings with his skillful means (*upāya*) is not so much different from Mañjuśrī who as a Buddhist monk does the same thing as Vimalakīrti’³⁴. Consulting with prior researches including Hirakawa 平川 [1970] and Mitsukawa 光川 [1990] etc., I’d like to study the issue of whether the Vkn belongs to the Cult of Mañjuśrī or not³⁵.

5. Future Study of the *Vimalakīrtinirdeśa* through É. Lamotte

As one of the most beneficial work for a study of the Vkn, we cannot forget Lamotte’s another major work, *Histoire du bouddhisme indien, des origines à l’ère Śaka*, and this was fortunately rendered into English by Sara Boin-Webb and published under the title of *History of Indian Buddhism*³⁶.

Harrison explores the details of their portrayal of Mañjuśrī, who may be regarded as a paradigmatic case of a so-called celestial bodhisattva.

³⁴ In Ch. 12 of 印順 [1981]: 「佛法的目的，在乎化度衆生。化度衆生，需要適應衆生的根性好樂；適應衆生的方便，不能拘泥於律制謹嚴的生活。文殊不拘小行，擴大了化度衆生的方便，也縮短了出家與在家者的距離。如維摩詰 Vimalakīrti，現在家的居士身，所作的方便化度，與文殊以出家身分所作的方便化度，是沒有太大差別的。『文殊法門』所表現的大乘風格，嚴重的衝擊了傳統佛教，在佛教界引起廣泛的影響！」 (p. 934)

³⁵ After presenting this paper in 2014, I researched more deeply about the view of Yinsun consulting with *Youxin Fahai Liushi Nian 遊心法海六十年*, *Miao Yun Ji 妙雲集* and some more. Based on that result I wrote a paper on this subject, and presented it at the 66th Academic Conference of the JAIBS (日本印度學佛教学会), held on September 19th and 20th in 2015 at Koyasan University, Japan. My paper would be included in the volume 64 of JIBS (『印度學佛教學研究』).

³⁶ Pruden [1988]: “This is an exhaustive work whose value lies in his collating all relevant sources from the various Indian languages, as well as from Chinese and from Tibetan. As John Brough states, ‘This book supplies the need and will be indispensable for all students of early Buddhism, whatever may be the specific

Sasaki 佐々木 [1964]³⁷ introduced this major work of Lamotte to us beautifully. Surprisingly Kawasaki 川崎 [1990] tells us that there was a plan to publish a Japanese translation of this book at that time³⁸, however very regretfully this plan was stopped.

Still more Lamotte's *magnum opus* (great work), *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāsāstra)* is a so-called Encyclopedia and indispensable for all scholars of Buddhism³⁹. Hirakawa 平川 [1986] says that the five volumes of the *Upadeśa* has not only a French translation of main parts of the *Upadeśa* but also detailed footnotes from the point of Buddhism as a whole. That is to say, we can find minute explanations to all kinds of Buddhist theory in those five volumes. Therefore, thanks to this

problems with which they are concerned ...' [*B.S.O.A.S.*, vol. 25, 1962] "(p. 121).

³⁷ Introducing the contents of the book chapter by chapter, he concluded that it was not exaggeration if he said 'the coming out of this book has a historic significance' (p. 24). Then he expressed his great expectation for a sequel to the book. Though it hasn't appeared till today.

³⁸ 川崎 [1990]: "Dr. Hirakawa gave a closing remarks on behalf of the participants. After expressing his expectations and hopes he introduced two plans in progress in Japan. One of them is that the Japanese version of *History of Indian Buddhism* of Professor Lamotte is now awaiting publication." (p. 155)

³⁹ Lamotte [1986] classified the scriptures cited in the *Upadeśa* into six groups—1 Sūtra-piṭaka, 2 Vinaya-piṭaka, 3 Abhidharma-piṭaka, 4 Post-canonical literatures (Jātaka/Avadāna), 5 Mahāyāna-sūtra, 6 Śāstra of the Early Mādhyamika—and explained each group respectively. On doing so, Lamotte talked about the beginning of Buddhism as well as the relationship between the Abhidharma and the Mahāyāna. According to Lamotte, the great merit of the *Upadeśa* is to express the Mahāyāna by borrowing the didactic method of the Abhidharma (p. 8). According to 平川 [1986], publication of Tome VI of *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna* as addenda, corrigenda and Index of the first five volumes was under way in those days (p. 791).

book, it became possible for the researchers in the West to study Buddhism⁴⁰.

Moreover, as Lamotte pointed out in Lamotte [1962], eleven quotations from the Vkn appeared in the *Upadeśa*⁴¹. It would be very fruitful to study the Vkn in alliance with the *Upadeśa* through Lamotte.

Sara Boin-Webb devoted all her energies during 20 years and accomplished the translation of this great work. It would have been published under the title of *The Treatise on Perfect Wisdom*, however tragically it has been left at the Belgian printing company still now⁴². If Sara's *magnum opus*, the English edition of *Upadeśa* would come out, Buddhist students in the non French-speaking world would definitely enjoy enormous benefit from it.⁴³

The Dutch Sinologist Erik Zürcher (1928-2008) wrote to Sara (personal letter, January 13th 1986): "In translating Lamotte's masterpiece (*Vimalakīrtinirdeśa*) you have done an admirable job, and also a very useful one, considering the fact that here, as in other European countries (not to speak of the USA), even a solid reading knowledge of French has become rare among students. Since Lamotte's *Vimalakīrti* can serve as an excellent introduction to Mahāyāna Buddhism, especially of the Śūnyavāda tradition, I can now recommend it to our students, and put it on their reading list."⁴⁴

⁴⁰ Cf. Hirakawa 平川 [1986] p. 791.

⁴¹ Cf. Lamotte [1962] p. 91, [1976] p. cxi.

⁴² In a list of "TRANSLATIONS BY SARA BOIN-WEBB", we read 'rendered into English by Sara Boin-Webb, *The Treatise on Perfect Wisdom*. Awaiting publication'. Cf. Webb [1989] p. 256 and Nishino 西野 [2012] p. 30-31.

⁴³ As to English translation, Ani Migme Chödrön, Senior Nun in residence at Gampo Abbey in Nova Scotia posted her translation on the Internet. Currently we can download the PDF format at: <http://read.84000.co/resources/Indian%20Buddhist%20Classics/> (As of 2015/09/27)

⁴⁴ The 2012 UKABS (The UK Association for Buddhist Studies) was held on July

If even in European countries it is quite hard to find out the students with ‘a solid reading knowledge of French’, think how much harder it must be in Asian countries! To utilize the enormous legacy of Lamotte, it is an important issue to prepare a “Lamotte Library” in English, Chinese, and Japanese, I believe. And I have a dream that the distance between the East and the West will be narrowed, or the mutual understanding between Buddhists and Christians will be improved through the study of the Vkn’s non-duality from both sides.

Lastly, I would like to say some words about the legacy of Lamotte, that is Lamotte’s personal Buddhological library. As is well known, the sixties were a decade of upheaval and tremendous change for the University of Leuven where Lamotte taught. In 1968, the university was divided into two separate entities: a Dutch-speaking university (Katholieke Universiteit Leuven; KUL), which remained in the historic town of Leuven, and a French-speaking university (Universite Catholique de Louvain), which moved to a new site in the French-speaking part of Belgium with a new name of Louvain-la-Neuve⁴⁵. The unitary Orientalist Institute was divided along the same linguistic lines. The Far Eastern section moved to Louvain-la-Neuve, where Lamotte continued to teach. Lamotte had collected a sizeable personal library in the fields of Buddhist studies, and he bestowed his personal Buddhological library to Institut du Hōbōgirin (École Française d'Extrême-Orient, Kyoto), instead of UCL. However, this library has just moved to Paris

7th and 8th in memory of Sara Boin-Webb. Russell Webb, spouse of Sara gave a speech under the title of ‘SARA BOIN-WEBB Translator of Buddhist Texts (1937-2008), in which he told about the letter from Erik. Mr. Webb sent me the file of draft of his speech via e-mail. Cf. Nishino 西野 [2012] p. 30.

⁴⁵ Cf. Walle [2004] p. 206-207.

in the summer of 2015. I hope all the books of Lamotte's library would be preserved as a whole without being dispersed.

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