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OUTLINE OF MYSTERY STUDIES

(Part I)

INOUE Enryō 井上円了

Translated by Dylan Luers TODA

- 0 This is the first of three installments which present an English translation of 「緒言」 [Introduction] and 「総論」 [Outline] (IS 16: 12–285) of INOUE Enryō's 井上円了『妖怪学講義』 [Lectures on mystery studies] (IS 16–18). The work was first published between November 1893 and October 1894 in the 『哲学館講義録』 [Philosophy Academy lecture records]. The third edition from August 1897 is the "final" or "standard text" 底本 which is reprinted in the 『井上円了選集』 [Inoue Enryō selected writings] (abbr. IS) (Tokyo: 東洋大学, 1987–2004) and which is the basis of this translation.

Words upon Republication

I divided into eight major categories the over four hundred mysteries that I have been researching in the past years, and, two years ago, lectured upon them for one year. For a time, I distributed the printed notes of these lectures to interested individuals. Since subsequently there were many people who wished to read them and bookstores earnestly sought their republication, here I decided to again print this old manuscript as is. For the convenience of readers, this reprint brings each of the eight categories together and adds a catalogue and supplement, for a total of six volumes. However, having been on my tour of Shinshū [信州] districts to expand my Philosophy Academy and due to the considerable amount of collating [required], I left this printing to others and was unable to add my own revisions. I regret this, and must apologize to readers. Below I include the preface from the first edition's *Introduction to Lectures on Mystery Studies*.

As I say in this introduction, in my time left over after my everyday work, for ten years I have been researching mysteries on my own. During this time, I have investigated over four hundred kinds of them and have received over four hundred notifications from people. Moreover, there are still many that I have observed on the ground on pleasure trips to the country's over sixty provinces. Therefore, material [for my research] is certainly not scant. However, since only one tenth of this material should be seen as facts, it is difficult to obtain good results [in my research]. Above all, the likes of abstracting and summarizing these facts to organize a single field of study is of the utmost difficulty, and I am far away from completing this task. However, today, I want to begin doing so, and, while inadequate, I am releasing *Lectures on Mystery Studies*. I ask that erudite individuals with a broad view and excellent insight help me in my humble aim and send me favorable materials or point me towards books that would serve as a reference. Please send mail to the Philosophy Academy, 28 Hōrai [蓬萊] district, Hongō [本郷] ward, City of Tōkyō. Thus are my words and my entreaty.

Below is included what was written in the first volume of the first edition of *Lectures on Mystery Studies*:

With my publishing of transcripts of my mystery studies lectures, in the general public there are individuals who, due to excessive like of the strange, toy with useless idle words. If I may say so, this is not something that should be done: the reason that I have come to this is truly because I think I have no choice. I always think that our country's grand Meiji [明治] project is half com-

plete and half not. Political reforms have passed, and moral reforms have not yet come. Now, the laws of the world are becoming denser and denser while morality declines by the day. Some village hoodlums call themselves freedom fighters, tyrannizing the good people. There are people who become sly politicians, discussing things as they like without learning or strategy. There are some inexperienced youth, their smell of breast milk having not yet gone away, who read just several Western books and plagiarize [yet] think that they are solemn scholars. Some are insatiable in their greed for gain. They do completely away with the custom of fidelity to principles and the convention of shame. Are things really okay without a great revolution? I look to change this situation through education and religion. This is the reason that I, while born into the religious world, also throw myself into the world of education, and work hard day and night to repay all of the country's blessings. However, I cannot but dislike the reason that the people of this world need education and religion. They need them because of the clouds of delusion in the mind hiding the light of the sun of knowledge. In recent years I have been going around all of Japan and feel this more and more. I think that while there are many mysteries in this world, in short they are nothing other than parts of the deluded mind. If this deluded mind is done away with, we can naturally expect moral reforms to succeed. This is the reason that I opened the Philosophy Academy, cultivating educators and religious professionals, as well as that I now publish *Lectures on Mystery Studies* and want to deeply research and make clear [mysteries] along with like-minded individuals. Of course, the topics in this book are based on the subject [of mystery studies] taught at the Philosophy Academy. If anyone from outside of the academy has other hard-to-decipher questions not covered in the lecture transcripts, they should come to the Mystery Research Society's [妖怪研究会] meeting at the academy. Answers will be placed in the margins of the lecture transcripts or given directly. Things still unclear will be answered along with experts' opinions by members of Enigma Research Society [不思議研究会], which was established some years ago at [Tokyo] University.

May 1896

Written by the Lecturer

INTRODUCTION

By Inoue Enryō
Head of the Philosophy Academy

What is it that sits in the marvelously beautiful high house of heaven and earth, lighting the wondrous bright lamp of the mind? Everyone knows without doubt that it is the life of a human. If so, the light of the lamp of the mind is truly that which illuminates all things in that life. That which cultivates that light is the oil of the various fields of learning. Therefore, as one advances in the various fields of learning, the lamp of the mind illuminates, and as the lamp of the mind becomes clearer, heaven and earth become beautiful. We already possess the lamp of the mind—how could we really neglect our study of the various academic fields? This is the reason that I began my mystery studies research some years ago. Today, political reforms, learning, and culture are flourishing by the day, and the accomplishments of the Meiji [lit. enlightenment politics, 1868–1912] are announcing their success. The emperor's virtuous influence extends far to the countryside, and humble subjects like myself are still able to relax in our house in peace. Ah, there is not even a beam of sunlight in the window that is not the blessing of the emperor. How could I live an idle satisfied life? Here, I now compile the results of my years of mystery studies research and present it to the world. Its significance is nothing other than raising along with brethren a lamp of the mind, trying to read the living books of heaven and earth, and drawing from heartfelt sincerity to contribute to the prosperous fortune of the state. Now our country has steamboats on the ocean, and railroads on land. The telegraph and lights have spread throughout the country. Compared to ten years ago, one feels that a completely different world has been created. The conveniences acquired by the nation due to this are truly many. However, unfortunately various fields of learning have not been applied completely. There are many foolish people who, as before, wander amidst delusion [迷裏に彷徨し] and groan in pain. This is the reason that in the past I have said that today's civilization is the material progress of machines, not non-material spiritual development. The great project of the Meiji will only succeed if the railways of the various fields of learning are laid and the electric lights of knowledge are turned on in the minds of these foolish people. To meet this aim, there is the application of the various academic fields, especially researching mystery studies. Is it really an overstatement to say that if people of the nation due to this open a new bright world in their minds, the results will not be in-

ferior to the construction of railways and the telegraph in the outside world? This is why mystery studies research and its explanations are necessary. The world should know that my many years of effort will certainly not be futile.

What is mystery studies? Answering this is part of mystery studies. In short, it is the field that studies in detail the fundamental principles of mysteries and explains such phenomena. Then, what is a mystery? Its meaning is unclear, and hard to define. One might say, "Mysteries are ghosts." Or, one might say, "Mysteries are goblins." Or, one might say, "Mysteries are foxes and tanuki deceiving people." Or, one might say, "Mysteries are demonic spirits possessing people." Saying that mysteries are these or will-o'-the-wisps, dragon lights, odd plants, or abnormal humanoids—these are all mysterious phenomena, and not an explanation of "mystery" itself. When it comes to explaining [the concept of] "mystery" itself, I think that no one has a clear and certain established theory. Explaining mysteries by saying that they are enigmas, abnormal, or unusual is no different than saying that mysteries are mysteries. If one defines "mystery" with these, one must explain what "enigma" and what "abnormal" mean. Or, one must consider and make clear what is the opposite of an enigma and what is normal. In this way, popular understanding holds that mysteries are that which one cannot know with normal knowledge, that one cannot investigate with ordinary reasons. If so, this brings up another question: what is normal knowledge and ordinary reasons? Even if distinctions of high and low can be made with regard to knowledge and reasons, based on what standard does one establish the boundary between them? When inquiring in this way, in the end we only can say that it cannot be known and cannot be explained, and give up. I must write that when it comes to human intelligence, putting boundaries on knowledge is done with the border walls of the unknowable. If so, are mysteries completely unknowable? If we decide that they are unknowable, then it would be foolish to research them. If so, are mysteries knowable? If mysteries are held to be knowable, then various other questions arise. In short, the aim of mystery studies is to investigate and explain what a "mystery" is. I will discuss its definition in detail in the main section.

Many people in the world say that things which cannot be known when illuminated with the mind's mirror are mysteries. Therefore, one who holds that X is a mystery holds that Y is not a mystery, and one who holds that Y is a mystery holds that Z is not a mystery. No matter what a foolish person sees they do not know the principle behind it. Therefore, they think all kinds of things are mysteries. Often scholars know things that foolish people cannot. Therefore, they say that such mysteries are not mysteries. However, if a scholar says that there are no mysteries, this would be a deluded

view of this scholar. For example, foolish people saying that there is a mystery is like being on a boat and seeing the shore move away, yet thinking that the shore is actually moving because one does not know that oneself is moving. Therefore, scholars laugh a lot at this foolishness. A scholar saying that there are no mysteries is like believing when inhabiting the earth that not the earth but the sun is moving when one sees the sun rise and set. If one has opened one's shining eyes of intelligence and thoroughly illuminated this, one has no choice but to laugh at this foolishness. This is because scholars holding that things are not mysteries is a kind of mystery. Gazing up at the happenings of celestial bodies, the sun, moon, and stars lined up in an orderly fashion—these are all a mystery. Looking down at geography, the mountains, rivers, grasses, and trees splendidly bristling everywhere—these are all mysteries. Writing about the leaves amidst a lonely wind, water endlessly flowing between rocks, people meeting and experiencing joy and separating and experiencing sadness—these are all the most wondrous of the wondrous, the most fascinating of the fascinating. A cup of water is comprised of single drops, a single drop is comprised of multiple particles, a particle is comprised of smaller particles, a small particle is comprised of molecules, and a molecule is a chemical element. I think that no one can answer the question of what these so-called elements are comprised of. This is a small mystery [一小怪物]. If the great size of the human body is compared to a country's land, it is not even a drop in the blue ocean. If the great size of a country's land is compared to the whole earth, it is not even just one hair amongst those on many cows. If the great size of the earth is compared to the solar system, its minuteness could not even be expressed by metaphor. If the great size of the solar system is compared to an infinite space, proportion cannot even be spoken of. Therefore, when it comes to the nature of space itself, it is truly not something reachable by human intelligence, and is a great mystery [一大怪物]. If so, the large and small construct the two shores of mysteries, preventing people from going beyond them. These shores are the Genuine Mystery [真正の妖怪]. The bridge that extends between them is people's knowledge. Scholars stand on this bridge and see the foolish, vulgar lot sitting around amidst hard stones downstream, drifting, not knowing the way. They then declare there to be no mysteries in the world. We are forced to laugh at the smallness of their knowledge. However, in this way the mysteries of the foolish and vulgar are not the True Mystery [真怪] but nominal mysteries. Doing away with nominal mysteries [仮怪] and revealing the True Mystery is truly the aim of mystery studies.

While it is unknown how many mysteries there would be if we subdivided them in detail, most kinds can be generally divided into two categories: material mysteries and mental mysteries. However, there is another kind of mystery that arises out of the rela-

tionship between these two. For example, the likes of will-o'-the-wisps are purely material mysteries, and the likes of strange dreams and spiritual dreams are simply mental mysteries. When it comes to the likes of table-turning, hypnotism, sorcery, witchcraft, they are material-mental mysteries.

While when people of the world list kinds of mysteries, they are limited to mysteries of the senses that come into contact with the ears and eyes, the mysteries that I speak of extend beyond the senses: the various techniques related to principle observation and good fortune [觀理開運] such as fortunetelling, physiognomy, nine stars [divination], and geomancy, as well as the various explanations related to the world after death such as demonic spirits, souls, heaven, and hell. These are all kinds of mysteries. Generally there is nothing that is more feared or causes more mental suffering than the circumstances of life and death. There is nothing that would be more beneficial to people than something that opens the gate of confusion regarding life and death and illuminates the underworld after death. The mystery studies that I speak of is truly the key that opens this gate and the lighthouse that illuminates this path. Is there anyone who does not pray for their own fortune and the safety of their household? Then at a time of misfortune their body is attacked, and at the time of a disaster their household is violated. Even if one wants to prevent such things, they cannot be known in advance. Here, people make all kinds of effort, and try to discover a barometer that predicts good and bad fortune. Eventually, various techniques such as fortune telling and physiognomy come to be employed in the world. After finding this barometer inadequate to rely on, they might use a kind of "lighting rod" that prevents them from experiencing harm when encountering difficulty—in terms of benefiting this world, what is the difference between this and explaining the confusion regarding life and death? Since explaining the confusion regarding life and death is the result of applying the field of mystery studies, why would one be careless in this field's research?

Mystery studies is comprised of the reasoning of philosophy, and lays everywhere paths for the application of philosophy. If each person lights the lamp of their mind with the flame of philosophy, the tens of millions of mysteries will be temporarily dispelled, and one will see the feeble light of the Single Great Mystery [一大妖怪] appear. This is the Genuine Mystery that I speak of. If one lets go of the light of this mystery once, even if the lamp of the mind is bright, the mind cannot compete with its power, and immediately this light will be lost. It is like how the morning sun rises and the stars lose their light. If we were to tentatively name this Great Mystery, it would be the Ideal Mystery [理怪]. Know that this is the reason that I advocate doing away with nominal mysteries and revealing the True Mystery, the aim of my mystery research.

What is the Ideal Mystery? It is the self-produced self-existing [自生自存], independently existent independently functioning [独立独行], spiritual and vibrant true essence that unhurriedly rises and hangs solitarily high within the limit of the limitless and the boundary of the boundless, and from the beginning of the beginningless to the end of the endless. No one knows its name, but everyone knows that this essence exists. Even if they know this, they do not know why it is called such. Truly, the nature of the essence of the Great Mystery appears to be knowable yet is unknowable, and appears unknowable yet is knowable. Calling it the divinely marvelous, spiritually marvelous, subtly marvelous, loftily marvelous, or profoundly marvelous is to only describe part of the light emitted from its essence. Using words to describe it, Lǎozǐ [老子] called it the Nameless [無名], Confucius calls it Heaven and in the *Book of Changes* the Supreme Polarity [太極], Śākyamuni calls it Suchness [真如], Dharma-nature [仏性], and Buddha, Jesus calls it the Heavenly Father, and in our country it is called god[s 神]. These are all provisional names given to part of its essence. Me calling it the Ideal also is only describing one part of it. Who can use a finite name to express an infinite essence? Rather, I think that it would be good to not call it the Great Mystery. If we do call it such, then we should take the finite name as a stage, and work to realize the infinite included on its underside.

When we observe above and below, this gives rise naturally to a kind of impression that is excellent and profoundly marvelous. This is, in other words, when we come into contact with a glimpse of the Ideal's Great Mystery. If we then finally investigate in detail with this mind, we will finally reveal its true characteristics. When finally our mind becomes an unlimited expanse like heaven, we will simply gaze upon the bright moon of the single Ideal, and see all of the great world as standing in a spiritual divine light. For the first time here one realizes that this world is the world of the Ideal. If after knowing this and then observing all phenomena, one awakens to the fact that the warbling voice of birds and faces beautiful like a flower all are the true appearance and characteristics [真景真相] of the Ideal. This is so-called philosophical awakening to truth [哲学的悟道]. Here one should know that when it comes to the Ideal there is the essence and phenomena. All material and mental things are phenomena. They are not one bit separate from and are one in substance with the essence of phenomena, just like how form accompanies shadow. Therefore, if one investigates all things and arrives at their core, one will immediately come into contact with the true light of the Ideal, and if one awakens to the essence of the Ideal and illuminatingly observes the world before oneself, one will encounter spiritually marvelous dewdrops rising upon the leaves of everything. The fragrant flowers and birds singing in spring, the refreshing breeze and

bright moon in mid-autumn, the light green of a summer tree, and the pure white of winter snow—there is nothing that is not beautiful and marvelous. Is this not the true characteristics of the Ideal appearing naturally in the outside world? I think that the Ideal's essence is the absolute infinite Lord [帝王] that controls the entire universe. With the two ministers of matter and mind it gives orders to this world and it makes us subordinate to them. When one knows that the substance of our bodies comes into being from the two roots of matter and mind and holds up the lamp of the mind to illuminate heaven and earth, one immediately realizes that these two ministers are nothing other than the phenomena of the Ideal Lord. Ah, there are many among us who, while born in this marvelously beautiful world, die not having seen its true characteristics for their whole life. It is truly pitiable. If such a person lights a set of mind lamps in a dark room, the great heaven and earth will right away show a beautifully marvelous sight, the broken windows and roof will immediately turn into a grand building of a golden palace, and the world of much suffering and trouble will become a garden of joy of the realm of immortals. What was in the beginning the Ideal's Great Mystery that was the most strange of the strange will display divine marvelousness, spiritual marvelousness, lofty marvelousness, profound marvelousness, refined marvelousness, and beautiful marvelousness, becoming entirely the most marvelous of the marvelous. Showing this Principle [理] to people is truly the aim of mystery research. This is the doing away with nominal mysteries and revealing the True Mystery that I spoke of earlier.

If in this way nominal mysteries are done away with, the person will independently stand supernally outside of the gate of delusion and suffering, and if in this way the True Mystery is revealed, then the person will calmly live peaceably in another world of complete enjoyment. Therefore, the findings of mystery research provide the light of true knowledge and true enjoyment to the dark heaven and earth inside the heart. This is why I say that the results of it are not inferior to the construction of railways and the telegraph.

On the one hand there are some people of the world who believe in mysteries and see them as clear facts not to be doubted, and on the other hand others push them away as groundless false talk. Those who believe in them just see them as truth, and do not prove the reason that they are truth. This is what is called an arbitrary judgment. Furthermore, those who reject them just say that they are false, do not explain the reason that this is so. This is also an arbitrary judgment. If they do make this arbitrary judgment, they are unable to avoid the malady of doubt. These explanations do not acquire good results, and are no way in agreement. I think that this is due to them being separated by a gulf. For example, one person says that mysteries actually exist, and another

says that they are the functioning of the nerves. The former does not show why what they see as definitely existing is truth, and the latter does not explain what "nerves' functioning" itself is. Therefore, despite learning and culture progressing, old mysteries do not change their form—rather, they are expanding their power. Here I hold up the sharp sword of philosophy, and lower in a single stroke my conclusion.

While I say that my explanation of mysteries is based on the reasoning of philosophy, explaining the likes of material mysteries requires science. Furthermore, the likes of mysteries that arise in the body must rely on the interpretations of medicine. Therefore, I take philosophy as the foundation and science and medicine as pillars and walls, thereby trying to construct a house of mystery studies.

In the aforementioned general classification of mysteries, they are divided into three types: material mysteries, mental mysteries, and the Ideal Mystery. Material and mental mysteries are nominal mysteries, and the Ideal Mystery is the True Mystery. Now, while the *Lectures on Mystery Studies* are supposed to be arranged based on these categories, I want to explain them in terms of the various academic fields; and because I want to lecture [here] following the *Philosophy Academy Lecture Records*, I thus come to establish the below categories.

Lectures on Mystery Studies

1. Outline
2. Science Section
3. Medicine Section
4. Pure Philosophy Section
5. Psychology Section
6. Religious Studies Section
7. Education Studies Section
8. Miscellanea Section

This will be the structure of my lectures. The types [of mysteries] found in each section are listed below.¹

¹ For Japanese terms, see IS 16: 27–28.

Outline: definitions, types, causes, explanations, etc.

Science Section: celestial events, geological abnormalities, odd plants, abnormal trees, marvelous birds, unearthly monsters, abnormal humanoids, will-o'-the-wisp, [natural] dragon lights, mirages, [myth of the] dragon palace

Medicine Section: anatomic abnormalities, epilepsy, hysteria, insanity / madness, etc., wizardry, wonder drugs, food mixtures, magic healing

Pure Philosophy Section: omens, prophecy, correspondences, yin and yang, five elements, weather prediction, [Book of] Changes sticks, fortune slips, palace clearing [divination], heavenly source [divination], nine stars [divination], [divination] art of earthly branches, physiognomy, architectural geomancy, geomancy, ink color divination, demon gate, unlucky years, auspicious and inauspicious [periods], dependent arising

Psychology Section: hallucinations, delusions, dreams, strange dreams, fox possession, dog god [possession], goblins, animal electricity, table-turning, hypnotism, mind-reading, spiritualism, mediums

Religious Studies Section: ghosts, living spirits, departed souls, human souls, demonic spirits, devils, previous existences, afterlives, six kinds of rebirth, reincarnation, heaven, hell, curses, exorcisms, prayer, amulets, spells, austerities, miracles, retribution, oracles, telepathy

Education Studies Section: heredity, prenatal care, idiocy, prodigy, mnemonics

Miscellanea Section: haunted houses, mysterious things, monster, walking over fire, sorcery, magic, witchcraft

These are nothing more than broad classifications. Even when there were ones related to two or three categories, for the sake of lectures' convenience I chose to present them under one category. For example, "ghosts" is related to psychology but is listed under "Religious Studies." "Mediums" is related to religious studies but is listed under "Psychology." Fortune telling and [weather] prediction are indirectly related to multiple categories. However, due to them not being directly related, I created the category of Pure Philosophy and placed them therein. Also, haunted houses, mysterious things, and monsters combine several categories, and thus I have established the Miscellanea Category and placed them therein. This is just for convenience. Also, while these categories might feel a little disordered and messy when seen from academic fields, since I was

establishing headings based on the facts I have gathered over the years, I had to create the sections in this way. Below I have listed the sub-sections.²

1. General Theory of Mysteries

- 1.1 Definitions
- 1.2 Academic Fields
- 1.3 Relationships
- 1.4 Types
- 1.5 History
- 1.6 Causes
- 1.7 Explanations

2. Science Section

- 2.1 (Celestial Events) Celestial Events, Solar & Lunar Eclipses, Abnormal Stars, Shooting Stars, Sun Coronas, Rainbows, Wind & Rain, Frost & Snow, Lightning, Thunder, Fires from Heaven [天火], Mirages, Tornadoes
- 2.2 (Geological Mysteries) Geological Mysteries, Earthquakes, Sinking, Landslides, Natural Landslides, Ground Sounds, Rumbling of the Ground, Tides, Tsunamis, Mt. Sumeru, Dragon's Palace, Enchanted Lands
- 2.3 (Plants and Trees) Odd Plants, Abnormal Grains, Abnormal Trees
- 2.4 (Birds and Beasts) Marvelous Birds, Monstrous Beasts, Unusual Fishes, Firebirds, Thunder Beasts, Old Foxes, Nine-Tailed Foxes, White Foxes, Old Tanuki, Tanuki's Stomach-Pounding, Marvelous Otters, Nekomata [猫又 Cat], Goblins
- 2.5 (Abnormal Humanoids) Abnormal Humanoids, Mountain Men, Mountain Women, Mountain Witches, Snow Fairies, Mountain Hermits, Celestial Beings
- 2.6 (Unearthly Fires) Unearthly Fires, Will-o'-the-Wisp, Dragon Fires, Foxfires, Bagworms, Fiery Chariots, Pillars of Fire, [Natural] Dragon Lights, Sacred Lights, Heavenly Lights
- 2.7 (Abnormal Objects) Abnormal Objects, Fossils, Thunder God Ax, Abnormal Objects from the Sky, Moon Katsura [月桂], Buddha Relics
- 2.8 (Strange Occurrences) Transmutation, Fever Insects, Weasel's Cut, River Kobolds, Kettle Sounds, Seven Enigmas

² Translator's note: Many of the translations of terms below are based on Masahiko OKADA. *Vision and Reality: Buddhist Cosmographic Discourse in Nineteenth-Century Japan*, Ph.D. dissertation (Stanford University, 1997), 317–20. OKADA's translations are accessible via the Inoue Enryō Research Database. For the Japanese terms, see IS 16: 28–31.

3. Medicine Section

- 3.1 (Anatomy) Anatomic Deformities, Corpse Nosebleeds, Rigor Mortis, Mummies
- 3.2 (Illness) Epidemics, Smallpox, Malaria, Strokes, Fainting, Epilepsy, Insanity / Madness, etc. (Manic Insanity, Depressive Insanity, Delusional Insanity, Temporary Insanity, Hysteria, etc.), Hair Cutting Illness
- 3.3 (Therapies) Wizardry, Immortality Drugs, Alchemy, Sacred Water, Poisons, Marvelous Drugs, Secret Pharmaceutical Methods, Poisonous Combinations of Food, Magic Healing, Religious Healing

4. Pure Philosophy Section

- 4.1 (Contingency) Omens, Foreseeing, Prophecies, Sensing, Correspondences, Coincidences
- 4.2 (Yin and Yang) Diagram of Eight Principle Elements, Description of Nine Astrological Elements, Yin and Yang, Fortune Telling, Five Elements, Five Elements' Relationships, Ten Astrological Stems, Twelve Astrological Signs, Twenty-Eight Constellations
- 4.3 (Prediction) Weather Prediction, Fortune Prediction, Astrology, Auspicious Signs, Bird Singing, Dog Barking
- 4.4 (Fortune telling) *Book of Changes* Stick Fortune Telling, Turtle Shell Fortune Telling, Coin Fortune Telling, Song Fortune Telling, Deer Bone Fortune Telling, Chatting Fortune Telling, Street Corner Fortune Telling, Sign Fortune Telling, Dream Fortune Telling, Fortune Slips
- 4.5 (Foresight) Nine Stars, Divine Fate, Body Purification, Zodiac Sign Technique, Geomancy, Zodiac Sign Opposite [本命的殺], *Hachimōn tonkō* [八門遁甲]
- 4.6 (Features) Physiognomy, Bone Features, Palmistry, Sound Features, Ink Color Divination, Letter Features, Architectural Geomancy, Landscape Features, Geomancy
- 4.7 (Calendar) Good Directions, God of Evil Direction, Eight Warrior Gods of Eight Directions, God of Season, Gods Reporting Human Deeds, Ten'ichi's Return to Heaven [天一天上], Seven Heavenly Bodies, Nine Heavenly Bodies, Six Heavenly Bodies, Twelve Characteristics of Days
- 4.8 (Fortune) Bad Years, Bad Days, Good Days, Bad Days, Days of Wishes Being Realized, Days of Wishes not Being Realized, Fortune or Bad Luck, Knowing the Time of Death, Dependent Origination, Superstitious Concern

5. Psychology Section

- 5.1 (Images of the Mind) Illusion, Delusions, Delusive Ideas, Erroneous Opinions, Mental Functions
- 5.2 (Dreams) Dreams, Strange Dreams, Dream Messages, Dream Correspondence, Sleepwalking, Nightmare
- 5.3 (Possession) Fox Possession, Foxman, Manipulated God, Fox Messenger, Weasel, Fox Spirit Possession, Dog-god, Tanuki Possession, Snake-Holding, Human Possession, Divine Possession, Demon Possession, Goblin Possession
- 5.4 (Mind Techniques) Animal Electricity, Table Turning, Psychokinesis, Self-Induced Sleep, Hypnotism, Mind Reading, Spiritualism, Mediums, Divine Women

6. Religious Studies Section

- 6.1 (Ghosts) Ghosts, Living Spirits, Departed Souls, Human Souls, Souls of the Dead, Separated Souls
- 6.2 (Demons) Demonic Spirits, Spiritual Beings, Nature Demons, Mysterious Spirits, Devils, Seven Fortune Gods, God of Poverty.
- 6.3 (Life After Death) Previous Lives, Afterlife, Six Kinds of Rebirth, Rebirth, Heaven, Hell
- 6.4 (Impurity) Curses, Obstacles, Suffering, Impurity of Death, Impurity, Purification, Exorcism, Driving out Demons, Prayers to Remove Calamities
- 6.5 (Prayer) Religious Services, Spirit Soothing, Impure Rituals, Prayers, Charms, Amulets, Incantations, *Noriki* Spells, Taboos, Spell Chanting, Spells, Austerities
- 6.5 (Miracles) Miracles, Correspondence with Divine Will, Postmortem Punishment, Karmic Influences, Retribution, Oracles, Divine Messages, Communication with God, Telepathy, Divine Revelation

7. Education Studies Section

- 7.1 (Wisdom and Virtue) Heredity, Idiocy, Prodigies, Greats, Blindness and Dumbness, Desire to Steal, Suicide, Bad Guys
- 7.2 (Education) Prenatal Care, Childcare, Memorization Techniques, Mnemonics

8. Miscellanea Section

- 8.1 (Mysterious Things) Haunted Houses, Pillow Turning, Mysterious Things
- 8.2 (Monsters) Monsters, Ship Ghosts, Street Devils, *Rokuro Kubi* [轆轤首]
- 8.3 (Mysterious Techniques) Walking Over Fire, Magical Binding, Magic, Witchcraft
Mysterious Threads Coming out of the Human Body

The above kinds of mysteries are divided into eight categories in accordance with the divisions of academic fields, and therefore I have presented them in *Philosophy Academy Lecture Records*, and am making the lecture transcripts from the seventh academic year into the *Mystery Studies Lecture Records*. Customarily the first issue of the lecture transcripts published by this academy are published in the beginning of November each year, and completed at the end of October in the following year. Therefore, I have included the lectures on mystery studies in the lecture transcripts published in the beginning of November of this year, and in order to differentiate it from the lecture transcripts of other academic years, am naming it Seventh Academic Year Lecture Transcripts. Since these lectures provide explanations in light of the principles of the various scientific and philosophical fields, those who read through them will not only find out about the reasons for mysteries, but also have the convenience of investigating and illuminating the outlines of the various academic fields. I hope that it does not go against the title name *Philosophy Academy Lecture Records*.

I first began mystery studies research ten years ago, in other words, in the summer of 1884. Subsequently, describing the reason that this research is necessary in scholarship, I proposed the establishment of an institute to do such research at Tokyo University. At the same time, I lead like-minded people in establishing an Enigma Research Society [不思議研究会] at the university. The following people, agreeing with my view, joined: Miyake Yūjirō [三宅雄二郎], Tanakadate Aikitsu [田中館愛橋], Mitsukuri Genbachi [箕作元八], Yoshitake Einoshin [吉武栄之進], Tsuboi Jirō [坪井次郎], Tsuboi Shōgorō [坪井正五郎], Sawai Ken [沢井廉], Fukuya Umetarō [福家梅太郎], Tanahashi Ichirō [棚橋一郎], Satō Yūtarō [佐藤勇太郎], and Tsubouchi Yūzō [坪内雄蔵].

The first meeting of the group was held on 24 January 1886 in a lecture hall of the university. While subsequently members gradually increased, I was sick in bed for some time, and became unable to allocate its duties, and in the end the society was adjourned.

At the time I advertised to like-minded individuals around the country its aims, and asked for people to contact me with [related] factual information. As of today I have received many notifications: 462 of them.

In this time I have done field research on a few dozen major and minor cases: table-turning, hypnotism, sorcery, a white fox, and so on. Also, going around the country since 1890, I have directly observed more than a few things. In the past several years, I have searched for things related to mysteries in many books from all ages: five hundred of them. I have listed the names of these books below.

Mystery Studies Works Referred in Research and Quoted

I have listed these works as they appear in my notebook. While they are out of order, I ask for the reader's forgiveness in this regard.³

- A** *Ainōshō* 壙囊紗, *Azuma* 東鏡, *Atago miyage* 愛宕宮筒, *Atami-shi* 熱海誌, *Aneroido seiukei shōsetsu oyobi yōhō* 「アネロイド」晴雨計詳説及用法, *Amida-kyō* 阿弥陀經, *Ansaizuihitsu* 安齋隨筆, *Ansei zassho manreki taisei* 安政雜書万曆大成
- I** *Iebagusa* 云波草, *Ikaho onsen yūranki* 伊香保温泉遊覽記, *Itsukushima miyaji no shiori* 巖島宮路の枝折, *Idō ben'i* 医道便易, *Inari jinja kō* 稻荷神社考, *Inō mononokeroku* 稻生物怪録, *Inshiron* 淫祀論, *Inban hiketsushū* 印判秘決集, *In'yō goyō kisho* 陰陽五要奇書
- U** *Uji shūi* 宇治拾遺, *Usō kanwa* 雨窓閑話, *Utsubo monogatari* 空穗物語, *Unpyō zasshi* 雲萍雜誌
- E** *Eitai ōzassho sanzeshō* 永代大雜書三世相, *Eitai chōhō* 永代重宝, *Ekigaku keimō* 易学啓蒙, *Ekigaku tsūkai* 易学通解, *Ekikyō* 易经, *Ekko zuihitsu* 閩古隨筆, *Edo meisho zue* 江戸名所図会, *Enanji* 淮南子, *Enkan ruikan* 淵鑑類函, *Engi shiki* 延喜式
- O** *Ōjū ronkō* 王充論衡, *Ōjōyōshū* 往生要集, *Ōdai ichiran* 王代一覽, *Ōbeijin sōgaku zukai* 歐米人相学図解, *Ōiso meishōshi* 大磯名勝誌, *Ōzassho* 大雜書, *Ōzassho sanzeshō* 大雜書三世相, *Okazubanasashi* 鋸屑譚, *Odawaraki* 小田原記, *Orukarakinu* 織唐衣, *Onchisōsho* 温知叢書
- Ka** *Kaidan otogi zakura* 怪談御伽桜, *Kaidan otogi warawa* 怪談御伽童, *Kaidan jitsuroku* 怪談実録, *Kaidan shokoku monogatari* 怪談諸国物語, *Kaidan zensho* 怪談全書, *Kaidan toshiotoko* 怪談登志男, *Kaidanroku* 怪談録, *Kaibara yōjōkun* 貝原養生訓, *Kaibutsu yoron* 怪物輿論, *Kakaishō* 河海抄, *Gakugei shirin* 学芸志林, *Kakuchi sōsho* 格致叢書, *Kagetsu sōshi* 花月草紙, *Kashisahen* 花史左編, *Kasō zusetu taizen* 家相図説大全, *Kasō hidenshū* 家相秘伝集, *Kasō hiroku* 家相秘録, *Gappeki jirui* 合璧事類, *Katorakusho jimōshō* 河図洛書示蒙鈔, *Kana sesetsu* 仮名世説, *Kara kotohajime* 漢事始, *Kangakari* 神明憑談, *Ganzan daishi hyakusen* 元三大師百籤, *Ganzan daishi mikuji handan* 元三大師御鬮判断, *Kansan yoroku* 閑散余録, *Kanjo* 漢書, *Kansō kiju* 觀相奇術, *Kanton tsūshi* 廣東通志, *Kanpishi* 韓非子

³ In the original, listed in old *kana* orthography and *iroha* order. Following IS 16: 33–40, listed here in the order of the modern Japanese syllabary. Japanese explanations of the titles can be found in IS 21: 495–668.

- Ki** *Kijutsu hihō* 奇術秘法, *Kishin shinron* 鬼神新論, *Kishinron* 鬼神論, *Kisetsu atsumegusa* 奇說集艸, *Kisetsu chomonshū* 奇說著聞集, *Kisoji meishozue* 木曾路名所図会, *Kikkyō kaiji* 吉凶開示, *Kiboku hiden* 龜卜秘伝, *Kyūkyū tekihō* 救急摘方, *Kyūkōjiki* 救荒事宜, *Kiyū shōran* 嬉遊笑覧, *Kyūsei hōi hayakuri benran* 九星方位早操便覧, *Gyūbamon* 牛馬問, *Kyūri ingo* 窮理隱語, *Kyōshiki ryaku* 強識略, *Kinko mihatsu nichiji kyūsei ben* 今古未発日時九星弁, *Kinshiroku* 近思録, *Kinsei sekikō* 近世奇跡考, *Kindai sejidan* 近代世事談, *Kinchū nicchū gyōji* 禁中日中行事, *Kinnō chijutsu zensho* 錦囊智術全書, *Kinbishō* 禁秘抄
- Ku** *Kujiki* 旧事記, *Kushimitama* 奇魂, *Kusharon* 俱舍論, *Kumo no itomaki* 蜘蛛の糸卷, *Gunshoruijū* 群書類従, *Gunpōfu* 群芳曆, *Kunmōsenjo* 訓蒙淺語, *Kunmōtenchiben* 訓蒙天地弁
- Ke** *Geien nisshō* 秣苑日涉, *Geimon ruijū* 芸文類聚, *Keirin manroku* 桂林漫録, *Kego* 家語, *Ken'en jippitsu* 護園十筆, *Genkai* 言海, *Gengenshū* 元元集, *Genkō shakusho* 元亨積書, *Genshi* 元史, *Genji monogatari* 源氏物語, *Genjukushū* 儼塾集, *Gendō hōgen* 玄同放言, *Genninron* 原人論, *Genmin shiryaku* 元明史略
- Ko** *Kōkyō* 孝經, *Kōshō senten* 考証千典, *Kōchōjien* 皇朝事苑, *Kōtei inpukyō* 黃帝陰符經, *Kōtei takuyō* 黃帝宅經, *Kōbō daishi ichidaiki* 弘法大師一代記, *Koeki satsu byōden* 古易察病伝, *Koeki hakkekō* 古易八卦考, *Goen zuihitsu* 吾園隨筆, *Gokanjo* 後漢書, *Gogyō taiga* 五行大義, *Kokugo* 國語, *Kokushiryaku* 國史略, *Kokuchō kasetsuroku* 國朝佳節録, *Goraku monogatari* 極樂物語, *Kogo shūi* 古語拾遺, *Kokonkō* 古今考, *Kokon jirui zensho* 古今事類全書, *Kokonshingaku ruijūshō* 古今神學類聚抄, *Gokonsetsu* 五魂説, *Kokoncho monjū* 古今著聞集, *Kokon hakke shūsui shō* 古今八卦拾穗抄, *Kokon yōmikō* 古今妖魅考, *Kokonruisho san'yō* 古今類書纂要, *Gozatsuso* 五雜俎, *Kojiki* 古事記, *Koshi taigen zusetu* 古始太元図説, *Kojidan* 古事談, *Goshujō jirin bengi* 五趣生死輪弁義, *Kokkei zōdan* 滑稽雜談, *Kotowaza gusa* 諺草, *Gohō shinron* 護法新論, *Gonsai bunryaku* 良齋文略, *Konjaku monogatari* 今昔物語, *Gon'yō manroku* 昆陽漫録
- Sa** *Saigoku jibutsu kigen* 西國事物紀原, *Saisei kibun* 再生記聞, *Sago* 瑣語, *Sangai isshinki* 三界一心記, *Sangen hakke kyūsei hōi uranai hitori handan* 三元八卦九星方位占獨判斷, *Sangoku bukkyō ryakushi* 三國仏教略史, *Sangoku buppōden tsūengi* 三國仏法伝通縁起, *Sansai zue* 三才図会, *Sansai roku* 三災録, *Sandai jitsuroku* 三代実録, *Sandō shikō* 山堂肆考, *Sanpō ketsugishō* 算法闕疑抄, *Sanyo seiji* 三余清事
- Shi** *Shiojiri* 塩尻, *Shiopara hanjōki* 塩原繁昌記, *Shiki* 史記, *Shikyō* 詩經, *Jigen yōgen shū* 事言要玄集, *Jigoku jitsuu setsu* 地獄実有説, *Jigoshū* 自娛集, *Jisan* 事纂, *Shishi*

seika jirui tōhen 子史精華事類統編, *Shijitsugan* 資治通鑑, *Jishinkō* 地震考, *Shichi-jūgo hōmyōmoku* 七十五法名目, *Shichō zatsuroku* 視聽雜錄, *Jikkinshō* 十訓抄, *Jikken shumikai setsu* 実験須弥界説, *Shina kyōgaku shiryaku* 支那教学史略, *Shimada kōan yūkai monogatari* 島田幸安幽界物語, *Shasekishū* 沙石集, *Shūgaishō* 拾芥抄, *Shūsho* 周書, *Jūhasshiryaku* 十八史略, *Shūmon ryaku retsusoden* 宗門略列祖伝, *Shūyū kidan* 周遊奇談, *Shukuyōkyō* 宿曜經, *Shushi gorui* 朱子語類, *Shuzenji onsen meishoki* 修善寺温泉名所記, *Shutsujō kōgo* 出定後語, *Shutsujō shōgo* 出定笑語, *Shuya jinshuhō* 主夜神修法, *Shurai* 周礼, *Junshi* 荀子, *Shunjū saden* 春秋左伝, *Junsei hassen* 遵生八牋, *Shunparō hikki* 春波樓筆記, *Shōka hiroku* 商家秘録, *Shōkan zakki* 消閑雜記, *Shōsō manpitsu* 蕉窓漫筆, *Shōchū wakan nendaiki shūsei* 掌中和漢年代記集成, *Shūyui shikiron* 成唯識論, *Shogaku benmōshū* 初学便蒙集, *Shokatsu kanshi daisogaku* 諸活幹枝大礎学, *Shokyō* 書經, *Shoku nihongi* 続日本紀, *Shoku nihon kōki* 続日本後紀, *Shogenko jitaizen* 書言故事大全, *Shokoku kaidan utsuhozaru* 諸国怪談空穗猿, *Shokoku kidan saiyūki* 諸国奇談西遊記, *Shokoku kidan tōyūki* 諸国奇談東遊記, *Shokoku kidan man'yūki* 諸国奇談漫遊記, *Shokoku kiyūdan* 諸国奇遊談, *Shokoku kojidan* 諸国古寺談, *Shokoku shinhyaku monogatari* 諸国新百物語, *Shokoku rijindan* 諸国里人談, *Shoshi ikan* 諸子彙函, *Shobutsu ruisan* 庶物類纂, *Shin'ekisen* 神易選, *Jinka hitsuyō* 人家必用, *Jinkokuki* 人国記, *Shinkojidan* 新古事談, *Jinja keimō* 神社啓蒙, *Jinjākō* 神社考, *Shinsen gojū uranai* 神籤五十占, *Shinsō zenpen* 神相全編, *Shinzoku kojidan* 新続古事談, *Jindai kuketsu* 神代口訣, *Shincho monju* 新著聞集, *Shindō hyōdan* 神童憑談, *Jinnō shōtōki* 神皇正統記, *Shinpensenjutsu kinnō* 神変仙術錦囊, *Shinyū benron* 神幽弁論

Su *Suikai* 水経, *Zuisho* 隋書, *Suido gaiben* 水土解弁, *Sumiuro shinan* 墨色指南, *Sumiuro shōsen* 墨色小笈, *Sumiuro den* 墨色伝, *Sundai zatsuwa* 駿台雑話

Se *Seigaku jizai* 聖学自在, *Seikei* 星経, *Zeigo* 贅語, *Seijitsū* 正字通, *Seishin keibi* 精神啓微, *Seiseki gairon* 西籍慨論, *Seimei tsūhen uranai hiden* 清明通變占秘伝, *Seimei hiden sokusen* 清明秘伝速占, *Seiri jigi* 性理字義, *Seiritaizen* 性理大全, *Seji hyakudan* 世事百談, *Sesetsu* 世説, *Sessai kiyūdan* 撰西奇遊談, *Seppu* 說郛, *Zen'an zuihitsu* 善庵隨筆, *Sengaikyō* 山海経, *Sengokusaku* 戦国策, *Senshin dōsatsuki* 洗心洞割記, *Sendai ansai* 仙台案内, *Sentetsu sōdan* 先哲叢談, *Sentetsu zōden* 先哲像伝

So *Sōkyō* 葬経, *Sōgen tsugan* 宋元通鑑, *Sōkō sōden* 宋高僧伝, *Sōji* 莊子, *Sōshū ōyamaki* 相州大山記, *Sōjo* 宋書, *Sōtei kōge den* 相庭高下伝, *Sohiruishō* 宋稗類鈔, *Sōmokushi* 草木子, *Zokukōsō den* 続高僧伝, *Zoku kojikidan* 続古事談, *Zokubenken tsukō* 続文献通考, *Soshi* 租志, *Sokken ikō* 息軒遺稿, *Somon* 素問, *Soraishū* 徂徠集

- Ta** *Daigaku* 大学, *Taikyoku zusetu* 太極図説, *Kishinron* 起信論, *Daishō Nichiren jin-biden* 大聖日蓮深秘伝, *Daidō hongī* 大道本義, *Dai nihonshi* 大日本史, *Dai nihonjin meijisho* 大日本人名辞書, *Taiheiki* 太平記, *Taihei gyoran* 太平御覽, *Taihei kōki* 太平広記, *Takashima ekisen* 高島易占, *Takashima ekidan* 高島易断, *Taijōkannō hen* 太上感應篇, *Tamano mihashira* 靈能真柱, *Tankai* 譚海, *Tanki manroku* 耽奇漫録
- Chi** *Chikusō zuihitsu* 竹窓随筆, *Chūko sōsho* 中古叢書, *Chūyō* 中庸, *Chōju shokujikai* 長寿食事戒, *Chōsen seibatsuki* 朝鮮征伐記, *Chinki monogatari* 珍奇物語
- Tsu** *Tsūhen kikan* 通變龜鑑
- Te** *Teikin ōrai* 庭訓往来, *Tekkōroku* 輟耕録, *Tengen nijū hasshuku shinan* 天元二十八宿指南, *Denshūroku* 伝習録, *Tenchō mukyūreki* 天朝無窮曆, *Tenchi reikiki* 天地麗気記, *Tenchi wakumonchin* 天地或問珍, *Tenpen chii* 天變地異, *Tenpen chiyō ketsugi benmō* 天變地妖決疑弁蒙, *Tenpō ōzatsusho* 天保大雜書, *Denpō chie no umi* 伝法智恵の海
- To** *Tōkaidō meisho zue* 東海道名所図会, *Tōkyūgaku kihan* 洵宮学軌範, *Tōkyūgaku hisho* 洵宮学秘書, *Tōshisen* 唐詩選, *Tōsō hachidaika* 唐宋八大家, *Dōbutsu denkirōn* 動物電気論, *Tōbōsaku hiden okibumi* 東方朔秘伝置文, *Tōyō shinri shoho* 東洋心理初歩, *Toen shōsetsu* 兔園小説, *Dokushoroku* 読書録
- Na** *Natsuyama kanwa* 夏山閑話, *Narubeshi* 南留別志, *Nan'ōken sōhō* 南翁軒相法, *Nan-sai-shi* 南齋志, *Nanshi* 南史, *Nachō kiden* 南朝紀伝, *Nanposōsho* 南畝叢書
- Ni** *Nijū hasshuku ichiranhyō* 二十八宿一覽表, *Nichiyō seiun kanki* 日用晴雨管窺, *Nichiyō sōran* 日用早覽, *Nitei zensho* 二程全書, *Nihon ōjō zenden* 日本往生全伝, *Nichiyō seiukanki* 日本居家秘用, *Nihon saijiki* 日本歳時記, *Shakai jūi* 社会事象, *Nihon shoki* 日本書紀, *Nihon buppō-shi* 日本仏法史, *Nihon fudoki* 日本風土記, *Nire dōran* 二礼童覽, *Ninsō shinan* 人相指南, *Ninsō senhyaku nen gan* 人相千百年眼, *Ninsō hayamanabi* 人相早学
- Ne** *Nenzan kibun* 年山紀聞, *Nenjū kichiji kagami* 年中吉事鑑, *Nenjū gyōji taisei* 年中行事大成, *Nenjū hakke tebiki gusa* 年中八卦手引草, *Nenreki chōhōki* 年曆調法記
- No** *Nōka chōhōki* 農家調宝記, *Nōseizensho* 農政全書, *Nobutomo zuihitsu* 信友随筆
- Ha** *Baien sōsho* 梅園叢書, *Baika shin'eki shōchū shinan* 梅花心易掌中指南, *Baibai gokuhi* 売買極秘, *Bakan miyage* 馬關土産, *Hakuiki* 博異記, *Hakubutsu sen* 博物筌, *Hakubun sōdan* 博聞叢談, *Hakuran kogen* 博覽古言, *Hachimōn kyūsei shogaku nyūmon* 八門九星初学入門, *Hachimōnton kōwaku monshō* 八門遁甲或問鈔, *Hakket-*

suji ura hitori handan 八卦辻占独判断, *Hattaku meikyō benkai* 八宅明鏡弁解, *Hatsuyume utaawase* 初夢歌合, *Bankin sugiwai bukuro* 万金産業袋, *Banbutsu kaii bendan* 万物怪異弁断, *Banbutsu koji yōryaku* 万物故事要略, *Banpō ōzassho* 万宝大雑書, *Banpō zensho* 万宝全書, *Banpō hijiki* 万宝鄙事記, *Banreki ōzassho sanze sōtaizen* 万曆大雑書三世相大全

Hi *Hiji shian bukuro* 秘事思案袋, *Hiji hyakusen* 秘事百撰, *Hiden sehō bukuro* 秘伝世宝袋, *Isshōwa* 一宵話, *Hyakumonogatari* 百物語評判, *Hyappō mondōshō* 百法問答抄, *Binsho* 閩書

Fu *Fūu bukokujiiben* 風雨賦国字弁, *Fugaku danpei* 巫学談弊, *Fukuro zōji* 袋草紙, *Fushigi benmō* 不思議弁妄, *Fusō kenmonshiki* 扶桑見聞私記, *Fusō ryakki* 扶桑略記, *Butsugaku hiden* 物学秘伝, *Bukkoku rekishi shōhen* 仏国曆象編, *Busso tōki* 仏祖統紀, *Butsuri kunmō* 物理訓蒙, *Butsuri shōshiki* 物理小識, *Butsurui sōkanshi* 物類相感志, *Fude no susabi* 筆のすさび, *Bunkai hishō* 文海披沙, *Bunkai hitsuroku* 文会筆録, *Bunken tsūkō* 文献通考

He *Heishokudan* 乘燭譚, *Heisuiroku* 秉穗録, *Hekija shōgen* 關邪小言

Ho *Hōon jurin* 法苑珠林, *Hōgaku sokkō* 方角即考, *Hōgaku chōhōki* 方角重法記, *Hōkan hikkei* 方鑿必携, *Hōkan bensetsu* 方鑿弁説, *Hōseian zuihitsu* 蓬生庵隨筆, *Bōsō manroku* 茅窓漫録, *Hoki* 篋篋, *Hokuetsu seppu* 北越雪譜, *Hokuzei sōkō* 卜筮早考, *Bokuzei zōho mōkyō* 卜筮增補盲筈, *Hokusō sadan* 北窓瑣談, *Bokuhō ruisho* 卜法類書, *Hokekyō* 法華經, *Hokkeshū miku eshō* 法華宗御圖繪抄, *Honzō kōmoku* 本草綱目, *Honchō kisekidan* 本朝奇跡談, *Honchō kōsōden* 本朝高僧伝, *Honchōgoen* 本朝語園, *Honchō ninsōkō* 本朝人相考, *Honchō nendaiki* 本朝年代記, *Honchō ressenden* 本朝列仙伝, *Honmyō tekisatsu sokkan* 本命的殺即鑑

Ma *Majinai sanbyakkajō* まじなひ三百ヶ条, *Majutsu to saiminjutsu* 魔術と催眠術, *Masuijutsu* 魔睡術

Mi *Mizukagami* 水鏡, *Michi no sachi* 道の幸, *Myōjutsu hakubutsusen* 妙術博物筌, *Myōyaku myōjutsu shū* 妙薬妙術集, *Minka hitsuyō eitai ōzassho sanzēsō* 民家必用永代大雑書三世相, *Bunka bunryōki* 民家分量記

Mu *Mukei hitsudan* 夢溪筆談, *Muryō jukyō* 無量寿經

Me *Meiji shinsai shūroku* 明治震災輯録, *Meibutsu rikujō* 名物六帖

Mo *Mōgyū* 蒙求, *Mōshi* 孟子, *Monzen* 文選, *Montoku jitsuroku* 文徳実録

Ya *Yatan zuiroku* 夜隨録, *Yamato kaii ki* 大和怪異記, *Yamato kotohajime* 大和事始, *Yam-*

ato no kuni ban butsu kigen 大倭国万物記原, *Yamato honzō* 大和本草

Yu *Yuiitsushintō myōhō yōshū* 唯一神道名法要集, *Yūken shōroku* 輜軒小録, *Yūyō zasso* 酉陽雜俎, *Yugu zuihitsu* 愈愚隨筆, *Yumeawase chōjū dakara* 夢合長壽宝, *Yume hanji* 夢はんじ

Yo *Yōkaimonshō kōden* 妖怪門勝光伝, *Yōshitai genkyō* 楊子太玄経, *Yōsho manpitsu* 擁書漫筆, *Yōfuroku* 妖婦録

Ra *Raiki* 礼記, *Raishinki* 雷震記, *Razan bunshū* 羅山文集

Ri *Riundan* 利運談, *Rien sōgo* 履園叢語, *Rizai zuihitsu* 理齋隨筆, *Ryūkyū banashi* 琉球談, *Ryūkyō shinsho* 劉向新序, *Ryōsho* 梁書, *Ryokō yōjinshū* 旅行用心集, *Ryoshi shunjū* 呂氏春秋

Ru *Ruijū kokushi* 類聚国史, *Ruijū meibutsukō* 類聚名物考

Re *Reijū zakki* 靈獸雜記, *Rekikōshaku* 曆講積, *Rekijitsu genkai* 曆日諺解, *Rekijitsu kōshaku* 曆日講積, *Resshi* 列子, *Retsusenden* 列仙伝, *Renchūshō* 簾中抄

Ro *Rōshi* 老子, *Rongo* 論語

Wa *Wakan sansaizu* 和漢三才図会, *Wakanchin shokō* 和漢珍書考, *Wakan nendaiki shūsei* 和漢年代記集成, *Wakan meisū* 和漢名数, *Wakan yōkaika nendaiki* 和漢洋開化年代記, *Wakan rekigenkō* 和漢曆原考, *Wakun no shiori* 和訓栞, *Wamyōruishu shō* 和名類聚抄

I will omit a list of magazines, newspapers, and Western books [that I referred to]. I have listed even very popular, everyday items because there are many issues related to mysteries that exist on a popular level.

While, being busy with this [mystery studies research], ten years passed before I knew it, I was born with inferior intelligence, and my academic investigations have not seen success. Furthermore, in recent years I have had many duties and been unable to fully dedicate myself to this. Today, busy and making no progress, those who have sent me facts relating to mysteries from various places are continually taking me to task for not even once having reported to the world the results of my work. Truly, I cannot help but be red-faced with embarrassment. Here, not pausing to reflect on the immaturity of my research, I hurriedly compiled these results, and am now releasing this. Of course, I am responsible for the numerous mistakes and misprints. While I might invite the derisive laughter of experts of great learning, I am still daring to not give up. However, my humble intention is, as I stated earlier, to help the rule of the state flourish and carry out

my duty as a member of the nation. Therefore, my true desire is just that it can by good chance contribute to the flourishing of learning and culture. Since I am without assets and property, I cannot start a business and help increase the nation's strength. Also, since I am ignorant regarding the ways of the world and the logic of things, I cannot discuss politics and work to spread the rules of the nation. Thus, I am researching mysteries because my sincere heart forces me to. All those of noble character—see this humble intention of mine and take sympathy!

While for a long time I have been carrying out research on philosophy since it is my specialty, when it comes to science and medicine, I know nothing. However, it is impossible to make the field of mystery studies be complete if these parts are lacking, and therefore when I have added these two fields, there are more than a few aspects in which I have come to conclusions based on my own speculations. I must again implore experts to criticize and correct them. However, with regard to areas belonging to philosophy as well, these fields are also unestablished, and therefore there are many aspects that involve my arbitrary thoughts. If I have arrived at misunderstandings, then on another day I will reconsider and correct them. I know for myself that this project is not something that can be expected to succeed with the power of just one person in one generation. We must wait several generations for its full completion. Therefore, I am only cultivating its seeds and seedlings in the field of learning.

This mysteries project collects many items in circulation in the East and lists for reference only a few existing in the West because of its research aim: explaining our country's mysteries. Many of our country's mysteries come from China, and there are truly very few that we can say are unique to Japan. I estimate that 70% of the mysteries passed down in our country are from China, 20% from India, and 10% unique to Japan. Therefore, while I have searched insofar as my limited abilities allow in the books of our country and China, I have only referred to several dozen Western books.

While research on mysteries may appear to be a modest project, it is in fact related to a wide variety of things, and bears a truly large influence. It is clearly necessary for educators and religious professionals—they go without saying—as well as even doctors, literary people, poets, painters, actors, historians, police officers, soldiers, politicians, and people of the law to refer to its explanations. When it comes to the people, it goes without saying that everyone from those who work in industries like agriculture, manufacturing, and commerce to women and girls need to know its theories. Therefore, the goal of these lectures is primarily to widely make common people understand [this field]. For illustrative examples, as much as possible I choose realistic ones, and aim to write as simple and clearly as possible. Quotations from other books include the

book title, volume number or name, as well as page number, making it easy to search for them. Readers, please understand this. Since I began this research some years ago, wanting to quickly create a humanities university,⁴ I established the Philosophy Academy, and, wanting to create departments specializing in Japanese literature, Chinese literature, and Buddhist literature, I went on a tour of the country. For this reason I had to temporarily halt my research. However, when going around to the provinces, I observed more than few places where [mysterious] things actually happened, and knew without a doubt that they would help my research. The places that I toured relates to this, so I will list them below.

On my tour, I stayed at one circuit [*dō* 道], one urban prefecture [*fu* 府], forty-eight provinces [*kuni* 国], and two hundred fifty places. (If one includes the provinces I passed through, then sixty-two provinces.)⁵

Ise Province	Yamada, Matsusaka, Tsu, Ishin-den, Yokkaichi, Kuwana
Owari Province	Nagoya, Atsuta, Tsushima, Ōno, Handa
Mikawa Province	Toyohashi, Okazaki, Kita Ōhama, Nishio, Gamagōri, Toyokawa
Tōtōumi Province	Takegawa, Hamamatsu, Hirata, Nakaizumi
Suruga Province	Shizuoka, Ogawa, Shimizu, Fujieda
Sagami Province	Ōiso
Musashi Province	Shinobu
Kazusa Province	Chiba, Mōbara
Ōmi Province	Ōtsu, Toyoura, Gokashō, Echigawa, Yawata, Hikone, Nagahama
Mino Province	Gifu
Ueno Province	Annaka, Matsuida, Satomi, Takasaki, Hachiman
Iwashiro Province	Fukushima
Rikuzen Province	Tsukidate, Ichihama
Rikuchū Province	Morioka, Hanamaki
Mutsu Province	Hirosaki, Kuroi, Itaya, Nogi, Ajigasawa, Kizukuri, Goshogawara, Aomori, Nobeji
Uzen Province	Yonezawa, Yamagata, Sagae, Tendō, Tateoka, Shinjō, Tsuruoka
Ugo Province	Sakata, Matsumine, Yuzawa, Jūmonji, Yokote, Numadate, Rokugō,

⁴ Translator's note: "Wanting to quickly create a humanities university" is a loose translation; the text appears to be corrupted (文科大学の速成を教授せんと欲して).

⁵ For the place names in Japanese script, see IS 16: 42–43.

	Ōmagari, Akita, Tsuchizaki, Gojōme, Noshiro, Takanosu, Ōdate, Ougida
Echigo Province	Arai, Takada, Naoetsu, Okada, Yasuzuka, Sakai, Taishi, Kaji, Niigata, Nuttari, Kuzutsuka, Shibata, Kameda, Niitsu, Tagami, Kamo, Shirane, Sanjō, Mitsuke, Uramura, Katakai, Senju, Muikamachi, Shiozawa, Koide, Ojiya, Nagaoka, Ōmo, Teradomari, Jizōdō, Shinmachi, Kanō, Noda, Kashiwazaki
Tanba Province	Kameoka, Fukuchiyama
Tango Province	Maizuru, Miyazu, Mineyama
Tajima Province	Izushi, Toyooka
Inaba Province	Tottori
Hōki Province	Nagase, Kurayoshi, Yonago
Izumo Province	Matsue, Hirata, Imaichi, Kitsuki
Iwami Province	Hane, Ōta, Ōmori, Ōguni, Takuno, Ōkawachi, Yunotsu, Gōda, Hamada, Masuda, Tsuwano
Harima Province	Tatsuno
Bizen Province	Shizutani
Bingo Province	Onomichi
Aki Province	Hiroshima, Kure
Suō Province	Yamaguchi, Nishikiwa, Miyaichi, Tokuyama, Hanaoka, Kudamatsu, Murozumi, Iwakuni
Nagato Province	Bakan, Toyoura, Tanabe, Yoshida, Ōki, Ikuta, Funaki, Kotō, Hagi, Akiyoshi, Ōta, Shōmyōichi, Kiwado, Hitomaro-tōge, Kawajiri, Kawatana
Kino Province	Kōyasan, Wakayama
Awaji Province	Ichimura, Sumoto, Shizuki
Awa Province	Tokushima, Kawashima, Wakichō, Ikeda, Muya
Sanuki Province	Marugame, Takamatsu, Nagao
Iyo Province	Matsuyama, Uwajima, Imabari
Tosa Province	Kōchi, Kokubunji, Aki, Tano, Yamada, Susaki
Chikuzen Province	Fukuoka, Wakamatsu
Chikugo Province	Kurume, Yoshii
Buzen Province	Kokura, Nakatsu, Shiida
Bungo Province	Hita

Hizen Province	Nagasaki, Saga
Higo Province	Kumamoto
Oshima Province	Hakodate, Mori
Shiribeshi Province	Esashi, Suttsu, Utsutsu, Isoya, Iwanai, Yoichi, Furubira, Yoshikuni, Otaru, Temiya
Ishikari Province	Sapporo, Iwamizawa
Teshio Province	Mashike
Iburi Province	Muroran

Thus concluding this Introduction, I would like to describe and inform the gentlemen of the world about my longstanding, cherished hopes. Insofar as I exist in this world thanks to my body and mind, I will have the two great duties of loving the truth and protecting the state. In interior terms, a scholar's duty is to reveal the bright moon of truth where the clouds of the mind are deep, and love and enjoy doing so. In exterior terms, my duty as a member of the nation is to construct the battery of the state where the waves of the world's ocean are high, and protect and defend it. As one person, I will try to accomplish these two large goals. Therefore I always say, "Without running about on the road of power and fighting over success and profit, and without getting caught up in praise and censure and devouring fame, for one's whole life, lurking in the dirty backstreets, just have the sincere heart of enjoying truth, being amongst the common people and thinking of the state." While these words are near crazy, I inscribe them in my thoughts, never forgetting them for one instant. First I began researching mysteries, established the Philosophy Academy, and then announced the opening of specialized departments. Now I am releasing to the public *Lectures on Mystery Studies*. This is all for nothing other than carrying out my two major aims of protecting the country and loving the truth. Investigating the fundamental principles of mysteries, eliminating nominal mysteries, and revealing the True Mystery is based on the spirit of loving truth. Aiming to apply this to the actual to cure the delusion and suffering of the world's people and reform the teachings of the world [世教] is based on the sincere mind of protecting the state. In this way, the project of researching mysteries is well-equipped to carry out these two aims as well.

I believe in the existence of the Ideal. Thinking about this in terms of the material world, I believe that everything in heaven and earth is the crystallization of the Ideal, its coagulate. Thinking about this in terms of the human world, I believe that the imperial household and national polity are the beautiful splendor of the Ideal. Thus, in the

world, with the beauty of all things and the miraculousness of the mind coming together, I see everything in the six directions of heaven and earth emerge amidst the ether, and, in the state, with the imperial household's sacred purity and our vibrant loyalty and filial piety reflecting upon each other, I see the national polity glistening in completely spiritual divine light. Now, I believe that if as a result of my mystery research nominal mysteries are eliminated and the True Mystery is revealed, people will pierce this principle. With in recent years the ways of the world gradually becoming degenerate, the minds of people gradually becoming poorer, the sacredness of the national polity being reduced, and loyalty and filial piety losing their vigor, revealing this principle widely to the world is not only necessary for truth: it is also truly an urgent task of the state.

After adding a word about religion and education, I will bring this discussion to a close. I think that religious and educational professionals are wandering in the clouds of delusion and the haze of falsity, not knowing where to come back to. Truly it is detailed mystery studies research that does a good job of wiping away these clouds and mist. Clearing them away with mystery studies is just like plowing away weeds from the field of the mind. Only by doing so can the seeds and seedlings of religion and education be made to grow thick. Thus, what I am trying to say is, "Mystery studies is the gated road to enter religion, and the guide that advances education." The two schools of so-called self-power [自力] and other-power [他力] in religion also should acquire religious belief after eliminating the delusive clouds of nominal mysteries via mystery studies, and so-called intellectual and moral education should develop and cultivate after revealing the bright moon of the True Mystery. Religion and education themselves are somewhat beside the point, and I will not discuss them here. In short, the aim of mystery studies is to eliminate nominal mysteries and reveal the True Mystery. This is the "understanding heaven and earth after lighting the lamp of the mind" that I advocate at the beginning of this volume. Ah, is this not the ultimate true pleasure of humans? I will discuss the details of this in the main text.⁶

⁶ In the original (third edition) follows an introductory paragraph dated 10 August 1893 which was already cited in the preface (cf. p. 2, "As I say...").

Additional Bibliography

Below I am listing the titles of texts I referred to besides those listed above, as well as ones that I purchased subsequently as reference works.⁷

- I** *Igi ryakujutsu* 威儀略述, *Ikenshi* 夷堅志, *Isei shūyō* 頤生輯要, *Ichigon zōhitsu* 一言雜筆, *Inga monogatari* 因果物語
- U** *Ungakidan* 雲臥紀談, *Unshitsu zuihitsu* 雲室隨筆, *Unraku kenmon shoki* 雲樂見聞書記
- E** *Eigakoji* 英華故事, *Engakidan* 煙霞綺談, *Enkun gyōshōki* 役君形生記, *Enseki zasshi* 燕石雜誌, *Ennan kitan* 燕南記譚
- O** *Ōjōyōshū* 往生要集, *Ōjōyōshū shikishō* 往生要集指塵鈔, *Omoide sōshi* 思出草紙, *Onko yōryaku* 溫故要略
- Ka** *Kaiyō kojidan* 怪妖故事談, *Kakinugusa* 垣根草, *Gakuzanroku* 學山錄, *Kakurin gyokuro* 鶴林玉露, *Katabisashi* 嘉多比沙志, *Gakkai yoteki* 學海余滴, *Garan zatsuki* 伽藍雜記, *Kansai hikki* 閑際筆記, *Kanshi gaiden* 韓詩外傳, *Kansei manroku* 閑聖漫錄, *Kanzen chō akushū* 勸善懲惡集, *Kansō wahitsu* 閑窓倭筆, *Kannōhen* 感応編
- Ki** *Kisan kaikyō* 擬山海經, *Kishin shūsetsu* 鬼神集說, *Kishin rigenshō* 鬼神俚諺鈔, *Giso rokujū* 義楚六帖, *Kitsuan manpitsu* 橘庵漫筆, *Kitō kannōroku* 祈禱感応錄, *Kibyō benran* 奇病便覽, *Kyūai zuihitsu* 笈埃隨筆, *Kyōon tekiyō* 教苑摘要, *Gyokuseki zasshi* 玉石雜誌, *Kyokōshi* 居行子, *Kinsei hyaku monogatari* 近世百物語
- Ku** *Kūge zuihitsu* 空華隨筆, *Kūgen dansō* 空華談叢
- Ke** *Keiso saijiki* 荆楚歲時記, *Keimō zakki* 啓蒙雜記, *Keimō zuiroku* 啓蒙隨錄, *Geirin mōgyū* 芸林蒙求, *Ketsugi benmō* 決疑弁蒙, *Genze riyakuben* 現世利益弁, *Kenmitsu igi benran* 顯密威儀便覽
- Ko** *Kōkan meishōroku* 孝感冥祥錄, *Kōseiroku* 好生錄, *Kōsekishū* 礦石集, *Kōyamato honzō* 廣大和本草, *Kokuji mōgyū* 國字蒙求, *Kokon zōdanshū* 古今雜談集, *Koji monzen* 故事文選, *Gochō shōsetsu* 五朝小說, *Kokkyōshū* 谷響集, *Kokkyō zokushū* 谷響續集, *Gohō shijiron* 護法資治論, *Kongyokusatsu yōshū* 岷玉撮要集, *Konjaku shūi monogatari* 今昔拾遺物語, *Konjaku yawa* 今昔夜話
- Sa** *Zassetsu nōwa* 雜說囊話, *Saritsūdan* 簞笠雨談, *Saruchō monjū* 猿著聞集, *San'in zat-*

⁷ In the original, listed in old *kana* orthography and *iroha* order. Following IS 16: 45–50, listed here in the order of the modern Japanese syllabary. Japanese explanations of the titles can be found in IS 21: 495–668.

su roku 山陰雜錄, *Sangaigi* 三界義, *Sankairi* 山海里, *Sangoku jinteki montō* 三国塵瀆問答, *Sansai ihen* 三才彙編, *Sansai innen bengi* 三才因緣弁疑, *Sansai kikan* 三才窺管, *Sansai shōjin hongī* 三才諸神本紀, *Sanseiroku* 三省錄, *Sanbō kannōroku* 三宝感應錄

Shi *Jionden* 慈恩伝, *Shikankō* 支干考, *Shisai manroku* 思齋漫錄, *Jishin kaishōkō* 地震海嘯考, *Shichijō kenmon* 七帖見聞, *Shinoda byakko den* 信田白狐伝, *Jibutsukigen* 事物紀原, *Jihō tsūran* 持宝通覽, *Shakushi mōgyū* 积氏蒙求, *Shakushi yōran* 积氏要覽, *Shakumon jikyōroku* 积門自鏡錄, *Jūiōjō den* 拾遺往生伝, *Shūiki* 拾遺記, *Shūi sanpō kannō den* 拾遺三宝感應伝, *Sugyōroku* 宗鏡錄, *Jūshichishi mōgyū* 十七史蒙求, *Shūshin zatsuwa* 修身雜話, *Shugen koji benran* 修驗故事便覽, *Shugen sanju san tsūki* 修驗三十三通記, *Shugendō denki* 修驗道伝記, *Jugendō benmō* 修驗道便蒙, *Jutsuiki* 述異記, *Shumisen ryakusetsu* 須弥山略説, *Shuyō hiketsu shū* 修要秘決集, *Shunjū ruihitsu* 春秋累筆, *Shōkan zakki* 消閑雜記, *Shōgijichi roku* 笑戲自知錄, *Shōzan chomon shū* 想山著聞集, *Shōsōkango* 小窓間語, *Shōtei manpitsu* 松亭漫筆, *Shōkyūsan* 聖鬮贊, *Shokoku kaidan jikki* 諸国怪談実記, *Shokoku kojidan* 諸国故事談, *Josuishō* 除睡鈔, *Jingyō hakumonshō* 塵荊博問鈔, *Shingoen* 新語園, *Jinkokuki* 人国記, *Shinshaseki shū* 新沙石集, *Shinshō zaifuku innenshū* 心性罪福因緣集, *Shintō myōmoku ruiju shō* 神道名目類聚鈔, *Jinbutsu koji* 人物故事, *Shinbutsu meiōron* 神仏冥應論

Su *Zuiiroku* 随意錄, *Zuiō jinro shū* 瑞應塵露集, *Zuitokidan* 瑞兔奇談, *Sūjōshū* 菟薺集

Se *Seiiki ki* 西域記, *Seikei zakki* 西京雜記, *Seimei monogatari* 晴明物語, *Sekisui kanwa* 積翠閑話, *Sejiki tsūran* 施食通覽, *Sesetsu kojien* 世説故事苑, *Zen'on mōgyū* 禪苑蒙求, *Senjutsu inuhariko* 僊術狗張子

So *Sōshiryaku* 僧史略, *Sōshinki* 搜神記, *Sōbō kigen* 草茅危言, *Sōrinshū* 叢林集, *Zoku kon'yō manroku* 続昆陽漫錄, *Zokusetsu ben* 俗説弁, *Zoku mōgyū* 続蒙求, *Sotei jian* 祖庭事苑

Ta *Daikoku tenrei genki* 大黒天靈驗記, *Daizō hōsū* 大蔵法数, *Daizō hokokushū* 大蔵輔国集, *Taiheiraku mikuni katagi* 太平樂皇国性質, *Taijō kannō hen jigenki* 太上感應篇持驗記, *Tamakushige* 玉櫛笥, *Danpō shiei* 談鋒資銳

Chi *Chiekagami* 智恵鑑, *Chōmei eiseiron* 長命衛生論, *Chōmei hosshinshū* 長明発心集, *Chozan manpitsu* 樗山漫筆, *Chinka yōjin guruma* 鎮火用心車

Tsu *Tsūzoku go zasso* 通俗五雜俎, *Tsūzoku wakan zatsuwa* 通俗和漢雜話

Te *Teisei kidan* 提醒紀談, *Tengu meigikō* 天狗名義考, *Tenjiku ōjōgenki* 天竺往生驗記, *Tenchū gogaku yoron* 天柱五岳余論, *Tenmon giron* 天文義論, *Tenmon zokudan* 天文俗

談

- To** *Tōsai shiden* 唐才子伝, *Tōsei ryō menkyō* 当世両面鏡, *Tōdō ihitsu* 桃洞遺筆, *Tōdo kinmō zui* 唐土訓蒙図彙, *Dōmō kojidan* 童蒙故事談, *Tōyū zakki* 東遊雜記, *Toyama no ishi* 它山石
- Na** *Nankai kiki den* 南海寄帰伝, *Nanreishi* 南嶺子
- Ni** *Nichigatsu gyōdō zuge* 日月行道図解, *Nihon ōjō gokuraku ki* 日本往生極樂記, *Nihon jinbutsu shi* 日本人物史, *Nihon ryōiki* 日本靈異記, *Nimaze no ki* 烹雜の記, *Niwa no ochiba* 庭の落葉, *Ninniku zakki* 忍辱雜記, *Ninten hōkan* 人天宝鑑
- Ha** *Baisō hikki* 梅窓筆記, *Hakubutsu shi* 博物志, *Bankin sugiwai bukuro* 万金産業袋
- Hi** *Hiji matsuge* 秘事睫, *Himitsu anjin ōjō yōshū* 秘密安心往生要集, *Hyaku innen shū* 百因縁集, *Hyakka kikōden* 百家琦行伝, *Byakkotsū* 白虎通, *Byōdōsaku* 病堂策
- Fu** *Fūzokutsū* 風俗通, *Fukuden jikiju san'yō* 福田殖種纂要, *Buke koji yōgen* 武家故事要言, *Fusō initsuden* 扶桑隱逸伝, *Fusō kaidan benjutsushō* 扶桑怪談弁述鈔, *Fusō koji yōryaku* 扶桑故事要略, *Fusō mogyū* 扶桑蒙求, *Bunchū kongenki* 峰中根源記, *Butsuge shari engi* 仏牙舍利縁起, *Butsukoku rekishō benmō* 仏国曆象弁妄, *Busshari kenden* 仏舍利験伝, *Busshin kannō roku* 仏神感応録, *Busso tsūsai* 仏祖通載, *Buppōzō* 仏法藏, *Bunrui koji yōgo* 分類故事要語
- Ho** *Hōō yōgō roku* 報応影響録, *Hōrin shūyō* 法林輯要, *Hokuetsu kidan* 北越奇談, *Hokuetsu shichikikō* 北越七奇考, *Hokeyō jigenki* 法華經持験記, *Hokke reigenden* 法華靈験伝, *Honchō idan* 本朝医談, *Honchō kaidan koji* 本朝怪談故事, *Honchō kōsōden* 本朝高僧伝, *Honchō goen* 本朝語園, *Honchō koji in'enshū* 本朝故事因縁集, *Honchō shokoku fudoki* 本朝諸国風土記, *Honchō jinshakō* 本朝神社考, *Honchō sōjinki* 本朝搜神記, *Honchō zokugenshi* 本朝俗諺志, *Honchō rigen* 本朝俚諺, *Hon'yaku meigishū* 翻訳名義集
- Ma** *Mannensō* 万年草
- Mi** *Miyagawa no yamanpi* 宮川舍漫筆, *Myōgakun* 冥加訓, *Minkan saijiki* 民間歳時記, *Minsei setsuyōro* 民生切要録
- Mu** *Mukironben* 無鬼論弁
- Me** *Meikaryakuden* 名家略伝, *Meiwa shin'iki* 明和神異記
- Ya** *Yasōkidan* 夜窓鬼談, *Yadanzuihitsu* 夜談隨筆, *Yaburekori* 破柳骨, *Yamato sankyōro* 大和三教論

Yu *Yugu zuihitsu* 愈愚隨筆

Yo *Ōin fudan* 桜陰腐談, *Yōjō shuron* 養生主論, *Yōseinō* 養生囊, *Yōjōben* 養生弁, *Yōsei monogatari* 養生物語

Ri *Risō zuihitsu* 梨窓隨筆, *Rissō kantsū den* 律相感通伝, *Ryūkō bukkyō hennen tsūron* 隆興仏教編年通論, *Ryūjo jōdomon* 竜舒浄土文, *Ryōbushintō kuketsushō* 兩部神道口決鈔, *Rinshō meidan* 霖宵茗談

Re *Reikon mondō* 靈魂問答

Ro *Rōkai ittoku* 撈海一得

Wa *Wakan gappeki* 和漢合璧, *Wakan zōkyū wakumon* 和漢雜笈或問, *Wakumon shiteisen* 或問止啼錢

OUTLINE

Lectures by Inoue Enryō

Transcribed by Nemoto Waichirō [根本和一郎]

Lecture 1. Definitions

Section 1. Opening Lecture

Holding up the single light of my mind, while inadequate, I have wanted to read all the alive books [活書] of heaven and earth, and always see something lying above the human world, a large ominous cloud swelling. This widely and darkly obstructs heaven and earth: the light of truth is hidden, the shadow of morality is hidden, and education, religion, medicine, politics, and law are covered. This is the delusive cloud of mysteries. It has shut off heaven and earth of the East, stifling and not opening for hundreds of years. In the past, during the first years of the Meiji period, we saw temporarily something that sought to dissipate this in our country. However, it was not very significant: when one wants to eliminate this cloud it comes back, and when one wants to disperse this cloud it actually forms again. Alas, if things are this way then we will no longer be able to see the true form of the mountain [芙蓉の真面目]. The land of the rising sun in the eastern ocean will not be able to awesomely bathe the four directions in light. The vital spirit that has been raised and cultivated for three thousand long years will not be able to be maintained and preserved. Thinking of things coming to this, how can one not grieve? Concerned patriots, it is the autumn in which together we must make full use of both our minds and our abilities to plan for the next one hundred years of our state.

Based on what path can this so-called "long plan" be carried out? It is only to be found in advancing society's morality. However, if one wants to advance the morality of society, the two paths of education and religion must be summoned. If one wants to do so, then we must acquire educators and religious professionals. However, today people of the world frequently make light of education and religion and act based on the ebb and flow of moral codes, and their hearts and minds are fully permeated by customs. They are like lonely morning stars [落々として晨星のごとし]. While it is said that education is something to be summoned on the outside, why is it not [considered to be something summoned] on the inside?

Taking a look at those working at provincial elementary schools, [these] village people are engaging in it like a game of chess: they wait for the next move, and are no different than a group of base pencil-pushers. Why is there such a difference between the level of the path followed by these teachers and that of the old days? Working hard, they barely make a living. Can they really use extra savings to buy new works and obtain new knowledge? Out of every ten of them, there are eight or nine like this. In this way, it is difficult even if they want a complete education. If parents in towns and villages know that promoting this for the purpose of valuing education is an urgent matter, why do they not heighten the status of educators and advance their qualifications?

When it comes to religious professionals, this is even more glaring. The world completely ignores them, and does not reflect on their interests. Religious professionals thus simply spend their times amongst dilapidated halls and broken walls, lonely amongst incense smoke, and protecting old graves, passing the days in vain. While it is said that this is the way people who have renounced the world should be, in fact there is no doubt that they have been rejected by the world, and have thus come to this. While one might say that this is because religious professionals, out of their lack of learning and knowledge, choose this for themselves, the world does not see them as blameless [and this has resulted in religious professionals' current state]. If people of the world come to know that morality must be advanced via religion, then they would not ignore religious professionals in the first place. However, if one wants there to be true religious professionals, why not heighten their status and advance their qualifications? It is water's nature to go down from tall places and arrive at low places, and it is people's nature to leave behind embarrassment and return to splendor. Therefore, if this gate is hospitably opened, what would gentlemen of virtue in the world have to dislike that would prevent them from returning to the ocean of religion and education? This is what I would like to plead to the world, taking the side of educators and religious professionals.

With the population increasing daily, before long it will fill the over sixty provinces. The barren land of Hokkai[-dō 北海道] will in less than several dozen years be filled to its borders with useless people. One day, reading a book called *Explaining Nature* [水土解弁], I felt the following. The book laments that, like how in years with many fruits their taste is weak and when there are few their flavor is good, the population is increasing excessively and becoming languid, unlike people of old times. I fear that a few dozen years from now the population will grow larger and larger, people's nature will grow more and more lifeless, and they will in the end become like cicadas in the autumn. If this happens, how can they resist strong overseas countries? Furthermore, if

the population is excessively large, there will naturally be a struggle for survival, a second coming of the savage state of the survival of the fittest. This is the path that leads to the state's destruction, and the nation must start now to prevent this, adopting measures for restoring morality. The ominous cloud blocking heaven and earth that I speak of is the delusive dream that arises from human intellect's ignorance, and it is thus possible to see this as an aspect of mysteries. This is actually another aim of my research. Therefore, I say, "Mystery studies is the gated road to enter religion, and the guide that advances education." Please refer to my discussion in the Introduction.

Alas, while the time has come for a great moral revolution that will clean up society, many of the people are wandering amidst the clouds of delusion and the haze of falsity, not knowing where the new world's light of morality is located. Genuine morality requires healthy knowledge. Thus the great sage Socrates said, "Virtue should be taught." I think that the light of knowledge is like the sun, and the light of morality is like the moon. While the moon is bright due to the sun, only when the light from the two meet each other do heaven and earth appear as a beautiful landscape. Therefore, I must eliminate the clouds of delusion and the haze of falsity, and unveil the two light rays of knowledge and morality. Confucianism refers to this as wisdom and humanity [智仁], and Buddhism compassion and wisdom [悲智]. Their meaning is the same. The great moral revolution that I speak of refers to unveiling these two light rays in society. While lacking in ability, for years I have poured my sincere heart and mind into this, wanting to humbly repay all of my debt of gratitude to the emperor. Moreover, the things I call upon society to do today as a representative of the tens of thousands of educators and religious professionals in the country also simply arise from my concern for the country. If people read this lecture, will they not know that I am not engaging in mystery studies research due to chance?

Furthermore, shifting our gaze and look over society, [we see] that the clouds of delusion shutting out the sky of the mind and hiding the light of the sun of knowledge is not only the transgression of ordinary people; scholars cannot avoid responsibility for this as well. Now, when it comes to the scholars of the world, those who always diligently engage in research generally leave behind the close and look to far, throw away the low and choose the high. When it comes to the ordinary and everyday, they put it aside, not taking notice. Is this because reasons for the ordinary and everyday already been made clear, and do not require explanation? I do not think that this is the case. There are actually many ordinary and everyday things for which their reasons have not been made clear. There are things that make people frequently wander about in the haze. However, why is it that still one does not hear of people attempting to ex-

plain them? Is this not that which is referred to in the proverb, "It is dark at the foot of a lighthouse," or in the ancient sage's saying, "The Way is nearby but people seek it afar"? In the past I read Muro Kyūsō's [室鳩巢] *Miscellaneous Talks at Surugadai* [駿台雜話], and there is a quote from Luó Dàjīng's [羅大經] *The Pearly Dew of Hèlín* [鶴林玉露]—a nun's poem that can be described as the way to enlightenment. It reads, "For the whole day I sought spring but did not find it / With a white goosefoot cane I walked and walked, stepping on clouds everywhere at the summit of Mt. Lóng / After returning home laughing, I took a plum blossom and smelled it / Spring was already at the end of the branch, fully there." Are not many of today's scholars the kind who turn their back to the spring at the end of branches, and step on the clouds at the summit of Mt. Lóng [瀧]? While this is the case, the academic path, of course, values thoroughly investigating the high and far. It should not inadequately just limit itself to the familiar. In short, in order to climb high one starts low. A lighthouse is for illuminating that which is afar, but one must also illuminate that which is near. Or, alternatively, its light is not able to dimly illuminate its foundation, and one should use the power of a reflecting mirror. Academic study is similar to this. What should be the reflecting mirror of the academic world for the ordinary and everyday? The answer is research on mysteries. While it resembles the everyday, its reasons are very lofty and it has many things that the people of the world cannot elucidate. At the same time, do you know that the mysterious truth germinates in the everyday? Scholars: do not ignore this. [In summary,] the above is my humble intention in celebrating the long life of the imperial household above and praying for the peace and security of my brethren below. I do this by placing the foundation of the country on a ground that is immovable for ages via researching this field, trying to spread its academic study, and revealing the new world of morality beneath the moon of truth.

In short, the essence of *Lectures on Mystery Studies* is nothing other than wiping away the clouds of delusion in people's minds, eliminating the bad customs of society, raising the status of education and religion, and beginning a great moral revolution. This is done for both the truth and for the state. Please refer to my discussion in the Introduction.

Section 2. The Similarities and Differences Between Mysteries and Enigmas

Now, in defining mysteries below, I must say that I am limiting myself to the so-called mysteries that exist on a popular level in the issues that I research. The major ones are as follows: the origins of heaven and earth, the noumena of things, the nature of spirits, the logic of birth and death, whether demonic spirits and the underworld exist, the fun-

damental principles behind fortune and misfortune, the rules governing vicissitudes, reasons for natural disasters, explanations for delusions, and explanations for why some people are born smart and others dull. The likes of ghosts, fox possession, and goblins fall under these. These explanations and interpretations are based on academic reasoning, and the aim is to apply them to advance the welfare of the nation. In the end this will be seen.

In order to define "mysteries," we must think about what the connotations are of the so-called mysteries spoken of on a popular level. Looking at those things popularly called mysteries, they all connote an enigma [不思議]. What is an enigma? Something is such due to it being unknowable. It is something that cannot be grasped by human knowledge. If so, is the meaning of "mystery" the exact same as "enigma"? The answer is no. Furthermore, even in popular parlance, not all enigmas are mysteries. In other words, while one hears that the likes of the heavenly god and the universe are enigmas, one does not hear that they are mysteries. If so, what are the things referred to as mysteries in this world? There is whistling on a bridge, but after illuminating it there is nothing to be seen. People refer to this as a mystery. There is something standing in a hall, but when one looks there is nothing to be seen. People refer to this as a mystery. Or, the likes of an animal turning into a rock, or a dead person appearing all of a sudden—these are all referred to as mysteries. If so, are mysteries that which is yet unknown? The answer is no. Generally speaking, in the universe there are things which can be known, and things which cannot be known. Things which cannot be known are things that the human intellect cannot know no matter what. The unknowable fall under this. Things which can be known are things that the human intellect can know. Therein one finds that which is already known, and that which is not yet known. In this way, things which are not yet known are not necessarily mysteries. While we might not know what causes people or water to come into existence, or what fire comes from, these are not mysteries. This is because things which come into contact with my ears and eyes on a regular basis to which I become experientially accustomed are not considered mysteries even if their reason is not yet known.

Section 3. The Relationship Between Mysteries, the Unusual, and the Abnormal

Things which are enigmatic or still unknown are not necessarily mysteries. If so, do mysteries connote the unusual or the abnormal? The answer is that the mysteries spoken of on a popular level are somewhat close to this in meaning. In other words, many of the things that one comes into contact with that one's ears and eyes are not used to are mysteries, such as fox and tanuki turning into people, or a faint image of the de-

ceased appearing. However, we should not consider something to be a mystery only because it is unusual or abnormal. This is because even if someone who has never seen a foreigner comes across one in town, they do not call them a mystery. In this way, mysteries are abnormal and unusual, their reason cannot be explained, and they belong to the enigmatic. In summary, that they are both enigmatic and abnormal.

Section 4. The Standard for Mysteries

I have already defined mysteries. Considering them abnormal and enigmatic, what standard do we use to separate the enigmatic from the understandable, and the abnormal from the ordinary? There is certainly no fixed standard; things referred to as "mysteries" on a popular level change in accordance with people and the world. What person X considers a mystery might not be considered such by person Y, and what was considered a mystery in ancient times is not considered such today. In other words, mysteries exist not in things but in people. They do not exist objectively but subjectively. Mysteries themselves truly do not have a fixed standard. To put it another way, the standard for mysteries is people's knowledge and thought. Vulgar people always have many mysteries because they have shallow knowledge and scant experience, leading them to come into contact with many abnormal things. This is just a Sichuān [四川] dog barking upon seeing the sun. However, when it comes to people with advanced knowledge and rich experience, they clearly are familiar with the reasons for things and do not easily see them as enigmatic or abnormal. Thus they have few mysteries. Such is the reason that mysteries change in accordance with people and the world. If mysteries really do come into existence in this way, then we must turn to [the notion of] "mystery" itself and offer other academic interpretations.

Section 5. The Difference Between Nominal Mysteries and the True Mystery

Foolish people mistakenly perceive that which are not truly mysteries as mysteries. Scholars know they are not mysteries, and do not consider them such. In other words, things that today are considered mysteries on a popular level are incorrectly believed to truly be mysteries. Therefore, they should not be called mysteries but confused errors. If so, can we say that in the eyes of scholars, with their knowledge clear and sharp, there are no mysteries because they would never subscribe to reasons that include confused errors? The answer is that there are nominal mysteries, and there is the True Mystery. If, when a scholar is explaining the meaning of a mystery they find it to be unknowable, since scholars should not reject the existence of the unknowable in this world, no matter how much a scholar of clear intelligence that person is, they must say

that there is a mystery. This mystery does not change depending on the world and people, and it is thus the True Mystery. However, things which are called mysteries on a popular level are not mysteries but confused errors, and thus must be called nominal mysteries. It is for this reason that in the Introduction I said that the aim of mystery [studies] is to do away with nominal mysteries and reveal the True Mystery. In short, the definition of "mysteries" is, when explained in popular parlance, the "abnormal," "unusual," and "enigmatic." When explained in academic terms, they are "confused errors." To put this in other terms: on their own terms "nominal mysteries" connote the abnormal and, relative to the True Mystery, they are just confused errors.

Section 6. The Cause of Confused Errors

Explaining mysteries as confused errors, we must explain the causes of confused errors. Confused errors, in short, arise from mistakes in logic. While logical mistakes arise from a variety of causes, they are nothing other than the misapplication of the two below relationships:

- 1) The relationship between part and whole.
- 2) The relationship between cause and effect.

Generally logic functions by going from parts to the whole, and from the whole to parts. Or, it inquires into effects based on causes, and causes based on effects. In other words, holding that something certain on the whole is also certain in its parts is deductive reasoning. Examining fundamental principles and rules based on the relationship between cause and effect is inductive reasoning. Mistaking something that is not a cause for a cause, or seeing something that is not a part as a part gives rise to various confused errors. I will discuss in detail the reason for this below when explaining the causes of mysteries. Since, seeing all mysteries spoken of on a popular level as confused errors and holding mystery studies to be the study of errors, I want to intensively research it as an academic field, I first must consider and make clear its position amongst the various academic fields.

Lecture 2. Academic Fields

Section 7. The Reason Mystery Studies is Not an Existing Academic Field

I consider "mysteries" to be [the subject of] a single academic field, and have not heard of anyone [else] in this world doing so. In the end, this is because scholars have not extended their research to mysteries. Thus this field is not one that has already been established. However, we do have facts about mysteries. If one deeply researches and

considers mysteries' fundamental principles based on these facts, then this must be said to be an academic field. If from tomorrow onwards we do so and move ahead from here step by step, we can expect at a later time it will become a single independent field and appear in the academic world. Therefore, I hold that it is not an established field but one that will be established in the future, and am trying to get it started. In order to establish the position of this academic field in the academic world I must first present tables of the existing academic fields.

Section 8. Tables of Academic Fields

With regard to tables of academic fields, each of the understandings of scholars of the past differ, and I have still not heard of a set classification method. Therefore based on the tables of academic fields that I have provided myself, I will establish the position of mystery studies. When understanding its position, one first must know that there are two types of tables.

Table 1

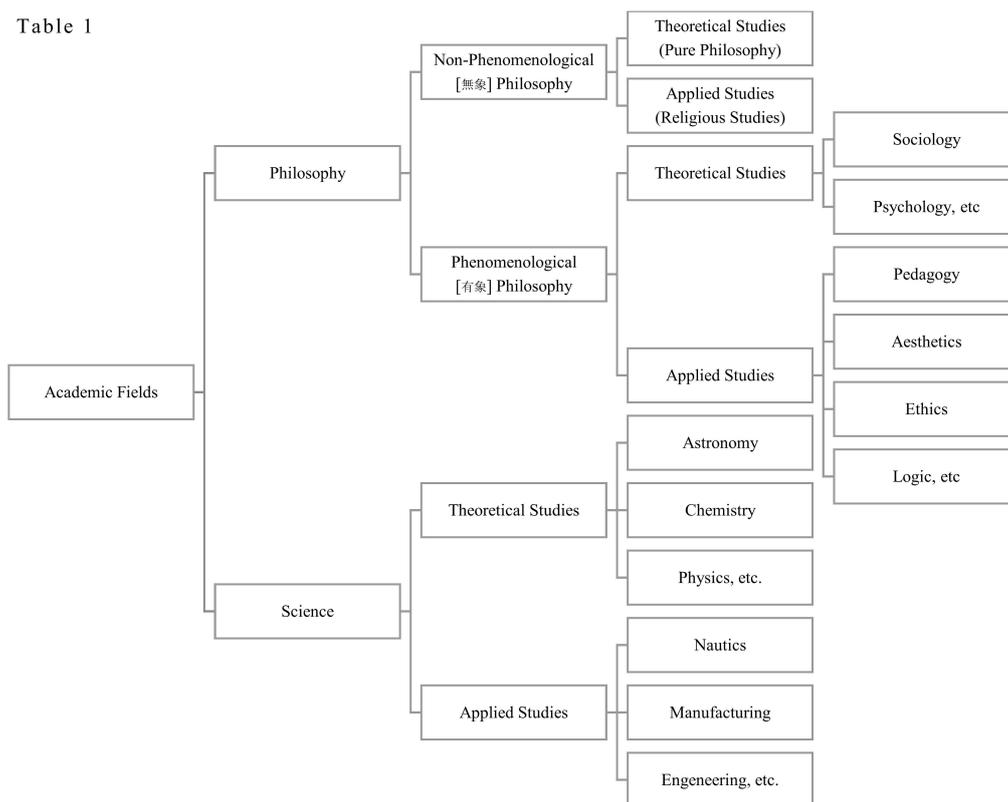
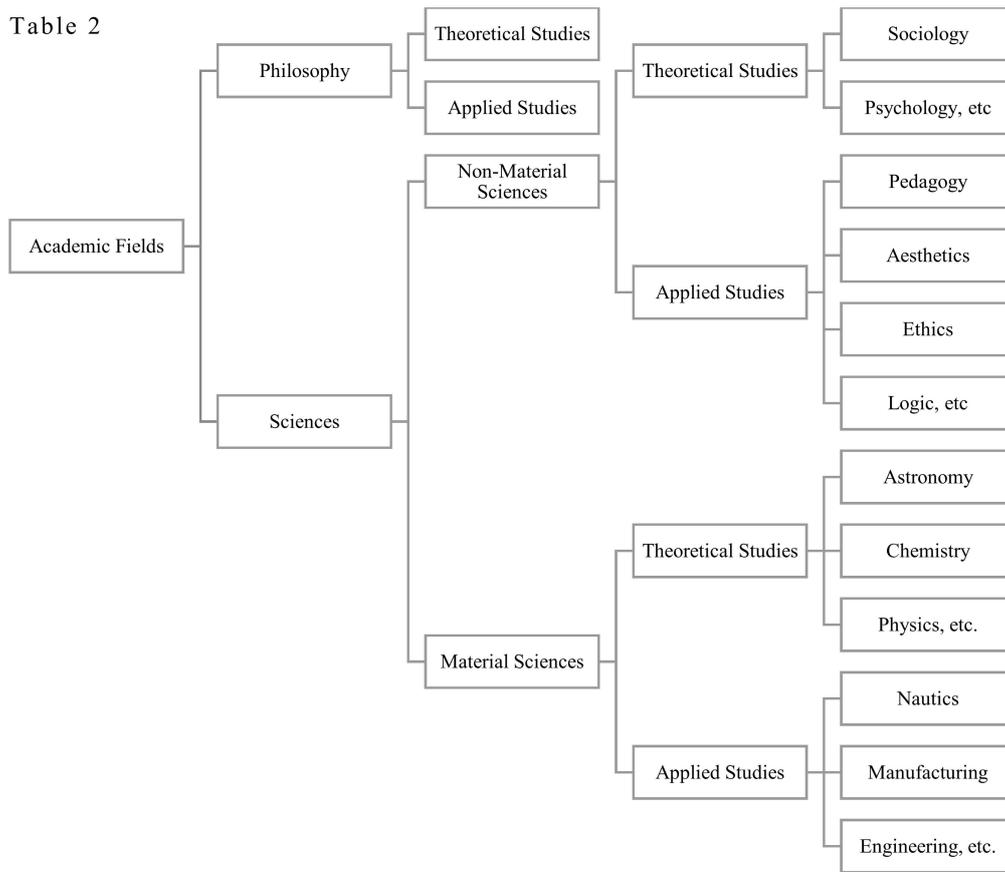


Table 2



Section 9. The Reason Mystery Studies is an Applied Field

The essence of these two tables is the same. They are only different due to the extent to which they divide up the sciences and philosophy. If one wants to know the details regarding this, consult my *Living Discourse on Buddhism Vol. 2: Disclosing the Right* [仏教活論本論 第二編 顕正活論]. With regard to whether mystery studies should belong to the category of "theoretical studies" or "applied studies," I place it under the latter. However, mystery studies actually includes both theory and applications. It deeply considers and establishes the fundamental principles and rules regarding mysteries, which falls under theoretical studies. It also applies established reasons to explain realities, which must be placed under "applications." While my research includes these two aspects, since I intend to not newly consider mysteries' fundamental rules and principles but instead explain them based on that which has been considered and established by other academic fields, I place it under "applied studies." Having placed mystery studies in the category of "applied studies," we must consider what field it is an application of. I consider it an application of psychology. In the first table of academic fields, psychol-

ogy falls under phenomenological philosophy's "theoretical studies," and in the second table, non-material sciences' "theoretical studies." Therefore, mystery studies in the first table belongs to phenomenological philosophy's "applied studies" category, and in the second table to non-material science's "applied studies" category. If we want to know the reason for this, we must touch upon the relationship between the mind and mysteries.

Section 10. The Relationship Between the Mind and Mysteries

Speaking generally, there are physical mysteries and psychological mysteries. The likes of celestial events, geological abnormalities, and unusual or abnormal plants, trees, birds, and beasts are physical mysteries. The likes of hallucinations, delusions, and illnesses of the mind are psychological mysteries. However, physical mysteries also arise after coming into contact with our senses as well as change and differ in accordance with the state of our senses. Therefore, they are certainly not things that exist completely separately from mind. Furthermore, when I say that mysteries are confused errors (as I established previously), it is clear that mysteries overall are psychological. Therefore, we must, of course, discuss mysteries in terms of the mind. The mind has an intellectual, feeling, and volitional function. Mysteries primarily belong to the intellectual function. The relationship between parts and the whole and causes and effects that I spoke of earlier is related to the intellectual function. Mysteries arise due to errors when using the intellect. This is why mysteries are ultimately confused errors. However, feeling and volition are not completely unrelated to this. The arising of mysteries cannot avoid being influenced somewhat by the feeling and volitional functions. Namely, the likes of the feeling of fear as well as the volitional ability of determination are considerably related to the cause of mysteries. In the second volume of the book called *A Discussion of One Hundred Tales* [百物語評判], we find the following:

Making just this single heart-mind right, one will not meet misfortune. A brave warrior's heart-mind, for example, can be unmoved due to his courage. Scholars of great learning are clear on the inside due to their great learning. Hindrances do not come to renunciates who follow monastic rules and regulations because of their monastic rules and regulations. While their paths are not the same, since they all maintain these on the inside, mysteries do not cause damage.

This shows that mysteries arise from the mind. In *Zuō Tradition* [左伝], we find the words, "Mysteries arise due to people" [妖由人興也]. In short, when it comes to mysteries arising, one should know that there are more that relate to the psychological than

the physical, and within the psychological the intellect is their primary cause, with feeling and volition serving as secondary causes.

Section 11. The Relationship Between Mystery Studies and Psychology

Since mysteries are primarily related to the psychological, I must touch upon the relationship between their study and psychology. Mysteries being unusual psychological phenomena means that to study them is to explain the irregular phenomena found in psychology. I call this irregular [変式的] psychology. In contrast, since usual psychology researches and discusses regular psychological phenomena, I call it regular [正式的] psychology. I will discuss this in detail when I later lecture on irregular psychology. Being an applied field, while mystery studies is of course an application of psychology, it also applies logic, ethics, aesthetics, and pedagogy. Logic, ethics, and aesthetics are an application of the mental functions of intellect, feeling, and volition, and take as their aim truth, good, and beauty. Pedagogy is an application of intellect, feeling, and volition taken as a whole. It aims for the advancement of the human mind and the development of knowledge. If this is the case, how does mystery studies apply these fields? I have written [two] kinds of application below.

One kind of application involves applying from theory to the actual.

A second kind of application involves applying, within theory, established rules to reasons with unestablished veracity or reasons that are misunderstood.

The first kind of application is found in logic and ethics, and the second found in mystery studies. In this way, holding that mystery studies applies established rules to reasons with unestablished veracity, while this appears to be like the so-called deductive reasoning method of logic, these rules are established via both deductive and inductive reasoning, and mystery studies applies them to misunderstood or misapplied rules and reasons. In other words, mistaken reasons are corrected with reasons established via genuine deduction and induction-based discussions. Thus, putting this in terms of the first kind of application, we can say that mystery studies is a field that applies psychological theory.

Section 12. The Relationship Between Mystery Studies and Academic Fields

While I hold mystery studies to be an application of psychology, I am only saying this with regard to its major aspects. If we were to list all of what it is related to, we would have to say that it is an application of [all] the various fields of science and philosophy. However, these applications differ from other applications in that they are not applica-

tions to the actual but applications on a theoretical level. For example, explanations of physical mysteries must apply the fundamental principles of fields like physics and chemistry, astronomy, geology, zoology, botany, and so on. Mysteries appearing in relation to the human body must apply the fundamental principles of physiology and medicine. Moreover, even in psychology, when it comes to the essence of the mind, since, of course, this is not something in which psychology is involved or that psychology can know, we must rely upon pure philosophy. The True Mystery that I spoke of earlier is that which we can know by applying pure philosophy. Issues relating to the likes of the world after death, heaven, hell, the soul, and so on require explanations of religious studies. Therefore, mystery studies is in a narrow sense a field that applies psychology, and in a broad sense a field that applies all academic fields. That which I lecture on takes psychology as its base, science as its front gate, and pure philosophy as its rear gate, wanting to offer explanations with them.

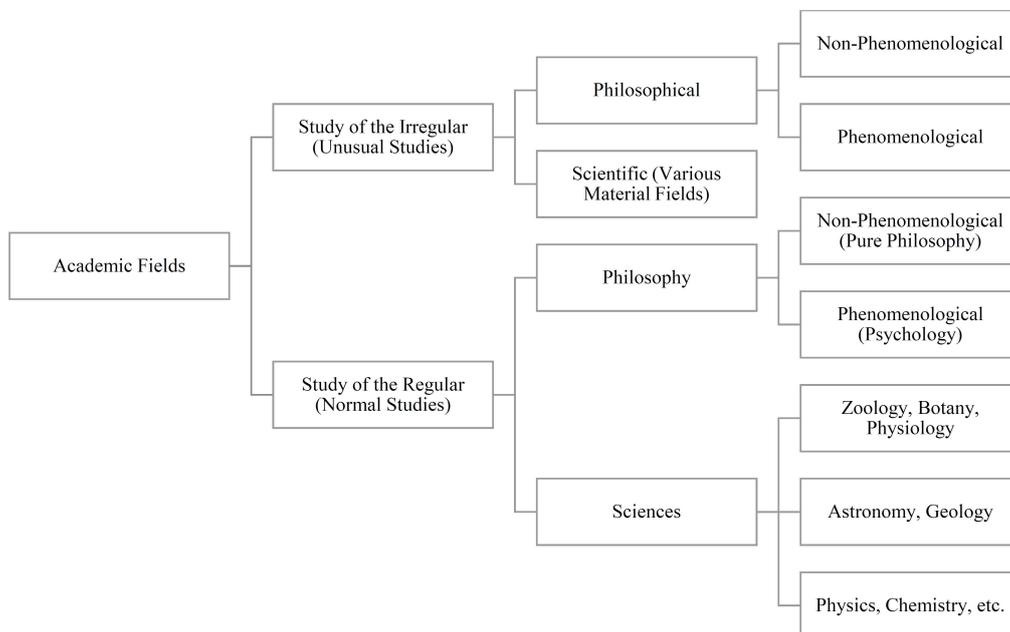
Section 13. Classification System 2

Holding, in this way, that mystery studies is an application of psychology is nothing more than one way to categorize academic fields. Therefore, I will refer this as "classification system 1." If we see mystery studies as a field that applies various academic fields, we must establish a second classification system. With regard to classification system 2, insofar as we see mysteries as arising from a misapplication of the principles of academic fields, then there must be two paths for the various academic fields to engage in their research. In other words, we can distinguish between the path of researching the valid reasons found in various academic fields, and the method of offering explanations regarding mistaken reasons. I tentatively call the former "the academic study of regular, standard rules" or "the study of the normal," and the latter "the academic study of irregular, non-standard rules" or "the study of the unusual." Having already established that mystery studies is the study of the irregular, it is clear that this study does not exist amidst intellectuals and scholars but amidst the foolish people or the vulgar. If so, there must be another mystery studies academic field of intellectuals and scholars. This is the "study of the regular." The study of the regular makes clear valid academic principles based on valid reasons. This is what today is considered the aim of academic study. Insofar as things have both regular and irregular aspects, academic study must have both of these paths. However, while correcting the errors of the world should be part of the aim of pedagogy, today actual education only applies theoretical abstract reasons in the development of the human intellect, and has not yet come to apply them to facts of mysteries. This is in the end because mystery studies has not

yet been created. In other words, today education is applied to the regular, not to the irregular. Furthermore, education today is very small in scope, only taking school education as its aim. Therefore, the likes of offering explanations to society regarding the facts of mysteries cannot be done without separately establishing a specialized field. This is why the study of the irregular must come into existence along with the study of the regular.

Section 14. Classification Table 2

When discussing and categorizing academic fields, we must establish the likes of the below table.



This table of academic fields is based on "classification 2." While I have distinguished between the study of the regular, related to intellectuals and scholars, and the study of the irregular, related to the foolish people and the vulgar, intellectuals and scholars cannot avoid some confused errors. Therefore, since people are not perfect intellectuals or scholars, this [the study of the irregular] can be applied to them. In short, this field uses the reasons and rules established in the study of the regular as a measure, and investigates in detail and corrects various confused errors that exist on a popular, common level.

Section 15. Classification System 3

Besides those above, there is yet one more way of categorizing academic fields. Based on this mystery studies is able to estimate the development of human knowledge. Any human knowledge—at any time, in any place—with language and history can be measured; this is not limited to a single person or generation. Certainly some errors are greatly related to the level of human knowledge's development. When human knowledge is not yet enlightened, there are many kinds of confused errors, and people are, of course, far away from the reasons found in mystery studies. However, as human knowledge advances confused errors gradually decrease, people get closer and closer to the reasons found in mystery studies. In this way, we see that mystery studies is closely related to history and anthropology. Anthropology [人類学] is the study of humanity as a whole. It discusses the nature and conditions of humanity, contrasting with animals and plants. On the other hand, there is also the field of ethnology [人種学]. Ethnology discusses and studies the relationships, similarities, and differences between the races of humanity. However, mystery studies examines the development of the intellect and logic in humanity overall, without limiting itself to one race. Therefore, it is not a kind of ethnology. Since anthropology is a field that considers and researches the development of not only intellectual abilities but also people's bodies and minds as a whole we could consider mystery studies to be a field within anthropology. It is also related to history because this field (unlike anthropology) does not examine the development and formation of humans as a kind of living thing in the world, but rather considers and researches the development and conditions surrounding humanity developing as nations, in other words, peoples who are in the process of forming a society and progressing onto civilization. There are two kinds of history: that which investigates and considers the development of various realities that appear in the outer world of society, and that which investigates and discusses the interior world that is human thought. That which discusses interior development is referred to as "philosophy of history" [歴史哲学]. Mystery studies is a field that measures the degree of human knowledge, and therefore is actually a field of the interior. However, it does naturally differ in some ways. Since mystery studies discusses the degree of human knowledge (in terms of the outer world's manners and customs) and not thought itself, should it actually be placed under sociology?

In short, when mystery studies discusses things related to human society, it is an independent field[, albei one] with a close relationship to anthropology, history, and sociology. This is because mystery studies investigates and considers individuals and hu-

manity as a whole since ancient times—the state of their thoughts and ideas regarding all the things in the universe (the various intangible and tangible things) and the level of their interpretations and explanations regarding changes in phenomena [whereas] fields like history and anthropology exist broadly based on the mutual relationships between humans, do not yet primarily discuss the relationships between the physical and mental, or the interior and exterior, and do not investigate ideas held by specific individuals regarding all of the things in the universe.

Section 16. Categorizing Academic Fields: Conclusion

Viewed from the above discussion, there are three ways to classify mystery studies: (1) as an application of psychology, (2) as the study of the irregular and the unusual found in other academic fields, and (3) as one of the many fields relating to society and humanity. Classification (1) and (2) are established when thinking in terms of the individual, and classification (3) when covering society and history. In my lectures I want to consider the principles of not only the development of individuals and single generations, but also the development of many people over multiple generations based on these three classifications: when viewed narrowly, as an application of psychology, and when viewed broadly, as an application of the various academic fields. However, [here] I will omit the likes of the aims and the direction of my lectures because I have already explained them in the Introduction.

Lecture 3. Relationships

Section 17. Actual Relationships

In the previous lecture I presented categorizations of academic fields, and also discussed the relationship between mystery studies and other fields. However, these are academic relationships. I must also discuss, in contrast, the field's relationship to actual things. In terms of actual things, mystery studies is greatly related to religion, education, morality, politics, the medical arts, business, customs, etiquette, and so on. It results in the increase and advancement of human happiness. When aiming to reform religion, education, morality, and politics and thereby advance civilization in the world, one must rely on the results of mystery studies. Without too much explanation we can see that it benefits the world.

Section 18. Mystery Studies' Relationship to Religion

Generally, believers of religion in the world are ruled by superstitions and delusions, and there is more than a little harm brought about as a result. For example, the supersti-

tious believe that the power of gods are infinite and unlimited, and think that if they pray to them they will receive positive results without themselves cultivating good causes. Or, praying to avoid punishment for committing evil, they hope for good fortune without making an effort on their own. One frequently sees the likes of these things. In the first place, there are things in the world influenced by human power, and those not. Despite this, some people want to use the power of gods to try to influence those things not influenced [by human power], thereby exercising the desires of their self and fulfilling their malicious mind. In the past I heard that there are people who donate dozens of *kin* [金] to famous temples and shrines, not revealing their names. While there are people who do this out of simple religious belief, some acquire undeserved money as a result of improper acts like stealing, and, fearing divine punishment, donate some of it to the gods and buddhas. In short, the harm of delusive belief in religion includes, first, the malady of praying for good fortune without acting as a human should; second, the malady of increasing the self's desire and thereby heightening selfishness; third, the malady of praying for invisible aid from the gods after committing a transgression without reproaching one's own heart-mind. Generally these all arise from superstition and delusive belief. However, at times superstition can be beneficial. For example, believing in the reward and punishment of heaven and hell, and based on this controlling one's evil mind and advancing on the path of good. However, in the end this also has maladies: sometimes someone with extremely excessive belief in this will for no good reason be afraid of death and their intellectual development will be hindered. Furthermore, cunning people in the world will take advantage of this and try to benefit themselves through various methods. Therefore, from now onwards we must work to make religious belief be based on the reasons that things are as they are, and remove superstition and delusive belief. This is what mystery studies takes as its aim.

Even if today's religions do not have the ills that I am speaking of, they should not yet be seen as genuine religion; many ordinary religious believers today believe in religion out of concern regarding punishment and reward after death, or because they are trying to avoid unhappiness or misfortune in this life. This is another kind of superstition. If they were informed with regard to these things that there are no rewards or punishments after death, they would immediately stop believing in religion. Certainly, religion exists in this world neither for the afterlife nor for the avoidance of misfortune in this life but to give unlimited psycho-spiritual pleasure. This joy should not at all be sought in this limited, relative world. Rather, it arises from envisioning and coming into contact with an unlimited, absolute world. Thinking about this in terms of the functioning of people's minds, it is sensed not based on limited intellect, feeling, and

volition, but unlimited intellect, feeling, and volition. In this way religious belief now is for developing in the human mind this infinity, and opening the gate of the absolute in the psycho-spiritual world. Despite this, when it comes to ordinary religion today there are people that believe that it comes into existence on a finite, relative level, and in extreme cases that it comes into existence in the world of forms. Their religious belief aims at selfish happiness and pleasure on the level of the material. I call this superstition and delusion. Removing these maladies and revealing the true worth of religion is the aim of explaining, that is, considering and investigating, mysteries.

Section 19. Relationship to Education

Next, to think about the influence of mystery studies in the world of education, many people, not knowing the reasons for celestial events and geological abnormalities, give rise to various delusions regarding the world in front of them, have a considerable amount of unease in their heart, and live their life in great fear. These are confused errors regarding things in the world. There is also the malady of some people, not knowing the reasons for fortune and misfortune, seeing human action as something that influences fortune and misfortune, believing in the absurd likes of fortune telling and physiognomy, the nine stars, and geomancy, and gradually increasing their selfish desires. This is also a kind of confused error in life. The above confused errors considerably hinder the progress of civilization, and also are harmful regarding the development of business. Confused errors result, in short, in an unpleasant mental state and immorality. However, while normally making academically clear the reasons for this and addressing its harm would be the goal of education, education today has not yet reached this [goal]. Therefore, I now exert myself in mystery studies research, show the people of the world the reasons for this, and try to apply [these findings] to education. Will this not be a little beneficial for the world? We should also understand the relationship between mysteries and morality in accordance with this. If people of the world did away with the delusive clouds of their minds using this field of study, then they would feel the need for education and morality, and a great reformation of the minds of people in the world would naturally succeed.

Section 20. Relationship to Politics

Earlier, explaining mystery studies, I said that it is a field that explains confused errors. However, the religious and educational confused errors that I discuss are only ones arising in the individual. They are, in other words, "individual confused errors." In contrast to these, there are errors arising on a societal and state level. These are called "so-

cietal confused errors." Here, we must distinguish between individual mysteries and societal mysteries. Thinking about societal mysteries, in politics there are "delusive ideas" or "erroneous opinions," which are a kind of mystery. For example, it is clear that the discussions of the socialists, communists, nihilists, which misunderstand the meaning of rights, freedom, equality, and so on, are a kind of error. Thus, by the research of mystery studies, we will be able to correct erroneous political principles. However, I only intend to explain individual mysteries, and therefore in this lecture will not explain political errors.

Section 21. Relationship to the Medical Arts

Even today, there are very many vulgar and ignorant fools who, still not knowing the reason for diseases, explain them based on religious superstitions and believe that they occur in humans due to demonic spirits or mysterious demons. When it comes to treatment, they do not receive a diagnosis or take medicine, and try to cure them with prayer or spells. Particularly when it comes to the likes of plagues, malaria, epilepsy, and the various mental illnesses they believe that they are possession by demonic spirits, foxes, and tanuki. To cure them, they use a variety of dubious methods. This is an error of foolish people when curing illnesses, and harms that result include the following. (1) Not paying attention to hygiene. When plagues spread believing that talismans and spells are unrivaled prevention methods. (2) Not concerning themselves with curing the illness. They entirely rely upon, without reflection, prayers and spells when it comes to illness that should be cured by taking medicine. Curing these confused errors and removing such negative effects is another aim of mystery studies.

Section 22. Relationship to Industry

"Business" refers to agriculture, commerce, and manufacturing. I will touch upon the kind of relationships between these businesses and mystery studies. The ills of superstition and delusion that I already discussed in the sections on religion and education also extend to business. There are many who, without applying themselves in their own business, entreat the gods and buddhas through prayer. Farmers hope for a bountiful year without worrying about the plow, workmen want profit without improving their techniques, and merchants try to gain profits for themselves without working hard. Superstitions like these undoubtedly greatly inhibit the advancement of business and influence the increase and decrease of the country's power. Therefore, removing these confused errors with regard to business is an urgent task of today, and is another aim of mystery studies.

Section 23. Relationship to Customs

Many everyday manners, customs, rituals and rules of decorum come into existence based on superstitions and delusions. An example includes people, loathing death, abhorring the number four because it is pronounced the same as "death" [in Japanese] and therefore avoiding sending people things in sets of four, and skipping from three to five to avoid having the number four on people's rooms in inns. It is said that really superstitious people greatly dislike addresses such as "44." Of all the manners in the world, people most attach importance to those related to weddings. For them the most auspicious things are chosen, and wedding days are those divined to be the most auspicious of the year. One person, wanting to choose an auspicious day of the year for their wedding, had people specializing in the five elements, the calendar, the nine stars, geomancy, and fortune telling gauge it for them. Days that some held to be auspicious were held by others to be inauspicious, and there was thus no day that was the most auspicious out of the 365 in a year. Or, when doing the likes of building a house, moving, and traveling, people of the world always decide what to do based on predictions regarding direction, time and day. Many of society's ceremonies and rules for decorum are based on these superstitions. At their extreme these superstitions lead to people having to live their whole life in fear without a single day's calm. In the end they are incredibly afraid. There is surely no greater human unhappiness or disadvantage than this. Therefore, giving people peace by explaining why the reason for this is truly an urgent task of today, and is another aim of mystery studies.

Lecture 4. Types

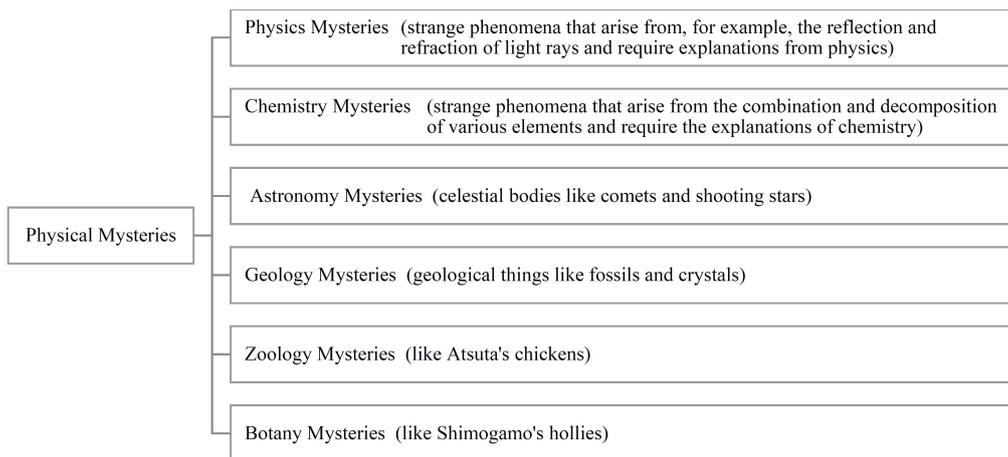
Section 24. Types of Mysteries

With regard to the types of mysteries, as I presented in Section 10, there are physical and psychological mysteries. Usually philosophically categorizing things is done based on matter and mind. In Buddhism, this is referred to as the "two dharmas of form and mind" [色心二法]. In the universe there are things with form and without form. Things which appear on the outside when we open our eyes are bodies with form, and are referred to as "matter." That what moves inside when we close our eyes are intangible bodies, and referred to as mind. I divide the mysteries that appear amidst the universe's things into mind and matter, and hold that there are two types: physical mysteries and psychological mysteries. For example, the likes of celestial events and geological abnormalities are physical mysteries, and the various mental illnesses are psychological mysteries. To describe this in more detail: I call things which arises from the unusual or

abnormal of matter that has form "physical mysteries," and things which arises from unusual or abnormal of the mind that does not have form "psychological mysteries." However, I call these mysteries physical confused errors and mental confused errors because the world is mistaking things that are not actually mysteries for mysteries. This is why mystery studies is a field that explains confused errors.

Section 25. Types of Physical Mysteries

There are very many types of physical mysteries. Some appear in the sky, some on the earth, and some in plants, animals, water, fire, metals and stones, or air. For example, the likes of shooting stars, natural dragon lights, unknown fires, mirages, sickle-weasels, river kobolds, all trees planted in Kyoto's Shimogamo [下加茂] Shrine turning into hollies, and all chickens offered at Owari [尾] Province's Atsuta [熱田] Shrine turning into roosters—these are physical mysteries. I categorize them based on academic fields. The table of this is below.



Other mysteries like unusual and abnormal things relating to the structure and functioning of the human body fall under physiology, and are thus physiological mysteries.

Section 26. Psychological Mysteries

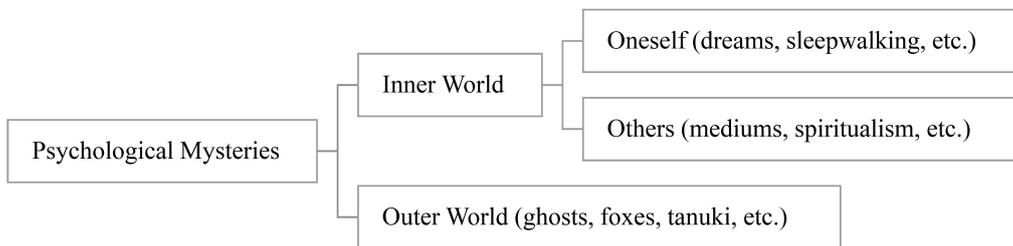
There are also many psychological mysteries. There are two ways to classify them: thinking about them in terms of realities, and thinking about them in terms of academic theories. Using the former, there are the following three types:

- (1) Ones that appear in the outer world (ghosts, demonic spirits, evil demons, kobolds, etc.)

- (2) Ones that arise through the mediation of others (the likes of mediums, necromancy, physiognomy, ink divination, nine stars divination, geomancy, fortune telling, prayer, mind-reading, hypnotism)
- (3) One that arise in one's body and mind (the likes of dreams, sleepwalking, telepathy, supernatural powers, hallucinations, delusions, mental illnesses)

With regard to the first type (ghosts, demonic spirits, etc.), even if one holds that they arise from mental functions, since they are believed to exist or manifest in the external world, I have not combined them with the likes of dreams and sleepwalking and will for the time being distinguish between the two.

The second type involves another person considering and inspecting the state of and changes in one's body and mind—in other words, sorcery. However, the third type does not rely upon the mediation of others; they just emerge in one's own body and mind. Since they naturally differ from each other, they must each be distinguished. Yet, the second and third types only differ in terms of the mediation of others. Since their aim is on the level of our body and mind, I do not see them as the same as the first type things, which appear in the outside world. Therefore, these three types should be further represented as follows.



"Outer world" refers to the world of matter in front of our eyes, and "inner world" refers to the mental inside of our bodies, in other words, the world of our mind. In this way, I hold that psychological mysteries are limited to things that appear in the inner world, because mysteries of the external world all arise from the mental functions in our inner world and outer things are only their direct [誘因] and indirect causes [助因]. If there are mysteries that truly exist in our outside world, they would not be psychological but physical.

Section 27. Psychology Classification

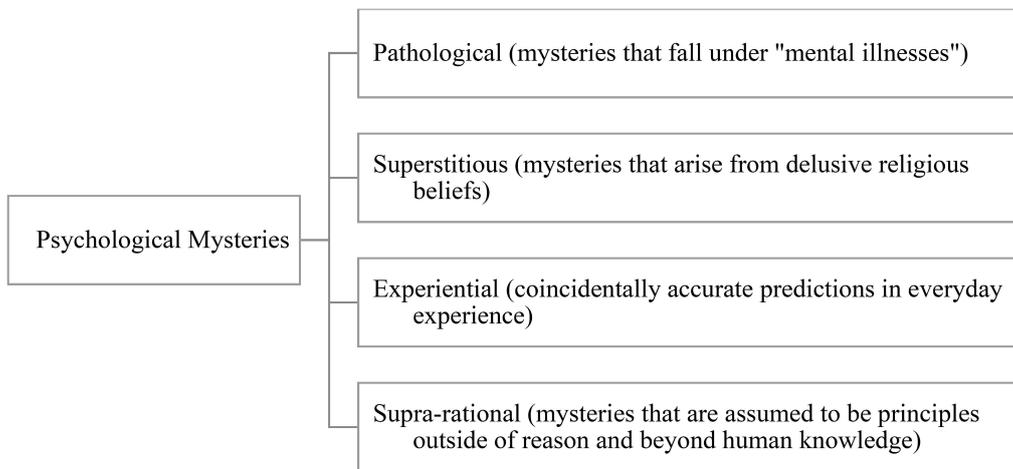
Next, with regard to the categories on the level of academic theories, below based on psychology I have established categories in accordance with the types of mental phenomena.

- Type 1: Represented mysteries [表現的妖怪] (mysteries of the senses and perceptions: hallucinations, delusive perceptions)
- Type 2: Mysteries on the level of reproduced concrete conceptions [再現的実想上の妖怪] (delusive views and delusive thoughts on the level of recollections and ideations)
- Type 3: Mysteries on the level of abstract thoughts [虚想上の妖怪] (delusive ideas and erroneous opinions in concepts, conclusions, and reasoning).
- Type 4: Mysteries on the level of feelings [感情上の妖怪] (confused errors that arise from feelings)
- Type 5: Mysteries on the level of volition (confused errors belonging to volition)

As I described before, when considered in terms of the subjective, these mysteries are confused errors of people's minds and arise from fallacies, unusual phenomena like illusions, and abnormalities. In this way Type 1 to Type 3 are errors of the intellect and the primary cause of mysteries. With regard to why Type 4 and Type 5 are indirect causes, see my discussion in Section 10. However, since the three functions of intellect, feeling, and volition arise mixed together with each other, in reality the three types cannot be separated.

Section 28. Mysteries as Seen from Academic Fields

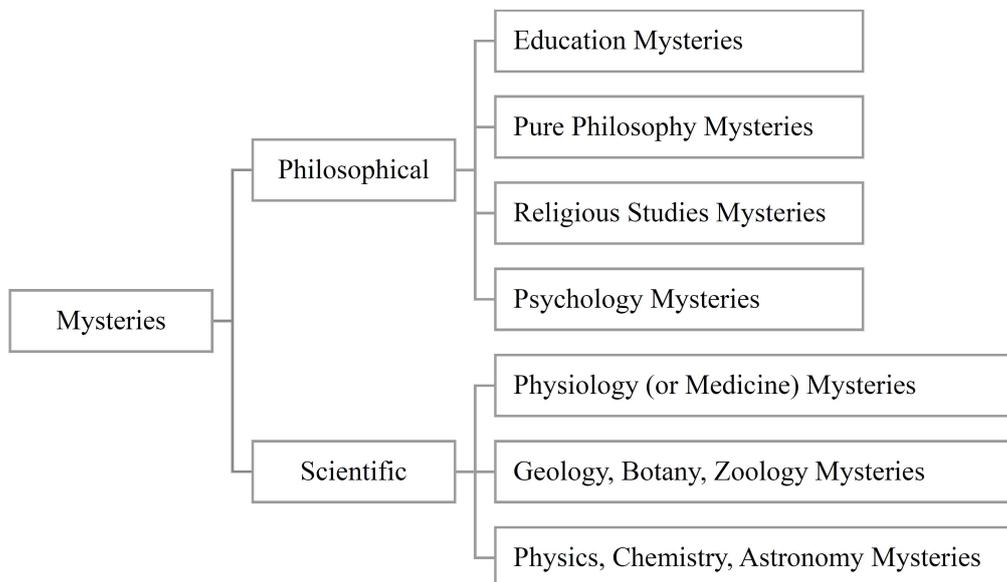
Above I presented two categories of psychological mysteries: those on the level of realities and those on the level of academic theories. However, this does not exhaust everything, and I must establish one more category. In the end, since psychological mysteries are not limited to only psychological phenomena, they cannot be fully explained only by the single field of psychology. For example, ones that arise due to mental illness must borrow the explanations of the likes of physiology and psychopathology. Religious mysteries and those related to abstract thoughts must borrow the explanations of religious studies and pure philosophy. Therefore, I am showing these types in the below table.



These can be categorized in terms of academic fields: physiology (or medicine), religious studies, and pure philosophy. I would also add "educational." The above are classifications of psychological mysteries in terms of the various academic fields.

Section 29. Scientific and Philosophical Mysteries

Thinking further in terms of academic fields, the aforementioned physical and psychological mysteries could be called "scientific mysteries" and "philosophical mysteries." Placing these under academic fields, I establish the following categories.



While when discussing this in detail we would have to add mysteries such as those of logic, ethics, aesthetics, sociology, and politics, I am leaving them out at present, and dividing them into the categories Science, Medicine, Pure Philosophy, Psychology, Religion Studies, Education Studies, and Miscellanea, and use them in these lectures.

Section 30. Genuine Mysteries

If, researching the principles of mysteries based on the reasons found in the various academic fields, one arrives at that which is completely inscrutable with the human intellect, then this only can be called the unknowable. This mystery is certainly the absolute great mystery. In its womb it includes all mysteries, and the miscellaneous mysteries of the world are not even sufficient to be its molecule. If so, what is this Great Mystery? Is it a fox, tanuki, kobold, or an *ō'nyūdō* [大入道]? We must search for them to see their form, hear their voice, and grasp them. These are not yet sufficient to be called mysteries. However, the Great Mystery cannot be heard even with the hearing of Shī Kuàng [師曠], seen even with the eyesight of Lí Lóu [離婁], or reached with the skills of Gōngyù Zǐ [公論子]. It has neither a voice nor a smell, and is truly a refined, subtle, and great mystery. This refined, subtle, and great body produces two phenomena when it moves: one is called the heart, and the other the mind. These two come into contact with and intersect with each other. The things that appear and disappear, and arise and perish, between them are merely minor mysteries. Therefore, these minor mysteries are like rocks hitting each other in the waves, seemingly producing leaping white snow. Someone seeing this might mistakenly think that it is white snow, but it is not true white snow. People of the world ordinarily believing things are mysteries is like this white snow. Therefore I say that these "mysteries" are not the Genuine Mystery, and that there is only one Genuine Mystery that makes these mysteries appear. If one wishes to have an audience with this genuine mystery, one must do away with all false mysteries, wait a half night for the wind and waves to settle down, and see the moonlight of the truth that arises at the bottom of one's good heart. This is the time at which one comes into contact with the apex of reality of the Ideal. I call the essence of this Ideal the genuine Great Mystery, or the True Mystery for short. In contrast, I call the false mysteries "nominal mysteries." I discussed this in the Introduction.

Finishing observing the limitless phenomena in our outside world, penetrating to the core of the law found in their backside, and perceiving their substance, one will come into contact with the Great Mystery. In the first place, above the cloudy relative road of mind and matter, this mystery far surpasses the Heaven of the Thirty-Three Celestials and opens a great gated capital many *yojanas* high on Mt. Sumeru. The Ideal is

its emperor, who has the two ministers of matter and mind go down to the world and rule over the myriads of immeasurable phenomena. This is truly the head of mysteries, and is that which we must fully investigate. Insofar as we do not, mysteries in this world cannot be exhausted. The Heaven of the Thirty-Three Celestials is tall and far. Nevermind the walled city of the Ideal. What ladders should be used to reach it? The answer is experiments and investigation. These two things are the envoys sent by the two great matter and mind ministers to the Ideal's imperial court. When trying to reach this walled city, we must accompany these envoys. These envoys, though, cannot go inside the gates, and thus we must take the gates as the limit. If so, the roots of mysteries cannot be cut off in the world. Therefore, we must consider wiping away nominal mysteries and revealing the True Mystery adequate.

Lecture 5. History

Section 31. The History of Mystery Studies

When explaining from here onwards various mysteries based on the principles of academic fields, we must explain one by one the interpretations of primitive and uncivilized people of ancient times up through the various theories of today. This is the history of mystery studies. Earlier in Section 15 I stated that mystery studies, along with anthropology and history, can find out the development of the intellect and thought of people in past and present. The history I discuss here shows this development. Therefore, investigating and making this clear will be considerably beneficial and interesting on an academic level.

Section 32. Ancient Times

The origins of mystery studies is not the same as the beginnings of humankind. Surely people in ancient times did not yet know what matter and mind are, and did not find things to be mysterious. Matter and mind were unified, and there was no distinction between self and other. Like young children under the age of four and five, they just inhabited between the two, ignorantly crawling around in vain. This was truly the era of no thought. How could there be mysteries in this era? When the intellectual ability that is people's nature developed a little bit, naturally a kind of doubt acted inside of them and stimulated thought, and in the end they progressed to explaining the things around them. Mystery studies first appeared when finally human knowledge advanced and the distinction between mind and matter, interior and exterior, emerged, and people came to search for causes after seeing effects, and effects after knowing causes. When this happened, everything was seen as a mystery: the sun, moon, stars, wind, rain, moun-

tains, and rivers. They therefore worked to investigate their causes and offer interpretations. When they were unable to acquire an explanation, the ball of doubt in their chest could not after all be dispersed, and they were unable to for even one day acquire peace of mind. This is why the various academic fields arose in the world. However, seen from today, their explanations were just delusive ideas, delusions. These are still not sufficient to be called academic theories. This is the origin of mystery studies. While I have already said that these explanations are nothing other than confused errors, there is no doubt that they germinated some truth. Surely all explanations must be based on the principle of cause and effect. If it cannot explain [something], then that's the end of it. If one wants to explain them, one must first find the effects of causes, and the causes of effects. In other words, barbarians in ancient times looked at the multitude of stars spread out throughout the sky and understood them to be holes from which rain spilled, and saw the air moving become wind and thought that a great living thing that is heaven and earth breathes. While the likes of these are nothing more than delusive explanations, it is clear that they are attempts to interpret things based on the principle of cause and effect. However, the delusive part of these explanations is not delusion about principles themselves; rather, it comes from errors regarding their application. Errors like this are frequently seen even in our academically advanced times. They are not limited to ancient times. Researching and considering these errors is the aim of mystery studies, and is why I said when explaining this field that it is the study of the irregular.

Section 33. Developmental Periods

From when ancient barbaric people attempted to explain the things in the universe to today, along with the general development of the intellect, explanations themselves evolved as well, and from incomplete theories complete ones were finally acquired. I divide this time of development into three periods. In the past the French philosopher [Auguste] Comte divided from the ancient times to the present into three periods: the theological era, the metaphysical era, and the positive era. Somewhat following this, I have come up with the following three periods:

1st period: The era of the senses (the lowest of intellectual abilities)

2nd period: The era of imagination

3rd period: The era of reasoning (the highest level of the intellect)

The above divides up, in order of development, the explanations attempted when humans have wanted to interpret things. With regard to my establishing these three eras

of the senses, imagination, and reasoning, I hold that they follow each other based on the development of the intellect as found in psychology. While it is difficult to definitively state that all countries and all people without fail follow this order, if we follow the rules of evolutionary theory, we must order them in this way.

Section 34. 1st Period

In the era of the senses, when interpreting things, explanations were given only based on things on the level of form that can be experienced based on our senses. Surely during this time people's knowledge did not extend to thinking about intangible things. Everything was limited to the senses and experience. Even if people came to know of the duality of matter and mind, they believed they both have form and substance, and explained them in terms of matter. The English philosopher [Herbert] Spencer, in the first volume of his work *The Principles of Sociology*, discusses the evolution of religion and advocated the single body dual self theory [一身重我]. This theory is a great reference for mystery research, and therefore I will provide a general outline of it here. In ancient times when human knowledge had not yet come to think about the formless mind, people had much trouble explaining dreams. Dreams are considerably different than the ordinary: while one's body is here one can see things or meet with people far away. Barbarians understood this to mean that there were two parts of our self: one that is here, and another that goes somewhere else. This is called the one body dual self theory. Dual self means that the self has two parts that come together to form this body. During the day this double self comes together to function, and at night one self stays inside and the other goes out. Using this principle they explained the phenomenon of dreaming. However, since at the time people could not imagine the formless, the two were understood to both have form, and explained as such. Applying this principle to the death of humans, they saw death and dreams as the same, and believed that death arises when one self is here and the other goes elsewhere. However, death was held to be unlike dreams because, compared to dreams, the place the other self goes is farther away, and also death is longer. Therefore, while when someone is in the world of dreams they can awaken at will, when they die, they will not come back to life even if one frantically and loudly calls for them. In other words, they believed that at the time of death the self goes very far away, and that cries cannot reach it. People explained the likes of illness, fainting, epilepsy, and fox possession all based on the double self theory. If one thinks that the human body is comprised of self A and B and holds that when self A is here self B goes outside of the body, then one can think that when self B is outside of one's body, the self B of another person can enter one's own body. In other

words, the likes of epilepsy (in which the behavior of a person appears, compared to their normal life, to be that of a completely different person) was seen as the self B of another person entering the body when one's own self B went somewhere else. Furthermore, holding that the self B of another person can take advantage of the absence of one's own self B, if the self B of the other person is strong and can control one's own self B, then it cannot be said that another person's self B does not enter when one's own self B is present. Therefore, based on this principle people explain various illnesses. When sick, despite one's own self B existing, one is unable to remove on one's own the thing that makes one's own self suffer because of the self B of another person controlling one's self B, having entered one's body.

Explanations like this explain things based on the principle that everything has form, and I place them in the category of "era of the senses" explanations. Surely at the time even if people already thought that there was a world after death, they believed that it was in the world of the senses, in front of one's eyes, holding it to be the same as the present world, and saw dying as being like going from one place to another place in the presently existing world. These are explanations on the level of form. Then, the era eventually evolved and when people thought of demonic spirits, they held that they also have form and believed that the nature of humanity was even larger. For example, the god of thunder [雷神] with a drum, as well as the god of wind [風伯] having a bag filled with wind [風囊] and the god of rain [雨師] having a jug filled with water.

Section 35. 2nd Period

In this way, with human intelligence gradually advancing, people came to know that in reality things could not be only explained in terms of the material, and they naturally came to imagine the immaterial. This imagining arose from the development and expansion of the aforementioned material [things] and the construction of new as-of-yet not experienced images. Reproducing that which is seen and heard by the senses is [creating] a recollection, and selecting recollections to make new images is [creating] an ideation. This is imagining. With the imaginative function gradually progressing, material images became closer to non-material ones. In the end a non-material world outside of experience is established via thought beyond the senses. Here, it is imagined that of the two realms of matter and mind only that of mind is non-material. Demonic spirits and the world after death are imagined as non-material. In the 1st period, wind, rain, mountains, and rivers all are held to have a spirit and people believe in multiple gods that have form. Now, they come to be imagined as non-material, and not only are multiple gods thought of in non-material terms, people come to envision that there is a

single god above the multiple gods. This single god essence rules over matter and mind, and all changes in phenomena are held to be due to the creation or mediation of this god.

Therefore, in this era, explanations of mysteries return to the intervention and mediation of divine power, or are based on people receiving divine revelation. While these are a step more advanced than the double self theory, they have not reached the level of an academic explanation. In other words, these explanations are the functioning of imagination, and are still not the functioning of logical thought. Imagination does not climb the ladder of logic, and fictionally creates empty thoughts intuitively. When human intelligence advances more and more and the power of reasoning becomes complete, it cannot be satisfied at all with such explanations. This is why the 3rd period becomes necessary.

Section 36. 3rd Period

The third period is a time when intellectual abilities have developed greatly, and, based on certain reasoning that does not mix in fictions or imagination, goes from the everyday to the lofty, from form to no form, and from the senses to outside the senses. This is, indeed, the explanations of today's academic era. Today's explanations are based on natural principles and natural laws of the things in the universe. Since they explain the various changes in phenomena using precise and certain logic, at this point explanations regarding mysteries must completely change. In other words, during the 1st period, people attribute the causes of mysteries to another dimension that exists inside each body: the double self theory. During the second period people attribute the causes of mysteries to things that exist outside of the body: the demonic spirit theory [鬼神説]. However, during the third period, mysteries' causes are not sought in other dimensions on the inside or in other things that exist on the outside. Their causes are sought in the rules or principles inherent in things themselves. Since what I wish to say involves providing explanations based on this 3rd period's interpretive method, I must touch upon how things are explained in this period.

In the first place there are many explanatory methods in this period. First, there is the extra-rational or mystical explanation method; second, the mind-only or Idealist explanation method; and third, the empirical or naturalistic explanation method. The true value of the third period lies in these three types of explanations. Below I will provide an overview of each of them.

Section 37. Extra-rational Explanation Method

In the universe there are rational principles and extra-rational principles, and the knowable and the unknowable. Scholars have already recognized this. If so, our intellect is, of course, not unlimited. Based on this it is held that the likes of mysteries are extra-rational principles, and cannot be thoroughly known by human knowledge. The extra-rational explanation method attributes them to the enigma that is divine power and places them under the "mystical." It holds that to know this one must rely on the sensitivity of a spiritual person, divine revelation, or intuition. Many religious studies scholars' explanations fall under this. They are a kind of academic theory that exists in the history of philosophy. Since they come to conclusions based on the principles of the universe, in the end they are a step beyond the imagination theories of the 2nd period.

Section 38. The Mind-Only Explanation Method

The existence or non-existence of gods is related to extra-rational principles, and cannot possibly be known via inference. However, certainly no one can deny that mental thought [精神思想] resides in our minds. Furthermore, there is no doubt that the world in front of our eyes becomes the phenomena that appear on the surface of our minds. Based on this principle arises the mind-only theory. According to this theory, all mysteries are nothing other than confused errors of the mind, or things created by the mind. There are no mysteries separate from the mental world. Advancing a step from this theory one arrives at Idealism. Idealists' theory says 'the Ideal and the mind is a unity, the Ideal itself manifests its workings in the mind, and the mind itself is part of the Ideal. Therefore know that if one reflects on the mind itself and investigates thoroughly the root of principles themselves, one unites with the ideal. In other words, people's minds are the door to reaching the mysterious realm of the Ideal.' While this theory is of course based on logic, it sees all things in the external world as the substance of the mind or phenomena of the Ideal. Furthermore, while it believes in the existence of the Ideal and sees all mysteries as confused errors of the mind, since the world's mysteries exist amidst all of the phenomena of matter and mind, mind-only explanations cannot exhaustively explain all mysterious phenomena. Therefore, based on the empirical explanation method I think about them in terms of the rules of phenomena and try to show their reasons.

Section 39. The Empirical Explanation Method

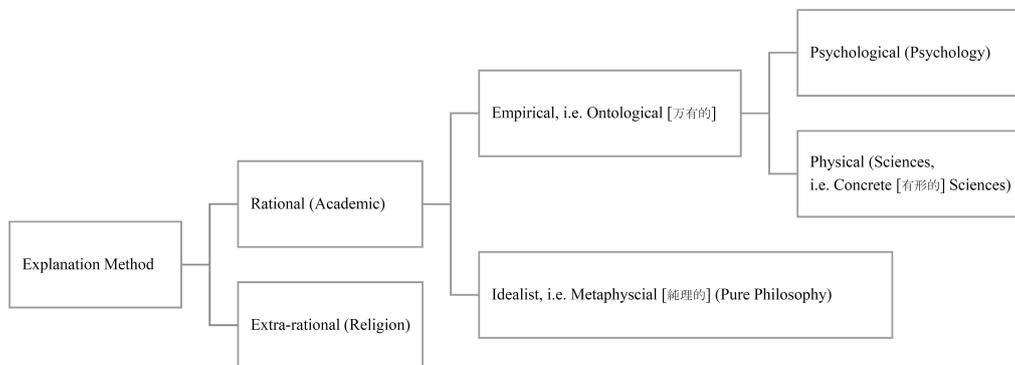
This explanation method explains mysterious phenomena in light of the natural laws of things. It is the academic explanation method of today. This method is, unlike the mind-only theory, based on materialism. While I am not a materialist, I believe that the mysteries that exist amidst the things of the world must be explained by the principles of the things of the world, and therefore I try to reach my aims with this method. If in this way normal mysteries are explained away, then ultimately one arrives at Idealism. If one does so, one finds out that both materialism and mind-only all are based on the Ideal itself. The mind-only theory in particular is directly connected to Idealism. However, according to experience in reality, the two realms of mind and matter do not each have unique rules of their own. We can see that they both come into existence based on one great principle. Therefore, the fundamental principle of physical mysteries and psychological mysteries is one. Explaining the mysteries that appear in the two worlds of matter and mind based on this fundamental principle is truly my aim. However, if there are points that cannot be elucidated based on this principle, then one must think in terms of Idealism, which is positioned higher. In short, know that I do away with nominal mysteries with the empirical explanation method and reveal the True Mystery with the Idealist explanation method.

One kind of empirical explanation method explains with conjecture things that are not known for sure via normal experience. This should be seen as falling under "empirical explanation methods." For example, there is the electricity theory [電気説] and the ether theory [精気説]. In recent years, ever since the electricity theory appeared, for a time people attributed this and that to the working of electricity, and all hard-to-explain mysteries and enigmas were attributed to the workings of electricity. This is just like how all things that could not be known were attributed to gods some time ago. Gods are unknowable bodies, and electricity is an unknowable process. Therefore, attributing an unknowable cause to electricity is like explaining one unknowable thing with other unknowable things. Furthermore, ever since in recent years ether was proposed in the explanation of light, some people interpret the likes of the netherworld as being the world of ether. Furthermore, based on physics' principle of [the conservation of] energy [勢力の理], some people prove the immortality of souls. The likes of *The Unseen Universe*, a joint work by those famous physicists [Balfour] Stewart and [Peter Guthrie] Tait, proves the existence of an afterlife based entirely on the likes of the energy theory. They also try to interpret correspondence, coincidences, foreseeing, and prophecies, as well as explain the likes of ghosts and demonic spirits, based on the theory of energy or

the theory of ether. While we cannot tell whether in the future there will be a time when it is discovered that these explanations are true, today they should still not be recognized as a kind of academic theory. Therefore, I am only presenting them here for people's reference as fallacious empiricist explanations. Of course, I do not intend myself to explain mysteries based on this principle.

Section 40. The Conclusion of Explanation Methods

When thinking in terms of academic fields with regard to the three theories of extra-rational, mind-only, and empirical that I discuss above, the extra-rational theory belongs to religious studies, the mind-only theory and Idealism to pure philosophy, and empiricism to the sciences and psychology. Below I show their relationships.



When thinking about these in terms of phenomena and substance, Idealist explanation methods provide explanations regarding the substance of matter and mind, and empirical explanation methods provide explanations regarding their manifest phenomena. Based on the two explanatory methods of empiricism and Idealism, I will explain mysteries on the level of mental and material phenomena, and then reveal the mystery within the gate of the Ideal. When it comes to the extra-rational of religion, if one does not limit oneself to logical explanations, then even if one talks on and on about it, in the end one's efforts will be futile.

Section 41. The Origins of Mysterious Matters and Their Development

Above I have only discussed in brief the reasons that explanations of mysteries have evolved and transformed, in other words, the history of mystery studies. I have not yet discussed the history of mysterious matters themselves. Deeply investigating the history of mysterious matters themselves also considerably requires the research of this field. Because I will be using research methods related to the categories given in Lec-

ture 2's Section 15, I must touch upon them here. In the first place, I must first note that deeply investigating mysterious matters, that is, stories of mysteries, can be done in two ways: in terms of the subjective and the objective. In terms of the objective, there is a need to make clear the times and places at which mysterious stories arise, as well as the events that lead to their appearance, and then make clear how they subsequently developed. Many of the mysteries circulating amongst the people today arise based on ancient rumors and old stories. It is very rare for new mysteries to be discovered. However, from when we are very young we are raised amidst mysterious stories and form our preconceptions. After growing up, when we come into contact with unclear things, our tyranny of thought promotes the tendency to anticipate, and various illusions and delusive views appear.

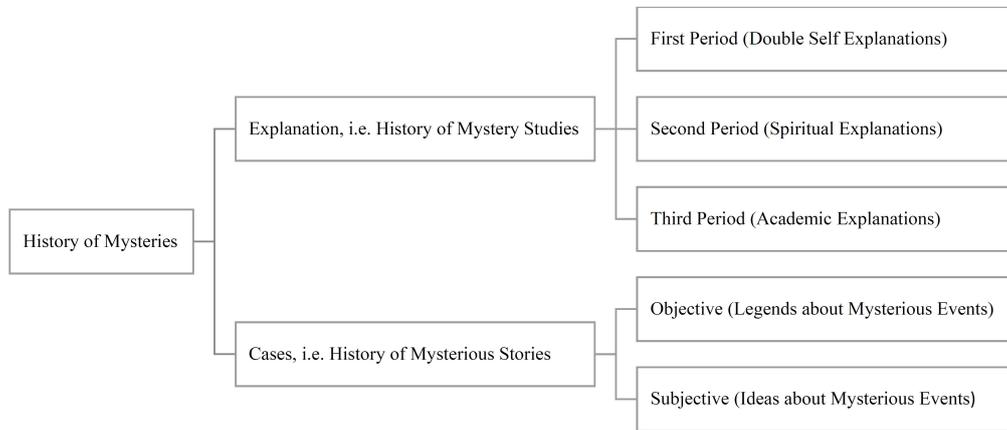
For example, stories of being troubled or possessed by foxes first arise due to coincidental occurrences and are then passed down, becoming common rumors and preconceived notions. They are created by the mind. While it is said that it still cannot be known if this is the case, I firmly hold that a major point with regard to the cause of mysteries lies in preconceptions. This is because one does not hear of people (such as young babies and idiots) who cannot remember stories of being troubled by foxes [and the like] being deceived and troubled by foxes and tanukis. Therefore, while the core of mystery studies research is searching for the origins of mysterious stories, unfortunately things like this are not passed down through history, and one only finds them scattered in tales. Not only is it very difficult to judge stories' veracity, it is very difficult to investigate their origins and development.

With regard to the subjective, there is a need to investigate and consider the state and circumstances of the development of the mind itself in history that has accompanied the advancement of people's knowledge and thought: changes in superstitions and delusions, the influence of mysterious stories on the psyche, and so on. This investigation method can already easily be carried out today thanks to the advancement of the likes of evolution studies and sociology. Even if we cannot know the state of this in ancient times, in today's world experiments can be carried out. In other words, research on vulgar foolish people or young babies can be carried out. The explanations of mysteries I discuss in this lecture—in other words, the history of mystery studies—is this research method that focuses on the subjective.

Section 42. Classifications of the History of Mysteries

In short, when discussing the history of mysteries, there are explanations [of mysteries] and [mysterious] matters. Matters refer to mysterious stories, and explanations to mys-

tery studies. Matters are facts, and explanations are reasons. Matters are of the objective, and explanations about the subjective. Below I present a table of this all. Please [also] refer to the table in Section 33.



While the subjective part of mysterious stories can be understood using the history of mystery studies, the objective part cannot be described adequately [with the history of mystery studies]. However, in each category I include things scattered throughout normal history to just serve as a reference.

Lecture 6. Causes

Section 43. The Causes of Confused Errors

In the previous lecture I discussed the origins and development of mysterious matters and their explanations. Now I must state the causes of the mysteries that appear in people's minds. In other words, since "mystery" has the same meaning as "confused error," the causes out of which errors themselves arise must be explained. While there is no doubt that the foremost cause is old theories and old stories existing in people's memories and becoming preconceptions, since this issue belongs to historical research and educational circumstances, I will omit this here, and only explain the reason why mysteries increase, decrease, appear, and disappear in accordance with the intelligence and foolishness of people's minds and how enlightened the world is. I divide it into the below three stages.

First, mysteries circulating in the world being unable to be believed in as facts.

Second, as knowledge and academics progress, mysteries decreasing.

Third, mysteries being produced based on errors in logical operations.

My below discussion will follow the order of these three stages.

Section 44. The Veracity of Mysterious Stories

Just as people of the past would say, "If one is going to believe all books, it's better not to read" [ことごとく書を信ぜば書なきにしかず], one should certainly not have faith in everything written in old books. This does not only go for old books. Many of the stories circulating in the world today should not be believed. This can be seen by the miscellaneous news reported every morning in newspapers. As people know well, many of these articles are not in accordance with reality. Therefore, regardless of whether they are of the past or the present, one should certainly not believe all legends and rumors. While they arise from a variety of circumstances, they differ from reality because, *first*, people tend to, as is their nature, embellish and elaborate what they see and hear when sharing it with others. In the end this is due to people having story-like thought: as much as possible they want their tales to be interesting and perfect, and to share them with others and have other people be moved or make them be pleased. Therefore, as things go from one person to another and spread throughout the world—shared by person A with person B, and by person B with person C—stories become more and more like a work of fiction, and eventually lose their truth. *Second*, it is in people's nature to be curious. If they come into contact with something odd that they normally do not encounter, then they assert that they did so, and try to make this fact become established in the world. Therefore, we could say that those who share mysterious stories are in the position of being the lawyers of these stories. This is another reason they end up losing their truth. *Third*, mysteries are very uncommon matters. While having just two or three exceptional things amongst a huge number of facts is unavoidable, people of the world lightly overlook the normal and do not remember it. If there happens to be something that belongs to the strange, they pay considerable attention to it, and for a long time hold onto it without forgetting. Therefore, legends of the past and present, from afar and near, come together as a mess, and it is felt like a bunch of mysteries occur at a single time. It is like looking at the electricity poles along train tracks. While there is a considerable distance between each one, if looked at from afar one does not see the things between them, and one thus feels that they are lined up close together. In the last volume of Goi Ranshū's [五井蘭洲] *Sago* [瑣語] one finds the following:

People of the world say that out of 360 days, seventy are rain. Upon investigation, [one finds that] there are many people like this. When there are ten days of sun, they do not remember it. If it rains one day, they lament it. This is because sun is usual, and rain is unusual. A person of old said, "There are few days of peace and many days of disorder, and few good people and many bad people." This is not the case. There are many days of peace and good people,

but they are normal. There are very few days of disorder and few bad people, but this is unusual. The normal is uneventful, and it is unusual for there to be much trouble. This is also how rain and sun are explained.

Mysteries are the same: while they are rare and very few, since they belong to the strange, people are made to feel like there are many of them, and [stories about them] lose their truth. *Fourth*, it is in people's nature to like and dislike. When understanding a story, depending on whether it matches a person's emotions, their impression will considerably differ, and when remembering it and sharing it with people on another day, without realizing it they distort it to fit their purposes, or exaggerate or omit, and the story thereby loses its truth. *Fifth*, as it is said, people come to hold preconceived notions: all people's minds are ruled by preconceived notions, and hear about mysterious stories when they are very young. These exist for a long time in their memory and rule over their minds. Subsequently they tend to intentionally welcome encounters with the mysterious. However, eight or nine out of every ten stories instilled in children are mysterious ones, and the likes of tales and plays also include mysterious stories to an extent. There is therefore no doubt that when growing up naturally mysterious stories shape people's preconceptions.

Based on the above facts, one should know that there are unexpectedly many mysterious stories in this world, and while they are all told as fact, their truth should certainly not be believed.

Section 45. The Relationship Between Knowledge and Mysteries

While I hold that the mysterious stories circulating in the world should not be trusted, this does not mean that we should declare that there are no mysteries at all. I of course know that mysteries do actually appear in the world. However, there is no doubt that their appearance is considerably related to the level of knowledge. While there are many mysterious stories circulating in the world, there are very few people who have experienced them. Each time I encounter someone and ask if they have ever actually experienced mysteries—out of hundreds of people, it is difficult to find even one. If there happens to be someone who has actually experienced a mystery, often times they are not a scholar but a fool, not a man but a woman, not a city dweller but a countryside dweller, and not a high class but a low class person. Since for a long time in our country samurai families generally educated themselves and were in the upper part of society, there are few examples of mysteries arising in such households. Tosa [土佐] is famous for dog-god illness [犬神病]. However, it is limited to commoners, and certainly is never created in samurai households. Therefore, people generally do not know the

reasons for this, and just believe that dog-god illness is not present amongst samurai families. Also, today there are very few cases of the likes of fox possession and dog-gods even amongst vulgar people who have received a little elementary education. It is said that Shikoku [四国], Ikeda [池田] Village (Miyoshi [三好] District, Awa [阿] Province) has the most cases of dog-gods. However, in recent years I have not yet heard of any elementary school graduate who has contracted this illness. Furthermore, everyone knows that no matter what the area, those who have the most fox possession illness are either vulgar ignorant people or, if not them, women.

Thus, know that there are few mysteries amongst those who are enlightened regarding reasons, rich in experience, mature in their thought, and strong in mind, and that there are many amongst those unlike this. If so, it is clear that the existence of mysteries is related to an extent to the nature of people's minds. In other words, mysteries themselves do not exist objectively but subjectively. This is the reason that I hold that popular mysteries are confused errors and not mysteries, that they are nominal mysteries and not the True Mystery.

Therefore, is it really a fantasy that, with learning gradually spreading, in not many years from now the popular mysteries will come to completely disappear?

Section 46. The Relationship Between Mysteries and Logic

When, based on what I have said, I hold that mysteries do not exist objectively but subjectively, I must make clear how they exist subjectively. While in order to do so I must lecture on each of the changes in the phenomena of mental functions, for the time being I will leave this to the next lecture, and here just explain the reason that mysteries arise from errors in reasoned judgments. While logical errors arise due to various causes, we can think about this in terms of the things I listed previously in Section 6. First, there is the relationship between parts and the whole, and second the relationship between cause and effect. The first is based on deductive reasoning, and the second is based on inductive reasoning. Thus, confused errors that arise from the first relationship belong to induction, and those from the second belong to deduction. Since these confused errors are mysteries, could we not name them deductive mysteries and inductive mysteries, respectively? First I will explain deductive mysteries.

Section 47. Deductive Mysteries

Deductive mysteries are deductive errors arising from misperceiving the relationship between parts and the whole, the fundamental principle or rule of deduction. According to the rules of logic, while what is true for the whole is true for parts of the whole, what

is true for a part is not necessarily true for the whole. However, people of the world frequently see the part and the whole as the same, or confuse one part and another part. In extreme cases, often when they see part A they also make judgments about a completely unrelated part B. This is the reason that logical falsehoods and mistakes arise. Mysteries also arise based on this. For example seeing that humans, which are one part of everything in the universe, have a soul, they judge that everything else—the likes of the sun, moon, stars, mountains, rivers, grasses, and trees—also have a soul. Or when they see a change in the sky, which is part of the universe, they think that there will be a change in the human world, another part of the universe. Or when there is a disaster on a certain day of a certain month of this year, they judge that there will be again a disaster on the same day next year, which is completely unrelated to this day. These can all be seen as confused errors in deductive reasoning. Many of the world's mysteries are of this type.

Or, there are some who adopt the premise that gods can be said to possess unimpeded power, and [say] that mysteries involve the doing of things that human abilities cannot. Therefore, they judge them to be the working of a god. Or, they propose that heaven brings fortune to the good and misfortune to the bad, and apply this to those who die due to natural disasters, judging it to be heaven's punishment for their evil. The likes of this is the reasoning method always used by foolish people. There is no limit to the number of logical mistakes like these that could be listed. Please refer to the field of logic to know more.

Section 48. Inductive Mysteries

Logical mistakes that arise from the relationship between cause and effect—what I call inductive mysteries—are a major cause of a variety of mysteries. In the first place "cause" and "effect" are relative characteristics, and certainly don't belong to things themselves. A cause might become an effect, and an effect might become a cause. Therefore, it is easy for many confused errors to arise when considering their relationships. Also, causes and effects are not necessarily simple. Sometimes a different cause might bring about the same effect, many causes might come together to bring about one effect, or a cause might simultaneously produce many effects. There are proximate causes, remote causes, primary causes, and secondary causes [属因], and there are also direct effects and indirect effects. Changes in things arise from intricate chains and combinations of causes and effects. Therefore, while intellectual abilities have developed, falling into confused error cannot be avoided. Of course, this is even more so the case when it comes to ignorant foolish people. Foolish people hold that things that are

not causes are causes and things that are not effects are effects, mistake secondary causes for primary causes, and see things partially resembling each other as of the same type and compare them. One frequently sees the likes of this in the world. For example, if a comet appears before a major revolution, people of the time hold a comet to be an omen or a cause of a revolution. If person A kills person B and then themselves dies from an illness, people attribute the cause of this to the spirit of the previously killed person. If the dream of A matches what B thinks then people believe that the mind of B is in touch with A. There is basically no limit to the number of things like this that could be listed. In other words, since foolish people do not have insight into the relationship and circumstances existing between one thing and another thing, when they see things arise continually they see what came first as the cause and what came second as the effect, and when things arise simultaneously in space nearby and afar, they see them as having arose in response to each other. Most people with a low level of knowledge are not only unable to consider the principles inherent in things, but when investigating and considering external relationships in time and space, they are very narrow in scope and their logic is very shallow. They look at causes of one day without knowing the causes of the previous day, and look at effects of one part without knowing the effects of another part. This makes it easy for major errors to arise from time to time in the reasoning that they employ. However, after intellectual abilities eventually develop, the scope of their thought expands greatly, their logical investigations grow deeper, and for the first time they are able to precisely know the true relationships between cause and effect.

An example of the extreme carelessness of foolish people's logic is a strange story that happened four or five years ago in Yamagata [山形] Prefecture's Shōnai [庄内] area. One evening, a kind of mysterious light passed from the direction of Mt. Chōkai [鳥海] to Mt. Gassan [月山]. It had an earsplitting sound, like thunder. People in the area thus explained this by saying, "The spirit of Mt. Chōkai went to the spirit of Mt. Gassan wanting to talk about the Diet." This was certainly because this was when the first Diet session was going to be held. While this is an illogical delusive story, there is no doubt that they applied cause and effect reasoning and gave an interpretation fit for foolish people. The facts to which this reasoning is being applied did not fit, and therefore a confused error simply arose. My friend Kiyono Tsutomu [清野勉] points to the following example in his work *Inductive Logic*:

When reading the pharmaceutical book of the scholar Paris [パリス], [I found that] he includes an interesting good example of mistakenly perceiving cause and effect due to one cause having two effects. He says, "Sometimes from a

single shared cause two effects arise, and these two effects exist alongside each other and do not even have the smallest relationship. In Saint Kilda, it is commonly believed that boats' arrivals in its harbor make all harbor residents catch a cold. Dr. John Campbell went through considerable difficulty looking into this matter, and explained that it is the effect of effluvia arising from the body. However, the truth of this matter was rather simple: due to the geographical features of Saint Kilda, if a northeasterly wind was not blowing, then arriving foreigners cannot disembark from their boats. In other words, the spread of the cold was brought about by the northeasterly wind, not foreigners."⁸

There are certainly many errors like this in the world.

Section 49. The Relationship Between Cause & Effect and Mysteries

These relationships between causes and effects are the reason that mysteries occur, as well as the reason that confused errors arise. This is in fact the crossroad that separates true from false, and right and wrong. No matter the kind of ignorant barbaric people, if they look at the universe's phenomena and try to explain them, there are none who do not seek effects based on causes and inquire into causes based on effects. Errors arise from judgments regarding the application [of cause and effect to phenomena] missing their mark. In other words, they arise from the format of "cause and effect" and things in the outside world not matching each other. Therefore I think that these are not mistakes of the model [of "cause and effect"] but of [its] application. However, when this model has also not yet been made clear by human knowledge, it exists vaguely in the mind and is not definite, mistakes arise in application. While I will not discuss whether this cause and effect thought is innate or acquired because it is a separate problem, there is no doubt that the model existing in our mind becomes clearer with experience, that investigations into things in the outside world gradually advance based on the application of cause and effect, and that the interior and exterior cause each other to develop. Above all this principle of cause and effect is the most necessary for explaining mysterious phenomena, and whether things are mysteries truly depends on whether one is informed with regard to this principle. Therefore, this principle also forms the fabric of mystery studies.

⁸ Translator's note: I could not identify the original text and therefore translated the Japanese translation provided.

Section 50. The Method for Examining Realities

Based on what I have argued above, it is clear that the mysteries of the world do not arise from mistakes in the model of cause and effect, but rather its application to realities. So, there is something that must encourage people of the world to be careful when it comes to its application: logic's principles of induction. There are five types of them: direct method of agreement [契合法], method of difference [差異法], joint method [合同法], method of residue [殘余法], and method of concomitant variations [共變法].

For example, when there is a phenomenon that one wants to make clear and there is a circumstance common to two or more of its manifestations, to say this circumstance is the phenomenon's cause would be "direct method of agreement." However when people of the world discuss the causes of mysteries, if in just one or two [of their] experiences a single phenomenon and a single circumstance occur concomitantly, they automatically say that A is B's cause or effect. Or when in two or more [of their] experiences they see that the same effect has appeared two or three times, they immediately hold there to be a certain relationship of cause and effect between [the circumstance and the effect], even if there is [also] an effect that goes against this one or two times. Based on this they then come to think like there is a cause and effect relationship between celestial events and human affairs. Since this is of course something not allowed in academic study, one should not hold A to be B's cause or effect unless in a number of experiences the appearance of the same cause or effect is observed. The "method of difference" refers to establishing that, when there is a phenomenon that occurs in case A but not in case B and there is only one different circumstance between case A and case B (with all other circumstances the same), this one different circumstance is the cause of the phenomenon appearing in case A. The "joint method" is a combination of the direct method of agreement and method of difference. The "method of residue" refers to establishing that, when there is a set of circumstances A and a set of phenomena B, that which remains after eliminating known causes from A is the cause of the remaining phenomena in B. The "method of concomitant variations" refers to establishing that, in the case that B increases when A increases and B decreases when A decreases, there is a cause and effect relationship between them. For details regarding this, please look into inductive logic. Based on these laws, I establish the below matters, and I hope that people who encounter mysteries will use these for themselves.

First, when a person sees a mystery (like a ghost), they should not be satisfied with their senses and, insofar as the circumstances permit, have as many impartial,

calm people see it for themselves. Observe whether what each person sees matches. After having done so, they then should judge the truth of the mystery.

Second, if someone happens to encounter an odd, unusual phenomenon (such as a celestial event), they should not take once as adequate but try to experience it as many times as possible, and establish whether there is really any inherent and immutable relationship between this phenomenon and the other occurrence (such as national disturbances). [Only] after having done so, then this phenomenon can be seen as the cause of the other occurrence.

Third, if someone acquires a miraculous effect (such as full recovery from illness) from a cause (such as an amulet), one should test whether the same effect is brought about by another cause (for example, a replacement for an amulet that is entirely unrelated). After having done so, one should establish the relationship between cause and effect.

Fourth, if during a certain era (the ancient era) cause A (for example, murder) immediately brought about effect B (for example, divine punishment or calamities) and in another era (the present) cause A does not bring about effect B, one should without fail make clear why there are such differences. After having done so, one should establish the relationship between cause and effect.

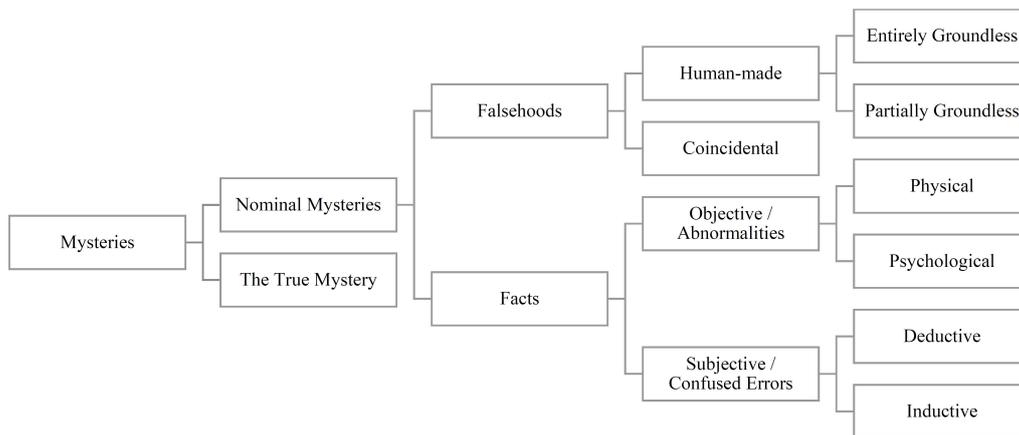
Fifth, if in one area cause A (for example, foxes or tanuki) brings about effect B (for example, the likes of being troubled or possessed by foxes) and in another area the same cause does not bring about the same effect, one should first investigate why there is this difference. After having done so, then one should establish their relationship.

Sixth, if many people attempt the same thing a number of times (for example, fortune telling) and the majority of times get the desired effect (for example, concordance between predictions and realities), when the minority gets an effect that is different, one should investigate why all [cases] are not the same. [Only] after having done so, one should then establish cause and effect.

Based on the above advice, one should as much as possible consider things impartially and calmly. The mystery arrived after doing so will definitely be the Genuine Mystery. However, one must have some doubt here; even a fact judged to be certain by oneself might be discovered to be uncertain by another after doing the above. Or, something judged to be the Genuine Mystery today might after further investigation be discovered to be a mistake at a later date. Therefore, when investigating mysteries one should not leave things to one's independent judgments—there is a need to study the academic theories of various fields.

Section 51. Major Categories of Mysteries in General

When establishing major categories of mysteries overall while referencing the types shown previously in Lecture 4, the mysteries discussed from Section 41 onwards must be arranged as follows.



In this table, "human-made" means mysteries arising from people's intentional creations. They might be fabricated out of curiosity, made in order to benefit oneself or acquire acclaim, or created for the purpose of story-telling or speaking in defense of oneself. There are two kinds: those that are "entirely groundless" and should not be believed, and those that, while considerably mistaking the truth of a fact due to the embellishment of something minor, are not completely groundless. Next, "accidental" mysteries are mysteries that, not being intentionally created, become such by chance and circulate in the world. For example, say a beggar secretly enters an empty building on the side of the road, wanting to pass the night. Those who pass in front hear their snoring and, not knowing that there is someone inside, thinks it is a mystery. Or, say someone who had hung their clothes to dry on the branches of trees in front of their garden during the day forgets to bring them in when it becomes evening. Those who pass under the tree at night therefore think that there are ghosts between the trees.

With regard to this kind of thing, I have heard a strange tale. Before the Meiji Restoration, every morning there was a voice within a certain castle that cried out *tōtenka*, *tōtenka* before the rooster's cry. Maybe the cry of a bird. While the meaning of this word cannot be deciphered, it probably means "this world" [当天下]. If so, maybe it is a mysterious bird announcing a great change in this world. There was someone who wanted to know its cause, and they went in the direction from which it was coming, but discovered that it was not in the castle but outside of it. The person went out of the cas-

tle and investigated, and found out that the *tōtenka* was a blacksmith who wakes up around 3:00 every morning to work. The likes of this are all falsehoods, not truth. Many of the world's mysteries are of this type.

Categorizing this factual matters found in these [categories], they would fall under the subjective and objective, or errors and the abnormal. I have already discussed the objective in "Lecture 4. Types." The subjective are mysteries of logic, in other words, ones that I am explaining in this chapter. However, since logical mysteries are a kind of psychological mystery, they could be classified under psychology. Since my aim is to explain physical and psychological mysteries (primarily the former), below I lecture on psychology. Psychology is related to the sciences with regard to the exterior, and pure philosophy with regard to the interior. It is a field that sits at the intersection of the interior and the exterior. I therefore hold psychology to be the army general or the stronghold of the conquest of mysteries.

Lecture 7. Explanations (1)

Section 52. Psychological Explanations

While in the previous lecture I discussed the causes of mysteries, in other words confused errors, arising, I have yet to explain the reason that mysterious phenomena are born. Explaining this reason is actually the aim of this lecture. In the first place, mysteries are, as I have discussed, of two types: physical and psychological. Physical mysteries are related to the sciences, and psychological mysteries are related to the philosophical fields: psychology, religious studies, pure philosophy, and so on. However, of these, psychology is the most necessary for investigating mysteries. This is because physical mysteries in the end come into existence on the level of psychological phenomena. Part of physical explanations must be provided based on psychology. I will leave discussing scientific and philosophical fields to my discussions in the respective sections, and in this lecture make clear the fundamental principles of psychology, the core of these explanations. Readers should know that this chapter is the most important part of my general discussion of mysteries. Since there are the two types of psychology of normal and abnormal, here I will discuss their differences. Normal psychology explains normal and regular psychological phenomena. Abnormal psychology explains unusual and irregular psychological phenomena. In Lecture 2, Section 14, I named these two as follows: (1) Regular Psychology, and (2) Irregular Psychology. First I will discuss regular psychology and then irregular psychology.

Section 53. An Explanation of the Relationship Between Matter and Mind

Since regular psychology discusses the normal mind, the following might be a useless discussion for those who have already read about psychology. However, since there are things that will be [in the following] referred to when lecturing on irregular psychology, here I will provide an overview of them. First, I will describe the relationship between matter and mind, then cover the relationship between mind and body, and then discuss the nervous system. Matter and mind exist dependent on and relative to each other. If there is no matter there is no mind, and if there is no mind there is no matter. This is therefore called relative existence. Holding that matter and mind exist alongside each other is called dualism, and holding that only one of them exists and the other merely is concomitant to it is called monism. In monism, there are the two theories of materialism and mind-only. Conceiving of a substance that is neither matter nor mind at their source and holding that both are nothing more than phenomena that belong to this source—this is also monism. In other words, Idealism belongs to monism. Now, I will neither describe Idealism nor discuss the essence of matter and mind, but only attempt to explain the reason that phenomena of the two [matter and mind] are related to each other. When it comes to the relationship between these two in terms of phenomena, apart from matter there is no mind, and apart from mind there is no matter.

Someone might critically say, "While it is an undoubtable fact that apart from matter there is no mind, I cannot understand the meaning of 'apart from mind there is no matter.' This is because it cannot be denied that even if my mind did not exist all the things in heaven and earth would truly exist." In response I would say, "Even after person A dies and their mind is extinguished, heaven and earth continue to exist as before because the mind of person B exists. Even after person B dies heaven and earth continue to exist as before because the mind of person C exists. It is like how it cannot be said that grass is completely extinguished when a stalk of grass dies yet other grass still exists." A person critically says, "Say that there is a dark room here. If one lights a lamp inside, then at a glance one can know that books line the walls. If one then turns off the lamp and the room returns to darkness, the books in the room do not disappear at the same time. In this case, everything in the universe is like the books, and the mind is like the lamp. How can you say that there is no matter if there is no mind?" In reply, I would say, "This metaphor is already mistaken. How could its logic be valid? Liking matter to books and comparing the mind to a lamp is to hold that the substance of the two realms [of matter and mind] are completely different, which is like holding that the substance of the lamp and books are different. If one thinks in this way, one would

be able to say not only is there matter apart from mind, but also that there is mind apart from matter. This is because one would be able to say that without a lamp there are books, and without books there is the lamp. Holding that matter and mind are interrelated and relative means that there is no mind apart from matter and no matter apart from mind. This should not be discussed in the same way as the metaphor of books and the lamp. Furthermore, saying that apart from mind there is 'no matter' means that the objects—that is, form, sound, odors, flavors, and tactile objects—perceived in consciousness do not exist. How could we say that so-called 'matter' exists without these [mental] objects? In short, since it is clear that the phenomena of matter and mind exist dependently, there is of course no need to spend many words on how they are closely related." This is the reason that physical mysteries' explanations rely on the psychological, and psychological mysteries' explanations rely on the physical. While it is my aim to explain the two major kinds of mysteries, it is my intention to provide explanations centered around psychology, and thus I will try to discuss the details of the influence of mental functions on objects of the mind. However, I will not argue that the mind exists completely independently on the outside of matter, as scholars of the mind [精神学者] of the past have done. I will attempt to provide an explanation based upon the principle of the interrelationship of matter and mind while referring to the theories of mind of empiricists.

Section 54. An Explanation of the Interrelationship of Body and Mind

While matter and mind exist dependently, their natures are completely different, and should not be seen as the same. Matter exists on the outside (called the "objective"), and the mind exists on the inside (called the "subjective"). Therefore, the interrelationship of matter and mind is the interrelationship of the interior and exterior. However, between the two of these are our bodies. While the body is comprised of matter, the mind's workings appear on it, and matter and mind unite on it. Therefore, know without a doubt that there is a close relationship between body and mind. Examples of the various bodily states that exert an influence on the mind include that of blood, nutrition, digestion, breath, body temperature, work, disease, and health. In other words, blood's amount, the suitability of its composition, as well as the speed of its circulation all create changes in the mind, and its functioning might become sensitive or dull, or, in extreme cases, stop entirely. The same goes for the state of food nutrition, gastrointestinal digestion, breathing, and body temperature. Or, as everyone has experienced, when exerting the hands and legs or injuring the body, one feels mental distress to an

extent. If the body is robust and healthy, one feels considerably refreshed. Thus know that exertion, illness, and health have an influence on the mind.

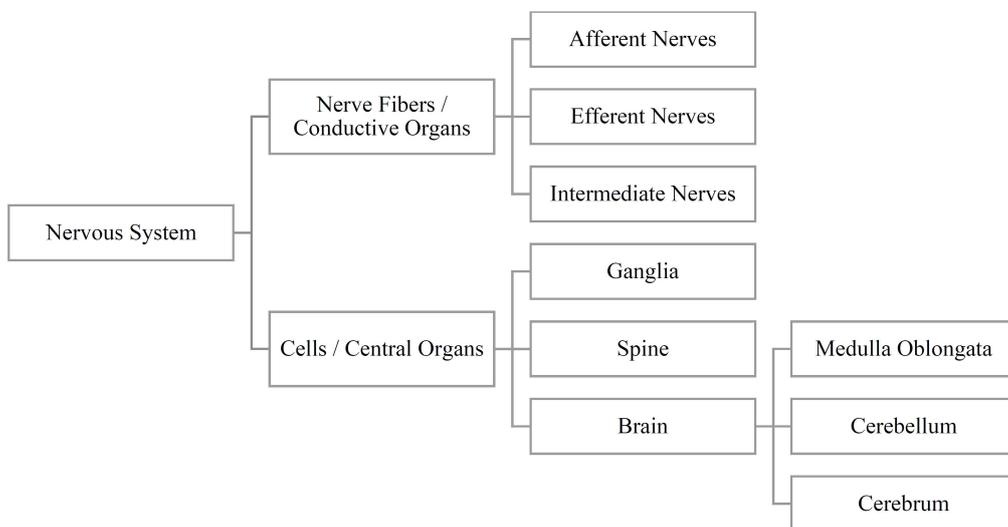
In the same way, without fail mental changes show themselves outwardly. When one is happy one laughs, when one is sad one cries, when one is embarrassed one's entire face turns crimson, when one is scared one's whole body breaks into a cold sweat or one's hands and legs shake and one cries out. Everyone knows this well. However, the above relationships are not direct but indirect ones. Direct relationships involve the nervous system, particularly the brain. For example, while when the nerves are healthy there are no abnormalities in the transmission of sensations, if this system is inherently defective, has an illness, or is damaged due to some other circumstances, the transmission of sensations will be incomplete. Or, when part of the nerves are strongly under pressure from the outside, or very fatigued, sensations are sometimes not transmitted, and even if one intentionally orders the body to move, it will not obey.

Next, discussing the relationship between the brain and the mind: first, the size of the brain is proportional to the development of intellectual abilities. The sizes of savages' brains and civilized peoples' brains are considerably different, and even in animals one sees differences in size in accordance with the level of mental development. Also, on the surface of the brain there are ridges and grooves, which are said to somewhat relate to the person's level of intellectual ability. This is because brains with more ridges and grooves have more surface area. Second, if one applies a stimulus to the brain from the outside or falls from a high place and the brain hits other things, one will immediately go into a stupor or lose consciousness with all mental functions halting. Third, after overworking the mind, one always feels fatigue or distress in the brain. This is the flipside of the second point. Fourth, in the case of those with mental illnesses such as idiocy or aphasia, upon investigation one finds some irregularities in the brain. Fifth, if one excessively uses the mind, many of the components comprising the brain are found to be mixed into one's excrement. Sixth, a variety of experiments carried out on animals have proven that there is a close relationship between the brain and mental functions. For the above reasons know that the relationship between the body and mind—particularly that between the brain and mind—is very close.

Section 55. The Nervous System

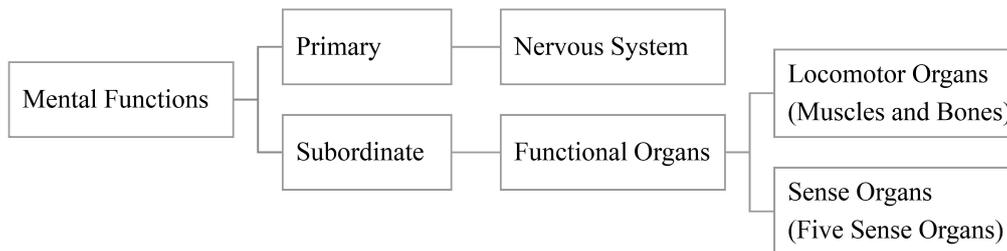
While theories of the nervous system involve issues belonging to physiology and therefore do not require detailed explanation here, now I will [only] provide an overview of them. The nervous system has two kinds of parts: nerve fibers and nerve cells. The fibers are white and are in charge of the conduction, and the cells are light gray and in

charge of central functions. There are two types of conduction: afferent and efferent. Afferent or sensory nerves transmit towards the center stimuli that arise at the end of the nerves. Efferent or motor nerves transmit arousal that arises in the center towards the ends. These two types of nerves come together to create various organs. There are two types of these organs: conductive organs and central organs. Central organs are comprised of nerve cells, and conductive organs are comprised of nerve fibers. In addition to afferent and efferent nerves conductive organ nerves, there are also intermediate conductive organ nerves that connect centers. Central organs include the brain, spinal chord, and ganglia. The table of this is below.



Ganglia are a kind of central organ. While they are comprised of nerve cells, they are not necessary for our discussion of mental functions, and I will therefore omit them. The spinal chord exists in the middle of the back, and is a kind of central organ. The likes of moving one's hands and legs when in a deep sleep is due to the reflex function of the spine. However, the spine is connected to the brain, and is between the brain and other parts (hands, legs), mediating sense and movement functions. The brain is a major central organ located in the skull. It has the medulla oblongata, cerebellum, and cerebrum. The medulla oblongata is between the spine and the cerebrum, connecting the two. It controls the reflex functions of the organs most important for life, such as the reflex movement of the heart, lungs, and so on. However, the cerebrum alone is the seat of mental functions. In other words, the functions spoken of in psychology—intellect, feeling, and volition—are entirely here, and the various functions relating to consciousness arise from this part. While the cerebrum also has reflex function, I will ex-

plain this later. Generally speaking there are two kinds of mental functions: reflex function and conscious function. A reflex function is an unconscious function; it cannot be detected by the mind. I will discuss the relationship of these two functions later. Next, the cerebellum does not have a particularly special mental function. It is said to only regulate movement. The above organs are [involved in] the reflexive functions of human activities. Related to them are the five sense organs, muscles and bones, and so on. The relationships between these parts are as follows:



While there are other functional organs like the digestive (intestines and stomach), respiratory (lungs), and circulatory (heart and blood vessels) organs, I have not included them here because they rather relate to [general] life functions. Dividing the [functional organs] into animal functions and plant functions, we could also say that organs relating to mental functions are animal, and those relating to [general] life functions are vegetative.

Section 56. Sensation and Perception

Nervous system theory is a set of issues belonging to physiology, and we [thus] have yet to go into psychology. Beginner's psychology involves sensations. Therefore, here I must touch upon it. Sensations are actually in between the internal and external world, and are a medium that connects matter and mind. Therefore, if we want to make clear their meaning, we must consider them from both the interior and exterior. To first explain them in terms of the exterior, in other words, the objective: a sensation is nothing other than the material stimulation and nervous system arousal that occur at the end of afferent nerves. The agent of this stimulation is the outside material world, and the stimuli given by it gives rise to nervous arousal, which then is transmitted to the brain and spinal chord, thereby producing an impression. However, sensation cannot be explained only with a material interpretation. To explain it in terms of the interior, in other words, the subjective: it is the simplest thing that occurs when mental functions directly come into contact with the outside world. This is actually the source of intel-

lectual ability. There are different types of sensations: general or organic sensations (bodily sensations) and specialized sensations, that is, the five sensations of sight, sound, smell, taste, and touch. General sensations (bodily sensations) are sensations of the body's systems: feelings of, for example, hunger and thirst, body temperature, fatigue, and refreshment that accompany digestion, nourishment, breathing, blood circulation, and so on. These sensations arise in relation to the organic functions of human daily life. Since they do not have a specific set part, they are referred to as general or organic. With regard to the five sensations of sight, hearing, and the like, they are well known and there is no need to provide a further explanation about them. Since they are senses that have a specific part in the body, they are referred to as "specialized." There are also "muscle sensations." However, this is a name given to the sensations of movement and resistance, and it is not separate from the two types of sensations (generalized and specialized) that I have listed. While therefore the likes of a separate category is not established for it, its nature considerably differs from these two types, and I therefore believe that it would be good to establish a separate category. This is because while it is in the nature of both general and specialized senses to be acted upon and they do nothing more than receiving stimuli from the outside, muscle sensations work on outer objects via the movement of the hands, legs, muscles, and bones, and therefore are an active function.

There are four qualities of sensations, distinguishing between (1) the size of things, (2) the qualities of things, (3) time, and (4) location. For example, when seeing a color with the sense of sight, one comes to know its shade and whether it is [for example] red or white. If one's hands or feet come into contact with an outside object then one can know its distance, location, speed, and time. I will leave the details to psychology (the chapter "Sensation" in [my] *Fundamentals of Psychology* [心理摘要]) and omit them here. Going a step beyond sensation one arrives at perception [知觉]. Perception is somewhat complicatedly related to sensation. It is the function of recognizing things in the outside world as individual objects. This is the effect produced by various sensations acquired from things in the outside world coming together. When perception forms amidst sensations, the strength of each sensation is not equal but considerably different. The sight sensations have a particularly strong ability to form perception. When it comes to the sensations of smell and taste, and bodily ones, their power is very weak. I will leave this to the psychology lectures and omit it here.

Section 57. Recollection and Ideation

At a level higher than perception is recollection [再想] and ideation [構想]. These are called "reproductive" [再現的]. In contrast, sensation and perception are called "recognition" [直現的] or "impressive" [表現的]. This is because there is a difference in their relationship to outside objects: direct and indirect. First, "recollection" means reproductive imagining: it is not directly sensing outside objects, but rather storing an image of something sensed in the mind and recalling it at a later point. Perception occurs when coming into contact with an outside object. After being perceived once an image of the outside object always remains in the mind. This image being brought up again is called recollection. Therefore, for recollection to exist perception and memory are necessary. Also, "association" [連想] is needed for it [recollection] to arise. "Association" refers to the connecting of ideas. Ideas are thoughts about things that come into existence subjectively. If there are multiple objective things in front of someone, then there are a corresponding number of subjective ideas. Therefore, if one experiences things in the outside world existing in connection with each other, then without fail connected ideas come to exist in the interior world as well. These ideas are truly indispensable for recollection to occur. Each time we see a thing, we without fail bring to mind ideas connected to it. It goes without saying that association is a necessary condition of the memory function as well.

Next, "ideation" means a constructed conceived image [構成の想像]. Some recollections come together and then change form a little, becoming an ideation. In other words, when one takes a recollected image and combines it selectively with other images, without fail this produces a new image. For example, adding the wings of a bird to a human and constructing a new animal that flies in the air is an ideation. The conceived images that we normally advance are all of this type.

Section 58. Abstract Thoughts

Since recollections and ideations refer to bringing to mind individual things in accordance with their particular qualities, I call them concrete thoughts [実想]. In contrast, abstract thought [虚想] refers to thinking up normal general qualities apart from such particular qualities. Its function is called the contemplation function. For example, seeing a cloud and judging whether it is white or black and seeing a tree and knowing whether it is large or small is perceiving. Recollecting this is a concrete thought. However, the likes of morality, conscience, rights, and duties, or the universe, world, humans, and countries are intangible, immaterial things. When it comes to generalities,

they cannot be known by perception or acquired by concrete thoughts. Therefore one simply contemplates them based on abstract thoughts. Thinking about why beasts are beasts, or why grass and trees are grass and trees, are also like this. However, it is clear that this is further developed than concrete thoughts; this contemplation function involves making abstract and summarizing various actual things and concrete thoughts. There are three ways to think abstractly: concepts, judgments, and reasoning. A concept is the most simple of abstract thought. It refers to an idea of things in general acquired by comparing concrete thoughts of the same kind, and making an abstract summary. When concepts come together to form a string of thought, one has a judgment. Therefore, judgments are a somewhat more complicated kind of abstract thought. Judgments come together and give rise to reasoning. This is why logic arises. It is divided into deductive reasoning and inductive reasoning. Again I will leave explaining the above to psychology (chapter "Abstract Thought" [虚想論] in [my] *Fundamentals of Psychology*).

Section 59. Feeling and Volition

Above, I have presented a general outline of the various functions of the intellect, going gradually from the elementary senses to the high level of reasoning. In contrast to these, there are "feeling" and "volition," which I must also provide a general outline of. The nature of the intellect is to discriminate and think. Feeling involves pain and pleasure. Volition takes action and behavior as its aim. These are the three major psychological functions. Feeling is divided into sensation and emotion. Sensation is part of both the intellect as well as part of feeling. This is because sensing has two qualities: the function of differentiating between the natures of things, and the function of bringing about pleasure and pain in the mind. The former belongs to the intellect, and the latter to feeling. This is why sensation stretches over both intellect and feeling. Emotions are divided into simple emotions and complex emotions. Joy, anger, love, and fear belong to the former, and the likes of seeking truth and desiring morality belong to the latter. Complex emotions are called affections [情操]. For example, parents loving a child is the simple emotion of love, and a scholar loving truth is the complex emotion of love. The love of parents does not depend on the development of intellectual abilities, and does not go beyond the simple emotion of love that is naturally possessed. When it comes to the likes of truth, one cannot feel it if one does not possess high level intellectual abilities. Thus, while birds and beasts know love for their children they do not know love for truth. Not only birds and beasts but many humans as well do not know love for truth. Therefore, the difference between simple emotions and complex

emotions exists due to the degree of mental development. Simple emotions gradually develop with various functions coming together, and they finally become complex. They go from the near to the far and from the tangible to the intangible, at which point we see the birth of complex emotional functions.

Next, there are two types of volition: simple volition and complex volition. "Simple volition" arises in accordance with simple stimuli, and complex volition arises in accordance with complex motives. For example, if one places a piece of a sweet in front of a small child, they will immediately try to grab it with their hands. This is because an image of the sweet is reflected in their mind and provides a stimulus. When one becomes an adult, even if one sees a sweet in front of oneself, one would delay and hesitate, not taking the sweet. This is because inside oneself the simple stimulus of just the sweet's image does not arise; one thinks of a variety of circumstances and a variety of motives arise. In the end a child having poor self-control is because the stimulus is simple. The adult has self-control because the stimuli are complicated. Thus know that self-control falls under "complicated volition." Presently, discussing the details of the two functions of feeling and volition is not the aim of this lecture, and we do not have time to do so. I will therefore omit them. However, here I will discuss psychological functions that have a direct relationship to explaining mysteries: (1) consciousness, (2) attention, (3) habit, (4) association, (5) religious belief, (6) fear, (7) imagination, and (8) desire.