

# Uisang's View of Buddha in the Silla Period

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*I have examined Uisang's view of the Buddha in his Ilseungbeopgye-do (一乘法界圖) and Pledges (發願文). Here, Uisang interprets the Buddha's world as great, righteous, and vast, with the Ten Buddhas (十佛) and Buddha by Past Transmission (舊來佛). He lists various Buddhas including, Śākyamuni, Amitābha, and Vairocana Buddha. This particular view of Buddha marks Uisang as a Hwa-eom (華嚴) practitioner.*

*He says that every sentence and phrase of the Avataṃsaka sūtra is Buddha. The Buddhas by Past Transmission are Dharma Bodies in which our body and mind, or Five-pace Dharma Nature (五尺法性), are immovable. Ten Buddhas are the Buddhas of Past Transmission. These two Buddhas manifest as infinite Particle-like Buddhas. Every being within the Three-fused World is a manifestation of Vairocana Buddha. Vairocana Buddha enters this world as a form of Amitābha and relieves all beings, while Vairocana's world is represented in Śākyamuni Buddha's teaching. We find that Uisang's view of Buddha is transmitted even today in the Three Refuges ritual, whereby Korean Buddhists affirm their beliefs by reciting, "Homage to the Buddha who has achieved virtue and wisdom!"*

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## I. Preface

The full name for the *Avatamsaka sūtra* (華嚴經, C. Hua-yan-jing, K. Hwa-eom-gyeong; Flower Ornament Scripture), is *Mahāvairocana-buddha-gaṇḍavyūha sūtra* (大方廣佛華嚴經, C. Da-fang-guang-fo-hua-yan-jing, K. Daebanggwangbul-hwa-eom-gyeong; Great Righteous Vast Buddha Ornamented with Flowers Scripture). This *sūtra* describes Buddha's world as great, righteous, and vast, while flower ornamentation refers to adorning Buddha's world with the flowers of a Bodhisattva's practice.

In his works, on Pledges and *Ilseungbeopgye-do* (一乘法界圖; Single Vehicle Dharma Realm Diagram), Uisang (義湘, 625-702) describes variously the Buddha's world as great, righteous, and vast. The whole teachings of the Sixty-volume *Avatamsaka sūtra* are included in *Ilseungbeopgyedo-hapsi-irin* (一乘法界圖合詩一印; Single Vehicle Dharma Diagram Seal with Poetry), or in *Bansi* (槃詩; Circulated Poem Diagram). *Ilseungbeopgye-do*, containing the *Bansi* work and Uisang's commentaries, makes reference to the Ten Buddhas, Buddha by Past Transmission, Śākyamuni Buddha, and Buddha of the Three-fused World; while *Amitābha* and *Vairocana* Buddha are mentioned in his Pledges, including *Ilseung-balwon-mun* (一乘發願文; Single Vehicle Pledge) and *Baekwhadoryang-balwon-mun* (白花道場發願文; Declared Pledge for the White Lotus Temple).

In Korea, and throughout the *Mahāyāna* Buddhist region generally, the Buddha image is associated with a devotee's vow or wish for some goal or attainment. In Korean Hwa-eom Buddhism, Uisang's view

reflects the wider view of Korean Buddhism that is even today, revered and respected by Buddhist congregations, namely, the Buddha image represents the practice path and ultimate goal of Enlightenment.

In this paper I will examine Uisang's view of Buddha to better understand the Korean view of the Buddha world, and the pursuit of this world.

## II. Ten Buddhas (十佛)

To begin with, let's take a look at the Ten Buddhas described in *Beopseong-ge* (法性偈; Dharma Nature Verses).<sup>1</sup> In *Beopseong-ge*, Hwa-eom's Dependant Arising World is described as "the threshold of the Great Being, the Ten Buddhas and *Samantabhadra* (普賢)." He organizes the 30-verses of *Beopseong-ge* into three sections: Self-Benefit (18 verses), Altruism (4 verses), and Expedients for Practitioners and Acquisition of Benefits (8 verses). The first of these, Self-Benefit, is divided again into two parts: Authentication (4 verses) and Dependent Arising (14 verses); and in the overall summary, in the closing phrase of this latter part, we find the phrase, "the threshold of the Great Being, the Ten Buddhas and *Samantabhadra*."<sup>2</sup> Uisang lists Ten Buddhas with the authority of the *Avatamsaka sūtra*:<sup>3</sup> ① Non-attachment Buddha ② Vow-to-save-mortals Buddha ③ Karma-reward Buddha ④ Holding Buddha ⑤ *Niroṇa* Buddha ⑥ Dharma Realm Buddha ⑦ Mind Buddha ⑧ *Samādhi* Buddha ⑨ Original Nature Buddha and ⑩ Omnipotent

1 Hyeoncheok (賢陟), in his *Beopseongge-seo* (法性偈序, HBJ.10.386c) says that *Beopseong-ge* was recited at every salvation rite during King Yeongjo and King Jeongjo's reign. See Jeon (1993: 217).

2 'Dependent Arising' is organized and explained as six aspects. The 18th phrase of *Beopseong-ge*, "It is the threshold of the Great Being, the Ten Buddhas and *Samantabhadra*," is the last verse and overall summary of Dependent Arising (*Ilseungbeopgye-do*, HBJ.2.2-3; Jeon 1998: 308, 1993: 123).

3 T.9.663a. There are many names of Ten Buddhas in *Avatamsaka sūtra*, and Zhiyan (智儼), Uisang's teacher, classifies them into two groups: the Practice Realm and the Realm of Understanding, in *Kong-mu-zhang* (孔目章, T.45.586b). The Ten Buddhas in *Beopseong-ge* correspond to those of the Practice Realm (Jeon 1993: 60-64). Uisang's Ten Buddhas do not directly stem from Zhiyan's (Kimura: 84-89).

Buddha (*Ilseungbeopgye-do*, HBJ.2.5c). This is explained in more detail in *Beopgyedogi-chongsurok* (法界圖記叢髓錄; Collected Essentials of Records on the Dharma Diagram).<sup>4</sup> While he was staying at Daeno-bang Temple, Taebaek Mountain, Uisang instructed his students, Jinjeong (眞定) and Jitong (智通), “When you wish to see the Ten Buddhas, you must have a proper perspective based on the *Avatamsaka sūtra*.” Uisang states that since every sentence and phrase within the *sūtra* constitutes the Ten Buddhas, this *Avatamsaka sūtra* view is essential to be able to see the Buddha. He continues by offering his own description of these Ten Buddhas (Jeon 1993: 143-145). ‘Ten’ as in Ten Buddhas, actually means ‘many Buddhas’ (*Ilseungbeopgye-do*, HBJ.2.5c), including particle-like Buddha and infinite Buddha. The following is Uisang’s definition of the Ten Buddhas, this represents his own view and cannot be found in *Avatamsaka sūtra* or in any writings of Zhiyan, his teacher.

① Non-attachment Buddha: One can attain this “by residing within the lay world and achieving correct enlightenment”; as the world itself constitutes the body, and correct enlightenment is this ‘body’ transforming and filling up the dharma realm so as to be omnipresent. Since he resides safely within the world, he does not cleave to *nirvāṇa*. And having achieved correct enlightenment, he does not cleave to life and death. The name “Non-attachment Buddha” indicates that he is perfect harmony as well as being unfettered in the Three Realms.

② Vow-to-save-mortals Buddha: By birth. This Buddha embodies all 140 Vows, a Bodhisattva’s Ten Great Vows, Vow of Initial Determination, and the Vow of Naturally-Arising.

③ Karma-reward Buddha: By faith. The principle here is that everything, ranging from Wondrous Enlightenment to hell suffering, is the Buddha way; and one becomes “Karma Reward Buddha” by having reverence and faith in this truth.

④ Holding Buddha: By non-contradiction of the Way. Though

<sup>4</sup> *Beopgyedogi-chongsurok* 2, “Ancient Records,” HBJ.6.834b-835a.

dharmas of the Dharma Realm are infinite in scope and number, once embossed with the Ocean Seal it becomes Recognized Dharma - one possessing all, and vice versa; or, the Universe possesses the Buddha and conversely, the Buddha possesses the Universe.

⑤ *Niroāna* Buddha: By perpetual Dharma Way, because life and death and *nirvāna* are equal in value among themselves. Therefore, in life and death there is no commotion, while *nirvāna* should not be taken to mean absolute peace.

⑥ Dharma Realm Buddha: By omnipresence. This is a world of the infinitesimal, the pine cone dharma realm and the dharma realm of a chestnut; the dharma realms of voidness and ten directions and three time periods are all Buddha bodies. Universal truth has never ceased in the past nor will it 'born' in the future; it is immovable in the present. Thus it has neither form nor outstanding characteristics, and being voidness itself, is also unfathomable.

⑦ Mind Buddha: By peaceful residence. Peaceful residence means one is a Buddha when one's mind is peacefully at rest, but when the mind is riled this is not so. Imagine it thus: clean, clear water is like clean, clear mind; while murky water filled with debris is like riled mind. So when the mind is at rest the dharma realm is perfectly pristine, but when it becomes clogged with discrimination, it is murky and turbulent. Thus, when the mind is at peace all dharmas of the Dharma realm manifest in one's body.

⑧ *Samādhi* Buddha: By infinite and correct enlightenment. As the Ocean Seal Dharma *Samādhi* does not cleave to anything, this state of non-cleaving and being uncountable is *samādhi*.

⑨ Original Nature Buddha: By determination. Dharma nature can be divided into Great and Small. Dharma that arises but has no inside-outside distinction is Great Nature, while dharma appearing within the world and coming to fruition is Small Nature.

⑩ The Omnipotent Buddha: By great expansion. Just as the Great Dragon King possesses the powers of the Lord of the Great Jewel,

mortals would not be able to feed and clothe themselves without this Jewel; this is the grace of Omnipotent Buddha.

Uisang includes the Ten Buddhas and Bodhisattvas, also *Samantabhadra*, in the World of Wisdom and Achievement (*Ilseungbeopgye-do*, HBJ.2.1b), and he describes the relationship between the Ten Buddhas and *Samantabhadra* as inner authentication and outer manifestation, or introvert and extrovert (*Beopgyedogi-chongsurok*, HBJ.6.785ab). *Samantabhadra's* inner authentication is Buddha, and Buddha in outer manifestation is *Samantabhadra*; extroverted is *Samantabhadra* and introverted is Buddha. Uisang says of this inner and outer relationship, "it is the threshold of the Great Being, of Ten Buddhas and *Samantabhadra*."

Thus, because the mind of extroverted Buddha is inseparable from *Samantabhadra's* mind, he includes Ten Buddhas in Dependent Arising (*Beopgyedogi-chongsurok*, HBJ.6.785a). In other words, though the threshold of the Great Being of *Samantabhadra* belongs to the stage of Dependent Arising, and while the threshold of Ten Buddhas is the stage of Authentication, he understands Buddha is inseparable from *Samantabhadra* and vice versa, and presents these all together in Dependent Arising. But he explains that the Ten Buddhas also belong to Authentication as Buddha by Past Transmission.

### III. Buddha By Past Transmission (舊來佛)

In his closing phrase in *Beopseong-ge*: "Thus Buddha is immovable and unwavering by past transmission", Uisang clarifies that immovable and unwavering transmission is Buddha by Transmission, which can be taken to mean the Ten Buddhas (*Ilseungbeopgye-do*, HBJ.2.5c).

In fact, Ten Buddhas, or Buddhas by Past Transmission, are more appropriately placed in the Authentication stage, although Uisang also includes them in Dependent Arising. Uisang provides a framework to

progress through the Dependent Arising stage and enter Authentication (*Beopgyedogi-chongsurok*, HBJ.6.777ab), He instructs practitioners to enter Dharma Nature and Authentication stages through the Ten Buddhas, as this is the final achievement of practice and is none other than Buddha by Past Transmission.

So, Uisang tells his disciples that being present to the moment is the Non-Abiding Immovability of the Five-pace Body (五尺身),<sup>5</sup> (HBJ.6.775b),<sup>6</sup> and his disciples and their descendants understood that Buddha by Past Transmission is the Five-pace Body as Dharma Nature, which is the immovable Mortal Body (*Beopgyedogi-chongsurok*, HBJ.6.776c; Jeon 1993: 140). Here, ‘Immovable’ means ‘non-abiding nature,’ and therefore, ‘non-abiding dharma nature’ (*Beopgyedogi-chongsurok*, HBJ.6.775). ‘Non-abiding’ means that “Mortal Body in harmony with the three periods is ‘immobile’” (*Beopgyedogi-chongsurok*, HBJ.6.775).<sup>7</sup> Uisang’s talented disciple, Jitong, realized that the three periods are really only one period, and so he further developed Uisang’s Dharma Diagram.<sup>8</sup> Jitong explains that Non-Abiding is both Mutual Identity of the three

5 The word “pace” comes from “cheock (尺).” It has been a traditional unit of length in Korea, and may correspond to one foot nearly. In the age of Silla, the average man/woman was about five feet tall. Five-pace Body signifies the ordinary body size of man/woman.

6 The ten monks, including Pyohun (表訓) and Jinjeong (眞定), when receiving teachings on *Ilseungbeopgye-do* from Uisang, ask, “How would the Master view the proposition that the Immovable ‘I’ is the Dharma Body itself?” Uisang answers by way of a verse “The basis of all causes is I, The basis of all dharmas is mind. So it is called the great essence of teaching and is a really good teacher,” and he adds “You can just use it.”

7 In *Seok-hwa-eom-gyobun-gi-wontongcho* (釋華嚴教分記圓通抄, K.47.241a), Gyunyeo (均如) says that Uisang’s ‘Metaphor of Counting Ten Coins’ is also contemplation practice, which ultimately enables realization that our body is none other than Vairocana, when our Five Pace Body is not moving and we are equally in the three periods. As with the Mind Buddha of the Ten Buddhas, when the mind is at peace, the dharmas of the dharma realm actually manifest in one’s body; so when a practitioner learns to call one item a coin, the whole ten coins are known by the same name, then he realizes Buddha and Bodhisattva in his own body and mind.

8 *Seok-hwa-eom-jigwijang-wontongcho* (釋華嚴旨歸章圓通抄, HBJ.4.139c); *Beopgyedogi-chongsurok*; *Jiguijang-wontongcho* (旨歸章圓通抄, HBJ.6.782a). One day Uisang’s disciple, Jitong (智通), was practicing Hwa-eom contemplation in Miri Temple, Mt. Taebaek, when he saw a big pig pass by. He just kept on worshipping a wooden statue of the Saint with all his heart as usual. Then the statue spoke to him, “The pig is your past body, and I am Buddha, your future result.” On hearing this, Jitong realized that the three periods are actually only one period. Later, when he told Uisang about it, Uisang recognized his enlightenment and gave him the Diagram.

periods (past, present, and future), and Mutual Entering of the Particle Universe due to its non-abiding nature, “the entire world within a single dust particle” (一微塵中含十方; *Ilseungbeopgye-do*, HBJ.2.1a).<sup>9</sup> Of the first of the Ten Buddhas he says, “the world itself constitutes the body, and correct enlightenment is this ‘body’ transforming and filling up the dharma realm so as to be omnipresent.”

But if our body and mind are originally immovable and we are already Buddhas by past transmission, wouldn't everyone be a Buddha regardless of whether they practice to attain enlightenment? Uisang answers this question, as follows:

Q: How is it that mortals bound by worldly fetters can be Buddhas by Past Transmission if they are not yet free of spiritual afflictions and if they have not yet achieved wisdom and virtue?

A: One is not a Buddha by Transmission if one is not free of spiritual afflictions. Only when afflictions have been severed and virtue and wisdom have been achieved can one be called a Buddha by Transmission (*Ilseungbeopgye-do*, HBJ.2.5c).

We clearly see Uisang's view of Buddha by Past Transmission in the passage, “It is only when afflictions have been severed and virtue and wisdom have been achieved that one can be called a Buddha by Transmission.”<sup>10</sup> Uisang's view of Buddha is transmitted even today in the Three Refuges ritual, whereby Korean Buddhists affirm their beliefs by reciting, “Homage to the Buddha who has achieved virtue and

9 *Ilseung-beopgyedo-wontonggi* (一乘法界圖圖通記, HBJ.4.8bc). Sangwon [眞師] asked Uisang, “Is the non-abiding of the Particle, little? And is that of the Universe, huge?” Uisang answered, “They are same.” The Particle and the Universe have no nature and are non-abiding, so we just say that the former is little and the latter huge for expedience. Also, as there is only the law of the non-abiding, we can say that the former is huge and the latter, little. In *Seok-hwa-eom-jigwuijang-wontongcho* (HBJ.4.143bc), this is not recorded as Sangwon's question, Gyunyeo delivers the passage as Uisang's soliloquy.

10 Yoshizu says that Uisang developed his Buddha theory of ‘originality’ and ‘transmission from the past’ following on from Zhiyan (Yoshizu 1985: 79-84). But he clarifies that ‘Buddhahood by Past Transmission’ is first seen in Uisang's *Ilseungbeopgye-do* (1983: 244).



wisdom!”

So what does it mean to sever delusion? Quoting from a passage in the *Shi-di-jing-lun* (十地經論), “It does not come from seizing either the beginning or the end, nor the middle, because one can seize any of the three at any time” (T.26.132b-133a).<sup>11</sup> This explains the *Vajra-garbha* Bodhisattva’s verse, “It is not the beginning nor the middle and the end, nor can it be explained by language.”<sup>12</sup> Uisang asserts that here, severing is like cutting void space (*Ilseungbeopgye-do*, HBJ.2.5c). He continues by saying that because severance is such, recommencing a cycle cannot be referred to in this way, only what has been previously severed, or severed in this present moment, can be regarded as Severed in Advance. It is like the apparent differences between awakening and dreaming, sleep and consciousness, with their distinctions between completion and incompleteness, severance and non-severance. In truth, these are all expressions of the characteristics of every phenomenon, as they neither increase nor decrease, and are not different from the beginning. Hence, the *Avatamsaka sūtra* (T.9.579c; *Shi-di-jing-lun*, T.26.158b) states, “Affliction does not decrease by one, nor does purification increase by one” (*Ilseungbeopgye-do*, HBJ.2.5c-6a).

Uisang offers the analogy of a person running around in his/her dream while the real body remains peaceful. On waking one realizes that running around and remaining are the same (*Beopgyedogi-chongsurok*, HBJ.6.784a; HBJ.6.789c). Thus, he emphasizes initial determination, in spite of the truth of Buddha by Past

11 *Beopgyedogi-chongsurok* (HBJ.6.789ab) states that, although one cannot seize severance of delusion within the three periods, once awakened, as there is no hinderance with the three periods. It adds that while the Way has no relation with severance and non-severance, speaking about severance is expedient, in accordance with people’s ability, and while the severed doesn’t exist, speaking about entering the truth is also employed as expedient means according to people’s ability. It concludes by pointing out that really, it is speaks only of fusion of severance and non-severance. It also quotes Uisang, “Delusion is just function, not having substance, but Wisdom has function and substance.”

12 Jeong (154-155) says that this passage succeeds Zhiyan’s idea of the freedom and boundlessness of deliverance, *Sou-xuan-ji* (搜玄記, T.35.53b), and that Uisang’s ideas about delusion as function and the non-substance of delusion (HBJ.6.789b) is also a successor to Zhiyan’s earlier idea (Kong-mu-zhang, T.45.552a).

Transmission, and he explains the practice direction as, “Practice at the Main Abode, while Reaching the Point of Determination” (*Ilseungbeopgye-do*, HBJ.6.790a).<sup>13</sup>

#### IV. Śākyamuni Buddha and Three-fused World

*Beopseong-ge*, which deals with the Ten Buddhas and immovable Buddha by Past Transmission, is called *Bansi* put together with *Beopgyedo-in*. Uisang describes *Bansi* as the Dharma Realm in the *Avatamsaka sūtra*.

*Bansi* consists of a diagram of one line, and verse consisting of 210 characters. The diagram is red, the verses are black, and the paper is white; but the red line, black letters and white paper are not separable (*Beopgyedogi-chongsurok*, HBJ.6.770c-771a).

Uisang explains that the reason for presenting the Dharma Realm as a Diagram of the Three Worlds, is that they are all caught in the net of Śākyamuni Buddha's teaching and are made manifest by Ocean Seal *Samādhi* (*Ilseungbeopgye-do*, HBJ.2.1b). The Three Worlds are Material, Human, and Wisdom and Achievement; this third one is the world of Buddhas and Bodhisattvas. In other words, the Hwa-eom Dharma Realm is the Human World represented in verse, while the Wisdom and Achievement World is represented by the Diagram, and the white paper is the Material World; together they are *Bansi*. By the way, because these three are not separable, both the Dharma Realm and Dharma Realm Buddha are a fusion of the Three Worlds (Jeon 1993: 64). As for the Buddhas of the *Avatamsaka sūtra*, in *Beopseong-ge* Uisang explains the Ten Buddhas, while in *Bansi* he refers to the Buddha of the Three-fused World. The former corresponds to the Ten Buddhas of the Practice Realm; the latter to the Ten Buddhas of the

<sup>13</sup> *Beopgyedogi-chongsurok* (HBJ.6.790a) clarifies why the two letters for “Buddha” and “Dharma” are in the same position; this is to show that Cause and Effect are true and virtuous functions of dharma-nature, as in “Thus to be immovable and unwavering by past transmission, is deemed the Buddha.”

Realm of Understanding as follows. The Human Worlds contain Mortal Body and Karma-reward Body; the Wisdom and Achievement Worlds are: the *Śrāvaka* Body, *Pratyeka-buddha* Body, Bodhisattva Body, *Tathāgata* Body, Wisdom Body, and Dharma Body; the Material Worlds are: Land Body, Karma-reward Body, and Space Body. Uisang designates *Śākyamuni* Buddha as the Buddha of the Three-fused World.

But we must give some attention to the relationship between the Ten Buddhas, Buddha by Past Transmission, and Buddha of the Three-fused World.

Non-attachment Buddha infers a state of perfect harmony and being unfettered in the Three Worlds, and like this Buddha, Karma-reward Buddha, Dharma Realm Buddha, Mind Buddha, and Original Nature Buddha, all have relations with the Ten Buddhas of the Buddha's Realm of Understanding the Three-fused World. In other words, although Uisang doesn't list the names of the Ten Buddhas of the Realm of Understanding, he does express them in the Ten Buddhas of the Realm of Understanding the Three-fused World; and he also includes them in the Ten Buddhas of the Practice Realm. In *Beopseong-ge*, he designates the Ten Buddhas to the section on Dependent Arising, and includes the Buddha by Past Transmission in the Authentication section's Practice Results. And by including both Bodhisattvas and Buddhas in the Wisdom and Achievement World, he shows that these are the *Beopseong-ge* Human World stages, meaning that the Human World is actually the Three-fused World and is not different from the Wisdom and Achievement World. The Dharma Realm which cannot be divided into the two aspects of Dependent Arising and Authentication, manifests as the Three-fused World as a result of *Śākyamuni* Buddha's teaching.

#### V. *Amitabha* and *Vairocana* Buddha

As seen above, Uisang takes *Śākyamuni* Buddha as the main

*Ilseungbeopgye-do* Buddha, but also containing core *Avatamsaka sūtra* concepts; he also expands on this in his own view of Buddha. It is natural that he would take Śākyamuni Buddha as the main Buddha, in that the *Avatamsaka sūtra* was manifested directly after Śākyamuni Buddha awakened (Achieved Time) under the *Bodhi* Tree (Achieved Place).

In other words, in the Pledges he worships *Amitābha* and *Vairocana* Buddha and teaches his disciples and the Silla people in this manner: to pray and vow continually, with no regard for self. *Amitābha* and *Vairocana* Buddha are revered in *Baekwahadoryang-balwon-mun* (HBJ.2.9a)<sup>14</sup> and *Ilseung-balwon-mun* (HBJ.11.44a) respectively.<sup>15</sup> Images of *Amitābha* or *Vairocana* are also found in the ten major Hwa-eom temples which were constructed by Uisang and his disciples. For example, we can find an image of *Amitābha* in the main *Amitābha* Hall in Buseok Temple, one of the best known Hwa-eom temples.<sup>16</sup>

In *Baekwahadoryang-balwon-mun*, Uisang reveres *Avalokiteśvara* (觀音) as the host of the White Lotus Temple, vowing to revere *Avalokiteśvara* just as *Avalokiteśvara* revered *Amitābha*.<sup>17</sup> By the way, *Avalokiteśvara* here refers only to the Hwa-eom *Avalokiteśvara*, as the 28th teacher to meet Sudhana (善財). And *Amitābha* who is revered by *Avalokiteśvara*, a Hwa-eom teacher, is the *Amitābha* of Hwa-eom Pure Land, not the Western Pure Land.<sup>18</sup>

14 See Jeon (1992: 328) concerning who wrote *Baekwahadoryang-balwon-mun* and *Ilseung-balwon-mun*, and when they were written.

15 The *Avatamsaka sūtra* version that Uisang relied on is the 60-volume, and its host is *Rocana* Buddha, not *Vairocana*. *Rocana* Buddha is first revered in Uisang's *Tusarye* (投師禮). However, *Vairocana* was revered in *Ilseung-balwon-mun*, the 80-volume *Avatamsaka sūtra* translated by Sikṣananda (695-699). It is possible that Uisang read the 80-volume because he didn't pass away until 702, three years after completion of the 80-volume translation.

16 Lee (1998: 370) says that, though the name of *Vairocana* is different to *Amitābha*, in the *Avatamsaka sūtra* meaning of Buddha they are equal in the infinite realm.

17 In *Tusarye*, the passage, "Just as *Avalokiteśvara* and others assist *Amitābha* in the Land of Happiness, so I pay homage to *Amitābha*," exhorts one to worship *Amitābha* just as *Avalokiteśvara* does. *Tusarye* seems to have been modified by ritual performers, and so teaches not only to revere *Vairocana* and *Amitābha*, but also Medicine Buddha of the Full Moon World, and Śākyamuni Buddha of Vulture Peak (Jeon 1992: 345-349).

Uisang's extant text, *Amitagyeong-uigi* (阿彌陀經義記; Commentary on *Amitabha sūtra*) referred to in *Uicheon-rok* (義天錄; Uicheon's List) helps us to understand his view of *Amitabha* more clearly. Episodes in *Samguk yusa* (三國遺事; Memorabilia of the Three Kingdoms), such as 'Gwangdeok and Eomjang,' (*Samguk yusa* 5, 'Tales of Devotion') 'Nohilbudeuk and Daldalbakkak,' (*Samguk yusa* 3, 'Stupas and Statues') and 'Uk-myeon the Slave-girl' (*Samguk yusa* 5, 'Tales of Devotion') are historical illustrations of people's faith in *Amitabha*. In his writing of *Baekwhadoryang-balwon-mun* Uisang is no doubt affected by these accounts, but he obviously confused this *Amitabha* faith with Hwa-eom thought and revered *Amitabha* as the Single Vehicle Hwa-eom Buddha. We can know this from the Stele for National Master Wonyung, which explains that there is no stupa in front of the main hall for *Amitabha*, and, in the main hall in Buseok Temple, only *Amitabha* is revered, there is no saint assisting him (Lee 2000: 269, 292).

Quoting Zhiyan, the Stele recounts, "The single vehicle *Amitabha* never enters *Nirvāṇa* and has no phenomenon of Arising or Falling, due to attaching primary importance to the Western Land." And in a passage from the *Gaṇḍavyūha* (入法界品), "They are omnipresent who receive coronations and predictions from *Amitabha* and *Avalokiteśvara*," (60-volume *Avatamsaka sūtra*, T.9.786b) Uisang explains the reason for this to those of his disciples that revere the single *Amitabha* without an assistant Bodhisattva. Uisang states that the Stele also says, because the Buddha who never entered *nirvāṇa* is always here, he doesn't worship assistant Bodhisattvas nor build stupas in order to demonstrate the profound Hwa-eom Single Vehicle teaching. This is how we know that the *Amitabha* revered by Uisang is actually *Amitabha* who corresponds to the Single Vehicle Hwa-eom, which is found in the *Gaṇḍavyūha*; and this is the tradition which was succeeded by Uisang's disciples over

18 The 40-volume *Avatamsaka sūtra* states, "When I pass away some day and sever all my delusions, I want to meet *Amitabha* and to be born in the world with peace and happiness" (T.10.848a). With regard to this passage, Guifeng (圭峯) says that *Amitabha's* Land is not separated from the Hwa-eom World (*Hua-yan-jing-xing-yuan-pin-yan-yi-chao* 華嚴經行願品演義鈔, Z.7.997c-998a).

generations.

## VI. Conclusion

I have examined Uisang's view of the Buddha in his *Ilseungbeopgye-do* and Pledges. Here, Uisang interprets the Buddha's world as great, righteous, and vast, with the Ten Buddhas and Buddha by Past Transmission. He lists various Buddhas including, *Śākyamuni*, *Amitābha*, and *Vairocana* Buddha. This particular view of Buddha marks Uisang as a Hwa-eom practitioner.

He says that every sentence and phrase of the *Avatamsaka sūtra* is Buddha. The Buddhas by Past Transmission are Dharma Bodies in which our body and mind, or the Five-pace Dharma Nature, are immovable. Ten Buddhas are the Buddhas of Past Transmission. These two Buddhas manifest as infinite Particle-like Buddhas. Every being within the Three-fused World is a manifestation of *Vairocana* Buddha. *Vairocana* Buddha enters this world as a form of *Amitābha* and relieves all beings, while *Vairocana's* world is represented in *Śākyamuni* Buddha's teaching. We find that Uisang's view of Buddha is transmitted even today in the Three Refuges ritual, whereby Korean Buddhists affirm their beliefs by reciting, "Homage to the Buddha who has achieved virtue and wisdom!"

## Glossary of Chinese Terms

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

Amitābha (S) 阿彌陀佛

Avalokiteśvara (S) 觀音

Avatamsaka sūtra (S), Hwa-eom-gyeong (K) 華嚴經

Baekhwadoryang-balwonmun (K) 白花道場發願文

Bansi (K) 槃詩

Beopygedogichongsurok (K) 法界圖記叢髓錄

- Beopseong-ge (K) 法性偈  
Chewon (K) 體元  
Guifeng (C) 圭峯  
Gyunyeo (K) 均如  
Hae-ju Jeon (K) 全 海住  
Ho-ryeon Jeon (K) 全 好蓮  
Hyeoncheok (K) 賢陟  
Ilseung-balwon-mun (K) 一乘發願文  
Ilseungbeopgye-do (K) 一乘法界圖  
Ilseungbeopgyedo-hapsi-irin (K) 一乘法界圖合詩一印  
Ilseungbeopgyedo-wontonggi (K) 一乘法界圖圓通記  
Iryeon (K) 一然  
Jinjeong (K) 眞定  
Jitong (K) 智通  
Kong-mu-zhang (C) 孔目章  
Mahā-vaipulya-Buddha-gaṇḍavyūha-sūtra (S) 大方廣佛華嚴經  
Pyohun (K) 表訓  
Rocana (S) 盧舍那  
Samadhi (S) 三昧  
Samantabhadra (S) 普賢  
Seok-hwa-eom-gyobun-gi-wontongcho (K) 釋華嚴教分記圓通鈔  
Seok-hwa-eom-jigwijang-wontongcho (K) 釋華嚴指歸章圓通鈔  
Sikṣānanda (S) 實叉難陀  
Sou-xuan-ji (C) 搜玄記  
Sudhana (S) 善財  
Sūtra (S) 經  
Uicheon-rok (K) 義天錄  
Uisang (K) 義湘  
Vairocana (S) 毘盧遮那  
Vajra-garbha Bodhisattva (S) 金剛藏菩薩  
Yoshizu Yoshihide (J) 吉津宜英  
Zhiyan (C) 智儼

## Abbreviations

- HBJ *Hanguk bulgyo jeonseo* (韓國佛教全書: The Collected Texts of Korean Buddhism). Seoul: Dongguk University Press, 1984.
- K *Korean Tripitaka* (高麗大藏經: Korean Edition of the Buddhist Canon). Seoul. Dongguk University Press.
- T *Taishō shinshū daizōkyō* (大正新修大藏經: Japanese Edition of the Buddhist Canon). Ed. by Takakasu-Junjirō (高楠順次郎) et al. Tokyo: Taishō-Issaikyō-Kankōkai, 1924-1935.
- Z *Shinsan Dai Nihon zokuzōkyō* (新纂大日本續藏經). Tokyo.

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*Beopgyedogichongsurok* (法界圖記叢髓錄). HBJ.6. & K.45, No.1502. & T.45, No. 1887B.

Chewon *Baekhwadoryang-balwonmun-yakhae* (白花道場發願文略解). HBJ.6.

Guifeng *Huayanjing-xingyuanpin-yanyichao* (華嚴經行願品演義鈔). Z.7.

Gyunyeo *Ilseungbeopgyedo-wontonggi* (一乘法界圖圓通記). HBJ.4. & K.47, No.1509.

*Seok-hwa-eomgyobun-giwontongcho* (釋華嚴教分記圓通鈔). K.47, No.1510.

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