

**The Influence of the Sutras translated by Kumarajiva on the development of
Mahayana Buddhism in Japan**

Re: Exhibit 1 and Exhibit 2

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Buddhism, which sprung up from the earth with a history of several thousands of years in India, reached China, which has as long a history as India. Buddhism in China then spread to the Korean Peninsula. Thus, from the neighboring Paekche Kingdom of the peninsula, which was separated from Japan by a narrow sea, Buddhism officially arrived in Japan in 538 AD (according to another theory, in 552). A political delegation from Paekche brought a bronze Buddha image, some sutras and a few religious objects. It was recorded in "Emperors in ancient Japan".

However, there were two top rival influential families around the time and honoring Buddha created a great controversy. Then coincidentally, an epidemic ravaged the land. The opposition clan interpreted it as the wrath of the indigenous deities. This led to the objects being thrown into a canal and the temple being burned down. The oldest sutras which were formally brought to the emperor Kinmei were thus ruined. However, soon after that Buddhism was established firmly and the sutras were considered as objects to be treated with honor. At the same time, copying sutras became one of the important Buddhists routine practices.