

A Brief History of the *Lotus Sutra* Studies

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Introduction

When we write about the history of the study on the *Lotus sutra*, we must begin with its French translation by Eugène Burnouf, a Professor of Collège de France in the 19th C. This translation published after his death started the modern studies on the *Lotus sutra*.¹ I will not relate about him because Prof. Akira Yuyama 湯山明 has already written about his research activities in detail.²

Yuyama published also another contribution on the study on the *Lotus sutra*, a bibliography on the Sanskrit texts.³ More than forty years have passed since its publication, therefore a revised bibliography including information of recent studies on them is demanded. Although Keishō Tsukamoto 塚本啓祥 would probably have intended it to be included in the second volume of the *Bongobutten no kenkyū* 梵語仏典の研究, it will not be published because of his death.

I had published a brief bibliographical list twenty years ago in order to provide additional information after the bibliography of Yuyama⁴ and have been collecting further

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¹ Donald S. Lopez, Jr. ドナルド・S・ロベス, “Byurunufu to Bukkyō kenkyū no tanjō,” ビュルヌフと仏教研究の誕生, Fumihiko Sueki 末本文美士 ed., *Kindai to bukkyō: Dai 41 kai kokusai kenkyū shūka* 近代と仏教: 第41回国際研究集会: 19-26, Kyoto: Kokusai nippon bunka sentā 国際日本文化研究センター, 2012.

² Akira Yuyama, *Eugène Burnouf: The Background to his Research into the Lotus Sutra (Bibliotheca Philologica et Philosophica Buddhica III)*, Tokyo: The International Research Institute for Advanced Buddhism, Soka University, 2000.

³ Akira Yuyama, *A Bibliography of the Sanskrit Texts of the Saddharmapuṇḍarikasūtra*, Canberra: Centre of Oriental Studies in association with Australian National University Press, 1970. See also Akira Yuyama, “Miscellaneous Remarks on the Lotus Sutra,” Takasaki Jikidō hakase kanreki kinenkai 高崎直道博士還暦記念会 ed. *Indogaku bukkyōgaku ronshū* インド学仏教学論集: 119-127, Tokyo: Shunjūsha 春秋社, 1987; “Hokekyō no bunkengaku teki kenkyū kadai,” 法華經の文献学的研究課題, *Soka daigaku kokusai bukkyōgaku kotō kenkyūjo nenpō* 創価大学国際仏教学高等研究所年報 1: 29-47, 1998.

⁴ Kaie Mochizuki, *The Bibliographical List of the Recent Studies on the Saddharmapuṇḍarikasūtra (1980-97)*, Minobu: Private edition, 1998.

bibliographies. I supply here the preliminary source on the bibliography of the studies on the *Lotus sutra* with a short history of the recent studies on it.

Sanskrit Manuscripts

Although later Indian masters of the Mādhyamika school or Yogācāra school do not quote it so frequently in their writings, we must notice that a large number of Sanskrit manuscripts have been discovered not only from Gilgit and Nepal but also from central Asia. The reason is that the scripture itself teaches transcription of the text as one of the five practices of the Buddhist preacher (*dharmabhāṇaka*). When we take account of the numbers of the Sanskrit manuscripts, the *Lotus sutra* may be one of the most widely accepted scriptures in India. And it also supplies plentiful materials to studies on Sanskrit manuscripts.⁵

In regards to these Sanskrit manuscripts Zuiryū Nakamura 中村瑞隆 with his colleges published their facsimile edition, comparing thirty-one manuscripts.⁶ Further Shōkō Watanabe 渡辺照宏 edited the facsimile edition of the Gilgit manuscripts⁷ and Lokesh Chandra⁸ edited the facsimile edition of Kashgar manuscript with the support of the Reiyūkai 霊友会 in order to make the differences from the Nepalese manuscripts clear. And Sōka gakkai 創価学会 is now publishing the facsimile editions of each manuscript with fine color printing.

K. Tsukamoto et al. began to edit the Romanized text of the *Lotus sutra* on the basis of

⁵ Chikō Ishida 石田智宏, “Hokekyō no bongo shahon hakken kenkyū shi gaikan,” 法華經の梵語写本 発見・研究史概観, *Toyō bunka kenkyūjo shohō* 東洋文化研究所所報 10: 1-28, 2006; “Hokekyō kenkyū tanshin (2009),” 法華經研究短信 (2009), *Keirin gakusō* 桂林学叢 21: 1-8, 2009; “A Historical Overview of the Discovery and Study of the *Saddharmapuṇḍarikāsūtra* Manuscripts,” Mitomo Kenyō hakushi koki kinen rombunshū kankōkai 三友健容博士古稀記念論文集刊行会 ed., *Chie no tomoshibi: Abidaruma bukkyō no tenkai: Indo Tōnan ajia Chibetto hen* 智慧のともしび: アビダルマ佛教の展開: インド・東南アジア・チベット篇: 469-507, Tokyo: Sankibō busshorin 山喜房佛書林, 2016.

⁶ Keishō Tsukamoto 塚本啓祥, Ryūgen Taga 田賀龍彦, Zuiei Itō 伊藤瑞叡, Enshū Kurumiya 久留宮圓秀, Kenyō Mitomo 三友健容, and Ryōjun Mitomo 三友量順, *Bonbun hokekyō shahon shūsei* 梵文法華經写本集成, 12 vols., Tokyo: Bonbun hokekyō kenkyūkai 梵文法華經研究会, 1977-1982.

⁷ Shōkō Watanabe, *Saddharmapuṇḍarikāsūtra: Manuscripts Found in Gilgit*, 2 vols., Tokyo: Reiyukai, 1972-1975.

⁸ Lokesh Chandra, *Saddharmapuṇḍarikāsūtra Kashgar Manuscript*, Tokyo: The Reiyukai, 1977.

the facsimile edition by Nakamura, but it stopped in the second volume.⁹ However Hirofumi Toda 戸田宏文 also continued the same work. Because he acknowledged that the critical edition by Johan Hendrik Caspar Kern and Bun'yū Nanjō 南条文雄 mixed different readings of manuscripts, he tried to clarify the genealogy of the manuscripts and transliterate each manuscript into Roman characters, emphasizing different readings in Italics.¹⁰ Although unfortunately he could not complete these works, this work has been succeeded by Haruaki Kotsuki 小槻晴明. And Oskar von Hinüber¹¹, Klaus Wille¹², Zhong-zin Jiang 蒋忠新,¹³ and Noriyoshi Mizufune 水船教義¹⁴ also published the transliterations of the manuscripts.

Identification of the fragments of the manuscripts has become easy thanks to a text database. Wille found some fragments in the manuscripts from Turfan¹⁵ and Toda found them from Afghanistan.¹⁶ More fragments will continue being identified in the future.¹⁷

⁹ Keishō Tsukamoto 塚本啓祥, Ryūgen Taga 田賀龍彦, Ryōjun Mitomo 三友量順, and Moriichi Yamazaki 山崎守一, *Bonbun Hokekyō shahon shūsei: Rōma ji hon sakuin* 梵文法華經写本集成: ローマ字本・牽引, 2 vols., Tokyo: Bonbun hokekyō kenkyūkai 梵文法華經研究会, 1986-1988.

¹⁰ As for the works of Hirofumi Toda, see Haruaki Kotsuki, *A Concordance of Romanized Texts of the Saddharmapūṇḍarīka Manuscripts Transliterated by Prof. Hirofumi Toda in Reference to Kern-Nanjō's Edition*, Private edition, 1998.

¹¹ Oskar von Hinüber, *A New Fragmentary Gilgit Manuscript of the Saddharmapūṇḍarīkasūtra*, Tokyo: The Reiyukai, 1982.

¹² Klaus Wille, *Fragments of a Manuscript of the Saddharmapūṇḍarīka from Khadaliq*, Tokyo: Soka Gakkai, 2000.

¹³ Zhong-xin Jiang, *A Sanskrit Manuscript of Sanskrit Saddharmapūṇḍarīkasūtram kept in the Library of the Cultural Palace of the Nationalities, Beijing*, Beijing: China Social Sciences Publishing House, 1988; *Palm-leaf manuscript of the Sanskrit Saddharmapūṇḍarīkasūtram*, 3 vols., Beijing: China Tibetology Publishing House, Institute of Asia-Pacific Studies, Chinese Academy of Social Sciences, 2006.

¹⁴ Noriyoshi Mizufune, *Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204): Romanized Text*, Tokyo: Soka Gakkai, 2011.

¹⁵ Klaus Wille, *Sanskrihandschriften aus den Turfanfunden*, Teil. 10, Nr. 3413, 4303, 2008, Stuttgart: Franz Steiner Verlag, Teil 11, 2012, Nr. 4374, 4394, 4439, 4447, 4454, 4458, 4462, 4463, 4466, 4467, 4468, 4469.

¹⁶ Hirofumi Toda, "Saddharmapūṇḍarīkasūtra," in *Buddhist manuscripts in the Schøyen collection*, vol. II: 69-95, Oslo: Hermes Publishing, 2002.

¹⁷ Shao-yong Ye 叶少勇, "Saddharmapūṇḍarīkasūtra," 妙法蓮華經, Qing Duan 段晴 and Zhi-qing Zhang 張志清 eds., *Xinjiang Manuscripts Preserved in the National Library of China: Sanskrit Fragments and Kharoṣṭhī Documents* 中國國家圖書館藏西域文書: 梵文, 怯盧文卷: 29-40, Shanghai: Zhong xi shu ju 中西書局, 2014.

Linguistic Studies

We can find the Hybrid-Sanskrit in the verses of the *Lotus sutra*. This means that the sutra had been originally written in Prākṛit and transferred into Sanskrit later but the verses could not be replaced with complete Sanskrit due to the limitation of the meter. Franklin Edgerton analyzed the Hybrid-Sanskrit and edited its grammar and dictionary. It offers abundant documents related to the study on the middle Indic language and Boris Oguibénine edited it as a handbook of the Buddhist Sanskrit¹⁸ and Asao Iwamatsu 岩松浅夫 also analyzed the verses of the second chapter written in Buddhist Sanskrit.¹⁹

Because the *Lotus sutra* has one Tibetan translation and three Chinese translations, there are several multi linguistic studies on it. Seishi Karashima 辛嶋静志 analyzed not only its Chinese translations by comparing its Sanskrit text but also its Tibetan translation.²⁰ Nam Jiang 姜南 also analyzed Chinese translations using the Sanskrit.²¹ Further these translations offer also rich materials for linguistic studies and Yasunori Ejima 江島惠教 edited its word index of the Sanskrit, comparing it with the word Indexes of the Chinese and the Tibetan.²² Zuiei Itō 伊藤瑞叡 edited the word index of the Sanskrit on the basis of the edition by Unrai Wogiwara 荻原雲来 and Chikao [Katsuya] Tsuchida 土田周 [勝弥]²³ and Karashima edited two word indexes of the Chinese translation, one by

¹⁸ Boris Oguibénine, *Initiation pratique: à l'étude du sanskrit bouddhique*, Paris: Picard, 1996.

¹⁹ Asao Iwamatsu 岩松浅夫, "Bonbun *Hokekyō* 'hōben pon' dai 29 ge ni tsuite: Wayaku to kaishaku wo megutte," 梵文『法華經』「方便品」第29偈について: 和訳と解釈をめぐって, *Sōka daigaku jinbun ronshū* 創価大学人文論集 22: 37-72, 2010; "Hokekyō 'hōben pon' no ichi ni no geju ni tsuite: tekisuto kōtei no mondai wo chūshin ni," 『法華經』「方便品」の一二の偈頌について: テキスト校訂の問題を中心に, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 59-2: 942-935, 2011.

²⁰ Seishi Karashima, *The Textual Study of the Chinese Versions of the Saddharmapuṇḍarīkasūtra in the light of the Sanskrit and Tibetan Versions*, Tokyo: The Sankibō Press, 1992.

²¹ Nan Jiang 姜南, *Jiyu fanhandduikan de Fahuaqing yufa yanju* 基于梵汉对勘的《法華經》語法研究, Beijing: Shāngwù yīnshūguǎn 商務印書館, 2011.

²² Yasunori Ejima 江島惠教, et al., *Index to the Saddharmapuṇḍarīkasūtra, Sanskrit, Tibetan, Chinese*, 11 vols., Tokyo: The Reiyukai 靈友会, 1985-1993; *Tibetan-Sanskrit Word Index to the Saddharmapuṇḍarīkasūtra*, Tokyo: The Reiyukai, 1998; *Chinese-Sanskrit Index to the Saddharmapuṇḍarīkasūtra*, Tokyo: The Reiyukai, 2003.

²³ Zuiei Itō 伊藤瑞叡, et al., *Bonbun hokekyō Ogihara Tsuchida bon sō sakuin* 梵文法華經荻原・土田本総索引, Tokyo: Benseisha 勉誠社, 1993.

Dharmarakṣita 法護²⁴ and another by Kumārajīva 鳩摩羅什.²⁵

Studies on the Establishment of the *Lotus Sutra*

Conventionally, the sutra was said to be composed progressively on the basis of analysis of its contents, and most of the past studies have been studied the order of the establishment of the sutra. Several hypotheses are discussed as to how it was established, but Shinjō Suguro 勝呂信静 insists that it was composed in a short time. Although Itō analyzed these hypotheses in detail.²⁶

When we consider these topics, we must also pay attention to the sources of the stories in the *Lotus sutra*. Satoshi Hiraoka 平岡聡²⁷ and Mamiko Okada 岡田真美子²⁸ has tried to find their sources by comparing with the Avadāna literature. Information regarding the knowledge of the Buddhist teaching that the authors of the sutra had provides valuable resources by which we can consider the origin of Mahāyāna Buddhism or we may find at to which school the sutra belongs. We may have to read the sutra also in the context of the Abhidharma Buddhism or sectarian Buddhism.

Philosophical Studies

Philosophical studies of the *Lotus sutra* have been published for a long time and Sadahiko Kariya 荻谷定彦 has promoted it continuously. He acknowledges that the author of the

²⁴ Seishi Karashima, *A Glossary of Dharmarakṣa's Translation of the Lotus Sutra*, Tokyo: The International Research Institute for Advanced Buddhology at Soka University, 1998.

²⁵ Seishi Karashima, *A Glossary of Kumārajīva's Translation of the Lotus Sutra*, Tokyo: The International Research Institute for Advanced Buddhology at Soka University, 2001.

²⁶ Zuiei Itō 伊藤瑞叡, *Hokekyō seiritsu ron shi 法華經成立論史*, Kyoto: Heirakuji shoten 平楽寺書店, 2007.

²⁷ Satoshi Hiraoka 平岡聡, *Hokekyō seiritsu no shin kaishaku: Butsuden toshite Hokekyō wo yomi toku 法華經成立の新解釈: 仏伝として法華經を読み解く*, Tokyo: Daizō shuppan sha 大蔵出版, 2012; “Hokekyō no seiritsu ni kansuru aratana shiten: sono sujigaki haiyaku jōhō ha?” 法華經の成立に関する新たな視点: その筋書き・配役・情報源は?, *Indogaku bukkyōgaku kenkyū 印度学仏教学研究* 59-1: 390-382, 2013; “Hokekyō shoshū no jātaka no kizoku buha,” 法華經所収のジャータカの帰属部派, *Indogaku bukkyōgaku kenkyū 印度学仏教学研究* 61-2: 860-853, 2013.

²⁸ Mamiko Okada 岡田真美子, “Issai shujō kiken bosatsu setsuwa no parareru kenkyū: Dvāviṃśatyavadānakathā 18 shō tōmyō kuyō wa to hokekyō ‘yakuō hon,’” 《一切衆生喜見菩薩説話》のパラレル研究: Dvāviṃśatyavadānakathā 18 章 燈明供養話と『法華經』薬王品, *Indogaku bukkyōgaku kenkyū 印度学仏教学研究* 64-1: 320-313, 2015.

sutra composed it in order to clarify the way to become a Buddha in the period after the death of Śākyamuni and that the prototype of the sutra is from the first chapter to the twentieth, *Tathāgatarddhyabhisāṅkāra* 如来神力品. He summarizes that the first half section of the sutra is the teaching of the one vehicle or predication of the two vehicles 声聞授記²⁹ and the last half section from the Chapters 10 to 20 is teaching to lead others to enlightenment.³⁰

Shinjō Suguro is known not only as a scholar of Yogācāra Buddhism but also as a scholar of the *Lotus sutra*. He put forward the theory that the sutra was established at one time against the conventional theory in which it was said to have been established progressively.³¹ He studies especially the teaching of the one vehicle³² and disputed it with Kariya³³ and Fumihiko Sueki 末木文美士.³⁴

Tsugunari Kubo 久保継成, the former president of the Reiyūkai, studied the sutra from the viewpoint of the practices of the Bodhisattva.³⁵ He also contributed the study on the sutra financially, supporting the Sanskrit edition by Shōkō Watanabe, that by Oskar von Hinüber, and the Index of the sutra from the Reiyūkai. After leaving the Reiyūkai, he established the Essential Lay Buddhism Study Center 在家仏教ころの研究所 and edited its journal, *Kokoro* ころ, in which he compiled studies on the sutra. Although he could not finish his Japanese translation of the sutra, his papers are collected in his last publication.³⁶

²⁹ Sadahiko Kairya 荻谷定彦, *Hokekyō ichi butsu jō no shisō: Indo shoki daijō bukkyō kenkyū* 法華經一仏乗の思想: インド初期大乘仏教研究, Osaka: Tōhō shuppan 東方出版, 1983.

³⁰ Sadahiko Kairya 荻谷定彦, *Hokekyō 'butsu metsu go' no shisō* 法華經〈仏滅後〉の思想, Osaka: Tōhō shuppan 東方出版, 2009.

³¹ Shinjō Suguro 勝呂信静, *Hokekyō no seiritsu to shisō* 法華經の成立と思想, Tokyo: Daitō shuppansha 大東出版社, 1993.

³² Shinjō Suguro 勝呂信静, *Hokekyō no shisō to keisei* 法華經の思想と形成, Tokyo: Sankibō busshorin 山喜房佛書林, 2009.

³³ Sadahiko Kairya 荻谷定彦, “Suguro Shinjō hakase ‘Rajū ha Hokekyō wo kaizan shitaka’ ni kotae te,” 勝呂信静博士「羅什は法華經思想を改竄したか」に答えて, *Keirin gakuō* 桂林学叢 20: 71-86, 2008.

³⁴ Fumihiko Sueki 末木文美士, “Hokekyō kanken,” 『法華經』管見, *Toyō gakujutsu kenkyū* 東洋学術研究 32-2: 53-67, 1993.

³⁵ Tsugunari Kubo 久保継成, *Hokekyō bosatsu shisō no kiso* 法華經菩薩思想の基礎, Tokyo: Shunjūsha 春秋社, 1987.

³⁶ Tsugunari Kubo 久保継成, *Hokekyō bosatsu shisō ron* 法華經菩薩思想論, Tokyo: Shunjūsha 春秋社, 2020.

Zuiei Itō has studied also studies on the practices of the Bodhisattva in the sutra.³⁷ He tries to consider the teaching of the sutra from the viewpoint of the study of comparative religion in recent years.³⁸ He also edits his journal on the *Lotus sutra* and Nichiren Buddhism, *Hokke gakuhō* 法華学報.

Shirō Matsumoto 松本史朗 has studied the sutra in the context by which the later Indian Buddhist masters had read it, especially regarding the dispute between the one vehicle of the Mādhyamika and the three vehicles of the Yogācāra.³⁹ He studied also the sutra itself subsequently and pointed out that there is already an essential change from the one vehicle to the three vehicles during the development of the sutra.⁴⁰

In addition Ryūgen Taga 田賀龍彦 studied it from the viewpoint of the teaching of the prediction 授記.⁴¹ Masatoshi Ueki 植木雅俊 studied it from the viewpoint of gender equality⁴² and edited his new translation with the Sanskrit and the Chinese.⁴³

Influence of the *Lotus Sutra* in India

Most of past studies on the sutra analyzed specific terms in the sutra itself and discussed its characteristic. In recent years the origin of Mahāyāna Buddhism has been discussed and the *Lotus sutra* has also been reconsidered in the history of Indian Buddhism. Hakamaya Noriaki 袴谷憲昭 pointed out that the teaching of the one vehicle is criticism

³⁷ Zuiei Itō 伊藤瑞叡, *Hokke bosatsu dō no kiso teki kenkyū* 法華菩薩道の基礎的研究, Kyoto: Heirakuji shoten 平楽寺書店, 2004.

³⁸ Zuiei Itō 伊藤瑞叡, “Hikaku shūkyō no kanten yori mitaru Hokekyō seiritsu ron no tokuchō,” 比較宗教の観点より見たる法華経成立論の特徴, Kaishuku Mochizuki 望月海淑 ed., *Hokekyō to daijō kyōten no kenkyū* 法華経と大乘経典の研究: 129-164, Tokyo: Sankibō busshorin 山喜房佛書林, 2008.

³⁹ Shirō Matsumoto 松本史朗, “Madhyamakāloka no ichijō shisō,” *Madhyamakāloka* の一乗思想, *Sōtō shū kenkyūin kenkyūsei kenkyū kiyō* 曹洞宗研究員研究生研究紀要 14: 301-255, 1982; “Yuishiki ha no ichijō shisō ni tsuite,” 唯識派の一乗思想について, *Komazawa daigaku bukkyō gakubu ronshū* 駒澤大学佛教学部論集 13: 312-290, 1982.

⁴⁰ Shirō Matsumoto 松本史朗, *Hokekyō shisō ron* 法華経思想論, Tokyo: Daizō shuppan 大蔵出版, 2010.

⁴¹ Ryūgen Taga 田賀龍彦, *Juki shisō no genryū to tenkai* 授記思想の源流と展開, Kyoto: Heirakuji shoten 平楽寺書店, 1974.

⁴² Masatoshi Ueki 植木雅俊, *Bukkyō no naka no danjo kan: Genshi bukkyō kara Hokekyō ni itaru jendā byōdō no shisō* 仏教のなかの男女観: 原始仏教から法華経に至るジェンダー平等の思想, Tokyo: Iwanami shoten 岩波書店, 2004; *Shisō to shite no Hokekyō* 思想としての法華経, Tokyo: Iwanami shoten 岩波書店, 2012.

⁴³ Masatoshi Ueki 植木雅俊, *Bon kan wa taishō gendai go yaku Hokekyō* 梵漢対照・現代語訳 法華経, 2 vols., Tokyo: Iwanami shoten 岩波書店, 2008.

of the teaching of the three vehicles in the sutra of wisdom, *Prajñāpāramitāsūtra*.⁴⁴ That is to say, in the early period of the Mahāyāna Buddhism the authors of the sutras adopted the teaching of the three vehicles in order to advertise their new teaching and criticize their hypothetical enemy as the small vehicle. But they would admit the beings in the two vehicles who never could become a Buddha. The author of the *Lotus sutra* criticized this point and adopted the teaching of one vehicle in which all beings could become a Buddha.

As for the positioning of the *Lotus sutra* in the Mahāyāna Buddhism, Jonathan A. Silk compares it with the *Mahānirvāṇasūtra*,⁴⁵ James B. Apple considers its concept of the irreversible bodhisattva in the Mahāyāna literature,⁴⁶ and Yukihiro Okada 岡田行弘 compares the structure of the sutra with that of the *Aṣṭasāhasrikāprajñāpāramitā*.⁴⁷ Of course it is necessary to consider the position in Indian Buddhism, without being affected by the East Asian Buddhism.

⁴⁴ Noriaki Hakamaya 袴谷憲昭, “*Hokekyō to hongaku shisō*,” 『法華経』と本覚思想, *Komazawadaigaku bukkyōgakubu ronshū* 駒澤大学佛教学部論集 21: 111-114, 1990; “*Hokekyō no taikyoku ni aru mono*,” 『法華経』の対極にあるもの, Kaishuku Mochizuki 望月海淑 ed., *Hokekyō to daijō kyōten no kenkyū* 法華経と大乘經典の研究: 57-84, Tokyo: Sankibō busshorin 山喜房佛書林, 2006.

⁴⁵ Jonathan A. Silk, *Body language: Indic śarīra and Chinese shēli in the Mahāparinirvāṇasūtra and Saddharmapuṇḍarīka*, Tokyo: International Institute for Buddhist Studies of the International College for Postgraduate Buddhist Studies, 2006.

⁴⁶ James B. Apple, “On *Avaivartika* and *Avaivartikacakra* in Mahayana Buddhist Literature with Special Reference to the *Lotus Sutra*,” *Toyō tetsugaku kenkyūjo kiyō* 東洋哲学研究所紀要 27: 184-155, 2011; “The Structure and Content of the *Avaivartikacakra Sūtra* and Its Relation to the *Lotus Sūtra*,” *Toyō tetsugaku kenkyūjo kiyō* 東洋哲学研究所紀要 28: 106-87, 2012; “The Irreversible Bodhisattva (*avaivartika*) in the *Lotus sūtra* and *Avaivartikacakrasūtra*,” *Toyō tetsugaku kenkyūjo kiyō* 東洋哲学研究所紀要 29: 176-154, 2013; “The Single Vehicle (*ekayāna*) in the *Avaivartikacakrasūtra* and *Lotus Sūtra*,” *Toyō tetsugaku kenkyūjo kiyō* 東洋哲学研究所紀要 30: 268-238, 2014.

⁴⁷ Yukihiro Okada 岡田行弘, “*Hassenju Hannya to Hokekyō no kyōtsū sei: kōsō kyōsetsu no tenkai monogatari wo megutte*,” 『八千頌般若』と『法華経』の共通性: 構想・教説の展開・物語をめぐる, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 63-2: 914-907, 2015; “*Sōgō kyōten toshitenō Hokekyō*,” 総合經典としての『法華経』, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 64-2: 852-845, 2016.

Kaie Mochizuki 望月海慧,⁴⁸ Jonathan A. Silk,⁴⁹ and James B. Apple⁵⁰ reported on the acceptance of the sutra in India in detail. Most of their sources are citations in the treatises of later Mādhyamika masters like Kamalāśīla and Haribhadra who criticize the teaching of Yogācāra, who insists that the teaching of the three vehicles is true. We can find the citations also in anthologies, such as the *Sūtrasamuccaya* of Nāgārjuna, the *Śikṣāsamuccaya* of Śāntideva, and the *Mahāsūtrasamuccaya* of Dīpaṃkaraśrījñāna. As Shōshin Ichishima 一島正真⁵¹ and Kaie Mochizuki⁵² analyzed Nāgārjuna compiled his *Sūtrasamuccaya* on the basis of the *Lotus sutra*.

As for the commentary on the sutra in Indian Buddhism, only a Chinese translation of the commentary attributed to Vasubandhu exists. Because the *Catalogue of Phang thang ma* listed it in the section of the commentaries on the scriptures translated into Tibetan, it may have been translated into Tibetan, but Bu ston rin chen sgrub listed it in his catalogue as a lost text. As for its Chinese translation Terry R. Abbott studied in his dissertation⁵³ and his English translation has been collected into the series of the English translation of the Buddhist Tripiṭaka.⁵⁴ Susumu Ōtake 大竹晋 also published his transcription of the Chinese translation into Japanese and tried to prove the authority of Vasubandhu by

⁴⁸ Kaie Mochizuki 望月海慧, “Chūgan bunken ni mirareru Hokekyō no juyō,” 中観派文献にみられる『法華経』の受容, Ryūgen Taga 田賀龍彦 ed., *Hokekyō no juyō to tenkai* 法華経の受容と展開: 539-569, Kyoto: Heirakuji shoten 平楽寺書店, 1993; “How Did the Indian Masters Read the *Lotus Sutra*?” *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 59-3: 1169-1177, 2011; “Indo ni okeru hokke bukkyō no tenkai,” インドにおける法華仏教の展開, Hōshō Komatsu 小松邦彰 and Jūdō Hanano 花野充道 eds., *Hokekyō to Nichiren* 法華経と日蓮: 70-99, Tokyo: Shunjūsha 春秋社, 2014.

⁴⁹ Jonathan A. Silk, “The Place of the Lotus Sutra in Indian Buddhism,” *The Journal of Oriental Studies* 11: 87-105, 2001; “Indo bukkyō ni okeru Hokekyō no ichi,” インド仏教における『法華経』の位置, *Tōyō gakujutsu kenkyū* 東洋学術研究 39-2: 220-198, 2000.

⁵⁰ James B. Apple, “Candrakīrti and the *Lotus sutra*,” *Toyō tetsugaku kenkyūjo kiyō* 東洋哲学研究所紀要 31: 97-122, 2015.

⁵¹ Shōshin Ichishima 一島正真, “*Sūtrasamuccaya* no hokke shisō,” 『ストラスムッチャヤ』の法華思想, Ryūgen Taga 田賀龍彦 ed., *Hokekyō no juyō to tenkai* 法華経の受容と展開: 475-499, Kyoto: Heirakuji shoten 平楽寺書店, 1993; “The Lotus Sūtra in the *Sūtrasamuccaya*,” *Taishō daigaku kenkyū kiyō* 大正大学研究紀要 85: 300-290, 2000.

⁵² Kaie Mochizuki 望月海慧, “Dhīpankarashurijunyāna no *Daishūkyō* ni inyō sareru Hokekyō,” ディーパンカラシュリジュニャーナの『大集経』に引用される法華経, Shinjō Suguro 勝呂信静 ed., *Hokekyō no shisō to tenkai* 法華経の思想と展開: 295-324, Kyoto: Heirakuji shoten 平楽寺書店, 2001.

⁵³ Terry R. Abbott, *Vasubandhu's commentary to the “Saddharma-puṇḍarīka-sūtra”: A Study of Its History and Significance*, Ph.D. diss., University of California, Berkeley, 1985.

⁵⁴ Terry R. Abbott, “The Commentary on the Lotus Sutra,” *Tiantai Lotus Texts*: 83-149. Berkeley: Bukkyō Dendō Kyōkai America, 2013.

comparing its terminology with that of his other works.⁵⁵ Kyōkō Fujii 藤井教公 also edited the transcription of Chinese into Japanese and his modern Japanese translation.⁵⁶

Lotus Sutra in Tibet

The *Lotus sutra* had not been so widely read in Tibet as in East Asia because Tibetan Buddhism succeeded the Indian Mahāyāna Buddhism in which the philosophical commentaries had been more frequently read than the scriptures. As for the commentary on the sutra written in Tibet, only the *Dam chos pad ma dkar gyi tshig don la gzham gyi log par rtog pa dgag pa* by 'Phags pa Blo gros rgyal mtshan (1235-1280) exists,⁵⁷ who criticizes the Chinese interpretation on the sudden enlightenment based on the story of the daughter of Sāgaranāga in the *Lotus sutra*.

In regard to the Tibetan translation of the sutra, Zuiryū Nakamura edited the facsimile of the Peking edition with footnotes, comparing with the other three Kanjur editions.⁵⁸ This edition is useful because it is based on the page numbers of the Sanskrit edition by Kern. Tshul khrims skal bzang Khangkar also published the Tibetan text in Tibetan script based with the Derge edition⁵⁹ and Takayasu Suzuki 鈴木隆泰 edited the Romanized transliteration from the Phug drag manuscript Kanjur.⁶⁰ Nils Simonsson reported the

⁵⁵ Susumu Ōtake 大竹晋, *Hokkeron Muryōjūkyōron hoka* 法華經論・無量壽經論 他, Tokyo: Daizōshuppan 大蔵出版, 2011.

⁵⁶ Kyōkō Fujii 藤井教公 and Hiroaki Ikebe 池邊宏昭, “Seshin *Hokkeron yakuchū* (1)-(3),” 世親『法華論』訳注(1)-(3), *Hokkaidō daigaku bungaku kenkyūka kiyō* 北海道大学文学研究科紀要 105: 21-112, 2001; 108: 1-95, 2002; 111: 1-70, 2003.

⁵⁷ Zuiryū Nakamura 中村瑞隆, “Chibetto biku Pakupa no *Shōbō byakurenge no shaku gi ni tsuite ta no gokai wo haseki suru ni tsuite*,” チベット比丘パクパの「正法白蓮華の釈義について他の誤解を破斥する」について, Yōshō Nomura 野村耀昌 ed., *Hokekyō shinkō no sho keitai* 法華經信仰の諸形態: 199-226, Kyoto: Heirakuji shoten 平楽寺書店, 1976.

⁵⁸ Zuiryū Nakamura, “Dan pa'i chos pad ma dkar shes bya ba theg pa chen po'i mdo (1)-(10),” *Hokke bunka kenkyū* 法華文化研究 2: 1-38, 1976; 3: 37-59, 1977; 4: 59-120, 1978; 5/6: 121-155, 1980; 8: 155-198, 1982; 11: 197-266, 1985; 12: 265-314, 1986; 14: 315-353, 1988; 16: 354-403, 1990; 19: 403-437, 1993.

⁵⁹ Tsultrim Kelsang Khangkar ツルティム・ケサン, *Chibetto go yaku Myō hō renga kyō* チベット語訳・妙法蓮華經, Kyoto: Unio, 2009.

⁶⁰ Takayasu Suzuki, “Dam pa'i chos pad ma dkar po: Romanized Transliteration from the Phug drag Manuscript Kanjur (I)-(X), (XIX)-(XX), (XXVII),” *Yamaguchi kenritsudaigaku kokusaibunka gakubu kiyō* 山口県立大学国際文化学部紀要 14: 109-125, 2008; *Yamaguchi kenritsudaigaku daigakuin ronshū* 山口県立大学大学院論集 9: 51-71, 2008; *Yamaguchi kenritsudaigaku gakujutsu jōhō* 山口県立大学学術情報 2: 77-101, 2009; 3: 81-94, 2010; 4: 53-59, 2011; 5: 59-80, 2012; 6: 1-9, 2012; 7: 61-67, 2014; 9: 31-39, 2016; 10: 59-65, 2017; 11: 89-93, 2018; 12: 95-103, 2019.

existence of its old Tibetan translation from Khotan which had been collected at the National Museum of Ethnography, Stockholm⁶¹ and Seishi Karashima edited its romanized text collated with the Kanjur version.⁶²

In regard to the acceptance of the sutra by Tibetan Buddhist masters, Kaie Mochizuki analyzed the references in the works of Tsong kha pa and sGam po pa.⁶³ Tomoko Makidono 槇殿伴子 referred to the belief of Avalokiteśvara and his six-syllable mantra in Tibet by comparing with the sutra.⁶⁴

In the Tangyur of the Tibetan Tripiṭaka there are two commentaries on the scriptures translated from the Chinese. One of them is the *Miaofa lianhua jing xuanzan* 妙法蓮華經玄贊 of Kuei-Chi 窺基. Although Zuigon Watanabe 渡辺瑞巖 had analyzed its introduction in detail,⁶⁵ the study of it did not continue after his demise with the exceptions of Susumu Yamaguchi 山口益⁶⁶ and Zuiryū Nakamura.⁶⁷ Recently Kaie Mochizuki compared its Tibetan translation with the original Chinese version by translating the whole into modern Japanese. He also pointed out that the Tibetan translator acknowledged Vasubandhu as the author of the **Saddharmapuṇḍarikopadeśa*

⁶¹ Nils Simonsson, *Indo-tibetische Studien I*, Uppsala: Almqvist & Wiksells Boktryckeri AB, 1957.

⁶² Seishi Karashima, “An old Tibetan translation of the Lotus sutra from Khotan, The Romanised text collated with the Kanjur version (1)-(4),” *Annual Report of The International Research Institute for Advanced Buddhology at Soka University* 8: 191-268, 2005; 9: 89-181, 2006; 10: 213-324, 2007; 11: 177-301, 2008.

⁶³ Kaie Mochizuki 望月海慧, “Tsonkapa no *Hokekyō rikai ni tsuite*,” ツォンカパの『法華經』理解について, Kaishuku Mochizuki 望月海淑 ed., *Hokekyō to daijō kyōten no kenkyū* 法華經と大乘經典の研究: 233-259, Tokyo: Sankibō busshorin 山喜房佛書林, 2006; “Gamupopa no *Ramurimu Tarugen ni inyō sareru Hokekyō ni tsuite*,” ガムボパの『ラムリム・テルゲン』に引用される『法華經』について, *Hokkebunka kenkyū* 法華文化研究 33: 19-29, 2007.

⁶⁴ Tomoko Makidono 槇殿伴子, “Chibetto ni okeru *Hokekyō no yōhō*: Kannon shinkō to ichijō shisō,” チベットにおける『法華經』の用法: 観音信仰と一乗思想, *Tōyō bunka kenkyūjo shohō* 東洋文化研究所所報 19: 19-59, 2015.

⁶⁵ Zuigon Watanabe 渡辺瑞巖, “Zōbun *Hokekyō chūshaku ni tsuite*,” 藏文法華經註釈について, *Ōsaki gakuho* 大崎學報 92: 217-232, 1938.

⁶⁶ Susumu Yamaguchi 山口益, “Chibetto butten ni okeru *Hokekyō*: Hokke gensan no chibetto go yakuhon ni tsuite,” チベット仏典における法華經: 法華玄贊のチベット訳本について, Enshō Kanakura 金倉圓照 ed., *Hokekyō no seiritsu to tenkai* 法華經の成立と展開: 675-693, Kyoto: Heirakuji shoten 平楽寺書店, 1970.

⁶⁷ Zuiryū Nakamura 中村瑞隆, “Saizō yaku *Shōbō renga chū to Hokke gensan ni mirareru sansō nimoku yu*,” 西藏訳正法蓮華註と法華玄贊に見られる三草二木喩, Yukio Sakamoto 坂本幸男 ed., *Hokekyō no Chūgoku teki tenkai* 法華經の中国的展開: 695-716, Kyoto: Heirakuji shoten 平楽寺書店, 1972.

妙法蓮華經優波提舍.⁶⁸

Lotus Sutra in Inner Asia

The development of the *Lotus sutra* in inner Asia has not been discussed very much until now. Kaie Mochizuki planned the presentation about it with his colleagues at the Conference of Japanese Association of Indian and Buddhist Studies in 2014.⁶⁹ Because past studies on the sutra had unfolded mainly discussing the *Lotus sutra*'s Sanskrit manuscripts and its Chinese translations, we are apt to think that it was translated from Sanskrit into Chinese directly. But it was recently revealed that the Chinese documents translated from the Indian language were affected by the various languages of inner Asia, and their transmission was accompanied by a complicated process. Therefore, these

⁶⁸ Kaie Mochizuki 望月海慧, “Chibettogo yaku *Myōhōrenge chū* ‘Hosshi hon’ wayaku,” チベット語訳『妙法蓮華註』「法師品」和訳, *Hokke bunka kenkyū* 法華文化研究 39: 1-15, 2013; “Chibettogo yaku *Myōhōrenge chū* no jobun no kōsei ni tsuite,” チベット語訳『妙法蓮華註』の序文の構成について, *Minobusan daigaku Bukkyō gakubu kiyō* 身延山大学仏教学部紀要 13: 1-22, 2013; “Chibettogo yaku *Myōhōrenge chū* ‘Jugaku mugaku ninki hon’ wayaku,” チベット語訳『妙法蓮華註』「授学無学人記品」和訳, Matsumura Jugon sensei koki kinen rombunshū kankōkai 松村壽巖先生古稀記念論文集刊行会 ed., *Nichiren kyōgaku kyōdan shi no sho mondai* 日蓮教学教団史の諸問題: 41-51, Tokyo: Sankibō busshorin 山喜房佛書林, 2014; “Chibettogo yaku *Myōhōrenge chū* ‘Ken hōtō hon’ wayaku,” チベット語訳『妙法蓮華註』「見宝塔品」和訳, *Nichiren bukkyō kenkyū* 日蓮仏教研究 6: 7-22, 2014; “Chibettogo yaku *Myōhōrenge chū* ‘Juki hon’ wayaku,” チベット語訳『妙法蓮華註』「授記品」和訳, *Minobusan daigaku Bukkyō gakubu kiyō* 身延山大学仏教学部紀要 14: 1-18, 2014; “Chibettogo yaku *Myōhōrenge chū* ‘Gohyaku deshi juki hon’ wayaku,” チベット語訳『妙法蓮華註』「五百弟子受記品」和訳, *Minobu ronsō* 身延論叢 19: 35-58, 2014; “Chibettogo yaku *Myōhōrenge chū* ‘Kejō yu hon’ wayaku,” チベット語訳『妙法蓮華註』「化城喩品」和訳, *Minobu ronsō* 身延論叢 20: 1-54, 2015; “Chibettogo yaku *Myōhōrenge chū* ‘Yakusō yu hon’ wayaku,” チベット語訳『妙法蓮華註』「藥草喩品」和訳, *Tōyō bunka kenkyūjo shohō* 東洋文化研究所所報 19: 77-103, 2015; “*Hokke gensan* no Chibetto go yaku no tokuchō,” 『法華玄贊』のチベット語訳の特徴, *Critical Review for Buddhist Studies* 불교학리뷰 17: 39-77, 2015; “Chibettogo yaku *Myōhōrenge chū* ‘Shinge hon’ wayaku,” チベット語訳『妙法蓮華註』「信解品」和訳, *Ōsaki gakuho* 大崎學報 173: 37-80, 2017; “Chibettogo yaku *Myōhōrenge chū* ‘Jo hon’ wayaku (1)-(2),” チベット語訳『妙法蓮華註』「序品」和訳(1)-(2), *Minobusan daigaku Bukkyō gakubu kiyō* 身延山大学仏教学部紀要 18: 1-39, 2017; 19: 63-120, 2018; “Chibettogo yaku *Myōhōrenge chū* ‘Hōben hon’ wayaku (1)-(2),” チベット語訳『妙法蓮華註』「方便品」和訳(1)-(2), *Minobu ronsō* 身延論叢 23: 1-40, 2018; 24: 1-74, 2019; “Chibettogo yaku *Myōhōrenge chū* ‘Hiyu hon’ wayaku,” チベット語訳『妙法蓮華註』「譬喩品」和訳, *Nichiren bukkyō kenkyū* 日蓮仏教研究 10: 61-130, 2019.

⁶⁹ Kaie Mochizuki 望月海慧, “Nairiku ajia ni okeru *Hokekyō* no tenkai,” 内陸アジアにおける法華經の展開, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 63-2: 260-261, 2015.

sources from inner Asia must be important documents to elucidate the situation of their transmission.

The bibliography of the Khotanese documents in the Iranian language was collected by Roland E. Emmerick.⁷⁰ Although the Khotanese translation of the *Lotus sutra* does not exist and there is only one verse translated into Khotanese in the Book of Zamvasta,⁷¹ its Kashgar manuscript offered by a Khotanese is said to have been found in Khotan and the summary of the sutra written in Khotanese exists. Yumi Katayama 片山由美 analyzed this summary edited by Harold Walter Bailey⁷² and suggests its relationship with the commenraty by Vasubandhu.⁷³

The bibliography of the Uigur documents in the old Turkic language is collected by Johan Elverskog.⁷⁴ Many Uigur fragments of the *Kuan-ši-im Pusar* comes from chapter 25 of Kumārajīva's translation. Some fragments from different chapters have also been found and this suggests that the entire text was translated. Some scholars had studied them early on, and most importantly Peter Zieme edited some fragments⁷⁵ and Kōgi Kudara 百濟康義 analyzed the fragments from the Turfan collection.⁷⁶ Kudara also edited the fragments of the Uigur translation of the *Miaofa lianhua jing xuanzan* of Chi.⁷⁷

⁷⁰ Roland E. Emmerick, *A Guide to the Literature of Khotan: 25-28*, Tokyo: The Reiyukai Library, 1979.

⁷¹ R.E. Emmerick, *The Book of Zambasta: 116-117*, London: Oxford University Press, 1968.

⁷² H.W. Bailey, *Saddharmapuṇḍarikasūtra: The Summary in Khotan Saka*, Canberra: The Australian National University, 1971.

⁷³ Yumi Katayama 片山由美, "Kōtan go Hokekyō kōyō no shiyaku," コータン語『法華經綱要』の試訳, *Minobu ronsō* 身延論叢 19: 59-74, 2014; "Kōtan go Hokekyō kōyō no kenkyū," コータン語『法華經綱要』の研究, *Hokke bunka kenkyū* 法華文化研究 40: 11-34, 2014; "The Khotanese Summary of the *Saddharmapuṇḍarikasūtra* and the *Saddharmapuṇḍarī-kopadeśa*," *Acta Tibetica et Buddhica* 7: 83-102, 2014.

⁷⁴ Johan Elverskog, *Uigur Buddhist Literature: 59-62, 82-84*, Turnhout: Brepols, 1997.

⁷⁵ Peter Zieme, *Fragmenta Buddhica Uigurica*, Berlin: Klaus Schwarz Verlag, 2009.

⁷⁶ Kōgi Kudara 百濟康義, *Chinesische und Manjurische Handschriften und seltene Drucke Teil 4: 51-62*, Stuttgart: Franz Steiner Verlag, 2005.

⁷⁷ Kōgi Kudara 百濟康義, "Uiguru yaku *Myōhō rengo kyō gansen* (1)," ウイグル訳『妙法蓮華經玄贊』(1), *Bukkyōgaku kenkyū* 佛教學研究 36: 45-65, 1980; "Myōhō rengo kyō gansen no Uiguru yaku danpen," 妙法蓮華經玄贊のウイグル訳断片, Masao Mori 護雅夫 ed., *Nairiku ajia nishū ajia no shakai to bunka* 内陸アジア・西アジアの社会と文化: 185-207, Tokyo: Yamakawa shuppansha 山川出版社, 1983; "Uigurische Fragmente eines Kommentars zum *Saddharmapuṇḍarika-Sūtra*," Jens Peter Laut und Klaus Röhrborn eds., *Der türkische Buddhismus in der japanischen Forschung: 34-55, 102-106*, Wiesbaden: Otto Harrassowitz, 1988; "Gime bijutsukan shozō *Myōhō rengo kyō gansen* Uiguru yaku danpen," ギメ美術館所蔵『妙法蓮華經玄贊』ウイグル訳断片, *Ryūkoku kiyō* 龍谷紀要 12-1: 1-30, 1990.

In regard to the Tangut translation of the sutra, Tatsuo Nishida 西田龍雄 published the edition of the Tangut Manuscripts and his Japanese translation⁷⁸ along with his research papers on the subject.⁷⁹ And Shintaro Arakawa 荒川慎太郎 also published its facsimile edition collected by Princeton University along with linguistic studies,⁸⁰ and Mariyo Takahashi 高橋まり代 published the Index of the Tangut translation of the sutra.⁸¹

In regard to the old Mongolian translation of the sutra, Kōichi Higuchi 樋口康一 studied the four blockprints and one manuscript.⁸² They all are translated from the Tibetan original and their translations are almost the same, but they are classified into two versions, namely a version consisting of 27 chapters and another of 28 chapters. That is to say, the latter was revised based on the Chinese translation by Kumārajīva.

Lotus Sutra in China

The *Lotus sutra* is one of the most popular scriptures in Chinese Buddhism. Six Chinese translations are recorded but three are lost. Satoshi Kawano 河野訓,⁸³ Seishi Karashima, and Ken'ichi Maegawa 前川健一⁸⁴ analyzed the oldest one translated by Dharmarakṣa and the Takatoshi Itō 伊藤隆寿⁸⁵ analyzed the most popular translation by Kumārajīva.

⁷⁸ Tatsuo Nishida 西田龍雄, *Seika bun "Myōhō renga kyō" yaku chū (jō)* 西夏文『妙法蓮華經』訳注(上), Tokyo: Tōyō tetsugaku kenkyūjo 東洋哲学研究所, 2009.

⁷⁹ Tatsuo Nishida 西田龍雄, *Seika go kenkyū shinron* 西夏語研究新論, Kyoto: Shōkōdō shoten 松香堂書店, 2012.

⁸⁰ Shintaro Arakawa, *Tangut Version of the Lotus Sutra in the collection of Princeton University Library: Facsimile, Text and Linguistic Studies*, Tokyo: Sōka gakkai, 2018.

⁸¹ Mariyo Takahashi 高橋まり代, *Seika bun Myōhō renga kyō kenkyū* 西夏文妙法蓮華經研究, Tokyo: Sankibō busshorin 山喜房佛書林, 2008.

⁸² Kōichi Higuchi 樋口康一, "Hokekyō no mōko go yaku ni tsuite," 『法華經』の蒙古語訳について, *Kōbe shi gaikokugo daigaku gaikokugaku kenkyū* 神戸市外国語大学外国学 研究 21: 109-136, 1990; "Mongorugo yaku Hokekyō kanken (jō), (chū), (ge)" モンゴル語訳 『法華經』管見(上), (中), (下), *Ehime daigaku bungakubu ronshū Jinbun kagaku hen* 愛媛大学文学部論集 人文科学編 33: 23-41, 2012; 34: 41-57, 2013; 40: 1-13, 2016; "Unknown treasures hidden in lines of Mongolian Buddhist literature: In the case of Mongolian versions of the *Lotus Sutra*," *Altai Hakpo: Journal of the Altaic Society of Korea* 22: 139-153, 2012.

⁸³ Satoshi Kawano 河野訓, *Shoki kanyaku butten no kenkyū* 初期漢訳仏典の研究, Ise: Kōgakukan daigaku shuppanbu 皇學館大学出版部, 2006.

⁸⁴ Ken'ichi Maegawa 前川健一, "Shō hokekyō 'Yakuō nyorai hon' ni tsuite: Jiku Hōgo hennyū setsu no kentō wo chūshin ni," 『正法華經』「薬王如来品」について: 竺法護編入説の検討を中心に, *Seisen joshi daigaku jinbun kagaku kenkyūjo kiyō* 清泉女子大学人文科学研究所紀要 36: 158-148, 2015.

⁸⁵ Takatoshi Itō 伊藤隆寿, *Chūgoku bukkyō no hihan teki kenkyū* 中国仏教の批判的研

Karashima also published the Indexes of both translations.

There are several commentaries written by Chinese Buddhist masters. We must notice studies by Hiroshi Kanno 菅野博史, who analyzed several commentaries written by Chinese masters⁸⁶ and published their transcription. As for the *Miaofa lianhua jing shu* 妙法蓮花經疏 of Daosheng 道生,⁸⁷ Young-ho Kim studied it in English⁸⁸ and Kanno also published some papers on it.⁸⁹ Mitsuyoshi Okuno 奥野光賢 and Shun'ei Hareyama 晴山俊英 published the index of the Chinese text.⁹⁰

As for the *Fahua yiji* 法華義記 of Fayun 法雲 Kanno published its transcription into Japanese.⁹¹ Takashi Hayakawa 早川貴司 also published several papers on it, especially on Fayun's teaching of the one vehicle.⁹² As for Jizang 吉藏, the founder of the

究, Tokyo: Daizō shuppan 大蔵出版, 1992.

⁸⁶ Hiroshi Kanno 菅野博史, *Chūgoku hokke shisō no kenkyū* 中国法華思想の研究, Tokyo: Shunjūsha 春秋社, 1994; “Chūgoku ni okeru Hokekyō sho no kenkyū shi ni tsuite (1)-(2),” 中国における法華經疏の研究史について(1)-(2), *Sōka daigaku jinbun ronshū* 創価大学人文論集 6: 60-86, 1994; 22: 15-26, 2010; *Nanboku chō Zui dai no Chūgoku bukkyō shisō kenkyū* 南北朝・隋代の中国仏教思想研究, Tokyo: Daizō shuppan 大蔵出版, 2012.

⁸⁷ Chūgoku Bukkyō Shisō Kenkyūkai 中国仏教思想研究会 tr., “Dōshō sen Myōhō renekyō sho taiyaku 道生撰妙法蓮花經疏対訳,” *Sankō bunka kenkyūjo shohō* 三康文化研究所所報 9: 140-203, 1997; 12: 1-55, 1980.

⁸⁸ Young-ho Kim, *Tao-sheng's Commentary on the Lotus Sūtra*, Albany: State University of New York, 1990.

⁸⁹ Hiroshi Kanno 菅野博史, “Dōshō ni okeru Hokekyō no kōsei haaku ni tsuite,” 道生における法華經の構成把握について, *Tōyō Bunka* 東洋文化 70: 43-79, 1990; “Jiku Dōshō Myōhō rene kyō sho ni okeru Shinge hon no Hiyu kaishaku ni tsuite,” 竺道生『妙法蓮花經疏』における信解品の譬喩解釈について, *Sōka daigaku jinbun ronshū* 創価大学人文論集 2: 31-57, 1990; “Dōshō sen Myōhō rene kyō sho ni okeru chūshaku no hōhō ni tsuite,” 道生撰『妙法蓮花經疏』における注釈の方法について, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 39-1: 74-79, 1990; “Dōshō sen Myōhō rene kyō sho ni okeru ‘ri’ no gainen ni tsuite,” 道生撰『妙法蓮花經疏』における「理」の概念について, *Sōka daigaku jinbun ronshū* 創価大学人文論集 3: 119-143, 1991.

⁹⁰ Mitsuyoshi Okuno 奥野光賢 and Shun'ei Hareyama 晴山俊英 eds, *Jiku Dōshō Myōhō rene kyō sho ichiji sakuin* 竺道生『妙法蓮花經疏』一字索引, Private edition, 1992.

⁹¹ Hiroshi Kanno 菅野博史, *Hokke giki* 法華義記, Tokyo: Daizō shuppan 大蔵出版, 1996.

⁹² Takashi Hayakawa 早川貴司, “Hōun no Hokke giki ni okeru ichijō kaishaku,” 法雲の『法華義記』における一乗解釈, *Ryūgoku daigaku bukkyōgaku kenkyūshitsu nenpō* 龍谷大学仏教学研究年報 11: 1-21, 2001; “Hokke giki ni okeru busshu,” 『法華義記』における仏種, *Shūkyō kenkyū* 宗教研究 77-4: 228-229, 2004; “Hōun no Hokke giki ni okeru ‘ichibutsujō’ kaishaku,” 法雲の『法華義記』における「一仏乘」解釈, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 55-2: 583-586, 2007; “Nanboku chō bukkyō ni okeru hokke ichijō shisō no juyō: Kōtaku ji Hōun wo chūshin ni,” 南北朝仏教における法華一乗思想の受容: 光宅寺法雲を中心に, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 58-1: 169-174, 2009.

Chinese Mādhyamika school 三論宗, he wrote several commentaries on the *Lotus sutra*. Shun'ei Hirai 平井俊榮 analyzed the *Fahua xuanlun* 法華玄論.⁹³ Kanno has not only published the transcription of the *Fahua tonglüe* 法華統略 into Japanese⁹⁴ but also analyzed the interpretation of a simile in the fourth chapter of the *Fahua yishu* 法華義疏⁹⁵ and the contents of the *Fahua youyi* 法華遊意 along with his modern Japanese translation⁹⁶. Takao Maruyama 丸山孝雄 also translated the *Fahua youyi* into Japanese⁹⁷ and Mitsuyoshi Okuno publishes the Index⁹⁸ of the *Fahua youyi* and analyzed Jizang's dependence on the **Saddharmapuṇḍarikopadeśa* of Vasubandhu in the *Fahua lunshu* 法華論疏.⁹⁹ Honshō Nakai 中井本勝 also analyzes the *Fahua lunshu*.¹⁰⁰

As for the Tiantai School 天台宗, Zhiyi 智顛 also wrote several commentaries on the *Lotus sutra* and they had great effect on Japanese Buddhism. As for his *Miaofa lianhua jing wenju* 妙法蓮華經文句 Hirai discusses in his publication that this commentary was written with great dependence on the *Fahua xuanlun* of Jizang.¹⁰¹ Kanno published not

⁹³ Shun'ei Hirai 平井俊榮, *Hokke genron no chūshaku teki kenkyū* 法華玄論の註釈的研究, Tokyo: Shunjūsha 春秋社, 1987; *Zoku Hokke genron no chūsha1ku teki kenkyū* 続 法華玄論の註釈的研究, Tokyo: Shunjūsha 春秋社, 1996.

⁹⁴ Hiroshi Kanno 菅野博史, *Hokke tōryaku (jō)* 法華統略 上, Tokyo: Daizō shuppan 大蔵出版, 1998; *Hokke tōryaku (ge)* 法華統略 下, Tokyo: Daizō shuppan 大蔵出版, 2000.

⁹⁵ Hiroshi Kanno 菅野博史, “Kichizō sen *Hokke gisho* ni okeru Shinge hon no hiyu kaishaku ni tsuite (jō), (ge),” 吉蔵撰『法華義疏』における信解品の譬喩解釈について(上), (下), *Ōkurayama ronshū* 大倉山論集 27: 197-223, 1990; 29: 101-136, 1991.

⁹⁶ Hiroshi Kanno 菅野博史, *Hokke to wa nani ka: “hokke yūi” wo yomu* 法華とは何か: 『法華遊意』を読む, Tokyo: Shunjūsha 春秋社, 1992.

⁹⁷ Takao Maruyama 丸山孝雄, *Hokke kyōgaku kenkyū josetsu: Kichizō ni okeru juyō to tenkai* 法華教学研究序説: 吉蔵における受容と展開, Kyoto: Heirakuji shoten 平楽寺書店, 1978.

⁹⁸ Mitsuyoshi Okuno 奥野光賢, *Hokke yūi ichi ji sakuin* 法華遊意一字索引, Private edition, 1992.

⁹⁹ Mitsuyoshi Okuno 奥野光賢, *Busshō shisō no tenkai: Kichizō wo chūshin to shita Hokkeron juyō shi* 仏性思想の展開: 吉蔵を中心とした『法華論』受容史, Tokyo: Daizō shuppan 大蔵出版, 2002.

¹⁰⁰ Honshō Nakai 中井本勝, “Kichizō sen *Hokkeron sho* no bunkengaku teki kenkyū (1)-(3),” 吉蔵撰『法華論疏』の文献学的研究(1)-(3), Mitomo Kenyō hakushi koki kinen rombunshū kankōkai 三友健容博士古稀記念論文集刊行会 ed., *Chie no tomoshibi: Abidaruma bukkyō no tenkai: Chūgoku Chōsen-hantō Nippon hen* 智慧のともしび: アビダルマ佛教の展開: 中国・朝鮮半島・日本篇: 163-189, Tokyo: Sankibō busshorin 山喜房佛書林, 2016; *Minobu ronsō* 身延論叢 22: 21-41, 2017; *Hokke bunka kenkyū* 法華文化研究 43: 25-67, 2017.

¹⁰¹ Shun'ei Hirai 平井俊榮, *Hokke mongu no seiritsu ni kansuru kenkyū* 法華文句の成立に関する研究, Tokyo: Shunjūsha 春秋社, 1985.

only the transcription of the transcriptions of the *Miaofa lianhua jing wenju*¹⁰² but also that of the *Miaofa lianhua jing xuanyi* 妙法蓮華經玄義¹⁰³ and translated it into modern Japanese.¹⁰⁴ Kōshō Tada 多田孝正 also published its transcription of the transcription into Japanese.¹⁰⁵ Paul Swanson,¹⁰⁶ Zhi-fu Li 李志夫,¹⁰⁷ Hai-yan Shen 沈海燕,¹⁰⁸ and Hideto Ōno 大野榮人¹⁰⁹ also studied the *Miaofa lianhua jing xuanyi*. As for Jhanran 湛然, Hideyuki Matsumori 松森秀幸 studies his *Fahua jing dayi* 法華經大意,¹¹⁰ and Hung-yen Wu 吳鴻燕 studied his *Fahua wubai wenlun* 法華五百問論.¹¹¹

As for the commentary of Chi, the founder of the Chinese Mind-only school 法相宗, the *Fahua xuanzan* 法華玄贊, Tomoaki Kitsukawa 橘川智昭¹¹² and Ryōsen Terai 寺井良宣¹¹³ published their studies on it, but there is no complete study on it yet. As well as the Chinese masters mentioned above, Huisi 慧思 wrote a small commentary on the

¹⁰² Hiroshi Kanno 菅野博史, *Hokke mongu* 法華文句, 4 vols, Tokyo: Daisan bunmei sha 第三文明社, 2007-2011.

¹⁰³ Hiroshi Kanno 菅野博史, *Hokke gengi* 法華玄義, 3 vols, Tokyo: Daisan bunmei sha 第三文明社, 1995; *Hokke gengi* 法華玄義, 2 vols., Tokyo: Daizō shuppan 大蔵出版, 2011-2013; *'Hokke gengi' nyūmon* 「法華玄義」入門, Tokyo: Daisan bunmei sha 第三文明社, 1997; *"Hokke gengi" wo yomu* 『法華玄義』を読む, Tokyo: Daizō shuppan 大蔵出版, 2013.

¹⁰⁴ Hiroshi Kanno 菅野博史, *Gendaigo yaku Hokke gengi* 現代語訳 法華玄義, 2 vols., Tokyo: Tōyō tetsugaku kenkyūjo 東洋哲学研究所, 2018-2019.

¹⁰⁵ Kōshō Tada 多田孝正, *Hokke gengi* 法華玄義, Tokyo: Daizō shuppan 大蔵出版, 1985.

¹⁰⁶ Paul L. Swanson, *Foundation of T'ien-t'ai Philosophy*, Berkeley: Asian Humanities Press, 1989.

¹⁰⁷ Zhi-fu Li 李志夫, *Miao fa lian hua jing xuan yi yan jiu* 妙法蓮華經玄義研究, Tai bei xian shi ding xiang: Zhong hua fo jiao wen xian bian zhuan she 中華佛教文獻編撰社, 1997.

¹⁰⁸ Hai-yan Shen 沈海燕, *The Profound Meaning of the Lotus Sutra*, 2 vols, Delhi: DK Fine Art Press, 2005; *"Fa hua xuan yi" de zhe xue* 《法華玄義》の哲學, Shanghai: Shang hai gu ji chu ban she 上海古籍出版社, 2010.

¹⁰⁹ Hideto Ōno 大野榮人, *Tendai Hokke gengi no kenkyū* 1 天台法華玄義の研究 1, Tokyo: Sankibō busshorin 山喜房佛書林, 2012.

¹¹⁰ Hideyuki Matsumori 松森秀幸, *Tōdai Tendai hokke shisō no kenkyū* 唐代天台法華思想の研究, Kyoto: Hōzōkan 法藏館, 2016.

¹¹¹ Chi-yu Wu 吳鴻燕, *Tannen "Hokke gohyaku mon ron" no kenkyū* 湛然『法華五百問論』の研究, Tokyo: Sankibō busshorin 山喜房佛書林, 2007.

¹¹² Tomoaki Kitsukawa 橘川智昭, "Jion kyōgaku ni okeru Hokekyō kan," 慈恩教学における法華經觀, *Bukkyōgaku* 仏教学 44: 23-53, 2002.

¹¹³ Ryōsen Terai 寺井良宣, "Hokke gengan ni okeru ichijō kaishaku," 『法華玄贊』における一乘解釋, *Tendai gakuho* 天台學報 28: 187-190, 1986; "Chūgoku no Hokke gengan matsu sho ni tsuite," 中國の『法華玄贊』末疏について, *Tendai gakuho* 天台學報 29: 133-137, 1987; "Hokke gengan" senjutsu no ichi sokumen: "Daijō gishō" to no kankei wo chūshin to shite," 『法華玄贊』撰述の一側面: 『大乘義章』との關係を中心として, *Tendai gakuho* 天台學報 30: 122-125, 1988.

Bodhisattva practices in the *Lotus sutra* called *Fahua jing anlexing yi* 法華經安樂行義, and Kanno with Daniel Bruce Stevenson translated it into English.¹¹⁴

Many Chinese documents on the *Lotus sutra* are found also in western regions of China, especially in Dunhuang.¹¹⁵ Yūkei Hirai 平井宥慶 analyzed them in his paper¹¹⁶ and Shōkō Kabutogi 兜木正亨 published not only the catalogue of the *Lotus sutra* collected by Aurel Stein and Paul Pelliot but also of the inscriptions engraved into stone in China.¹¹⁷ Guang-chang Fang 方廣錫 edited the *Fahua jing wen waiyi* 法華經文外義 preserved in Dunhuang.¹¹⁸ Further Eugene Y. Wang considered the visualization of the teaching of the sutra from the standpoint of Buddhist art.¹¹⁹

Lotus Sutra in Korea

In Korean Buddhism the *Lotus sutra* was read mainly through the Chinese translation of Kumārajīva and the commentary of Jiehuan 戒環, a Chan monk from the Song period. Young-ja Lee 李永子 considered its distribution in Korea¹²⁰ and Kyong-kon Kim analyzed the first Korean translation.¹²¹ Kwang-yeon Park 朴妯娟¹²² and Byung-kon

¹¹⁴ Daniel Bruce Stevenson and Hiroshi Kanno, *The Meaning of the Lotus Sutra's Course of Ease and Bliss*, Tokyo: The International Institute for Advanced Buddhology, Soka University, 2006.

¹¹⁵ Ji-yeon Oh 吳知娟, "Pōphwa bu," 法華部, Kyoo-kap Lee 李圭甲 et al., *Tonhwang munhōn ch'onglam* 敦煌文獻總覽: 106-130, Seoul: Koryō daejanggyōng yōn'guso 高麗大藏經研究所, 2011; Byung-kon Kim 金炳坤, "Saiiki shutsudo Hokke shōso no kisoteki kenkyū," 西域出土法華章疏の基礎的研究, *Critical Review for Buddhist Studies* 불교학리뷰 13: 55-111, 2013.

¹¹⁶ Yukei Hirai 平井宥慶, "Tonkō bunken yori mita Hokekyō kenkyū," 敦煌文献よりみた『法華經』研究, Ryūgen Taga 田賀龍彦 ed., *Hokekyō no juyō to tenkai* 法華經の受容と展開: 639-678, Kyoto: Heirakuji shoten 平楽寺書店, 1993.

¹¹⁷ Shōkō Kabutogi 兜木正亨, *Sutain Perio shūshū Tonkō Hokekyō mokuroku* スタイン・ベリオ蒐集 敦煌法華經目錄, Tokyo: Reyūkai 靈友会, 1978; *Sutain Perio shūshū Tonkō Hokekyō mokuroku honbun taishō honpō Myōhō rege kyō hachi kan kasuga ban* スタイン・ベリオ蒐集敦煌法華經目錄本文対照 本邦定本妙法蓮華經 八卷 春日版, Tokyo: Reiyukai 靈友会, 1978.

¹¹⁸ Guang-chang Fang 方廣錫, *Zang wai fo jiao wen xian 2* 藏外仏教文献 2, Beijing: Zong jiao wen hua chu ban she 宗教文化出版社, 1996.

¹¹⁹ Eugene Y. Wang, *Shaping the Lotus Sutra*, Seattle: University of Washington Press, 2005.

¹²⁰ Young-ja Lee 李永子, "Chōsen jidai no Hokekyō ruzū kō," 朝鮮時代の法華經流通考, *Tendai gakuho* 天台學報 特別号: 33-51, 2017.

¹²¹ Kyong-kon Kim, "La première traduction coréenne du *Sūtra du Lotus* (1463)," *Revue de l'histoire des religions* 231-3: 425-465, 2014.

¹²² Kwang-yeon Park 朴妯娟, *Silla Pōphwa sasang sa yōn'gu* 新羅 法華思想史 研究,

Kim 金炳坤¹²³ studied the history of the teaching of the *Lotus sutra* in Korea. As for the commentary of Jiehuang, the *Miaofa lianhua jing yaojie* 妙法蓮華經要解, Yukio Kawase 河瀬幸夫 and Seong-ju Kim 金星周 translated it into Japanese from Hangul.¹²⁴ Wonhyo 元曉 also wrote the commentary, the *Pōphwa chong'yo* 法華宗要, and Charles A. Muller translated it into English¹²⁵ and Byung-kon Kim translates it into Japanese.¹²⁶ Kim also translates the *Pōphwa kyōngnon sulgi* 法華經論述記 of Uijok 義寂 into Japanese.¹²⁷

Lotus Sutra in Japan

There are many studies on the *Lotus sutra* in Japan, not only Buddhist studies but also linguistic studies and classical literary studies. As for Buddhist studies, Paul Groner and Jacqueline Stone edited the studies on the *Lotus sutra* in Japan.¹²⁸

One of the oldest commentaries of the *Lotus sutra* is the *Hokke gisho* 法華義疏 attributed to Shōtoku taishi 聖徳太子. Shinshō Hanayama 花山信勝¹²⁹ compared its

Seoul: Hyeon 慧眼.

¹²³ Byung-kon Kim 金炳坤, “Kaitō ni okeru Hokke tendai shisō shi no tenkai,” 海東に於ける法華天台思想史の展開, Mitomo Kenyō hakushi koki kinen rombunshū kankōkai 三友健容博士古稀記念論文集刊行会 ed., *Chie no tomoshibi: Abidaruma bukkyō no tenkai: Chūgoku Chōsen-hantō Nippon hen* 智慧のともしび: アビダルマ仏教の展開: 中国・朝鮮半島・日本篇: 157-187, Tokyo: Sankibō busshorin 山喜房佛書林, 2016.

¹²⁴ Yukio Kawase 河瀬幸夫 and Seong-ju Kim 金星周 tr., *Hokekyō genkai* 法華經諺解 (*Pōphwakyōng ōnhae*), 2 vols., Yokohama: Shunpūsha 春風社, 2017-2018.

¹²⁵ Charles A. Muller, “Doctrinal Essentials of the Lotus Sūtra (Beophwa jong-yo) 法華宗要,” 元曉 Wonhyo: *Selected Works*: 83-140, Seoul: Compilation Committee of Korean Buddhist Thought, Jogye Order of Korean Buddhism, 2012; “Wonhyo on the *Lotus Sūtra*,” *Indo tetsugaku bukkyōgaku kenkyū* インド哲学仏教学研究 16: 25-38, 2009.

¹²⁶ Byung-kon Kim 金炳坤, “Gangyō Hokke shūyō yaku chū (1)-(5),” 元曉『法華宗要』訳注(1)-(5), *Daigakuin nenpō* 大学院年報 28: 45-60, 2011; *Bukkyōgaku ronshū* 佛教学論集 28: 17-52, 2011; *Ōsaki gakuhō* 大崎學報 168: 43-7, 2012; *Tōyō bunka kenkyūjo shohō* 東洋文化研究所所報 17: 23-37, 2013; Sakamoto Kōbaku hakushi kiju kinen ronbunshū kankōkai 坂本廣博博士喜寿記念論文集刊行会 ed., *Bukkyo no kokoro to bunka* 佛教の心と文化: 1110-1092, Tokyo: Sankibō busshorin 山喜房佛書林, 2019.

¹²⁷ Byung-kon Kim 金炳坤, “Gijaku shaku Giitsu sen Hokkeron jikki no bunkengaku teki kenkyū (1)-(4),” 義寂釈義一撰『法華經論述記』の文献学的研究(1)-(4), *Minobusan daigaku bukkyō gakubu kiyō* 身延山大学仏教学部紀要 15: 19-43, 2014; *Minobu ronsō* 身延論叢 20: 55-69, 2015; *Hokke bunka kenkyū* 法華文化研究 41: 37-56, 2015; *Minobusan daigaku bukkyō gakubu kiyō* 身延山大学仏教学部紀要 16: 23-38, 2015.

¹²⁸ Paul Groner and Jacqueline Stone, “The *Lotus Sutra* in Japan,” *Japanese Journal of Religious Studies* 41-1: 1-23, 2014.

¹²⁹ Shinshō Hanayama 花山信勝, *Shōtoku taishi gyosei Hokke gisho no kenkyū* 聖徳太子

contents with those of the *Fahua yiji* and Kazunori Ichiken Mochizuki 望月一憲 also studied it.¹³⁰ Kūkai also wrote five works on the *Lotus sutra*, three versions of the *Hokekyō kaidai* 法華經開題, the *Hokekyō mitsugō* 法華經密号, and *Hokekyō shaku* 法華經釈. Motohiro Yoritomo 頼富本宏 translated them into Japanese.¹³¹ There are also some sub-commentaries on them, especially eight on the second work.¹³²

Because the *Lotus sutra* had been widely read not only in the Tendai school but also in the Hokke school. Jūdō Hanano 花野充道 summarized the acceptance of the sutra in Tendai¹³³ and edited the *Journal of Hokke bukkyō kenkyū* 法華仏教研究. Enchin 円珍 wrote the sub-commentary on the *Saddharmapundarikopadeśa*, *Hokke ronki* and Rosan Ikeda 池田魯参¹³⁴ and Ken'ichi Maegawa¹³⁵ published their studies. Nichiren 日蓮 added notes to the margin of the manuscripts of the sutra which he possessed. Kihachi Yamanaka 山中喜八 published the facsimile edition and Gyōkai Sekido 関戸堯海 analyzed its contents.¹³⁶ Nichō 日朝 wrote a commentary on the *Lotus sutra*, *Hose shū*

御製法華義疏の研究, Tokyo: Tōyō bunko 東洋文庫, 1933; *Hokke gisho* 法華義疏, 2 vols., Tokyo: Iwanami shoten 岩波書店, 1975.

¹³⁰ Kazunori Mochizuki 望月一憲, *Hokekyō to Shōtoku taishi* 法華經と聖徳太子, Tokyo: Daiichi shobō 第一書房, 1975.

¹³¹ Motohiro Yoritomi 頼富本宏, “*Hokekyō kaidai, Hokekyō shaku, Hokekyō mitsugō*,” 法華經開題・法華經釈・法華經密号, *Kōbō daishi Kūkai zenshū* 3 弘法大師空海全集 3: 295-433, Tokyo: Chikuma shobō 筑摩書房, 1984; *Bōyaku Kōbō daishi Kūkai Hokekyō kaidai* 傍訳弘法大師空海 法華經開題, Tokyo: Shikisha 四季社, 2010.

¹³² Taishō daigaku Sōgō bukkyō kenkyūjo *Hokekyō shaku mondai* honkoku kenkyūkai 大正大学総合仏教研究所『法華經釈問題』翻刻研究会, “*Hokekyō shaku mondai*” honkoku kenkyū: honkoku kōtei: kokuyaku 『法華經釈問題』翻刻研究: 翻刻校訂・国訳, Tokyo: Nonburusha ノンブル社, 2017.

¹³³ Jūdō Hanano 花野充道, “Saichō no *Hokekyō juyō*,” 最澄の『法華經』受容, *Kokubungaku kaishaku to kanshō* 国文学解釈と鑑賞 61-12: 26-33, 1996; “Chūko Tendai to *Hokekyō*,” 中古天台と法華經, Hōshō Komatsu 小松邦彰 and Jūdō Hanano 花野充道 eds., *Hokekyō to Nichiren* 法華經と日蓮: 224-242, Tokyo: Shunjūsha 春秋社, 2014.

¹³⁴ Rosan Ikeda 池田魯参, “Enchin *Hokke ron ki* ni okeru Tendai kenkyū no tokushitsu,” 円珍『法華論記』における天台研究の特質, *Komazawa daigaku bukkyō gakubu ronshū* 駒澤大学佛教学部論集 9: 92-107, 1978; “Enchin no *Hokke ron ki* ni tsuite,” 円珍の『法華論記』について, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 27-1: 322-326, 1978.

¹³⁵ Ken'ichi Maegawa 前川健一, “Enchin *Hokke ron ki* no inyō bunken: mishō bunken no kaimei wo chūshin ni,” 円珍『法華論記』の引用文献: 未詳文献の解明を中心に, *Indo tetsugaku bukkyōgaku kenkyū* インド哲学仏教学研究 3: 89-103; “Enchin *Hokke ron ki* no hokke shisō (一)-(三),” 円珍『法華論記』の法華思想(一)-(三), *Tōyō tetsugaku kenkyūjo kiyō* 東洋哲学研究所紀要 18: 3-21, 2002; 20: 83-96, 2004; 21: 41-52, 2005.

¹³⁶ Gyōkai Sekido 関戸堯海, *Nichiren shōnin Chū Hokekyō no kenkyū* 日蓮聖人注法華經の研究, Tokyo: Sankibō busshorin 山喜房佛書林, 2003.

補施集, and Endo Asai 浅井圓道 with Kiichi Tsumori 都守基一¹³⁷ edited its first chapter. The *Lotus sutra* was frequently the topics of lectures at the Buddhist seminaries of Tendai and Hokke and these lectures were recorded as *Dangisho* 談義書. Tetsumichi Hirota 廣田哲通¹³⁸ analyzed these *Dangisho*, Morikuni Watanabe 渡辺守邦 published the *Hokke jikidan* of Shunkai 春海,¹³⁹ Ken'ichi Kanmuri 冠賢一 published the *Kikigaki* 聞書 of Masazumi Hirata 平田正澄 (1629-1687),¹⁴⁰ and Maori Nakano 中野真麻理 on the *Ichijō shugyoku shō* 一乗拾玉抄.¹⁴¹ There are many studies of the *Hokekyō jurin shūyōshō* of Sonshun 尊舜, for example studies by Kyōkō Fujii,¹⁴² Mariko Watanabe 渡

¹³⁷ Endō Asai 浅井圓道, “Gyōgakuin Nicchō sen *Hoseshū reigen*,” 行学院日朝撰 補施集 例言, *Tōyō bunka kenkyūjo shohō* 東洋文化研究所所報 7: 1-28, 2003; Endō Asai 浅井圓道 and Kiichi Tsumori 都守基一, “Gyōgakuin Nicchō sen *Hoseshū Johon no ni*,” 行学院日朝撰『補施集 序品ノ二』, *Tōyō bunka kenkyūjo shohō* 東洋文化研究所所報 13: 43-85, 2009; “Gyōgakuin Nicchō sen *Hoseshū Johon no san honkoku*,” 行学院日朝撰『補施集 序品ノ三』 翻刻, *Nichiren gaku* 日蓮学 2: 47-89, 2018.

¹³⁸ Tetsumichi Hirota 廣田哲通, *Chūsei Hokekyō chūshakusho no kenkyū* 中世法華經注釈書の研究, Tokyo: Kasama shoin 笠間書院, 1993; *Tendai dansho de Hokekyō wo yomu* 天台談所で法華經を読む, Tokyo: Kanrin shobō 翰林書房, 1997; *Chūsei bukkyō setsuwa no kenkyū* 中世仏教説話の研究, Tokyo: Benseisha 勉誠社, 1987; “Jikidan kei no Hokekyō chūshakusho ni okeru chūshaku no hōhō,” 直談系の法華經注釈書における注釈の方法, *Chūsei bungaku* 中世文学 33: 9-15, 1988; “*Hokekyō jikidan shō* ni okeru innen no ichi,” 『法華經直談鈔』における因縁の位置, *Bungaku shi kenkyū* 文学史研究 30: 1-30, 1989.

¹³⁹ Morikuni Watanabe 渡辺守邦, “Hokke jikidan shirui jushō,” 法華直談分類聚抄, *Kokubungaku kenkyū shiryōkan kiyō* 国文学研究資料館紀要 7: 171-213, 1981.

¹⁴⁰ Ken'ichi Kanmuri 冠賢一, *Kinsei Hokekyō dangi kikigaki* 近世法華經談義聞書, Kyoto: Heirakuji shoten 平楽寺書店, 2003.

¹⁴¹ Maori Nakano 中野真麻理, *Ichijō Shugyoku shō no kenkyū* 一乗拾玉抄の研究, Kyoto: Rinsen shoten 臨川書店, 1998.

¹⁴² Kyōkō Fujii 藤井教公, “*Hokekyō jikidan shō* no naiyō kentō: *Hokekyō jurin shūyōshō* to no taihi kara,” 『法華經直談鈔』の内容検討: 『法華經鷲林拾葉鈔』との対比から, Kaishuku Mochizuki 望月海淑 ed., *Hokekyō to daijō kyōten no kenkyū* 法華經と大乘經典の研究: 295-313, Tokyo: Sankibō busshorin 山喜房佛書林, 2006; “*Hokekyō jikidan shō* ni okeru ‘hōben pon’ kaishaku no kentō,” 『法華經直談鈔』における「方便品」解釈の検討, *Indo tetsugaku bukkyō gaku* 印度哲学仏教学 23: 162-173, 2008; “*Hokekyō jikidan shō* ni okeru ‘juryō hon’ kaishaku no kentō,” 『法華經直談鈔』における「寿量品」解釈の検討, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 57-2: 584-589, 2009; “*Hokekyō jikidan shō* ni okeru ‘Fumon pon’ kaishaku no kentō: *Hokekyō jurin shūyōshō* to no taihi kara,” 『法華經直談鈔』における「普門品」解釈の検討: 『法華經鷲林拾葉鈔』との対比から, Tada Kōbun meiyō kyōju koki kinen ronbunshū kankōkai 多田孝文名誉教授古稀記念論文集刊行会 ed., *Tōyō no jihi to chie* 東洋の慈悲と智慧: 45-58, Tokyo: Sankibō busshorin 山喜房佛書林, 2013; “*Hokekyō jikidan shō* ni okeru ‘Darani hon’ kaishaku no kentō: *Hokekyō jurin shūyōshō* to no taihi kara,” 『法華經直談鈔』における「陀羅尼品」解釈の検討: 『法華經鷲林拾葉鈔』との対比から, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 62-2: 600-607, 2014.

辺麻里子¹⁴³ and so on. Jacqueline Stone studied the sub-commentary on the *Miaofa lianhua jing wenju, Hokke mongu ryaku taikō shikenmon* 法華文句略大綱私見聞 of Sonshun.¹⁴⁴

Genshō Imanari 今成元昭 studied the influence of the *Lotus sutra* on Japanese classical literature¹⁴⁵ and Yutaka Takagi 高木豊 studied Japanese poetry on the *Lotus sutra, Hokekyō waka* 法華經和歌. The *Lotus sutra* is widely used as a source of linguistic materials, especially how to read Chinese translations in Japanese. Ikudō Tajima 田島毓堂¹⁴⁶ considered the usage of the letter *Tame* 為. Akinori Hasegawa 長谷川明紀¹⁴⁷ analyzed the reading system in the *Hokekyō sangebon* 法華經山家本 and Tōru Nishizaki

¹⁴³ Mariko Watanabe 渡辺麻里子, “*Jurin shuyōshō kiji taishō hyō: Chūsei ni okeru Hokekyō dangisho no isō* (一)-(五),” 『鷲林拾葉鈔』 記事対照表: 中世における『法華經』談義書の位相(一)-(五), *Ronsō ajia no bunka to shisō* 論叢アジアの文化と思想 9: 1-25, 2000; 10: 263-295, 2001; 11: 209-260, 2002; 12: 230-270, 2003; 13: 199-229, 2004; “*Jikidan no isō: dangi kanjin*,” 〈直談〉の位相: 談義・観心, *Tendai gakuho* 天台學報 43: 139-144, 2001; “*Hokekyō chūshakusho no isō: Tetsujinshō no ‘kundoku no shi’ wo tancho to shite*,” 法華經注釈書の位相: 『鞞塵抄』の「訓読之志」を端緒として, *Bukkyō bungaku* 佛教文学 24: 53-70, 2000; “*Dangisho Jikidanshō no isō: Jurin shuyōshō Hokke jikidanshō no monogatari wo megutte*,” 談義書(直談抄)の位相: 『鷲林拾葉鈔』・『法華經直談抄』の物語をめぐって, *Chūsei bungaku* 中世文学 47: 75-85, 2002; “*Sonshun hen Sondan ni tsuite*,” 尊舜編『尊談』について, *Tendai gakuho* 天台學報 45: 99-105, 2002; “*Jurin shuyōshō to Tetsujinshō: Kantō Tendai gakusō ni okeru gakumon keisei*,” 『鷲林拾葉鈔』と『鞞塵抄』: 関東天台の学僧における学問の形成, *Indogaku bukkyōgaku kenkyū* 印度学仏教学研究 52-2: 593-597, 2004; “*Hokekyō no kōe rongi dangisho*,” 法華經の講会・論義・談義書, Hōshō Komatsu 小松邦彰 and Jūdō Hanano 花野充道 eds., *Hokekyō to Nichiren* 法華經と日蓮: 329-344, Tokyo: Shunjūsha 春秋社, 2014.

¹⁴⁴ Jacqueline Stone, “*Nihon chūsei no Tendai shū ni okeru Hokekyō chūshakusho: Sonshun no Hokke mongu ryaku taikō shikenmon wo chūshin ni* 日本中世の天台宗に於ける法華經注釈書: 尊舜の『法華文句略大綱私見聞』を中心に,” *Tendai gakuho: Tokubetsugō* 天台學報: 特別号: 1-12, 2007.

¹⁴⁵ Genshō Imanari 今成元昭, *Hokekyō Miyazawa Kenji (Imanari Genshō bukkyō bungaku ronshū 5)* 法華經・宮澤賢治 (今成元昭仏教文学論纂 5), Kyoto: Hōzōkan 法藏館, 2015.

¹⁴⁶ Ikudō Tajima 田島毓堂, *Hokekyō iji wakun no kenkyū* 法華經為字和訓の研究, Tokyo: Kazama Shobō 風間書房, 1999. See also “*Hokekyō kundokushi kenkyū no shomondai*,” 法華經訓読史研究の諸問題, *Nagoya daigaku bungakubu kenkyū ronshū* 名古屋大学文学部研究論集 42: 233-250, 1996.

¹⁴⁷ Akinori Hasegawa 長谷川明紀, “*Hokekyō sangebon*” *dokujuhō kenkyū* 『法華經山家本』読誦法研究, Matsuzaka: Saihōji 西方寺, 2008; “*Hokekyō sangebon*” *ni sono dokujuhō wo saguru* 『法華經山家本』にその読誦法を探る, Ise: Kōgakukan daigaku shuppanbu 皇學館大学出版部, 2015; “*Hokekyō sangebon*” *no shōten ni sono dokujuhō wo saguru* 『法華經山家本』の声点にその読誦法を探る, Ise: Kōgakukan daigaku shuppanbu 皇學館大学出版部, 2018.

西崎亨¹⁴⁸ analyzed *Kunten* 訓点, guiding marks for rendering Chinese into Japanese, in the *Miaofa lianhua jing wenju*. As for manuscripts written in Kana *Kanagaki Hokekyō* 仮名書き法華經, many scholars studied several *Kanagaki*, for example Norio Nakada 中田祝夫,¹⁴⁹ Katsuo Nozawa 野澤勝夫,¹⁵⁰ Yoshio Hagiwara 萩原義雄,¹⁵¹ Ikudō Tajima,¹⁵² and so on.¹⁵³ Takashi Nakao 中尾堯 published a list of the handwritten copies of the

¹⁴⁸ Tōru Nishizaki 西崎亨, *Tōdaiji toshokan zō hon "Hokkemonu" koten no kokugogaku teki kenkyū: honbun hen* 東大寺図書館蔵本「法華文句」古点の国語学的研究: 本文篇, Tokyo: Ōfūsha 桜楓社, 1992; *Tōdaiji toshokan zō hon "Hokkemonu" koten no kokugogaku teki kenkyū: kenkyū hen* 東大寺図書館蔵本「法華文句」古点の国語学的研究: 研究篇, Tokyo: Ōfūsha 桜楓社, 1998.

¹⁴⁹ Norio Nakada 中田祝夫, *Ashikaga bon kanagaki Hokekyō: eiin hen* 足利本仮名書き法華經 (影印篇), Tokyo: Benseisha 勉誠社, 1974; *Ashikaga bon kanagaki Hokekyō: honji hen* 足利本仮名書き法華經 (翻字篇), Tokyo: Benseisha 勉誠社, 1976; *Ashikaga bon kanagaki Hokekyō: sakuin hen* 足利本仮名書き法華經 (索引篇), Tokyo: Benseisha 勉誠社, 1977; *Myōitsu kinenkan bon kanagaki Hokekyō eiin ban* 妙一記念館本 仮名書き法華經 影印版, 2 vols., Tokyo: Reiyukai 霊友会, 1988; *Myōitsu kinenkan bon kanagaki Hokekyō kenkyū hen* 妙一記念館本 仮名書き法華經 研究篇, Tokyo: Reiyukai 霊友会, 1993.

¹⁵⁰ Katsuo Nozawa 野澤勝夫, *'Kanagaki Hokekyō' kenkyū josetsu* 「仮名書き法華經」研究序説, Tokyo: Bensei shuppan 勉誠出版, 2006; "Shin shiryō 'Zuikōji bon Kanagaki Hokekyō' no keitō (一)-(七)," 新資料「瑞光寺本仮名書き法華經」の系統(一)-(七), *Shōwa gakuin tanki daigaku kiyō* 昭和学院短期大学紀要 25, 1989; 26, 1990; 27, 1991; 28, 1992; 29, 1993; 30, 1994; 31, 1995; "'Tsukigase bon kanagaki Hokekyō' ni tsuite (1)-(6)," 「月ヶ瀬本仮名書き法華經」について(一)-(六), *Shōwa gakuin tanki daigaku kiyō* 昭和学院短期大学紀要 33, 1997; 34, 1998; 35, 1999; 36: 43-37, 2000; 37: 35-42, 2001; 39: 1-23, 2003; "'Tsukigase bon kanagaki Hokekyō' Shinge hon dai shi: honji," 月ヶ瀬本仮名書き法華經 信解品第四: 翻字, *Shōwa gakuin kokugo kokubun* 昭和学院国語国文 33: 20-28, 2000; "'Tsukigase bon kanagaki Hokekyō' kaisetsu narabini honji (一)-(三)," 「月ヶ瀬本仮名書き法華經」解説並びに翻字(一)-(三), *Hirosaki gakuin daigaku bungakubu kenkyū kiyō* 弘前学院大学文学部研究紀要 47: 1-11, 2011; 48: 1-27, 2012; 49: 1-13, 2013.

¹⁵¹ Yoshio Hagiwara 萩原義雄 ed., *Sairaiji zō kanagaki Hokekyō honji hen* 西來寺蔵仮名書き法華經 翻字篇, Tokyo: Bensei shuppan 勉誠出版, 1994; *Sairaiji zō kanagaki Hokekyō kan dai ichi dai ni honkoku* 西來寺蔵仮名書き法華經 卷第一 第二翻刻, Tokyo: Bensei shuppan 勉誠出版, 1994; *Sairaiji zō kanagaki Hokekyō taishō sakuin narabini kenkyū* 西來寺蔵仮名書き法華經 対照索引並びに研究, Tokyo: Bensei shuppan 勉誠出版, 2015; *Sairaiji zō kanagaki Hokekyō genshoku eiin* 西來寺本仮名書き法華經 原色影印, Tokyo: Bensei shuppan 勉誠出版, 2017.

¹⁵² Ikudō Tajima 田島颯堂, *Kōsei toshokan zō Hokekyō waka tsuki kanagaki Hokekyō no kenkyū* 倭成図書館蔵法華經和歌付き仮名書き法華經の研究, Nagoya: Nagoya daigaku nihon bungaku nihongo gaku kenkyūshitsu 名古屋大学文学部日本文学日本語学研究室, 1998.

¹⁵³ See "Kana moji bunken ichiran," 仮名文字文献一覧 at Mojirabo by Tatsuya Saitō 齋藤達哉. http://mojilabo.com/public/reference_02/.

sutra in the Heian period.¹⁵⁴

As for the *Ongi* 音義, interpretation of words by phonics in the *Lotus sutra*, Kanehiko Yoshida 吉田金彦¹⁵⁵ published a facsimile edition of the *Myōhōrengekyō shakumon* 妙法蓮華經釈文 attributed to Chūzan 仲算 and Toshihiro Kōno 河野敏宏 with Kazuyuki Nishihara 西原一幸¹⁵⁶ also analyzed citations in it. And Hajime Ogura 小倉肇 published a phonetic study on the *Hokekyō ongi* 法華經音義.¹⁵⁷

From the standpoint of Buddhist art, Hirotoishi Sudō 須藤弘敏 analyzes the scrolls of the *Lotus sutra*¹⁵⁸ and Shizuko Haraguchi 原口志津子 published her study on *Hokekyō mandara zu* 法華經曼荼羅図, the pictures in which stories of the *Lotus sutra* were written.¹⁵⁹

¹⁵⁴ Takashi Nakao 中尾堯, *Heian jidai "Hokekyō" shakyō no kenkyū* 平安時代『法華經』写経の研究, Tokyo: Risshō daigaku 立正大学, 2000.

¹⁵⁵ Toshimasa Miyazawa 宮澤俊雅 and Kanehiko Yoshida 吉田金彦, *Ko jisho ongi shūsei dai yon kan: Myōhō renge kyō shakumon* 古辞書音義集成第四卷 妙法蓮華經釋文, Tokyo: Kyūko shoin 汲古書院, 1979; Kanehiko Yoshida 吉田金彦, *Ko jisho to kokugo* 古辞書と国語, Kyoto: Rinsen shoten 臨川書店, 2013.

¹⁵⁶ Toshihiro Kōno 河野敏宏 and Kazuyuki Nishihara 西原一幸, "Myōhō renge kyō shakumon shoin no 'Jion den' chūbun to Jion daishi sen Myōhō renge kyō gensan Myōhō renge kyō on kun taishō hyō (1)-(5)," 『妙法蓮華經釈文』所引の「慈恩云」注文と慈恩大師撰『妙法蓮華經玄贊』『妙法蓮華經音訓』対照表(1)-(5), *Aichi gakuin daigaku kyōyōbu kiyō* 愛知学院大学教養部紀要 52-3: 138-113, 2005; 52-4: 216-190, 2005; 53-1: 122-103, 2005; 54-2: 154-138, 2006; 56-2: 124-106, 2007; "Myōhō renge kyō shakumon ni okeru kyōgi teki kijutsu no umu: hensan hōshin kōsatsu no sankō to shite," 『妙法蓮華經釈文』における教義的記述の有無: 編纂方針考察の参考として, *Aichi gakuin daigaku kyōyōbu kiyō* 愛知学院大学教養部紀要 44-1: 138-113, 1996; Kazuyuki Nishihara 西原一幸, Toshihiro Kōno 河野敏弘, and Guo-yu Gu 顧国玉, "Myōhō renge kyō shakumon shoin no tenseki (1): shoin tenseki no zentai kōzō," 『妙法蓮華經釈文』所引の典籍(1): 所引典籍の全体構造, *Kinjō gakuin daigaku ronshū Kokubungaku hen* 金城学院大学論集 国文学編 33: 214-203, 1991; Kazuyuki Nishihara 西原一幸 and Toshihiro Kōno 河野敏弘, "Myōhō renge kyō shakumon ni okeru Sansukuritto onsha ji no hyō ji sairoku kijun," 『妙法蓮華經釈文』におけるサンسكريット音写字の標字採録基準, *Kinjō gakuin daigaku ronshū Kokubungaku hen* 金城学院大学論集 国文学編 42: 235-261, 1999; "Myōhō renge kyō shakumon ni okeru 'Genjō den' 'Fukū den' ni tsuite," 『妙法蓮華經釈文』における「玄奘云」「不空伝」について, *Kunten go to kunten shiryō* 訓点語と訓点資料 91: 31-43, 1993.

¹⁵⁷ Hajime Ogura 小倉肇, *Nippon go on no kenkyū* 日本呉音の研究, Tokyo: Shintensha 新興社, 1995; *Zoku Nippon go on no kenkyū* 続日本呉音の研究, Ōsaka: Izumi shoin 泉書院, 2014.

¹⁵⁸ Hirotoishi Sudō 須藤弘敏, *Hokekyō shakyō to sono sōgon* 法華經写経とその荘嚴, Tokyo: Chūō kōron bijutsu shuppan 中央公論美術出版, 2015; "Minami chita chō Hazu jinja zō konshi kin ji Hokekyō ni tsuite," 南知多町羽豆神社蔵紺紙金字法華經について, *Hirosaki daigaku jinbun shakai kagaku ronsō* 弘前大学人文社会科学論叢 5: 1-22, 2018.

¹⁵⁹ Shizuko Haraguchi 原口志津子, *Toyama Honpōji zō Hokekyō mandara zu no kenkyū*

Modern Translations

Almost 170 years passed since the first French translation of the *Lotus sutra* was made by Burnouf. Since then the *Lotus sutra* has been translated into various modern languages. As for modern translations from Sanskrit, there are not only the English translation by Hendrik Kern, but also a Spanish translation by Fernando Tola with Carmen Dragonetti.¹⁶⁰ Luciana Meazza translated into Italian¹⁶¹ and Zuiryū Nakamura,¹⁶² Masatoshi Ueki¹⁶³ and Tsugunari Kubo and so on translated it into Japanese in recent decades. There is only one translation from Tibetan into modern Japanese made by Ekai Kawaguchi 河口慧海, but there are many modern translations into modern languages from Chinese, especially from the translation of Kumārajīva. For example, there are Japanese translations by Kyōkō Fujii,¹⁶⁴ Kōbun Tada 多田孝文 with Kōshō Tada,¹⁶⁵ English translations by Tsugunari Kubo with Akira Yuyama, Burton Watson,¹⁶⁶ Gene Reeves,¹⁶⁷ Germany translations by Margareta von Borsig¹⁶⁸ and Max Deeg,¹⁶⁹ a Dutch translation by Paul Hoornaert,¹⁷⁰ a French translation by Jean-Noël Robert,¹⁷¹ a Russian translation by A.N. Ignatovich, and so on. Some of them are supported by Risshō Kōseikai 立正佼成会 or Sōka gakkai.

富山・本法寺蔵法華經曼荼羅図の研究, Kyoto: Hōzokan 法蔵館, 2016.

¹⁶⁰ Fernando Tola and Carmen Dragonetti, *Saddharmapuṇḍarikasūtra: El Sutra del Loto de la Verdadera Doctrina*, México: El Colegio de México, 1999.

¹⁶¹ Luciana Meazza, *Sutra del Loto*, Milano: Bur Rizzoli, 2001.

¹⁶² Zuiryū Nakamura 中村瑞隆, *Gendaigo yaku Hokekyō* 現代語訳 法華經, 2 vols, Tokyo: Shunjūsha 春秋社, 1995-1998.

¹⁶³ Masatoshi Ueki 植木雅俊, *Hokekyō* 法華經, 2 vols. Tokyo: Iwanami shoten 岩波書店, 2008.

¹⁶⁴ Kyōkō Fujii 藤井教公, *Gendai go yaku Myōhō renga kyō* 現代語訳 妙法蓮華經, Tokyo: Aruhifu アルヒーフ, 2010; Yoshirō Tamura 田村芳郎 and Kyōkō Fujii 藤井教公, *Butten kōza 7: Hokekyō* 《佛典講座 7》法華經, 2 vols., Tokyo: Daizō shuppan 大蔵出版, 1988-1992.

¹⁶⁵ Kōbun Tada 多田孝文 and Kōshō Tada 多田孝正, *Hokekyō* 法華經, 2 vols., Tokyo: Daizō shuppan 大蔵出版, 1996-1997.

¹⁶⁶ Burton Watson, *The Lotus Sūtra*, New York: Columbia University Press, 1993.

¹⁶⁷ Gene Reeves, *The Lotus Sutra: A Contemporary Translation of a Buddhist Classic*, Boston: Wisdom Publications, 2008.

¹⁶⁸ Margareta von Borsig, *Sūtra von der Lotosblume des wunderbaren Gesetzes*, Darmstadt: Wissenschaftliche Buchgesellschaft, 1993.

¹⁶⁹ Max Deeg, *Das Lotos Sutra*, Darmstadt: Wissenschaftliche Buchgesellschaft, 2007.

¹⁷⁰ Paul Hoornaert, *De drievoudige Lotus Soetra*, Utrecht: Servire Uitgevers bv., 1996.

¹⁷¹ Jean-Noël Robert, *Sūtra du Lotus, suivi du Livre des sens innombrables et du Livre de la contemplation de Sage-Universel*, Paris: Fayard, 2003.

Because the genealogy of the manuscripts has become clear, the manuscripts from Central Asia and the *Zhengfahua jing* 正法華經 should be also translated into modern languages.

Recent Studies

Recently Donald S. Lopez, Jr. published two books, *the Lotus sutra: a Biography*¹⁷² and *Two Buddhas Seated Side by Side: a Guide to the Lotus sūtra*. The first consists of seven chapters and he introduced the spread of the sutra not only from India to China, but also into the modern western world and Japan. The second, written with Jacquiline Stone, introduces the contents of each chapter of the sutra. Tōru Asada 浅田徹 held an international symposium of Japanology and published the result of the symposium in his work, *Nippon ka suru Hokekyō* 日本化する法華經,¹⁷³ which provides a new viewpoint for a study on the *Lotus sutra*. For example, Thi Oanh Nguen グエン・ティ・オワイン introduced the spread of the *Lotus sutra* in Vietnam,¹⁷⁴ and Shōgo Watanabe 渡辺章悟 introduced the *Hokekyō yōmon* 法華經要文 written in pictures for illiterate people.¹⁷⁵

Conclusion

Although I summarized a brief history of the studies on the *Lotus sutra*, my information is limited. Of course it has become easier to obtain than twenty years ago, but it is still hard without an organization to collect this information. I aim to build an international center for the *Lotus sutra* at Minobusan University and publish here a Bibliography of the Studies of the *Lotus sutra* as a first volume of a monograph series of the *Lotus sutra* studies. It is only a proto type of the bibliography in order to collect further information.

¹⁷² Donald S. Lopez, Jr., *The Lotus Sutra*, Princeton: Princeton University Press, 2016; Donald S. Lopez, Jr. and Jacqueline I. Stone, *Two Buddhas Seated Side by Side*, Princeton: Princeton University Press, 2019.

¹⁷³ Tōru Asada 浅田徹 ed., *Nippon ka suru Hokekyō* 日本化する法華經, Tokyo: Bensei shuppan 勉誠出版, 2016.

¹⁷⁴ Thi Oanh Nguen グエン・ティ・オワイン, “Betnamu to Nippon ni okeru hokke shinkō: Koten kara saguru,” ベトナムと日本における法華信仰: 古典から探る, Tōru Asada 浅田徹 ed., *Nippon ka suru Hokekyō* 日本化する法華經: 71-85, Tokyo: Bensei shuppan 勉誠出版, 2016.

¹⁷⁵ Shōgo Watanabe 渡辺章悟, “Nanbu e kyō: Mo ji no yomenai mono tachi no *Hokekyō* shinkō,” 南部絵経: 文字の読めないものたちの『法華經』信仰, Tōru Asada 浅田徹 ed. *Nippon ka suru Hokekyō* 日本化する法華經: 201-211, Tokyo: Bensei shuppan 勉誠出版, 2016; *E toki Hannyashingyō: Hannyashingyō no bunkateki kenkyū* 絵解き般若心経: 般若心経の文化的研究: 135-142, Tokyo: Nonburu sha ノンブル社, 2012.

Appendix: Modern Translations of the *Lotus Sutra*

1. From Sanskrit

1.1 English

Kern, Johan Hendrik Caspar, *The Saddharma-Puṇḍarīka, or, The lotus of the true law*, Oxford: Clarendon Press, 1884.

1.2 French

Burnouf, Eugène, *Le Lotus de la bonne loi*, Paris: Imprimerie, 1852.

1.3 Spanish

Tola, Fernando and Carmen Dragonetti, *El sutra del loto de la verdadera doctrine: Saddharma-puṇḍarīkasūtra*, México: El Colegio de México, 1999.

1.4 Italian

Meazza, Luciana, *Sutra del Loto*, Milano: Bur Rizzoli, 2001.

1.5 Japanese

Iwamoto Yutaka 岩本裕 and Sakamoto Yukio 坂本幸男, *Hokekyō 法華經*, Tokyo: Iwanami shoten 岩波文庫, 1962-1967.

Iwamoto Yutaka 岩本裕, *Bukkyō seiten dai san kan Daijō kyōten ichi Hokekyōshō 仏教聖典選第三卷 大乘經典(一) 法華經抄*, Tokyo: Yomiuri shinbunsha 読売新聞社, 1974.

Kubo Tsugunari 久保継成 and Kubo Katsuko 久保克児, *Hokekyō 法華經*, 6 vols. (until chap. 6), Tokyo: Ichiyōsha 一陽舎, 1999-2001.

Matsunami Seiren 松濤誠廉, Nagao Gajin 長尾雅人, and Tanji Akiyoshi 丹治昭義, *Daijō butten 4 Hokekyō 大乘仏典 4 法華經*, 2 vols., Tokyo: Chūō kōron sha 中央公論社, 1976-1977.

Nakamura Keishi 中村圭志, *Chō yaku Hokekyō 超訳 法華經*, Tokyo: Chūō kōron shin sha 中央公論新社, 2014.

Nakamura Zuiryū 中村瑞隆, *Gendaigo yaku Hokekyō 現代語訳 法華經*, 2 vols., Tokyo: Shunjūsha 春秋社, 1995.

Nanjō Bun'yū 南條文雄 and Izumi Hōkei 泉芳璟, *Bon bun taishō shin yaku Hokekyō 梵漢対照新訳法華經*, Kyoto: Ōtani daigaku shuppanbu 大谷大学出版部, 1913.

Oka Kyōtsui 岡教邃, *Bonbun wayaku Hokekyō 梵文和訳法華經*, Tokyo: Ōsakayagō shoten 大阪屋号書店, 1923.

Ueki Masatoshi 植木正俊, *Bon kan wa taishō gendaigo yaku Hokekyō 梵漢和対照・現代語訳法華經*, 2 vols., Tokyo: Iwanami shoten 岩波書店, 2008.

Id., *Sansukuritto genten gendaigo yaku Hokekyō* サンスクリット原典現代語訳 法華經, 2 vols., Tokyo: Iwanami shoten 岩波書店, 2015.

Id., *Sansukuritto shukusatsu ban Hokekyō* サンスクリット版縮刷 法華經, Tokyo: Kadokawa, 2018.

2. From Tibetan

2.1 Japanese

Kawaguchi Ekai 河口慧海, *Bon zō kan den yaku kokuyaku Hokekyō* 梵藏伝訳国訳 法華經, 3 vols., Tokyo: Sekai bunko kankōkai 世界文庫刊行会, 1924.

3. From Chinese by Kumārajīva

3.1 English

Hurvitz, Leon, *Scripture of the Lotus Blossom of the Fine Dharma (The Lotus Sūtra)*, New York: Columbia University Press, 1976.

Hua, Hsuang, *The Wonderful Dharma Lotus Flower Sutra*, San Francisco: Buddhist Text Translation Society, 1977-1982.

Katō, Bunnō, *Myōhō-Renge-kyō: The Lotus of the Wonderful Law*, Tokyo: Risshō kōseikai, 1971.

Katō, Bunnō, Yoshirō Tamura, and Kōojirō Miyasaka, *The Threefold Lotus Sutra*, Tokyo: Kosei Publishing, 1975.

Kubo, Tsugunari and Akira Yuyama, *The Lotus Sutra*, Berkeley: Numata Center for Buddhist Translation and Research, 1993.

Murano, Senchū, *The Lotus Sutra*, Tokyo: Nichiren shu Headquarters, 1974.

Reeves, Gene, *The Lotus Sutra*, Boston: Wisdom Publications, 2008.

Id., *The Stories of the Lotus Sutra*, Boston: Wisdom Publications, 2010.

Id., *The Illustrated Lotus sutra*, Boston: Wisdom Publications, 2019.

Shinozaki, Michio, Brook A. Ziporyn, and David C. Earhart, *The Threefold Lotus sutra: A Modern Translation for Contemporary Readers*, Tokyo: Kosei Publishing, 2019.

Soothill, W.E., *The Lotus of the Wonderful Law or the Lotus Gospe*, Oxford: Oxford University Press, 1930.

Watson, Burton, *The Lotus Sutra*, New York: Columbia University Press, 1993.

Id., *The Essential Lotus*, New York: Columbia University Press, 2002.

3.2 German

von Borsig, Margareta, *Lotos-Sūtra: Sūtra von der Lotosblume des wunderbaren Gesetszes*, Gerlingen: Verlag Lambert Schneider, 1992.

Deeg, Max, *Das Lotos-Sūtra*. Darmstadt: Wissenschaftliche Buchgesellschaft, 2007.

Kuhlmann, Heinz W., *Das dreifache Lotos Sutra*, Wien: Octopus Verlag, 1989.

3.3 French

Chédel, André, *Le sūtra du lotus blanc de la loi merveilleuse*, Paris: Éditions Dervy, 1975.

Robert, Jean-Noël, *Le Sūtra du Lotus*, Paris: Faytard, 1997.

Servan-Schreiber, Sylvie et Marc Albert, *Le Sūtra du Lotus*, Paris: Les Indes savants, 2007.

3.4 Spanish

Clavel, Juan Masiá, *El Sutra del Loto*, Salamanca: Ediciones Sígueme, 2009.

3.5 Dutch

Hoonart, Paul, *De Drievoudige Lotus Soetra*, Utrecht: Servire Uitgevers bv., 1996.

3.6 Russian

Игнатовиу, А.Н., *Сутра о Бесчисленных Значениях, Сутра о Цветке Лотоса Чудесной Дхармы, Сутра о Постижении Деяний и Дхармы Бодхисаттвы Всеобъемлющая Мудрость*, Москва: Ладомир, 1998.

3.7 Bengali

Chaudhuri, Saroj Kumar, *Trikhanda Pundarika Sutra*, Calcutta: Ananda Publishers, 2018.

3.8 Persian

Pashai, Askari, *The Sutra of the Lotus Flower of the Wonderful Dharma*, Qom: University of Religions and Denominations, 1976.

3.9 Mongolian

Boldbaalar, T., *Лянхуан Гурамсан Судар*, Улаанбаатар: Адмон принт, 2012.

3.10 Hangeul

Lee, Bup-hwa 이법화, *Myorŏp yŏnhwa kyŏng* 묘법연화경, Seoul: Yŏngsan pŏp hwaswa ch'ulp'anpu 영산법화사출판부, 1969.

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Uhak 우학, *Pŏphwakyŏng* 법화경, Taegu: Chohŭn inyŏn 좋은인연, 2007.

Hong, Jeong-sik 홍정식, *Pŏphwakyŏng* 법화경, Seoul: Tongsŏ munhwasa 동서문화사, 2010.

Hyejo 혜조, (*Uuli mal*) *Pŏphwakyŏng: Toksong yong* (우리말) 법화경: 독송용, Unjusa 운주사, 2010.

3.11 Japanese

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- Id., *Zenyaku Gendaigo yaku Hokekyō* 全訳現代語訳法華經, Tokyo: Kadokawa, 1998.
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- Id., *Hokekyō gendaigo yaku zen* 法華經 現代語訳全, Tokyo: Daisan bunmei sha 第三文明社, 1978.
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