The Writings of Kōbō-Daishi

A Treatise on the Meaning of Voice and Syllable and Reality (I)

2. Introduction

Section 2. The six ways interpreting compounds.

The six interpretations of compound terms are as follows: first, when we say that there we have a syllable owing to the voice and hence the syllable is indeed dependent of the voice; we call its name the interpretation because of its containing a principal term. Similarly, when we say that the reality is rendered obvious through voice and syllable, or that the reality is the reality of them, this also we call by the same name.

When we say that to the voice a syllable must belong, or that voice is that which possesses and syllable that which is possessed, and that hence voice is well in possession of the riches of syllables, we call its name the interpretation as the sign of possession. Similarly when we say that reality does actually belong to voice and syllable and to it for certain voice and syllable belong, both thus becoming correlatively that which possesses and that which is possessed; this also we call by the same name.

When we say that without voice there is no syllable, this being but voice, we call its name the interpretation by referring to the equality of dependence of both terms. Similarly, when we say that without voice and syllable there is never the reality, the voice and syllable being but the reality, this also we call by the same name. The bearing (of one upon the other) is fully elucidated in the commentary on the Dainichikyo, from the text of which it should be learned.

When we say that voice and syllable, and (also the two both together and) the reality are both contiguous to each other and never can be remote from each other, we call its name the interpretation by "neighbouring" association.

When we say that voice and syllable are both evanescent and never can be equal to reality, which is indeed unfathomable and ineffable, being in itself of tranquility, and for surpassing language, both voice and syllable and the reality being thus distinguishable, from each other, then
和譯 十 卷 章

聲 字 實 相 義 （二）

（二） 六 離 合 釋

もし六離合釋18は、聲によって字あり、字は則ち聲の上の字である。と云はず、依主釋19となる。もし、實相は聲字によって顯ある、則ち聲字の實相である、と云はず、これまた依主釋に名を得る。

もし、聲は必ず字を所有す、聲は則ち能有、字は則ち所有、聲よく字の財を所有すと云はず則ち有財釋20にて、聲字には必ず實相有り、實相には必ず聲字有り、たがひに能有となり所有となる、と云はず、これまた有財釋に名を得る。

もし、聲以外に字なく、字則ち聲である、と云はず持業釋21にて、聲字以外實相なく聲字則ち實相である、と云はず、持業釋となる。この意義は大日徑22の疏の中につぶさに説いてあるからその文について知るべきである。

もし、聲と字と實相と極めて相ひ迫近にして避遠ならず、と云はず、並に接近釋23を得る。

もし、聲字は假の物にして理に及ばず、實相は幽寂の真理にして名言の説明を絶してある。かくて聲字と實相
we call alike its name the interpretation by indicating two separate ideas. And also that voice sounds vainly with nothing being rendered while the syllable differs in its length and pitch whereby it is woven into figures, voice and syllable thus differing from each other; this we call by the same name.

The interpretation in a numerative term is here lacking.

Of the five ways of interpretation such as seen above, that by indicating two separate ideas is shallow, whereas those referring to the equality of dependence of both terms and by neighbouring association are deep, the other two being common to both, the shallow and the deep.

Notes

18 Known as saṃ saṃḥāṭ; meaning six combinations.

19 Known as tat-purusa: or his servant; the name taken for the example to designate the class of determinative compound, the first part of which compound determines or limits the second, specially in the case that the first part has the sense of a case. So here in the compound the voice is taken determinative principle, upon which the syllable is thought depending: the syllable of voice; or taking the title altogether as a compound, it seems to mean the real aspect of the voice-syllable.

20 Known as baku-vṛhī; bahu meaning abundant or much and vṛhī having, having been put together, it means having much rice, the last member of which compound being substantive. The whole compound becomes an adjective qualifying another substantive and agreeing with it in gender; the possessive often becomes substantive to designate a species, a generic term being understood, or an individual as a proper name, a specific term being understood.

21 Known as karma-dhāraya, or work-possessing; the compound in which the first word, generally an adjective or an adverb, describes the second. The compound is, however, really a specific form of the determinative.

22 The commentary on the Dainichi-kyo, VII. TD. XXIX, P. 651. as to the commentary, see Introduction.

23 Known as avyayi-bhāva, or immutable-origin. This is the compound used as adverb, of which the first part is indeclinable and the second a noun. Example: anu kṣaṇam, of which anu means again and kṣaṇam in a moment, in the whole meaning, "every moment".
摩字 質 相義

とは相異し、聲は空しく響いて詮表するところなく、字
は上下長短あつて文をなす、聲と字とは異なる、といは
ず、並に相違釋に名を立つといはねばならぬ。

帯数釋は今缺けてない。

上の如き五種の釋名の中に、相違は浅略釋にして持業、
隣近の二は深秘釋、餘の二は浅略と深秘との釋に通す。

詮

18、sat samāsah といはれる。六種の複合を意味する。

19、tat-purusa（彼の臣僕の意）といふ。これは、複合詞に於いて、第一の語が第二の
語を規定し制限するといふ規定的複合であり、「彼の臣僕」といふ名前がついてゐるのは、
この複合様式を現す凡例としてである。特に此の複合は、第一の語が格の関係を有する
場合に顕著である。従って、この場合、聲字といふ複合詞に於いて、聲なる語は、規定的
原理となり、これに、字なる語が依属してゐると考へられる。つまり、英語でいへば、
the syllable of voice の形である。或ひは、この聲字といふのをひとまとめの一複合
ととれば丁度英語のvoice-syllable といふ形と全く同じような意味となる。

20、bahu-vrihi といふ。bahu は、豐富、多量、の意、vrihi は、持つ、の意、両者
結合して「多く米を持つ」の意となる。この複合の最後の語は名詞である。この複合は、
全体で一つの形容詞となり、他の名詞を修飾し、他の名詞の性に一致する。二の複合の所
有格は、しばしば名詞となり、類語を省略せる種語を意味したり、又は、種語を省略せる
普通名詞としての個物を意味したりすることがある。

21、Karma-dharaya 即ち、作用を持つものの意、第一語は一般に形容詞か副詞かであ
つて、これが第二を修飾するもの。然し、この複合は實際には指示代名詞の特殊形である。

22、大日經の註釋

この註釋に関しては序説を見よ。

23、avyayi-bhava 即ち、變化せざる根源の意、これは、第一語が語尾變化をせず、第
二語が名詞である知し複合詞で、副詞として用ひられる。例へば、anu-kṣaṇa anuは「再
び」の意、kṣaṇa は「瞬間」の意、全体の意味は「常に」。
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24 Known as dvamdvā, or a pair or couple, dva meaning two and in the whole meaning literally two-and-two; component words of the compound are both taken to be coupled together, or each alternatively. Example: sukhadukkhe, of which sukhā means pleasant and dukkha (dukkha) unpleasant; taken it means pleasure and pain.

25 Known as dvigu, the compound of which the first member is a numeral.

Chapter II Explanation of the Substance.

Section 1. Classified treatment of the Substance.

To explain significance of the substance (of the doctrine), this section shall also may be divided into two parts: in the first of which I will quote (a sentence of a certain sūtra testify (to our assertion), and then give our explanation of it.

Section 2. Dialogue on the Sūtra and gatha authoring the statement.

First, as touching the quotation: one may ask, saying: By which of the sūtras do ye here assert your doctrine.? To this I reply, saying: By the Dainichi-kyo. Then how is it taught therein?

In the sūtra Tathāgata in the spirituality of a Body has explained it by making a gatha, which says:

“Of the Truth-words of Supreme Universal Enlightenment,
Being in form of syllables, names and clauses,
Each accomplishes many a sense within,
Each accomplishes many a sense within,
As do those in Indra’s teaching;
But, sometimes they have to be made avaiable by adding another word and clauses.26
Thus the names inherent to them must be made proper for the purpose expected”

Section 3. General explanation of the Gatha.

One may ask a question, saying: What does the gatha express explicit?

I answering say: In it a duplex meaning is involved, one being
24. dvamdva、對比、一對、の意、dva は「二」の意、従って全体では、言葉どほりにいへば、two-and-two の意。この複合詞を構成してある二語が、共に一対をなすか或は二者様一的関係をなすのである。例へば、sukhaduṅkhe, sukha は楽を、dukkhe (dukkha) は非楽を意味し、全体では「苦楽」を意味する。

25. dvigu, 第一語が数詞である如き複合。

二 體 義

(一) 分 科

二に體義を釋するに又二つあり、初めには證を引き、後にはこれを释す。

(二) 問 答 經 僖

初めに證を引くとは、問ふていふ、今何の經によってこの義を成立するか。答ふ、大日經に明示有るによる。彼の經に何と説くか。その經に法身如来、偈頌を説いていふ。

等正覺の真言は、言と名と成立との相にして、

因陀羅宗の如く、諸の義利を成就してある、

そこには増加の法句26と、本名と行との相應がなければならぬ。

(三) 偈 頌 通 釋

問ふ、この偈文は何の意義を顯はすか。

答ふ、これに顯密二意がある。偈の句義は疏家の釋の
explicit, the other implicit. The explicit sense of the clause of the gatha is such given in interpretations by many commentators, whereas in the implicit sense there are various abstruse meanings apprehensible both traversely and longitudinally, or from the viewpoints of both absolutism and relativism. So in the gatha, speaking it says:

"Each accomplishes many a sense within,
As do those in Indra's preaching."

"Indra" contains also a duplex sense, the explicit and the implicit. According to the explicit sense, it is Indra Deva, the Lord of the Heavens. As touching the line which says:

"Each accomplishes many a sense within," since Indra Deva in the elucidating of a theory on voice has in use many a comprehensive term, I take it here to substantiate (our statement).

Such being the case, even with regard to the mundane wisdom, how much more must it be so in the case of the Tathāgata in the spiritual Body?

Should the implicit sense be here brought out, there may be seen in each of syllables, of names and of clauses as well an innumerable number of profound significations implied. So even the Buddhas and Bodhisatvas, howbeit they appeared in a world of numberless bodies, hovering like clouds over men, for ages extending over the triple world in order to elucidate the profound signification implied in each of syllables, will never be able to accomplish the task. Much more so is the case with an ordinary man. I shall here, therefore, attempt for the present to present only a part thereof.

By the saying at the beginning of the gātha:

"The Supreme Universal Enlightenment," is meant the mystery of the universal ubiquitous body of the Buddha in the Spiritual Body. The very body of mystery is indeed illimitable and immeasurable great, as I have already explained in another treatise entitled On the attainment of Buddhahood with the Very Body. The body of mystery is indeed but the reality of all the things.

Now the True Words means the voice, which verily signifies the mouth of mystery of the Buddha.

The words and the names stand here for syllables, for by the instrumentality of words are made manifest names of things, and the names are indeed described by syllables. This I consider the reality of the voice and syllable (as stated) in the gātha.
如く、密の意義の中にまた重々ありて、横平等と堅差別との深意とがある。ゆえに頒の中に説を出して、「因陀羅宗の如く、諸の義利を成就してある」とふ。「因陀羅」といふに、また顯密の意義を具備す。顯の義については、帝釋である。「諸の義利を成就してある」とは、帝釋帝自ら議論を作るに、よく一言に於いて衆多の義理を含蓄せしむ。故に引いて證となる。

世間の智慧すら猶此の如く、まして如来は法に於て自在を得たまふをや。

もし秘密の説を作さえば、一々の言、一々の名、一々の成立（句）に、各々よく無量の義理を具備す。故に、諸佛菩薩に無量の身を雲の如く起して、三世に常恒に一々の字の義趣を説くとも、説説きつくすことはできない。まして凡夫のよく説くところではない。今はしかしその一隅を示すのみ。

俄頃の初に「等正覚」とは、平等なる法身仏の身密であるをうふ。この身密の数の無量なることは、即身義の中に説せるごとくである。その身密はすなはち質相に外ならぬ。

次に真言とはすなはちまざしく響であり、響はすなはち語密である。

次に言名とはすなはち字である。言によって名は顕られる、名はすなはち字なるが故である。これすなはち一偈の中の響字の質相に外ならない。
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Should I render explicit the significance of the matter by making reference to what is taught in some of the sūtras, I would do so for the present by referring to the Dainichi-kyo. The Truth-words which the Honourable One taught in this sūtra are indeed of voice; the implications of the syllable 'a' and others (of the Sanskrit alphabet), and (what is taught in) such chapters as Jilin-hon and a few others (of the above sūtra) are all the same; and (what is taught in) the Muso-hon and sentences which have dwelt upon appearance of the Honourable One are all alike respecting the reality (of all things).

I must now explain the meaning by making reference to a single syllable, taking for the present the syllable 'a', the first in the sanskrit alphabet. Uttered through an open mouth, the sound 'a' comes out of itself; this is indeed voice. Which name does then the voice 'a' voice? It renders the name of the Buddha in the Spiritual Body. This is the syllable dependent on voice. What then does the Spiritual Body is taken as purporting the original ungeneratedness of all things. This is that in which the reality consists.
もし一部についてこの義理を解ったば、しばらく大日経について説くに、此の経の中で説くところの諸尊の真言ヲすはまはち声である。阿字門等の諸字門ヲ及ぶ字輪品等々の説くところはすはち字であり、無相品及び諸尊の相を説く文は等しくこれ實相である。
また次に、一字についてこの義理を解せば、しばらく梵本の初めの阿字のごとく、口を開いて呼ぶに、おのづから阿の聲あり、すはちこれ聲である。阿の聲は何れの名を呼ぶか。法身の名字を表はず。すはちこれ聲の字である。法身は何の義理をあらはずか。謂ふところの法身は諸法本不生の義にしてすはちこれ實相である。