

# Belief in Indra and Development of This Belief in the Koryŏ Dynasty

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*The thought of Indra belongs to Esoteric Buddhism like that of Doseon in the Koryŏ Dynasty. Taejo, who was the first king of the Koryŏ Dynasty, declared in his Ten Articles of Exhortation's Summation that his ultimate wish was to practice the Rites of the Lotus Lamp and Eight Gateway, as a national observance. Belief in Indra has a close relationship with these Rites, so that studying the thought of Indra and development of this belief will contribute to an understanding of Esoteric Buddhism which supported the foundation of the Koryŏ Dynasty, and also reveal the development of Esoteric Buddhism during the Koryŏ Period.*

## **I . Idea of Indra from Original Text**

The idea of *Devatās* has existed from ancient India and became widely accepted by Buddhism, thus this idea is found in most Buddhist scriptures. It is possible to say that a consistent idea of *Devatās* existed from the beginning of Buddhism up until the era of Hinayāna and

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### Mahayāna Buddhism.

The features of *Deva-loka* generally consist of 28 layers, namely 6 *Kāma-dhātu*, 18 *Deva-loka* of *Rūpa-dhātu* and 4 *Deva-loka* of *Ārūpya-dhātu* but this classification is not unique but dependent on the materials concerned. In other materials like *Dṅgha-nikāy* the division of layers is up to 33 *Deva-loka* (T.1, 135c~136a) and in the *The Rites Generating Thirty Seven Gods and Goddesses by the Yoga of Ultimate Diamond* (K.18, 297a) which belongs to the scriptures of Esoteric Buddhism the *Deva-loka* is described by 40 layers.

*Ākradevanam-indra*, a detailed name of Indra, is called by other names such as *Fū-lān-tō-lo*, *Mā-fā-p'o*, *Shā-pō-p'i*, *Ch'iao-shiūh-chiā*, *Shè-chīh-p'i-tī*, *T'iHn-yān*, *Yī-tī-lī* (*Saṃyutta-nikāya*, T.2, 290c~291a) and the *Deva-loka* that the god belonged to is called *Trāyastriṃśa*, *Trāyasyriṃśat-deva*, or *Ākyarāja-deva* (*Mahā-saṃnipāta-sūtra*, T. 11, 357b). In spite of the differences of *Kāma-dhātu* described in the literature of Buddhism Indra is depicted without change as a god of the Second Heaven of *Kāma-dhātu*. The reason that Indra is called by different names is that the role and meaning of Indra is various and abundant in Buddhist literatures.

The residence of Indra is *Sudhammā* of *Castle Shān-chien* at the top of *Mt. Sumeru* of *Trāyastriṃśa*. This realm consists of 32 *Deva-lokas*, and the major role of Indra is to rule the world of *Deva-loka*, and human beings including resident masses of 32 *Deva-loka* and *Catur-mahārāja-kayikā* of *Kāma-dhātu* (*Mahā-ratnakūta-sūtra*, T.11, 430).

Quoting from one of the articles of *Saṃyukta-ratna-piṭaka-sūtra* concerned with Indra (T.4, 478a):

At that time the Indra called for the masses of heaven and said "Meanwhile I have been making offering to Brahman three times a day, but from now on I will quit this and keep offering to Buddha

The above passage shows in this circumstance that Indra, who had been a traditional god of the Indian religion was adopted by Buddhism. And this is considered to be the first time Indra and his family are

described as gods or goddesses who offer and guard Buddha and Dharma by their power and ability. Also, Indra is depicted as a saint of *Srota-āpanna* in *Śravakayāna* System and as having reached the stage of *Darśana-mārga* and the beginner of *Bhāvanā-mārga* as an attained one (*Fú-kài-ch'Ang-hsīng-sō-chi-chīng*, T.32, 744c).

Especially in the Esoteric Buddhism the standing of Indra is that of a main god in the Rite of Practicing Diamond Mind, while Asura is considered the main god in the practice of the Rite of the Emanation of Womb Treasury System. Also in the system of *Garbha-dhatu Maṇḍala* Indra guards and assists *Mahāvairocana* staying at the Center of Maṇḍala while *Catur-mahārāja-kayikā* perform their roles for the four Buddhas of Maṇḍala, respectively *Akṣobhya-buddha*, *Amita-buddha*, *Ratna-saṃbhava*, and Amoghasiddhi. From the standpoint of doctrinal system, the idea and belief of Indra as a guard of *Mahāvairocana Buddha*, was profounded to a great extent in the Esoteric Buddhist system more than that of Exoteric Buddhism.

### 1. Relationship between Indra and Human Beings

Among the gods and goddesses of Buddhist heaven it is Indra and *Catur-mahārāja-kayikā* who have close relationships with human beings. One of the reasons for this is that Indra belongs to the Sixth Heaven of *Kāma-dhatu* which is the highest of the common worlds of human beings. The other reason being that, for the stage of Indra as an attained one (*Srotāpanna*), it is necessary to reborn to the human world seven times so as to accomplish Buddhahood. It is said in *Fū-shui-lī-shī-ā-p'ī-t'an-lūn* that in the case where there are many human beings keeping the Eight Buddhist Precepts, conducting the virtue of Offering, and respecting their parents, monks and nuns, Brahmana and elders of their family, and the population of Heaven to which Indra belonged would be increased and that of Asura be decreased, so that Indra is destined to win the war against Asura (T.32, 184b~c).

From the standpoint of a doctrinal system Indra and Asura are represented by two faces of beings such as virtue and evil, *vidya* and

*avidyó*, *rūpa-dharma* and *citta-dharma*, but it is possible to extend these ideas to the real human world in that belief in Indra is characterized by promoting social welfare and Guardianship of a Nation.

Quoting from *Fū-shu-ssù-t'ien-wang-ch'ing* Indra dispatches *Catur-mahārāja-kayikā* and their prince and subordinates to check how many humans have done good or bad deeds. Sometimes Indra himself make an inspection in the human world to check out those who have observed the Six *Paramitā*, are dutiful to their family and pay respect to *óramaṇa* and *Brāhmaṇa* (T.15, 118b). It is said from *Commentary of Great Wisdom* that Indra means the *World of Three Thousands of Big Heaven* so that Indra itself is representative of a universal truth and principles (T.25, 442b).

As we have seen above, it is in the relationship between Indra and human beings where there is same purpose to keep and expand Buddhist Dharma, so that it is inevitable that both with have to cooperate with each other to preserve and develop themselves in this real world and that, as a result, Indra protects humans beings and that human beings come to believe in Indra as a religious observance.

## II. The Historical Development of Belief in Indra in the Koryŏ Dynasty

The types and structure of belief in Indra can be analyzed by several kinds of views but the most distinguished one can be divided into two, namely the belief in Indra itself and of that in the families of Indra. In the beginning of the Koryŏ dynasty the belief in Indra was practiced mainly by the royal family of Koryŏ rather than common people. Taejo, the first king of Koryŏ moved the capital to Songag just after he acceded to the throne, and there he build ten Buddhist temples; among them were the Inner Indra Temple (*Nèi dī shih yūan*) and the Outer Indra Temple (*Wài dī shih yūan*).

The ten major temples inside the capital were established and managed with the purpose of wishing for the mercy of Buddha to found and accomplish the Grand Nation Policy of the Koryŏ Dynasty.

The building of the Inner Indra Temple among the ten major temples is a major proof that belief in the Indra was given weight in the beginning of the Koryŏ Dynasty. The building of the Outer Indra Temple is an indication that the belief in *Catur-mahārāja-kayikā* as a subsidiary image of Indra, was also important at that time.

An investigation on the *Commentary of Ōtaōstra* written by Chi tsāng, gives a clue that Buddhism have accepted the traditional believes of India and also redefined the Buddhist System such as Buddhism as an Inner Dharma and other beliefs as Outer Dharma, and respectively Inner Wisdom and Outer Wisdom, and Inner Virtue and Outer Virtue (T.42, 244a~c).

Here Inner Dharma or Inner Wisdom refers to a mental world of realizing the Intrinsic Nature of *Prajña* and Enlightenment. On the other hand, Outer Dharma and Outer Wisdom refers to a physical world of expedience and enlighting other sentient beings. This is a doctrinal basis for understanding the relationships between the Inner Indra Temple and the Outer Indra Temple. Also *Catur-mahārāja-kayikā*, as a family of Indra, was accepted in *Garbha-dhatu Maṇḍala* of *Mahāvairocana-sūtra* (T.18, 1a) but it's role is changed so that Indra is shown as a god guarding and supporting Vairocana Buddha in the center of the *maṇḍala* and *Catur-mahārāja-kayikā* is shown as gods guarding Four Buddhas of each direction of the *maṇḍala* respectively.

The residence of Indra is the Great Castle of Shàn chien of *Trāyastriṃśā* attached to its local states of T'jen-chou, Chün, Hsièn and Ts'ün, and *Catur-mahārāja-kayikā* is defined as a protective god, compete with guardian armies in the local states (T.32, 183a~b).

For Taejo, who has not yet achieved complete the States of an independent nation or centralization of power, those structures of *Trāyastriṃśā*, or the doctrinal background of those states shown in Esoteric Buddhism, should have been an ideal structure for a nation at that time. So just after Taejo founded Koryŏ as a nation he established Inner Indra Temple and Outer Indra Temple as a symbolic world of Indra and made it a center of social belief in Indra, and as a consequence he attempted to promote the authority of the royal family

and ensure the great plan of Koryŏ along with the belief in Buddha.

Examples illustrating these idea are evident in *Commentary on the Material of Indra*, also in the *History of Koryŏ*, there are 19 examples of carrying out the Rite of Indra in Nei-tien where Inner Indra Temple is located. The temple where the rite has carried out is a main centre where the belief of *Devatā* is prosperous. On the other hand the Outer Indra Temple carried out the Rite of *Catur-mahārāja-kayikā*, or that of the other families of Indra. In addition, believers of Koryŏ have drawn pictures or made statues of Indra and carried out the Rite of Indra together with monks, nuns and lay people (Biography, *The History of Koryŏ Dynasty* Vol.6). Also it is possible to find mountains named Jeseok, which means Indra, in ancient maps of Korea. This is proof of the belief reflecting the wishes of believers to depend on Indra as with the custom in similar cases where names of gods or goddesses are used as a names of mountains.

A study of the belief in the families of Indra reveals that the most popular one was a belief in the *Catur-mahārāja-kayikā* and *Nāga* in the Koryŏ dynasty.

Firstly, the *Catur-mahārāja-kayikā*, whose residence is the first stage of *Bhūmy-avacara-deva* and the most intimate family of Indra, belongs to the sovereign power of Indra and the family have the right to rule heaven by the supreme power of the military ministers of Indra.

And again the *Catur-mahārāja-kayikā* have their subordinate family such as *Dhṛta-rāṣṭra* of the east who leads the *gandharva* with its family of heaven and *Virūdhaka* of the South was leads *Kumbhāṅga* and *Pi-hsiéh-ch'á*, *Virūpākṣa* of the west who leads dragon and *Pūtana*, and *Vaiśravaṇa* of the north who leads *Yakṣa* and *Rakṣaḥ* with their family respectively (*Fū-shu-é-p'í-shā-mén-t'ien-wang-chūng*, K.34, 203a~b; *Mahāprajñāpāramitāsastra*, T.25, 443b; *Chūn-kuāng-mīng-chūng-shū*, T.39, 166a). *Catur-mahārāja-kayikā* with their subordinate family constitute Eight Major Group of Gods, and the belief in these gods with that of *Nāga* was considered important in the Koryŏ Dynasty period.

In the *History of Koryŏ Dynasty* the Rite of *Catur-mahārāja-kayikā* was carried out only two times in the first half of the era. This is very few

if compared with the Rite of the Lotus Lamp which was carried out about 157 times among other 80 kinds of Religious Rites. But in the later period of Koryŏ the belief in *Virūpākṣa* and its family, *Kūng-te-t'ien* was carried out intensively. The major role of *Virūpākṣa* is to protect a country from invading enemies and *Kūng-te-t'ien* is believed as a god of virtue with the ability to accomplish the wishes of sentient beings. The Rites of *Kūng-te-t'ien* were carried out 12 times at Nei-tien, beginning with March of the 22<sup>th</sup> year of *Kāo-tsūng's* rule, and this rite was continued intensively until *Yuán-tsūng*, when the Mongolia army firstly invaded. It is possible to assume that these rites were aroused by the mind devoted to protecting the country by the Buddhists of Koryŏ.

In a studying of *Nāga*, the god who along with *Putana*, belongs to the *Virūpākṣa* of the west we see their population reaches up to 57 or 80 hundred million. They carry out their role and duty in heaven or on earth or in the middle of the sea, so that their role is not limited to the west heaven and so it is possible to regard them as gods of heaven, earth and sea(*Saddharma-smṛty-upasthāna-sūtra*, T.17, 103b~109a).

These *Nāga* are divided into two groups: those who carry out right virtues and those who carry out evil deeds. The former belong to the *Devatā* of *Pātala-devatā*, but the latter, those of evil, belong to preta and animals so that their role is determined as being in common with Indra or Asura respectively.

The rites belonging to the category of *Nāga* were carried out several times in the *Koryŏ dynasty*, for example the Rite of the Dragon King, the Rite of Clouds and Rain and the Rite of Earth and Winds. The scriptures on which those rites are based includes the belief in *Nāga*, and it is possible to say that those rites are categorized by Esoteric Buddhism rather than Exoteric Buddhism (T.17, 105b).

A type of belief in Indra and *Nāga* is mixed in Koryŏ Society and is seen from the Rite of the Eight Gateway. This rite was considered important from the beginning of the *Koryŏ dynasty* and Taejo, the first king of the *Koryŏ dynasty* left his will to the kings of future generations in his sixth article of *Ten Articles of Exhortation's Summation* such that the purpose of the Rite of Eight Gateway is to serve the Soul of

Heaven and five major gods of mountain and Nāgas of big rivers (Aricle of April, 26<sup>th</sup> Year of Taejo, Lineage of Dynasty, the *History of Koryŏ Dynasty*). Fundamentally the belief in dragon is not concerned with big rivers but with the common people's belief in gods of heaven, mountain and rivers, these were mixed together in the unified Rites of Eight Gateways and is an examples of how this rite was a mixture of traditional thought and belief of that era. It is especailly evident in traditional religious view at that time that the Soul of Heaven was seen as Indra, because the soul is considered as possessing supreme power of heaven as depicted in Buddhist scriptures. In the *Collection of Bohan* it is said that (*Collection of Bohan*, Vol. 1, Seoul Asian Culture 1972: 59):

In response to the help of Buddha and the soul of the mountain, a Lotus palace was built from special orders of a missionary, and the mountain where the palace was located was given the name of Cheon-ho, Protection by Heaven, and the palace was named Gae-tae temple.

As above, the mountain god of Koryŏ includes the characteristics of the *Devata* and that of Indra. In *KO-shŏ-ching* it is said that the *Catur-maharaja-kayika* orders his family of gods and goddesses to watch out for those who do not keep the date of carrying out the Rite of Eight Gateways and the 6th date of the rite. And in *Mahāprajñāpāramita-sastra* it is said that at the 6th date of the rite, gods of heaven come down to this world. It is also possible to find these kinds of references in other Buddhist scriptures ( K.14, 1025c).

In the History of Koryŏ Dynasty is found reference to kings of generations of the Koryŏ dynasty who have visited Je-seok-won, the temple of Indra and hold the rite of the Buddhist mass, and this shows how the royal family of Koryŏ Dynasty and the believers of Indra were in close connection with the belief in Indra.

### 1. The purpose of Belief in Indra in the Koryŏ Dynasty

Buddhism thought and practice generally emphasizes the attainment

of Buddhahood but in Esoteric Buddhism the emphasis is in an attainment of the Siddhis of the Mundane World. Belief in Indra and family can be divided into two groups, namely the one that subjugates outer troubles to protect country and nation from invasion by other countries and the other that overcomes inner troubles like retreating social problems or natural disasters.

In the *History of Koryŏ Dynasty* there is an article praying for rain by observing the rite of *Kūng-te-t'ien* in the main hall of the palace. An article tells of praying for rains by observing the rite of *Nāga* in the tradition of prayers lead by shamans. Also another article tells of cases of carriage out the rite of Indra for the purpose of avoiding astronomic disasters (Article. May 37th Year of Gojong, Lineage of Dynasty, *The History of Koryŏ Dynasty*).

In the article of August, 15th year of Yejong, on The Summation of Koryŏ History, the king visited the Outer Indra Temple and ordered five divisions of a government post to recite *Prajñāpāramitā-sūtra* for three days as a prayer for repulsing epidemics brought about by drought (Article. August 15th Year of Yejong, *Summation of Koryŏ History*, Vol.8). This is a good example of how the rites was carried out by the nation had close relations with the place or temples where the rite was carried out. In this way the purpose of belief in Indra in the *Koryŏ dynasty* was to pray for rain and to avoid astronomic disasters or epidemics, etc, but what was even more urgent was to pray for protecting and defending the country.

From the beginning of the Koryŏ dynasty many races, residing in the northern part of Koryŏ invaded and stole properties of the people, and the nations of *Jū-chen*. Mongolia and Yüan invaded Koryŏ until the end of the dynasty, and so many people were killed and precious cultural assets were destroyed.

In the 3rd Year of Yejong, in the *History of Koryŏ Dynasty*, the race of *Jū-chen* invaded the border of Koryŏ, so the king carried out the rite of *Cātur-mahārāja-kayikā* at Visamun Temple located in the eastern part the capital (Article. July 3rd Year of Yejong, Lineage of Dynasty, the *History of Koryŏ Dynasty*) and November the 15th year of King

Kongmin, the rite of protecting the country was observed praying for protection by Heaven's Military lead by Vaisravaṇa (Article. November 15th Year of King Gongmin, Lineage of Dynasty, the *History of Koryŏ Dynasty*.)

Articles in the *Summation of Sang-guk Lee of East World* concerned with the invasion of the Mongolian army tell as that the army was so cold-blooded that there were rites of Indra carried out for the military purpose of bringing about a retreat of the Mongolian army(Commentary of Sakya's Teaching, *Summation of Sang-guk Lee of East World* Vol.41). This rite were carried out on the base of belief that the Indra has the power of depressing evils.

### III. Special Consideration in the Belief of Indra in the Koryŏ Dynasty

#### 1. The Belief of the Advent of Indra

It is true that the belief of Indra in the Koryŏ Dynasty was developed in a complicated way but there existed a consistency in that believers of Koryŏ did not wish or pray for rebirth to the heaven where Indra was residing but instead those believers made their effort to invite Indra to advent in this mundane world from heaven. It is often said in Buddhist literature that sentient beings who have done good deeds in this life are destined to be born to heaven and the doctrine of rebirth by good conduct is shown from the early ages of Buddhist scriptures.

But the attitude of belief towards Indra by Koryŏ Buddhists was expressed by way of inviting Indra or his family to the real world, and this was the background to establishing the Inner Indra Temple and the Outer Indra Temple. This was to move away from the doctrinal structure of Mt. Sumeru so that the ideal world of Indra be materialized here, in the real world. The religious rites of Indra performed in the center of the temples or any other buildings were a realization of the advent of Indra. In the article, *History of Koryŏ*

*Dynasty* (Article. Yeongui, Pyeohaeng No.1, Biography, the *History of Koryŏ Dynasty* Vol. 36):

All those who wish to live a long life should serve Indra of heaven and *Avalokiteśvara* so the king drew a picture of Indra and delivered it to temples in all parts of the country and gave lectures of Sanskrit messages . . . and cast and enshrined metal statues of Indra and *Avalokiteśvara*, and gathered monks and nuns to recite the name of Boddhisattva loudly day and night, and this is what is so called a Buddhist Mass of Continuous Voice

The enshrinement of the statue of Indra with that of *Avalokiteśvara* is meaningful from a standpoint of Esoteric Buddhism. In the Exposition of Āpava Indra is depicted as served by Three Lights of the Heavenly King and among them the Sun Light of the Heavenly King named Bokwang is an emanation body of *Avalokiteśvara* (TD.9, 492c~493a). In the materials on rites depicting Indra it says that there are two kinds of Indra, namely Indra of North and that of East. The former one is an Indra of Mt. Sumeru ruling all parts of the world except that of humans and the latter is staying just below the world of the Northern Indra and which includes the human world.

*The Rites of Great Accomplish of Garbha-dhatu Mandala of Mahavairocana Sutra* say that there exists no discrimination between Indra of North and East from the standpoint of the nature of intrinsic truth, but that their roles of staying in heaven or adventing in the mundane world are certainly different (T.18, 124a~125b).

Articles in *The Summation of Sangguk Lee of East World* say "Indra of the East is commanding the sixth heaven of the above world makes no mistake of carrying out good and bad or virtue and disaster. Our country, Koryŏ belongs to the direction of the east of four States of the world" (Ref. Ft. no. 89), where the articles reflects the doctrine of Indra of the East in Esoteric Buddhism. So it is possible to consider that the main flow of the belief in Indra was oriented toward the belief of Indra of the East.

## 2. Belief in Indra and Publication of Buddhist Scriptures

The Buddhists of Koryŏ, who believe of in Indra as descending to the real world to advent in their beliefs troubles made their apparent by publishing Buddhist scriptures and inscribing wooden panels of the Great Koryŏ Scriptures. As with the belief in Indra it was not exception to write down, to store and to recite such belief in the scriptures. In *Mahāprajñāpāramitāśāstra* it is said that "If people of Jambu-dvīpa should write, recite and store Buddhist sūtra, gods of devatā will descend down to earth and worship the sūtra" (K. 65, 1025b)

So writing down the scriptures is one of way of calling down Indra to this world, and the fact that Indra and his family have promised to guard publications and circulations of Buddhist scriptures is a key point that the place where Buddhist scriptures reside is certainly the residence of Indra and his family. This is confined in (T.13, 130b) and *Suvarṇaprabhāsottama-sūtra*(T.16, 427c), etc. Also in The Rite of Practicing about Mercy of Buddhist Mass written by Je-dae Master can be found an article about guarding Buddhist scripture by Indra and Cātur-mahārāja-kayikā is just like parents loving children, and also like gods and goddesses worshiping Indra (T.45, 953a).

In this way the close relationship between Indra and Buddhist scriptures resulted in the publications of Buddhist scriptures which aim was to descend Indra and actually those cases are shown in many literatures and records of the Koryŏ dynasty. For example, in the *Records on the Commentary of Buddhist Mass of Great Scriptures*, is shown the article that the publication of scriptures was carried out for the purpose of beating the invaders of north, and the Japanese who almost destroyed the basis of the country(Commentary of the Analysis of Tao, Part of *Summation of Sang-guk Lee of East World*, Vol. 40). And in The Record of Publishing Buddhist Scriptures of Yong-mun Temple is shown an article that *Devatās* and *Nāgas* guards Buddhist scriptures just like protecting one's eyes.

One of the results by the belief of Indra was a project of publishing the complete works of Great Koryŏ Buddhist Scriptures

carried out by two times. One was a publication of Cho-jo Grand Buddhist Scriptures and the other one is Sok-jang Buddhist Scriptures. Master Ui-chon was a monk who firstly attempted to gather those scattered publication of Buddhist scriptures and unite them into.

In the epitaph of the master of Kwon-bong Temple we find the like following article, that "the master was born far after the lord Buddha was born and he gathered those Treasures of Dharma while sacrificing his life and handed down those treasures. …… Supreme Dharma eternally stays and is guarded by Buddha and the power of Heavenly gods".

In his Commentary on the Wishes of Gathering Scriptures of Doctrine this attitude appeared by revealing purpose of publish firmly to promote the buddha Dharma and to benefit the country, and in the Written Sentence of Wishes of King and Minister of Publishing Grand Inscribed Scriptures is shown the article expressing wishes to Buddhas, Bodhisattvas and Indra with the families of 33 *Devatās* and other divine spirits.

In this way the belief of Indra in the Koryŏ Dynasty was accepted and developed from the beginning of Koryŏ and the development of the belief is possibly observed through the construction of the Inner Indra Temple and the Outer Indra Temple and through carrying out the rites of the Buddhist mass of Indra, the Four Major Kings of Heaven and the Rite of Eight Gateways.

It is possible to divide the belief into two types: that of the belief in purity as expressed by carrying out rites or building statues of the god oriented with the Inner Indra Temple; the other type being in the families of Indra, such as that of Catur-maharaja-kayika, *Nāga* or the Eight Major Gods oriented with the Outer Indra Temple. These two types of belief stand on the basis of a doctrinal system of Esoteric Buddhism, its main purpose being to overcome the internal troubles or outer disasters of the private lives or the nation.

In spite of the fact that belief in Indra was so popular in the Koryŏ Dynasty, there is no indication of any attempt to be reborn in the heaven of Indra in this life or in the future life. The reason being

that belief emphasized more the descent of Indra to this real world and this effort of belief was emphasized by the publishing of The Great Buddhist Scriptures.

## Glossary of Chinese Terms

### Sanskrit

- Akṣobhya-buddha 阿閼佛  
 Amita-buddha 阿彌陀佛  
 Amoghasiddhi. 不空成就佛  
 avidyā 無明  
 bhāvanā-mārga 修道  
 bhūmy-avacara-deva 地居天  
 citta-dharma 心法  
 Cātur-mahārāja-kayikā 四大天王  
 darśana-mārga 見道  
 dhṛta-rāṣṭra 持國天  
 gandharva 乾闥婆  
 Kumbhāṇḍa 鳩槃荼  
 kāma-dhātu 欲界  
 Mahā-saṃnipāta-sūtra 大方等大集經  
 Mahāprajñāpāramitasastra 大智度論  
 Nāga 龍, 龍神  
 Prajñāpāramitā-sūtra 般若經  
 preta 餓鬼  
 pātala-devatā 地下天  
 Pūtana 富單那  
 rakṣaḥ 羅刹  
 Ratna-saṃbhava 寶生佛  
 rūpa-dharma 色法  
 rūpa-dhātu 色界  
 Saddharma-smṛty-upasthāna-sūtra 正法念處經  
 Saṃyukta-ratna-piṭaka-sūtra 雜寶藏經  
 srota-āpanna 預流  
 Sudhammā 善法堂  
 Sumeru 須彌山  
 Suvarṇaprabhāsottama-sūtra 金光明最勝王經  
 trāyastriṃśa 仞利天

trāyasyriṃśat-deva 三十三天  
 vaiśravaṇa 多聞天  
 vidya 明  
 Virūpākṣa 廣目天  
 Virūdhaka 增長天  
 yakṣa 夜叉  
 ārūpya-dhātu 無色界  
 Śakradevanam-indra 釋帝桓因  
 Śakya-rāja-deva 釋王天  
 sravakayāna 聲聞乘

### Chinese

Bǎi-lún-shū 百論疏  
 ch'iao-shiuh-chiā 橋尸迦  
 Chūn 郡  
 Chīn-kuāng-mīng-chīng-shū 金光明經疏  
 Fù-lán-tó-lo 富蘭陀羅  
 Fú-kài-chēng-hsing-sō-chi-chūng 福蓋正行所集經  
 Fū-shuō-lì-shī-ā-p'ī-t'an-lūn 佛說立世阿毘曇論  
 Fū-shuō-p'ī-shā-mén-t'ien-wang-chīng 佛說毘沙門天王經  
 Fū-shuō-ssù-t'ien-wang-chīng 佛說四天王經』  
 Hsièn 縣  
 Jeseok(K.) 帝釋  
 K'ī-shì-chīng 起世經  
 Kūng-te-t'ien 功德天  
 mā-fā-p'o 摩伽婆  
 Nei-tien 內殿  
 Pi-hsiéh-ch'á 避脇荼  
 shè-chih-pō-ti 舍脂鉢低  
 shā-pō-pō 娑婆婆  
 Shān-chien 善見  
 t'ien-yǎn 天眼  
 T'jen-chou 天州  
 Ts'ūn 村  
 yī-ti-lī 因堤利  
 Yüan 元

Korean in English

The Rites Generating Thirty Seven Gods and Goddesses by the Yoga of Ultimate Diamond(E), Chī-kāng-tǐng-yü-chí-sān-shí-chí-tsūn-ch'ū-shēng-ì(C)

金剛頂瑜伽三十七尊出生義

Records on the Commentary of Buddhist Mass of Great Scriptures 大藏道場疏文

Commentary on the Wishes of Gathering Scriptures of Doctrine 集教藏發願疏

Rite of the Phenomeon of Garbha-dhaatu System 胎藏色法

Kwon-bong Temple 倦鳳寺

Record of Publishing Budhdist Scriptures 藏經記

Records on the Commentary of Buddhist Mass of Great Scriptures Written

Sentence of Wishes of King and Minister of Publishing Grand Inscribed

Scriptures 大藏刻板君臣祈告文

Bo-kwang 普光

Buddhist Mass of Continuous Voice 連聲法會

Cheon-ho 天護

Cho-jo Grand Buddhist Scriptures 初雕藏經

Collection of Bohan 『補閑集』

Commentary of the Material's of Indra 帝釋資料抄

Doseon 道說

Eight Groups of Gods 八部神衆

Exoposition of Apava 阿婆縛抄

Gaetae-temple 開泰寺

Great Koryo Scriptures 高麗大藏經

Indra of East 東帝釋

Indra of North 北帝釋

Je-dae Master 諸大法師

Jū-chen 女眞

King Kongmin 恭愍王

Kojong 高宗

Koryo 高麗

missionary part 司局

Pyehaeng 嬖幸

Rite of Clouds and Rains 雲雨道場

Rite of Catur-mahārāja-kayika 四天王道場

Rite of Dragon King 龍王道場

Rite of Eight Gateway 八關會

Rite of Indra 帝釋道場

Rite of Lotus Lamp 燃燈會

Rite of Practicing Diamond Mind 金剛心法

Sanskrit messages 梵采  
 Siddhi of Mundane World 世間悉地  
 Sokjang Buddhist Scriptures 續藏經  
 Soul of Heaven 天靈  
 Summation of Koryo History 高麗史節要  
 Summation of Sang-guk Lee of East World 東國李相國集  
 Sun Light of the Heavenly King 日光天子  
 Taejo 太祖  
 Ten Article of Exhortation's Summation 訓要十條  
 The History of Koryo Dynasty 高麗史  
 The Rite of Practicing Mercy of Buddhist Mass 慈悲道場懺法  
 Three Light of Heavenly King 三光天子  
 Uichon 義天  
 Vi-sa-mun Temple 毘沙門寺  
 Womb Treasury Maṇḍala System 胎藏界曼荼羅  
 Wonjong 元宗  
 Yejong 睿宗  
 Yeongui 榮儀  
 Yong-mun Temple 龍門寺

## Abbreviations

K. *Great Koryo Scriptures*  
 T. *Taishyo-shinsyu-tajokyo*  
 TD. *Taishyo-shinsyu-tajokyo of Drawings*

## References

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