

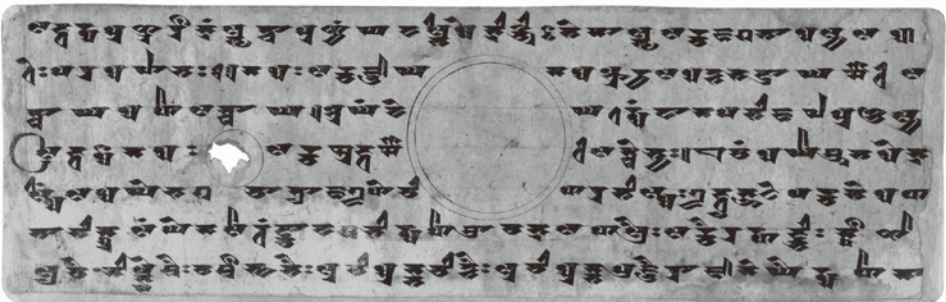
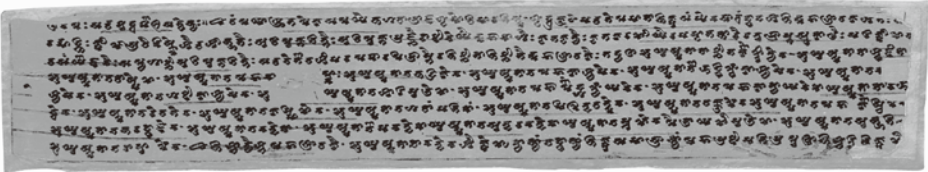


Lotus Sutra Manuscript Series

Edited by the Institute of Oriental Philosophy

This section covers an introductory overview of the publication project, “Lotus Sutra Manuscript Series,” which has been carried out by the Institute of Oriental Philosophy at the request of the Soka Gakkai. (The project later became a joint undertaking shared by the two institutions.)

The article includes: “Purpose of the Publication,” “Three Lineages of Sanskrit Lotus Sutra Manuscripts,” “Three Academic Achievements of the Lotus Sutra Manuscript Series,” “A Long-term Perspective,” and “Overview of the Lotus Sutra Manuscript Series.” The last portion, “Overview,” refers to each item’s contents, background, significance, and type of publication.



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- ③ *Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Romanized Text 2*
- ④ *Sanskrit Lotus Sutra Manuscripts from Cambridge University Library (Add. 1682 and Add. 1683), Facsimile Edition*
- ⑤ *Sanskrit Lotus Sutra Manuscript from Cambridge University Library (Add. 1684), Romanized Text*
- ⑥ *Sanskrit Lotus Sutra Manuscript from University of Tokyo General Library (No. 414), Romanized Text*
- ⑦ *Sanskrit Lotus Sutra Manuscript from the Royal Asiatic Society of Great Britain and Ireland (No. 6), Romanized Text*
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- ⑨ *Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204), Facsimile Edition*
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- ⑪ *Sanskrit Lotus Sutra Manuscript from the Asiatic Society, Kolkata (No. 4079), Romanized Text*

2. Gilgit group

- ⑫ *Gilgit Lotus Sutra Manuscripts from the National Archives of India, Facsimile Edition*

3. Central Asian group

- ⑬ *Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection, Facsimile Edition and Romanized Text*
- ⑭ *Fragments of a Manuscript of the Saddharmapuṇḍarīkasūtra from Khādaliq*
- ⑮ *Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI P/5, etc.), Facsimile Edition*

4. Xixia version

- ⑯ *Xixia Version of the Lotus Sutra from the Collection of the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences*

*The numbers herein are neither in order of publication nor those in the series, but tentatively added for articles in this brochure.

//////////////////// **Purpose of the Publication** //////////////////////

Promotion of Buddhist studies centering on the Lotus Sutra

Since 1997, in cooperation with various institutions from around the world that preserve precious Lotus Sutra manuscripts, as well as prominent experts and scholars, the Institute of Oriental Philosophy (IOP) and the Soka Gakkai have been involved in publishing the Lotus Sutra Manuscript Series, including facsimile editions and romanized texts, which help promote Buddhist studies, in particular further studies of early Mahayana Buddhism centering on the Lotus Sutra. From 1997 to 2014, 16 items have been published as the manuscript series.

Part of the background leading up to this series was the fact that the president of the Soka Gakkai International (SGI) and founder of the IOP, Daisaku Ikeda, was presented with several precious reproductions and microfilms of Lotus Sutra manuscripts by various institutions and individuals.

Regarding the critical editions of the Sanskrit Lotus Sutra, among the pioneering works that have been published to date are the Kern-Nanjio edition (1908–1912), the Wogihara-Tsuchida edition (1934–1935), and the Dutt edition (1953). From the contemporary standard of the discipline, critical editions that are more precise and reliable are required to enable future research efforts. One of the purposes of the series publications is to provide basic data for editing such new critical editions.

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How to collate manuscripts :

Even manuscripts of the same sutra have variants from different lineages, and they also have scribal errors occurred in the copying process. Therefore, it is necessary to perform the following process of collation, consulting the texts from extant manuscripts:

- (1) Decide the readings that the collator regards as most relevant, selecting from among variants; in that case, other variant readings should be referred to in footnotes or endnotes.
- (2) Correct scribal errors.
- (3) Finalize the text of a critical edition after these preceding processes.

Facsimile Editions and Romanized Texts

There are two requirements for correctly reading Sanskrit Lotus Sutra manuscripts: availability of (1) color facsimile editions and (2) romanized texts. The series of these publications was planned and carried out in cooperation with various institutions and experts, thus facilitating further Buddhist studies.

Facsimile editions

The precious manuscripts of the Lotus Sutra, written on birch bark, palm leaf, or paper, are preserved at institutions in various countries; many of them are several hundred years old. For the protection of the manuscripts from breaking or degrading, researchers can hardly handle them directly.

Until recently, this kind of research could largely be done on copies from monochrome films produced with older technologies. Due to yellowish materials, dirt and stains on letters, and the delicate handwriting on the folios, these monochrome copies are not clear enough to read some parts of letters with precision. This has been the first obstacle in reading the manuscripts precisely.

Utilizing the latest photo-technology and printing expertise, the color facsimile editions of this series have been produced in cooperation with institutions that maintain the manuscripts. In this sense, the first requirement has been fulfilled.

Romanized texts

After the clear color facsimiles became accessible, the second requirement is to read the manuscripts precisely with a high degree of expertise and experience. Not all the researchers well-versed in Sanskrit can read manuscripts which have different styles of handwriting that vary from region to region and from era to era. Extensive knowledge on some languages including Prakrit as well as Buddhist terms and concepts is indispensable for rendering romanized texts of the manuscripts since no manuscripts are free from scribal errors and corrections made at later times, and in addition, not a few texts include Prakrit expressions.

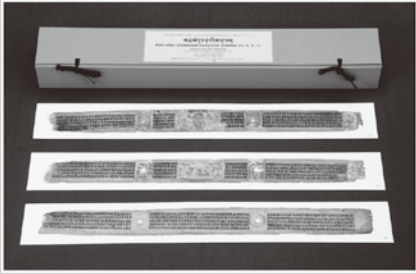


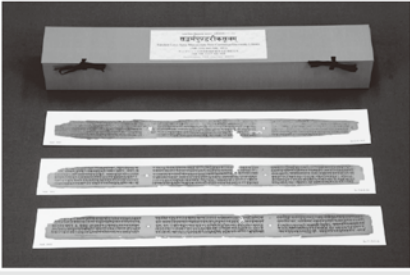
Therefore, it has been long hoped that the romanized texts that were transliterated from the manuscripts as precisely as possible might be published. With these romanized texts faithful to the originals, including errors and omissions as they are, researchers can use them as good materials for further studies and compare them with other parallel

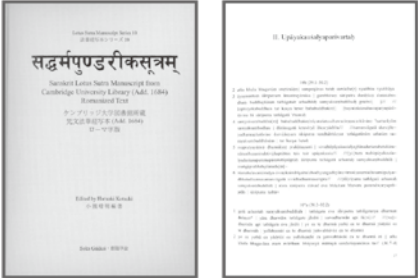
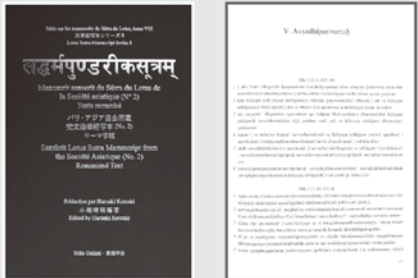
texts from different sources. The romanized texts of this series have been produced as publications of high academic value under the guidance of Hirofumi Toda (1936–2003), Professor Emeritus at the University of Tokushima (doctor of letters, Kyushu University), an acclaimed authority in the studies of Sanskrit Lotus Sutra manuscripts. In this regard, the second requirement has also been fulfilled.







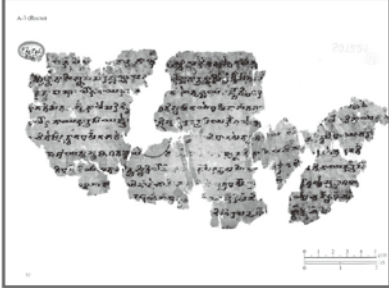
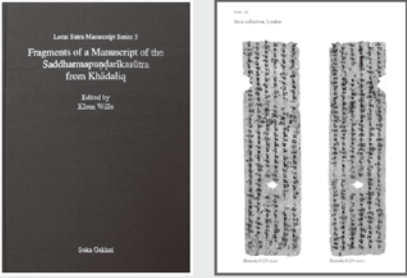


A road lined with double rows of poplar trees in Khotan

Lotus Sutra Manuscript Series

Lineage	Title	Photo
Nepalese group	<p>① <i>Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Facsimile Edition (1998)</i></p>	
	<p>② <i>Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Romanized Text 1 (2001)</i></p>	
	<p>③ <i>Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Romanized Text 2 (2004)</i></p>	
	<p>④ <i>Sanskrit Lotus Sutra Manuscripts from Cambridge University Library (Add. 1682 and Add. 1683), Facsimile Edition (2002)</i></p>	

Lineage	Title	Photo
Nepalese group	<p>⑤ <i>Sanskrit Lotus Sutra Manuscript from Cambridge University Library (Add. 1684), Romanized Text (2010)</i></p>	
	<p>⑥ <i>Sanskrit Lotus Sutra Manuscript from the University of Tokyo General Library (No. 414), Romanized Text (2003)</i></p>	
	<p>⑦ <i>Sanskrit Lotus Sutra Manuscript from the Royal Asiatic Society of Great Britain and Ireland (No. 6), Romanized Text (2007)</i></p>	
	<p>⑧ <i>Manuscrit sanscrit du Sûtra du Lotus de la Société asiatique (N° 2), Texte romanisé (2008)</i></p>	

Lineage	Title	Photo
Nepalese group	<p>⑨ <i>Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204), Facsimile Edition (2009)</i></p>	
	<p>⑩ <i>Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204), Romanized Text (2011)</i></p>	
	<p>⑪ <i>Sanskrit Lotus Sutra Manuscript from the Asiatic Society, Kolkata (No. 4079), Romanized Text (2014)</i></p>	
Gilgit group	<p>⑫ <i>Gilgit Lotus Sutra Manuscripts from the National Archives of India, Facsimile Edition (2012)</i></p>	

Lineage	Title	Photo
	<p>⑬ <i>Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection, Facsimile Edition and Romanized Text (1997)</i></p>	
<p>Central Asian group</p>	<p>⑭ <i>Fragments of a Manuscript of the Saddharmapuṇḍarīka-sūtra from Khādaliq (2000)</i></p>	
	<p>⑮ <i>Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI P/5, etc.), Facsimile Edition (2013)</i> (SI P/5 is also known as the Petrovsky Manuscript.)</p>	
<p>Xixia version</p>	<p>⑯ <i>Xixia Version of the Lotus Sutra from the Collection of St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences (2005)</i></p>	

//// Three Lineages of Sanskrit Lotus Sutra Manuscripts ////

The extant Sanskrit Lotus Sutra manuscripts can be classified into three lineages based on the locations where they were found or copied, i.e., the Nepalese group, the Gilgit group, and the Central Asian group.

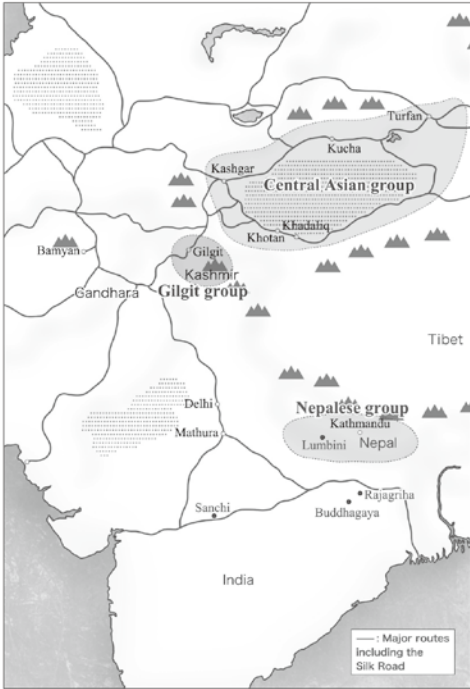


Image map of the three regions where the manuscripts were found or obtained. It is to be noted that there is a close relationship between the texts of the Nepalese group and the Gilgit group.

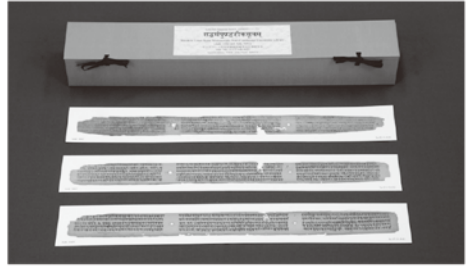
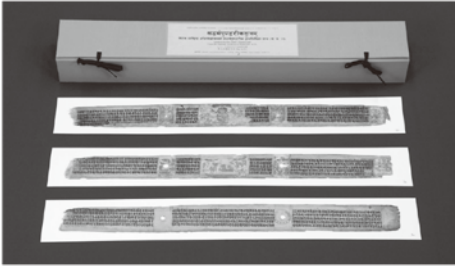
A view of the Pamir Mountains— Buddhism was transmitted from India over the steep mountains to China via Central Asia.



1. Nepalese group

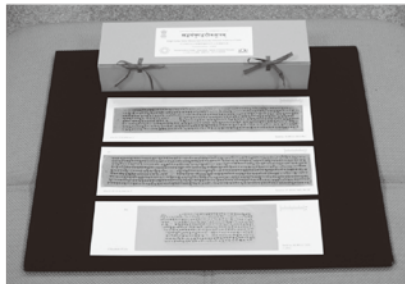
Copy dates: palm leaf (11th–12th centuries CE), paper (since the 17th century CE). More than 30 palm-leaf and paper manuscripts of the Lotus Sutra were found or obtained in Kathmandu Valley, Nepal, and in Tibet. Different from other groups, many of them are almost-complete texts, which makes it possible for the researchers to classify them into subgroups.

Among the palm-leaf texts, ① *Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Facsimile Edition* (below left), and ④ *Sanskrit Lotus Sutra Manuscripts from Cambridge University Library (Add. 1682 and Add. 1683), Facsimile Edition*, (below right) published in the series preserve comparatively older readings. They are, therefore, of high academic value.



2. Gilgit group

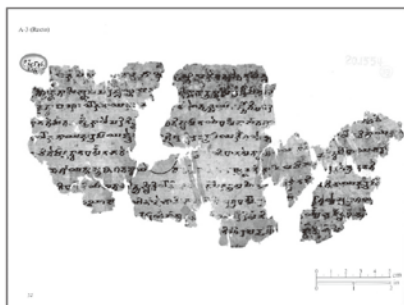
Copy dates: 6th–8th centuries CE. Voluminous Buddhist scriptures were found at a site near Gilgit (presently controlled by Pakistan) in Kashmir in 1931. They included manuscripts of the Sanskrit Lotus Sutra, written on birch bark and paper in a Gupta script. As part of the series publications, ⑫ *Gilgit Lotus Sutra Manuscripts from the National Archives of India, Facsimile Edition* (below) was issued in 2012. It contains the Gilgit manuscripts kept at the National Archives in New Delhi.



3. Central Asian group

Copy dates: 6th–10th centuries CE. The Central Asian group is a general term for the Lotus Sutra manuscripts found mostly from ruins of oasis cities along the Silk Road. The most substantive manuscript is the Kashgar manuscript or Petrovsky manuscript, which was obtained by the Russian consul general in Kashgar, Nikolai F. Petrovsky (1837–1908), by 1893. It is estimated that the manuscript was copied in the 8th century CE. Including this manuscript, ⑮ *Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI P/5, etc.)*, *Facsimile Edition* (below left) was issued in 2013 as part of the series publications.

There are also manuscripts and fragments named after the finders, collectors, the places where they were found or acquired, or the places of the institutions that now keep them, such as the Khādaliq, Farhād-Bēg, Stein, Mannerheim, Trinkler, and Lüshun (Otani) manuscripts. In some cases, fragments of a manuscript were obtained separately and are kept at multiple institutions. The Lüshun manuscripts were published in 1997 as the very first of the series, ⑬ *Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection, Facsimile Edition and Romanized Text* (below right). It is estimated that many of the Lüshun manuscripts were found in Khotan. Most of the texts, written in a script of the 5th–6th centuries, bear older readings of the sutra.



Three Academic Achievements of the Lotus Sutra Manuscript Series

The academic achievements of the Lotus Sutra Manuscripts Series are as the following:

1. The 16 publications of the series contain some important manuscripts belonging to the three lineages of the Sanskrit Lotus Sutra manuscripts, i.e., the Nepalese group, the Gilgit group, and the Central Asian group.
2. Of seven manuscripts and two partial texts that were used for the collation of the Kern-Nanjio edition, six manuscripts have been published in the series.

The edition, formerly *Saddharmapuṇḍarīka*, Bibliotheca Buddhica, 10, published in five fascicles during the years 1908–1912 in St. Petersburg. It has since been widely used as the standard critical edition of the Sanskrit Lotus Sutra. In the process of the collation, seven manuscripts and two partial texts (a lithographic text of chapter 4 published by P. E. Foucaux and a xylographic text of chapter 24 in the possession of A. Wylie) were used. It is safe to say that the series has covered all the available manuscripts related to the Kern-Nanjio edition, since the whereabouts of the seventh manuscript (once owned by T. Watters) is currently still unknown.

The six manuscripts are included in the following:

- ④ *Sanskrit Lotus Sutra Manuscripts from Cambridge University Library (Add. 1682 and Add. 1683), Facsimile Edition*
- ⑤ *Sanskrit Lotus Sutra Manuscript from Cambridge University Library (Add. 1684), Romanized Text*
- ⑥ *Sanskrit Lotus Sutra Manuscript from University of Tokyo General Library (No. 414), Romanized Text*
- ⑦ *Sanskrit Lotus Sutra Manuscript from the Royal Asiatic Society of Great Britain and Ireland (No. 6), Romanized Text*
- ⑨ *Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204), Facsimile Edition*
- ⑩ *Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204), Romanized Text*
- ⑪ *Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI P/5, etc.), Facsimile Edition*

3. The Lotus Sutra Manuscript Series could provide fundamental materials for the further study of Sanskrit Lotus Sutra texts, including the original and collating manuscripts used for the Kern-Nanjio edition, and the original manuscripts used for translating the first French and English versions.

- ④ *Sanskrit Lotus Sutra Manuscripts from Cambridge University Library (Add. 1682 and Add. 1683), Facsimile Edition*, and ⑥ *Sanskrit Lotus Sutra Manuscript from University of Tokyo General Library (No. 414), Romanized Text*. (These include the texts Nanjio used for collation.)
- ⑦ *Sanskrit Lotus Sutra Manuscript from the Royal Asiatic Society of Great Britain and Ireland (No. 6), Romanized Text*. (Manuscript no. 6 is the original text for the Kern-Nanjio edition.)
- ⑧ *Manuscrit sanscrit du Sûtra du Lotus de la Société asiatique (N° 2), Texte romanisé [Sanskrit Lotus Sutra Manuscript from the Société Asiatique (No. 2), Romanized Text]*. (This manuscript is the original text for Burnouf's French translation, the first modern language version of the Lotus Sutra, *Le Lotus de la bonne loi*, Paris 1852).
- ⑨ *Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204), Facsimile Edition* and ⑩ *Romanized Text*. (Manuscript Or. 2204 was used for the collation of his edition by Nanjio. It is a manuscript bearing typical readings representing a subgroup of the Nepalese manuscripts, "Group B").
- ⑤ *Sanskrit Lotus Sutra Manuscript from Cambridge University Library (Add. 1684), Romanized Text*. (Manuscript Add. 1684 was used for the collation of the Kern-Nanjio edition, and as the original text for Hendrik Kern to translate into English, *Saddharma-Puṇḍarīka or The Lotus of the True Law*, Oxford 1884.)
- ⑮ *Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI P/5, etc.), Facsimile Edition*. (Manuscript SI P/5 was used by Kern, who finally added readings of this Central Asian text to the collated edition prepared by Nanjio. Therefore, this manuscript is indispensable for further textual studies of the Lotus Sutra in relation to the Kern-Nanjio edition, especially from the viewpoint of the lineage difference between the Nepalese and the Central Asian manuscripts.)

One of the most important aspects of this series was to provide materials that enable the arrangement and classification of the Nepalese palm-leaf and paper manuscripts into groups according to lineage. Through these measures, one can present a clear perspective toward the realization of a critical edition of the Gilgit-Nepalese Sanskrit

Lotus Sutra. The concept that the classification of the Nepalese manuscripts into groups is possible and essential for editing a critical edition was initially created by H. Toda, and the romanized texts of major manuscripts need to be prepared as the first important steps. It is, therefore, our great pleasure to present the romanized texts of the Lotus Sutra in book form to experts and colleagues in Japan and abroad.

//////////////////// **A Long-term Perspective** //////////////////////

1. The Central Asian manuscripts are fragments, or damaged or partial folios, which preserve the readings from the oldest prototype texts that are thought to have been rendered in Prakrit. Unfortunately, no complete text of them hasn't been found so far.

2. The Gilgit manuscripts are not complete texts either. Yet, being thought to be the archetype of the Nepalese manuscripts, they belong to a different lineage than the Central Asian manuscripts.

3. The Nepalese manuscripts are divided into the two broad categories, i.e., palm-leaf manuscripts copied during the 11th and 12th centuries, and paper manuscripts copied since the 17th century. Many of them are complete texts.

Considering these facts, we need to carry out the following procedures for editing a new critical edition of the Sanskrit Lotus Sutra. Most importantly, we should designate the text based on the Gilgit manuscripts as the original. Regarding the omissions and lost portions due to damage in the Gilgit manuscripts, relevant parallel texts from the Nepalese manuscripts, many of which are complete, should be supplemented. In order to determine the relevant parallels from the Nepalese manuscripts to cover the damaged portions and omissions in the Gilgit counterparts, the first preparatory steps are to romanize and give careful considerations to the Nepalese manuscripts, and classify them into groups.

Fortunately, the task of the classification of the Nepalese manuscripts has been accelerated in accordance with proceedings of the series' publications. As to which group each text belongs, please see the prefaces and other relevant articles in the series' publications covering romanized texts.

////// Overview of the Lotus Sutra Manuscript Series ////

① *Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Facsimile Edition*

Published by the Soka Gakkai

In cooperation with the National Archives of Nepal

Supervision of photographs by Hirofumi Toda and Haruaki Kotsuki

Coordination by the Institute of Oriental Philosophy

Date of publication: November 18, 1998

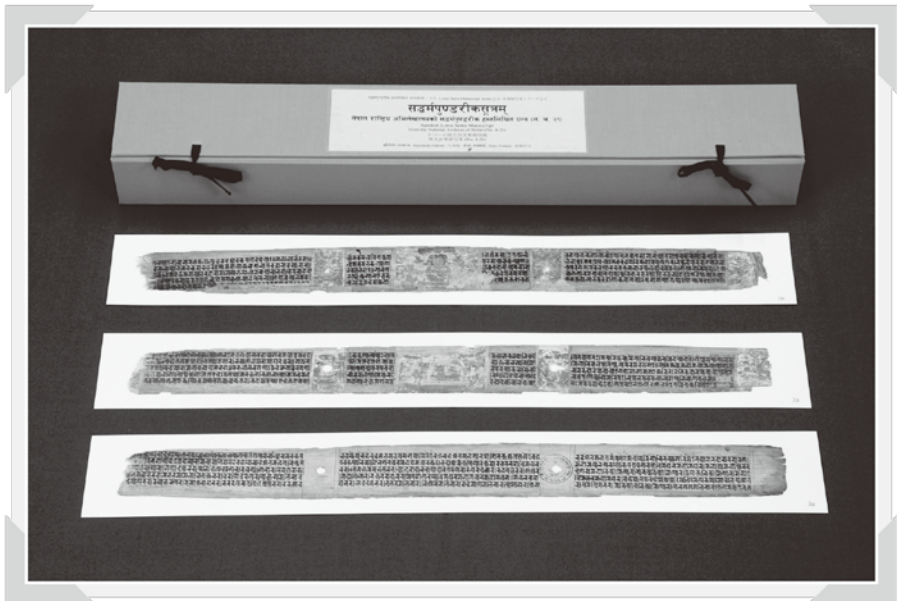
Collection of the National Archives of Nepal

Copy date: 1151 CE

Number of folios: x + 180 (total 190 folios)

Type of publication: color facsimile

Language: Sanskrit, Nepalese, English, and Japanese



③ *Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Romanized Text 2*

Published by the Soka Gakkai

Edited by Hirofumi Toda

In cooperation with the National Archives of Nepal

Coordination by the Institute of Oriental Philosophy

Date of publication: March 25, 2004

ISBN: 4-88417-010-5

Collection of the National Archives of Nepal

Copy date: 1151 CE

Number of pages: xii + 144 (Total 156 pages)

Language: Sanskrit, Nepalese, English, and Japanese

Hirofumi Toda supervised the facsimile edition of manuscript no. 4-21 and edited its romanized texts 1 and 2. The top of the manuscript starts with Rāhulabhadra's "Saddharmapuṇḍarīkastavaḥ" (eulogy on the *Saddharmapuṇḍarīka*). This manuscript consists of two textual portions: fols. 1–176, fol. 178b (Text A), and fols. 177, 178a, 179a (Text B), totaling 179 folios. Text B is seemingly a partial duplication of Text A, but it has an added colophon lacking in Text A. It reads, "It was copied in the Chaitra month (March–April) of the year 271 (1151 CE) in the Nepal calendar, under the reign of King Ānandadeva (1147–1167 CE). It infers that the copy date of Text A falls on the same period as Text B or earlier, i.e., approximately the first half of the 12th century CE. The text redundancy in the final part of the script also appears in a Lotus Sutra manuscript (Add. no. 2197) in the collection of Cambridge University Library. The style of the colophon added to the Nepalese manuscript resembles the one added to the first text of the Cambridge manuscript (131b, 3).

④ *Sanskrit Lotus Sutra Manuscripts from Cambridge University Library
(Add. 1682 and Add. 1683), Facsimile Edition*

Published by the Soka Gakkai

In cooperation with Cambridge University Library

and by permission of the Syndics of Cambridge University Library

Edited by Hirofumi Toda and others

Coordination by the Institute of Oriental Philosophy

Date of publication: March 26, 2002

ISBN: 4-88417-0004-0

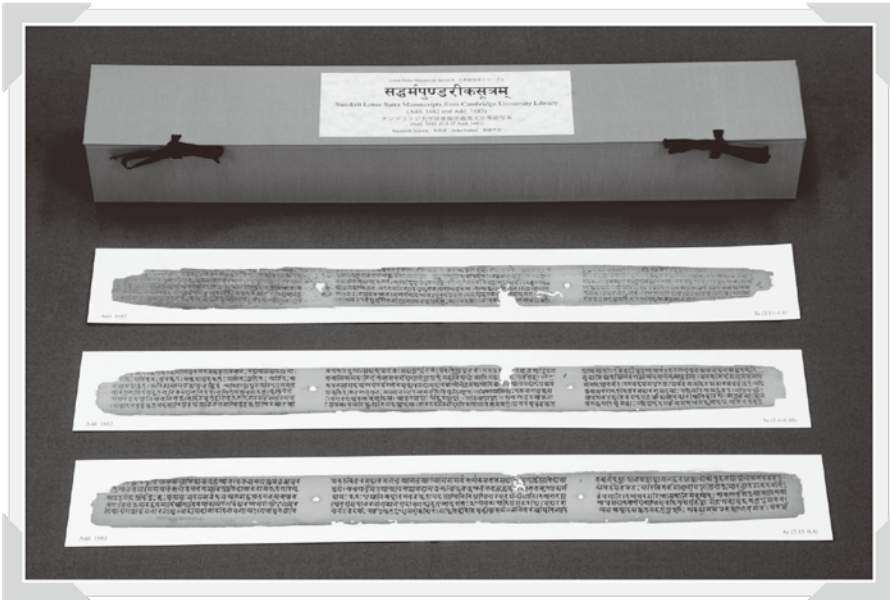
Collection of Cambridge University Library

Copy date: 10th–11th centuries CE

Number of folios: xvii + 84 + 142 (total 243 folios)

Type of publication: color facsimile

Language: Sanskrit, English, and Japanese



This fine color facsimile edition is based on the two manuscripts among those collected by Daniel Wright during the period from 1873–1879.

Manuscript Add. 1682 ends at the beginning of the second line of the 24th verse of the 11th chapter, “Treasure Tower,” missing the last half portion of the Lotus text. This is, according to Hirofumi Toda, still one of the Nepalese manuscripts that bear the oldest readings.

Manuscript Add. 1683 also belongs to the group of the Nepalese manuscripts that bear the oldest readings. Toda says that this manuscript was copied by at least five copyists, judging from differences in handwriting. Though letting further examination to future studies, it is safe to say that this manuscript is one of the very important materials.

Considering these facts, the publication of manuscripts Add. 1682 and Add. 1683 provides an additional perspective on Sanskrit Lotus Sutra studies. Researchers can enjoy a new stage of studies where the color facsimile help them read precisely unclear letters and portions in monochrome copies, thus facilitating further research in the textual study of the sutra.

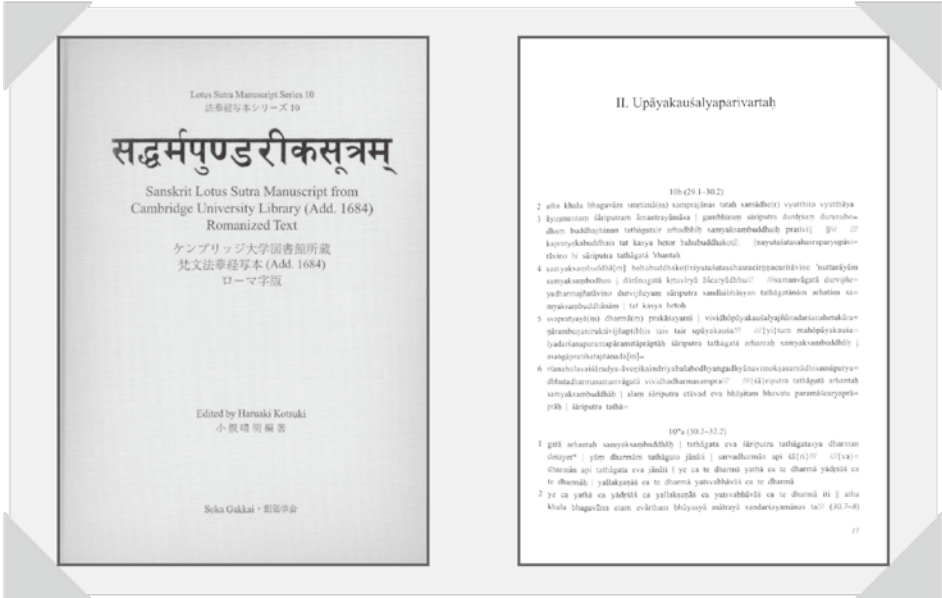


A view of the Himalayas

⑤ *Sanskrit Lotus Sutra Manuscript from Cambridge University Library*
(Add. 1684), Romanized Text

Published by the Soka Gakkai
 Edited by Haruaki Kotsuki
 Coordination by the Institute of Oriental Philosophy
 Date of publication: March 31, 2010
 ISBN: 978-4-88417-024-0
 Collection of Cambridge University Library
 Copy date: 1064 or 1065 CE
 Number of pages: lx + 284 (total 344 pages)
 Language: Sanskrit, English, and Japanese

This manuscript was used for the collation of the Kern-Nanjio edition.



⑥ *Sanskrit Lotus Sutra Manuscript from University of Tokyo
General Library (No. 414), Romanized Text*

Published by the Soka Gakkai

Edited by Haruaki Kotsuki

Coordination by the Institute of Oriental Philosophy

Date of publication: November 25, 2003

ISBN: 4-88417-008-3

Collection of University of Tokyo General Library

Copy date: 17th–18th centuries CE

Number of pages: xxxvi + 279 + illustration (1 page) (total 316 pages)

Language: Sanskrit, English, and Japanese

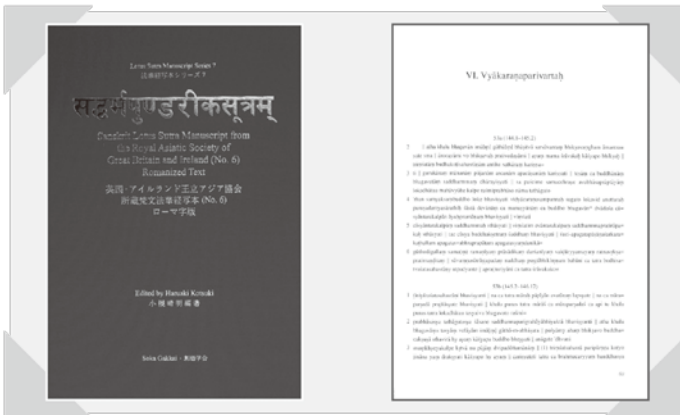
This book includes a romanized text of the paper manuscript brought from Nepal in 1903 by Ekai Kawaguchi (1866–1945), a Buddhist scholar and explorer. It is apparent that this manuscript was copied by one copyist from the beginning to the end in beautiful Ranjana script. It is a paper manuscript of good quality. Comparatively fewer scribal errors and omissions of letters are found. The miniature of the Buddha image surrounded by disciples and followers in the center of folio 1b is described much more elaborately than those of other paper manuscripts. This is one of the manuscripts used for collating the Kern-Nanjio edition, the first critical edition published between 1908 and 1912. The academic value of the manuscript is therefore higher.

The Nepalese manuscripts can be divided into two groups due to the copy dates, i.e., palm-leaf manuscripts from the 11th to the 12th centuries CE and paper manuscripts since the 17th century CE. This manuscript preserves the readings of both groups. Regarding textual proximity with the palm-leaf manuscripts, it bears readings almost the same as those of the Sanskrit Lotus Sutra manuscript from the National Archives of Nepal (no. 5-144) and manuscript fragments in the Asha Archives in Kathmandu. Regarding proximity with the paper manuscripts, it bears readings very close to the Sanskrit Lotus Sutra manuscript from the Royal Asiatic Society of Great Britain and Ireland (no. 6), as well as other similar paper manuscripts belonging to the same group.

⑦ *Sanskrit Lotus Sutra Manuscript from the Royal Asiatic Society of Great Britain and Ireland (No. 6), Romanized Text*

Published by the Soka Gakkai
Edited by Haruaki Kotsuki
In cooperation with and by permission of the Royal Asiatic Society
of Great Britain and Ireland
Coordination by the Institute of Oriental Philosophy
Date of publication: March 30, 2007
ISBN: 978-4-88417-016-5
Collection of the Royal Asiatic Society of Great Britain and Ireland
Copy date: 1801 or 1802
Number of pages: xxxvi + 244 (total 280 pages)
Language: Sanskrit, English, and Japanese

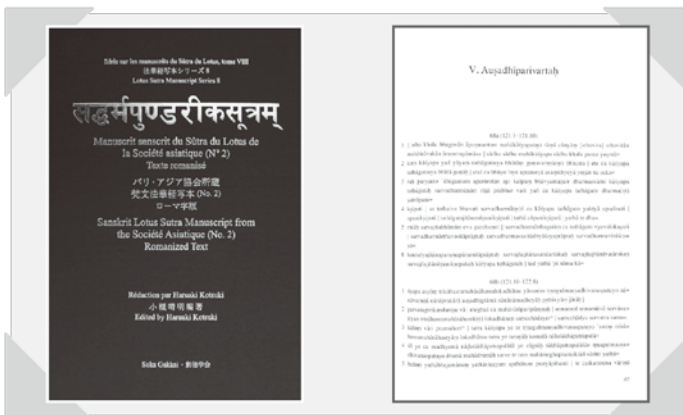
Around 1880, two Japanese scholars, Bunyiu Nanjio and Kenjiu Kasawara, copied by hand manuscript no. 6 at the Royal Asiatic Society of Great Britain and Ireland in London. The copy was later used as the original text for the collation of the Kern-Nanjio edition, the first-ever critical edition of the Sanskrit Lotus Sutra. However, readings of other texts from different lineages were inserted without any principle in the process of the collation, the original readings in manuscript no. 6 became unclear. The romanized text contained in this book presents to the readers how the original readings of the Royal Asiatic Society's manuscript are really like. Transliterating this text was a fundamental and indispensable task for the study of the Sanskrit Lotus Sutra manuscripts.



⑧ *Manuscrit sanscrit du Sâtra du Lotus de la Société asiatique*
(N° 2), *Texte romanisé* [*Sanskrit Lotus Sutra Manuscript*
from the Société Asiatique (No. 2), Romanized Text]

Published by the Soka Gakkai
 Edited by Haruaki Kotsuki
 Coordination by the Institute of Oriental Philosophy
 Date of publication: March 31, 2008
 ISBN: 978-4-88417-018-9
 Collection of the Société Asiatique
 Copy date: unknown
 Number of pages: lx + 284 (total 344 pages)
 Language: Sanskrit, French, Japanese, and English

Toward the end of 1873, Brian H. Hodgson (1800–1894), British minister resident in Nepal, had sent a number of precious Buddhist manuscripts obtained in Nepal to the Société Asiatique in Paris. A paper manuscript of the Lotus Sutra was among them. Eugène Burnouf (1801–1852), a pioneer of Buddhist studies in Europe, found it and immediately started translating it into French. He completed it in 1839 and, after adding meticulous notes, the French version was published as *Le Lotus de la bonne loi* (Paris 1852), the very first version in a European language, shortly after the death of Burnouf. It has long been hoped that the original manuscript of the French version would be published in the form of romanized text. This issue is the first great development some 150 years after the French version was completed.



⑨ *Sanskrit Lotus Sutra Manuscript from the British Library*
(Or. 2204), Facsimile Edition

Published by the Soka Gakkai

Coordination by the Institute of Oriental Philosophy

Date of publication: March 31, 2009

ISBN: 978-4-88417-021-9

Photographs supplied by the International Dunhuang Project, The British Library

Copy date: 11th–13th centuries CE

Number of folios: vi + 177 (total 183 folios)

Type of Publication: color facsimile

Language: Sanskrit, English, and Japanese

This palm-leaf manuscript, formally kept in the British Museum, is now preserved in the British Library (Or. 2204, 175 folios). Folio 28 is omitted, but the scribe(s) mistakenly wrote “29” instead of “28,” thereby skipping one number. No other omissions were found here. Though the copy date is unknown, it is assumed to have been between the 11th and 13th centuries CE.

This manuscript was used for the collation of the Kern-Nanjio edition as abbreviation B in footnotes. But there is a fairly long text omission from the end of 125b6 to the beginning of 126a1, which corresponds to the portion from 319.6 to 350.3 of the Kern Nanjio edition.

According to Hirofumi Toda, this manuscript is the text representing a group of the palm-leaf manuscripts, called B Group. A thorough study of B Group manuscripts has not yet been completed. Further studies of the group manuscripts are expected. In any case, this publication is the first step for the progress.



A path leading to the Himalayas in Nepal

⑪ *Sanskrit Lotus Sutra Manuscript from the Asiatic Society,
Kolkata (No. 4079), Romanized Text*

Published by the Soka Gakkai and the Institute of Oriental Philosophy

Edited by Haruaki Kotsuki

Date of publication: March 28, 2014

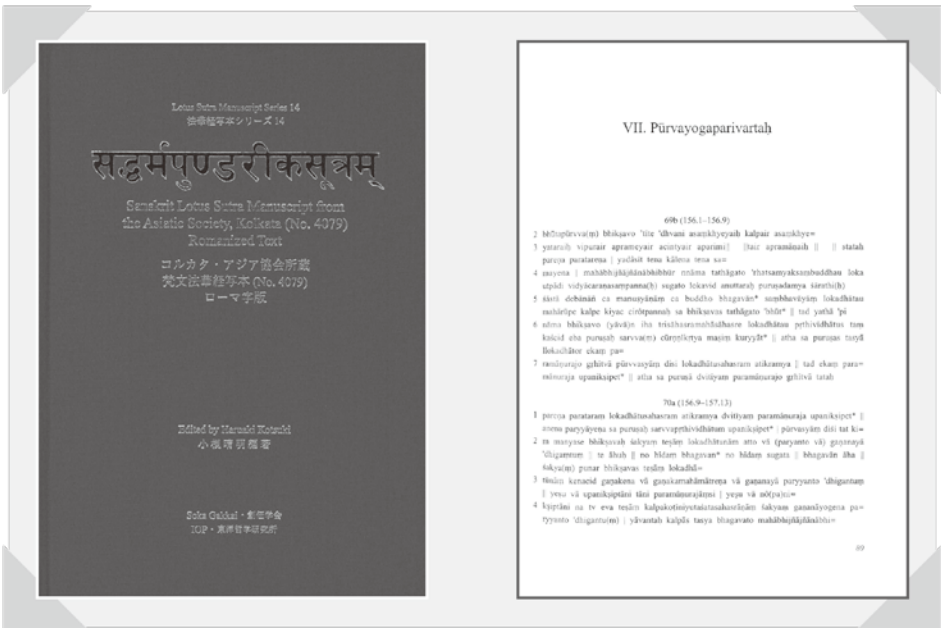
ISBN: 978-4-88417-067-7

Copy date: 1680 or 1681 CE

Number of pages: xxxii + 340 (total 372 pages)

Language: Sanskrit, English, and Japanese

The original of this romanized text is preserved at the Asiatic Society, Kolkata, India. One of the copy dates thereof, 1680 CE, 800 in Nepal calendar, is the oldest of the paper manuscripts discovered to date. This is the very first paper manuscript some 400 years after the period of palm-leaf manuscripts (11th–12th centuries CE). The manuscript is significant, in this sense, to be the precursor of the voluminous paper manuscripts that would follow.



⑫ *Gilgit Lotus Sutra Manuscripts from the National Archives of India, Facsimile Edition*

Published by the National Archives of India, the Soka Gakkai,
and the Institute of Oriental Philosophy

Date of publication: March 24, 2012

ISBN: 978-4-88417-031-8

Edited by Noriyoshi Mizufune

Copy date: 6th–7th centuries CE

Number of folios: xxxii + 235 + 10 (total 277 folios)

Type of publication: color facsimile

Language: Sanskrit, English, and Japanese

Many Buddhist scriptures were found at a site where monks had lived in Naupur near Gilgit (presently controlled by Pakistan) in Kashmir, in 1931. They included manuscripts of the Sanskrit Lotus Sutra. Most of them were written on birch bark that had not decayed or decomposed. The near-freezing temperature there was also helpful in preserving them over the centuries. Some of them were written on paper, which are seemingly very early paper products, and important material for the history of paper.

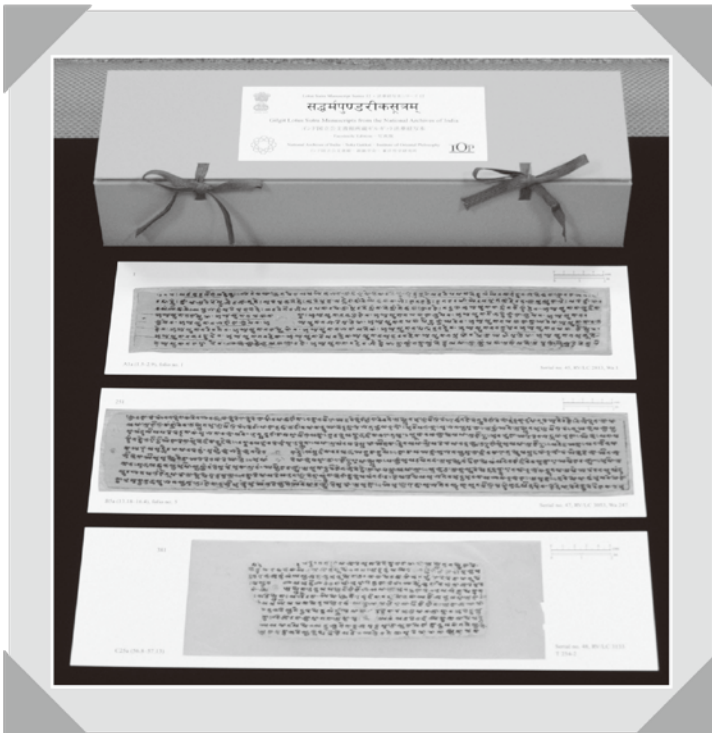
The manuscripts of the Lotus Sutra belong to the oldest ones we know of, which can be classified into three groups: A, B, and C. Fortunately, colophons to Group A and Group C are preserved. The colophons are very precious because they mention the donors' names and their positions, and suggest how the faith in the Lotus Sutra during that period was really like.

Most of the Lotus Sutra manuscripts are preserved at the National Archives of India, though some remain outside India. In 1974, Raghu Vira, Founder of the International Academy of Indian Culture, and his son, Lokesh Chandra, Director of the International Academy of Indian Culture, first published a facsimile edition of the voluminous Gilgit manuscripts of the Lotus Sutra from the National Archives. In 1982, Oskar von Hinüber published fragments of 30 folios, which are preserved today in Kashmir, as *A New Fragmentary Gilgit Manuscript of the Saddharmapuṇḍarīkasūtra*.

This color facsimile edition of the Lotus Sutra manuscripts preserved at the National Archives of India was published in cooperation with the Archives, Dr. L. Chandra, and Dr. von Hinüber.

The article dedicated to the publication, "The Saddharmapuṇḍarīkasūtra at Gilgit: Manuscripts, Worshippers, and Artists" by von Hinüber reads, "All these observations

around the Saddharmapūṇḍarīkasūtra manuscripts demonstrate that this text was firmly embedded in the Buddhist culture of Gilgit during the reign of the Palola Śāhis from the late sixth to the early eighth centuries. The literary tradition of the text was cultivated by copying manuscripts of the Saddharmapūṇḍarīkasūtra. As far it is possible to draw conclusions from the colophons, these manuscripts were used in worship. . . . Consequently, the Saddharmapūṇḍarīkasūtra manuscripts recovered from the Gilgit Library not only preserve for the first time, without being complete however, large parts of the text. For the presence of the Saddharmapūṇḍarīkasūtra is, moreover, felt in many areas of Buddhist religion and Buddhist culture in ancient Gilgit. This is by far more than any other find of manuscripts from ancient India can tell about the immediate impact of the Lotus Sūtra.”



⑬ *Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection, Facsimile Edition and Romanized Text*

Published by the Lüshun Museum and the Soka Gakkai

Edited by Jiang Zhongxin

Coordination by the Institute of Oriental Philosophy

Date of publication: May 3, 1997

Collection of the Lüshun Museum, China

Number of pages: xxxvi + 204 (total 240 pages)

Type of publication: color facsimile attached with romanized
and parallel Chinese texts

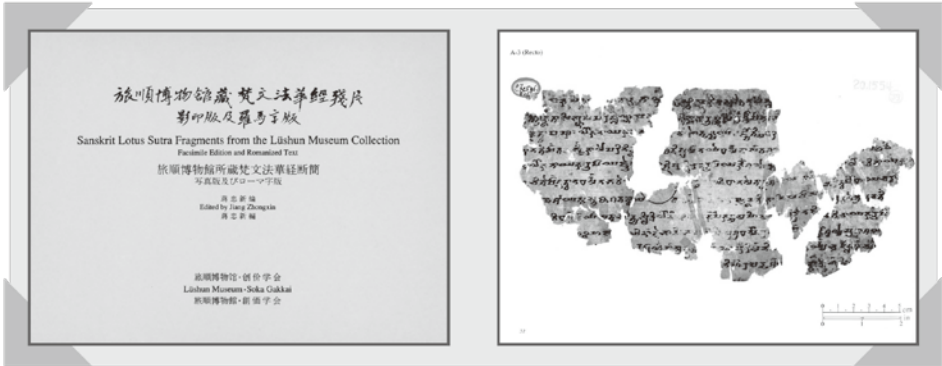
Language: Sanskrit, Chinese, English, and Japanese

A large amount of documents and materials of the Western Regions of Central Asia were collected by the Japanese Otani Expedition in a series of three trips, first in the period of 1902–1904, then 1908–1909, and finally 1910–1914. The Sanskrit Lotus Sutra manuscript fragments of different scripts and copy dates (Manuscripts A, B, and C, as well as Set D) were also found among them. They imply some important information for the study of *Miaofa lianhua jing*, Chinese translation of the Lotus Sutra by Kumarajiva. They were stored in Lüshun, China, rather than being brought back to Japan.

From 1923, the Russian scholar Nikolai Mironov (1880–1936), having stayed at Villa Ashoka, in Japanese Muyuen, in Chinese Wuyouyuan, in Shanghai at the invitation of Kozui Otani (1876–1948), the 22nd chief priest of Nishi Hongan-ji temple, started the arrangement of and research on these fragments, and seemingly completed transcribing the text into roman letter by 1927. Nalinaksha Dutt (1893–1973) printed Mironov's romanized text in the footnotes of his edition, *Saddharmapuṇḍarīkasūtram*, (aka. Dutt edition, the Asiatic Society, Kolkata 1953). The fragments were donated to the Guandong Office Museum (presently the Lüshun Museum) by Count Otani in 1929. Since the Datt edition including Mironov's transliteration was published, various opinions have emerged over the years concerning the manuscripts' whereabouts.

In 1994, Jiang Zhongxin, a professorial research fellow at the Chinese Academy of Social Sciences, met with representatives of the Institute of Oriental Philosophy in Beijing, and discussed the possibility of publishing the results of his research since 1981 on the fragments. In 1996, color photographs of the Lotus text fragments were taken, and *Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection, Facsimile Edition and Romanized Text* was published the following spring. The book is most fitting

for the opening of the Lotus Sutra Manuscript Series in the sense that it has unraveled the academic issues that have persisted over the years.



Ruins of a Buddhist stupa in the lost city Subashi near Kucha, China

⑭ *Fragments of a Manuscript of the Saddharmapundarikasūtra
from Khādaliq*

Published by the Soka Gakkai

Edited by Klaus Wille

Coordination by the Institute of Oriental Philosophy

Date of publication: May 2000

Collections of the German National Library (Berlin), the National Ethnology
Museum (Munich), and the British Library (London)

Number of pages: xviii + 192 + 86 (total 296 pages)

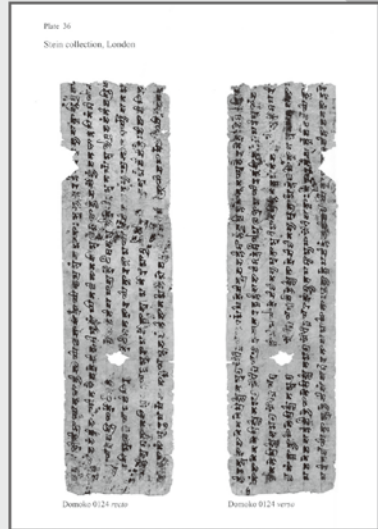
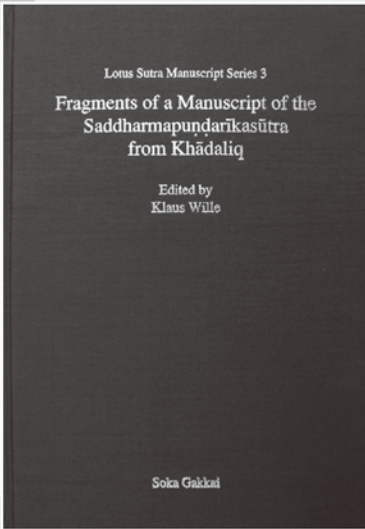
Type of publication: romanized text and color facsimile attached
with text concordances

Language: Sanskrit and English

Khādaliq is a lost town located 115 kilometers east from Khotan (presently the Xinjiang Uigur Autonomous Region of China). The Sanskrit fragments of the Lotus Sutra found there at the beginning of the 20th century were sold off separately to various expeditions by treasure hunters. The fragments are presently preserved as the Turfan collection at Berlin State Library, the Franke/Körber collection at Munich State Fork Museum, and the Stein/Hoernle collection at the British Museum.

In 1988, Klaus Wille of the Seminar für Indologie und Buddhismuskunde (presently Seminar für Indologie und Tibetologie) of the University of Göttingen had started gathering together copies of the fragments, and has completed a romanized transcription of the text with a German introduction and concordances in 1997.

At that time, the director of the Seminar, Prof. Heinz Bechert, suggested issuing it as part of the series. This was carried out as an English edition as the third volume in 2000. All the 83 plates except Plate 39 (monochrome) are color facsimiles. The concordances most precisely contrasted with other Central Asian fragments are indispensable for experts. Buddhist scholars all over the world praise its perfect completion.



A caravan of camels advancing toward the Taklamakan Desert from Khotan

⑮ *Sanskrit Lotus Sutra Manuscripts from the Institute of
Oriental Manuscripts of the Russian Academy of Sciences
(SI P/5, etc.), Facsimile Edition*

Published by the Institute of Oriental Manuscripts of the Russian Academy
of Sciences, the Soka Gakkai, and the Institute of Oriental Philosophy

Date of publication: September 26, 2013

ISBN: 978-4-88417-059-2

Edited by Noriyoshi Mizufune

Copy date: 8th century CE

Number of folios: lxxvi + 1 + 503 (total 580 folios)

Type of publication: color facsimile

Language: Sanskrit, Russian, Japanese, and English

I. F. Popova, Director of the Institute of Oriental Manuscripts of the Russian Academy of Sciences, writes in her foreword of this issue, “The present publication of the Lotus Sutra in Sanskrit is without exaggeration an outcome of over a hundred years of dedicated work and the efforts of generations of collectors, researchers, curators, and restorers. The manuscripts of the Lotus Sutra introduced to readers of this publication have been stored at the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM RAS). The manuscript is recognized as one of the ‘diamonds’ of the world’s largest and most valuable Russian collection of Eastern books and manuscripts. The collection of the manuscripts stored at IOM RAS includes over 115,000 items in 65 living and extinct Oriental languages.”

The Lotus Sutra manuscript, SI P/5, also known as the Petrovsky manuscript, is thought to have been found by someone in Khotan. Nikolai F. Petrovsky (1837–1908), the Russian consul general in Kashgar (presently in the Xinjiang Uigur Autonomous Region of China), obtained most of them, and sent it to the Asiatic Museum (presently IOM RAS). It is also known as the Kashgar manuscript.



Melikawat ruins, located at the southern periphery of the Taklamakan Desert, once prospered as an oasis city in the kingdom of Khotan where Mahayana Buddhism flourished

⑩ *Xixia Version of the Lotus Sutra from the Collection of
the St. Petersburg Branch of the Institute of Oriental
Studies of the Russian Academy of Sciences*

Published by the Soka Gakkai

Editing of facsimile edition (including the attachment of the Chinese text)

by Tatsuo Nishida, Yoshinori Miyagawa, and Shoichi Matsuoka

Coordination by the Institute of Oriental Philosophy

Date of publication: March 25, 2005

ISBN: 4-88417-012-1

Collection of the St. Petersburg Branch of the Institute of Oriental Studies
of the Russian Academy of Sciences

Date of translation: 12th century CE

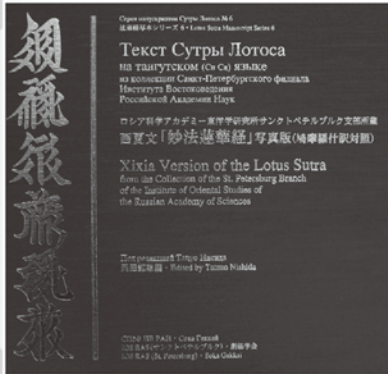
Number of pages: 236 + lxiv (total 300 pages)

Language: Xixia, Chinese, Russian, Japanese, and English

Located at the east end of the Silk Road, the Tangut state of Xixia (1032–1227 CE) started the national project of rendering Chinese documents including Buddhist texts into their language during the reign of Li Yuanhao (1032–1048), the first emperor of the Xixia state. Xixia is the literary language formulated from the spoken dialects of Tibeto-Burman branch of the ethnic groups that made up the Xixia states. The Xixia characters were invented to give the dialect a written language.

As the project progressed, the Xixia language developed into a fine literary language. The Xixia version of the Lotus Sutra was completed during the period when the language had fully matured in the 12th century in the reign of the emperor Renzong, born Li Renxiao, (1139–1193). This is, therefore, a secondhand translation from *Miaofa lianhua jing* translated by Kumarajiva.

The precious texts of the Xixia version of the Lotus Sutra from the Collection of the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences (presently Institute of Oriental Manuscripts) was edited and published as a clear facsimile edition by Tatsuo Nishida (1929–2012), a member of the Japan Academy and Professor Emeritus of Kyoto University, a leading expert on Xixia studies. The publication of this volume is expected to promote further Xixia studies in the future.



Buddhist ruins in Khara-Khoto, one of the major cities of the state of Xixia



A suburb of Kashgar



Melikawat ruins, once prosperous as a city in the kingdom of Khotan