

TO: ISO/IEC JTC1/SC2 WG2

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TITLE: Additional Information on Siddham Section Marks (N4336)

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The following information is what is available at this time regarding the usage and name of the section marks (N4336), as provided by Eijun Eidson. Additional information will be provided in the near future after consultation with scholars in Japan.

All of the marks included in this section are attested in documents. To properly encode the *Taishō Shinshū Daizōkyō* (大正新脩大藏經), vol. 84, no. 2710, 715–810 marks 1-3, 5-8 and 11 are required. Other marks are included in the Annen Commentary referenced by Dr. Suzuki.

The purpose of the commentaries was to represent Siddham with all of the “variants”. A variant does not mean that they can replace each other, but that it has the same general meaning but the specific use can differ. Each section mark has a specific placement and a specific meaning. The marks cannot be exchanged for one another.

The inclusion of these symbols will enable the ancient texts to be faithfully reproduced for study and education. Except for reconstruction of lost texts, Siddham does not usually generate new texts but is frequently quoted in the body of other texts.

The following information, provided in the proposal for section marks (N4336), gives information on their shape, placement, and usage:

Mark-1 Identifies an end of text section (fig. 5)

Mark-2 Placed at end of a section (usually a mantra) and used to represent the abbreviation of the syllable “am̐” (fig.3)

Mark-3 Placed at end of a section and used to represent the abbreviation of the syllable “am̐” (fig.3)

Mark-4 Identifies an end of text section (fig. 5)

Mark-5 Placed at end of a section and is used to represent the abbreviation of the syllable “am̐” (fig.3)

Mark-6 Placed at end of a section and is used to represent the abbreviation of the syllable “am̐” (fig.3)

Mark-7 Placed at end of a section and is used to represent the abbreviation of the syllable “am̐” (fig.3)

Mark-8 Placed at end of a section and is used to represent the abbreviation of the syllable “am̐” (fig.3)

Mark-9 Identifies an end of text section (fig. 5)

[Mark-10, see fig. 4]

Mark-11 Placed at end of a section and used to represent the abbreviation of the syllable “am̐” (fig.3)

[Mark-12, see fig. 1]

Mark-13 Indicates end of paragraph (fig. 2)

Mark-14 indicates end of paragraph (fig. 2)

Note from Eijun Eidsun on the marks' meanings and the importance of including the signs as part of the script:

Each of the markings has a different meaning. These are only transmitted at the higher level of training as a Priest but they are important in understanding the context of a mantra or dharani, which precede the section mark.

Siddham is used for texts and mantras. In the use as a mantra, one must use the three secrets together to have an energetic effect. These are Mudra, Mantra and Visualization. Some of the marks that seem repetitive relate to the visualization that must be performed at the time that the mantra is pronounced. As an example, does a priest use the visualization of the Five Buddhas or a visualization of the unproduced state of the Gharbhakosa. All of those represented by an abbreviated "am" provide specific information on how the Siddham is brought into the body of the priest. The letter "aḥ" represents the journey to "nirvana" to allow the mind to cross to the higher realms. The abbreviated letter "i" represents a return to the source vibration.

15 years ago we did a study on the effects of Mudra, mantra and visualizations in various Sutras and Vidhi (Procedures). We found that when all three are in sync then there are points on the body that emit light. This is consistent with sutra descriptions such as the Human Rulers Sutra (The Ninno Kyo). This system allows for the awakening of the mind.

This is a sacred script that reflects very specific use and if they are modified, then the efficacy of the mantra is dissolved.

When I begin to study a text, it must be copied exactly. Even an error that was made 1,000 years ago is copied and then it is crossed out in red and the correct kanji or Siddham is used. If we are to faithfully reproduce texts this encoding will facilitate that process.

Note from Eijun Eidsun on the names of the section marks:

I do not know if there are names or only descriptions and the reality is that they are used in texts, especially the Siddham Commentaries. Some of the marks are not from our lineage so I can only comment on those that I know.