

The Etymology of Geumgangsan
(Diamond Mountains), the Dhammugā
Bodhisattva, and Tracing the Origins of
Hoeamsa

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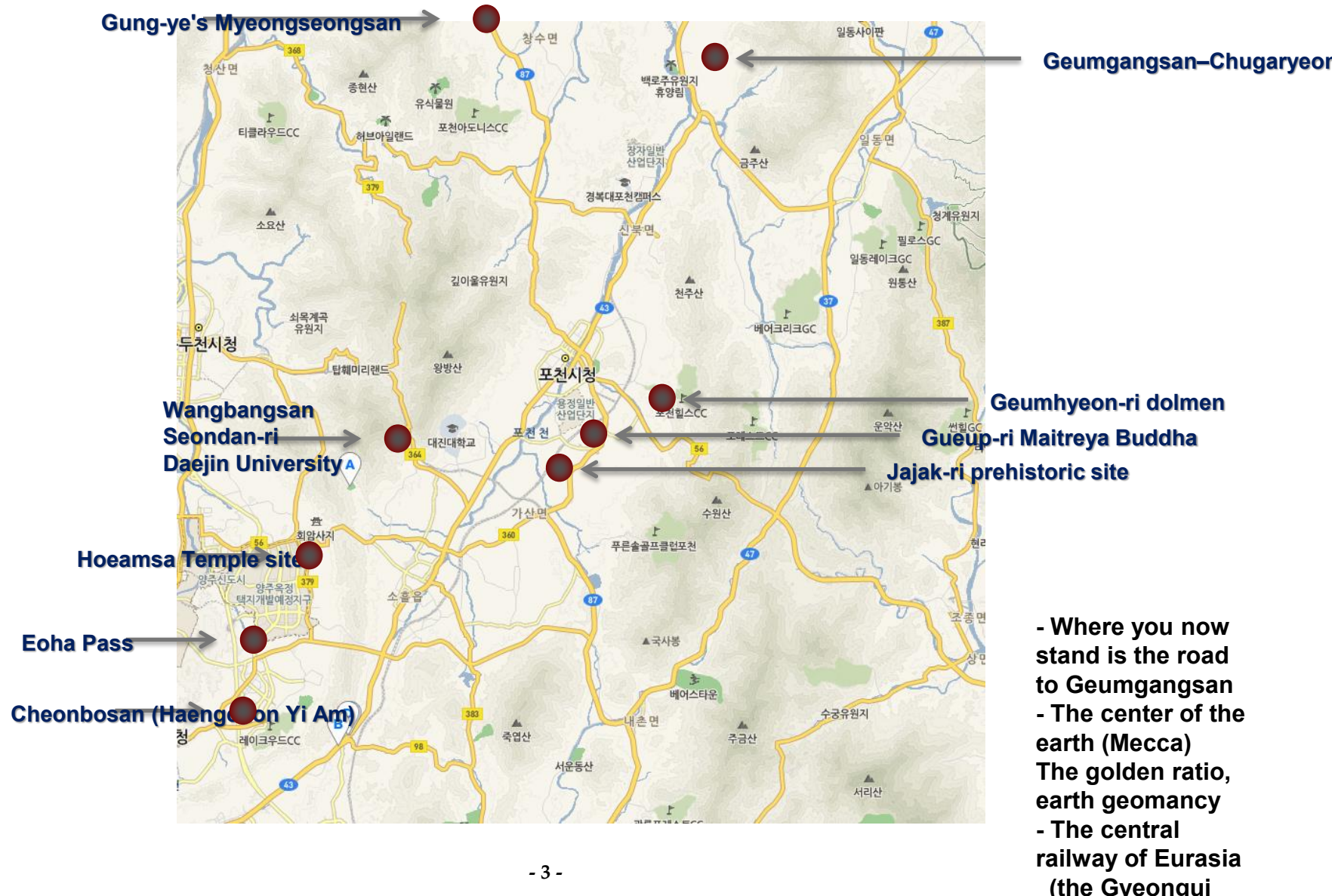
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I. Introduction



- Just behind Daejin University stood the largest temple in Korean history. The temple of the highest standing in Korean Buddhism, one that even Bulguksa never attained: Hoeamsa. Why? Great Master Muhak? Jigong? Geumgangsana? Why the Avatamsaka Sūtra? Why was a Joseon-era temple the largest in Korean history?

I. Introduction



1. Introduction



<http://www.newstown.co.kr/news/articleView.html?idxno=346135>

The Northwest Project: claiming the Uyghurs as Chinese territory

Qin Shi Huang was a Jurchen of the Kim clan

Qin Shi Huang took the reign title of the Yellow Emperor.

In the end, the Yellow Emperor was of the Kim clan.

Kim symbolizes Altai. A Korean surname.

Britain's BBC: "The Indian princess who became a South Korean queen"

I. Introduction



金)—hence a "diamond" (geumgangseok). In Sanskrit, vajra (वज्र) denotes both lightning and diamond. Thus Indra's lightning-hurling weapon, the vajra, combines the two senses of lightning and diamond, the question arises: does it mean that firm vajra severs all afflictions just as it shatters other things (金剛經)?

Attracting investment—the hub of the Eurasian railway
There is almost no record that diamonds existed in ancient India.

I. Introduction



그림3. 금강저의 다양한 형태(위에서부터 독고저, 삼고저, 오고저), 헤이안시대(12세기), 일본 나라박물관.



Vajra guardian: Myeongsim Gyeonseong (明心見性): the en

Vajra (geumgangjeo): the thunderbolt weapon



Dancheong patterns—the dancheong on the main gate you en

I. Introduction



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II. The Etymology of Geumgangsán



Treasure: Goryeo Taejo's Painting of Homage to the

Bodhisattva (曇無竭菩薩) is Dharmodgata Bodhisattva in Sanskrit, rendered by meaning as Beopseong (法盛), Beopyong (法勇), Beopsang (法上), Beopd of the Prajñāpāramitā sūtras of the 8,000-verse and 25,000-verse lineages appears the story of Sadāprarudita Bodhisattva (常悲, also called Buja is was relocated to the end of the first assembly in the Mahāprajñāpāramitā Sūtra, a notable fact within the otherwise narrative-free Prajñāpāramitā s

Long ago, he sought the perfection of wisdom (prajñāpāramitā) with his whole mind (一心).

From the sky came a voice: "Go eastward and seek it. Then you will attain that teaching."

He went as told, but there was nothing there.

ed and cried out, seeking ever more intensely, the Buddha's form appeared in the sky and said: "Far to the east lies a city called Gandhavatī (香城, th

"It is adorned with the seven treasures, covered in gold, and lined with jeweled trees."

"In its ponds the lotuses are in full bloom, and it is a place where the people know no distress."

ty is the paradise of the Dhammugala Bodhisattva. There the Bodhisattva, delighting together with many female attendants, expounds the teaching of

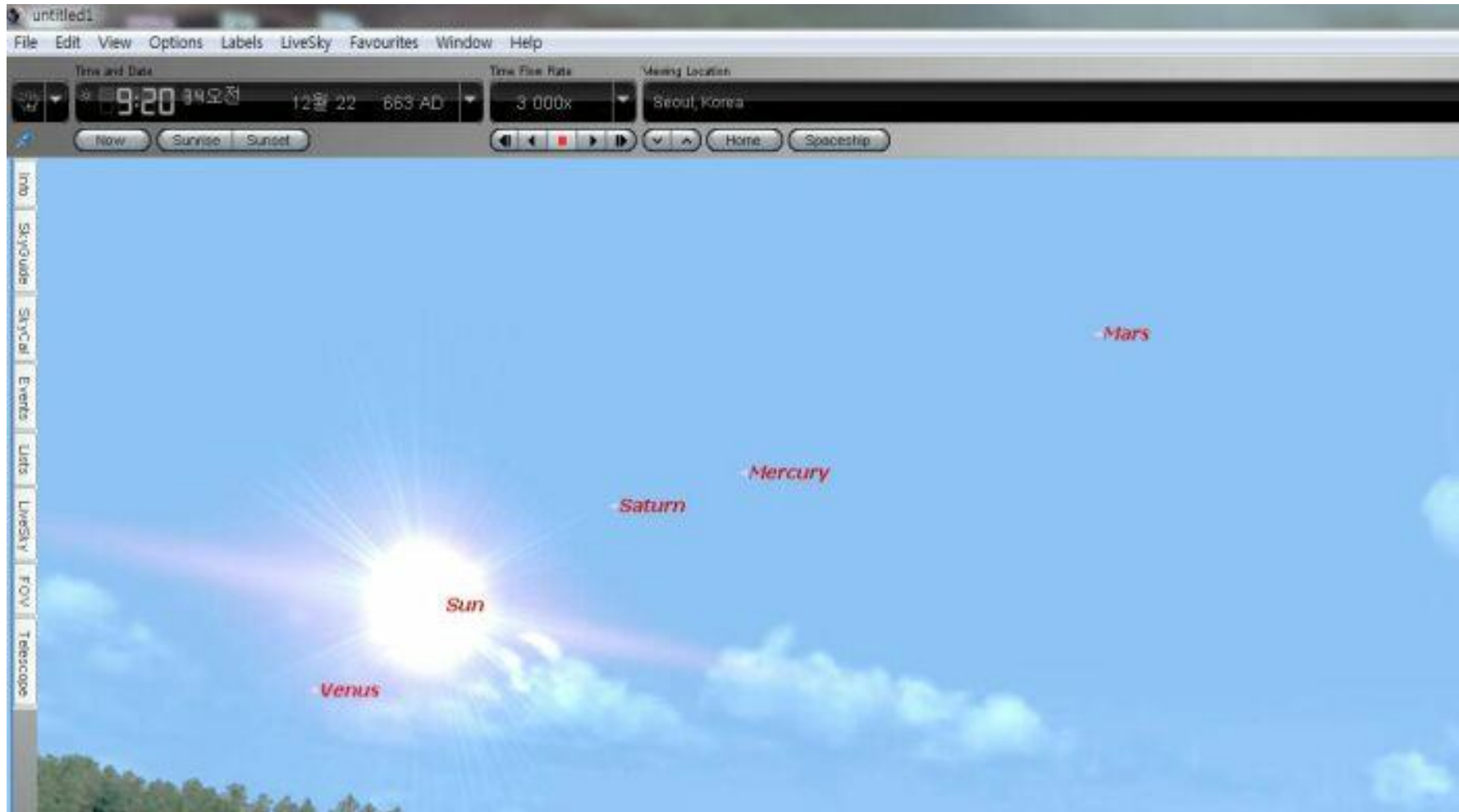
"So go and seek out that place," he taught.

Shizutani Masao and Suguro Shinjō, trans. Mun Eul-sik, Mahāyāna Buddhism, vol. 3: Early Mahāyāna Sūtras (Haengbokhan Sesang, 2013), pp. 42-

II. The Etymology of Geumgangsan

Year	Figure	Content
661	Uisang	Studied in Tang China for nine years, from 661 to 670. Having obtained intelligence of Tang's war plans against Silla, Uisang returned home at once and championed state-protecting Buddhism—a representative monk of the state-protecting Buddhist tradition.
697~700	Fazang, the Third Patriarch of Huayan	A fellow student of Uisang. Fazang, the Third Patriarch of the Chinese Huayan school, sent Uisang a letter together with the two-fascicle Huayan jing tanxuan ji (華嚴經探玄記), his commentary on the Sixty-fascicle Avataṃsaka, still unfinished, asking Uisang to review it. The integration of Yogācāra Huayan and Madhyamaka Huayan (as recorded by Choe Chi-won).
787	Chengguan	In the third year of the Zhenyuan (貞元) era under Emperor Dezong of Tang, he succeeded to Fazang's Huayan lineage. "Near the eastern side of the Eastern Sea there is a mountain called Geumgang (Diamond). Although it is not entirely gold, gold is found everywhere—above, below, on all four sides and around, and even in the sand of the streams running through the mountain—so that seen from afar it appears wholly of gold. Moreover, the people of Haedong have transmitted from of old that sages sometimes appear on this mountain."

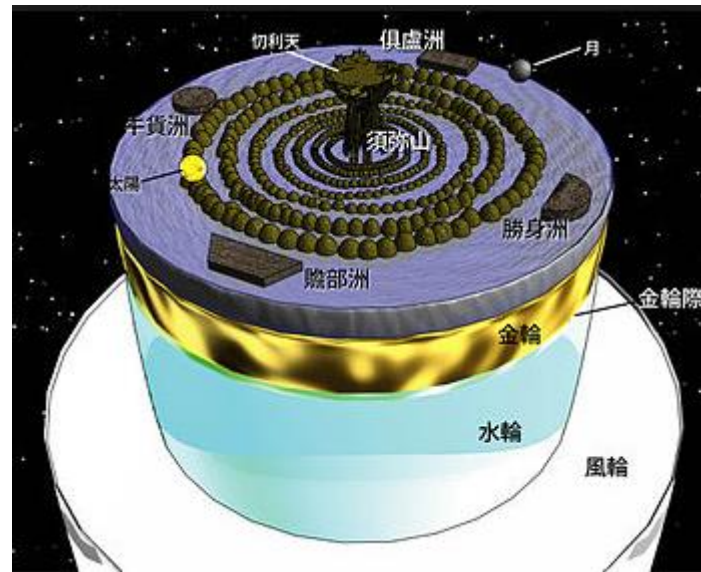
II. The Etymology of Geumgangsán



The heavens at the winter solstice of 663, when Baekje fell, and the 1,980-year cycle of four sixty

11. The Etymology of Geumgangsan

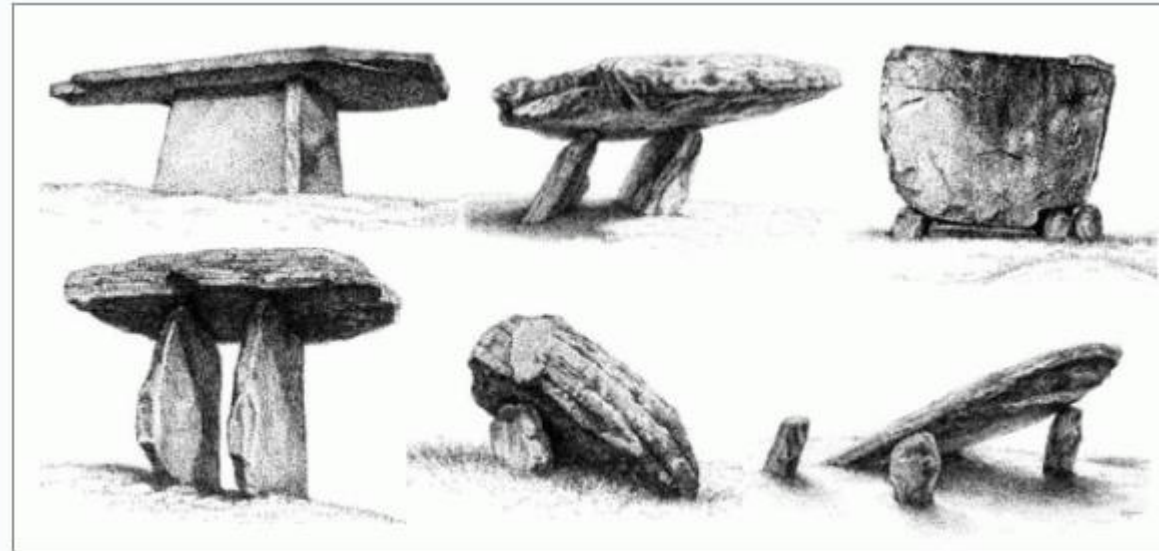
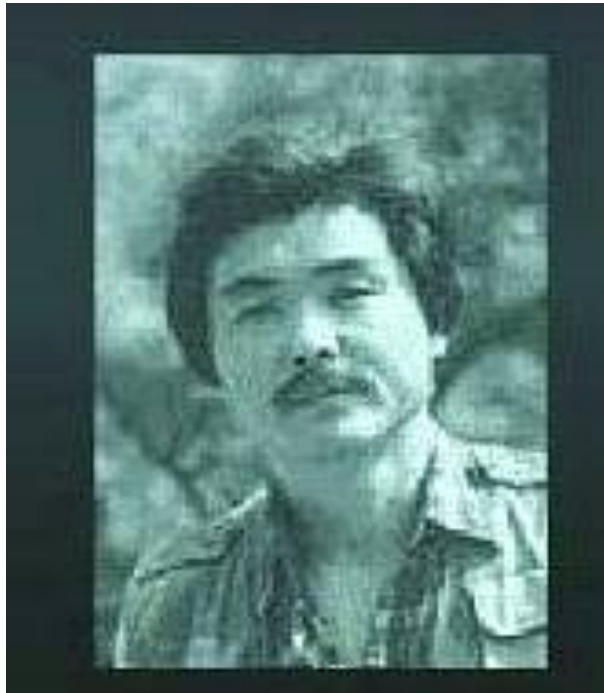
Geumgangsan = Mount Sumeru, and the reason the Avatamsaka Sūtra appeared: the descendants of the Śākya clan—the Scythians
The Shakya clan called themselves descendants of the sun



**Nine Mountains and Eight Seas = the Eight
Legions of Devas and Nāgas**
**The trichiliocosm, the ninth mountain, the
Three Divine Mountains**

**A place of practice for Buddhas
of the past**

II. The Etymology of Geumgangsan



답사후 그린 고인돌그림(서양화가 변광현)

변광현(邊光賢) : 1956년 서울생, 숭문고교, 서울대학교 및 대학원, 런던 세인트마틴 미술대학 출신
동대학교 교수역임.

화가. 고인돌 및 상고사 연구가. 2005년 기관원 내사후 의문의 별세.

<http://myhome.shinbiro.com/~kbyon/>

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III. The Origins of the Dhammugaḷ Bodhisattva

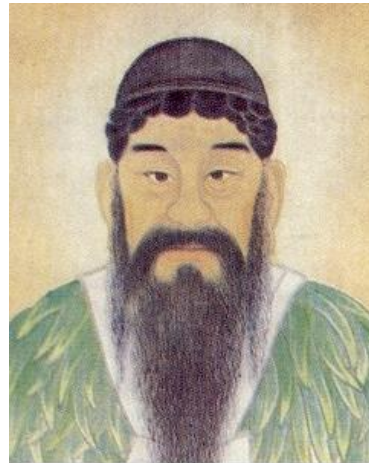
A Buddha of the past?



British Museum: portrait of Shakyamuni



Babylonia
Sargon



Seol Chong
Dangun

A dictionary compiled about a century ago
by Britain's Monier Williams at Oxford
University

Monks abbreviate it as the 'Monier
Dictionary'

धनु *dhanu*, m. or (U. 1, 82) 2. *dhanū*, f.
(fr. √ 2. *dhan*?) a bow, Hit. ; Śāntiś. ; a measure of
4 Hastas or cubits, L. (cf. *dhanv-antara* below); the
sign of the zodiac Sagittarius, Priy. i, 5; Buchanania
Latifolia, L.; Semecarpus Anacardium, L.; (*dhānu*
or *dhanū*), f. a dry sandbank, a sandy shore [cf. Engl.
bight, Germ. *Bucht*], RV.; AV. i, 17 (nom. *nūs*).
-*ketakī*, f. a kind of flower, L. -*gupta*, m. N.
of a man, L. -*rāja*, m. N. of one of the ancestors
of Śākya-muni, L. -*rāśi*, m. the sign of the zodiac

Dhanu-Raja: Dangun is an ancient
ancestor of Shakyamuni. Dhanu: in
Sanskrit, the ancestor of humankind
is Manu (Manus), and Manu's wife,
the female priest, is Manura; Dhanu
is a holy person, meaning 'Dangun'
or 'priest.' Raja: meaning royal
family, king, royalty, or priest.

http://f0031.kkk24.kr/bbs/board.php?bo_table=sub08_01&wr_id=123&sst=wr_hit&sod=asc&sop=and&page=2

III. The Origins of the Dhammugaḷ Bodhisattva

Avataṃsaka Sūtra = Nāgārjuna Bodhisattva, Mahāyāna scriptures, the Dragon Palace?, dragon, nāga, dragon, sea, ocean-seal



The Indian dragon, the nāga A religion of the sea: Buddhism, South India

스리랑카에 전해지고 있는 우리의 역사(문병채 씨의 조사)	
싱할리족 역사	1만년의 역사로서 한반도에서 시작된 조선과 관련된 역사기록이 전해지고 있음
석가모니	석가모니의 조상은 한국인이다.
초기불상 상투	석가모니가 한국인을 입증하는 상투머리
한국 언어	약 500개의 동일한 언어를 사용함
세시 풍속	우리 특유의 웃놀이 도깨비 문화가 같음
부처, 관념	인도 혈통의 석가모니를 부정하고 있음
위와 같은 내용을 왜곡할 이유가 없다는 것에 대한 신뢰성.	

The point is that Shakyamuni inherited Korean bloodlines, and that the Sinhalese people regard themselves as of the same bloodline as Koreans. That is, they take it for granted that the Buddha was an outstanding 'sage' of Korean stock and a descendant of Koreans. [Source] 'Were the ancestral homelands of Shakyamuni's forebears on the Korean Peninsula?'... An astonishing tale of history |

III. The Origins of the Dhammugal Bodhisattva

Sea = the Korean Peninsula; Buddhism: sun and sea
Dolmen = steamer, the water cycle



As a flower that blooms on water, and because the water's surface is the path by which vapor rises to the sky, the lotus was seen as a flower connecting this world and the next.



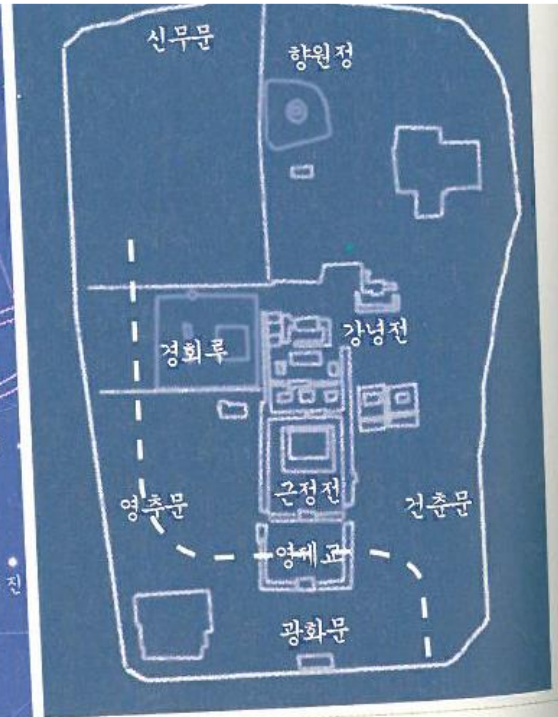
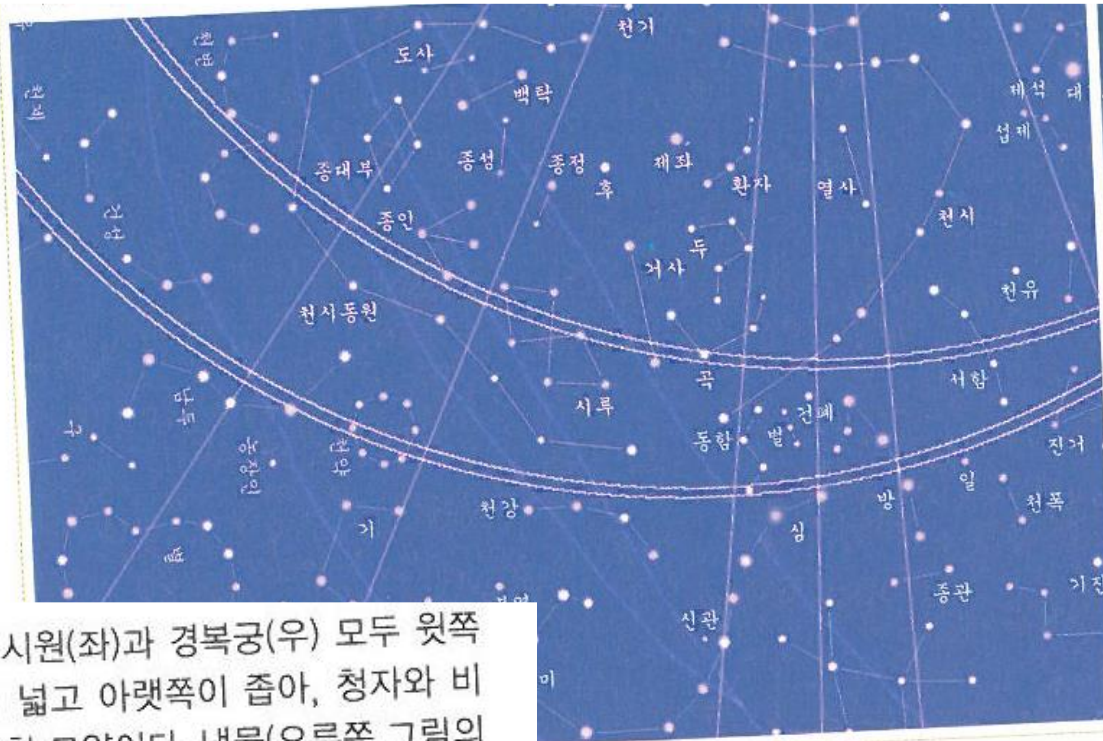
[Figure 24] Excavated at Bonghwang-dong, Gimhae

불교의 불(佛)자를 자해(字解)한 뜻	
사람인(人)	사람이라는 뜻
활궁(弓)	고대 활은 자(尺)로 이용되었음. 1궁(弓) : 140cm ~ 165cm
칼도(丩)	칼은 떠오르는 태양을 상징함 (『인류문명의 발상지 한국』 2권 290쪽 참조)
사람(人)이 떠오르는 태양(丩)을 헤아리는(弓=尺) 것이 불(佛) 글자의 뜻	

Han Jong-seop, Korea, Cradle of Human Civilization (In

III. The Origins of the Dhammugala Bodhisattva

The Land of the Gentlemen (Classic of Mountains and Seas) vs. Gojoseon (Account of the Eastern Barbarians): Dhammugala symbolizes the mountain terrain of the Land of the Gentlemen (Dragon Palace)



천시원(좌)과 경복궁(우) 모두 윗쪽이 넓고 아랫쪽이 좁아, 청자와 비슷한 모양이다. 냇물(오른쪽 그림의 점선)이 경회루 왼쪽을 돌아 왼쪽 위에서 오른쪽 아래로 흐르게 한 것은 그 흐름을 은하수에 맞추려는 의도였을 것이다.

Jeong Tae-min, from Our History Hidden in the Constellations: Gyeongbokgung, the Market of Heaven

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IV. The Origins of Haeinsa

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



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 Hwagaesa 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*

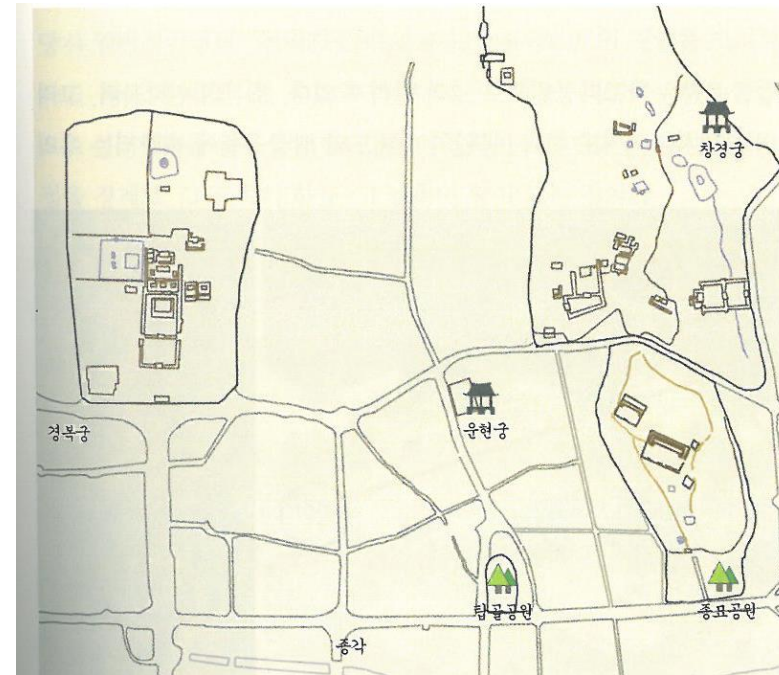
IV. The Origins of Hoeamsa

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

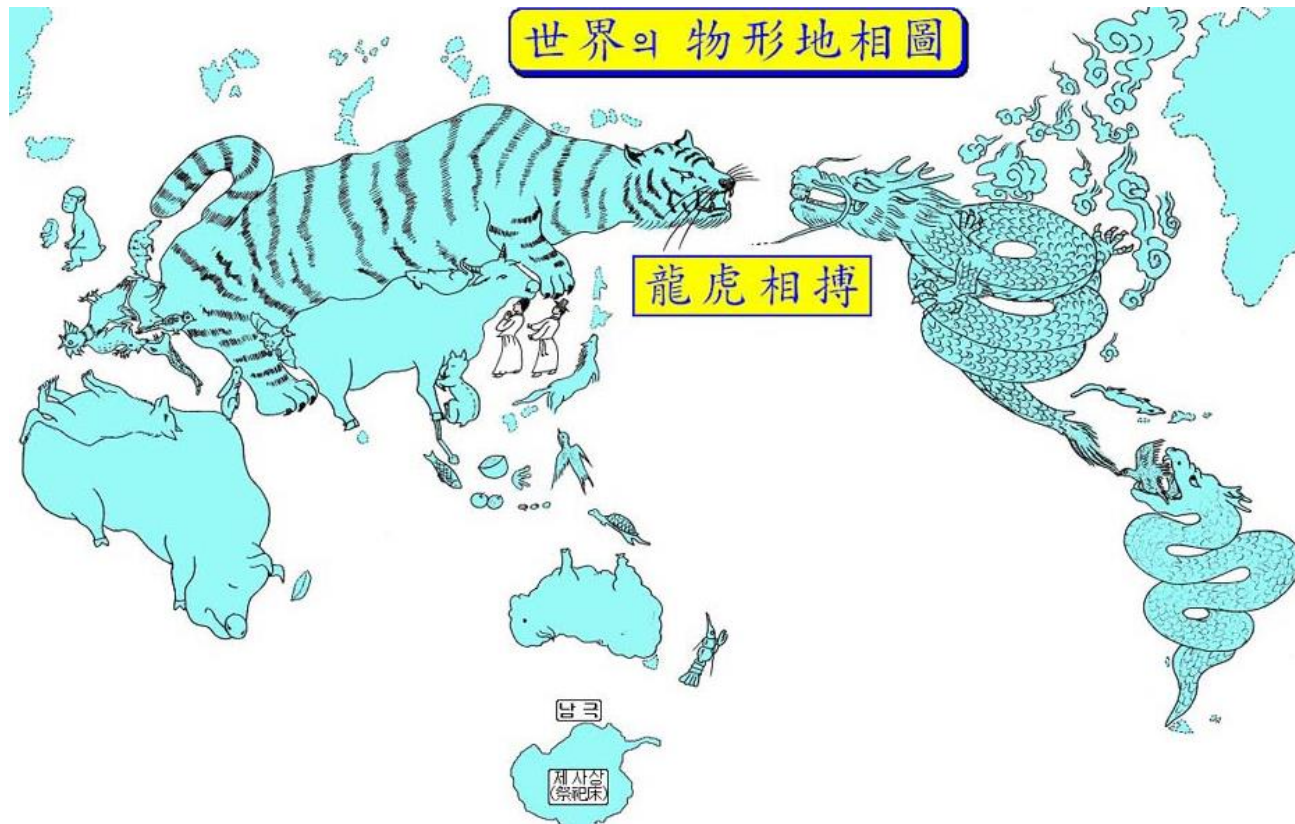


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V. Conclusion

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 Geumgangsān. 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 Geumgangsān for two years to see the Dhammugāla 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 Geumgangsān likewise becomes, as with Tagore, that he came to confirm that Geumgangsān 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.