The *Yogacara-Faxiang* Faith and the Korean Beopsang [法相] Tradition

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Many authoritative works have been published on the doctrines of the *Yogacara* school. It is particularly striking, however, that almost nothing has been published on the faith practiced daily by the *Yogacara* and *Faxiang* masters\(^1\) or the religious images that were the object of their veneration. Generally speaking, we find that the monks of the *Yogacara* venerated, in addition to the *Buddha*, the figures of *Maitreya*, *Amitabha*, *Ksitigarbha*, *Avalokitesvara*, and *Samantabhadra*. Among these, the highest positions were occupied by *Amitabha* and *Ksitigarbha*. Due to the importance attached to meditation among the *Yogacara* masters, the

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\(^1\) The *Yogacara* school was started in India around the IV century AD by the monk *Asanga*. The school flourished thanks in part to the works of *Asanga’s* younger brother *Vasubandhu*. A long series of scholarly monks, among whom *Dignaga*, *Shramanu*, *Paramatha*, and others succeeded in making the school one of the most important streams of Buddhist thought. The *Faxiang* sect was founded in Tang China by *Xuanzang’s* disciple *Kuiju*, but its glory was short-lived, as it suffered a severe setback following the persecutions of the *Huizong* era (841-846). Its thought was transmitted to Korea, where it became one of the most important scholastic schools until the end of the Goryeo period, as well as to Japan, where it has been preserved in a few temples up to this day.
following inquiry commences with a section dedicated to this problem. Next follows a section on the pantheon of the sect, identifying the main figures of the Buddha and Bodhisattvas that were preferred by monks of the sect. Finally, the paper delves into the practical aspects of faith within the monastic communities belonging to this tradition. The subject admittedly requires more detailed research, so, for the present, this paper just provides an outline of the problem, mainly limiting the area of concern to the Korean tradition.

The Cultivation of the Way

The masters of the Yogacara school placed the utmost importance on the practice of meditation, and this is perhaps the reason why the school came to be called “Yogacara.” The school’s objective was for practitioners to achieve Enlightenment after passing through long and laborious meditation rituals and strictly observing rigorous monastic rules called the “vinaya.” No detailed descriptions exist on the manner the Yogacara adepts actually organized their daily activities, but they seem to have alternated periods of intense study with periods of long and deep meditation throughout the course of the day.

The Yogacara masters apparently inherited meditation practices as expounded in the meditation manuals of the Sarvastivadin school’s literary tradition, which had flourished in Kashmir around 100 A.D., though they are somewhat revised and gathered under the monumental Yogacarabhumi-sastra,² a work dating from around the middle of the 300

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A.D. and attributed to Asanga.

References to the type of meditation practiced by the Yogacara masters are abundant in the school’s literary record. Through a careful textual analysis it is possible to detect changes in meditational practices from one period to the next. For instance, at the outset we can observe strong Hinayanic Abhidharma influences, in the practices of the Five Ways [五道] and the Five Stages [pancayogabhuma; 五段階], also known as the Five Positions, [五位].

These gradually intertwine with the methods of the Ten Stages of the Bodhisattva [菩薩十地], which clearly have a Mahayanistic flavor.

The theoretical basis of Yogacara meditation rests on the theory of the Three Natures, which the theories of the Five Stages and the Ten Stages of the Bodhisattva also rely on. We can say that the immense literary corpus produced by the Yogacara school is an attempt to give an interpretation of the mental and cognitive processes that take place in the course of meditation. At the same time, it lent their meditation techniques a solid theoretical basis.

The extreme importance attached to meditation in this case, which is not so different from other Buddhist schools, was grounded in the

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4 This doctrine was not given very much attention by the later commentators of the school in India, but it was at the basis of Vasubandhu’s system of thought. Stephan Anacker Seven Works of Vasubandhu, The Buddhist Psychological Doctor Delhi Motilal Banarsidass, 1984
belief that meditation provided a means to attain supreme knowledge and enlightenment. As described in Chapter XIII of the Yogacarabhumi, it was believed that through meditation, traits such as eloquence and clarity of thought could be gained, along with the ability to write commentaries and works of art, heal and nourish the needy, make rain fall during the dry season and attain the power to make miracles and extraordinary feats that could be of benefit to others.

Descriptions of the meditation process are given in the Samdhinirmocana-sutra, in the Yogacarabhumi-sutra, the Mahayana Lankavatara-sutra, the Abhisamayalamkara, the Mahayana-Sutralamkara, the Mahayanasamgraha (which is attributed to Asanga), and the Madhyanta vibhaga-bhasya [the Rebirth Treatise] written by Vasubandhu, to cite a few important texts.

The unequivocally Mahayanastic doctrine of the Ten Stages of the Bodhisattva, as outlined in Chapter IX of the Samdhinirmocana-sutra and in the Dasabhumika-sutra, occupies a central place in the Yogacara process of cultivation.

In line with the doctrinal principles of the school and Buddhism in general, meditation in its first stages is oriented towards forsaking the sensorial level of truth. This is done through an analysis of the object, its constituents and characteristics, be it external or be it the self, of names and their contents, and their relinquishment through a thorough meditation practice based on the binary system of samatha and

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5 Sukhavatirnayatropadesa T 1524
6 The Dharabhumika-sutra is one of the two parts of which the Buddhavatamsaka-sutra is composed, the other being the Candhariyaka-sutra. The importance of the Buddhavatamsaka-sutra can be surmised from the fact that it comes first in the order of the canon of the Yogacara school. The reason for this could be that the ten stages of the Bodhisattva were an integral part of the meditation process of the Yogacara practitioners.
vipasyana.

A detailed description of the meditation process is contained in Chapter VIII of the *Samdhinirmocana-sutra.* In this chapter, where Maitreya takes the center stage, we find clearly stated objectives of meditation—that is to say, the goals of supreme and pure enlightenment and a precise description of the path to reach it.

First of all, the *Bodhisattva* listens to the exposition of the *Dharma,* as contained in the sacred scriptures in the form of episodes from the life of the *Buddha,* as well as quotations, tales, sermons in prose and poetry, instructions, and stories from the previous lives of the *Buddha.* After this, the *Bodhisattva* redirects his attention inwards and starts to reflect on the words of the *Buddha* and the content of the scriptures. From this ensues a state of physical and spiritual calmness called *samatha.* The *Bodhisattva* dwells in this state of calmness and, forsaking all modes of thought, examines in detail the positive *dharmas* by way of images perceived through inner concentration. This kind of examination is called introspection, or *vipasyana.*

Calmness and introspection determine the rise of pure thought, pure wisdom and all positive *dharmas,* bringing two results: they free the *Bodhisattva* from the fetters of presuppositions and from the bonds of impotence.

Meditation practice is also covered in detail in Chapter XIII of the

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7 In this exposition, I have followed mainly the text translated by É. Lamotte: *Samdhinirmocana-sutra, L’explication des Mystères.* Texte Tibétain écrit et traduit par Étienne Lamotte. Université de Louvain, 1935. The eighth chapter runs from pages 209-236. I also kept into account Xuanzang’s translation into Chinese, which is in five volumes, in particular, the chapter on meditation, the “Fenjie yugyan” [分別瑜伽品], which is the sixth chapter in the Chinese version.
Yogacarabhumi.\textsuperscript{8} Substantially in line with the exposition contained in Chapter VIII of the \textit{Samdhinirmocana}, it explains that the essence proper to the \textit{dhyana} as cultivated by the \textit{Bodhisattva} is described as being supreme spiritual concentration, mundane and supra-mundane, having the premise of listening to the \textit{sutras} and \textit{sastras} and the personal reflection on their content. The stabilization of the spirit possesses as its essential constituents either calmness of the mind, \textit{samatha}, or introspection, \textit{vipasyana}, or both at the same time, being a two-tiered path to enlightenment. In fact, \textit{dhyana} as centered on the double principle of \textit{samatha} and \textit{vipasyana} is compared to a vehicle pulled by two horses under a yoke.\textsuperscript{9}

As mentioned above, meditation in the \textit{Yogacara} is based on the \textit{Bodhisattva} ideal and provides for a process divided into ten stages, the so-called ten stages of the \textit{Bodhisattva},\textsuperscript{10} which fit into the scheme of the

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\item \textsuperscript{8} Paul Demieville \textquotedblleft Le chapitre de la \textit{Bodhisattvabhumi} sur la Perfection du \textit{Dhyana}\textquotedblright; p.300 The \textit{Yogacarabhumi} envisages 17 Lands, or stages. The thirteenth chapter, composed of nine sections, corresponds to the fifteenth Land, called the Land of the \textit{Bodhisattvas}. According to Demieville, this chapter of the \textit{Yogacarabhumi} has played an important role in the historical development of Chinese Buddhism and the \textit{Chan} school, as it formed during the Tang dynasty. It was also adopted by the founder of the \textit{Tiantai} school, \textit{Zhuji} (538-598) at the end of the sixth century in two works that had a great diffusion later in China the \textit{First Progressive Introduction to the Element of the Law and The Profound meaning of the Sutra of the True Law}.

\item \textsuperscript{9} \textit{Samatha} is the passive tranquillization of the spirit by stopping all worries. \textit{Vipasyana} is introspection, the scrutiny of all things according to Buddhist doctrine. P. Demieville \textit{Ibid.}, p.305

\item \textsuperscript{10} The Ten Stages, which are grades of spiritual development in the \textit{Bodhisattva}'s career, are the following: 1) \textit{Pramaduta} [Stage of Joy], 2) \textit{Vinata} [Stage of Purity], 3) \textit{Prabhakara} [Stage of Light], 4) \textit{Arccamati} [Stage of Glowing Wisdom], 5) \textit{Sudurjaya} [Difficult to Conquer Stage], 6) \textit{Abhiknaka} [Stage of Presence], 7) \textit{Durangama} [Stage of Going Far], 8) \textit{Acala} [Stage of Immobility] 9) \textit{Sadhanamah} [Stage of Good Wisdom], 10)
Five Paths.

To follow the order given in the Pramanasaṃuccaya, the Lankavatara-sastra and the Abhidharmasamuccaya,11 the Five Paths are the Sambharamarga, the Prayomarga, the Darshanamarga, the Bhavnamarga and the Nishtamarga. The Ten Stages of the Bodhisattva’s cultivation fit into this scheme and comprise the third and fourth paths.

In Vasubandhu’s Rebirth Treatise [Sukhavativyuhopadesa] the cultivation process is articulated into Five Gates, which remind us of the doctrine of Five Stages described above. These are Bodily worship, Verbal recitation, Mental resolve, Visualization and Transfer of merit.12 Vasubandhu explains that the first four perfect the virtue of Entry (i.e. into Nirvana), while the fifth perfects the virtue of Departure (i.e. the return into the world to save other living beings). This is consistent with Vasubandhu’s explanation that the first four are for the benefit of oneself, and the fifth is for the benefit of others. The most important of these gates is the fourth, visualization, and the bulk of the treatise is dedicated to it. Its importance lies in the fact that through it asraya paraortti is achieved, to finally enter Nirvana in the Transfer of merit, or the Nishtamarga stage.

Vasubandhu’s Rebirth Treatise sheds some light on the type of religious practices Yogacara monks used to perform in India. As mentioned

Dharmamegha [Stage of Dharma Clouds]


earlier, meditation for the Yogacara runs on the binary system of sanatha and vipasyana. We can verify it here. The practitioner, after making prostrations—probably in front of some image of Maitreya or Amitayus—calls the name of the Buddha, and seeks to calm the mind while sitting in meditation. Calming the mind is also a means to reach perfect visualization.

The system of Five Paths was definitely systematized by Dharmapala (?-?), and afterwards introduced to China by Xuanzang (622-664). The authority enjoyed by the Chinese pilgrim leads us to think that this system probably achieved great prominence within the Faxiang clergy in China and, perhaps, in Korea and Japan.

As we can see from the above exposition, there is substantial identity in the methods of meditation described in the works just examined, which are among the most representative of the school. The basic scope of meditation was that of rebirth in Buddha's paradise, be it Tusita or Amitabha's Land of bliss. After having reached the stage of enlightenment, the practitioner might renounce it to divide the merits accumulated with other living beings so that Nirvana could be reached by as many people as possible. All this was in perfect accordance with the Bodhusattva ideal propounded by all other Mahayana Schools and it was also reflected in the tradition of the Faxiang school in the whole of East Asia. The goal of rebirth in the land of bliss was attained not only through meditation but also through acts of devotion, such as prostrations, calling the name of the Buddha, penitence, charity and the strict observance of monastic rules, but more details on these aspects will be covered in the second part of this article.
The Pantheon

In Korean history, the cult of the Faxiang sect has been centered mainly on the figures of Maitreya (who occupies the central place in the pantheon), Amitabha and Ksitigarbha. It seems that the cult of Maitreya appeared first with strong Hinayana connotations and was later gradually absorbed into the Great Vehicle. According to the Biography of Vasubandhu written by Paramartha, Maitreya inspired many works attributed to Asanga—the most important of which being the Yogacarabhumi—that have later become the basic texts of the school. Paramartha played an important role in transmitting the Yogacara school's Maitreya cult to China, thanks to his translation of the Biography of Vasubandhu and other important books of the school. The cult of Amitabha is also very ancient, which is evidenced in the Prologue of the Sandhinirmocana-sutra and in the Rebirth Treatise of Vasubandhu. We also find proof of this cult in connection with the Faxiang school, both in China and Korea. Quite differently, the cult of Ksitigarbha seems to have been absorbed later into the Yogacara-Faxiang tradition, since its faith had a great development mostly in Central Asia and from there it must have reached China around the IV century A.D. Let us now examine

14 Tanho Dartzkjo Vol 99. p.183
15 In the Shuya fangzhi [释迦方志, Records of Buddha Land], Daxuan [道宣, 596-667] states that Ksitigarbha's cult was already present in China during the Jin Dynasty (265-316). However, its association with the Yogacara-Faxiang tradition must wait until
one by one these figures of the pantheon and their relevance to the history of the sect.

The figure of Maitreya appears in some of the most important sutras of the sect's canon, such as the Samdhinirmocana (Chapter VIII), where Maitreya takes the center stage with the Buddha.\(^{16}\) We can find proof of Maitreya's cult in a number of commentaries written by monks of the school on the Maitreya sutras. In addition, there are a few references to it in the travel records of Chinese travellers to India, such as those of Faxian, Xuanzang's Records of Travels to the West and the records of Ijing.\(^{17}\) References to this cult are contained in many biographies of eminent monks of the Yogacara-Faxuansang tradition, including also those of the Sui and Tang dynasties.

\(^{16}\) Many facets of the cult of Maitreya have been studied in detail by several scholars. However, their research has not been specifically oriented towards clarifying its relevance to the cultic aspects of the Yogacara-Faxuansang tradition—O Hyeong-geun [吳亨根] “Yuga yusok-eul tonghan Mireuk sinang jeollae” [瑜伽悉索爾 통한 弥勒信仰 傳來, The Transmission of Maitreya's Cult through the Yogacara Weishi], “Silla yuga sasang-wn yeon-gae-wa Mireuk sinang” [新羅 瑜伽悉索爾의 展開와 弥勒信仰, The Development of the Yogacara Thought in Silla and the Cult of Maitreya] Yusik-gwa sunsik sasang yeon-gu [唯識과 心識思想 研究, Studies on Weishi and Mind-Only Thought], Seoul Bulgyo sasangsa, 1989, pp 459-517, Sponberg, A., and Hardacre, H. Maitreya, The Future Buddha New York Cambridge University Press, 1988 The cult of Maitreya was well established in all the Buddhist sects of India at the beginning of the Christian era. Concerning its origin, Basham suggests that it might have arisen following contacts between Zoroastrianism and Buddhism when India was occupied by northwestern invaders. In Zoroastrianism, we find the idea of a cosmic saviour, Saosan, who is thought to bring universal peace and harmony. Kitagawa, J M "The Many Faces of Maitreya" Sponberg A., and Hardacre H. Maitreya, The Future Buddha pp 10-11

Shelun sect.

The propagation of Maitreya's cult within the Yogacara-Faxiang tradition goes together with the diffusion of the Yogacarabhumī. Many scholars of the school wrote commentaries and treatises on it, starting with Vasubandhu, whose Treaty in the Thirty Stanzas [Trimsika] is based mostly on this commentary, and the great logician Dignaga encouraged his disciples to study it.\footnote{Datang xuyu, Vol. 10 According to Huaihui's Wenshu-lun Yuyuteng [唯識論了義燈], most of the great commentators of the school wrote commentaries on the Yogacarabhumī. For example, Gunanai and Sthranai evaluated Vasubandhu's Trimsika, basing their opinions on the teachings of the Yogacarabhumī.} We have also a few practical cases where monks voiced their veneration of Maitreya. Besides the case of Asanga, who met directly with Maitreya, his younger brother Vasubandhu also venerated the Bodhisattva in the Mahayana Samparigraha-sastra by saying: “He will always be my Teacher and I will serve the Saint Maitreya.” Another testimony is given by Xuanzang in his travel records (Vol. 12), when he relates that Dharmapala, in front of the statue of Avalokitesvara in the Temple of the Bodhi Tree, expressed his wish to see Maitreya.

The importance of the Yogacarabhumī was recognized by Xuanzang, whose primary motive in going to India was to find a complete and original version of the treatise. Xuanzang studied the Yogacarabhumī directly from the old Sulabhādra at Nalanda. Chinese monks of the Faxiang sect and Silla monks active in Tang China kept up this Indian tradition and wrote a series of commentaries on it.\footnote{We can quote the Yogahshā-lyn yuezuan [瑜伽師地論略纂, Short Praise to the Yogacarabhumī], written by Kunj, Wenshu's Yogarā [瑜伽論, Yogaṣṭhita-bhumī], Geongheung's Yogaron-so [瑜伽論述, Commentary to the Yogacarabhumī], and Doryun's Yogaron-zi [瑜伽論記, Notes on the Yogacarabhumī], etc.}

The cult of Maitreya is closely related to that of the Tusita Heaven,
where usually the monks of the Yogacara-Faxiang tradition prayed for rebirth and where Maitreya himself resides waiting for the right time for his descent into this world to save all sentient beings. Korean scholars roughly distinguish between two types of Maitreya beliefs, those in ascent and those in descent. Of these, the first belongs undoubtedly to the Yogacara-Faxiang tradition, while this does not necessarily seem to be the case with the second type.

Many monks of the Faxiang sect prayed to be reborn in the Tusita heaven, at the side of Maitreya. Perhaps the most famous example in China is that of Xuanzang himself, who prayed to Maitreya when he was assailed by pirates on his way to Prayaga [the modern Allahabad] on the Ganges. Feeling threatened, Xuanzang meditated upon the Bodhisattva

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20 The Tusita-heaven is one of the Six Heavens of Desire, where there are the Castel of the Seven Treasures and an unlimited number of celestial beings living together. It is divided into two abodes, the Outer and the Inner Abode. The first is inhabited by the multitude of celestial beings, while the second is Maitreya's pure land. Maitreya lives there preaching and waiting has time to descend and save all living beings.

21 There are a few types of Maitreya cult, and they have been typologized in Jan Nattier's article "The Meanings of the Maitreya Myth—A Typological Analysis" in Sponberg A., and Hardacre H Maitreya, The Future Buddha pp 23-47.

22 We have many examples of the kind in Chinese history, like some Northern Wei (386-534) emperors, who used the Maitreya myth to strengthen their power and prestige in the eyes of their subjects, or empress Wu Zetian (625-705), who enhanced her authority by proclaiming she was a reincarnation of Maitreya. Wang Juan "Tangdai Mile xinyang yu zhengzhii guanxi de yanman—Tangchao huangshihui Mile xinyang de taodu" [傳統 濟勒信仰 與 政治關係的 一個例—唐朝 皇室的 濟勒信仰的 態度. One Aspect of the Relationship between the Cult of Maitreya and Politics in the Tang Dynasty The Attitude of the Ruling House towards the Maitreya Movement] Zhonghua foxue xuebao [中華佛學學報] 4 In Korea we have the famous examples of Gungye (?-918), who founded the Later Coguryeo kingdom and Gyeonhwan (?-935), the founder of the Later Baekje kingdom.
Maitreya. Suddenly a furious wind started to blow causing billowing waves to sink the boats. The pirates, frightened, set Xuanzang free.23

Ijing also expressed his devotion to Maitreya in very passionate language: “Deep as the depth of a lake be my pure and calm meditation. Let me look for the first meeting under the Tree of the Dragon Flower when I hear the deep rippling voice of the Buddha Maitreya.”24

Unfortunately, the destruction in the wake of the persecutions of the Huichang Era (841-846), as well as repeated invasions and internecine wars, make it difficult to find any archaeological remains related to the cultic aspect in China.

We have also several instances of Silla monks who expressed their deep devotion towards Maitreya. Famous is the case of Taehyeon, who would pray and walk around the statue of the Bodhisattva, and as he moved around, the statue would also turn its face to look at him.25

The case of Jimpyo is also very well known. The Samguk yusa relates that Jimpyo went through a long period of expiation and prayer until he received a set of the Vinaya directly from Ksitigarbha. Not content with this, he went on with his expiation until Maitreya himself descended from Tusita to give him 189 vinaya sticks, which were handed down for many generations. After this, he carved a huge statue of Maitreya, which became the most important object of worship.26 Maitreya statues

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25 Jhyeon “Hyeon yuga hae hwaeon” [賢瑜伽海華藏, Yogacara Master Taehyeon and Huayan Master Beophae] Samguk yusa, Book 5
are still found to this day in all temples with a Faxang background.

In temples belonging to the Faxang sect in Korea it is often possible to see immense statues of Maitreya towering on the surrounding buildings, as is the case with the Yongjang, Geumsan, Beopju and Anyang temples.27 In some cases these statues of Maitreya are inside two/three-story halls that bear the names Maitreya Hall or Dragon Flower Assembly. The presence of these three-story pagodas housing statues of Maitreya and symbolizing the three final assemblies of the Bodhisattva in most Faxang temples of Korea is noteworthy. It suggests that the ascent to Maitreya's paradise might have been reserved for chosen groups of monks, while the descent cult was stressed at Faxang temples in order to attract the masses of common believers. On the one hand, this allowed for the realization of the Bodhisattva ideal of transfer of merit, on the other hand, the latty would provide the basis for the livelihood of the monastic community.

We can testify to the importance and depth of belief in Maitreya, both the ascent and descent types, through the wealth of commentaries that

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26 Iljum "Jinpyo-jeon-gan" [演表傳筒, Jinpyo hands Down the Divination Sticks]
Samguk yusa, Book 4

27 The statue of Maitreya at Yongjang Temple is made of stone and is about 20 meters tall. The wooden Maitreya at Geumsan Temple is about 12 meters tall, but this is a reconstruction of 1627, perhaps on a smaller scale, made following the destruction by fire during the Japanese invasion of 1592. If we consider that one of the names the hall was "Yukjanggeon" (yukjang being a little less than 20 meters—1 jong is 3.30m), the statue must have been about 20 meters tall. Beopju Temple also has a very recent reconstruction of Maitreya in bronze. We know from the Dongguk yeon samgnam that it was about 20 meters tall. Anyang Temple's statue of Maitreya has been moved to Yonghwa Temple, in Anyang City, Gyeonggi Province. Its size was also 6 jong. From the above we can infer that most, if not all of these statues must have been housed in three storey buildings, symbolizing the Maitreya descent myth.
have been written on the *Maitreya sutras* in China and Korea, such as *Kuji’s Praise to the Ascent of Maitreya to Tusita Samadhi-sutra*,28 *A Short Praise of the Maitreya Ascent Sutra*29 (written by Woncheuk), *A Commentary to the Maitreya Ascent and Descent Sutras*30 (written by Wonhyo), *A Commentary on the Three Maitreya Sutras*31 and others (written by Gyeongheung), and *An Account of Old Traces of the Maitreya Ascent Sutra*32 (written by Taehyeon), among others.

Amitabha’s faith is another important aspect of the cult practiced by the Yogacara-Faxiang monks. As pointed out in the first part of this article, the *Prologue to the Samdhinirmocana-sutra* is a description of *Sukhavati*, and this is enough to provide an idea of the importance attached to Amitabha’s faith by the Yogacara masters. A practical exemplification of this is found in *Vasubandhu’s Rebirth Treatise*, where the central figure is Amitayus. Of the *Five Gates of Meditation* the Treatise deals with, in the Third, Dharsanamarga, the practitioner resolves to be reborn in the *Western Paradise*, and in the Fourth, Bhavanamarga, he visualizes the merits of *Pure Land*, seeing Amitayus and his retinue of *bodhisattvas*. It is at this stage that the fundamental transformation of the mind is achieved and the gate open to final deliverance.

In China, the large number of commentaries that have been written on the sutras dealing with Amitabha’s faith is a demonstration of the importance that was attached to the cult of Amitabha by Faxiang monks. The author of *Further Biographies of Eminent Monks*33 states that Tanqian

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28 Guan Mie shang xian Tushitian pingzuan [觀願勒上生兜率天經赞]. T 1772
29 Mreuk sangsaenggyeong yakhun [彌勒生經誦] not extant
30 Mreuk sangsaenggyeong-so [彌勒上下生經疏] not extant
31 Sam Mreukgyeong-so [三彌勒經疏] T 1774
32 Mreuk sangsaenggyeong goyeok-ge [彌勒上生經古逸記]
the famous master of the Shelun Sect, dreamt of the magnificent beauty of the Pure Land of Amitabha. In the Faxiang tradition we can quote Kuij’s Commentary and General Praise to the Amitabha-sutra34 (popular among Faxiang monks of the Middle Goryeo Period35), the Commentary to the Amitabha-sutra36 and the General Principles on Dispelling Doubts on the Fundamental Meaning of Pure Land37.

Another proof of this cult’s connection with the Yogacara-Faxiang tradition can be evidenced through the records of Ennin’s travels in Tang China. In one section of the journal Ennin describes his visit to Tongzi Temple, which is about twenty kilometers west of modern Taiyuan. There, inside a two-story hall, he saw an inscription relating a story about the founder of the Temple, the Meditation Master Hongli, who in the 7th year of the Tianbao Era (Northern Qi, 556), witnessed a cloud rising to the sky carrying four children seated and playing on lotus flowers. A sound shook the earth, and cliffs crumbled and fell. An image of Amitabha appeared where a bank had fallen away. Following this vision, a huge image of Amitabha was carved (about 30 meters high), flanked by the bodhisattvas Avalokitesvara and Mahasthamaprapta. Later, a few decades before Ennin, Xuanzang’s disciple Kuij had come to the temple from Changan to lecture on the Weishi-lun38 and resided

33 XuGaosengchuan [續高僧傳]. Book 18
34 Apatuoqing tongzanshu [阿頼陀經通贊疏]. T 1758
35 See the “金溝金山寺慧德王師墓瑣碎” [Geumso Temple Stone Inscription of Hyedeok Royal Preceptor Sohyeon], written by Gim Bu-sik [金富軾] in Chosen kALSEA sORAN [General Overview of Korean Epigraphy], No 92
36 Apatuoqingshu [阿離陀經疏]. T 1757
37 Xiefang yanque shouyong [西方要決釋疑通規]. T 1964
there for several months.

In Korea, there is also some clear evidence in Yogacara-Faxiang temples relating them to the faith in Amitabha. The Sanguk yusa relates the story of how in 719 Gim Ji-seong, a sixth-rank Silla official, had a temple called Gamsan built on one of his lands in memory of his deceased parents and for the well-being of all his family members. Gamsan Temple was built on Namwool Mountain, not far from Bulguk Temple. For that occasion, Gim Ji-seong had stone statues of Maitreya and Amitabha placed in the Golden Hall [Geumdang] of the temple. This can be confirmed by archaeological evidence, as these two statues along with their inscriptions have been preserved. They are included in the Chōsen kinseki sōran. In carving these statues, Gim Ji-seong was certainly following a well established tradition at the school. We can thus observe that the couple Maitreya-Amitabha was the main object of worship at Gamsan Temple. The same can be argued for Yongjiang Temple, where a pair of statues are present, although we are certain only about the identity of Maitreya, while it is not yet sure whether the other is Amitabha.

Additionally, the great concern that the Yogacara-Faxiang monks had toward the Amitabha cult is also demonstrated by the wealth of commentaries on the Sukhavatviryuha and related sutras. We will quote a


few of these, starting with the Commentary to the Sukhavatvyuha-sutra,41 the Commentary to the Amitabha-sutra42 written by Woncheuk, the Eulogy to the Sukhavatvyuha-sutra Written According to its Meaning,43 the Abbreviated Records of the Amitabha-sutra,44 Gyeongheung’s Commentary to the Sukhavatvyuha-sutra,45 Hyeonil’s [Commentary to the] Records of the Sukhavatvyuha-sutra,46 Doryun’s Commentary to the Amitabha-sutra,47 and Taehyeon’s Records of Traces of the Sukhavatvyuha-sutra.48

This tradition continued during the Goryeo Period (918-1392), as is possible to observe with the inauguration of the Hyeonhwasa Temple (1011), when a religious ceremony was held in honour of Amitabha. The service lasted three days and three nights49 and was held on a regular basis at the temple thereafter. At Geumsan temple’s Gwanggyowon, the Fuxiang monk Sohyeon published, at the request of Uicheon, a series of works, 20 books in all, relating to the Amitabha sutra.50 Another reference to Amitabha’s cult is found in the Sujeong Society of Mt. Jin, where adepts prayed to be reborn in Amitabha’s Western Paradise.51

41 Muryangsugyeong-so [無量壽經疏], not extant
42 Amitaeyong-so [阿彌陀經疏] not extant
43 Muryangsugyeong yeomun sulmunchan [無量壽經疏義述文贊] T 1748
44 Amitaeyong yakha [阿彌陀經略記] not extant
45 Muryangsugyeong-so [無量壽經疏] not extant
46 Muryangsugyeong-gu(-so) [無量壽經疏(疏)], 2 books only the first is extant Sokuzkyo [大日本續藏經], Vol 32, Book 2
47 Amitaeyong-so [阿彌陀經疏] not extant
48 Muryangsugyeong goyok-gi [無量壽經古註記]
49 “Gaeseong Hyeonhwasa-bi (Bumgi)” [開城玄化寺碑 (碑記)] Chosen kunseki sonan [朝鮮金石總覧] pp 241-252 Hyeonhwasa Temple was the main seat of the sect during the Goryeo Period
50 “Geumsansa Hyeduk wangsa juneung tap” [金山寺慧德王師冥跡塔碑] Chosen kunseki sonam, Vol 1 pp 296-303
Furthermore, fragments of inscriptions relating to the cult of Anitabha have been recovered at Beopheon Temple, near Wonju, though their dating is still quite problematic. This temple was one of the most important centers of the sect during the Middle Goryeo Period.

The cult of Ksitigarbha also occupied a very important position in the tradition of the sect in Korea during the Silla and Goryeo periods. The figure of this Bodhisattva is usually associated with a kind of divination that more or less resembles the type described in the Sutra of Divination Relating to the Retribution of Good and Bad Acts, hereafter referred to as the Divination Sutra. It is difficult to say, however, whether it had an important place in China's Faxiang tradition. The first relation to Ksitigarbha's cult comes from Sinbang, a Silla monk of Behe Temple regarded as one of the most important pupils of Xuanzang, for he, together with Kuji, Jiashang and Pukang, actively participated in the Chinese pilgrim's translation enterprise of the sutras. Sinbang, as a

51 Gwon, Jeok [權旭], "Jinsan Suyeongsa-gi" [智異山寺興聖記, Record of the Suyeong Society of Mt. Jiri] Dongmunseon [東文選], Book 64


53 Jeomchul seonakeoppo-geyeong [占察善惡業報經] T No 839

54 We do not know the exact dates of Sinbang, but he must have come back to Silla after staying for a long period in China, for he is referred to as "the Silla monk from Huangmyong Temple" (which was in Gyeongju) by the Japanese monk Genshin (942-1017) in his Ichigo yoketsu [一乘要決, Fundamental Principles of the Ekayana]
specialist in the Mahayana Great Collection of the Ten Wheels Sutra (Dacheng dan shilunjing)—hereafter referred to as the Ten Wheels Sutra—wrote the commentary to it. The translation of the sutras relating to the cult of Ksitigarbha gave a strong impulse to the Sect of the Three Stages (Sanjiejiao). Along these lines, Sinbang is also said to have lectured frequently on the Ten Wheels Sutra, and his interest in the cult of Ksitigarbha made a decisive contribution to the development of the Sect of the Three Stages, so much so that Sinbang is remembered as one of the sect’s patriarchs.55

Another Silla monk connected to the cult of Ksitigarbha is Won-gwang (555-638). In China, he studied the doctrines of the Shelun School at Chang'an together with the cult of Ksitigarbha and its associated practices. These practices were probably widely followed in the Shelun temples at that time in China. Therefore, Won-gwang must have also come in contact with the monks from the Sect of the Three Stages, and even with Sinbang himself. Returning to Silla, he introduced the practices of divination associated with the Divination Sutra. This cult established itself at the Gaseo Temple during Won-gwang’s lifetime and a Divination Fund (Jeomchal-bo) was put in place to pray for the well-being of the King and to ward off evil. In Silla we have a few other instances where divination is practiced, but it is difficult to discern, as is the case with Won-gwang, whether they bore any relation to the Faxiang Sect.

55 Thus sect was founded by the monk Xinzang (僧行, 540-594) during the Sui Dynasty. See Yabuki Keiki (矢吹慶輝), Sangokei no kenkyu (三階教之研究. A Study of the Sect of Three Stages) Tokyo, 1927. Quoted in Chae, In-hwan (蔡印ほ) “Sinbang-gwa Silla jujang yecham gyobeop” (神明祭—新羅地藏禮儀教法; Sinbang and Ksitigarbha’s Penitence Rituals in Silla) Han-guk bulgyohan No 8 pp.31-52. However, the fact that Sinbang is included in the list of the ancestors for the Sect of the Three Stages makes Yabuki doubt that the translator of the Ten Wheels’ Sutra and Sinbang are the same
The practice of divination associated with the faith in *Ksitigarbha* became very popular in *Silla* in the VIII century through the activities of *Jinpyo*. He is one of the most famous monks in the Korean history, and his biography is recorded in the *Song Gaosengchuan*. After *Jinpyo*, many other monks, like *Sunje*, *Jinpyo*’s preceptor at *Geumsan Temple*, must have traveled to China and visited temples where the cult of *Ksitigarbha* together with divination were practiced. *Sunje* studied under the guidance of *Shandao Sanzang* (613-681) and later received the *Five Precepts* [*Wujie*] directly from *Manjusri* on Mt. *Wutai*. During his stay in China, *Sunje* must have come in contact with the *Sect of the Three Stages*, and later handed down to his disciple, *Jinpyo*, the doctrines he had learned in China.

When *Jinpyo* injured himself in the course of his expiation practices, *Ksitigarbha* healed him and gave him a monk’s robe, an alms bowl and a set of the *vinaya*. Compared to *Maitreya*, the figure of *Ksitigarbha* seems to have occupied a secondary place in *Jinpyo*’s religious world, but the presence of this cult had spread to many *Faxiang* temples during the *Goryeo Period*. *Jinpyo* spent the rest of his life propagating the doctrines. He renovated *Geumsan Temple* at *Gimje* and founded the *Gilsang Temple* on *Songni Mountain*. His disciples spread, propagating the doctrine among the common people. In addition, the disciples founded the *Baryeon Temple* on *Geumgang Mountain* and, some generations later, *Donghwa Temple*, in Northern *Gyeongsang* province.

With *Jinpyo* we find an unequivocal connection between the *Faxiang Sect* and the *Ksitigarbha* cult. The influence *Jinpyo* exercised on the religious atmosphere of the country and abroad appears to have been significant. During the *Goryeo Period*, one finds the practice of divination clearly associated with *Faxiang* monks and temples, as in the
cases of Songni Temple, the Tustta Institute [Dosolwon] in Gaegyeong and the Sujeong Society on Mount Jiri.\textsuperscript{56}

\textbf{Goryeo: Religion in practice}

Religious practice in Faxiang temples likely followed the meditation methods described above and, from a devotionalist viewpoint, the veneration of the pantheon figures previously discussed.

However, the description of Faxiang religious practice would be incomplete without mentioning the rituals implemented by the Faxiang communities. To this end, it would be useful to distinguish three dimensions in religious practice: a political one, which implied lecturing on sutras at court by monks of the sect (such as the Avatamsaka, the Benevolent King Sutra, and others); the celebration of religious functions, and the participation of Faxiang monks at official ceremonies (such as administering vows to the king and queen, reading invocations and prayers to propitiate rainfalls, and casting spells to relieve epidemics and famine and defeat enemies). This can be ascertained mainly through analyses of stone inscriptions. Here, one can quote cases like that of the National Preceptor Jeonghyeon, who lectured repeatedly on the Geungogyeong (Geungwang myeongyeong) in court (1046-1048),\textsuperscript{57} or


\textsuperscript{57} “Stupa and inscription of National Preceptor Hyeso at Ch’yang Temple on Juk Mountain” [Juksan Chuhangsa Hyeso gulesa tappi, 竹山七長寺慧沼國師塔碑] Chosen kinseki soran, pp 273-279
Haerin, who presided at the Assembly of One Hundred Seats in court in 1059. Sohyeon lectured on the Benevolent King Sutra [Inwanggyeong] as part of a ceremony to Heaven in 1095, while Gim Deok-gyeom lectured on the Geumgwang myeonggyeong at court during King Injong's reign, and participated in the divination ceremony [jeomchalhoe] that was held at Songri Temple during the last years of Injong's reign to propitiate the health of the king. In 1170 another divination ceremony was celebrated at the Dosol Institute to soothe the spirits of the literati who had been killed during a military take-over. The divination cult practiced by Jinyo and his followers had mainly been a provincial phenomenon during the Silla period but was now officially accepted by the royal family and the military rulers. Much later, HyeYeong lectured on the Benevolent King Sutra at Wanshouzi in Dadu in the year 1292, and Misu lectured on the Prajnaramasa Sutra as well as on the Visualization of the

58 “Stupa and inscription of Beopheon Temple's National Preceptor Jigwang at Wonju” [Wonju Beopheonsa Jigwang guksa hyeonmyo tappi, 原州法泉寺智光國師玄妙塔碑]. Choson kiseki soran, pp 283-291

59 “Stupa and Inscription of Geumsan Temple's Royal Preceptor Hyedeok at Gimje” [Geumgu Geumsansa Hyedeok wangsa jineung tappi, 金溝金山寺慧德王師見應塔碑]. Choson kiseki soran, pp 296-303


62 “Stupa and Inscription of Hongin National Emnunce at Dongsusa Temple in Daegu” [Daegu Dongsusa Hongin guksa jineung tappi, 大邱桐華寺弘因國尊見應塔碑]. Choson kiseki soran, pp 596-598
Stage of the Mind Sutra in 1308. These were the political dimensions of religious practice, which themselves through the celebration of official rites and pomp at court. They assured political protection, social connections with the aristocracy and economic privileges to the monastic community.

A second dimension concerns the path of cultivation followed by the individual monk within the premises of the cloister: meditation, prayers in front of the statues of Maitreya, Anutabha, Ksitigarbha, and Avalokitesvara, lecturing on sutras, copying the sutras by hand and practicing various forms of penance. For instance, we can imagine that, as in Taehyeon’s case, circumambulation of Maitreya’s statue must have been an essential part of daily worship, even though the exact content of the recited prayers is unknown. It is likely, however, that on such occasions excerpts of the Maitreya sutras were read. In this regard, an important aspect is the strengthening of the sect’s identity and the sense of belonging on part of the monks. On the one side this was obtained through the study of sutras and commentaries of the Yogacara canon (in this regard, one should not forget that during the Middle Goryeo period Sohyeon published at the Gwanggyowon in Geumsan Temple, the sect’s sutras and commentaries) and on the other side through the veneration of the sects’ Six Goryeo Patriarchs [Haedong yukjo], among whom, during Sohyeon’s time, were the figures of Wonhyo and Taehyeon. The names of others are not quoted, and while we cannot be certain about

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64 Hyeon “Yogacara master Taehyeon and Huayan master Beophae” [Hyeon yuga hwa-hwa-eom, 贤瑜伽海華敘] Samguk yusa [三國遺事], Book 5
the identity of the remaining patriarchs, Jinpyo surely must have been included. Among the Chinese patriarchs of the sect were Xuanzang and Kuji. Their images were hung in temple halls of the sect and probably were the object of daily veneration and respect.

A third dimension concerns the relation of the sangha to the laity. To the laity, Yogacara monks addressed a wider, more universal message not limited to the salvation of the individual dedicated to meditation; rather, it had as its main objective the salvation of the many. This is the dimension where the Mahayana ideals of the Bodhisattva and of the transfer of merit are realized. Related to it are many forms of the cult as participated in by the laity, such as ceremonies inside the temple, the lecturing of sutras, sermons, ceremonies that last several days and months, collective forms of prayer and penance, processions, assistance for the bereaved, and prayers for the dead. In this respect, the towering statues of Maitreya that are still found today in some of the sect's temples indicate the power of the cult; no doubt the cult drew considerable crowds and commanded the reverential respect of the faithful. The grandiose statues of Maitreya were usually housed in buildings adorned with three-layered roofs, each representing one of the three final assemblies to be held by the Maitreya to save all sentient beings before the end of the world.

The cult of Maitreya is also associated with the practice of divination. This is true at least in Jinpyo's case, and probably true for his disciples as well. This practice corresponds more or less to the description given in the Divination Sutra, the only differences being that they were passed down by Maitreya and not Ksitigarbha and the 8th and 9th sticks were held to be more important with respect to the others. Wooden sticks are thrown on the floor in front of a statue of the Buddha and, according
to the results people expiate from 3-7 days or even up to 40 or 90 days. The ideal result is when the 8th and 9th sticks drop in an upright position in front of the Buddha's statue. When the 8th and 9th sticks are covered by the others it means that bad karma is still overwhelming present and a further period of expiation is required. Thus, this practice could continue for a long intervals of time.

One of the most exemplary illustrations of this practice is represented by the Sujeong community of the middle Goryeo period. In this case, practitioners would throw the sticks on the ground, possibly in front of a statue of Amitabha, to divine good and bad karma. The sticks were then returned, according to the response, into two boxes, one for good Karma and the other for bad. According to the prescriptions of the Drownation Sutra, this procedure was repeated every fifteen days. The names of all the participants—even the dead—were inscribed on the sticks. All those who received a favorable response commenced a period of expiation on behalf of those whose karma was still unfavorable. The period of expiation went on until a favorable response was given to everyone. The process was repeated each year for fear that those who had favorable responses earlier might now have accumulated bad karma. This practice must have been followed, with minor differences and peculiarities, by most of the temples in the Faxiang sect during the Goryeo period.

The same can be said of Amitabha's cult, object of an array of prayers, votive offerings, and other religious functions that had as its object rebirth in Western Paradise. Such was the case with the earlier mentioned Silla monks Nohul Budeuk and Daldal Bakbak,65 who are

65 "The two saints of Mount Nambaegwol, Nohul Budeuk and Daldal Bakbak"
quoted in the *Samguk yusa*. During the Goryeo period the *Amitabha* sutras must have been held in high esteem as they were copied quite often by scribes, even though only two copies still exist.\(^{66}\) Not directly relevant to our discussion but useful in understanding the religious spirit of the Latter Goryeo is the abundance of sacred images depicting the descent of the *Buddha Amitabha*.\(^{67}\)

Veneration for the figure of *Maitreya* was most often accompanied by the cult of *Ksitigarbha*, which was related to the other-world, the innate fear of death and what comes after death. We should not marvel, therefore, at finding its cult in association with the most disparate practices of penance. Among them, one can perhaps find the earliest practices of divination associated with a religious context in the East Asian Buddhist communities. This practice attracted many people. During the *Silla* period the cult of *Ksitigarbha* is documented only in the provinces and is related to the figures of *Jumyo* and his disciples. During the Goryeo period this cult continued to be associated with the same temples and also with some others in the capital area, such as the *Tusita Institute*.\(^{68}\) With the crisis of scholastic Buddhism which followed

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\(^{66}\) Gwon, Hui-gyeong [權喜卿], *Studies on Goryeo's Written Manuscripts* [고려의 고문헌 연구] Seoul Munsa, 1986


\(^{68}\) “Remarks on the Divination Assembly at Tusita Institute” [도솔원 조명회교, 兜篋院占察會絹] *Dongmunseon*, Book 110 The Tusita Institute was an annex to *Sunggyosa*, one of the most important *Faxiang* temples in the capital “Foreword and Inscription on the Bell of Tusita Institute” [도솔원 경명예 경명회交, 兜篋院絹銘井序] *Dongmunseon*, Book 49
the revolts of Yi Ja-ui, Yi Ja-gyeom, Myocheong and the military coup-d'État about half a century later, the divination practices associated with the cult of Kṣitigarbha were absorbed by the Sujeong Society which sprouted during Injong's reign and continued to prosper until the fall of his kingdom and perhaps even later. We can, therefore, safely assume that the stream of Jinpyo's faith and its associated temples represent an element of popular Buddhism within the Faxiang tradition in Korea.

The above mentioned practices of penance have great relevance especially when people are convinced to live in the final age of the Doctrine. Such was the case during the period of Mongol control. At that time many commentaries reflecting the doomed religious atmosphere of the period appeared and they are a testimony to the kind of faith practiced by Faxiang monks and the lay that flocked to their temples. Among them we can quote the Explanation of the White-robed Avalokitesvara written by Hye yeong and Misu's Commentary on Rituals of Mercy and Expiation.

In Hye yeong's case the practice of penitence is associated with the figure of Avalokitesvara and Nak san Temple. Thanks to the official adoption of Lamaism as the state religion by the Yuan, this temple, situated in Gangwon Province, was a famous pilgrimage site, especially during the period of Mongol control. A famous statue of Avalokitesvara was located in the temple, and many faithful believers, even from abroad, came to pay their respects to it. Hye yeong wrote the Explanation to the White-robed Avalokitesvara, which is included in the 6th volume.

69 Nak san is an abbreviation of Potalakka-sun, or Potala Mountain, Potala being Avalokitesvara's paradise.

70 The work is incomplete. Parts of the introduction and the conclusion are missing.
of the *Complete Writings of Korean Buddhism* and is a commentary to the *Avalokitesvara Sutra*.

The work starts with the enunciation of the three *minor calamities*, or arms, pestilence and famine. The three *minor calamities* are proper to the period of the decay of the Doctrine. However, these can be prevented by giving alms to the needy, offering medicine to monks and observing the precept of sparing the life of living beings—in other words, by following the path of the *Bodhisattva*.

Penance has a central role in Hyejeong's work and charity, not to speak of the enjoyment of charitable enterprise, is understood as the best way to follow the *Bodhisattva's* path. The accumulation of negative *karma* is due to sins of the body, speech and mind. Accordingly, three rites are celebrated through the figure of *Avalokitesvara*. These three rites are expressed via eleven stages. Of these, the first one has a general character and is introductory, while the remaining ten are directed towards specific types of *karma*. The first three have the objective of destroying bodily *karma*, through an invocation of the *Bodhisattva*, who intervenes with his celestial eye. The four subsequent stages are devoted to the destruction of the *karma* accumulated through speech.

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and we are not aware as to the extent of the missing parts. We can infer its authorship from a reference in Hyejeong's stele. When he wrote this work he was the abbot of Songn Temple (since 1267) and had been promoted to Buddhist Controller (Seungjong) in 1269, during Wonjong's reign. According to the inscription, Hyejeong wrote the work under request of state counsellor Yu Gong-gyeong. The book, being a commentary to the *Avalokitesvara Sutra*, is in a single volume and was accepted as being the most authoritative by his contemporaries.

72. This work is the 25th Chapter of the *Lotus Sutra*, but was widely circulated separately as an independent sutra.
An invocation of Avalokitesvara, who through his celestial ears hears whatever people say anywhere in the universe, is pronounced to obtain his intervention and destroy all negative karma related to speech. In the last three stages the faithful invoke Avalokitesvara's intervention, who thanks to the penetration and vision of his mind that knows whatever people think anywhere at any time, destroys all the negative karma accumulated with the mind. Together with this, people express the wish to be reborn in the Western Paradise of Amitabha.

In his commentary on the eulogy of the Sixth Stage, and more specifically the third part of the eulogy where the three concepts of emptiness are dealt with, Hyeeyeong explains that when one meditates on the parikalpita svabhava, he realizes that it is emptiness. When one meditates on the paratrita svabhava, he realizes that it is emptiness as well and when one contemplates on the parimspanna svabhava, he again comes to realize that this is also emptiness. Hyeeyeong adds, however, that even though we speak of emptiness, the Three Natures are real as they are merely manifestations of the same reality. This way Hyeeyeong interprets the concept of emptiness from a Yogacarin point of view, as he affirms the reality of the Three Natures which, according to the tradition of the school, in their parimspanna manifestation constitute the ultimate reality. Such a way of looking at the concept of emptiness is only proper to the Yogacara tradition and Hyeeyeong fully adheres to it.

Hyeeyeong placed the utmost importance on the practice of penitence. In so doing, he was representing the Faxiang tradition on the one hand, though he shifts the focus of attention from the themes that are proper to Jinpyo to the Avalokitesvara Sutra, and, on the other hand, he fully interprets the needs of the time, becoming a link between the previous tradition and the figure and work of another great Faxiang monk, Misu.
Misu wrote a commentary on a work that Emperor Liang Wudi had commissioned to a group of monks to cherish the memory of his deceased queen. Misu’s interpretation of the text closely adheres to the tenets of the Yogacara tradition, and this is also reflected in the fact that his prayers and penances are directed to Maitreya and he desires to be reborn in Tusita Heaven. This differs from Hyeyeong. There is no mention here of any divination practices, but if one assumes that Misu’s background is related to Songri Temple, we might safely conclude that he was following in the footsteps of Jinpyo’s traditions. While he upholds a way of salvation for monks based on meditation and adherence to the Ten stages of the Bodhisattva, and on the strict observance of the vinaya, at the same time the daily practice of divination following Jinpyo’s tradition must have been adopted to cater to the needs of the laity. Given the complexity of the subject and the lack of space, we have no means but to deal with this separately and extensively in the future.

The existence of these themes in a Faxiang environment reflects more general trends in Buddhism at the time. In this context, the role of repentance takes on special significance. People were in fact convinced they were living in the final age of the Doctrine and believed that they would not be able to attain liberation solely by their efforts. Liberation, then, could be achieved only through repentance and divine intervention. In 1315, a Penitence Bureau was established and the Faxiang high priest Misu was named as its head. Penitence practices likely were being followed in most of the Faxiang temples in Goryeo, particularly those located in the provinces. This is confirmed by the flourishing of the Sujeong Society associated with the practices of divination during the period of Mongol control. The subject of penance was very popular at
the time, as ascertained in the works of monks such as Woncham, Gong-am Jogu, Mugi, and Chewon (an unknown Seon master from Dongnim Temple), as well as Hanheo Gihwa in the Former Joseon.

By the same token, within a context where it is not possible to reach salvation through one's own capabilities, or solely through the practice of meditation, acquiring merit becomes particularly important. Merit could be gained in various ways, such as through prayers, offerings to the temple and the monastic community, the gathering of funds to build new temple halls, the fusion of bells, the sculpting of statues, as well as the writing of full sets of the canon in gold and silver.

73 Woncham [元幫] wrote the Sutra on the Ascent to Western Paradise [Hyeonhaeng seobanggyeong 現行西方經], Complete Writings of Korean Buddhism, Vol 6, pp 861-877
We are not sure whether Woncham was actually a Faxiang monk. He could have been a Seon monk who was deeply imbued with the religious practices of nearby Faxiang temples, like the Donghwasa.


75 Mugi [無密] Eulogy of Sakyamuni Buddha's Deeds [Seokka Yeorae haengjeok song 釋迦如來行跡頌], Complete Writings of Korean Buddhism, Vol 6 pp 484-540

76 Chewon [鍾元] Brief Explanation of the Vows of Rites of the White Lotus [Baekhwadoryang balwonnun yakhae, 白花道場發願文略解], Complete Writings of Korean Buddhism, Vol 6 pp 570-577

77 Dongmusa [東林師] Brief Explanation of the Vows of Rites of the White Lotus [Baekhwadoryang balwonnun yakhae, 白花道場發願文略解], quoted in the Preface to the Expounded Collection of Commentaries on the Practice of Expiation in Mercy Rituals by Jogu

In the above few pages we observed briefly some of the aspects of religious practice in Goryeo's Faxiang monastic communities. We observed how the Faxiang Sect was one of the foremost representatives of some of the major religious trends of the period, such as that of penitence. This important aspect of religious practice was considered by Faxiang monks not only on a practical level but was also analyzed on a theoretical and doctrinal level.

We have seen that one of the most well-documented religious practices in a Faxiang context, divination, varied from one temple to the other. In fact, we find it associated with the figures of Maitreya, Ksitigarbha, Amitabha and Kuanyin. Perhaps it was associated with these figures at different times within the same monastic communities. Unfortunately, there is not enough evidence at present to state this with certainty. However, we are nonetheless offered a glimpse into the multifarious complexity of a religious world of which we still possess a very limited understanding.

Conclusion

In these few pages we have attempted to provide a short outline of the theoretical premises of the Yogacara religious practice, while, with a comparison of traditions from India, China and Korea, simultaneously trying to understand the actual religious practices of the monks who belonged to this tradition. To do this, we initially tried to grasp, through an analysis of some texts of the canon, the structure and importance of meditation to the Yogacara monks, including what their ideals and goals were. Following that, we attempted an analysis of available literary and archeological sources in order to ascertain the
composition of the Pantheon. We were able to verify the presence of several figures, but those of Maitreya and Amitabha seem to have been most consistent and significant throughout the tradition. An important place seems to have been occupied by Ksitigarbha in Korea from the Silla period onward, though a direct relationship of this Bodhisattva to the Yogacara tradition in India or China cannot be traced with any certainty at this time. Finally, we tried to give a cursory introduction to faith as it was practiced by the monks of the sect within a Korean context. This subject needs more careful consideration in the future, particularly because of the scarce literary vestiges of the Latter Goryeo.

Given the voluminous amount of literature on Buddhism, it has not been possible to check each and every primary source. To find an adequate solution to the problems posited here there is no other way but to leave it to future research. We refer especially to many practical aspects of the cult, which would need the analysis of an enormous amount of literature, archaeological and artistic remains in all the countries concerned. For instance, the relevance of the cults of Amitabha and Ksitigarbha to the Fuxiang sect in China is in need of closer examination. The relationship between the concepts of Maitreya and Amitabha, the Tisita and Pure Land paradises in a Yogacara-Fuxiang context, also should be examined through a careful study of all the canonical literature of the sect. The same may be said of the importance of the cult of religious figures that seem to have carried minor roles, such as Avalokitesvara, Mahasamprapti and others. Meanwhile, the issue of the daily activities carried on by Yogacara-Fuxiang monks, what kind of religious functions they served, as well as the prayers offered and in what way they were offered should be given more careful consideration.
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