

Article

Offering Utensils for the Amitābha Dharma Assembly of the Pöpch'önsa Temple Held in 1168

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Abstract: This article examines offering utensils for the Amitābha Dharma Assembly of the Pöpch'önsa temple held in 1168. The bronze offering utensils excavated at the Pöpch'önsa temple site were made for use in the Mit'ahoe in Muja year. In preparation for the Mit'ahoe, five monks made these bronze offering utensils during February and March of Muja year. For the Mit'ahoe at the Pöpch'önsa temple, there were Amitābha Buddha, Avalokitesvara, and Mahasthamaprapta placed on a lotus pedestal in the Amitābha Hall. In the center of the hall, there was a table on which offering utensils could be arranged. Two big bronze kwangmyöngdaes, one bronze hyangwan, one bronze hyönlo, and one bronze pön were placed on the Buddhist altar in front of Amitābha Buddha. The same bronze offering utensils were placed on the altar in front of Avalokitesvara and Mahasthamaprapta. The bronze offering utensils made in Muja year have a possibility to be made in 1168. The bronze offering utensils made in Muja year have a relation to offering incense and light. In general, the arrangement of the offering utensils consisted of one incense burner with two candlesticks. The bronze offering utensils excavated at the Pöpch'önsa temple site give a lot of information about the Mit'ahoe of the Pöpch'önsa temple held in 1168. We can know what kinds of offering utensil were used, how many offering utensils were made, and which Buddha and Bodhisattvas were enshrined.

Keywords: Pöpch'önsa Temple; Mit'ahoe (Amitābha Dharma Assembly); Muja Year; Offering Utensils; Bronze hyönlo(hanging incense burner); Bronze hyangwan; Bronze kwangmyöngdae (light stands); Bronze pön (candlestick)

1. Introduction

Buddhism was the state religion during the Koryö period (CE 918-1392), and various Buddhist rituals were held during that period. According to Yongjaech'onghwa 慵齋叢話¹ written by Söng Hyön 成僊 (1439-1504), an official of the early Chosön period, "The royal palace and big house were connected each other, King and his wife visit temple vicinity of the palace and he burned incense without stopping."² This record describes a ritual iconic of the Buddhist rituals that were held during the Koryo.

Amitābha Buddha, who presides over the Western Paradise, has historically been a favored deity, given the easy promise of salvation and entry into his paradise, and was especially popular in the Koryö period. Amitābha Buddha had been enshrined in the form of a triad representing Amitābha Buddha, Avalokitesvara, and Mahasibamaprapta Bodhisattvas in Amitābha hall and related buildings. Showing the popularity of Amitābha belief, the Amitābha Dharma Assembly was held during the Koryö period. The present study examines the Amitābha Dharma Assembly held at the Pöpch'önsa temple. In Muja year, the Amitābha Dharma Assembly called Mit'ahoe 彌陀會 was held in the Amitābha hall of the Pöpch'önsa 法泉寺³ temple located in Puron-myön, Wönju-city, Kangwön-do Province. Monks who lived in the Pöpch'önsa temple prepared a lot of bronze offering utensils to be used in this Dharma Assembly. The bronze offering utensils that monks prepared for Mit'ahoe were discovered after 800 years. This article demonstrates what kind of bronze offering utensils were made and when they were made.

2. The Record of the Amitābha Dharma Assembly of the Koryŏ Period

“Mit'ahoe” means Amitābha Dharma Assembly. During the Koryŏ period, many Mit'ahoe must have been held because of the popularity of the Amitābha belief. However, the record of the Koryŏ period related to Mit'ahoe is sparse. Mit'ahoe of the Koryŏ period were held in Pŏpsangjong 法相宗⁴ temples like the Hyŏnhwasa temple 玄化寺⁵ and the Pŏpch'eonsa temple. According to the *Hyŏnhwasa temple Monument* 玄化寺碑 (Figure 1), King Hyŏnjong (r 1009-1031) ordered the building of the Hyŏnhwasa temple to pray for the repose of his parents' souls, to enshrine portraits of the deceased, and to hold a Mit'ahoe for three days. The record of the *Hyŏnhwasa temple Monument* is the oldest record related to Mit'ahoe of the Koryŏ period. The purpose of holding Mit'ahoe is clearly stated in the *Hyŏnhwasa temple Monument* as being to pray for the repose of his parents' souls, but the process of Mit'ahoe is not stated.

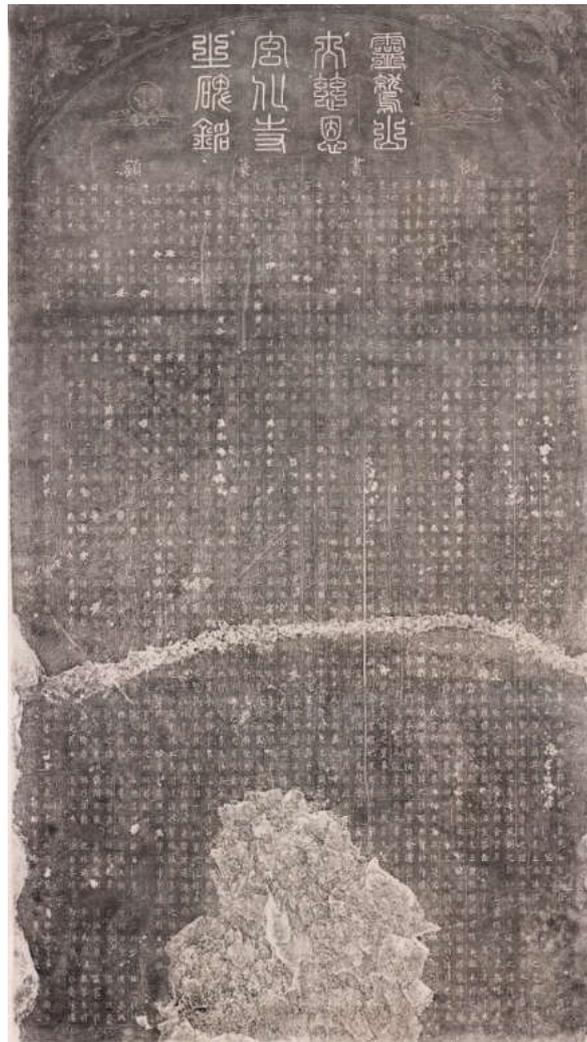


Figure 1. Rubbing of *Hyŏnhwasa temple Monument*. © National Museum of Korea.

Another record on Mit'ahoe from the inscription on the bronze offering utensils excavated at the Pŏpch'ŏnsa temple site is shown in Figure 2.



Figure 2. View of the Pöpch'önsa temple site. © Cultural Heritage Administration.

Bronze offering utensils excavated at the Pöpch'önsa temple site were engraved with an inscription such as; "In February of the Muja 戊子 year, it is said that offering utensils were made to be used for the Mit'ahoe of the Pöpch'önsa temple." However, the purpose and the process of Mit'ahoe' are not stated. Mit'ahoe of the late Koryö period seemed to be expanded to the Sönjong 禪宗. In the works of Yi Gok 李穀 (1298-1351), who was a scholar of the late Koryö period, Mit'ahoe 彌陀會 that was held in Poböpsa 報法寺 was recorded.⁶ As mentioned above, Mit'ahoe were held in the Pöpsangjong temple and the Sönjong temple during the Koryö period. In the Mit'ahoe, the Amitabha Triad, Amitābha Buddha, Avalokitesvara, and Mahasibamaprata bodhisattvas would have been enshrined in the Amitābha hall or other Buddhist halls, and various bronze offering utensils would have been placed in front of Amitābha Triad. Then, what kinds of Buddhist offering utensils would have been placed in Mit'ahoe during the Koryö dynasty?

3. Bronze Offering Utensils for Mit'ahoe of the Pöpch'önsa Temple Held in Muja Year

In the 1960-70s, various bronze offering utensils were founded at the Pöpch'önsa temple site. The excavating relics include bronze hyangwan 香垵 (incense burner), bronze hyön-lo 懸爐 (hanging incense burner), bronze kwangmyöngdae 光明臺 (light stand), and bronze pön 燵 (candle stick), with an inscription engraved on each bronze offering utensil (Lee 2012).

3.1. Inscription on the Bronze Offering Utensils for Mit'ahoe

The bronze hyönlo 懸爐 (hanging incense burner) excavated at the Pöpch'önsa temple site has an inscription that translates as follows: "In February of the Muja year five monks including Shinhoe 信懷 made three bronze hyönlos for Mit'ahoe held in Pöpch'önsa, and enshrined in front of Mit'ahoe" (Hwang 1966).⁷ According to this inscription, it was made for use in the Mit'ahoe held at the Pöpch'önsa temple in the Muja year. The inscription also relates that five monks including the Monk Shinhoe 信懷 (date unknown) made three hanging incense burners. The reason why five monks made three new bronze hyönlos was for them to be enshrined in front of Amitabha Triad, Amitābha Buddha, Avalokitesvara, and Mahasibamaprata bodhisattvas of the Pöpch'önsa temple.

The bronze hyangwan excavated at the Pöpch'önsa temple site is engraved with an inscription that read: "In February of the Muja year five monks including Shinhoe 信懷 made three bronze

hyangwans which were placed in front of Amitābha Buddha, weight is 11 kŭn 斤 (Committee for the Compilation of the Anthology of Hwang Sooyoung 1999).⁸ According to this inscription, five monks, including the Monk Shinhoe 信懷 made three bronze hyangwans to be enshrined in front of Amitābha Buddha. Unlike the inscription of the bronze hyŏnlo, this did not state the name of the temple or the name of the Mit'ahoe.

There are two types of bronze kwangmyŏngdae (light stands) that were excavated at the Pŏpch'ŏnsa temple: a big bronze kwangmyŏngdae and a small bronze kwangmyŏngdae. The big one is in a collection at the Handok Museum, and the small one is in a collection at the Dongguk University Museum. The inscription engraved on the big bronze kwangmyŏngdae is as follows: "In February of the Muja year twenty-two kwangmyŏngdae are enshrined in front of Amitābha Buddha of the Pŏpch'ŏnsa temple. Of twenty-two bronze kwangmyŏngdaes, three are large. Monk Shinhoe 信懷, Hyegyŏn 惠堅, Chŭkkang 則岡, Kyŏngshin 景申, and Imun 里文 make this bronze kwangmyŏngdaes, and the weight is 84 kun 3 ryang" (Committee for the Compilation of the Anthology of Hwang Sooyoung, 1999).⁹ The bronze kwangmyŏngdae in the Dongguk University Museum has an inscription that reads: "In February of the Muja year, twenty-three bronze kwangmyŏngdaes are enshrined in front of Amitābha Buddha. Of twenty-three bronze kwangmyŏngdaes, three are large. Five monks including Shinhoe make bronze kwangmyŏngdae and they are enshrined in front of Amitābha Buddha, the weight is 72 kun 8 ryang" (Heo 1984).¹⁰ The inscription tells that forty-five bronze kwangmyŏngdaes were made by five monks. Of the forty-five light stands, six large bronze kwangmyŏngdaes would be enshrined in front of Amitābha Triad.

Another offering utensil, the pŏn 燔, has an inscription like this; "In March of the Muja year five monks including Shinhoe made three pŏns, they are enshrined in front of Amitābha Buddha of the Pŏpch'ŏnsa temple. The weight is 1 kun 12 ryang" (Heo 1984).¹¹ The offering utensils in Muja years for the Mit'ahoe of the Pŏpch'ŏnsa temple were made between February and March. Most of the offering utensils were made in February of a Muja year, but only the pŏn was made in March of a Muja year.

Summarizing the inscription of the bronze offering utensils excavated at the Pŏpch'ŏnsa temple, between February and March of a Muja year five monks including Shinhoe made three bronze hyangwans (incense burner), three bronze hyŏnlos (hanging incense burner), forty-five bronze kwangmyŏngdaes (light stand) and three bronze pŏns (candle stick) for the Mit'ahoe held at the Pŏpch'ŏnsa temple.

3.2. The Form and Style of the Bronze Offering Utensils for the Mit'ahoe

3.2.1. Bronze hyŏnlo 懸爐 (hanging incense burner)

The bronze hyŏnlo 懸爐 (hanging incense burner) excavated at the Pŏpch'ŏnsa temple site is in a collection at the Dongguk University Museum (Figure 3). The Buddhist sūtras make no specific mention of the appearance of the incense burners that were used at the time, but the shape can nevertheless be deduced based on certain relevant expressions (Lee 2011).



Figure 3. Bronze hanging incense burner with inscription *Muja* year, excavated at the Pöpch'önsa temple. H 17.0 cm, Dongguk University Museum. © Dongguk University Museum

Buddhist scriptures such as the *Damamūka-nidāna Sūtra* (賢愚經, *Sūtra of the Wise and the Foolish*), *Ekottara Āgama* (增壹阿含經, *Numbered Discourses*), and *Suvarṇaprabhāsa Sūtra* (金光明經, *Sūtra of Golden Light*) mention an “incense burner taken in the hand.” Other *sūtras* such as the *Samhā dhi Sea Sūtra* (佛說觀佛三昧海經, *Sūtra on the Samādhi-Ocean of Contemplation of the Buddha*) and the *Vinaya* (鼻奈耶) describe an “incense burner held up high.” These two expressions indicate that ceremonial incense burners must have been held in the hands, and considering the size and weight involved, they would likely have been equipped with a handle, that is, they were *byeonghyangno*. Meanwhile, in other texts, such as the *Vinaya Sūtra of Guṇaprabha* (佛說德光太子經), *Abhiniṣkmaṇa Sūtra* (佛本行集經, *Sūtra of the Collection of the Original Acts of the Buddha*), and *Mahāprajñāpāramitā Sūtra* (大般若波羅密多經, *Large Perfection of Wisdom Sūtra*), there is mention of a stand or table on which the incense burner is placed, which is indicative of an incense burner without a handle, or *geo-hyangno*. However, *hyönlo*, unlike those with or without a handle as indicated above, have no grounding in the *sūtras*. They are not simply a creation of the Koryŏ people and an expression of their drive to achieve something unique but the foundation for diversification of the forms of Buddhist incense burners.

Of the bronze *hyönlo* excavated at the Pöpch'önsa temple site, the body remains, but the lid and the cloud-shaped handle were lost. Two intaglio lines divided the body into two spaces, and the inscription is engraved on the upper part of the body. According to this inscription, it was made for use in the *Mit'ahoe* held at the Pöpch'önsa temple in the *Muja* year. There are more than five bronze *hyönlos* from the Koryŏ period that were excavated at the Pöpch'önsa temple site, at the Sanoesa temple site 思惱寺址 in Chŏngju, at the Yŏngguksa temple site 寧國寺址, and at the Kyunghee University, each with a hemispherical lid with smoke holes and a cloud-shaped handle attached to the shoulder (Lee 2012, Illustration 1).

Illustration 1. Bronze Hyönlos from the Koryŏ Period

Hyönlo excavated at Pöpch'önsa temple Site	Hyönlo excavated at Sanoesa temple Site	Hyönlo excavated at Yönguksa temple Site	Hyönlo of Kyunghee University Museum
			

The bronze hyönlo of the Sanoesa temple site is one of the offering utensils excavated at the Sanoesa temple site (Figure 4). It consists of an oval body, a hemispherical lid with smoke holes, and a cloud-shaped handle attached to the shoulders. On both sides of the body, two ears that can be hooked were attached with rivets. The cloud-shaped handle is shaped like a lotus bud at the end, and the lotus bud-shaped handle is attached to the hemispherical lid with smoke holes (Jeong 2018). The bronze hyönlo kept at the Kyunghee University Museum consists of a round body, a hemispherical lid with smoke holes, and a cloud-shaped handle attached to the shoulders (Figure 5). On both sides of the body, two ears that can be hooked were attached with rivets. The cloud-shaped handle is shaped like a lotus bud at the end, and the lotus bud-shaped handle is attached to the semi-spherical lid with smoke holes. Based on the bronze hyönlo with the inscription Muja year excavated at the Pöpch'önsa temple site, the bronze hyönlo seemed to be used the special Buddhist rituals like the Mit'ahoe. Therefore, it is possible that both the bronze hyönlo of the Sanoesa temple site and the one kept at the Kyunghee University Museum were used for the Mit'ahoe (Lee 2012).



Figure 4. Bronze hyönlo excavated at the Sanoesa temple site. H 35.0 cm, Chöngju National Museum.
© Chöngju National Museum.



Figure 5. Bronze hyonlo, H 17.0 cm, Kyunghee University Museum. © Kyunghee University Museum.

3.2.2. Bronze Hyangwan

The bronze hyangwan excavated at the Pöpch'önsa temple site is now in the collection of the National Museum of Korea (Figure 6). It is one of three bronze hyangwans that were made in the Mit'ahoe held in the Pöpch'önsa temple of Muja year. Hyangwans of the Koryö period have the characteristic to be composed of a circular base, flared shaft, and cylindrical body with a wide flange at the mouth. The bronze hyangwan excavated at the Pöpch'önsa temple site follows the same characteristics, such as a circular base, flared shaft, and cylindrical body with a wide flange at the mouth (National Museum of Korea, 2013). In addition, the extruded line and the intaglio line are expressed on the body and the flared shaft. The inscription is engraved on the side of the circular base, according to which the bronze hyangwan was made to be enshrined in front of the Amitäbha Triad.

The vessel type and the engraved line on the body of this hyangwan can be seen in the hyangwan without a pattern during the Koryö period. There are bronze hyangwans similar to this hyangwan, such as the bronze hyangwan with an inscription "the fourth Huangtong year (1144)" at the Kyunghee University Museum, the bronze hyangwan with an inscription "the fifth Taihua year (1205)" excavated at the Sanoesa temple site of the Chöngju National Museum, and the bronze hyangwan excavated from the Hoengsöng of the Ch'unch'ön National Museum, and so on (Illustration 2).



Figure 6. Bronze hyangwan with inscription *Muja* year excavated at the Pöpch'önsa temple site, H 25.0 cm, National Museum of Korea. © National Museum of Korea.

Illustration 2. Unpatterned Bronze Hyangwans of the Koryö Period

Hyangwan excavated at Pöpch'önsa temple Site	Hyangwan excavated at Sanoesa temple Site	Hyangwan of Chöngju National Museum	Hyangwan of Ch'unch'ön National Museum
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Therefore, the bronze hyangwan excavated at the Pöpch'önsa temple site shows the characteristics of the unpatterned hyangwan from the early 12th century to the early 13th century (National Museum 2013).

3.2.3. Bronze Kwangmyŏngdae (Light Stand)

The bronze kwangmyŏngdaes excavated at the Pŏpch'ŏnsa temple site are now in the collection at the Dongguk University Museum and the Handok Museum. There are two types of kwangmyŏngdaes that were excavated at the Pŏpch'ŏnsa temple: a small kwangmyŏngdae and a big kwangmyŏngdae. The small one is in the collection at the Dongguk University Museum, and the big one is at the Handok Museum. The two types of bronze kwangmyŏngdaes share common features: a round pedestal, a bamboo-shaped shaft, and a round plate on which a lamp is placed (Lee 2012). The small kwangmyŏngdae of the Dongguk University Museum is composed of a round pedestal, a bamboo-shaped shaft, and a round plate (Figure 7). The round pedestal is expressed as a rhombus openwork design, and the bamboo-shaped shaft is symmetrical at the center of the middle joint. The big kwangmyŏngdae of the Handok Museum consists of a round pedestal with three legs, a bamboo-shaped shaft, and a round plate (Figure 8).



Figure 7. Small bronze kwangmyŏngdae with inscription *Muja* year excavated at the Pŏpch'ŏnsa temple site, H 37.0 cm, Dongguk University Museum. © Dongguk University Museum .



Figure 8. Big bronze kwangmyongdae with inscription *Muja* year excavated at the Pöpch'önsa temple site, H 50.7 cm, Handok Museum. © Handok Museum.

The horseshoe-shaped three legs attached to the round pedestal are connected with a rivet. The bamboo-shaped shaft is symmetrical at the center of the middle joint. The bronze Kwangmyongdae from the Handok Museum is higher than that at the Dongguk University Museum because of the horseshoe-shaped leg. This bronze kwangmyongdae excavated at the Pöpch'önsa temple site is consistent with the record of *Gaolitujing* 高麗圖經 written by Xu Jing (a Song Dynasty bureaucrat) after visiting the Koryö dynasty in 1123. In the *Gaolitujing* chapter 28; tents and other accessories 1, light stands are described as follows:

The light stand is an implement on which lamps or candles are placed. Below, it has three legs, and in the middle there is a stick that looks like bamboo, consisting of several regular segments. On top there is a plate with a bowl placed in its middle. In the bowl there are cavities in which lighted candles can be placed. When one wants to light a lamp [instead of candles], [the bowl] is replaced with another copper bowl filled with oil and in which a wick is placed; [once lighted, the bowl] is held down with small white stones and covered with a red gauze lampshade. [The light stand] is four feet five inches high, and diameter of the plate is one foot five inches. The lamp cover is six inches high and five inches in diameter (Sem Vermeersch, 2016).¹²

The bronze kwangmyongdae that Xu Jing saw and described is similar to that excavated at the Pöpch'önsa temple site. Like this, the bronze kwangmyongdae with horseshoe-shaped legs attached to the round pedestal originated from the Unified Silla period (Gyeongju National Research Institute of Cultural Heritage, Figure 9).



Figure 9. Bronze kwangmyöngdae excavated at the Inwang-dong temple site, H 35.0 cm, Gyeongju National Research Institute of Cultural Heritage. © Gyeongju National Research Institute of Cultural Heritage.

The bronze kwangmyöngdae excavated at the Inwangdong temple site is composed of a round pedestal with three horseshoe-shaped legs, a bamboo-shaped shaft, and a round plate. Thus, three bronze kwangmyöngdae that were excavated at the Pöpch'önsa temple site inherited from the tradition of Unified Silla. According to the inscription, five monks, including Shinhoe 信懷, of the Pöpch'önsa temple made forty-five three bronze kwangmyöngdae. Among these forty-five bronze kwangmyöngdae, six big ones were enshrined in front of Amitābha Buddha Triad, one being the bronze kwangmyöngdae placed in front of Amitābha Buddha Triad and one being the bronze kwangmyöngdae kept at the Handok Museum.

3.2.4. Bronze Pön

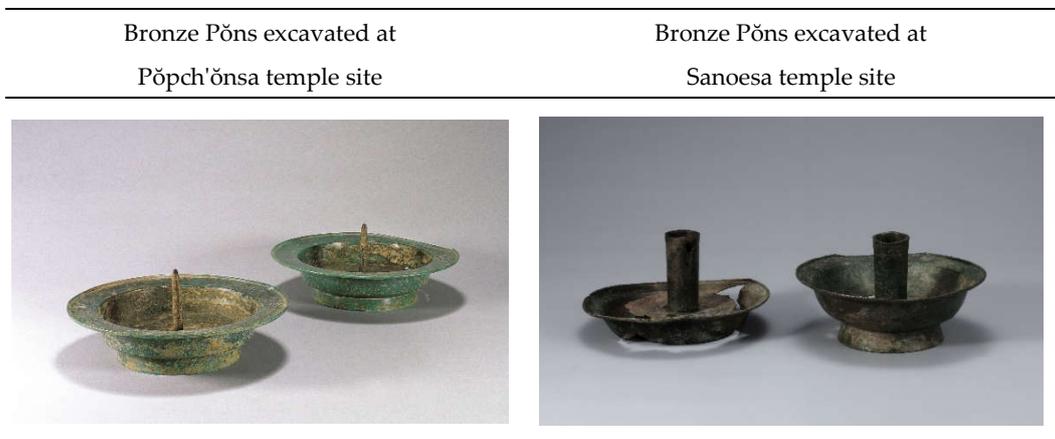
The most noticeable offering utensil among the Buddhist offering utensils excavated at the Pöpch'önsa temple site is the bronze pön (Figure 10). The bronze pön is a kind of lighting utensil from the Koryŏ period that was used to enlarge candles for easier connection to candlesticks (Lee 2012). However, the bronze pön is more than 15 cm in diameter and it is thought that a large candle with a diameter of more than 15 cm was inserted. There are some bronze pöns such as bronze pöns excavated at the Pöpch'önsa temple site and the Sanoesa temple site, and so on (Jo 2018). The two bronze pöns with Muja year inscriptions excavated at the Pöpch'önsa temple site are now in the collection at the Yöngnam University Museum.



Figure 10. Bronze pön with inscription *Muja* year excavated at the Pöpch'önsa temple site, H 7-7.6 cm, D 18-18.4 cm, Yöngnam University Museum © Yöngnam University Museum.

These two bronze pöns differ slightly in size, but they look the same appearance. The overall shape of both is that of a miniature bronze basin, with a wheel-shaped base, a wide flange at the mouth, and a nib for inserting candles. A similar one was also found at the Sanoesa temple site in Chöngju (Jo 2018). The bronze pön excavated at the Sanoesa temple site consists of a basin-shaped body with a wide flange at the mouth, a wheel-shaped base, and a nib for inserting candles (Illustration 3).

Illustration 3. Bronze Pöns of the Koryö Period



The bronze pöns of the Koryö period were made for inserting big candles more than 15 cm in diameter. The characteristic vessel shape is a basin-shaped body with a wide flange at the mouth, a wheel-shaped base, and a nib for inserting candles inside. It is thought that the bronze pöns were used for special rituals like the Mit'ahoe.

4. Restoration of the Mit'ahoe Held at the Pöpch'önsa Temple

A Mit'ahoe was held at the Pöpch'önsa temple in *Muja* years. The place where the Mit'ahoe held would be the Amitäbha Hall or the Hall of Western Paradise. The Amitäbha Triad would be enshrined in Amitäbha Hall or related buildings. Monks who lived in the Pöpch'önsa temple prepared all the processes in order to hold the Mit'ahoe. This section recapitulates the Mit'ahoe in terms of where it was held, which Buddha and Bodhisattvas were enshrined, and what kind of offering utensils were used.

4.1. Amitābha Triad in the Amitābha Hall

The place where the Mit'ahoe were held would be the Amitābha Hall or related buildings like the Hall of Western Paradise or the Hall of Immeasurable Life. In general, the Amitābha Triad was enshrined in the Amitābha Hall. The Amitābha Triad represents Amitābha Buddha and his attendant Bodhisattvas, Avalokiteshvara on the right, and Mahasthamaprapta on the left. There are two types of Amitābha Triad iconographies, the triad composed of Amitābha Buddha, Avalokiteshvara, and Mahasthamaprapta, and the triad composed of Amitābha Buddha, Avalokiteshvara, and Ksitigarbha. However, the iconography of Amitābha Buddha, Avalokiteshvara, and Ksitigarbha seems to be shown coming to the 14th century (National Museum of Korea 2010). The Amitābha Triad of the Pöpch'önsa temple would be Amitābha Buddha and his attendant Bodhisattvas, Avalokiteshvara on the right and Mahasthamaprapta on the left. Now, the Amitābha Triad of the Pöpch'önsa temple does not remain; however, the Amitābha Triad of the Pöpch'önsa temple would be similar to this Amitābha Triad.

4.2. Arrangement of Bronze Offering Utensils

For the Mit'ahoe at the Pöpch'önsa temple, there were Amitābha Buddha, Avalokiteshvara, and Mahasthamaprapta placed on a lotus pedestal in the Amitābha Hall. In the center of the hall, there was table for arranging offering utensils. According to inscription of bronze offering utensils excavated at the Pöpch'önsa temple site, five monks including Shinhoe made 54 bronze offering utensils. Two bronze kwangmyöngdaes, one bronze hyangwan, one bronze hyunlo, and one bronze pön were placed on the Buddhist altar in front of Amitābha Buddha. The same bronze offering utensils were placed on the altar in front of Avalokiteshvara and Mahasthamaprapta. Figure 11 shows the arrangement of the bronze offering utensils placed in front of Amitābha Buddha.



Figure 11. Restoration of bronze offering utensils used for the Mitahoe held at the Pöpch'önsa temple.

5. The Manufacturing Time of the Bronze Offering Utensils with Inscription Muja Year

There is no certainty as to when the bronze offering utensils excavated at the Pöpch'önsa temple site were made based on the inscriptions engraved on them. However, there are three factors that reveal when they were made: the zodiac sign 'Muja', the Pöpch'önsa temple, and the Mit'ahoe. The zodiac sign 'Muja' is the time when these offering utensils were made. The Pöpch'önsa temple is where the Mit'ahoe was held.

Considering the duration of the Koryö period, the *Muja* years engraved on the bronze offering utensils excavated at the Pöpch'önsa temple site correspond to the years 928, 988, 1048, 1108, 1168, 1228, 1288, and 1348. However, it is necessary to narrow it down because of the entirety of the Koryö period is too broad a timeframe. To that end, it is necessary to examine the characteristics of the Pöpch'önsa temple during the Koryö period. The Pöpch'önsa temple, founded in 725, played an important role as a Pöpsangjong (Dharma-character school) temple during the Koryö period. When Haerin 海麟 (984 - 1067) stayed at this temple, the Pöpch'önsa temple took on the appearance of a great temple.

The most important temple of Pöpsangjong (Dharma-character school) was Hyönhwasa located in Kaesong during the early Koryö period, and other temples were the Haeansa temple, Chonhungsa temple, Sudasa temple, Wolaksa temple, and Pöpchonsa temple. The Pöpsangjong temples in the early Koryö period had a hierarchy. The temples where Seungjong (the highest position in the Gyo Order 教宗) stayed were Hyönhwasa temple, Samchonsa temple, and Sokrisa temple. The temples where Sujwa (head of a meditation monk) stayed were Pöpch'önsa temple, Kayasa temple, Hongwonsa temple, and Sunggyosa temple. Considering the situation of the Pöpch'önsa temple, the Pöpch'önsa temple flourished the most in the middle 11th century during the stay of Haerin. After Haerin passed away, the Pöpch'önsa temple maintained the Pöpsangjong. Afterward, the Buddhist Order of the Pöpch'önsa temple was changed, but the specific cause of this is unknown.

Various Buddhist Dharma Assemblies were held at the Pöpsangjong temples during the Koryö period. Among them, the most important of the Dharma Assemblies is the Mit'ahoe. Although there are few records related to the Mit'ahoe, it can be confirmed through related materials that the Mit'ahoe was held at the Hyönhwasa temple and the Pöpchonsa temple in the early Goryeo period. The record of the Hyönhwasa temple Monument is the oldest record related to the Mit'ahoe of the Koryö period. The purpose of holding the Mit'ahoe is clearly stated in the Hyönhwasa temple Monument as being to pray for the repose of King Hyonjong's parents' souls, but the process of the Mit'ahoe is not stated. Another record about the Mit'ahoe can be found in the inscription on the bronze offering utensils excavated at the Pöpch'önsa temple site. According to the inscription on the bronze hyönlo excavated at the Pöpch'önsa temple site, in February of the Muja year, five monks, including Shinhoe 信懷, made three bronze hyönlos for Amitābha Dharma Assembly held in the Pöpch'önsa temple. However, the purpose and procedure of the Mit'ahoe were not mentioned in the inscription.

The Hyönhwasa temple and the Pöpchonsa temple belonged to the Pöpsangjong and the Amitābha Dharma Assembly, the Mit'ahoe was only held at these two temples. So the Mit'ahoe was held at the Pöpsangjong temples during the early Koryö period. Considering this situation, the bronze offering utensils made in Muja years may have been made in 1168 or 1228. However, the Buddhist Order of the Pöpch'önsa temple was changed after the military coup d'état in 1170. Thus, the bronze offering utensils excavated at the Pöpch'önsa temple site are presumed to have been made in 1168.

6. Conclusion

The bronze offering utensils excavated at the Pöpch'önsa temple site were made for use in the Mit'ahoe in Muja year. In preparation for the Mit'ahoe, five monks made these bronze offering utensils during February and March in Muja year. They made forty-five kwangmyeongdaes, three hyangwans, three hyunlos, and three pöns.

A bronze hyunlo, of which only the body remains, shows characteristics of a vessel of the Koryŏ period. According to inscription, this hyunlo was made for the Mit'ahoe held at the Pŏpch'ŏnsa temple. Three hyunlos would be placed in front of Amitābha Buddha, Avalokitesvara, and Mahasibamaprata. The bronze hyangwan excavated at the Pŏpch'ŏnsa temple site is composed of a circular base, flared shaft, and cylindrical body with a wide flange at the mouth. In addition, the extruded line and the intaglio line are expressed on the body and the flared shaft. According to the inscription engraved on the side of the circular base, this bronze hyangwan was made to be enshrined in front of the Amitābha Triad. The bronze pŏn is a kind of lighting utensil that is similar to candlesticks of the Koryŏ period. The bronze pŏn is a large candle with a diameter of more than 15 cm. Three pŏns and three hyunlos would be placed in front of the Amitābha Triad.

It is possible that the bronze offering utensils made in a Muja year were made in 1168. The Buddhist Order of the Pŏpch'ŏnsa temple was changed after the military coup d'état in 1170. Thus, the bronze offering utensils excavated at the Pŏpch'ŏnsa temple site are presumed to be made in 1168. The bronze offering utensils made in Muja year have a relation to offering incense and light. In general, the basic composition of offering utensils is one incense burner and two candlesticks. As the bronze offering utensils for the Mit'ahoe of the Pŏpch'ŏnsa follow the basic composition, but the vase did not seem to be used as an offering utensil at that time.

The bronze offering utensils excavated at the Pŏpch'ŏnsa temple site give a lot of information about the Mit'ahoe of the Pŏpch'ŏnsa temple held in 1168. We can know what kinds of offering utensil were used, how many offering utensils were made, and which Buddha and Bodhisattvas were enshrined.

7. Patents

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Notes

1. Yongjaech'onghwa is a collection of miscellaneous writings by Sŏng Hyŏn (1439-1504). The book is a comprehensive record, from Koryŏ through King Seongjong's reign in Chosŏn, of writers, calligraphers, painters and musicians; of capitals, war, ceramics, epitaphs, and typeface; of the administrative system in early Chosŏn including state examinations, Sŭngjŏngwŏn (Royal Secretariat), Yejo (Ministry of Rites), and Chiphyŏnchŏn (Hall of Worthies); of court events like the Ch'ŏyong dance, fireworks, or ghost-repelling ritual; and of wedding rituals, initiation rites, seasonal customs, birth rituals, and Buddhist rituals. The book contains a large number of anecdotes about distinctive characters, both literati and commoners. There are many writings on poetry as well, including brief critical commentaries on past Korean poetry and also on specific individual passages. There are also personal family anecdotes, along with proverbs and ancient sayings, legends, and biographies. Natural phenomena are also observed, including metamorphosis, tidal flow, pheasant meat, similar objects, the color of red bean blossoms, frogs croaking, and the color of the tail of a stork. This vast book serves as an important reference for studying the society, folklore, and literature of Chosŏn.
2. The original text is follows: 成覩, 『慵齋叢話』卷8, “我國崇奉佛教久矣 新羅古都招提多於閭閻 松都亦然 王宮甲第皆與佛宇相連 王與後宮詣寺燒香無虛月.”
3. The Pŏpch'ŏnsa temple was founded in 725; remodeling continued during the Koryŏ period. It was a famous temple in Pŏpsangjong (the consciousness-only school of Buddhism). State Preceptor Jigwang, with the patronage of the royal court, returned to the Pŏpch'ŏnsa temple upon retirement. The temple thrived but was totally destroyed during the Japanese Invasion of Korea in 1592. The four excavations from 2001 to 2004 revealed 19 building sites whose dates span the Unified Silla up to Joseon, three well sites, and the remains of stone embankments, walls, and stairs as well as relics such as gilt-bronze standing Buddha and a lotus pedestal including all kinds of roof tiles and ceramics. Thus, the temple site is important in the study of the history of Korean Buddhism.
4. Pŏpsangjong (the consciousness-only school of Buddhism) is the common name for a stream of thought that represented the Indian Yogācāra system of thought in East Asia.

5. The Hyōnhwasa temple was founded in 1018 by King Hyōnjong as a merit cloister to cherish the souls of his dead parents. The Hyōnhwasa temple featured a hall enshrined with a portrait of a deceased member of the royal family.
6. The original text is follows: 李穡, 「報法寺記」 『東文選』 卷75記, “乃設落成初會, 歲庚戌, 落中會, 歲丁巳, 邀曹溪禪師, 行備主席, 歲戊午, 始作萬日彌陀會. Finally, the first completed Dharma Assembly was held in the Kyōngsul year, and the second completed Dharma Assembly was held in the Chōngsa year. In the Muo year, the Sōnjong Master Haengbi was welcomed and Mit'ahoe's was held at Pobōpsa.
7. Hwang Sooyoung, Koryō chaemyōng hyangwanūi shillye ijwa, *Kogomisul* 88, 1966, p. 351; ‘戊子二月日 法泉寺 彌陀會 懸爐 三都卜七斤七兩 信懷木五人造納’
8. Committee for the Compilation of the Anthology of Hwang Sooyoung, 1999, p. 456; 戊子二月日 彌陀前香 坑三都卜十一斤信懷木五人次知造納
9. Committee for the Compilation of the Anthology of Hwang Sooyoung, 1999, p. 455; “戊子二月日 法泉寺彌 陀前光明臺二十二內大棟梁信懷惠堅則岡景申里文木次知造納都重八十四斤三兩”
10. Heo, Heungsik, ed. *Epigraphs of Korea: Goryeo Dynasty* (韓國金石全文-中世 下). Vol. 2. Seoul: Asea munhwasa, p. 1267. “戊子二月日 彌陀前升三內三 信懷木五人次知造納都重七十二斤八兩”
11. Heo, Heungsik, ed. *Epigraphs of Korea: Goryeo Dynasty* (韓國金石全文-中世 下). Vol. 2. Seoul: Asea munhwasa, p. 1268. “戊子三月日 法泉寺彌陀前燔城三入卜一斤十二兩 信懷木五人造成”
12. 徐兢, 『宣和奉使高麗圖經』 卷28 供張1, 光明臺, 檠燈燭之具也. 下有三足. 中立一幹, 形狀如竹. 逐節相 承, 上有一盤. 中置一甌, 甌中有可以然燭. 若然燈則易以銅釘, 貯油立炬. 鎮以小白石, 而絳紗籠之. 高四尺 五寸, 盤面. 闊一尺五寸, 罩高六寸, 闊五寸

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