

The Dragon culture in The Buddhist Book Of Initiation

Zhichong Su

School of Ethnology and Anthropology, Inner Mongolia Normal University, Hohhot, Inner Mongolia 010022

Abstract: Dragon is a very special existence, whether in China or in the West, there is its figure. Dragon culture involves a very wide range of fields, such as art, architecture and so on. Of course, there will also be dragons in some religious cultures, for example, in Buddhist culture, it is indispensable. Through studying the Buddhist classics, we will find that the introduction to the dragon is specific. In the classics, the world construction of the dragon, the cause of the dragon, the life form of the dragon and the species of the dragon are all introduced in detail. The article takes the rising Sutra as an example, through the content of the text, the world of the dragon and the cause of the dragon, the four life of the dragon and the type of the dragon king, the lifestyle of the dragon and the relationship between the dragon and the Dapeng bird. And from then on, the scriptures have come to see the dragon world in Buddhism.

Keywords: Life classics; Dragon; Dragon culture

1. The world of the world of the dragon and the cause of the dragon

The dragon in Buddhism is a special existence. Different Buddhist scriptures give different introductions to the dragon. Reading the early Abe classics, we can see that dragons, like people, are just a kind of living beings in the universe. They also have their own world and their karma as dragons.

1.1 The world location of the dragon and the area where it lives

In the Book of Life, the orientation of the dragon world in the universe and the structure of the dragon world in the universe are detailed. The Book of Life centers the world on Xumi Mountain into four continents, namely Nanyue in the north, Verbotio in the east, Qutony in the west and Yanfutia in the south. According to the text, on every continent, there is a tree. All living beings live based on the tree as the center. And where the dragon and the golden bird live is also a tree, whose name is called Jley, and the dragons were born around this tree. But this is just an introduction in Yan Fu Tip. In “Dragon Golden Wings Birds”, the world that looks like the dragon lives has changed again, and the tree that it relies on for survival has also changed from luxury to luxury motorcycle, and the living place where it exists has become the sea under the tree in the north of the sea. And in “Dragon”, the survival of the dragon is more detailed. According to the introduction of this product, the types of dragon are egg dragon, viviparous dragon, wet dragon, chemical dragon. These four types of dragons are born around the sea under the tree. According to the way the Dapeng bird feeds on the dragon, we can see that although the four types of dragons are all born around the sea under the tree, their survival orientation is also different.

1.2 The cause and effect of being a dragon and the advantages and disadvantages of being a dragon

As Buddhism says, the reason why all living beings become all living beings is caused by a certain cause. Of course, the dragon is no exception. To be a dragon can also have its own cause. The text said that in order to be such a dragon beings, we must have the cause of repairing the dragon, the precepts of holding the dragon, the initiation of the dragon heart, and the dragon meaning respectively. Only with these four karma, can support the life and the dragon.

In addition to the cause of making dragon, making dragon also has the advantage of making dragon compared with other living beings. The Book believes that every living beings has its own advantages and disadvantages. For example, people born in Yan Futian have five advantages better than all those in the world. These five benefits are: resourcefulness, mindfulness, Buddha birth, the place of practice, and practicing Buddhism. Of course, compared with Yan Futian, Long has three advantages stronger than Yan Futian. These three benefits are that they live longer than Yan Futian, live wider than Yan Futian, and live in wider houses than Yan Futian. In

addition to the benefits, there is also the pain of being a dragon. Buddhism believes that the dragon is also living beings in reincarnation and does not separated from reincarnation. Since it is not out of reincarnation, nature is also a pain. According to the introduction of Anuttara Dragon King, we can know that all dragons except Anuttara Dragon King have three hardships. One is the hot sand, the image of the snake body; the other is the hot wind blowing, the snake image, three is to see the golden bird and produce terror, that is, the snake body is eaten by the golden bird.

2. The four creatures of the dragon and the species of the dragon king

The emergence of life is both accidental and inevitable, and Buddhism attributes it to karma. Buddhism believes that there are four sources of life, also called oviparous, viviparous, wet and metaplasia. Life that is born directly from the mother and fetus.

2.1 The four ways of dragon

As a kind of living beings, dragon also has these four kinds of meta. As classical: “There are four kinds of all dragons. How about four? One ovivienous, two viviparous, three wet, four metaplasia, this name is four dragon also.”According to the introduction of the Dapeng bird eating the dragon, we can know that the four types of life are also high and low, and they are not equal. For example, oviparous golden wings can only eat oviparous dragons, not other three dragons, viviparous golden wings can eat oviparous dragons and viviparous dragons, but can not eat wet and plastic dragons. Wet golden-winged birds can eat egg-borne, viviparous, and wet dragons, but not meta. Besides these four dragons, there are dragon Kings, all of which can not be eaten by gold-winged birds. Thus it can be seen that the status of oviparous dragon is the lowest, followed by viviparous dragon, again wet dragon, again chemical dragon, and the highest level is the great dragon king^[1].

2.2 The Big Dragon Kings and the Big Dragon elephant king

In the text, while talking about the fact that the chemical giant peng bird cannot use the dragon King as food, it also introduces the name of the dragon king. Scripture appeared in the name of the thirteen dragon king and two dragon king and dragon king, 13 dragon king, respectively, is: a more dragon king, the dragon king, difficult tuo dragon king, optimal bo difficult dragon king, lift head lai zha dragon king, Ana woman da more dragon king, dragon king, dragon king, dragon bridge, hot woman Buddha know pear dragon king, merchant, Gandhara dragon king, Ashiva dora dragon king. The two dragon elephant king are good at living the big dragon elephant king and Ilabna big dragon elephant king^[2].

3. The daily life of the dragon and the relationship between the dragon and the Dapeng bird

The daily life of dragons seems to be the same as the creatures on earth. They also eat, drink, scatter, and form their own food chain. In our real world, at the top of the food chain is we humans, while in the dragon world, at the top of the food chain is the golden-winged peng bird.

3.1 Eating and reproduction mode of dragons

Buddhism divides the ways of eating for all living beings into four kinds, but these four ways of eating are called different in different scriptures. For example, in the Sutra Sutra, these four ways of eating are called food, warm food, Italian food and food knowledge. In the Book of Life, these four ways of eating are called segments and micro food, touch food, food thinking, food knowledge. By contrast, there has been a big change in address. But there are still four kinds of food. The way of dragon eating should belong to the four kinds of eating segments and fine food. The food it eats is fish, turtle alligator, shrimp qiu chi, otdragon, generally speaking, most of them are creatures in the sea. Such as the text: “all the dragons, golden wing birds, etc., with the fish and turtle turtle alligator, shrimp qiu chi, Rex gold pi Luo, etc., for the section of food; cover baths, etc., for fine food.”^[3]dragons, like other beings, come by breeding. The text suggests that the mode of reproduction in different worlds is different. For example, the mode of reproduction requires the genitals of men and women together, and there are a variety of liquids. The living beings of the sky, shake hands can reproduce, the living beings of the heaven, with the memory of reproduction, the living beings of the heaven, see each other can reproduce; the natural beings, speak can reproduce; the living beings of the heaven, looking right, can reproduce.dragons reproduce in a similar way to humans. Their genitalia must be together, but not a kinds of liquids, but an ethos. For example, the scriptures said: “All the dragons, gold-winged birds, if they want to go, but also two roots together, but the atmosphere, that is, smooth, no clean.”

3.2 The relationship between the golden wing Dapeng and the dragon

The legend of golden winged bird and dragon can be traced back to the legend of golden winged bird saving its mother. It can also be determined from the content of this myth that the Buddhist dragon and Dapeng bird absorbed and transformed the Indian mythical golden wing to save their mother. By reading this myth, we can find that the Dapeng bird and the dragon are the half-mother,

their father is the Lord Gyebo, their mother is the goddess Gadalu and the goddess Binada, the two people are the daughter of the Dharma. After the two more sisters married Gayapo, he made Gadero make a wish with Vinada. Gadero's wish was to have a thousand children, and Vinada to have two. Soon after, Gadero laid a thousand eggs, and Vinada laid two. Another five hundred years later, a thousand eggs of Gadou hatched, and from which came Na, a thousand. At first, Opahe became a slave to all the snakes because of his mother. One day, in order to make his children live a comfortable, he ordered the Dapeng bird to carry the thousand children to the happy island in the sea. After a long time, the Dapeng bird could not bear such a life, so he asked the people how they were not to be the slaves of the naga, the birds said, as long as they get not dead nectar can not be their slaves, and then in order to get rid of such a position, promised to seek nectar for the snakes. Before seeking the manna, the bird feeds on the Nishado people, elephants and turtles, but on the way back after taking the manna, he proposed to take the dragon snake as their food, since then, the snakes have become the food of the bird.

4. The conclusion

The agons is both a special and universal presence in Buddhist culture. It is also good and evil, and also good and evil. Like human beings, it is regarded by Buddhism as a human being in the universe, who will suffer from reincarnation and enjoy the benefits of being a dragon. Not only that, they will also eat and drink, reproduce, and also have human emotions. The text introduces the world where the dragon lives, the cause of the dragon, the way of life and the relationship between the dragon and the Dapeng. Through a detailed description, we introduce the world of the dragon. Of course, the QI Ching is only one of many Buddhist classics, which cannot replace the description of the dragon in other Buddhist scriptures. In different Buddhist scriptures, the description of the world in which the dragon lives, the way it lives, and the relationship between the dragon and the Dapeng bird are all different.

References:

- [1]Liu Zhiqiang. Far-reaching: On the acceptance and transformation of the Buddhist cosmology in Journey to the West [J]. Journal of North University of China (Social Science Edition), 2020 (01): 63-69.
- [2]Seedlings are profound. Aesthetic taste of traditional Dragon Culture in the present art forms [J]. Chinese character culture, 2022 (11): 183-184.
- [3]Seedlings are profound. The Application of Chinese Dragon Culture in Contemporary Visual Art [J]. Chinese character culture, 2022 (12): 166-167.

About the author:

Zhichong Su (1998—), male, born in Changchun, Jilin Province, master student, School of Ethnology and Anthropology, Inner Mongolia Normal University, engaged in Buddhist research.