On the Manuscript of the *Ilseung beopgye do*:
Property of Jōrakuin Temple

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1. Introduction

The aim of this paper is to provide information on the character of *Ilseung beopgye do* (Chart of the One-Vehicle Dharma World) manuscript that is held by the Jōrakuin Temple. The *Ilseung beopgye do*, written by the Silla monk Uisang (625–702; 義相 or 義湘) is important text for Korean Hwaeom (Huayan) Buddhism. Korean Hwaeom monks began to write commentaries on the *Ilseung beopgye do* starting from the time of the Silla dynasty. During the Goryeo dynasty, a number of commentaries were compiled in the *Beopgye do gi chongsurok* (法界図記叢録). In modern times, the diagram is chanted with the name *Beopseong gye* (法性偈) in Korean Buddhist ritual.

The *Ilseung beopgye do* consists of 3 parts: 1) introduction, 2) diagram, and 3) comments on the diagram. The diagram is the distinctive characteristic of the document, being comprised of 210 ideographs that express the Huayan realm of reality. The diagram starts with the first character in the center, with the rest of the text winding out in the form of a whirlpool, with the last character being placed once again at the center.

The text has unresolved problems concerning origin and authorship, and thus its manuscript has been under investigation by scholars. While the original manuscript is not extant in Korea, in Japan it was copied from the Nara period (8c.), with five versions extant. These are held in (a) Ryūkoku University (copied in 1212), (b) Kyoto University (1212), (c) Ōtani University (1712), and Kanazawa Bunko. Kanazawa Bunko has two manuscripts: one of these (d) is only a diagram.
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(copied from the Wonjong mullyu 円宗文類 by Uicheong) and the other (e) is only a commentary (1120). The version of the text contained in the Taishō Canon (T 1887) is based on manuscripts (a), (b), and (c). The version of the text extant in China in the Fan shan stone sutra (房山石經) includes only the introduction and the diagram. In 2010, I came to know of the manuscript having a Jōrakuin seal through the Internet, and purchased a copy. I will report my observations on this below.

2. The Jōrakuin and Its Ilseung beopgye do Manuscript

The Jōrakuin temple is located in Kyoto. Its mountain name is Narutakisan 嘉瀧山, and it belongs to the Omuro branch of the Shingon school. According to tradition, it was built in the beginning of Heian period, as the temple of retirement (隠居寺) for Uda Hōō 宇多法皇. In the beginning of the Kamakura period, the Japanese Kegon monk Keiga Hōkyō 景賀法橋 lived at the Jōrakuin while teaching Hōnen 法然 (1133–1212) and Myōe 明恵 (13c.) Huayan doctrine. At that time, the name of the temple was Kegon’in 華厳院.

Next, the physical characteristics of the Jōrakuin manuscript are as follows. Length 30 cm, width 21 cm, 18 pages, with the title Ichijō hokkaizu shō 一乗法界図章. Each page has 10 lines and each line has 20 characters. Kunten 訓点 and okurigana 送り仮名 were by at least two persons. There is no record of the date of copying or the copyist; there is only a comment about the author. That is

Tōdaiji Gyōnen’s 凝然 Hokkai gikyō 法界義経 says: “Ichijō hokkaizu 一乗法界図 1 roll, written by Uisang.” The Tōikiden mokuroku 東域伝目録 says “written by Fazang 法藏.” This may be a mistake.

We do not know the date of this inscription, but from the quality of paper, we can assume that it was written in the Edo period at the latest.

The manuscript has two seals. One is Jōrakuin seal on the cover. Another one is Rakusei narutaki Jōrakuin zō 洛西鳴滄常楽院蔵 seal on the final page.

3. The Character of Jōrakuin Manuscript

A comparison of the known versions of the Beopgye do with the Jōrakuin manuscript, ideograph by ideograph yields the following contrasts. (list 1) is compare of formation of “Ilseung beopgye do.”
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〈list 1〉

<table>
<thead>
<tr>
<th>A. text included in the Chongsurok (Korea)</th>
<th>B. Fan shan stone sutra 房山石經 (China)</th>
<th>C. Taishō text 大正藏本 (Japan)</th>
<th>D. Jōrakuin manuscript 常楽院写本 (Japan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. title, number of angle and characters</td>
<td>一乘法界圖合詩 一印 五十四角二百一十字</td>
<td>一乘法界圖合詩 一印 五十四角二百一十字</td>
<td>華嚴一乘法界圖 一乘法界圖章</td>
</tr>
<tr>
<td>2. preface</td>
<td>夫大聖善教無方…隨印道讀</td>
<td>夫大聖善巧無方…隨印道讀</td>
<td>夫大聖善教無方…隨印道讀</td>
</tr>
<tr>
<td>3. number of angle and characters</td>
<td>×</td>
<td>×</td>
<td>五十四角二百一字十字</td>
</tr>
<tr>
<td>4. author</td>
<td>×</td>
<td>儼法師造</td>
<td>×</td>
</tr>
<tr>
<td>5. diagram</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>6. comment</td>
<td>將欲釋文…一時成佛</td>
<td>將欲釋文…一時成佛</td>
<td>將欲釋文…一時成佛</td>
</tr>
<tr>
<td>7. final title</td>
<td>×</td>
<td>×</td>
<td>法界圖章，一乘法界圖</td>
</tr>
</tbody>
</table>

First 〈1. title, number of angle and characters〉, A and B is same. The title 一乘法界圖 and number of angle and characters of 五十四角二百一字十字 are not separated. By contrast, C and D are separate titles and number of angles and characters. This is a point of divergence among the texts from Korea, China, and Japan. In C and D there is a difference in the title, which I will treat below.

Next, we look 〈4. author〉, B only has “儼法師造.” Master Yan (儼法師) is Zhiyan 智巖, the second patriarch of the Chinese Huayan school. So the 房山石經 indicates the author of the Beopgye do to be Zhiyan. But this record has, which can’t be discussed here.

And 〈5. diagram〉 and 〈6. comment〉 are the same except for B.

And important point is 〈7. final title〉. In text A, the end of the commentary is “一時成佛.” But in C and D, there are two final titles “法界圖章，一乘法界圖” following “一時成佛.”

Taking into consideration these two final titles, we can refer to the explanation by the monk Kōshin 高信 in the Kamakura period (13c.), which provides much information about the Beopgye do.

The Ilseung beopgye do was composed by Shisō Daishi 至相大師. It takes the ideographs 法性円
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According to this comment, there are 3 types of names or titles about the Beopgye do. 1) the diagram is Ilseung beopgye do—乗法界図, and 2) the comment on the diagram is Ilseung beopgye jang—乗法界章, and 3) subcommentary on the diagram, which was called Ilseung beopgye do ki—乗法界図記.

Among these names, I take 3) Ilseung beopgye do gi—乗法界図記, as “Commentary on the Beopgye do.” In Korea, commentaries are often designated by the word gi記, for example, Beobyn gi法融記, Jinsu gi真秀記, so it is clear that gi means “Commentary on the Beopgye do.” So I think Kôshin’s explanation may be right.

Then, how should we understand 2) Ilseung beopgye jang—乗法界章? This name is not seen in Korea, but only in Japanese manuscripts or catalogues. I think this name is concerned with the final title法界図章. It is probable that in the process of the introduction of the Beopgye do, there was possibility that it was circulated only as the comment on the diagram, and thus the commentary by itself was referred to as法界図章. So the title一乗法界章, must refer to commentary on the法界図, and一乗法界図 means diagram and commentary法界図章.

In Korea, the title is fixed as 一乗法界図合詩一印五十四角二百一十字, which means that it is probable that the title Beopgyedo jang法界図章 was created in Japan. So we can know that the Jôrakuin manuscript belongs to a Japanese manuscript group.

As for the title 一乗法界図章 of the Jôrakuin manuscript, in last page of this manuscript, there is a note about the final title一乗法界図, saying “Probably, these 5 characters were added later”此五字恐後人所加. Perhaps this editor felt that一乗法界図 was not the original title. So he ignored it, while noticing that法界図章 was a title, and thus added 一乘 in front of法界図章. So I think the title of Jôrakuin manuscript as一乗法界図章 was applied by a later figure.

4. Conclusion

I have pointed out the character of the Ilseung beopgye do manuscript held in Jôrakuin
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temple. I conclude that the manuscript has same character as the other Japanese manuscripts.

Bibliography


(Key words) Jōrakuin 常楽院, Ilseung beopgye do 一乗法界図, Uisang 義相

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