

Table of Contents

I. Introduction

II. The Etymology of Geumgangsán

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

IV. The Origins of Heeamsa

V. Conclusion

IV. The Origins of Haeamsa

The monk Jigong: Mahākāśyapa. A family linked to Kāśyapa Buddha



양주 회암사 조사전 내 지공 진영



The monk Jigong's route of travel

IV. The Origins of Hoeamsa

Chronicle of the monk Jigong

Year	Figure	Content
1300	Birth	A descendant of King Droṇodana (Gokban-wang), the younger brother of King Śuddhodana (Jeongban-wang), the father of Shakyamuni Buddha. Of Korean lineage
1308 (age 8)	Renounces lay life	Born a prince of the Indian kingdom of Magadha (摩竭提國: present-day southern Nepal). If his three sons renounced lay life, their father's illness would be cured.
1319 (age 19)	Succession to the dharma lineage	Sri Lanka. By his master's command he became a disciple of the Venerable Bomyeong of the Kāśyapa lineage. According to the <Stele Inscription with Preface for the Stupa of Master Jigong (指空和尚浮土+屠銘並序)> composed by Mogeun Yi Saek, he was the 108th-generation dharma heir of the Venerable Kāśyapa.
1320-1325 (age 26)	Overseas missionary work	Arrives in Beijing; warmly welcomed by Jinjong, emperor of the Yuan, and venerated as "a reborn Buddha."
1326	Visit to Goryeo	Within our country, the traces of Master Jigong are found at deep mountain temples away from the capital Gaegyeong (開京, Gaeseong) where politically active monks resided—Hoeamsa in Yangju, Silleuksa in Yeosu, Tongdosa in Yangsan, Songgwangsa on Jogyesan, Master Jigong's meditation cave and the neodeolgaeng talus field on Mudeungsan in Gwangju, and Hwagasa in Gyodong-myeon, Ganghwa.
		After staying briefly at this temple, he later commanded Master Naong, who had become his disciple, to greatly rebuild Hoeamsa. (Prajñā Seon vs. Ganhwa Seon)

IV. The Origins of Haeamsa

金守溫의 「檜巖寺重創記」

김수온 「회암사중창기」 『拭疣集』 권2 “昔天曆間 西天博伽納提尊者 見此寺之基 以爲酷似西天阿蘭陀寺 且曰 迦葉佛時 已爲大道場 於是執繩量地 以定其位 時得劫前礎砌 當時暫庇屋宇 以識其叢而已 有玄陵王師普濟尊者 受指空三山兩水之記 遂來居此 乃欲大創 分授棟樑 奔走募緣 功未及半 而王師亦

Dhammugai Bodhisattva -> Buddhas of the past -> Kāśyapa Buddha

고려말 檜巖寺의 중건과 그 배경

金 澈 雄*

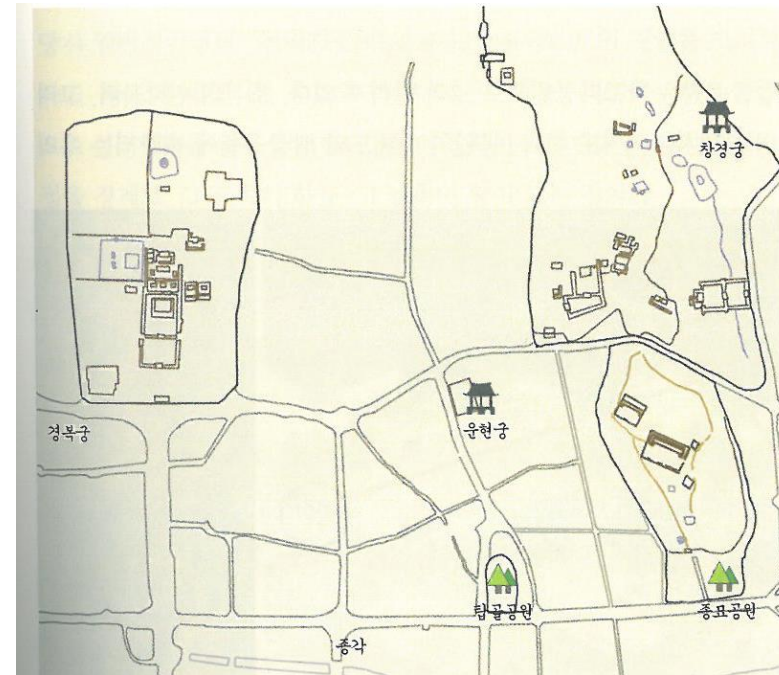
IV. The Origins of Hoeamsa

Source	Content	Notes
Samguk sagi Samguk yusa (Memorabilia of the Three Kingdoms)	When Haeburu was king of Buyeo, the heavenly emperor appeared in a dream to his minister Aranbul (阿蘭弗) and commanded, "Move the capital to a place called Gaseobwon (迦葉原) on the shore of the East Sea." So it was decided to move the capital there. He said, "There is land on the shore of the East Sea called Gaseobwon. The soil is fertile and suitable for growing the five grains, so it is fit to be made a capital."	
Muhakgyeol (無學訣)	Cheonhwang, Jihwang, Inhwang; under heaven a six-jang golden Buddha of Geumsan shall speak and transform into a maiden.	
Jeong Gyeonghui	Kāśyapa Buddha was the way in which the people of Silla expressed the Three Sages within Korea's own Seon-do tradition prior to Śākyamuni Buddha as the Buddhist Buddha of the past, Kāśyapa Buddha. The third of the Three Sages is Dangun, and if one bears in mind that Kāśyapa Buddha is, among the many Buddhas of the past, the Buddha immediately preceding Śākyamuni Buddha, one is led to consider the possibility that Dangun, the last of the Three Sages, was expressed as Kāśyapa Buddha. In this way, the Three Sages tradition of Korean Seon-do changed its form into the Kāśyapa Buddha theory and was absorbed into the Buddhist tradition. While the memory of the Three Sages of the past was thus subsumed (攝化) into the Kāśyapa Buddha theory, the possibility of the awakening of the Three Truths in the present or future was combined with the future Buddha, namely Maitreya Buddha (彌勒佛). Maitreya thought was so greatly emphasized that it became the center of the Seon-Buddhist syncretism of the Three Kingdoms period, and among this the "Maitreya-descent thought" in particular became central. (The 'Maitreya thought' of Seon-Buddhist syncretism in the Three Kingdoms period)	

IV. The Origins of Hoeamsa



▶ 3원이란 자미원, 천시원, 태미원을 말한다. 천상열차분야지도 목판본의 일부분에 3원의 위치를 표시해 보았다.



◀ 경복궁, 창덕궁 · 창경궁, 종묘 부근의 현재 지도. 38쪽의 사진에서 3원의 배치와 그 구도가 닮았다.

From Jeong Tae-min, Our History Hidden in the Constellations

IV. The Origins of Hoeamsa

