

Table of Contents

I. Introduction

II. The Etymology of Geumgangsán

**III. The Origins of the Dhammugál
Bodhisattva**

IV. The Origins of "Hoeam"

V. Conclusion

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Category	Content
Hoeamsa VS Nālandā Temple	▪ Whether the site of Aranta Temple, the ritual site of Kāśyapa Buddha, a Buddha of the past said to have existed in India, was modeled on the Hoeamsa site, or whether the Hoeamsa site was modeled on Aranta Temple, is the crux of the origins of Hoeamsa. This is a problem that can only be resolved by clarifying the origins of Geumgangsan. Up to now there have been studies claiming that the Hoeamsa site was modeled on Aranta Temple, but conversely there have been no studies claiming that Aranta Temple was modeled on the Hoeamsa site. Jigong only said that the Hoeamsa site resembled Aranta Temple; he did not clarify which temple site came first. ▪ If, as in existing studies, the Hoeamsa site had been modeled on Aranta Temple, there would have been no reason for Jigong to come to Geumgangsan for two years to see the Dhammugul Bodhisattva, nor any need to seek out the Hoeamsa site. This was the very point on which Muhak and Yi Seong-gye focused. In early Joseon it was held that Jigong had indirectly implied that Aranta Temple was modeled on the Hoeamsa site. The reason Jigong came all the way from Beijing to see Geumgangsan likewise becomes, as with Tagore, that he came to confirm that Geumgangsan is Mount Sumeru. Accordingly, many legends were created, such as the confrontation between Gimdong and Jigong, paralleling the opposition between Śākyamuni Buddha and Maitreya Buddha. ▪ This paper is a study taking the position that the site of Aranta Temple, the ritual site of Kāśyapa Buddha, a Buddha of the past said to have existed in India, was

Thank you.