

Iryeon's Hwaeom Philosophy in His Life and Samguk yusa (2)

저자 (Authors)	Ho Ryeon Jeon
출처 (Source)	International Journal of Buddhist Thought and Culture 17, 2011.09, 7-28(22 pages)
발행처 (Publisher)	동국대학교 불교학술원 Academy of Buddhist Studies, Dongguk University
URL	http://www.dbpia.co.kr/journal/articleDetail?nodeId=NODE07087355
APA Style	Ho Ryeon Jeon (2011). Iryeon's Hwaeom Philosophy in His Life and Samguk yusa (2). International Journal of Buddhist Thought and Culture, 17, 7-28
이용정보 (Accessed)	삼성현역사문화관 183.106.106.*** 2021/06/09 10:28 (KST)

저작권 안내

DBpia에서 제공되는 모든 저작물의 저작권은 원저작자에게 있으며, 누리미디어는 각 저작물의 내용을 보증하거나 책임을 지지 않습니다. 그리고 DBpia에서 제공되는 저작물은 DBpia와 구독계약을 체결한 기관소속 이용자 혹은 해당 저작물의 개별 구매자가 비영리적으로만 이용할 수 있습니다. 그러므로 이에 위반하여 DBpia에서 제공되는 저작물을 복제, 전송 등의 방법으로 무단 이용하는 경우 관련 법령에 따라 민, 형사상의 책임을 질 수 있습니다.

Copyright Information

Copyright of all literary works provided by DBpia belongs to the copyright holder(s) and Nurimedia does not guarantee contents of the literary work or assume responsibility for the same. In addition, the literary works provided by DBpia may only be used by the users affiliated to the institutions which executed a subscription agreement with DBpia or the individual purchasers of the literary work(s) for non-commercial purposes. Therefore, any person who illegally uses the literary works provided by DBpia by means of reproduction or transmission shall assume civil and criminal responsibility according to applicable laws and regulations.

Iryeon's Hwaeom Philosophy in His Life and *Samguk yusa* (2)*

Ho-ryeon Jeon (Ven. Hae-ju)

Abstract

This treatise examines Iryeon's Hwaeom philosophy and faith through a study of his biographical records and his most significant work, Samguk yusa. The premise that Iryeon's philosophy has its roots in the Hwaeom school is supported by evidences that he prayed to Manjusri when Goryeo was facing a Mongol onslaught, and that he went to the 'place of non-residence' at the behest of Manjusri where he achieved 'non-hinderance.' Manjusri who appears in Samguk yusa is the same Manjusri we find in the Avatamsaka pantheon. And Iryeon's philosophy, which is based on non-residence, non-expansion and non-contraction, and non-hindrance, is clearly linked to Uisang's idea of 'non-resident enlightenment.' It is in this context that we can understand his profession of philosophical lineage stemming from Jinul and his integration of Seon and Hwaeom can be understood.

Other examples of the connection between Iryeon and Hwaeom include

Ho-ryeon Jeon (Ven. Hae-ju) is a Professor of the Department of Buddhist Studies, Dongguk Univ. (Seoul). (jeon@dongguk.edu)

The first installment of this article was published in the last volume of *IJBTC*.

*This study was supported by Brain Korea 21 Buddhist Studies in a Global Era, Dongguk Univ.

The Korean version of this article, "The Location of Hwa-eom Philosophy in East Asian Buddhism," was presented at the 10th International Buddhist Symposium hosted by the Academy of Korean Traditional Buddhism in 1991.

International Journal of Buddhist Thought & Culture September 2011, vol. 17, pp.7-28.

© 2011 International Association for Buddhist Thought & Culture

The day of submission: 2010.12.21 / Completion of review: 2011.1.12 / Final decision for acceptance: 2011.6.25

his reconstruction of Yongcheonsa, one of the Ten Main Hwaecom temples, and the establishment of a reformative religious society, Buril Gyeolsa (佛日結社) there; his completion of *Samguk yusa* and his passing at Ingaksa, a temple founded by Uisang, and Iryeon's recognition by people as the incarnation of Dammugal Bodhisattva.

In addition, his faith in Hwaecom (evident in *Samguk yusa*), as well as the Ornamented World philosophy and Vairocana, and his worship of the Avatamsaka Bodhisattvas and their pantheon, naturally led to view Hwaecom as superior of itself and to Uisang's Hwaecom philosophy. The scripture Iryeon referred to when he was writing his opus magnum was the Eighty Avatamsaka. And his reverence for Uisang was a natural extension of his efforts to emulate the Bodhisattvas in caring for all mortals, based on the enlightenment of nonresidence and non-hindrance which is at the crux of his Hwaecom faith and philosophy. Thus the Gyeongcho Seon that is his religious hallmark could be considered as his unique Seon expression of the Hwaecom Bodhisattva Work (華嚴菩薩行).

Key words: Iryeon, Uisang, Hwaecom, Seon, *Samguk yusa*,
Order of Nine Mountain Schools, *Avatamsaka Sutra*,
Revised Edition on Caotong's Five Categories.

(continued from the previous article)

III. Iryeon's Hwaecom Faith and Philosophy in *Samguk yusa*

A. Hwaecom References Cited in *Samguk yusa*

A selection and re-organization of chapters and references scattered throughout *Samguk yusa* was made for proper assessment of Iryeon's thoughts on Hwaecom. Kim, Yeong-tae (1982), author of *Hwaecom Philosophy in Samguk yusa* has prepared a following list with summaries.

- ① Book 3, Images of the Stupa 4, Sarira's Brought Before and After (H. 6, 325a-27c).
- ② Ibid., Two Saints of Naksan and Gwaneum (H. 6, 330c-32b).
- ③ Ibid., Fifty Thousand Bodies of the Buddha at Mt. Odae (H. 6, 334a-36a).
- ④ Ibid., Prince Bojeuldo at Mt. Odae in Myeongju (H. 6, 336a-c).
- ⑤ Book 4, Interpretation 5, Jajang Sets the Commandments (H. 6, 346a-47b).
- ⑥ Ibid., Wonhyo Undaunted (H. 6, 347b-48b).
- ⑦ Ibid., Uisang Spreads the Teachings (H. 6, 348b-49b).
- ⑧ Ibid., Sabok the Speechless (H. 6, 349c-50a).
- ⑨ Ibid., Seungjeon and the Skeleton (H. 6, 352c-53a).
- ⑩ Ibid., Daehyeon of the Yuga, Beophae of the Hwaem (H. 6, 354a-c).
- ⑪ Book 5, Divine Intervention, Gyeongheung meets the Holy (H. 6, 359a-b).
- ⑫ Ibid., Flight and Seclusion, Nangji Rides the Cloud and Samantabhadra's Tree (H. 6, 363a-64a).
- ⑬ Ibid., Piety and Goodness 9, Jinjong and Good Deeds (H. 6, 367a-b).
- ⑭ Others
- Book 2, Extraordinaries 2, King Gyeongdok and Master Pyohun (H. 6, 291a-92b).
- Book 3, Raising the Dharma 3, Ten Holies on the Main Hall of Heungryunsa (H. 6, 318b).
- Book 3, Images of the Stupa, Samantabhadra on the Mural at Heungryunsa (H. 6, 323a).
- Book 3, Five Classes of the Divine at Woljeongsa in Mt. Odae (H. 6, 336c-37a).

In addition to the contribution of Prof. Kim, there are a lot more records in *Samguk yusa* that are pertinent to Hwaem, as shown in the following:

- ⑮ Book 2, Extraordinaries 2, King Munmu (H. 6, 287b-89b).
- ⑯ Ibid., King Hyegong (H. 6, 292b-93a).
- ⑰ Ibid., King Wonseong (H. 6, 293c).
- ⑱ Ibid., Kim Bu (King Gyeongseon) (H. 6, 297a-299b).
- ⑲ Book 3, Images of the Stupa: Daldal-bakbak and Nohil-budeuk, Two Saints of Mt. Baekwol (H. 6, 328c-30b).

⑳ Book 5, Divine Communication: The servant Ukmyeon recites the mantras and ascends to heaven (H. 6, 364a-b).

㉑ Book 5, Flight and Seclusion 8: Yeonhoi avoids his title and runs into Manjusri (H. 6, 367b-68b).

㉒ Book 5, Piety and Goodness 9, Daeseong is pious to two generations of parents during the reign of King Sinmun (H. 6, 367b-68b).

㉓ Others

Book 3, Images of the Stupa 4: The Gwaneum in Three Places and Jungsaengsa (H. 6, 323a-24a).

Ibid., Baekryulsa (H. 6, 324a-25a).

B. Faith in the *Avatamsaka Sutra*

At this juncture, it is possible to elicit facts concerning Iryeon's faith in Hwaeom and his own Hwaeom philosophy. There is first the matter of Iryeon's personal faith in the *Avatamsaka Sutra*. The general liturgy surrounding mahayana sutras, namely the processes of lecture, rumination, recital, invocation, transcription and interpretation, also apply to the *Avatamsaka Sutra*; and they also appear in *Samguk yusa*. However, more emphasis seems to be placed on the merits of lecturing rather than the incantation of the Sutra, and it also seeks to praise Hwaeom philosophy in the interpretations on the sutra or references to it. References on the Avatamsaka-sutra Faith from *Samguk yusa* are organized and listed below:

<Lectures>	Reference ⑤ ⑨ ⑩ ⑬ ⑰ ¹
<Rumination>	Reference ⑦
<Recitals>	Reference ③
<Transcription>	Reference ③
<Interpretation>	Reference ⑥ ⑦ ⑨ ⑫ ⑬
<Hwaeom Societies>	Reference ③
<References to the Sutra>	Reference ③ ⑥ ⑪ ⑫

1 Sang Hyun Kim (1985, 68) assigned the episode 17 to the Recitals in accordance with the reading of *Reciting the Avatamsaka Sutra* (稱華嚴經). However, it seems more likely that the word should be read 講 (to give a lecture) instead of 稱 (to refer or to indicate) because Jihae (智海) stayed at the place about 50 days.

The above references underscore the faith in the miraculous powers and authority of the *Avatamsaka Sutra* (Hwaeomgyeong).

It would be possible to say that references to the Hwaeom contain Iryeon's own faith in the Hwaeom doctrines. However, if we choose to limit our observation to those that contain Iryeon's own thoughts, the 'Jajang Sets the Commandments' and 'the Fifty Thousand Bodies of the Buddha at Mt. Odae' chapters stand out. Master Jajang rebuilt his residence within the Wollyeongsa Temple, and when he was preaching from the *Avatamsaka Sutra* during the completion ceremony, magical phenomena occurred as if the "fifty-three wise-ones" of the 'Entering the Dharma Realms' in the *Avatamsaka Sutra* had manifested, and subsequently 53 trees were planted in honor of the 53 saints (H. 6, 347a). The construction of Wollyeongsa is, therefore, an explicit demonstration of Jajang's Hwaeom faith. Jajang later went to China and prayed to the image of the Manjusri Bodhisattva at Qingliangshan, where he wanted to reside but received a mantra that read "*garapajwanang dalyechiguya nanggaigaganang dalyenosana*" (呵囉婆佐曩 達隸哆佉野 曩伽唎伽曩 達隸盧舍那). Initially unable to comprehend it, another monk told him that the verse means "Having understood all dharma, nothing remains of one's nature," and "Thus is the dharma interpreted, and thereby one is able to see the Rocana Buddha" (ref. ③) (H. 6, 334a), and that no doctrine he could ever learn would be more profound (ref. ⑤) (H. 6, 346b). Therefore, his lecture upon with the *Avatamsaka Sutra* at the ceremony was in fact not a coincidence but an evidence of his personal faith in Hwaeom. Probably he had already believed that the verse was the most profound of all dharmas, and the fact that he chose to pray to Manjusri is also an evidence of his belief in the *Avatamsaka Sutra*.

This passage actually allows a glimpse into Iryeon's own Hwaeom philosophy. The verse received by Jajang and interpreted as "Having understood all dharma, nothing remains of one's nature," and "Thus is the dharma interpreted, thereby able to see the Rocana Buddha" appears in the 'Incantations from the Summit of Tusita' as it appears in the Eighty Avatamsaka (80 華嚴) (T. 10, 82a). However, the Eighty Avatamsaka had not

yet been translated into Chinese characters at the date (636-43 CE) Jajang supposedly received his Sanskrit mantra, as only the Sixty Avatamsaka (trans. 418 CE) had been in circulation. The Sixty volume version does not contain the exact wording of Jajang's mantra, only verses that are somewhat similar. Then how is this discrepancy to be explained? First, there is the possibility that the Jajang's tale above was created and written at a later date. But Iryeon offers an additional clarification of the events surrounding Jajang and Manjusri:

As Jajang initially kept the encounter a secret, it was not recorded in the Annals of the Tang Masters. (H. 6, 346b)
[藏公初匿之 故唐僧傳不載.]

Then he goes on to debunk as a hoax the folk legend that posits that Jajang was appointed as an Honorable Monk by the Emperor Taizong of the Tang, as they were not found in either Tang or Silla records (H. 6, 346c). It proves that Iryeon exercised much caution in writing *Samguk yusa*. The same attitude was likely applied when he stated recognized Jajang's encounter as a true event, and also does not contradict the interpretation of Jajang's mantra in any way. It should also be taken into consideration that Iryeon presided over the Tripitaka Completion Convention and was well-versed in doctrine as well as inscriptions and scriptures (*JG* 1:470). This makes it safe to assume that Iryeon was more familiar with the Eighty Avatamsaka, and that his Hwaecom philosophy itself was based on the Eighty Avatamsaka. Such an assumption can also be safely made by observing Iryeon's interpretation of the term 'Naksan (洛山),' where Uisang was supposed to have met the real Bodhisattva of Mercy:

Upon returning from the Tang and hearing that the actual Bodhisattva of Mercy resided in a cave by the beach, he gave the place the name "Naksan." As the term Mt. Potalaka in the West is translated as the little white blossom, the abode of the White-robed Gwaneum, and was this site named thus.² (H. 6, 330c)

² 39 years after the death of Iryeon (1328 CE) Chewon (體元) expresses similar opinion on an explanation about *Baekhwa* (白花, White Flower) in his *Baekhwadoryang bahwonmun yakhae* (白花道場發願文略解). "中華嚴貞本經第十六卷云 觀自在菩薩 在補怛洛迦 清涼疏釋云 補怛洛迦者 此云小白花樹山 多此樹 香氣遠聞 聞見必欣 故以為名" (H. 6, 571a).

[昔義湘法師 始自唐來還 聞大悲真身 住此海邊嶺內 故因名洛山
蓋西域寶陀洛伽山 此云小白華 乃白衣大士 真身住處 故借此名之.]

However, the Mount Potalaka that Iryeon cites is nowhere within the pages of the Sixty Avatamsaka,³ and only makes its appearance in the Eighty version as the residence⁴ of the Avalokitesvara Bodhisattva (Kim, Yeong-tae 1988, 17-18). Even more troubling, Uisang's meeting with the Bodhisattva of Mercy on Mt. Odae was also BEFORE the translation date (695 CE) of the Eighty Avatamsaka, and that disproves that Iryeon is making reference to Eighty.

Though other possibilities might still be fathomed,⁵ the interpretation of the Sanskrit mantra and the definition of the term "Naksan" leads us to believe that Iryeon's Hwaem philosophy was based on the Eighty Avatamsaka. The appearance of the Vairocana Buddha rather than the Rocana in the Fifty-Thousand Bodies of the Buddha chapter also attests to the ubiquity of the Eighty attained during the time of Iryeon.

C. Hwaem Thought of Buddha Realms

References ③, ⑧, and ⑱ hint at another important idea, that of the Faith of the Buddhist Pure Land. Of course, there is nothing that is not the manifestation of the Vairocana and no place that is not Vairocana's residence; these are the references bespoken of in this treatise.

First in reference ③ (Fifty Thousand Buddha Bodies in Mt. Odae), there is evidence that Prince Bocheon yearned for the Ornamented World of Vairocana (華藏剎海) earnestly. Silla princes Bocheon and Hyomyeong built the Bocheonam hermitage in Mt. Odae and worshipped the Buddha Bodies every day, and also made tea for the ten thousand Manjusris who supposedly

3 In the Sixty Avatamsaka (460), there appears Mount of Light (光明山) instead of Mount Potalaka (T. 9, 717c-18a).

4 Here the 80's Chinese transliteration of Potalaka (補怛洛迦) is slightly different from the previous quotation, Mt. Potalaka (T. 10, 366c).

5 Yeong-tae Kim (1988) is rather skeptical about the Uisang's authorship of *Baehwadoryang balwonmun* (白花道場發願文). However, chances are very high that Uisang knew the toponym Potalaka, original Sanskrit name of Naksan (洛山), and he would intentionally named Naksan or Baekhwadoryang (白花道場) for the residence of the Avalokitesvara Bodhisattva.

resided in the site of the Jinyeowon (Eternal Truth hermitage) at the Middle Peak. Hyomyeong would later descend the mountain to take the throne, while Bocheon continued his discipline, and even received assistance from the Manjusris along the way. Later, as he was passing away, he recorded details of the ‘ceremony for the nation,’ which involved constructing five chambers for Gwaneum (Avalokitesvara), the Mita (Amitabha), Jijang (Ksitigarbha), Nahan (Arhat), and Jinyeo (Tathata) in each of the peaks of north, south, east, west, and the center of the country. In addition, devotional-societies like the Wontong, Sujeong, Geumgang (Diamond), Baekryeon (White Lotus), and Hwaecom denominations were formed societies there. Bocheon hermitage would be expanded into the Hwajangsa Temple, where the Beopryun (Dharma Wheel) Society would form. Three Round Images of the Vairocana and the Great Tripitaka would be placed there. Monks would read the scriptures by day and recite the names of the Hwaecom pantheon and hold a Hwaecom convention every 100 days. They would be commanded to perform pure deeds and practices that lead to enlightenment and never allow the incense to be extinguished, which would ensure longevity for the monarch, comfort for the common people, peace between the literary and the martial, and a hundred kinds of grains would yield great harvests (H. 6, 334b–36a).

The indications that Bocheonam was reconstructed and re-named Hwajangsa (Ornamented World Temple), a Vairocana Buddha statue was erected, and the names of the Hwaecom Pantheon were recited along with the holding of Hwaecom conventions, we can conclude that Hwajangsa was built as a model of the Ornamented World of the *Avatamsaka Sutra*. The reason why Bocheon made Hwajangsa the headquarters for his Mt. Odae (Five Platforms Society) is that the world Bocheon sought out, as he held the Manjusri in high esteem and worshipped the Fifty Thousand deities, is none other than the Ornamented World of Vairocana mentioned in the *Avatamsaka Sutra*, and the content of *Samguk yusa* does include references to worship of that Ornamented World.

Iryeon’s thoughts on the Ornamented World appears in the “Sabok the Speechless” chapter (ref. ⑧) of *Samguk yusa*, where a 12-year-old boy named

Sabok asked Wonhyo (from Goseonsa temple) to preside over his dead mother's funeral. The rite was held on the woods east of Mt. Hwali, where Wonhyo recited the phrase that all life is suffering as she was about to be buried. Then Sabok answered him, "The Sakyamuni once entered nirvana under the Shala tree, and as I have seen Buddha's images, I will retire to the Ornamented World."⁶ Sabok then uprooted a bunch of grass and suddenly the ground broke open and there appeared a world so pure and ethereal, where balconies and pavilions were decorated with magnificent jewelry, a world that could in no way be mortal. Sabok took his mother's body and jumped into the ground together, upon which the ground closes and returned to its original state (H. 6, 349b-50a).

Concerning the incident where Sabok entered the Ornamented World with his mother, Iryeon had this to say:

"Suffering of life and death is not actually suffering, and vast is the world that floats on the Ornamented Realm." (H. 6, 350a)
[苦兮生死元非苦 華藏浮休世界寬]

This is a commentary that reveals Iryeon's personal perspective on the Ornamented Realm, as opposed to the Sabok story where the realm is described as a place where Sabok went to because it was free of suffering, and the cycle of life and death, Iryeon offers an alternate view that contends the Ornamented Realm as a place where the suffering of life and death is not suffering at all, as there is no such distinction. Therefore, there Ornamented World is not a region far-flung and removed from the mortal world, but IS the mortal world, as long as it is a state where no distinction between life and death exist. It is the exact state described as "the Mortal World does not diminish but the Buddha Realm does not expand either," (生界不減 佛界不增) and also a state where "The Three Realms are Illusions, and the Great Earth has no impediments."

There are also elements of Iryeon's Hwaecom philosophy in the story of the Two Holies of Nambaekwol, Nohil-budeuk and Daldal-bakbak. It is said

6 往昔釋迦牟尼佛 娑羅樹間入涅槃 于今亦有如彼者 欲入蓮花藏界寬. (H. 6, 350a)

that both men, who became Amitabha and the Maitreya with the aid of the Bodhisattva of Mercy, would always expressed their wishes to walk through the Ornamented World as they were engaged in discipline. They went to Nambaekwol, where Budeuk worshiped Maitreya, whereas Bakbak recited the name of Amitabha. One day, as they were nearing their third year, a young maiden visited Bakbak in his hermitage and asked him if a poor maiden could stay the night as it was sunset and she had a long way to go. But Bakbak turned her away, saying that the hermitage must retain its purity. She then went to Budeuk and asked as she did Bakbak, and Budeuk said, "Though the hermitage should not be defiled by women, kindness to mortals is also the Way of the Bodhisattva" (H. 6, 329c), and let her in. As evening passed into night, the maiden pleaded with Bakbak, who was reciting mantras, that she was about to give birth and preparations had to be made. Budeuk, despite his embarrassment and weariness, prepared a large tub with hot water and had her bathe. The water thereupon turned fragrant and golden. Budeuk then bathed in the same water, at the maiden's behest. Budeuk's mind suddenly became clear, his skin turned to gold, and a lotus seat materialized in front of him. The maiden then asked him to take a seat, announcing that she was the Bodhisattva of Mercy and that she was there to lead him to enlightenment (H. 6, 330a). Then she disappeared.

When Bakbak came to Budeuk's residence the next day, he saw the later seated upon the Lotus Throne and had become a golden Maitreya, whereupon Bakbak bathed in the remaining golden water and became the Amitabha. The residents of the village below flocked to the hermitage when they heard of this, and the two Buddhas gave them a sermon and disappeared on a cloud. King Gyeongdeok also heard the news and sent his emissary to the location to build a grand temple and named it Namsa. When the temple was completed seven years later, a statue of Maitreya was erected inside the main sanctuary, which became the Hall of the Enlightened Maitreya Manifest. Also, a statue of Amitabha was set up at the lecture hall, named the Hall of the Enlightened Amitabha Manifest. But the latter image, due to shortage of water, was left incomplete with blotches on its surface. Iryeon offered the

following commentary concerning the two figures aided by the Bodhisattva of Mercy in his chapter “The Enlightenment of the Two Holies at Baekwolsan”:

The maiden is a manifestation in the form of a woman. It is said in the *Avatamsaka Sutra* that the Sage Lady Maya went through eleven stages as she gave birth to the Buddha, and it is a gate to enlightenment that appears like illusion. Such is the profound meaning of the maiden giving birth...if I did not know of the dharani of the maiden caring for all the mortals, this could not have been. (H. 6, 330a-b)

[娘可謂應以婦女身攝化者也 華嚴經摩耶夫人善知識 寄十一地生佛如幻解脫門 今娘之稱產微意在此...嗚呼 使娘婆不解隨順衆生語言陀羅尼 其能若是乎.]

Iryeon sees the maiden, or the manifestation of the Bodhisattva of Mercy, who leads the two men to enlightenment, or the personification of Lady Maya, one of the 53 sages that appear in the *Avatamsaka Sutra*'s last chapter, Entering the Dharma Realm. The 53 sages of the *Avatamsaka Sutra* describe each Bodhisattva as well as their deeds through the Gate of Enlightenment. Lady Maya is the 42nd of the 53 sages, and blessed with the power to enlighten by manifesting as a Bodhisattva.⁷ Translated into the Faithful's Stages of Discipline that preceded the chapter of Entering the Dharma Realm, it goes beyond the 10th stage up into the 11th ground of enlightenment (等覺位), the discipline of the Gate of the Enlightenment by Arising Wisdom Along with Mercy (Jeon 1983, 69). Thus Lady Maya, as the mother of Sakyamuni, is the Venerable Mother of Sakyamuni Buddha and became a ranking member of the pantheon with other sages and Bodhisattvas. Iryeon is using the “birth” by the maiden (manifestation of the Bodhisattva of Mercy) as an allegory for the efforts of Lady Maya to bring Sudhana to universal enlightenment (omniscience). Vowing to lead the two monks to the bodhi, the Bodhisattva of Mercy transformed herself into a maiden and visited them, to elicit their sense of compassion, which Budeuk displayed and thus became a Buddha on-the-spot. Iryeon's explicit commendation for Budeuk's concern for all mortals and merciful acts is, in a way, concordant with his

7 *A60* (T. 9, 761c-65a); *A80* (T. 10, 413c-17b).

Seon philosophy embodied in his Gyeongcho-Seon (Seon of Ascetic Life, 莖草禪). Such overwhelming mercy succeeded in leading the other monk, Bakbak, to Buddhahood as well. But for his lack of mercy, his image in the great lecture hall was left in an imperfect state.

Although Budeuk and Bakbak differed in how they became Buddhas, Iryeon states that both attained a buddhahood through the Gate of Enlightenment by efforts of a holy sage all the same. Therefore, the two Buddhas that Budeuk and Bakbak respectively became are not different from the Vairocana of the *Avatamsaka Sutra*, who resides in the Ornamented World that the two monks both aspired to go. Iryeon's commentary is not only a testament to the Bodhisattvas and the care they expend upon mortals, but a valuable record that also contains Avatamsaka Buddha Realm Philosophy, as represented by the Vairocana Buddha and the Ornamented World Faith.

D. Hwaecom Bodhisattva and Deity Worship

The Bodhisattvas and various deities appear in *Samguk yusa* in varying frequency, and their list are here as follows: Avalokitesvara/Bodhisattva of Mercy (28 times), Manjusri (9 times), Samantabhadra (5 times), Maitreya Bodhisattva (12 times), Mahasthama (4 times), Ksitigarbha (9 times), Child Bodhisattva (幼童菩薩, 1 time), Eight Diamond Kings (3 times), Ananyagamin Bodhisattva (正趣菩薩, 1 time), Sarasvati (2 times), god of Trāyastriṃśas god/Indra (5 times), Thirty-Three Heavens god (2 times), Tusita Heaven god (4 times), Brahma (2 times), Five Heavens of Purity (1 time), Deva Kings (1 time), Indra (13 times), god of heaven (9 times), dragon kings (55 times), Eight Divine Guardians (1 times), Gandharva (1 time), Raksa (6 times), Holy Pantheon (6 times), Asura (1 time), Avatamsaka pantheon (2 times), Guardian god (1 time), and temple guardian (1 time) (Gojeon Yeongusil 1980, 15-19).

Among those included in the list, Avalokitesvara, Manjusri, Samantabhadra, Maitreya, Mahasthama, and Ananyagamin Bodhisattva are all important deities that appear in the *Avatamsaka Sutra*. Other members of the pantheon are also part of Buddha's audience that appear in the sutra. Some

are so important as to be worshipped alongside the Vairocana Buddha, such as Manjusri and Samantabhadra. Therefore, all acts of reverence and worship of these Bodhisattvas and deities can be included as part of the Hwaem faith. However, some references to the Hwaem faith are much more direct and explicit, such as Manjusri (ref. ③, ④, ⑤), Samantabhadra (ref. ⑭), worship of the Bodhisattva of Mercy (ref. ②, ⑰, ㉓), and worship of other deities of the pantheon (ref. ②, ③, ⑤, ⑫, ⑭, ⑰, ㉑, ㉓). Of all the references mentioned above, Iryeon is particularly direct with his Hwaem philosophy in those sections of *Samguk yusa* that refer to the worship of the Bodhisattva of Mercy and Manjusri. And has already been mentioned, Iryeon takes a distinct Hwaem view of not only Manjusri but the Bodhisattva of Mercy also, as can be seen in using the maiden as the allegory for Lady Maya, or his story of the Avalokitesvara physically manifested in Naksan. Moreover, Iryeon's commentary on Josin's dreams of receiving divine blessings from the Bodhisattva of Mercy for his prayers is more than likely a reflection of Iryeon's own personal experience:

As I cover the book after reading the tale, I wonder if Master Josin's dreams were exclusive to him. People may now revel in the joys of the mortal world, not knowing that it is a dream they are unable to awaken from. So I write a poem to issue a warning...

Joy is but fleeting, the heart grows weary, and amidst the worries that rush in, a young face grows old. They will never know it is a moment's dream until they wait for the yellow sorghum to become ripe. (H. 6, 332b)

[讀此傳 掩卷而追繹之 何必信師之夢爲然 今皆知其人世之爲樂 欣欣然役役然 特未覺爾 乃作詞誡之曰...適須臾意已闕 暗從愁裏老倉顏 不須更待黃粱熟 方悟勞生一夢間.]

“The way to enlightenment and the trials of life are but dreams,” as Iryeon warns, “I know from this day that the Three Realms are but delusions,” is another expression of the words he uttered in his own awakening.

E. Belief in the Superiority of Hwaecom

Nationalist sentiment that places the nation's roots in the mythical founding-king Dan-gun, flows throughout the entire text of *Samguk yusa*, through the medium of Hwaecom philosophy. Hwaecom is of course a Chinese import, but Iryeon's opinions as expressed in *Samguk yusa* exhibit pride and affirmation of identity. This is in addition to his reverence for the progenitor of Korean Hwaecom, Master Uisang, that Iryeon does not care to conceal.

The chapter of "Uisang Spreads the Teachings" (ref. ⑦) in *Samguk yusa* tells us that when Uisang arrived in Mt. Zongnan in Zhixiang Temple, master Zhiyan (智儼) treated him with special courtesy, for he had seen portents of his arrival in a dream. Zhiyan saw in the dream a tree that covered the entire East (Silla), which grew and covered the whole China, and upon climbing the tree saw the nest of a phoenix, which contained a Mani Orb that radiated light far and wide. Then as Zhiyan woke up and cleaned his room and waited, Uisang arrived at his temple. Uisang was engaged in deep and extensive analysis of Hwaecom teachings. Iryeon highlighted the fact that Uisang's Hwaecom philosophy was widespread in China before he met Zhiyan, in a tale only recorded in *Samguk yusa* and no other source. Iryeon praises Uisang with the following verse:

Zhiyan revealed new ideas as he was ecstatic that he met him
(Uisang). Ideas were dug deeply, what was hidden was revealed, and
it is like dye plants exhausted all their colors. (H. 6, 348c)

Iryeon then continues:

Crossing mountains and seas, and braving smoke and dyes,
The gates of Zhixiang flung open, met by portents auspicious,
flowers of dazzling colors were planted back in the homeland,
and Zongnan and Taebaek wore the same color in spring.
(H. 6, 349b)

Iryeon is singing happily that Hwaecom is flourishing both in Silla and Tang thanks to the efforts of Uisang, including the creation of the

Dharmadhatu Diagram of Avatamsaka Single Vehicle and an appended commentary, which Iryeon believed display the importance of the Single Vehicle and set an example for many generations and therefore there is no necessity of further publications thereafter. Iryeon analogized the tale as “Only a piece of meat would suffice to give taste to a potful of broth,” heaping praise on Uisang, and displaying the degree of respect he had for the founder of Korean Hwaecom.

Zhiyan passed away the same year Uisang published the Diagram, and Iryeon likens his passing to Confucius stopping his writing work at the appearance of the mystical Qilin (麒麟, giraffe). Then Iryeon declares all of Uisang’s ten main disciples as Demi-Saints.⁸ He is thus exhorting the superiority of Korean Hwaecom and the excellence of Uisang’s philosophy, which has been translated into the superiority of the Hwaecom schools in succession to Uisang’s Hwaecom philosophy in the following periods.

In the chapter “Ven. Nangji Walking on the Cloud and the Samantabhadra Tree,” the seven-year-old Jitong was led by Sarasvati to the venerable Nangji, who was possessed of magical powers and frequently lectured on the *Lotus Sutra*. But as Jitong received his commandments from Samantabhadra Bodhisattva and entered the priesthood on the way, and Nangji paid his respects to the young boy upon his arrival, saying that he had been praying for years to meet the Samantabhadra Bodhisattva but did not encounter, confessing the boy Jitong superior to him. Jitong later moved on to study under Uisang and had a profound awakening, after which he worked hard to spread the Dharma. It was none other than Jitong who summarized Uisang’s 90-day lectures on the *Avatamsaka Sutra*, to Uisang’s three thousand students as a tribute to Uisang’s disciple Jinjong’s deceased mother, into two volumes of the *Chudonggi* (鍾洞記).

Iryeon’s wholehearted agreement to the notion of Hwaecom superiority is exhibited in another chapter, “Daehyeon of the Yuga, Beophae of the

8 More supporting evidences include the folklore (ref. ①) that the Precept Master Daoxuan (道宣) could not receive on time the heavenly meal due to the procession of the Hwaecom divinities protecting Ven. Uisang and another folklore (ref. ②) that even Wonhyo failed to recognize the incarnated Avalokitesvara who Uisang had encountered face to face.

Hwaecom” (ref. ⑩). When the Yuga master Daehyeon was praying while walking in circles around the stone Maitreya of the Yongjangsa Temple in Gyeongju’s Namsan, the statue’s face moved along with him. King Gyeongdeok invited him into the palace to pray for rain with a sermon on the *Golden Radiance Sutra*, and a huge fountain of water shot up to a height of nearly twenty feet from a dry well in the palace courtyard, and the well was thus named the Fountain of Golden Radiance (金光井). The king invited the revered Beophae for a lecture on the *Avatamsaka Sutra* the following year, and told him what had happened during Daehyeon’s sermon, asking Beophae about the magnitude of his powers. Beophae answered him that he possessed enough powers to sink the East Mountain of Silla’s capital, as well as flood the entire capital. The king did not believe him until during the middle of Beophae’s lecture on the *Avatamsaka Sutra*, when a herald told him that the eastern lake flowed over and 50 sections of the palace were floundering in the water. The king was awe-struck, as Beophae smiled and said that he had merely expanded the water vein below as a prelude to moving the East Sea, forcing the king to bow before him. It can be seen that Beophae of the Hwaecom displayed powers greater than in comparison with Daehyeon of the Yuga, and Iryeon again composed lyrical verses in praise:

(On Daehyeon)

The stone heads of Namsan turned as he turned,
the Great Sun of Silla stood in the sky,
There the clear water gushed in the Court,
who would have known the smoke from the incense burner?
(H. 6, 354b)

(On Beophae)

Beophae’s waves are as cast as the Universe,
shrinking and stretching the oceans with ease.
Utter not the greatness of Sumeru,
for it is merely a handful for our master.
(H. 6, 354c)

It is certainly beyond doubt that Iryeon confers superior powers to Beophae of the Hwaecom over Yuga’s Daehyeon in his writings. His verse

about the ‘no fetters whatsoever in the universe’ is the epitome of the glorious praise he lavishes upon Beophae, not to mention his own enlightenment he described ‘I see no obstacles on the great earth.’ Although there are no other records concerning Beophae in detail, he was certainly another great Hwaecom master of Silla that Iryeon mobilized in his effort to establish his idea of Hwaecom’s superiority.

IV. Conclusion

This treatise has examined Iryeon’s Hwaecom philosophy and faith through his biographical records and his most significant work, *Samguk yusa*. The fact that Iryeon’s philosophy has its roots in the Hwaecom school is supported by the evidences that he prayed to Manjusri when the Goryeo Kingdom was faced with the Mongol onslaught, and that he went to the “place of non-residence” at the behest of the Manjusri and achieved “non-hiderance.” The Manjusri who appears in *Samguk yusa* is none other than the Manjusri of the Avatamsaka pantheon, and Iryeon’s philosophy based on non-residence, non-expansion and non-contraction, and non-hindrance is clearly linked to Uisang’s ‘non-resident enlightenment’ idea. It is in this context that his profession of philosophical lineage from Jinul and his integration of Seon and Hwaecom can be understood.

Other incidents and deeds that also establish the connection between Iryeon and Hwaecom include his reconstruction of the Yongcheonsa, one of the Ten Main Hwaecom temples, and the establishment of a reformative religious society, Buri Gyeolsa (佛日結社) there; his completion of *Samguk yusa* and passing away at Ingaksa, a temple founded by Uisang himself; and his popular recognition as an incarnation of the *Dammugal* Bodhisattva.

In addition, his faith in the Hwaecom sect (as evident in *Samguk yusa*), the Ornamented World philosophy and Vairocana, and worship of the Avatamsaka Bodhisattvas and their pantheon naturally led to a notion of the superiority of the Hwaecom itself or the Hwaecom philosophy of Uisang. And the scripture Iryeon made reference to when he was writing as opus magnum

was the Eighty Avatamsaka. As for his reverence of Uisang, it was a natural extension of his efforts to emulate the Bodhisattvas in caring for all mortals, based on enlightenment of non-residence and non-hindrane that forms the crux of his Hwaecom faith and philosophy. Thus the Gyeongcho-Seon that is his religious hallmark could be considered as his unique Seon expression of the Hwaecom Bodhisattva Work (華嚴菩薩行).

It is hoped that there will be more study and research into Iryeon's Seon philosophy contained in the Summarized Essentials of the Five Categories of Caotong in the days to come.

Glossary

(S=Sanskrit, K=Korean, C=Chinese)

- Ananyagamin Bodhisattva (S) 正趣菩薩
 Avalokitesvara (S) 觀音
 Bodhisattva (S) 菩薩
 Bodhisattva of Mercy 觀音菩薩
 Bojo-Seon (K) 普照禪
 Buddha Realms 佛國土
 Buddha transmitted from the past 舊來成佛
 Buddhahadra (S) 佛陀跋陀羅
Entering the Dharma Realms 入法界品
 Gwaneum (K) 觀音
 Gyeongcho-Seon (K) 莖草禪
 Hwaem (K) 華嚴
Ilseungbeopgyedo (K) 一乘法界圖
 Iryeon (K) 一然
 Jajang (K) 慈藏
 Jitong (K) 智通
 Mahasthama (S) 大勢至
 Maitreya (S) 彌勒
 Manjusri (S) 文殊
 Naksan (K) 洛山
 Nangji (K) 郎智
 Non-residence 無住
 Odaesan (K) 五臺山
 Ornamented World 蓮華藏
Revised Edition on Caodong's Five Categories 重編曹洞五位
 Samantabhadra (S) 普賢
Seonmunyeomsong (K) 禪門拈頌
 Uisang (K) 義相
 Vairocana (S) 毘盧遮那
 Zhiyan (C) 智儼
 Zongnanshan (C) 終南山

Abbreviations

- A60 *Dafangguangfohuayanjing* 大方廣佛華嚴經 (Avatamsaka Sutra). 60 vols. Chinese trans. Budhabhadra (佛馱跋陀羅). T. 9, no. 278.
- A80 *Dafangguangfohuayanjing* (大方廣佛華嚴經). 80 vols. Chinese trans. Siksanda (實叉難陀). T. 10, no. 279.
- H *Hanguk Bulgyo Jeonseo* (韓國佛教全書, Collected works of Korean Buddhism) [followed by volume, page, and horizontal column]. Seoul: Dongguk Univ. Press, 1977–2004.
- JB *Joseon Bulgyo Tongsa* (朝鮮佛教通史, A History of Korean Buddhism), ed. Neunghwa Lee. Seoul: Boryeongak. 1972.
- JG *Joseon Geumseokmun Chongram* (朝鮮金石文總攬, An Extensive Collection of Epigraphs in Korea). Seoul: Kyungin Munhwasa. 1974.
- K *Korean Tripitaka* (高麗大藏經, Korean Edition of the Buddhist Canon). Seoul: Dongguk Univ. Press.
- S *Samguk yusa* 三國遺事. H. 6, 245–369.
- T *Taisho Shinshu Daizokyo* (大正新脩大藏經, Japanese Edition of the Buddhist Canon) [followed by volume, page, and horizontal column]. Tokyo: Taishō Issaikyō kankōkai, 1924–35.

References

- Chae, Sang Shik 1979 “Bogak Gukjon Iryeon e deahan Yeongu” 普覺國尊一然에 대한 研究 [A Research on Iryeon in Relation to the Advent of the Gajisan School]. *Journal of Korean History* (Hanguksa Yeonguhoe) 26.
- Choi, Namseon, ed. 1958 *Samguk yusa Revised*. Seoul: Minjungseogwan.
- Dongguk Univ. Press, ed. 1985 *Hyoseong Seonsaeng Palsip Songsu Goryeo Buljeok Jipil* 曉城先生八十松樹高麗佛籍集佚. Seoul: Dongguk Univ. Press.
- Goh, Ikjin 1984 “Silla Hadae-ui Seon Jeonrae” 新羅下代의 禪傳來 [Transmission of Seon in the Later Period of Silla]. *Geosarim* 居士林 (Deahan Bulgyo Jogyejong Jeongbeophoe Geosarim 大韓佛教曹溪宗 正法會 居士林) 24.
- Gojeon Yeogusil, ed. 1980 *Samguk yusa Saekin* 三國遺事索引 [Samguk yusa Concordance]. Seongnam: Academy of Korean Studies.

- Jang, Jaemyong, ed. 1981 Ingaksaji 麟角寺誌. Lithography.
- Jeon, Hae-ju 1983 “A Study on the Vowing Devotion to the Bodhi Mind.” [In Korean.] Master’s thesis, Seoul: Dongguk Univ.
- 1988 “Ilseungbeopgyedo-e natanan Uisang-ui Hwaecom Sasang” 一乘法界圖에 나타난 義湘의 華嚴思想 [Uisang’s Thought of Nature-arising in the Ilseungbeopgyedo]. *Hanguk Bulgyohak* (Korean Association for Buddhist Studies) 13.
- 1989a “Uisang-ui Seonggi Sasang-i Bojoseon-e kkichin Yeonghyang” 義湘의 性起思想이 普照禪에 끼친 影響 [Philosophical Influences of Uisang’s Nature-arising Thought on the Bojo-Seon]. *Hanguk Bulgyohak* (Korean Association for Buddhist Studies) 14.
- 1989b “A Study on the Hwaecom Philosophy of Ven. Uisang in Silla.” [In Korean.] PhD diss., Seoul: Dongguk Univ.
- 1993 *Uisang Hwaecom Sasangsa Yeongu* 義湘華嚴思想史研究 [A Study on the History of Uisang’s Hwaecom Thought]. Seoul: Minjoksa.
- 1998 *Hwaecom-ui Segye* 화엄의 세계 [World of the Hwaecom]. Seoul: Minjoksa.
- Kim, Sang Hyun 1985 “Tongil Silla Sidae-ui Hwaecom Sinang” [Hwaecom Faith in the Unified Silla Period]. *Silla Munhwa* (The Research Institute for Silla Culture, Dongguk Univ.) 2:65–88.
- 1987 “*Samguk yusa*-ui Seojihakjeok Gochal” [A Philological Study on *Samguk yusa*]. In *Je 4 hoe Gukje Haksul Hoewi Nonmunjip: Samguk yusa-ui Jonghapjeok Geomto* [The 4th Collected Articles of the International Academic Symposium: An Integrated Survey on *Samguk yusa*]. Academy of Korean Studies.
- Kim, Yeong-tae 1986 “*Samguk yusa*-e boineun Hwaecom Sasang” 三國遺事에 보이는 華嚴思想 [A Study on the Hwaecom Philosophy in *Samguk yusa*]. In *Hanguk Hwaecom Sasang Yeongu* 韓國華嚴思想研究. Seoul: Korean Buddhist Research Institute.

- 1988 “Baekhwadoryang balwonmoon-ui myeot gaji Munje”
白花道場發願文의 몇 가지 문제 [Some Problems
on Ven. Ui-sang’s Work ‘Baekhwadoryang
balwonmun’]. In *Hanguk Bulgyohak* (Korean
Association for Buddhist Studies) 13.
- Kwon, Sangro,
trans.
1995 *Samguk yusa: Translated and Annotated*. [In
Korean]. Seoul: Samwonsa.
- Minn, Young Gyu
1974 “Iryeon-ui Jungpyeonjodongoui i-gwon gwa geu
Ilbon Jungganbon Gyeongin Gyeongdo Daehakjang
Yeonbobonin” 一然의 重編曹洞五位 二卷과 그 日
本 重刊本 景印京都大學藏延寶本引 [Iryeon’s Two
Volume Revised Edition on Caotong’s Five
Categories and Its Japanese Revised Version]. *Inmun
Gwahak* (Yonsei Humanity Science Institute) 31.
- 1991 “Sacheon Gangdan 2,” *Segye Ilbo*, January 23.
- Seoljam
1979 “Prologue to the Revised Edition on Caodong’s Five
Categories. [In Chinese.]” 重編曹洞五位序. H. 6,
216c–17a.
- 1988 “Summarized Essentials of the Five Categories of
Caodong. [In Chinese.]” 曹洞五位要解. In
Maewoldang Haksul Nonchong [Collection of
Academic Researches on Maewoldang], ed. Young
Gyu Minn. Chuncheon: Kangwon Univ. Press.