

《金光明经》在东亚地区的政治角色

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内容提要: 日本天皇具有宗教和政治领袖的双重身份。众多资料表明，他们为实现政治目的而采取了宗教手段。对他们来说，诵读《金光明经》以及基于该经的宗教仪式，是为了祈求国家和平、繁荣，不受敌人侵犯，百姓和统治者安康，救度众生痛苦与灾难（《金光明经》品四承诺，在诵读此经之国度，将会获得以上四种福报）。

ROLE OF SUVARNAPRABHASA-SUTRA IN THE POLITY OF EAST ASIA

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Abstract : The emperors in Japan functioned both as religious and political leaders. There are a number of references when they used religious means for political gains. For them recitation of Suvarnaprabhasa-sutra and the ceremonies based on it, were meant for peace and prosperity of the country, for its protection from enemies, for the wellbeing of the public and the rulers, and to save the masses from calamities (in the fourth chapter the sutra promises four kinds of blessings to the countries in which it is read).

INTRODUCTION

The Japanese emperors functioned both as religious and political leaders. There are a number of references when they used religious means for political gains. For them recitation of Suvarnaprabhasa-sutra and the ceremonies based on it were meant for peace and prosperity of the country, for its protection from enemies, for the wellbeing of the public and the rulers, and to save the masses from calamities because in the fourth chapter (I'tsing's translation) it promises four kinds of blessings to the countries in which it is read: the kings of those countries shall be free of diseases and other calamities, their life will be long and obstacle free, they will have no enemies, their warriors will be brave and strong, and there shall be peace, abundance and joy, and

saddharma will prevail everywhere. The Four Divine Kings and the retinue of Yaksas will protect those kings (Visser 1935:439). In the fifth chapter Brahma and his followers, Indra, the Four Divine Kings and all the Yaksas utter a solemn vow to protect and propagate the sutra and to protect the priests who explain it as well as the people of the countries (Visser 1935:440). Those who hear this sutra will be provided protection by day and by night by the world protectors with their ministers and chief servants by millions of Yaksas, Sarasvati, Hariti, Drdha Prithivi, and the thirty-three kings etc. (Emmerick 1979:2). The goddesses ensure defense, intellectual and economic power to the readers of the sutra (Visser 1935:440). Moreover Goddess Sri was considered to be the mightiest protectress of faithful believers (Visser 1935:434).

Suvarnaprabhasa-sutra (Jap. Konkwōmyōkyō, Ch. Chin-kuang-ming tsui-sheng-wang-ching, abbreviated as Tsui-sheng-wang-ching, Mizuno 1982:202) was one of the Buddhist sutras that reached Japan in the seventh century others being Srimala-devi-simhanada in AD 605 (Jap. Shōmangyō), Saddharmapundarika-sutra (Jap. Hokkekyō) in AD 606 and Vimāla-kīrti-nirdeśa-sutra (Jap. Yuima-kyō) in 656, (Visser 1935:3-5) when Shotoku Taishi, as the first statesman, took important steps for establishing a centralized system of Govt in Japan. He composed a 'Seventeen-article Constitution' which is based on the Buddhist philosophy of welfare and well being of the people '*bahujanahitaya*' and '*bahujanasukhaya*'. The constitution represents a set of moral injunctions rather than being a body of law.

PROTECTION OF THE NATION

Chapter six of Suv. is devoted to the worship of the Four Divine Guardian Kings (Jap. Shitenno). They promise with all their numberless followers to protect the kings together with their families and countries, who attentively listen to this sutra and respectfully make offerings, reading receiving and keeping this sacred text. Shotoku Taishi and the Soga family built the Shitennoji monastery to worship Four Divine Kings, who are guardians of the four directions and protectors of Buddhism, as a fulfillment of a vow to them, for the Soga victory over Mononobe in A.D 587. The temple was complete in 596 in Osaka.

In 660 the ceremony of 'lecture on the Suv.' began in the court because it reads that when a foreign threat appears, if a king makes hundred images of Buddha and invites hundred priests to lecture on the sutra, then hundred demons or gods will protect the king. At that time T'ang and Silla had defeated Paikche and were threatening Japan, so the ceremony was held in the court to pray for protection of the state.

When Emperor Shomu established the provincial monasteries called 'kokubunjis' he called them 'monasteries for the protection of the country by the Four Divine Kings (to be obtained by means of) the Suv.' The provincial monasteries were always situated near the central seat of the provincial government.

A special festival Gosaie, one of the 'Three Festivals of Nara', celebrated during the New Year at the Daigokuden in the Palace was intended to fulfill the Imperial vow to protect the state. Priests of great learning were invited for a vegetarian entertainment and were requested to expound the Saishookyo (I'tsing's translation). They were also offered Imperial robes. The Emperor used to come in person on the first and the last day of the celebration to listen to the sutra. On other days he used to send an official of the Supreme Council of State to take the official leadership. It remained an annual event from AD 802 to 1467, instituted by Emperor Kwammu

(Visser 1935:471).

The first translation of Suv. by Dharmaraksa II is mentioned for the first time in Japan in AD 676, together with Ninnokyo. In AD 680 expounding of the Suv. was begun in the palace and various Buddhist monasteries (Visser 1935:14). Later it was translated by I-tsing (Konkwōmyō Saishō-kyō) in AD 700-712 which was far more extensive than that of Dharmaraksa. It contains many magic formulae (entirely lacking in the latter), which must have been the reason why in Japan the sutra was soon superceded by the Saishookyo (after AD 734). Because I'tsing's translation was complete, Kobo-daishi wrote two commentaries on it. It was one of the three sutras of protecting the country in the ninth century when it was explained by the Shingon priests such as Shinen in 813 and Sancho in 860 for the welfare of the state.

Protection of the country being paramount, a meeting was devoted to Karunika-raja-prajna-paramita-sutra by Empress Saimei in AD 660 (Visser 1935:12). In this sutra the Buddha explained to King Prasenajit and others as how they could protect their countries against all kinds of calamities by means of divine power of the great Bodhisattvas of the Five Quarters. Under the Ritsuryo system of Govt. the emperor's political and religious roles were of prime importance, as titular head of the state. Ritsuryo policy towards Buddhism was consistent throughout the Nara period. The established leaders were concerned about the temporal power of the Buddhist institutions. In the Govt.'s view priests were appointed to work for prosperity and protection of the nation (Matsunaga 1978:116).

Chanting sutras associated with Tantric rites, for protection of the nation became a practice during the Nara period. The major sutras closely associated with these rites were—Saddharmapundarika-, Karunika-raja-prajna-paramita- and Suvarnaprabhasa-sutras. It had captured the interest of the aristocracy becoming the main current of the next era (Matsunaga 112).

On account of the vow of the Four Divine Kings that they would protect the country against calamities, sorrows and pestilence where the Saishookyo would be explained, read and propagated, Emperor Shomu in AD 741 commanded the foundation of a temple and a seven storey pagoda in each province. Copies of sutras were distributed to those temples. Monasteries for twenty monks and nunneries for ten nuns formed a part of these temples. The duties of the incumbents were to read publicly on fixed dates the Saishookyo sutra. On those days hunting and fishing were forbidden for the laity. He himself intended to make copies in golden characters to be sent to be deposited in the pagodas of the provincial monasteries called 'monasteries for the protection of the country by the Four Divine Kings'.

In AD 804 the Emperor Kwammu speaks of 'The Vegetarian Festival of the First Month' which was also called Saisho-e or Konkwomyo-e, celebrated in the Daigokuden of the Palace, the great Palace festival for protection of the state.

Suv. was one of the three sutras chosen by Emperor Shomu for protection of the state, others being: Saddharma-pundarika-sutra and Ninnokyo. All those who wished to become monks or nuns had to learn them by heart. Shomu had ordered the monks and nuns to purify themselves by ritual baths and to read the Saishookyo two or three times a month.

Emperor Nimmyo a faithful believer in the protecting power of Saishookyo, ordered that all the temples who had sustenance fiefs, rice fields and gardens should present gifts to the monks who performed the rites of Saishookyo (Visser 1935:475).

LEGITIMATION OF THE STATE

In classical antiquity legitimation of the ruler and the kingdom was through religion by way of construction of monasteries, recitation of sutras, Imperial ceremonies and other religious activities. Emperor Ashoka interpreted his imperial calling as a humanitarian mission. Political unification of under his empire came through his royal patronage for Buddhism. His faith in Buddhism led him to power.

Rulers followed the way of transformation of the regal self to divine status; the sovereigns called themselves 'Lords of the world'. Deification of a king was possible during his life time also. Among the deified royal personages the most dramatic expression for regal symbolism is the Hierothesion built in the first century BC by King Antochus I of Kommagene (69-34 BC), a small state in the highlands of what is now Turkey. At an altitude of some 7000 feet, upon the tallest peak of his dominion, now called Nimrud Dagh, this king erected a complex of statues and ritual structures to demonstrate his divine status among the gods, to extol his royal lineage and to create focus for the worship (Sengupta 147).

References to legitimation of state through religious activities are abundant in history. To give an example from the medieval history one can talk about the Asokan pillar transported from Topra by Firoz Shah down the Yamuna, to Delhi seeking legitimation for the empire. It was installed in Ferozshah Kotla where it stands to this day.(Gopalakrishnan 2006:20-21)

Technical legitimation comes from constitution. In Japan Shotoku Taishi made the Seventeen article constitution to seek unity and welfare of is people. The second article of the constitution reads: revere the Three Treasures—The Buddha, the Law and the Community for these are the supreme objects of faith in all countries. Shotoku Taishi was fully aware of the political significance of Buddhism as stabilizing and unifying force for the nation. In 603 he set up hierarchic ranks at the court which bore the names of virtues.

In 684 provincial governors had been ordered to install Buddhist shrines in their official houses. In 710 Empress Gemmyo decreed to establish a permanent capital in Heijokyo/Nara. Like the Chinese capital of Ch'ang-an, it was laid out with careful attention to the requirements of geomancy or divination. Great avenues ran from south to north and east to west. The principal thoroughfares were lined with great monasteries and temples.

Shomu's reign saw a close connection between government and religion. Buddhist festivals were regularly celebrated in the palace and rituals formed an important part of court ceremonial. In 784 when the capital was shifted from Nara to Kyoto, Enryakuji was founded on mount Hiei which could offer protection to the country.

LEGITIMATION OF THE RULERS

Buddhism was a useful instrument in the unification of the country in China. The period when Empress Wu Chao was to ascend the throne was characterized by a strong desire for political and religious reforms. She sought consent from the two titles that she took: Cakravarti and Bodhisattva. A massive support was given by official Buddhism headed by the court monks. Religious outlook played a significant role in urging a decisive change in the political leadership in China. Empress Wu Chao wrote in the preface to the translation of Avatamsaka-sutra in 699 claiming that she had in the preceding kalpas planted the Causes. She was allowed to receive Buddha's prophecies. She says that in Mahamegha-sutra and Ratnamegha-sutra there are

prophecies of the Buddha that concern her. She commanded I-tsing to translate Suv. as has been written in the colophon of the translation discovered from Duh-hunag caves: Newly translated, bound and corrected at the Hsi-ming monastery in Ch'ang-an in obedience to the Imperial order by the Tripitaka Master of the Law I-tsing on the 14th day of the 10th month the third year of Ch'ang-an of the Great Chou (17th Nov. 703) (Forte 87).

At the end of the opening gatha of the Suv. it is said that those who hear this sutra and repent and lay hold of it and keep it within their hearts, shall obtain a superior root of virtue, praised by the Buddhas (Visser 1935:263).

UNIFICATION OF THE STATE

Before the coming of Buddhism Japan saw a period of great clans. The Imperial clan head had a large degree of primacy over his fellow clan heads but it was probably based more upon his religious than political importance. There was no clear theory of government hierarchy or bureaucracy. Shotoku Taishi and his Soga sponsors set themselves to control the territorial magnates and clan heads and increase the national strength and unification. Shotoku Taishi was fully aware of the political significance of Buddhism as a stabilizing, reforming, civilizing and unifying force for the nation. With active support from the government Buddhist temples served as religious, educational and philanthropic institutions (E B 1966, vol. 12 pg. 883).

In AD 645 Taika reform movement was initiated. The plan for new centralized govt. was inaugurated under the guidance of Prince Naka no Ōe and the Nakatomi clan leader Fujiwara Kamatari, modeled after the style of T'ang China. Private landholdings were abolished, provincial governments and bureaucratic offices were established and a system of equal land distribution and taxation was put into practice. The movement offered a solution to create a strong centralized government. Empress Suiko created a governing board of the priests. In AD 645 an Imperial envoy was sent to announce a policy of Govt. control of the clergy to display the power of the new govt. Just as the conscious policy existed to adopt Chinese political system, the implementation of Chinese Buddhism seemed desirable. The Emperor was made the supreme leader of the Buddhist faith. It was a reconciliation of the new religion with Imperial role. Buddhist festivals came to hold importance equal to state functions. Buddhism was placed under Imperial control and monks and nuns under supervision. Emperor Temmu (AD 673-686) was the most devout sovereigns, increased Buddhist ceremonies and rituals in the palace and decreed that sutras such as Suv. be recited for the nation. In 685 he set forth an edict that Buddhist shrines be built in every house in the province. Using Buddhism as a unifying force he sent messengers to all the provinces to expound the Suv. along with Prajnāpāramitā-sūtra in 676 (Visser 1935:13).

As a means of extending its provincial control, the Ritsuryō government decided to imitate the Chinese system of national temples. This had been inspired by Empress Wu Chao in honor of the Mahamegha-sūtra (Ch. Ta-yün-ching) at the end of the seventh century in the capitals and prefectures of China in an attempt to legitimate her succession to the throne. They soon became the most prestigious bureaucratic temples

As a step towards unification of the country Empress Jito sent hundred copies of Suv. to various provinces in AD 694, so that the sutra could be read without fail when the moon of the first month was in her first quarter. The fee to the priests was to be given from the public revenues of the province. Again in AD 696 an Imperial order was given by her to expound the sutra and that

every year on the last day of the twelfth month ten persons of pure life should be made to enter the religion apparently to cause felicity of the New Year (Visser 1935:15).

Just as Empress Wu in China initiated Ta-yün system as a justification for a female usurpation of the throne, Emperor Shomu visualized the kokubunji system as a means of strengthening Imperial hegemony. The Emperor primarily visualized the project as a means of reuniting the nation that had become exceedingly restless under the harsh Ritsuryo system. The temple for Great Buddha at Nara was built as the symbolic centre of the kokubunji system. The site of the temple was known as Konshoji but its name was changed to Konkomyoji and finally to the Todaiji which assumed the position of the foremost of the official temples. This led to Buddhism finally achieving the status of a national religion. The effort was an antecedent of the National Temple system that was to come into being in 741 under Emperor Shōmu (Matsunaga 21-23). There was precedence for the establishment of provincial temples in practice of the Sui and T'ang emperors who had similarly ordered to set up in each provincial capital a Buddhist temple and a shrine for Taoist rites.

The sutra promises in the first chapter that those who hear the sutra or cause others to hear it and those who honor it will be honoured throughout numerous millions of aeons. They will obtain wonderful and immeasurable felicity, and be protected by the Buddhas and Bodhisattvas of ten directions. The emperors in Japan saw recitation of Suv. on various occasions and ceremonies based on the sutra in the country as well as palaces as a meritorious act.

WELLBEING OF THE RULERS

Reading of sutras began to mark special ceremonies or were recited for recovery of emperors from illness or other reasons, for example when Emperor Kotoku was to move to a new palace 2100 priests and nuns were invited to read the canon and 2700 lights were lit in the courtyard for the consecration ceremony (Visser 1935:8-9). One hundred priests were invited to read the Suv. in the palace in AD 686 to save Emperor Temmu's life (Visser 1935:14).

Bhaisajyaguru-sutra was expounded for recovery of Emperor Temmu from illness. In 702 when Emperor Momu was ill, a great amnesty was granted throughout the empire, a hundred men were caused to become monks, and order was given to expound the Suv. in the four home provinces (Visser 1935:437). It was also used against calamities like too abundant rain. Sutras were read to cause rain also.

WELLBEING OF THE PEOPLE, PROSEPERITY AND HAPPINESS

Those who hear the sutra with pure minds and good intentions... most severe misfortunes are extinguished for ever... Chapter 7 is devoted to the worship of Devi Sri (Jap. Kudoku-ten i.e. Kichijoten). The goddess of felicity was worshipped by means of Kichijo-kekwa or rites of repentance based upon I-tsing's translation of the sutra. Although the first translation of the Suv. was done in AD 414-423 by Dharmaraksa II (Nanjio 127) but the translation by I-tsing (Konkwomyokyo-saishookyo, Nanjio 126) was the most popular version of the sutra in China done in AD 700-712 (Visser 1935:431) because it was far more extensive than that of Dharmaraksa's translation.

The ceremony Kichijo-ten kekwa-ho meaning 'Rite of Repentance in Worship of Devi Sri is based upon the Konkwomyo Saishookyo. In chapter eight of the Suv. Devi Sri, the goddess of

blessing virtue, worships the Buddha and promises to bestow all kinds of wealth and felicity upon the readers of the sutra. At the end of chapter nine, section twenty-two, she is the head of the devas who promised to devote their whole heart to the protection of the sutra and of those who received and kept it, and to cause them to be free from sorrow and to obtain perpetual felicity. The Buddha pronounces that all the sins will be obliterated, evil deeds will be purified and will be done away by Kichijo-sen of the Wonderful Law. It will always give immeasurable joy, all roots of wisdom and all ornaments of beneficence virtue.

In order to promote prosperity of the temples, the happiness of the Imperial house and the people, and purity of the country forty nine eminent monks were invited in AD 743 to the Todaiji monastery also known as Konkwomyoji to read the Suv. sutra's translation by I-tsing, seven times for seven days. All the monks of the country were ordered to read the same sutra in their monasteries simultaneously. Killing of any living beings was prohibited during those days (Visser 1935:454). Again in AD 745 the Emperor ordered for recitation of Saishookyo in all the temples of the capital when there was an earthquake. It was followed by a proclamation to the provincial monasteries and nunneries because in his opinion severe earthquakes were due to the fact that the local authorities had been neglectful in fulfilling the ordinance (Visser 1935:455).

In AD 822 Emperor Saga ordered to celebrate Kichijo-kekwa to worship the two goddesses Sridevi and Sarasvati, for seven days and nights in the provincial monasteries and nunneries, on account of the bad condition of the crops caused by drought (Visser 1935:453).

TO SAVE THE NATION FROM CALAMITIES

An Imperial order was given by Empress Jito in AD 692 to expound the Suv. in the capital and in the four home provinces to save the country from floods (Visser 1935:14). Suv. was read by an Imperial order in AD 703 in the four great temples of Nara: Yakushiji, Gangoji, Kofukuji and Daijiji and then four days later messengers were sent to Shinto gods of the famous mountains and great rivers to pray for rain. In AD 705, in the fourth month, when heavy draught prevailed, the emperor Mommu had the same sutra read in the five great temples of Nara: four of the above mentioned and Horyuji being the fifth, in order to save the people from suffering.

When smallpox epidemic threatened Japan in 723, an edict was issued that every province should make an image of Shakyamuni and copy Daihannyakyo. But the epidemic did not terminate and the Emperor Shomu decreed that each province was to build a seven storey pagoda and make ten copies of Konkwomyo-kyo-saishookyo and Hokkekyo to be enshrined in the pagodas. Also each province was to establish one official temple to be entitled 'Temple for Protection of the Nation by the Four Divine Kings of the Konkwomyo-kyo' and a 'Temple for Elimination of Sins by the Lotus sutra'.

PEACE IN THE COUNTRY

The paths of evil do not lead to peace. The mighty voice of the Golden Drum sings a hymn saying: The Drum of Golden Light gives a wonderful sound which reaches innumerable worlds and extinguishes the direst sins of the three evil paths of fire, blood and swords and all kinds of torment and danger of mankind (Visser 1935:268)

I'tsing's translation of the sutra called Saishookyo has been mentioned for the first time in Japan in AD 734. The monks and nuns who were to propagate Buddhism were asked to learn by

heart the whole text of the sutra along with Hokkekyo and lead a pure life. Thenceforth I'tsing's translation was used in Japan which became popular as Konkwomyo-kyo-Saishoo-kyo. The Kokubunjis established in 741 were called Konkwomyo-Shitenno-gokokuji, although they were also destined to promote peace in the state by reading the Saishookyo (Visser 1935:437-8).

In AD 728, 640 copies of the sutra in sixty four covers were distributed, ten copies to each province, which already possessed eight or four chapters of it. The day on which those copies arrived there, they were ordered to have them read for the sake of peace in the state. In 737 Emperor Shomu invited seven hundred monks to read the Daihannyakyo and Saishookyo in fifteen apartments of the palace in order to promote peace in the state. He had invited the Vinaya Master Dōji who had returned from China after expounding Prajna-paramita-hrdaya-sutra in the Chinese palace in Ch'ang-an and appointed him as expounding master for the Konkwomyo-kyo Saishookyo meeting in the principal buildings of the Imperial palace. Again in 738 he proclaimed that Saishookyo should be read throughout the country to promote peace.

In AD 776, Empress Kōken taking over the reigns after Shomu, aspiring for peace in the country, seasonable weather, good crops and happiness of the people, proclaimed that the high ranking priests in all the great temples must explain Saishookyo (Visser 1935:456).

IMPERIAL FESTIVALS AND CEREMONIES

I'tsing's translation of the sutra was recited to celebrate New Year's festival in AD 749 when Emperor Shomu ordered to celebrate Kichijo-kekwa, or the rites of repentance in all the temples of the country (Visser 1935:455). It was stopped as an annual celebration by Emperor Kōnin in 771 but in the same year he reestablished it as he wished to save the country from constant famine caused by the storms and rains which had spoiled the crops (Visser 1935:463).

Emperors used to participate in the Kichijo-kekwa rite and Saishookyo recitations in the Daigokuden to ascend to the throne and to receive New Year greetings (Visser 1935:475). After the death of Emperor Kōnin, his eldest son and successor Kwammu Tenno ordered that on the 49th day of his father's death and on his first anniversary all the monks and nuns must read the Saishookyo in order to promote happiness for the deceased Emperor after his death (Visser 1935:465).

A festival called Gosaie or Misaie or Saishoe or Konkwomyoe, meaning vegetarian entertainment of priests or meeting devoted to the Suv. was celebrated as an annual Imperial festival from AD 802-1467. Another festival devoted to the translation of the sutra by I'tsing was also an annual festival from AD 830-1445 celebrated in Yakushiji monastery (Visser 1935:444). They were led by priests of the highest rank.

HARMONY WITH SHINTOISM

In AD 741 a copy of Saishookyo along with Hokkekyo written in golden characters were presented to the Hachiman Jingu shrine. To mark the occasion eighteen persons were admitted into the religious order, five horses were given to the temple and the building of the three storey pagoda was commanded, to present prayers and thank offerings to Hachiman with regard to former lives.

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