

The background of the entire page is a photograph of a plant with large, vibrant red flower clusters and green leaves. The flowers are in various stages of bloom, with some showing individual petals and stamens. The foliage is lush and green, providing a natural backdrop for the text.

No. 10

The Institute of Oriental Philosophy
NEWSLETTER



The Institute of Oriental Philosophy

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NEWSLETTER No. 10 covers the news of research projects which the Institute of Oriental Philosophy carried out from April 2023 to March 2024. (Affiliation and title etc. at that time)

Introduction

The Institute of Oriental Philosophy

Founder: Daisaku Ikeda (President of Soka Gakkai International)

Director: Ryohei Tanaka

History

On January 27, 1962, the Institute of Oriental Studies was founded in Shinjuku ward, Tokyo, for the sake of clarifying the relevance of Buddhism and other world religions in the modern world. The institute was recognized as a nonprofit foundation under Japanese law in December 1965, at which time the name was changed to the Institute of Oriental Philosophy (IOP). On November 18, 2010, the IOP was recognized as a Public Interest Incorporated Foundation under Japanese law.

Objective

The IOP is dedicated to advancing scholarly inquiry into Buddhism and other world religions to clarify their universal value, to integrate them into humanity's rich spiritual heritage in the modern age and to solve myriad problems facing humanity today.

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Greetings from the New Director and Chairperson of the Executive Board of Trustees of the IOP

Ryohei Tanaka



February 2024 marked the 63rd anniversary since our founder, SGI President Daisaku Ikeda, thought of the idea of establishing the Institute of Oriental Philosophy (IOP). As a goal for the 70th anniversary, I would like for us to continue and advance what we have achieved thus far by devoting ourselves to the IOP's further development. For this purpose, I want to confirm the basic principles of establishing the IOP set by our founder.

Our founder's first basic principle was to enrich the studies of Lotus Sutra, which has cultivated the thoughts of people in East Asia for several thousand years. In 1998, the IOP hosted *The Lotus Sutra and Its World—Buddhist Manuscripts of the Great Silk Road* to exhibit the manuscripts of the essential Buddhist scriptures, including Lotus Sutra, in the collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences, and successfully received a lot of praises from Buddhist researchers in Japan and Europe. The exhibition was also arranged in Austria and Germany. The subsequent exhibition of *The Lotus Sutra—A Message of Peace and Harmonious Coexistence* started in Hong Kong and toured a total of 17 countries and regions in Asia including Japan, Europe, and South America, casting the light of wisdom of the Lotus Sutra on nearly one million people. Moreover, our research and comments on a variety of original Lotus Sutra texts in the collections of national archives and libraries all over the world culminated in 20 volumes of the *Lotus Sutra Manuscript Series*, which contain *Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI P/5, etc.)—Facsimile Edition* and *A Critical Edition of Sanskrit Lotus Sutra C4 with Comparison Readings from Nepalese, Gilgit and Central Asian Manuscripts*.

The second basic principle was to develop the comparative study of Buddhist thought with other religions, ideas, and science. The IOP has run joint symposia with Harvard University's Center for the Study of World Religions and the Institute of World Religions of the Chinese Academy of Social Sciences, as well as other universities and research centers in the world, and has signed academic exchange agreements with several institutions, such as the Dunhuang Academy and the Centre for Civilisational Dialogue at the University of Malaya. Also, researchers from the IOP present their study results at universities, research centers, and various academic societies all over the world.

The third basic principle was to establish the theory of the humanist principle and pacifism based on Buddhism to solve issues that humanity faces. In addition to the academic activity that includes academic conferences and publishing of *The Journal of Oriental Studies*, the *Bulletin of the Institute of Oriental Philosophy*, and other books, the IOP also conducts vigorous transmission of our findings via various ways, such as public lecture series and the exhibition of *The Lotus Sutra—A Message of Peace and Harmonious Coexistence*.

Based on the founder's spirit, every researcher of the IOP is resolute in our unremitting effort to create "the culture of peace" in the 21st century.

Our Founder, Daisaku Ikeda, and the Institute of Oriental Philosophy

In memory of Daisaku Ikeda, Founder of the Institute of Oriental Philosophy



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To honor the memory of Daisaku Ikeda, the founder of the Institute of Oriental Philosophy (IOP), who passed away on November 15, 2023, we have organized a special section looking back on his dedication to IOP and his outstanding academic achievements. In addition to his activities as a religious leader, peace activist, and educator, Mr. Ikeda contributed to the world of academia over many years through his articles, proposals, and lectures at universities worldwide. His published works have inspired scholars and institutions as well as people in general in Japan and abroad. In this commemorative section, we would like to reflect on the shared journey of the founder and IOP and highlight its achievements. We have included memorial tributes from Dr. Zhao Shengliang (former Chairman of the Academic Committee of

the Dunhuang Research Academy), Dr. Irina F. Popova (Director of the Russian Academy of Sciences, Institute of Oriental Manuscripts), and Mr. Akira Kirigaya (former Director of IOP, currently IOP Senior Advisor).

Profile

Daisaku Ikeda was born on January 2, 1928, in Tokyo, Japan. He graduated from Fuji Junior College (now Tokyo Fuji University). In 1947, at the age of 19, he joined the Soka Gakkai and began studying with Josei Toda (general director and later second president of the Soka Gakkai). In 1960, at the age of 32, he succeeded Toda as the third president of the Soka Gakkai, and under his leadership, the movement experienced exponential growth. In 1975, Mr. Ikeda became president of the Soka Gakkai International (SGI), and in 1979, honorary president of the Soka Gakkai. Throughout this time, he advocated and promoted a movement of peace, culture, and education based on Buddhist principles, visiting 54 countries and territories around the world. He has given lectures at Harvard University, Moscow University, L'Institut de France, and other academic institutions. Starting in 1983, he also wrote a total of 40 peace proposals, publishing them once a year on January 26 to commemorate SGI Day. He made practical suggestions such as the establishment of an "Environmental UN" and a "UN Special Session on Disarmament." Mr. Ikeda also sought friendship and dialogue with socialist-oriented nations, and in 1968 he called for the normalization of diplomatic relations between China and Japan. He made a total of 10 visits to China. He also visited the former Soviet Union, Eastern European countries and Cuba, and carried the voices of their peoples' yearning for peace to the world.

Mr. Ikeda also founded a number of academic, educational, cultural, and environmental institutions including IOP, the Toda Peace Institute, Soka University, Soka Women's College, Soka University of

America, the Soka Schools, Min-On Concert Association, Tokyo Fuji Art Museum, the Victor Hugo House of Literature, and the Soka Amazon Institute. He was a poet laureate, and authored many books, including the novels

The Human Revolution (12 volumes) and *The New Human Revolution* (30 volumes). Mr. Ikeda worked diligently to publish his dialogues with intellectuals and leaders from diverse backgrounds, such as his first widely published dialogue, *Choose Life*, with British historian Arnold J. Toynbee.



In recognition of these various efforts for peace, Mr. Ikeda received the UN Peace Award and the Humanitarian Award. He also

IOP founder Daisaku Ikeda is made an Honorary Member of the International Academy of Indian Culture by Director Dr. Lokesh Chandra (Tokyo, November 1998) © Seikyo Shimbun

received 28 national orders, such as the National Order of the Southern Cross (Brazil) and the Order of Arts and Letters (France), and 800 honorary citizenships (including cities, states, and local governments). Further, Mr. Ikeda received 409 academic honors, mostly honorary doctorates and honorary professorships, from academic institutions such as Moscow University, Peking University, George Mason University, the University of Glasgow, University of Bologna, University of Delhi, Universitas Indonesia, University of Malaya, University of Hong Kong, University of the Philippines, University of Ankara, University of Nairobi, and University of São Paulo.

The Journey of the Institute of Oriental Philosophy

Our founder, Mr. Ikeda, warned that “ideas, if misguided, can lead to tragic consequences,” yet he also maintained that “sooner or later ideas become the guiding force of our world.” In this spirit, he continued to pioneer ways in which Eastern wisdom could flourish in our modern times. IOP has carried on our founder’s will and continued to explore the philosophy of peace and coexistence.

On many occasions, Mr. Ikeda contributed articles to the Institute’s academic journal, *Toyo Gakujutsu Kenkyu* (*The Journal of Oriental Studies*), and the topics he covered span a variety of disciplines. These began with his congratulatory message in the first volume of the journal in

Our Founder, Daisaku Ikeda, and the Institute of Oriental Philosophy

In memory of Daisaku Ikeda, Founder of the Institute of Oriental Philosophy

1962. They include the articles “Scientific Civilization and Religion” and “Man and the Philosophy of the Environment,” which address what lies at the root of contemporary issues. His article “Scholastic Philosophy and Modern Civilization” presents a comparative analysis of the philosophies and thought of the East and West. Articles such as “Buddhism—East and West” and “My Thoughts on Kumarajiva” closely examine the nature of Buddhist thought. And many of his articles, such as “Environmental Issues and Buddhism,” explore solutions to the challenges of our modern times based on Eastern wisdom.

We think the series of articles that Mr. Ikeda wrote on the publications of the Lotus Sutra Manuscript Series deserve special mention. They demonstrate his strong aspiration to restore the ideas of the Lotus Sutra in our present times and to offer them as guiding principles for all humanity. And in the IOP-sponsored exhibition “The Lotus Sutra—A Message of Peace and Harmonious Coexistence,” Mr. Ikeda called for our further efforts to spread the philosophy of peace of the Lotus Sutra widely to the world. Mr. Ikeda also sent keynote messages to the joint symposiums held with institutes such as the Daisaku Ikeda Research Center in Peking University, the Institute of Oriental Studies of the Russian Academy of Sciences, the Institute of World Religions of the University of Chinese Academy of Social Sciences, and the Brazilian Academy of Philosophy. Above all, through the serialization of his dialogues and talks with both Eastern and Western scholars in *The Journal of Oriental Studies*, Mr. Ikeda shared with us in detail how to build a culture of dialogue and peace based upon Eastern wisdom.

When we reflect on the footsteps of Mr. Ikeda, we recognize that it is his noble spirit to strive to contribute to world peace and the happiness of humanity based on Eastern wisdom that has always been the foundation of IOP’s academic and cultural activities. The staff and research fellows of IOP are resolved to continue to work on research and action that will live up to our motto of being an “institute with a global mission,” thus carrying on the will of our founder. And we are convinced that reviving the human spirit and building peace worldwide based on the wisdom of the East is exactly the mission that Mr. Ikeda entrusted to us.

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Daisaku Ikeda and Dunhuang Zhao Shengliang

**Secretary of the Party Committee, Former Chairman
of the Academic Committee of the Dunhuang
Research Academy**

Daisaku Ikeda and the Soka Gakkai he led have over many years poured energy into supporting cultural, educational and peace-building ventures worldwide. Mr. Ikeda also acted for harmony in China-Japan relations and, on many occasions during visits to China, not only expressed deep interest especially in the conservation and study of the cultural heritage of Dunhuang, but also made donations and presented gifts to the Dunhuang Academy, thus supporting our work to conserve and study that heritage.

When Mr. Ikeda visited China in 1980, he and Chang Shuhong, the director of the Academy, held discussions on topics ranging from the history of the Silk Road to Buddhist culture and the artistry of the caves of Dunhuang. Mr. Ikeda, showing immense curiosity about the arts of Dunhuang, emphasized his esteem for the work of Director Chang in preserving the Dunhuang caves. Later Mr. Ikeda corresponded often with Mr. Chang, and the two found they shared common views on matters such as the prosperity of humankind, worldwide peace, and the responsibilities Buddhism bears toward society.

Mr. Ikeda wrote, "I fervently pray that along the spiritual Silk Road that will flow into the new century, strongholds of peace like Dunhuang (*dun* (splendid), *huang* (shining)), that encouraged the flowering of such beautiful art, will arise unlimited in every land."¹ Their views were later compiled and published in Chinese as *The Radiance of Dunhuang: Dialogue between Daisaku Ikeda and Chang Shuhong* (Beijing: China Social Sciences Press, 1991).

During a visit to Japan of second Dunhuang Academy director Duan Wenjie in 1982, Mr. Ikeda met with him and then, in June 1984, during Mr. Ikeda's sixth visit to China, Mr. Duan took pains to meet Mr. Ikeda in Beijing, where the two talked over plans for an artistic exhibition to be held the following year at Tokyo Fuji Art Museum.

In October 1985, with Mr. Ikeda's support, the "Treasures from Dunhuang, China" exhibition opened at the museum with the support of the Academy and many others. One hundred thirteen items were on display, including the 36 manuscripts of the *Miaofa lianhua jing* (Lotus Sutra of the Wonderful Law) in the Academy's possession that were found at the Dunhuang Library Cave (Mogao Cave 17), 21 copies of Mogao Cave murals displaying scenes from the Lotus Sutra and other subjects, and 56 cultural relics found in the Dunhuang region.

This large-scale Dunhuang exhibition was wildly popular, and the passionate interest it aroused played a firm role in forwarding friendly China-Japan cultural mingling. Mr. Ikeda, who held an unchanging interest in the conservation and protection of the caves of Dunhuang, requested numerous times that the Soka Gakkai donate motor vehicles and research equipment, thus aiding directly those preservation and research efforts at Dunhuang.

In 1990, during a visit to Japan director Duan Wenjie visited the Tokyo *Seikyo Shimbun* newspaper offices on December 28 and met Mr. Ikeda again, discussing matters from the ancient arts of Dunhuang to the direction of its development in the present. One theme they touched on concerned the connection between ordinary people and Dunhuang. Mr. Duan noted that the mural art there was created by unknown painters of



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the ancient world and that many wall murals presented scenes from the daily lives of contemporary people. Mr. Ikeda replied, “Dunhuang, rooted in Buddhism, is a fortress of culture, a fortress of peace, created, enjoyed, and protected by the people.”² Their conversation appeared in its entirety in the *Seikyo* newspaper dated December 29, 1990. Also during his visit, Mr. Duan was presented with the “Tokyo Fuji Art Museum Award of Highest Honor.”

From the moment we entered the 21st century on, exchange has continued unabated between the Academy and Soka Gakkai, and in 2012, at the invitation of the Institute of Oriental Philosophy (IOP) director Yoichi Kawada, Academy director Fan Jinshi visited Kobe, Japan, to participate in the opening of the “Lotus Sutra – A Message of Peace and Harmonious Coexistence” exhibition (hereafter “Lotus Sutra Exhibition”). On the same trip, she not only visited IOP in Tokyo, but also had discussions with Soka Gakkai president Minoru Harada. Later, Dunhuang Academy and IOP co-sponsored the “Lotus Sutra Exhibition” in both Singapore and South Korea, and Academy scholar Zhang Yuanlin also presented a lecture to coincide with the exhibition.

In September 2018, the Academy and IOP together held the academic symposium “Dunhuang and the Lotus Sutra” at Dunhuang and Mr. Ikeda took the trouble to send a congratulatory message. He pointed to his wonderful memories of Mr. Chang and Mr. Duan and expressed his deepest wish that this symposium would provide impetus for growing peaceful, friendly China-Japan relations. In the message he also said, “I am convinced that Dunhuang, as an agglomeration of the Silk Road culture in which diverse peoples and ethnicities interacted, will shine even brighter than before, its artistry and aesthetics touching the hearts of all our contemporaries. Dunhuang, as a lush oasis of human spirituality, will continue to animate us from deep within through its universal call for peace, coexistence, and humanitarianism.”³ This symposium was tremendously productive and six papers shared there were later published in Chinese in the magazine *Dunhuang yanjiu* (*Dunhuang Studies*) and in Japanese in *Toyo gakujutsu kenkyu* (*The Journal of Oriental Studies*). Following the symposium, both parties signed a memorandum of understanding agreeing to further academic exchanges and joint research efforts that have continued to this day.

When we look back upon the forty some years of support and affirmation from Mr. Ikeda and Soka Gakkai regarding our work of preservation of Dunhuang relics, we are deeply impressed at his profound understanding of Buddhist culture and his unwavering regard for the cultural heritage of humanity. Not only did he, through religious and cultural activities, encourage progress toward a civilization of humanity and strive for world peace, he gave all the energies of his entire lifetime to this! And now there is no doubt that Mr. Ikeda’s spirit will forever inspire us to make greater efforts in science-based conservation of that cultural heritage and academic studies, and to nurture peace for humanity and continued cultural exchange and coexistence.

Notes

¹ Chang Shuhong and Daisaku Ikeda, *The Radiance of Dunhuang: On Beauty and Life* (Tokyo: Tokuma Shoten, 1990).

² Daisaku Ikeda and Duan Wenjie, “A Conversation between the Honorary President and Duan Wenjie, Director of Dunhuang Academy,” *Seikyo Shimbun*, 12 Dec. 1990.

³ Daisaku Ikeda, “Message,” *The Journal of Oriental Studies*, Aug. 2019, 29:7.



To the Blessed Memory of Ikeda-sensei

Irina F. Popova

**Director of the Institute of Oriental Manuscripts of
the Russian Academy of Sciences**

November 2023, Daisaku Ikeda, the President of the Soka Gakkai International (SGI), the last modern Buddhist philosopher, thinker and international public figure, who influenced the ideology of many people all around the world, passed away.

All my colleagues who had an opportunity to meet Ikeda-sensei in person were very much influenced by his generosity, heartiness and advertence to their feelings, needs and perceptions. For all his life Ikeda-sensei was patiently working for uniting people of different nations, common and educative, different by their inner world, by their traditions and values. His ideology was developed from the 'Lotus Sutra' and the teachings by the 13th century Buddhist sage Nichiren. The long and fruitful collaboration of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM RAS; then - the Saint Petersburg Branch of the Institute of Oriental Studies) with the Institute of Oriental Philosophy (IOP) was based on the introducing the unique manuscripts of the 'Lotus Sutra' for the open public, not only academic, but all those, who wants to know about it.

The Agreement on scholarly collaboration between IOM RAS and IOP was signed in November 30, 1996. At that time, the director of the Saint Petersburg Branch Prof. Yury Ashotovich Petrosian (1930-2010); the deputy director Prof. Yevgeny Ivanovich Kychanov (1932-2013); and the head of the Manuscript and Document Department Prof. Margarita Iosifovna Vorobyova-Desyatovskaya (1933-2021) visited Japan and had a chance to meet with Dr. Ikeda Daisaku. At that year the Academic Counsel of the IOM RAS by a solid vote elected Ikeda-sensei a honorary member of the Institute.

The first major joint project of IOM and IOP was the organization of "The Lotus Sutra and Its World: Buddhist Manuscripts of the Great Silk Road" exhibition that opened at the Soka Gakkai Josei Toda International Center in Shinjuku, Tokyo, in November 1998. It featured 47 manuscripts and woodcut books with Buddhist content in 14 languages from the Saint Petersburg collection. The exhibition was a great success, attracting many visitors with an appreciation of Buddhist culture, ancient writings, and the history of Central Asia. One of the primary reasons for such interest from the public was the inclusion in the display of remarkable manuscript copies of the Lotus Sutra in the Tangut language and the famous Petrovsky Manuscript in Sanskrit.

The decision to include works in the Tangut language in the 'Lotus Sutra and Its World' exhibition was taken not only for their uniqueness, but also for the special significance that their study had to the history of Russo-Japanese scholarly and cultural ties. In Japan, the language and writing system of the Tangut people was first studied by the eminent scholar, linguist, and ethnographer Ishihama Juntaro (1888-1968), who collaborated for many years with the outstanding Russian researcher Nikolai Alexandrovich Nevsky (1892-1937).

Staying in Japan from 1915, Nevsky became a part of the Japanese intellectual community, publishing papers in Japanese scholarly journals and participating in the Local Historians' Society (Kyodo-kai) headed by the eminent Japanese scholars Orikuchi Shinobu (1887-1953) and Yanagita Kunio (1875-1962). In 1929, eager to engage in the deciphering of the Tangut texts, Nevsky returned to his homeland, where he devoted eight years to the study of the Tangut fund till 1937, when he was arrested and summarily executed. Nevsky's endeavors were continued at the Leningrad Branch of the Institute of Oriental Studies by the Tangut Studies Group, which was headed from 1963 by another talented Sinologist, Tangut scholar, and historian of Central Asia Yevgeny Kychanov. For many years Prof. Kychanov collaborated with the leading Japanese Tangut scholar Prof. Nishida

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Tatsuo (1928-2012), a pupil of Ishihama Juntaro.

The 'Lotus Sutra and Its World' exhibition in 1998 was accompanied by the publication of a catalogue with parallel Japanese and English texts ('The Lotus Sutra and Its World: Buddhist Manuscripts of the Great Silk Road. Manuscripts and Block Prints from the Collection of the St. Petersburg Branch of the Institute of Oriental Studies') with leading scholars from Russia and Japan participating in its creation.

In 2005, the IOP published (as number 6 in the Series of Lotus Sutra Manuscripts) a colour facsimile of the Tangut-language Lotus Sutra from the collection of the IOM: '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 (Tang 218)', edited by Prof. Nishida.

In 2013, the Petrovsky Manuscript was published as number 13 in the same series: Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences, Facsimile Edition (SI P/II), edited by Mr. Mizufune Noriyoshi. In Russia, this text has been studied by Sergei Fedorovich Oldenburg (1863-1934), Vladimir Svyatoslavovich Vorobyev-Desyatovsky (1927-1956), and Margarita Iosifovna Vorobyova-Desyatovskaya. Due to its unique character, this manuscript quite quickly became an object of study by the international scholarly community.

In the 1950s, Vladimir Vorobyev-Desyatovsky engaged in the study of works in the Serindia fund, where the Petrovsky Manuscript is kept. His widow, Margarita Vorobyeva-Desyatovskaya, continued his work on the Indian-languages fragments in the collection. It was primarily through her efforts, as well as the contribution of Grigory Bongard- Levin (1931-2009) and Eduard Temkin (1928-2019), that in 1985, pages from the Petrovsky Manuscript of the Lotus Sutra from the Leningrad/ Saint Petersburg collection were published in one of the issues of Pamyatniki indiskoi pis'mennosti iz Tsentral'noi Azii [Indian Written Monuments from Central Asia] in facsimile, with transliteration, a study and commentary (Moscow: Vostochnaya literatura, 1985) (Pamyatniki pis'mennosti Vostoka, LXXIII, 1; Bibliotheca Buddhica, XXXIII)¹.

Another significant event that the IOM RAS held in conjunction with the IOP, this time with the participation of the Association Culturelle Soka de France, was the 'Buddhist Sutras: A Universal Spiritual Heritage — Manuscripts and Iconography of the Lotus Sutra' exhibition in the halls of the UNESCO headquarters in Paris from April 2 to 10, 2016. For this exhibition, the IOM RAS provided 27 original manuscripts from Central Asia, some of them absolutely unique. A catalogue was published for the opening of the exhibition² containing reproductions of the exhibits from Saint Petersburg and other world collections.

All this many years scholarly cooperation between IOM RAS and IOP was inspired by Dr. Ikeda Daisaku, who set up the main streams and ideas for this exchange. Besides, IOP for a long time was sending to IOM books on the history of Buddhist ideology of Japan, that makes the better understanding and keeping the ways between peoples of our two nations. A big number of the books were written by Dr. Ikeda Daisaku personally. Through teachings of Ikeda-sensei we got the original ideas for making peace and stability around the world just let people to be themselves.

Notes

¹ Russian reference: «Памятники индийской письменности из Центральной Азии» Вып.1. Издание текстов, исследование и комментарий. М: «Восточная литература», 1985 (Памятники письменности Востока, ЪХХШД; Bibliotheca Buddhica, XXX1П), [Indian Written Monuments from Central Asia, (Moscow: Vostochnaya literatura, 1985), (Pamyatniki pis'mennosti Vostoka, LXXIII,1; Bibliotheca Buddhica, XXXШ)].

² Sutras bouddhiques un heritage spirituel universel. Manuscrits et iconographie du Sutra du Lotus. Paris: les Indes savantes, 2016.



Together with the Founder: An Institute with a Global Mission

Akira Kirigaya

Senior Advisor of the Institute of Oriental Philosophy

On November 18, 2023, the Institute of Oriental Philosophy (IOP) received word that its founder, Daisaku Ikeda, had passed away on the 15th of the same month. Fellow staff and researchers of our center were both shocked and saddened by the news. Deeply grateful for the abundant guidance and unfathomable compassion received over the years from the founder, we offer our sincerest appreciation and pray that he rests in peace.

It is here at the institute that the founder's spirit has been preserved from the time of its establishment. With pride in our hearts, we, the researchers and staff of the IOP, have renewed our collective commitment to carrying on and building on the founder's achievements. To repay our debt of gratitude, we will continue to develop research and activities that resonate with his spirit.

The concept of the IOP was conceived on February 4, 1961, during President Ikeda's first visit to Bodh Gaya, India, where Buddhism originated. It was shortly after he had been appointed the third president of the Soka Gakkai, and he envisioned an institute that would elucidate the core and the universal values of Buddhist teachings by pursuing academic knowledge. The institute was established the following year on January 27th. His aim was to foster individuals who could conduct scholarly research centered on the Lotus Sutra and expand the scope of Buddhist humanism and pacifism on a global scale.

Since its establishment, President Ikeda has provided the institute with guiding principles for the staff and researchers as well as set an example through his actions. He has held a series of dialogues with world-renowned historian, Dr Arnold Toynbee, as well as other leaders and academics from around the globe. Of these over 7000 dialogues, 80 have been published. President Ikeda also received invitations to speak at world-class universities and academic institutions such as Moscow State University and Harvard University. His dialogues and speeches span a broad range of subjects and have been shared widely with the general public. They provide clear direction in our contemporary age of chaos.

From 1983 to 2022, President Ikeda published peace proposals annually to commemorate the 'Day of the founding of SGI (Soka Gakkai International)'. At the time he began publishing the proposals, the world was faced with regional conflicts and challenging economic circumstances; it was "an age without nautical charts, an age of an uncertain future", when chaos reigned. Compelled by these circumstances, President Ikeda "was driven by an unavoidable sentiment to act for the sake of society, with a sense of mission as a human being and a Buddhist to set forth a number of proposals from the perspectives of peace and arms reduction". Year after year, he continued to issue proposals centered on peace, education, and the environment.

In a congratulatory message contained in the first volume of the institute's *Toyo gakujutsu kenkyu* (Journal of Oriental Studies), President Ikeda specifies three points that set the IOP apart from other research institutes. Regarding one of the points, he states, "In contrast to other research institutes, the activities of this institute should always be directly connected to the interests of the common people, without the slightest detachment." He further explains:

A large number of institutes often only relate to people of a certain status, and the general public remains unaware of the content of their research. Is this an ideal situation? Our institute



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should avoid such an isolated approach and coexist with society at large by continuously sharing research results with those within and outside of our institute.

At times, the direction of our global society is determined by a handful of leaders or a small group of intellectuals, but for the most part, it is the masses that shape our world. President Ikeda's guiding principles accurately pinpoint the reason for our institute's existence.

Under these guiding principles, our institute has widely disseminated research findings and reports of its activities through publications such as *The Journal of Oriental Studies* in both English and Japanese and *The Bulletin of the Institute of Oriental Philosophy*, as well as conducting symposia of inter-civilizational dialogue and holding public lectures. Especially since moving to an online format, our public lectures are reaching a wider audience, with over 3000 attendees a year.

Another significant achievement for our institute is the continued publication of the 'Lotus Sutra Manuscript Series' based on the founder's suggestion. In November of 2023, we were able to publish a critical edition. Not only is this series an invaluable resource for Lotus Sutra researchers throughout the world, it also provides the general public an opportunity to view the original manuscripts and associated research. As an extension of this project, 'The Lotus Sutra — A Message of Peace and Harmonious Coexistence' Exhibition has been held in 17 countries and regions throughout the world, with nearly 1,000,000 visitors getting a chance to learn about the Lotus Sutra and its profound philosophy. In this way, our institute has heeded the founder's warning that research institutions should not be confined to ivory towers, but exist for the sake of benefiting the world and humanity.

In 2018, on the anniversary commemorating the conception of the IOP, February 4, the founder encouraged us after having heard about our research and activities. He encouraged us by saying, "Through the Lotus Sutra Exhibition, the IOP has become an institution with a global mission." It is my conviction that the founder said this in recognition of our efforts in research and other international activities as well as to reiterate his strong desire for us to remain dedicated to serving the general public and providing the common people with the power of knowledge.

We, the members of the IOP, pledge to eternally uphold the guidelines bequeathed to us by the founder, Daisaku Ikeda, and determine that, using his actions as a model, we will advance further throughout the world to gratefully repay the kindness he has shown us.

Notes

¹ Translated from Japanese. Daisaku Ikeda 池田大作, *Ikeda Daisaku zenshu* 池田大作全集 (The Complete Works of Daisaku Ikeda) vol. 1 (Tokyo: Seikyo Shimbunsha, 1988), 107.

² Translated from Japanese. Daisaku Ikeda 池田大作, 'Sokan o shukusu 創刊を祝す' (Message of Celebration), *Toyo gakujutsu kenkyu* 東洋学術研究 (Journal of Oriental Studies) 1, no. 1 (1962): 3.

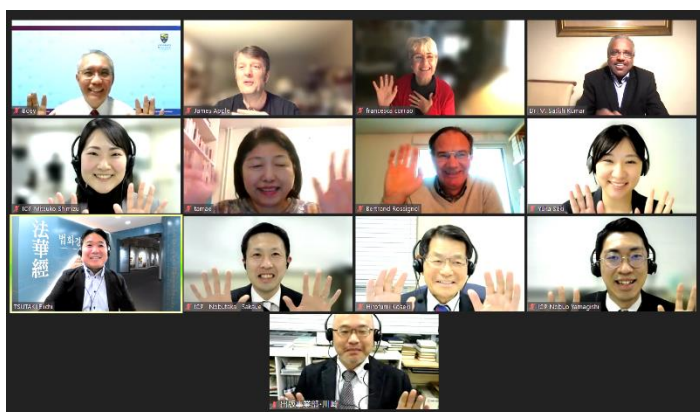
Academic Exchanges with Institutions in Malaysia

Representatives of the Institute of Oriental Philosophy paid a courtesy visit to the International Institute of Islamic Thought and Civilization of the International Islamic University Malaysia (top photo, March 5), and the University of Malaya Centre for Civilisational Dialogue, with which the IOP has signed an academic exchange agreement (bottom photo, March 4).

Representatives reported on the IOP's activities that promote research on civilizational and interreligious dialogue and discussed future opportunities for exchange.



Activity Report Meeting with Overseas Research Fellows



On January 31, 2024, the IOP hosted an activity report meeting with IOP Overseas Research Fellows, which also commemorated 'February 4th IOP Day' (see photo). Overseas Research Fellows from England, Italy, France, Canada, and Malaysia attended the meeting and discussed plans for future projects and research activities.

Visitors from Overseas Institutions

In the year 2023, the IOP welcomed scholars from four different countries. Fruitful discussions on the founder's visions and prospects of future exchanges took place.

June 27

Norway	Asle Toje (Deputy Leader of the Norwegian Nobel Committee)
United States	Alexander Harang (Distinguished Adjunct Professor, Soka University of America)

September 20

China	Cui Xuesen (Director, Daisaku Ikeda Research Center at the Dalian University of Foreign Languages)
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October 17

South Korea	Cho Sung Youn (Professor Emeritus, Jeju National University)
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The IOP's 37th Annual Academic Conference

Theme of the Symposium:

The Silk Road of the Spirit in the 21st Century—Exploring the Path to Peace



Clockwise from the upper left are Prof. Yoichi Mine (Doshisha University), Prof. Kazuhiro Nakatani (Tokyo University), Dr. Hideki Tamai (IOP Commissioned Research Fellow), Dr. Hideki Iwaki (IOP Research Fellow), Mr. Akira Kirigaya (IOP Director), and Mr. Eiichi Tsutaki (IOP Commissioned Research Fellow and conference MC).

The 37th Annual Academic Conference of the IOP was held online, on May 27 and 28, 2023. The conference provides an opportunity for IOP's domestic and overseas research fellows to share their research on the Lotus Sutra and other topics, including inter-religious and inter-civilizational dialogue, peace and human rights, environmental issues, and so on. Research findings were presented based on themes related to each person's area of expertise.

On the first day of the conference, the IOP held a symposium online titled: 'The Silk Road of the Spirit in the 21st Century—Exploring the Path to Peace' (Speakers presented via Zoom, and the audience viewed the symposium through a YouTube livestream). The symposium commemorated the 40th anniversary of Soka Gakkai International (SGI) President and IOP Founder Daisaku Ikeda presenting his first annual 'Peace Proposal' to the United Nations. Through his proposals, President Ikeda has consistently shared ways to prevent a third world war and/or nuclear war, and suggested ways to lead humanity beyond division toward solidarity.

Basing themselves on the peace proposals of Daisaku Ikeda, the participants of the symposium discussed how humanity can coexist, enjoy happiness, and advance toward peace together in the present, by re-recognizing that our geographical, cultural, and historical ties form the Silk Road in the 21st century. Prof. Kazuhiro Nakatani (University of Tokyo Graduate School) and Prof. Yoichi Mine (Doshisha University) were invited to speak on this theme. In addition, IOP Research Fellow Dr. Hideki Iwaki and IOP Commissioned Research Fellow Prof. Hideki Tamai presented their papers on the topic. The following presentations were made after opening remarks by IOP Director Mr. Akira Kirigaya:

Peace Studies and Well-being: Welfare Security to Counter War (Hideki Iwaki, IOP Research Fellow)

A transition from wars to an establishment of welfare has become an urgent task, and it is important to understand this in terms of the health and well-being of people and the planet, rather than in terms of GDP (Gross Domestic

Product). Soka Gakkai International (SGI) President Daisaku Ikeda emphasizes that we were not born divided according to nationality or ethnicity, but rather as one life on this planet Earth. As Founder Ikeda points out, amidst the current state of war that we are seeing, we need to ponder the meaning of the spirit of being a habitant of this planet Earth.

Human Creativity to Overcome 'War'—Learning from SGI President Ikeda's Peace Proposals

(Hideki Tamai, IOP Commissioned Research Fellow)

The IOP founder's extensive work to relay the importance of creativity for overcoming war and establishing peace is reflected in the more than 400 honorary academic titles he has received from universities and institutions worldwide. Dr. Ikeda has investigated the factors that led to a 'loss of humanity', and consistently reconsidered what humanity should do collectively to overcome apathy. He did so by making proposals to the United Nations, and paying attention to international humanitarian law and international human rights law. Under the current international environment, the case study of the 'Norway Channel' provides a significant example of how people engaged in serious conflict drew forth the courage to change themselves, which led to reconciliation between Israel and Palestine. We need to learn how disputes and conflicts can be overcome by creatively managing said conflicts.

War, Peace, and Dignity in the 21st Century

(Yoichi Mine, Doshisha University Professor)

Now, more than ever, people share the value that human life is precious and invaluable. It is essential to reconfirm that every individual life has value and is an end of itself; that he/she is by no means an instrument for fulfilling someone else's ends.

Humans are not an abstract, solitary existence, but rather exist in relation to other humans. This relates to what Soka Gakkai International (SGI) President Ikeda addressed in his speech at Moscow University. People throughout the world today, have gained the ability to live in relatively decent conditions. However, we still face various problems. Not only do we face the threat of nuclear weapons, but issues such as climate change and the emergence of new infectious diseases caused by human activity. These disrupt the balance between humans and nature and puts the very existence of humanity at risk. The ultimate message of human security is to aim for a world where we do not end up destroying ourselves. The question is whether the countries of Asia and the Global South will be able to overcome the wars in Europe, and promote peace.

International Law and Religion as 'International Public Goods': A Study of the Responses to the Russian Aggression against Ukraine and the Mediation by the Vatican in the Beagle Channel Crisis

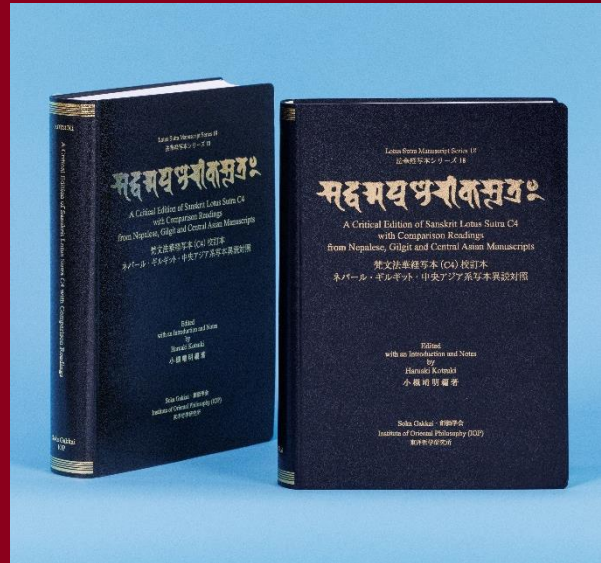
(Kazuhiro Nakatani, The University of Tokyo Graduate School Professor)

Many lives are being lost every day due to the current crisis in Ukraine. In such a situation, ceasefire and peace become extremely important. The settlement would have to include terms that both countries could agree on, however reluctantly. An unjust mediation is inadequate, so the question of what kind of mediator fits the situation becomes extremely important. Establishing the rule of law in international society is a prerequisite for maintaining a stable international order. In this sense, international law can be said to function as an 'international public good'. And, as the Vatican's mediation in the Beagle Channel Crisis has demonstrated, religion can also function as an 'international public good' that serves as a critical soft power that will continue to gain attention in the coming times.

New Publication

A Critical Edition of Sanskrit Lotus Sutra C4 with Comparison Readings from Nepalese, Gilgit and Central Asian Manuscripts

This book may be seen as the culmination of the Lotus Sutra Manuscript Series, which has produced a steady stream of research and publications since the formation of the Manuscript Series publication committee in 1994. The purpose of the Manuscript Series is to accurately read and organize the vast number of Lotus Sutra manuscripts that have been discovered over time, and to convey the results of the comparison and classification of variant readings. As a result of this work, we were able to publish this collated romanized text of *Saddharmapuṇḍarīkasūtra* manuscript Add. 1683, Cambridge University Library (C4), and to compare the text of C4 with parallel passages in several other major manuscripts and present examples of over 6,200 variant readings.



In particular this book aims to examine and compare C4 readings with those of two Central Asian manuscripts, namely, the Kashgar manuscript (Ka) and the Farhād-Bēg manuscript (F), and to offer examples of those variant readings at the end of each chapter. Additionally, we have included readings from four Gilgit mss. (Ga, Gb, Gc and Gk), which are thought to be the original texts of the Nepalese mss., and from six Nepalese mss. (C3, C5, K, N2, Pe and R)*, to broaden the scope of this work. The Gilgit mss. are estimated to be probably as old as the late sixth century and parts of them are no more than fragments and pieces of folios. C3 is the oldest among the Nepalese manuscripts. Since the latter half (KN 254.2–) of its text is missing, that part has been supplemented with the equivalent passages from Pe.

This particular methodology was adopted for the first time in this volume of the Manuscript Series and we are confident it will attract the interest of scholars of Indology and Buddhism around the world, and more broadly, of those in the realms of philosophy and religion, and of the general public. In this way, surely great strides will be made in the philological study of the Sanskrit Lotus Sutra manuscripts.

Pioneering critical editions of the Sanskrit Lotus Sutra that have been published to date are the Kern-Nanjio edition (1908–1912), the Wogihara-Tsuchida edition (1934–1935), and the Dutt edition (1953). The wealth of variant readings provided in this new edition will facilitate further editing of Buddhist texts and no doubt advance future research on the Sanskrit Lotus Sutra.

* The following are abbreviations and their meanings: C = Cambridge University Library, Cambridge; K = Kawaguchi's manuscript, Toyo Bunko, Tokyo; N = National Archives of Nepal, Kathmandu; Pe = Library of the Cultural Palace of the Nationalities, Beijing; R = Royal Asiatic Society of Great Britain and Ireland, London



Lotus Sutra Manuscript Series (18 titles, 20 items)

The Lotus Sutra and other Buddhist scriptures have historically been preserved and transmitted in the form of manuscripts that were handwritten on birch bark, palm leaf (palmyra palm or tala), or paper. Sanskrit Lotus Sutra manuscripts are generally classified according to the locations where they were found or copied, and at present there are three such



groupings: the Nepalese group, the Gilgit group, and the Central Asian group. Among the Central Asian mss., the manuscript acquired in 1893 by the Russian consul general in Kashgar, Nikolai F. Petrovsky (1837–1908), is noteworthy. It is known not only as the Petrovsky manuscript, but also as either the Kashgar manuscript, or the Khotan manuscript. Nearly 80 percent of the manuscript is extant, and it has had a major influence on the study of the Lotus Sutra. The Gilgit mss. were discovered in 1931 at a Buddhist stupa in the precincts of the Gilgit area of Kashmir (now Pakistan). These are thought to be the source material of the Nepalese group.

The Nepalese mss. consist of relatively recent manuscript copies from Nepal and Tibet. Because of their large number and good condition, they are considered indispensable in the comprehensive philological study of manuscripts.

These precious manuscripts are preserved in institutions and libraries in various countries, but because many of them are several hundred years old, not all the material has been accessible.

In January 1994, at the suggestion of IOP's founder, Daisaku Ikeda, the Soka Gakkai and IOP launched a joint project and formed a committee to publish the Lotus Sutra Manuscript Series. Since then, in cooperation with various institutions and specialists, the committee has organized and supported the publication of both facsimile editions that contain detailed color facsimile prints using the newest printing technologies and romanized editions that offer romanized transliterations of the manuscripts. Among the titles in the Manuscript Series, two include both facsimile and romanized texts, five are exclusively facsimile editions, nine are exclusively romanized editions, two are critical editions (romanized texts with notes on variant readings), and two are Xixia language facsimile editions with commentary. The publications in the Manuscript Series add up to a total of 20 items under 18 titles.





Unveiling the Entirety of the Original Lotus Sutra Manuscripts Scattered throughout the World

Kazunobu Matsuda

Professor Emeritus, Bukkyo University

Soka Gakkai and the Institute of Oriental Philosophy (IOP) recently published *A Critical Edition of Sanskrit Lotus Sutra C4 with Comparison Readings from Nepalese, Gilgit and Central Asian Manuscripts (A Critical Edition of Sanskrit Lotus Sutra Manuscripts (C4) from the Cambridge University Library (Add.1683))*.

This monumental book, containing more than 800 pages including the preface, is the latest result (Series 18) of the *Lotus Sutra Manuscript Series* project, which dates back to the publication of *Series 1: Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection, Facsimile Edition and Romanized Text* in 1997.

Publication of this volume exhibits the perfect details of Lotus Sutra manuscripts scattered all around the world. Before anything else, as a researcher of Buddhist manuscripts, I would like to express my gratitude to all those engaged in the analysis of the Lotus Sutra manuscripts, which this extraordinarily strenuous work of publication is based on, and all the institutions that supported those significant academic contributions.

Lotus Sutra undoubtedly came into being in ancient India around the year of Christ's birth. While the Gandhari manuscripts of the Wisdom sutras dating back to the first century and other Gandhari manuscripts of Mahayana scriptures have been discovered, no Lotus Sutra manuscript in Gandhari language has been located yet. Therefore, we cannot determine the Indic language in which the original Lotus Sutra was written.

There are many discovered Indic manuscripts of Lotus Sutra put on (palmyra) palm leaves and paper, in which all proses are written in Sanskrit, the standard of Indic languages, while verses (gatha) are in Buddhist Hybrid Sanskrit.

Lotus Sutra manuscripts comprise Gilgit manuscripts (dating back to around the sixth century), Nepalese (written in or after the 10th century), and Central Asian ones (the oldest dating back to around the sixth century), all of them being written in the same style. However, looking into each manuscript confirms various diversity in their details. Researchers had no choice but to compare and analyze what is shown in existing Sanskrit manuscripts to approach the original form of Lotus Sutra.

This book not only includes the entire romanized text of Nepalese manuscripts (C4) in the collection of the Cambridge University Library, but also provides notes that describe what and how they are different from other Gilgit, Nepalese, and Central Asian manuscripts for each text.

By opening this book, researchers can now easily check almost all the major variations of the existing Lotus Sutra manuscripts.

The editor of this volume is Mr. Haruaki Kotsuki, a commissioned researcher of IOP, who was educated by the late Mr. Hirofumi Toda, professor emeritus of Tokushima University and an international authority on the studies of Lotus Sutra manuscripts. It was Professor Toda who introduced me to Mr. Kotsuki and Mr. Noriyoshi Mizufune, also a commissioned researcher of IOP who has devoted himself to lots of work on the Lotus Sutra Manuscript Series project since its launch. Around 40 years have passed since our first encounter.

While I have specialized in the analysis of Buddhist manuscripts in Sanskrit, Gandhari, and other languages, they also taught me many facts about Lotus Sutra, during our long association.

I am extremely delighted with this publication as an old friend. I earnestly wish that the book becomes noted in the history of the study of original Lotus Sutra text and Buddhism and that the work is appreciated by Buddhist researchers in Japan and all over the world.

List of Lotus Sutra Manuscript Series (Not for Sale)

- 1 Sanskrit Lotus Sutra Fragments from the Lüshun Museum Collection, Facsimile Edition and Romanized Text
- 2-1 Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Facsimile Edition
- 2-2 Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Romanized Text 1
- 2-3 Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 4-21), Romanized Text 2
- 3 Fragments of a Manuscript of the Saddharmapuṇḍarikasūtra from Khādaliq
- 4 Sanskrit Lotus Sutra Manuscripts from Cambridge University Library (Add. 1682 and Add. 1683), Facsimile Edition
- 5 Sanskrit Lotus Sutra Manuscript from the University of Tokyo General Library (No. 414), Romanized Text
- 6 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 Science
- 7 Sanskrit Lotus Sutra Manuscript from the Royal Asiatic Society of Great Britain and Ireland (No. 6), Romanized Text
- 8 Manuscrit sanscrit du Sūtra du Lotus de la Société asiatique (No. 2), Texte romanisé [Sanskrit Lotus Sutra Manuscript from the Société Asiatique (No. 2), Romanized Text]
- 9 Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204), Facsimile Edition
- 10 Sanskrit Lotus Sutra Manuscript from Cambridge University Library (Add. 1684), Romanized Text
- 11 Sanskrit Lotus Sutra Manuscript from the British Library (Or. 2204), Facsimile Edition
- 12 Gilgit Lotus Sutra Manuscripts from the National Archives of India, Facsimile Edition
- 13 Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences, Facsimile Edition
- 14 Sanskrit Lotus Sutra Manuscript from the Asiatic Society, Kolkata (No. 4079) Romanized Text
- 15 Sanskrit Lotus Sutra Manuscript from the National Archives of Nepal (No. 5-144), Romanized Text
- 16 Tangut Version of the Lotus Sutra in the Collection of Princeton University Library, Facsimile, Text and Linguistic Studies
- 17 A Critical Edition of the Sanskrit Lotus Sutra Based on Gilgit-Nepalese Manuscripts (C3 Collated Text)
- 18 A Critical Edition of Sanskrit Lotus Sutra C4 with Comparison Readings from Nepalese, Gilgit and Central Asian Manuscripts

'The Lotus Sutra—— A Message of Peace and

The Institute of Oriental Philosophy (IOP) plans and puts together 'The Lotus Sutra—A Message of Peace and Harmonious Coexistence' exhibition, which has been touring the world since 2006. The exhibition displays IOP's research on the Lotus Sutra, and introduces its teachings and the history of its dissemination in simple, easily assimilable language. As pillar of exhibition activities initiated by Soka Gakkai International President Ikeda, the IOP has conducted 'The Lotus Sutra and Its World: Buddhist Manuscripts of the Great Silk Road' (1998-2000), 'The Lotus Sutra Manuscripts: The World's Spiritual Heritage' (2003-04), and 'The Lotus Sutra—A Message of Peace and Harmonious Coexistence' (2006-present). In parallel, the 'Buddhist Sutras: A Universal Spiritual Heritage—Manuscripts and Iconography of the Lotus Sutra' exhibition (2016-present) is also held for the public.

'The Lotus Sutra and Its World: Buddhist Manuscripts of the Great Silk Road', the very first Lotus Sutra exhibition of the IOP, was launched 1998 with 47 treasured items including original Buddhist manuscripts and woodblock prints in 14 languages. Selected out of the approximately 100,000 artefacts in the collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences (IOM RAS), these items were displayed for the first time in Japan. The exhibition finally grew into the far larger and more comprehensive 'The Lotus Sutra—A Message of Peace and Harmonious Coexistence' exhibition with many more precious items on display.

Full support by the IOM RAS, the Dunhuang Academy China and the International Academy of Indian Culture has made it possible to display facsimiles and replicas of the Lotus Sutra manuscripts and replicate the Dunhuang Mogao Caves along with other various Buddhist items and materials. The exhibits include the Petrovsky Sanskrit manuscript of the Lotus Sutra which seems to have been copied in the eighth century and the Gandhari replicated manuscript of Dharmapada which seems to have been copied from the first to second centuries. Moreover, the exhibition shows imitative paintings of flying beings in Mogao Caves, duplicated Dunhuang materials of the Lotus Sutra, iron pens and birch bark used for copying and other objects. On display, are approximately 160 items. The IOP also edited the guidebook to the exhibition that have been published in four languages: Japanese, English, Korean and Chinese (simplified and traditional characters).

Based on the idea of "visualizing the Lotus Sutra", the exhibition attracted more than 900,000 visitors in 16 countries and territories of the world as of 2018: Japan, India the land of Buddhism's birth, Nepal the birthplace of the Buddha, Thailand where Theravada Buddhism took root, the Islamic cultural area of Malaysia, and others in Asia, Europe and Latin America (see table). To date, Lee Soo-sung (former prime minister of South Korea), Vira Rojpojanarat (Minister of Culture, Thailand), Jao Tsung-I (emeritus professor of the Chinese University of Hong Kong) and Burton Watson (English translator of the Lotus Sutra), many guests and representatives from every section of society have visited to the exhibition.

Harmonious Coexistence'

The following are comments shared by some of the guests:

I viewed a variety of Lotus Sutra manuscripts. These are the best materials through which we can develop our understanding of the spirit of Buddhism and spread the message of the Lotus Sutra all over the world. (Carlos Manuel Rúa, director of Escuela de Estudios Orientales, Universidad del Salvador, Argentina)

This is a historic exhibition that clearly shows the universal nature of Buddhism and makes it a part of the spiritual heritage of humanity. (Mushirul Hasan, [former] director general of the National Archives of India)

List of host country and territory, and year of 'The Lotus Sutra—
A Message of Peace and Harmonious Coexistence' exhibition

1	Hong Kong	2006-2007, 2015
2	Macau	2007
3	India	2007, 2008, 2009, 2010
4	Spain	2009, 2012
5	Nepal	2010
6	Brazil	2010, 2011
7	Sri Lanka	2011, 2013
8	United Kingdom	2011
9	Japan	2012, 2013, 2014
10	Taiwan	2013, 2015
11	Malaysia	2014
12	Argentina	2014
13	South Korea	2016, 2018, 2022
14	Peru	2016
15	Thailand	2017
16	Singapore	2017
17	Indonesia	2019



Madrid, Spain (2009)



Singapore (2017)



Kobe, Japan (2012)



Nonthaburi, Thailand (2017)



Sao Paulo, Brazil (2011)



Kuala Lumpur, Malaysia (2014)



Taoyuan, Taiwan (2015)

Public Lecture Series

Theme: The Silk Road of the Spirit in the 21st Century—Exploring the Path to Peace

IOP founder and Soka Gakkai International (SGI) President Daisaku Ikeda wrote 40 peace-building proposals from 1983 to 2023, and published them every year on January 26, to commemorate the 'SGI Day'. Taking the cue from Founder Ikeda, the public lecture series this time was planned to provide an opportunity to discuss the means by which humanity can re-recognize that the geographical, cultural, and historical ties that connect us, forms the Silk Road of the 21st century. And that thereby all of humanity can enjoy happiness and advance toward peace in unity. Approximately 2,500 participants from both inside and outside Japan attended the online lectures.

- ◆ **Lecturer:** Motoki Saito (Professor and Dean, Takachiho University)
- ◆ **Date:** November 18, 2023
- ◆ **Theme:** 'Crisis of Thinking and Thinking of Crisis: The Endless Challenge of Philosophy'

- ◆ **Lecturer:** Yoshihiko Okabe (Professor, Kobe Gakuin University; President, Japanese Association for Ukrainian Studies)
- ◆ **Date:** November 25, 2023
- ◆ **Theme:** 'Japan and Ukraine: Past, Present, and Future'

- ◆ **Lecturer:** Yasushi Kato (Professor, Sugiyama Jogakuen University; Professor Emeritus, Hitotsubashi University)
- ◆ **Date:** December 2, 2023
- ◆ **Theme:** 'The Concept of Human Dignity after WWI/II'

- ◆ **Lecturer:** Tomoko Utsumi (Associate Professor, Soka University)
- ◆ **Date:** December 23, 2023
- ◆ **Theme:** 'Building an Economy where No One is Left Behind: Women's Empowerment in Developing Countries'

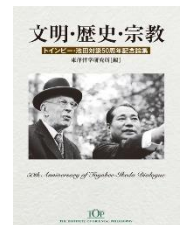
Introducing Publications

■ Civilization, History, and Religion

Collection of Essays in Commemoration of the 50th Anniversary of Toynbee-Ikeda Dialogue

Edited by the Institute of Oriental Philosophy

Date of issue: March 16, 2022 Price: 1,980 JPY (including tax)



■ Heart of Nichiren

Edited by the Institute of Oriental Philosophy

Date of issue: November 18, 2022 Price: 1,500 JPY (including tax)

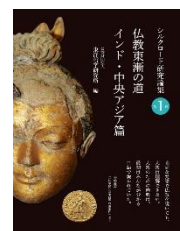
Published by Daisanbunmei-sha



■ THE EASTWARD TRANSMISSION OF BUDDHISM: INDIA AND CENTRAL ASIA

Edited by the Institute of Oriental Philosophy

Date of issue: March 20, 2023 Price: 4,500 JPY (including tax)



■ Annotations of The Profound Meaning of the Lotus Sutra (3-1)

Translated and annotated by Dr. Hiroshi Kanno and Dr. Hideyuki Matsumori

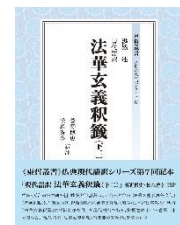
Date of issue: November 18, 2022 Price: 7,590 JPY (including tax)



■ Annotations of The Profound Meaning of the Lotus Sutra (3-2)

Translated and annotated by Dr. Hiroshi Kanno and Dr. Hideyuki Matsumori

Date of issue: November 18, 2023 Price: 7,700 JPY (including tax)



■ Study on the Views of the Precepts of the Tiantai School in China: Focusing on Mingkuang's Tiantai Pusajie shu

Written by Dr. Ken'ichi Ohtsu

Date of issue: February 4, 2024 Price: 14,850 JPY (including tax)

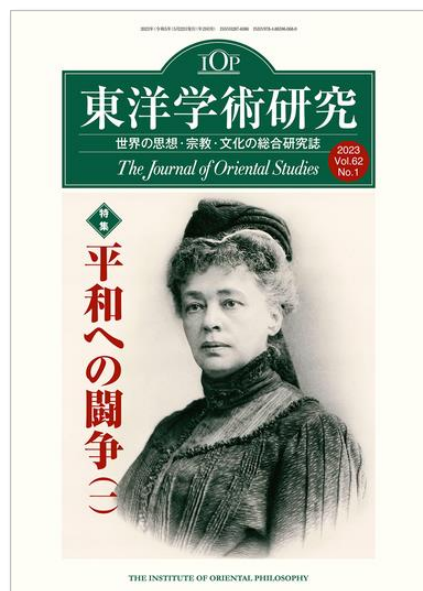


Periodical Publications

Toyo Gakujutsu Kenkyu (Journal of Oriental Studies) Vol.62 No.1

Date of issue: May 22, 2023

Price: 1,400 JPY (including tax)



Main Articles

■ Feature 1: A Struggle for Peace (1)

Special Talk: A Struggle for Peace—Philosophy and Dialogue for Overcoming Times of Crisis Tetsushi Ogata/ Tatsushi Arai/ Masashi Nakayama
The Mimetic Subject in the Name of Russia—Polyphonic Discourse about Dostoevsky, Eurasianism, and so on—..... Mitsunori Sagae

■ Feature 2: Religion and Civilization in ‘Response’ to the ‘Challenge’ of a Global Crisis

Tasks and Roles of Religion in Response to Epidemics, Conflicts, and Famine: Based on *Choose Life*..... Daisuke Inoue
Reconsideration of Human Civilization and Culture..... Tadashi Suzuki
Dialogue with Muslims in Japan..... Susumu Nejima
Bertha von Suttner’s Literature and Struggle for Peace: A Common Perspective of Bertha von Suttner and the Toynbee–Ikeda Dialogue..... Osamu Itoigawa

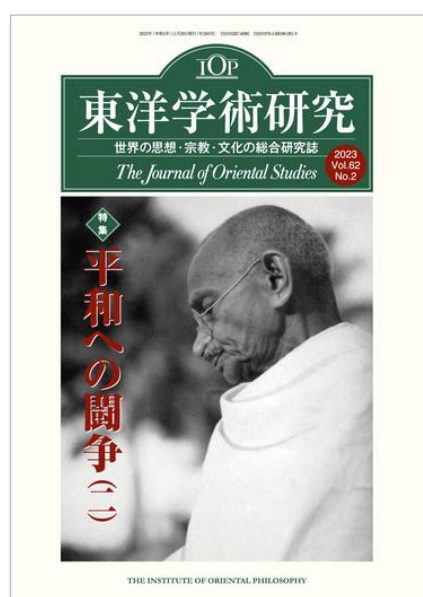
■ Portraits of Value Philosophers in Modern Japan (5)

Introduction—The Reception of Neo-Kantian Philosophy of Value in Japan (5) Takao Ito
Contemporaneity about Idealism and Materialism in 1920–30s: The Case of Yokomitsu Riichi’s *Kikai* (*The Machine*) Masashi Inden
Culturalism Debate in Taisho Era and TSUCHIDA Kyoson’s Proletcult..... Yasumichi Oki
TSUCHIDA Kyoson’s Philosophy of Symbol: His Relation to NISHIDA Kitaro... Ryozo Suzuki
Subjects and Methods on the Reception of Neo-Kantianism in Modern Japan: Theoretical Groundwork from the Study of International/ Global Cultural Relations (2) .. Atsushi Shibasaki

Toyo Gakujutsu Kenkyu (Journal of Oriental Studies) Vol.62 No.2

Date of issue: November 30, 2023

Price: 1,400 JPY (including tax)



Main Articles

■ Feature: A Struggle for Peace (2)

Special Contributions

Gandhi and Global Nonviolent and Nonkilling Transformation toward a Just World without War..... Neelakanta Radhakrishnan
Protecting our Planet for Peaceful-Coexistence: Why Anthropocene Matters? M. Satish Kumar

Lecture on ‘Civilization Studies’

Civilization and Hegemonism —Writing History Through the Lens of the World

..... Eiji Hattori

Symposium in Conjunction with the IOP’s 37th Annual Academic Conference

International Law and Religion as ‘International Public Goods’: A Study of the Responses to the Russian Aggression against Ukraine and the Mediation by the Vatican in the Beagle Channel Crisis..... Kazuhiro Nakatani

War, Peace, and Dignity in the 21st Century..... Yoichi Mine

Human Creativity to Overcome War: Learning from SGI President Ikeda’s Peace Proposal..... Hideki Tamai

Well-being Peace Studies: Welfare Security against War..... Hideki Iwaki

Panel Discussion

Periodical Publications

The Journal of Oriental Studies vol. 33 (English)

Date of issue: February, 2024

Price: 2,200 JPY (including tax)



Main Articles

Together with the Founder: An Institute with a Global Mission.....Akira Kirigaya

Feature 1: A Struggle for Peace

Gandhi and Global Nonviolent and Nonkilling Transformation Toward a Just World without War.....Neelakanta Radhakrishnan

Anthropocene Chronicles: Preserving Earth's Equilibrium for Coherent Coexistence

.....M. Satish Kumar

Civilization and Hegemonism: Writing History through the Lens of the World.....Eiji Hattori

International Law and Religion as 'International Public Goods': A Study of the Responses to the Russian Aggression against Ukraine and the Mediation by the Vatican in the Beagle Channel Crisis.....Kazuhiro Nakatani

War, Peace, and Dignity in the 21st Century.....Yoichi Mine

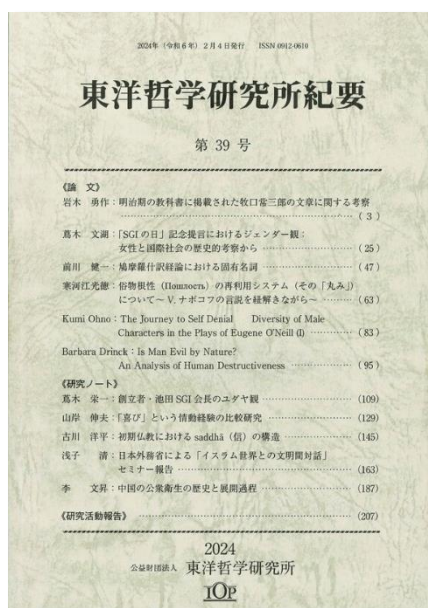
Human Creativity to Overcome 'War'—Learning from SGI President Ikeda's Peace Proposals.....Hideki Tamai

Well-being Peace Studies: Welfare Security against War.....Hideki Iwaki

Bulletin of The Institute of Oriental Philosophy No.39

Date of issue: February 4, 2024

(Not for Sale)



Articles

■A Study on Tsunesaburo Makiguchi's Writings in Meiji Era Textbooks.....Yusaku Iwaki

■Gender Perspectives in the SGI Peace Proposals: A Historical Review of Women and the International Community.....Fumiko Tsutaki

■On Translation and Transliteration of Proper Names in Kumārajīva's Translations

.....Ken'ichi Maegawa

■An Attempt to Clarify the Recycling System of "Poshlust" (Philistines) in the Works of Vladimir Nabokov.Mitsunori Sagae

■The Journey to Self Denial Diversity of Male Characters in the Plays of Eugene O'Neill (I)Kumi Ohno

■Is Man Evil by Nature? An Analysis of Human Destructiveness.....Barbara Drinck

Research Note

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