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OUTLINE OF MYSTERY STUDIES

(Part II)

INOUE Enryō 井上円了

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- ⁰ This is the second 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). First part published in IIR 6 (2018).

Lecture 8. Explanations (2)

Section 60. On Consciousness (1): Definitions

Consciousness is the foundation of psychological phenomena and the basis of all knowledge. Therefore, while everyone can offer interpretations of intellect, feeling, and volition, when it comes to consciousness no one can offer an explanation of its meaning. This is because all explanations and interpretations appear within consciousness. If, even so, one wants to venture to explain consciousness, one can only say that consciousness is consciousness. Some interpret consciousness to be feeling or knowledge. However, these are all interpretations about parts of consciousness and not of consciousness itself. Consciousness is a term that refers to all of these phenomena. However, if we do not interpret it at all, then we cannot know what it is. Therefore, for the time being I will rely on what is generally used in psychology.

Sometimes it is interpreted as self-knowledge. "What is self-knowledge?" It is knowing for oneself the state of one's mind. It is knowing if we are thinking, imagining, or experiencing sensation right now. In other words, it means the mind knowing the mind. The mind thereby often is able to know it is making a decision while deciding, or know it is angry while angry. When using this definition, we are unable to define consciousness in any way because we have no knowledge or words that are not self-knowledge. However, normally when we say "consciousness," we are only speaking of the opposite of unconsciousness. In other words, the likes of people moving their hands and legs when in a deep sleep is unconsciousness, and moving one's body with volition when awake is conscious functioning. Also, when we extend our hands and legs without realizing it despite being awake, this is unconscious functioning. When we think about consciousness in this way in contrast to unconsciousness, it is surely very difficult to grasp in the mind the meaning of consciousness.

Therefore, consciousness is also interpreted to be direct knowledge. "What is direct knowledge? Please explain this with an example." When we recall having fun with friends many years ago at a scenic spot, this is not something constructed all of a sudden in one's heart. It is in fact nothing other than in the present recalling in one's consciousness what one once experienced. In this way, we cannot say that the knowledge of the past has completely disappeared in these [intervening] years. This is because we cannot recall things that have truly disappeared. The likes of recalling at will, without going anywhere, travels from years ago and seeing the surrounding landscape vividly as if it were in front of one's eyes shows that this does not disappear over the years but is stored in the mind.

While knowledge in this way does not go away and is stored, the scope of consciousness is limited to direct perception in the present and does not cover this so-called stored knowledge. This stored knowledge actually falls under memory. In other words, latent knowledge is memory, and manifest knowledge is consciousness. Therefore, the knowledge that exists in memory re-appearing and being recalled in the mind is knowledge within consciousness. If a memory of a past experience is only stored and does not re-appear in the mind, then one cannot know whether one actually remembers this experience. In this way, to remember knowledge that already exists, this knowledge must be direct knowledge [of what was] current[ly happening to us] that is being reproduced in our consciousness. This is why consciousness is explained to be direct, current knowledge.

There are also people who explain consciousness as the life of the mind. This is because only in consciousness do we know that the mind exists, and there is no mind without consciousness; the mind and consciousness are like things and their extensions. There are also people who say that consciousness is a light in the mind. In other words, while there are various types of ideas in the mind, if consciousness did not illuminate them, they cannot appear as knowledge. To use a metaphor: it is like there being various items in a dark room, and not being able to see them without a light. These are interpretations given based on a distinction between consciousness and unconsciousness. If we hold that consciousness is that which knows what makes the unconscious be the unconscious, that consciousness is that what knows that consciousness is different from the unconscious, and that we cannot go even one step outside of the scope of the bounds of consciousness, then we are only saying that consciousness is consciousness.

I therefore know that there are two explanations of consciousness: an absolute one and relative one. Absolute consciousness synthesizes and embraces both consciousness and the unconscious, and relative consciousness places them in oppositional co-existence. I will now lecture on not the absolute but the relative, and therefore try to explain, based on the theories of empiricists, why consciousness arises. Generally speaking, there are two theories that explain the origins of consciousness: the mind-only theory and materialism. Materialism explains its cause as being in the structure and function of the brain. Mind-only theorists argue that the mind exists separately from the matter that comprises the brain. In the first place, it is not easy to compare these two theories and judge their relative merits, and it is also not the aim of this lecture. Therefore, for the time being I will stand between these two theories and adopt the view that the body and mind are two sides of the same essence [身心一体両面説]. On the outside

there are material structures and on the inside mental functions. These are interdependent and accompany each other, forming a united whole. Even when we speak from a materialist perspective, it is already a given that matter and force exist, and we must say that these two are two sides of the same essence. When we speak from the perspective of the mind-only theory, we cannot deny that the mind functions based on matter and that the mind reveals its nature with the development of the body. Therefore, if we harmonize these two theories we must advocate the theory that the mind and body are two sides of one essence. If we already hold that the mind and body are in such a relationship, then to discuss this essence we must, on the one hand, illuminate it in terms of objective facts, and, on the other hand, think in terms of subjective thought.

However, when it comes to the mind itself, we must not in any way go outside of empirical consideration [実験思慮]. There are two methods for investigating it [in this way]. The first is thinking in terms of animals and other people, and the second is thinking in terms of society and the state. These two methods are nothing other than comparison and conjecture. There is no other way to investigate this, and therefore these must be allowed as something that is close to truth. If one wants in this way to offer proofs based on these methods, then one would have to lecture on various fields such as zoology and sociology, which are very difficult. Therefore, I will, based on the standard research approach of scholars, present my own view and then attempt to prove it.

Section 61. On Consciousness (2): The Difference between Consciousness and the Unconscious

Thinking about consciousness as a light within the mind based on the above explanation, we must say that this light is the inherent nature of the mind; it is inborn. From a materialist perspective, it is the truth contained within matter. This truth is gradually revealed as the external gradually develops. When the brain's structure and functions finally reach completion, its radiance finally reaches perfection. Therefore, while the light of consciousness is held to be inborn, one must know that its development is associated with outer structures. However, if we hold that there is only a light and nothing touches it, then we can still not know whether this light exists. This is similar to how we have ears and eyes but do not know if we have a sense of hearing and sight until something comes into contact with them. Therefore, the sensory images that come in from our five sense organs are the things that come into contact with the light of consciousness, and illuminated by this light, one knows that ideas exist within the mind, as well as knows due to these ideas that the light of consciousness exists. To use the

metaphor of a dark room: it is like how with the light of a lamp we know that there are things lined up in the room and we judge based on these things the brightness of the light. However, while this light is inborn, it is clear that these individual ideas come in from the outer world via sensations. Also, there is no doubt that in this light of consciousness is the function of bringing together and dividing ideas to construct knowledge; if this function did not exist then knowledge itself would not arise. This is like how without a builder who builds, timber does not become a house. Therefore, we must hold that in consciousness there is form [原形] and matter [材質]. The forms are the inborn light, and the matter are sensory images. When these two come together we find consciousness and knowledge coming into existence. The foundation of this is the ability to remember and retain. Without this ability, one cannot make sensory images reside in one's mind. This is an inborn nature possessed by consciousness.

If so, what is the reason that, in contrast to consciousness, the unconscious exists? While consciousness is an inborn light, when it is not yet developed and revealed, inside the mind is a completely dark world. It is like everywhere still being the dark of night before the sun has risen. Therefore, the likes of plants and animals do not yet see this light and live in a completely dark world. While some high-level animals give off some light, it is like at dawn when the sun has not yet risen and there is just a little white light escaping from the eastern sky. While only in the case of humans does the sun hang high in the sky of the mind and illuminate everywhere brilliantly, depending on the level of intellectual development, one finds differences in the brightness and depth of this light. For those with weak light, even if various images come in from the outside world, truly few of them come into contact with the light of consciousness, and they are also not clear. Therefore, when ignorant, vulgar peoples try to identify the causes and effects of things, what they see is very narrow and very far from logic. It is like trying to light up a room with a very dim lamp. This is why animals and barbaric races have much unconscious functioning, and advanced races have much conscious functioning. This unconscious is reflex functions [反射作用]. Reflex functions are reflexive reactions of the senses that arise in reaction to outside stimuli, immediately appearing towards the outside world without waiting for orders from consciousness. Therefore, they are physical or mechanical functions of organisms, and are not mental. However, mental functions and reflexive functions are connected to each other, and we certainly cannot draw a clear line between them. Therefore, reflexive functions might change into mental functions, and mental functions might change into reflexive functions. Seen in this way, it is clear that there is certainly no a priori division between consciousness and the unconscious. For example, there are functions that arise in the

brain which require consciousness and those that do not. Say there are people here reading a poem [written in Chinese characters]. One uses the power of their mind to read it out [in Japanese] between each character and verse, and the other person is able to do so unconsciously by leaving things to their mouth and tongue. The first is conscious functioning, and the second unconscious functioning. The person who can recite it unconsciously at first must use their consciousness. The person who must use their consciousness will, if they repeatedly read it, then do it unconsciously. The person who can recite it unconsciously requires their consciousness after having not repeated it for a while. In order for Buddhist priests to recite scriptures, they first use their consciousness to memorize them. This naturally becomes unconscious after repeating them multiple times in morning and at night. If, subsequently, years pass without practicing it, they use their consciousness when trying to remember it. Conscious functioning turning into unconscious functioning in this way happens mechanically via repetitive habit. This habitual nature does not only exist in the physical body. Mental functions also all have a habitual nature. It is therefore not strange that via habit the conscious turns into the unconscious. In this way, it is only natural that if this habit ceases to exist after it has changed [the conscious] into the unconscious, there is a tendency to revert back to the original conscious functioning. If this habit creates a firm, immovable nature, then it becomes instinctual nature and is passed onto descendants, and there is no risk of it becoming conscious. Therefore, we could say that the unconscious turning into the conscious means that the habit is not yet completely mature. The reason for this is described below.

Section 62. On Consciousness (3): The Relationship between the Mind's Abilities and Consciousness

According to materialists, the mind is a type of force that belongs to the material. Therefore, humanity's ability to engage in thought, animals' ability to sense, and plants' ability to live must be of the same type. Furthermore, today, there are no mind-only theorists who hold, like ancient scholars asserted in the past, that minds of the human race and those of birds and beasts are originally of a completely different type. Like materialists, they hold that the abilities to live, sense, and think are all of the same kind and that differences in them only arise due to different levels of development. According to this, it is of course not impossible for both materialists and mind-only theorists to engage in discussions based on the assumption that animals/plants and the human race have the same type of mind.

If so, why does the distinction between consciousness and the unconscious arise with regard to the same type of mind? I have already explained that consciousness is inborn light. However, the brightness of this light depends first on the amount of manifest mindpower. In other words, if this power gathers at one point in great quantities, this light gradually becomes brighter, and if this power does not accumulate at one point, then its amount is therefore small and its light not bright, basically like a state of unconsciousness. Whether mindpower gathers in one spot or not depends on whether there is something that resists it. In other words, if there is something that resists and much mindpower is required to overcome it, then, with it naturally focusing on that point and gathering, consciousness appears. If there is nothing that resists it, then consciousness does not appear because mindpower does not accumulate. For example, say there is a stream of water. If there is a large rock in its way that blocks it, then water will naturally gather there, and increase, becoming a great amount. In the end it will go over the rock. If there is nothing that resists it, then it will flow on quietly without anything to interfere with its momentum, and it will not increase in quantity. The saying "one cannot do *sumō* [相撲] without an opponent" is somewhat similar in meaning to this. Therefore, while if in the mind one encounters a situation that requires great mindpower, its power immediately gathers there and consciousness appears, if there is nothing to serve as an opponent so that it becomes apparent, then even though there is the light of consciousness in the mind, it comes to nothing. The "opponent" would be the likes of having a new experience of something for which one does not have existing habits, or encountering the difficulty of discovering something suitable with various ideas coming together in the mind. These are both circumstances that provide some resistance to mindpower.

[Herbert] Spencer distinguishes between consciousness and the unconscious in terms of the amount of experience and the existence or non-existence of habit. While I agree, I think that his theory is very weak in that it does not see consciousness as power within the mind. In other words, I am trying to say that while the various unconscious functions contain within themselves the light of consciousness, they have not yet progressed to the extent that they manifest on the outside. When the unconscious changes into consciousness and vice versa, if mindpower gathers at one point, this light is omitted, and if it is scattered then this light is lost. However, I am not of the opinion that both animals and humans will give off the light of consciousness if their mind gathers at one point. The nervous systems of animals are not yet developed to the extent that they manifest consciousness, and therefore it is very difficult for the light of consciousness to be emitted. To use a metaphor: while the earth contains fire every-

where, this fire does not erupt where there are no volcanoes. Also, even if there is a structure or function that makes consciousness manifest, if one does not encounter conditions in which mindpower focuses on one point, then the light of consciousness will not appear. It is like how even if there is a volcanic vent that emits fire, depending on circumstances such as sun or rain and atmospheric pressure, an eruption may or may not happen or may differ in size.

In short, the existence or non-existence of consciousness is related to the structure and functions of the nervous system and the circumstances surrounding the gathering of mind-power. While my theory and that of Spencer does not differ greatly when it comes to these circumstances, his is different from mine in that it does not show that inborn consciousness is contained within the unconscious.

Section 63. On Consciousness (4): The Scope of Consciousness

While the reflexive functions of lower-level animals arise due to material, in other words, mechanical habit, and the likes of the human race's unconscious functioning within the mind arises due to mental habit, it is clear that both are based on habit. It is just that when it comes to lower-level animals the development of body and mind has not yet come to reveal the consciousness contained within [the unconscious]. Therefore, I think that conscious functions, unconscious functions, the ability to live, the ability to sense, and the ability to think are one in essence. We only see differences depending on the degree of development or the quantity. For example, it is like how if you take a chunk of ice and bring it to a certain temperature it will become water, and then bring it to another temperature it becomes steam. Therefore, depending on the circumstances, things shift. Consciousness turns into the unconscious, and the unconscious turns into consciousness. However, when the body and mind develop and show the consciousness contained [in the unconscious], if one comes into contact with yet-unexperienced and complicated circumstances, one's mindpower focuses on this point and consciousness is felt. This is repeated multiple times, a habit is cultivated, and it becomes unconscious. In this case one's mindpower is directed towards other parts that require consciousness. In this way, if this part becomes unconscious due to the power of habit, then [mindpower] is in turn directed towards and gathers at another part. To use a metaphor: if a large rock blocks the flow in a waterway, the water turbulently gathers around this point. If water is already flowing over this rock, then it goes towards and gathers at another large rock. This greatly helps the advancement of the intellect and thought and is indispensable for psychological development.

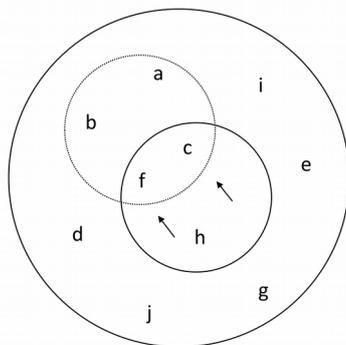
For example, when reading books and learning sentences, while at first [counting] from one to ten requires conscious functioning, as a result of habit and mastery this eventually tends to be unconscious, and one thereby can progress towards higher levels. However, examining this situation, it appears that the part of the consciousness that is already adept and successful is given over to the unconscious, in other words, reflex functions, and, consciousness then, turning towards the unexperienced, uses its power. Here, we must think about whether consciousness is finite or infinite. If consciousness is infinite, then why would it need to leave part of itself to the unconscious? In this way, this giving over clearly shows that it is finite. Establishing that the development of consciousness involves both the body and mind, I hold that even if internal consciousness is infinite, externally manifest consciousness is finite. Furthermore, the size of the scope of this finitude greatly depends on the extent of development. Holding in this way that consciousness is finite, all of the ideas existing in the internal world thus cannot be within its scope. Two kinds of ideas arise: those within consciousness and those outside of consciousness. We can therefore know that the scope of memory is much greater than the scope of consciousness. However, the light of consciousness only illuminates part of it. It might illuminate the right side, or the left side, or the front, or the back. Because it is able to move in this way, the various ideas within memory can arise one after another in consciousness. To use a metaphor: when illuminating a room with a lamp, while the whole room cannot be illuminated at once, if one moves it from one part to another, then one can see all of the things lining the walls. However, in the end one cannot bring all ideas into consciousness. In other words, there is naturally a kind of hierarchy between ideas. Clear and strong ideas quickly arise in consciousness, and those that are not such will not appear in consciousness without the use of special volition. Furthermore, there are some that will absolutely not arise no matter how much mental effort one uses. It is like how very small things will not be illuminated even if one moves the lamp to the four sides [of a room]. Since the power that consciousness manifests is limited, this is an unavoidable situation.

My "self," in other words, that which I call "I," is thought of as some kind of special soul by mind-only theory proponents. However, in fact it belongs to the scope of inner consciousness. The position of the so-called self arises from nothing other than the comparison and combining of ideas. It is like how a center of gravity arises in a mass of matter. However, since the center axis of consciousness changes sometimes, the position of the self therefore must change as well. Therefore, the idea of the so-called self must differ somewhat between childhood and adulthood, and the self when awake and the self when asleep, and the self when happy and the self when angry, are

not the same. This is why remorse occurs in people. However, it is certainly not the case that the movement of consciousness changes the self into something completely different. It is only something involving a bit of variation. However, when maintaining its normalcy (levelness without making the mind turbulent), consciousness also protects its normal position, and the position of the so-called self stays at a certain center. If one wants to make clear the reason for this, one must touch upon ideas theory.

Section 64. On Consciousness (5): The Relationship Between Consciousness and Ideas

There are ideas in the inner world, some of which appear in consciousness and some of which do not. For example, when part (a) ideas are in consciousness, part (b) ideas are outside of it, in the realm of the unconscious. When part (b) ideas are in consciousness, part (a) ideas go outside it. In other words, the various ideas in the memory of the internal world are replaced by new ones, being visible and hidden inside and outside of consciousness. Seen in this way, comparing the number of ideas to the scope of consciousness, it appears it is just that with there being so many ideas they cannot be seen at the same time within consciousness.



Now, showing this with a diagram, the large circle expresses the entirety of the outside world, the small circle the scope of consciousness, and the letters ideas. Since this small circle can move from one place to another, the likes of (a) or (b) that are outside of consciousness sometimes enter into consciousness in an instant. To use a metaphor: even without the ability to see the entirety of a room with a single lamp, if one moves the lamp, the four corners can be seen one after another.

Also, the inside and outside of consciousness do not necessarily have a clear border. This is like how if one uses a small lamp to illuminate a large room, while nearby places will be bright and far places dark, there is no clear border between bright places and dark places. Thus know that consciousness is nothing other than a kind of light contained within the mind or in the material of the brain that manifests along with the development of the body and mind. This light cannot illuminate the entirety of the internal world because the state of the ideas existing in the internal world, and the relationship between the inside and outside, are not always the same. In other words, tall waves appear on the ocean surface of the mind, and the light of consciousness emerges towards a center that is established depending on [the mind's] relationship to each wave. Therefore, some variation with regard to [the

mind's] center being brought about by different relationships is not only logical, but also an actually experienced fact. This is the reason that I earlier could say that the self itself varies depending on the state of the internal world. That consciousness moves from one corner to another corner is clear from the state of the associations that exist between ideas, habits, heredity, etc., as well as the state of the relationship between the inner and outer world. We can therefore know that the relationship between consciousness and ideas is established by the state of the interior world as well by the state of the relationship between the interior and exterior worlds.

Section 65. On Consciousness (6): A Comparison of Consciousness and Society

If we want to make further clear the relationship between ideas and consciousness, then we should think while referring to the organization of society. Just like there are individual ideas in the internal world, there are individual people in society. We can compare people coming together to organize a government to ideas coming together to establish the scope of consciousness. We can compare the distinction between the intellect, feeling, and volition in consciousness to the distinction between the cabinet and eight ministries in the government. We can compare ideas in consciousness and ideas outside of consciousness to the people that work for the government and the people that stay in the private sector. Governments organized by the union of ideas are not a monarchical form of government but a republican form of government. The ideas that stand at the center of this so-called consciousness not only are replaced with new ones but sometimes change from one idea to another idea. When idea (a) is at the center of consciousness, things with a close relationship with (a) will enter consciousness. When idea (b) is at the center, things with a relationship to it will enter consciousness. This is no different from how when party (a) leads the government in a country, those with the same ideology will enter the government, and when party (b) leads the government, those with the same ideology will enter the government. However, normally that which stands at this center [of consciousness] is largely established based on hereditary in-born nature and habit. Even if there are small variations due to internal and external circumstances, ideas of the same persuasion will still inherit this center. Therefore, we see that the aforementioned so-called self naturally inherits a certain position in the internal world, and naturally maintains a set center amidst consciousness's movement. Those with mental illnesses having great variation in judgment and thought is due to the center completely changing and ideas of another persuasion entering the center of consciousness and carrying out its major functions. To use the metaphor of a government: it is like a party of another persuasion occupying the government after a major

revolution. One should understand the likes of fox possession, god possession, and so on with this example. Since this will be a necessary explanation for the "Psychology Section" below, here I only am touching upon it.

While this discussion of the internal world in sociological terms seems illogical, already today society is explained while comparing it to the individual: society is held to form a single organism and the rules found in the individual are applied to society. Therefore, if one wants to prove things from the opposite direction, then, looking at the relationships and circumstances existing in society, we should not say that it is completely unreasonable to think about them in terms of the internal world. Furthermore, since society is nothing more than an enlargement of the individual, the details of an individual can be considered in comparison with society. This is the same principle as using the expedient means of a microscope to see small things. In other words, how could it be unreasonable to say that society is like a microscope for looking at the individual?

Section 66. On Attention (1): The Meaning and Nature of Attention

Attention is something that is closely related to consciousness. Attention is the mind's function of strengthening its focus on one point. It is therefore explained as the convergence of consciousness or the ability of the mind to focus on certain things. There are two types: that which naturally arises without intention, and that which arises with intention. Within the former, there are also two types: that which arises from the activities of the body, and that which arises from the desires of feelings. For example, if the ears come into contact with a strong sound, then one's attention turns to it without realizing it, and if one feels pain in the stomach, this naturally catches one's attention. These arise due to the activity of the body and cannot be repressed by volition. One's attention also naturally turns towards wanting a luxurious life or fame and pleasure. Sometimes this can be repressed and sometimes it cannot be repressed by volition. However, in contrast to these two, attention that arises out of intention can be entirely controlled by volition. However, if one looks into the cause of attention, it is clear it comes from a variety of circumstances, both internal and external: volition, desire, activity, and so on. However, its strength depends, first, on the stimulus. In other words, the stronger the sense stimulation, the stronger the degree of attention. Second, it depends on the state of the body and the mind. In other words, when the body is weak or the mind fatigued, attention is weak, and in the opposite case, its power is strong. Third, it depends on motivation and feeling. Motivation and feeling exist in the mind

and stimulate it. Since they give rise to volition, it goes without saying that they also give rise to attention.

Next, let me touch upon the development of attention. The attention of children is largely reflexive, in other words, unintentional. It eventually develops, giving rise to intentional attention. The attention of children always leans towards things with a strong stimulus. This is because it is reflexive. However, as they grow older they are able to pay attention to things that provide a weak stimulus. Advancing further, they give rise to attention that, resisting stimulus well, goes against it. This is the power of completely intentional attention. Also, for a long time there has been a question about the bounds of attention: is it possible for one to pay attention to two things at once? Proponents of the "two things" side say,

That we can distinguish between two sounds that arise simultaneously is proof that we can simultaneously pay attention to two things. If one holds that we cannot pay attention to two things simultaneously, then there would be no way for the comparative function or discriminative function to arise. This is because if one cannot contrast two things, then comparison and discrimination would be impossible.

Proponents of the "one thing" side argue against this, saying,

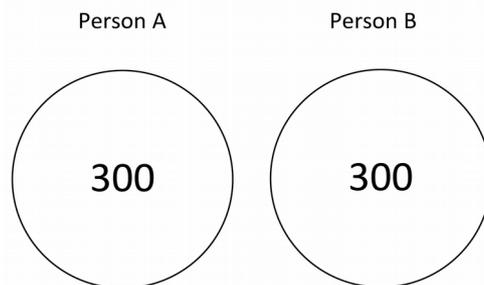
We are able to experience two things because attention moves from one thing to another at a very fast speed. Therefore, the likes of comparison and discrimination do in fact have temporal distinctions, but because this movement is quite instantaneous, one is unable to see this distinction.

While we still cannot easily judge which of these theories is true, in bringing all of one's power of attention to one thing or one point and dividing it up between two things or two points, there is already the mathematical distinction of quantity. One experiences a great difference in clarity when one pays attention to one thing and when one simultaneously pays attention to two things. For example, if full attention is ten, when one brings it entirely to one thing, its power is ten. When one divides it between two things, its power is five. Furthermore, since one's ability to receive an impression naturally decreases when simultaneously trying to pay attention to two things, and the ability is full when paying attention to one thing, it appears that the "two things" theory might be logical. This is because if we hold that we cannot have an impression of two things at once, then there should be a difference in this ability when paying attention to one thing and paying attention to two things.

Section 67. On Attention (2): The Relationship Between Attention and Consciousness

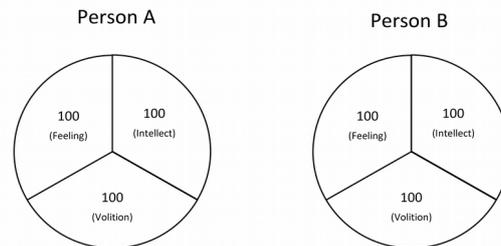
While there is unintentional attention and intentional attention, both fall within the scope of consciousness. We can understand the relationship between the scope of consciousness and the entirety of the world of the mind based on the diagram included in Section 64. In other words, the scope of consciousness is smaller than the mental world, and compared to consciousness the scope of attention is even smaller. This is because attention focuses on one point of consciousness, in other words, gathers at one point in the light of consciousness. Attention is very necessary when researching things, and researching things based on attention is like viewing small plants and animals with a microscope. Authorities of the past like Newton had the richest power of attention. Not only did they have much power to focus consciousness on one point, they were able to maintain this power on one point for a long time. If they had not been people like this, then they certainly would not have been able to have insight into the secrets of creation. We could hold that those said to be natural geniuses have an abundance of this power. In the past, I have discussed the economy of the mind. Since it is related to this discussion I have included it below:

Say that there are two people, A and B, and they both possess equal inborn mental abilities at an amount that we will say is three hundred. As they grow this amount gradually increases, like wealth grows as the years pass.

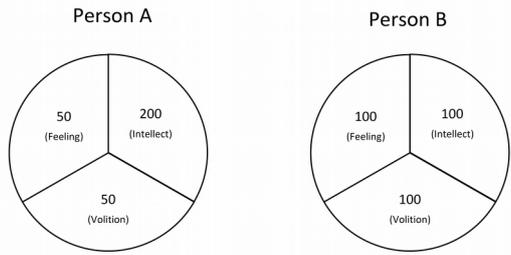


The amount of this increase depends on whether they gain the benefit of educational experience. However, for the time being I will say that there is no increase or decrease like this. In other words, establishing that the amount of three hundred does not change, I am trying to show the reason that they become wise or foolish depending on how well it is used. First, since the human mind has the three powers of intellect, feeling, and volition, we must equally divide this amount between them. Doing so, each acquires one hundred. If Person A and Person B equally possess the power of intellect, feeling, and volition, then both would have equal abilities. However, while the total

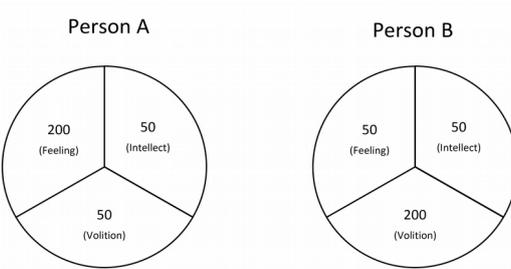
amount of mindpower is equal, by economically using this amount Person A can have twice as much [of a certain] ability as Person B.



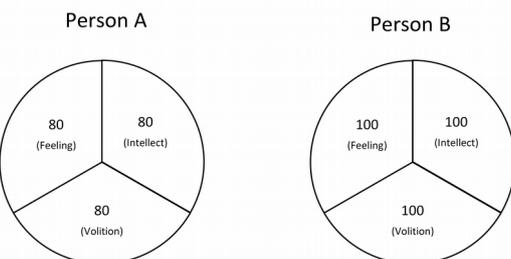
Generally when people use their minds, they do not require the same functioning from intellect, feeling, and volition. Sometimes the intellect requires a lot of mindpower, at other times feeling requires a lot of mindpower, and at other times volition requires a lot of mindpower. Therefore, when intellect, feeling, or volition requires a lot of mindpower, even if the power of the other two is reduced and added to the one where it is needed, this should not be prevented. Furthermore, if the power of the intellect, feeling, or volition increases, then the others will in accordance reduce their power. This is called antagonism [抗排性]. For example, if people excessively use their intellect, then the power of feeling and volition will be decreased. This is nothing other than there being a limit to the amount of power the mind has and it being unable to go beyond this limit. However, we see a temporary increase and decrease in their powers because [the mind] is able to flexibly redirect its power between each of these parts. I call this an "economical usage method." It is due to this method that Person A can have twice as much power as Person B. For example, when Person A needs the power of the intellect, the power of feeling and volition is reduced by half and added to the intellect, the power of 100 originally possessed by it immediately becomes the power of 200. When Person B only uses the power 100 when requiring the intellect, Person A has a functioning that is twice that of Person B. When requiring feeling, if Person A reduces the intellect and volition's power by half and adds this to feeling and Person B as before has the same [power] amount ratio, this means that Person A will have twice as much [feeling] power as Person B. The same goes for the case of volition. Here, with the below diagram I am showing that Person A has twice as much intellect[ual power] as person B.



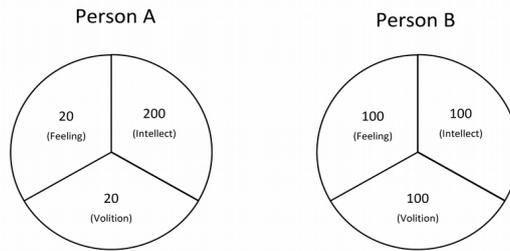
When Person A increases their feeling and [Person B their] volitional power, then it is as found below.



Based on this usage method, we can show that foolish people who normally have little mental power can exhibit twice as much power as intellectuals. For example, the below compares Person A with a mental power of 240 and Person B with the mental power of 300.



In other words, Person A is more foolish than Person B. However, if Person A implements the flexibly directing usage method and Person B does not implement this usage method, then Person A can become twice as much an intellectual than Person B. The diagram of this can be found below.



Also, based on this, Person A's feelings or intellect can also be twice as much as Person B. This usage method of reducing the power of one and adding it to another is, in psychology, based on the mind's concentration function. It is concentrating all of the mind's power together where it is needed. Looking at those who have rich academic abilities and excellent worldly wisdom, it is not necessarily the case that their inborn power is exponentially greater than normal people—it appears that this is just a result of the strength of their concentration. However, when this concentration entirely focuses on one thing and cannot be directed to another, while it is not the case that this will not be beneficial for one or two specialized endeavors, due to this most people will become twisted or hardheaded. There is no doubt that the so-called heroes of the world excel at skillfully applying and directing their concentration in accordance with the situation. Therefore, it is clear that for someone to become a hero this person needs the ability to concentrate the power of their mind and the ability to direct and apply it as appropriate.¹

The diagrams' intellect, feeling, and volition refer to the entirety of consciousness's functions. The concentrating of these is attention. While generally speaking, attention can move from one point to another point as one pleases, when, due to some circumstances, it becomes fixed on one point, one is unable to influence it with volition, and the ideas at this point become the center of thought and rule over the entire mind, this leads to unusual psychological functions, and the state of insanity appears. I will leave the explanation of this to later when I lecture on irregular psychology.

Lecture 9. Explanations (3)

Section 68. On Habit (1)

I have divided the explanation lectures into regular psychology and irregular psychology. The regular psychology lectures naturally divide into two stages: "outline" and "specific topics." In other words, "Lecture 7. Explanations (1)" is an outline of regular

¹ The insertion which started on page 45 end here.

psychology, and discusses the categories and working of the mind in terms of the relationship between body and mind. In "Explanations (2)" I moved to specific topics in regular psychology, focusing solely on special workings of the mind that are related to mystery studies. I have now already finished discussing the two topics of consciousness and attention. Of the individual topics, these two are more general theories and describe the foundation of the functions that relate to mysteries. I will not explain their relationship to mystery studies [here] because one will naturally be able to understand it when I later discuss irregular psychology. I will next discuss what are truly individual topics. Since they are mental functions directly related to mysteries, I will not only explain their nature but explain even the reason why mysteries arise due to them.

First, along with consciousness and attention, I must explain "habit." While habit can be explained in terms of both material and mental principles, here I will discuss mental habit. Habit is a kind of mental and physical dispositional power that is produced from repeated experience. There are two types. One is bodily, in other words, animal habit, and another is mental habit. There are two types of mental habit: moral and intellectual. Avoiding evil, sticking to good, self-restraint, and following propriety is the power of habit. This is moral habit. The habitually developed ability to identify and think about things is intellectual habit. While the origins of habit and instinct are different, they share the same nature. This is because while instinct is an ability that one possesses from birth and habit is an ability acquired after birth, both are able to naturally function without the use of volition or thought. In other words, habit is one's second inherent nature or instinct, and instinct is an inherited habit. This is the mind's physical ability or mechanical ability. Sometimes habit is divided into active habit and passive habit. Passive habit is habit related to perception and understanding. It is the likes of hearing language and naturally understanding its meaning. Active habit is habit related to action. It is the likes of putting into language and showing via behavior that which one naturally thinks in the mind.

Next I will discuss the influence of habit on the body and mind. First, I will mention that habit is related to feelings. For example, if one makes it a habit to eat gourmet food, then its flavor will decrease, and if one makes it a habit to eat bad food, then one will not sense its acidity. Or, everyone has experienced the unpleasant sensation of something being reduced due to habit: the loudness of a stream, the surprise of an intense dream, the hardship of labor, and the dreariness of a sickroom. Second, I will mention that it is related to the intellect. As people know, one improves due to the power of habit at reading books and deciphering their characters. Third, I will mention

that it is related to volition. In other words, we can see that the development of language, behavior, morality, and conduct is due to habit.

Let us think about the reason that habit arises. Sensations transmitted by afferent nerves do not necessary immediately reach efferent nerves and turn into movement. Sometimes after their waves enter the brain they dissipate, and we do not know where they go. However, if they pass through efferent nerves and manifest themselves as movement in the outside world, by repetition again and again in the end due to habit one will see a kind of union between sensation and movement. Even in the brain, the strength or weakness of the union that emerges between one idea and another depends on the condition of habit. When a habit finally becomes complete, intentional functioning turns into unintentional functioning, and what is conscious becomes unconscious, in other words, a reflex. Therefore, attention and habit naturally have an inverse proportion. Things with a strong habit do not require much attention, and things that require much attention do not yet have a complete habit. In short, habit is the second inherent nature, and regardless whether a person is an intellectual person or a virtuous person, they are influenced by it. Truly, it has a very important relationship with education.

I will now speak in more detail about the significant influence that habit has on us. First, the development of people's academic study, professional work, and artistic skills [技芸] is primarily due to habit. The great authorities of early modern empiricism like Locke and Hume attributed the development of knowledge and thought entirely to the power of experience and habit. In the Chinese school, Xunzi [荀子] argued for habit, stating, "Accommodation-setting and habit change nature" [注錯習俗、所以化性也], and "The status of the sage is what human beings bring about [for themselves] through their accumulated [efforts]" [聖人者、人之所積而致也].² For the time being I will put aside predecessors' theories and think about this in terms of actualities. As a result of repeated repetition and long-standing practice, children, having been educated by their mother and father at home and then entering school, advances their intellect and heightens their thought, reading books, deciphering texts, and listening to lectures. For example, when reading a single volume one naturally can recite it from memory after repeated practice. Therefore, being able to easily read all volumes [of a work] without using volition is the power of habit. As I have already stated, due to habit, what is conscious becomes unconscious, intentional functioning turns into unintentional function-

² Translation of the latter phrase from Myeong-seok KIM. "Choice, Freedom, and Responsibility in Ancient Chinese Confucianism," *Philosophy East and West* 63.1 (2013): 25.

ing, and that which is at first felt to be difficult becomes easy. Based on this one progresses in one's learning. The same principle goes for professions and artistic skills. When learning music, or learning calligraphy, we can see that one advances due to repeated practice.

However, it is an undoubtable fact that, in addition to habit, progress differs depending on whether one has natural ability. This difference is the most pronounced in artistic skills. Since ancient times, the likes of famous musicians and painters have not mastered their art just as a result of study and practice but because they have a naturally bestowed ability. However, it is also clear that they have such ability greatly due to the power of habit because their ability would not have developed without habit and study. Generally speaking, while endeavors might be difficult or easy, there are two types: those that can be done just based on habit and those that require natural ability in addition to habit. Also, while one can become a scholar or technical expert in an ordinary field just with habit and study, in order to stand out from the pack or acquire unmatched fame, one must also have natural ability. In the past I have asked a *shōgi* [将棋] player about this. By studying and practicing *shōgi* from a young age, one can reach the first class. However, one cannot go beyond the first class without having a natural *shōgi* ability. There is surely this principle in other academic and artistic pursuits. It is in this way that habit is effective for progressing in academic pursuits.

Second, with regard to the relationship between habit and happiness, as I have mentioned, any kind of pain or unpleasantness can be reduced somewhat with habit. A great amount of human happiness is acquired through habit. For example, everyone loves their hometown and yearns for it. There is the saying, "Home is where you make it." No matter how much of a backcountry somewhere is, if one has lived there for a while, a feeling of adoration for it arises, and one does not like leaving for somewhere else. Also, even if one leaves to go somewhere else for pleasure, in dreams each night one only sees one's hometown. Also, when encountering rainy mornings and windy nights, unhappiness and misfortune, or senile deterioration and sickness, it is hard to not fondly recall one's hometown. Dozens of *ri* [里] on the ocean from Dewa Province's [羽州] Port of Sakata [酒田港] is an isolated island called Tobishima [飛島]. While it is a small island with a circumference of less than several *ri*, those who live there see it as home. Thinking that pleasure in life cannot be acquired outside of this land, there is a tendency to not go and live somewhere else. Therefore, on this island, when a young child is crying, if you say that you'll send them to Sakata, they will stop crying out of fear. Also, three *ri* from Izu's [伊豆] Atami [熱海] is a small island called Hatsushima [初島]. Its circumference is only one *ri*, and there are only forty-two or forty-three house-

holds. While there are some people who leave this place to enjoy themselves elsewhere, after a few years everyone returns to the village. It is said that they feel like this kind of island is paradise. This all illustrates the principle behind the saying "home is where you make it," and is [due to] the power of habit. If so, we could say that habit promotes the happiness of people. Knowing that the feeling of love for one's hometown arises due to habit, it goes without saying that the so-called patriotism of the world is also due to habit. When small it is love for hometown, and when large it is patriotism. All are a kind of affection of where one is used to living that arises from habit. Also, parents, children, and couples gathering together in a household and taking pleasure in each other is also due to the influence of habit. A feeling of closeness naturally arises when seeing and hearing [someone] every day, and in this time one feels happiness. While in our country there is the custom of women marrying into someone's family and living with the mother and father of this family, frequently leading to disharmony, if one lives for some years together, then in a household that was first thought to be unpleasant, naturally this disharmony will, due to habit, be reduced, and the household will subsequently come to be thought of as pleasant. In this way, the harmony and pleasantness of a household can be brought about by habit. Also, it goes without saying that the closeness felt between relatives and friends, as well as the pleasure that arises from it, are produced by habit.

Habit also has a great influence on morality. Generally, the development of morality and the formation of a conscience cultivates good habits in people. Good habits acquired in a household from parents when someone is young forms a conscience, and when one grows older one will not be motivated to do evil. One finds the saying, "He who lies down with dogs, rises up with fleas." This admonishes one to not keep company with bad friends lest one's bad nature increases. Those who grew up in a strict household naturally are strict in their conduct, and those who grow up in a village or area with simple and good customs naturally acquire a simple and good nature. It goes without saying that this is also due to the power of habit. One therefore must pay attention to giving children good habits in education.

Next, I will discuss the relationship between religion and habit. While people's mind of religious belief is inborn, it develops entirely due to the power of habit. When one has been raised from a young age by a father and mother enthusiastic about religion and then, upon growing older, is educated at a religious school, naturally one becomes a religious believer. Or, when everyone in one's village or area are religious believers, then naturally one will be influenced by this way and also become a religious believer. If this is not the power of habit then what is it? One of the causes of Hon-

ganji's [本願寺] power being so great in our country is, in short, custom. The followers think of the Honganji Chief Abbot like he is a living buddha because they have been educated in this way since they were young. This is also why Christians spread their teachings in our country entirely with school education. Seen in this way, habit has the most significant influence in education. The power of the habits acquired as a young child is the strongest. Therefore, we must hold that within education, home education is the most important.

The habit of waking up early is a familiar example of the power of habit in our actions. If one cultivates the habit of waking up two or three hours early in the morning, then one will naturally have no choice but to wake up at that time every day. In contrast, if for two or three days one wakes up late, it immediately becomes a habit and one will be unable to wake up early every morning. In this way bad habits are easy to acquire, and good habits are difficult to acquire. This is also something that people must be aware of. One becomes debaucherous—taking a liking to alcohol, losing oneself in the pleasures of the flesh, and so on—also after accumulating habit. Conversely, the likes of doing one's work with patience and attentiveness is, in the same way, the result of accumulated habit.

Section 69. On Habit (2)

Above, I have only discussed points that should be noted in education. Thinking about the relationship between habit and mysteries, one finds that many of the mysteries spoken of in the world are a result of habit. If people of the world experience something strange, then they call it a "mystery." In other words, if they encounter something that they do not have the habit of experiencing, they hold it to be a mystery. In contrast, no matter how strange a phenomenon, if one ends up experiencing it every day, then it will cease to be strange. For example, humans refer to the likes of odd plants and abnormal trees, as well as the likes of marvelous birds and monstrous beasts, as "mysteries" because they do not have the habit of normally seeing them. All people also hold the likes of comets to be mysteries because they usually do not encounter them. The likes of the sun not being considered a mystery is due to seeing it every day. With regard to that which is truly a mystery, the sun is much more a mystery than comets. Furthermore, on heaven and earth, humanity—not odd plants, abnormal trees, comets, and so on—is truly a mystery and something unknowable. Why does no one hold humanity to be a mystery despite it being the greatest mystery of all things in the universe? It is because it is something that we are always very familiar with. Also, a drop of water, a single cloud, and a single grass—these all are actually mysteries. However, no one

holds them to be mysteries because they normally encounter them. Seen in this way, one knows that mysteries and habit are greatly related.

Next let us turn to the influence of habit on mysteries with regard to education. If a young child is educated at home with mysterious stories, then this will imprint a kind of habit on their nature, and after growing up, even when encountering the non-mysterious, they will summon ideas of mysteries in their mind and give rise to delusions and hallucinations. However, if they are given the opposite habit, then their habitual nature can be changed. For example, even if it is in one's nature to fear mysteries, having been raised in a household that believes in mysteries, if upon growing up one lives in a house that does not believe in mysteries, then naturally one's degree of fear regarding mysteries will decrease. However, due to habits from when one was a young child being the strongest, it is very hard to change them when one grows up. Thus in mystery studies much attention should be paid to the state of home education. One can know the reasons for this by referring to the Education Studies Section. Today, our country's households are filled with mysterious stories and eight or nine out of ten of their folktales are about mysteries. This is one reason that there are more mysteries in our country than the West. Due to habit from childhood, when one walks by the shadow of a willow tree or graveyard at night, various delusions arise in the mind, and often mysteries appear from the slightest sounds and smallest echoes. However, if one passes through this street multiple times or resides there for some time, old habits change completely and one ceases to be afraid of mysteries. Therefore, ceasing to be afraid of this is the power of habit. In short, due to mysteries and habit being greatly related, if one wants to reduce the number of mysteries, then one must pay attention to habit.

Section 70. On Association (1)

Association is closely related to habit, and is also importantly related to mysteries. "Association" means the connecting of ideas. It refers to idea A and idea B connecting to each other. However, we can also hold that it functions as a kind of habit. This is because ideas A and B connect to each other due to habit being produced amidst repeated experience. If connections have emerged between multiple ideas, then when a sensation or idea arises, we find the concomitant arising of connected ideas. This is called the rule of association. There are times when this concomitant arising is caused by a sensation, and those when it is caused by an idea. In other words, there are cases when the cause is in the external world, and those when it is in the internal world. For example, when seeing something in reality and summoning ideas connected to it, the cause is in the external world. In contrast, when another idea is brought up in connection with

a certain idea, then the cause is in the internal world. It is always internal ideas that arise accompanying these internal and external factors. Generally speaking, for association to occur one must have had some experience to an extent. If over multiple experiences habit is cultivated, then the power of association finally develops, and in the end it becomes unconscious. There are thus two kinds of association: unintentional and intentional association. These can be connections due to proximity, similarity, and dissimilarity. For example, because the ocean and boats are proximally connected, and a rooster's cry and the sunrise occur around proximal times, these arise in thought in connection with each other. Also, because alcohol and water are similar in nature, drinkers see water and think of alcohol, and because ice and fire are completely different in nature, one sometimes actually thinks of fire as a result of ice. Connections are also sometimes divided into temporal and spatial, cause and result, or whole and part.

For example, rice paddies appearing in the mind upon thinking of a farmhouse is a spatial connection, and recalling thunder upon encountering lightning is a temporal connection. Or, recalling rain upon seeing clouds and death upon seeing sickness is a connection between cause and effect, and thinking of London upon hearing Britain, and thinking of Kyūshū [九州] when looking over Buzen [豊前] mountains, are connections between part and whole. In short, associations between ideas accompany external circumstances, and when thing A and thing B have a relationship of proximity or similarity in the outside world, we see a corresponding association in the internal world. To summarize, the internal world is nothing other than a reflection of the outside world. This is the view of the empiricists. This is why Locke says that the human mind is like a blank slate at birth. While this view is reasonable and does appear to be certain in light of reality, when it comes to the issue of where the power to connect the [two worlds] exists, it must be held that it exists in the internal world from the beginning. This is so-called "innate nature." Therefore, the cause of connections should not be attributed just to acquired nature. This is what proponents of inborn nature say to proponents of acquired nature, in other words, empiricists. It must be said that this view is reasonable as well.

Next, when it comes to discussing the relationship between association and the development of the mind, the greatness of its influence goes without saying. In other words, it is not impossible to say that the development of the intellect is completely dependent on the law of association. Today's empiricists explain in true detail why due to the principle of connections between ideas, the thought of people is more developed than sensations. Also, all of the likes of normal conversation and memory are partially based on association. For example, when people sit and talk to each other, they move

to various miscellaneous topics, and that which connects them is the circumstances of association. Also, remembering things requires association even more. For example, when reading a book, remembering the meaning of the characters therein is generally to grasp them in one's brain in connection with other ideas based on similarities between characters' characteristics and pronunciations. The likes of remembering 帶千里 when one sees 邦畿千里 [because they are both pronounced *hōki senri*], or remembering 殘念鬢四間 when seeing 顏淵、閔子騫 [because they are pronounced similarly: *zanzen bin shiken* and *gan'en bin shiken*, respectively] are connections of similar pronunciations. I will discuss in detail the relationship between association and memory later in the Education Studies Section.

Part 71. On Association (2)

The mysteries generally spoken of in the world most often arise due to connections between ideas. Therefore, here I must discuss the relationship between association and mysteries. First, I will cover sensory association. When the colors and shapes of things appearing in the outside world have a strange nature that people are normally not used to seeing, the idea of a mystery appears in people's minds. Consider the example of demon-shaped timber building frames [鬼形木骨]. To see timber frames existing in the outside world as demon-shaped does not mean that timber frames are truly a demon's shape. This happens because at twilight or during the night when their shape is not discernible, an idea of a mystery arises in our mind. There are very many examples in the world like this. Eight or nine out of every ten cases of the likes of ghosts are of this type. This is entirely a visual association, and it is so-called resemblance association. Of course, for this occur one must have ideas about mysteries from experience. When the nature of the phenomena which one is actually encountering is unclear and it takes on a strangeness, such an idea immediately goes to work in the mind and gives rise to similar ideas, producing an illusion of a demonic spirit or ghost. Therefore, visual mysteries arise due to external things causing internal ideas to arise in connection with them. This happens at, for example, twilight or in the dark of night when the phenomena in the external world are not clear, or when there are some changes or anticipation in the mind. Therefore, when objects of the mind are clear in broad daylight, and when the mind is stable, it is rare to see a mystery. Furthermore, I hold that even if a person sees a strange form in the outside world, when the person does not have the idea of a mystery in their mind, then they will not see delusions like ghosts or demonic spirits. This can be known by the example of young children.

Two or three-year-old children are not surprised by a mystery even if they encounter a strange form. From this it is clear that when mysteries arise it is in connection with ideas we already have. However, more ideas are acquired from people's conversations, folktales, and so on when they were young than from experience. The reason that our country's households are filled with the air of mysteries is because of ideas arising in connection. Next, let us turn to the relationship between hearing and mysteries. An example of hearing causing association is someone with ideas of mysteries sitting in an empty room at night or passing through a deep forest and the sound of their feet, the flow of water, and even the sound of moving trees triggering ideas of mysteries to arise in connection, giving rise to a variety of auditory hallucinations and delusive perceptions. Like [associations of] visual perception, this is due to connections between ideas in the mind and phenomena in the outer world. It is the result of ideas held since childhood arising in connection with internal and external circumstances.

Next, let us discuss the relationship between tactile sensation and mysteries, of which there are again more than a few examples amongst the people. For example, if one passes under trees in the middle of the night and one's hands or feet touch a branch, immediately one feels as if one has touched a monster, and in extreme cases some people lose consciousness. If, when one is deep asleep, something falls from above or a mouse touches one's hands or feet, then one will immediately awaken from dreaming out of surprise and feel that one has come into contact with a ghost or deceased person itself. While the cause of all of these exists in the outside world, the ideas of mysteries that accompany them must be already in one's mind. Next let us think about smell and taste. I hold that there are very few examples of ideas of mysteries arising in connection with these two senses. However, it is not the case that ideas of mysteries do not arise due to smell. For example, the likes of one smelling the scent of a dead person and then having the delusion of a ghost.

The above five sensations do not only directly give rise to ideas of mysteries but also indirectly do so as well. Actually, there are truly many examples of this. The difference between direct and indirect is as follows. Seeing various delusions after ideas of mysteries arise immediately upon coming into contact with a strange phenomenon is "direct association." The various examples I have discussed all demonstrate direct association. In contrast, if someone, while not encountering strange phenomena yet having heard that a mystery occurred at such and such a place, in a certain context, or in this house, goes there, then even without a trigger in the external world, various delusive perceptions and delusions will arise in connection from inside the mind, and the person might actually see a mystery. This is called indirect association. This indirect

association actually belongs to the world of internal conceptions rather than external sensation. Furthermore, not only do various senses give rise to connections within their own spheres between similar ideas, due to connections between one sense and another sense, stimulating one might give rise to delusive perceptions in another. For example, at the same time as an idea of a mystery arises after hearing a strange sound, one might actually visually perceive a delusive image. Not only do one sensation and one idea connect to each other, but one sensation and another sensation connect to each other. Also, sensations connect to movement as well. This all leads to various mysteries arising in connection due to a single cause.

Also, with regard to connections between ideas in relation to sensations, I must touch upon connections between characters and words. Both characters and words are signs that indicate objects. Since there are ideas that connect to each of these signs, due to words with similar pronunciations and characters with similar shapes, various ideas of mysteries arise in connection with each other. For example, recalling ghosts when hearing the name of Minister of Education Viscount Mori Arinori [森有礼 because the characters comprising his personal name Arinori can also be read as *yūrei*, which means "ghost" 幽霊]. Also, the superstitions preached by superstitious people are all based on connections between characters and words. The general aversion to the number "four" [四 in Japanese] is because it has the same pronunciation as "death" [死 *shi*], and the dislike of "nineteen" [十九] years is because it sounds similar [in Japanese] to "much suffering" [重苦 *jūku*]. Many curses are also based on associations between characters and words.

Also, one must know that there are three types of circumstances of mystery association: those that belong to the inner world, those that belong to the outer world, and those that belong to both the inner and outer world. Circumstances belonging to the outer world are the likes of twilight, darkness, deep forests, and the middle of the night. Circumstances belonging to the inner world are the likes of things that trigger ideas of mysteries that were already stored in memory such as fear, anticipation, [thought 思想] dominance [專制], and so on. Circumstances that belong to both the inner and outer world refer to the coming together of, on the one hand, circumstances from which ideas of ghosts and monsters easily arise (shadows of a willow tree, graveyards, or places about which there is mystery lore) and, on the other, internal circumstances in which various folktales and legends in memory form ideas of mysteries, thereby giving rise mysteries.

Since I have briefly described the causes and circumstances by which sensory associations give rise to mysteries, I must next explain the mystery associations that oc-

cur in the internal world. I must touch upon bodily sensation association because there is the distinction between sensations outside the body and inside the body, in other words, between the five sensations (seeing, hearing, etc.) and bodily sensations. Bodily sensations are the most difficult of the various sensations to establish the location of. Therefore, they easily give rise to hallucinations. We can see many examples in mentally ill people, fox possession illness, doggod [possession] illness, and so on. In other words, the likes of people suffering from fox possession, who say that there is a fox residing in a certain part of their body, is in fact a result of a certain amount of sensations giving rise to hallucinations, or, even if they do not have some sensation, them producing of this sensation with their delusions. While it is difficult to trick oneself or people with regard to outer sensations because it is easy to clearly know their location and state, when it comes to inner sensations, it is easy to trick oneself and people. Therefore, the various delusive sensations felt by mentally ill people are also the work of association.

Next, let us discuss the reasons that mystery associations occur in internal conceptions. There is no need to prove that ideas in the mind exist connected to each other. Ideas can be triggered by causes in the outer world, or by causes in the inner world. I have already discussed this. If so, ideas of mysteries do not necessarily arise based on sensations of the outer world. Sometimes, due to special causes of the interior world, ideas of mysteries arise naturally in the imagination when quietly sitting with one's eyes closed. While these ideas that arise in association come from thought gradually going into motion, as well as the state or circumstances of the mind, one cannot show the connections between each of them. Furthermore, while ideas of mysteries might specially arise due to temporary circumstances in the mind, again one cannot show these circumstances. However, insofar as it is established in psychology today that all mental phenomena come together based on connections of cause and effect and that there is no way for ideas to arise without some sort of cause, there is certainly no doubt that it is impossible for ideas of mysteries to arise randomly. When an idea arises, various thoughts then arise in connection with it: a second one, a third one, a fourth one . . . Very complicated conceived images of mysteries are in the end formed in the interior world. In short, know that there are no mysteries unrelated to association.

I must touch upon the relationship between mysteries and memory in connection with the relationship between mysteries and association. Mysterious phenomena that one has experienced become ideas in the mind and, after a little time has passed, arise or are produced again. There is no doubt that ultimately this is because these ideas are retained in the mind. Since that which is retained might become conscious and mani-

fest itself, or become unconscious and lie latent, know that there are two kinds of ideas of mysteries: unconscious memories and conscious memories. It is also clear that the reproduction of this memory in consciousness relies on various internal and external circumstances. Due to the ocean of our mind always undulating from the conditions that blow in, the surface of the mind cannot always be calm and we see great turbulence. However, when things down in its valleys change location and rise up to a peak, even things that had become unconscious ideas and did not exist at all in our memory become conscious ideas and are reproduced in our memory. Therefore, things which during normal times become unconscious ideas and do not arise in our memory certainly do not disappear from the mind. There is no doubt that they are always retained, and whether they appear or are hidden just depends on the circumstances.

Section 72. On Belief (1)

The function of faith or belief [信憑すなわち信仰作用] is related to association. Belief within and outside of sensation and covers both past and future. Say that I see meat being served for a meal, and I believe that it is pork. I do so because it has a soft quality and is fatty. The likes of this is a belief of sensation. Or, when discussing the afterlife in the future, me believing in the immortality of the soul and that heaven and hell surely exist is a belief that is outside of sensation. Believing in a past reality recalled based on memory, or believing a conjecture about the future, are beliefs about the past and future. One kind of belief about the future is called the "tendency to anticipate" [予期意向]. This is the function of expecting based on one's belief that something will be a certain way. I will leave an explanation of this function to the next lecture.

Belief can be divided into the types of simple belief and complicated belief. Simple belief refers to faith in simple phenomena or facts. Complicated belief refers to faith in very complicated phenomena and facts that arise when various causes and circumstances come together. There are also two types of simple belief: invariable and variable. Believing that there is always a result when there is a cause, or always death when there is life, because they are based on certain unchanging principles is invariable belief. In contrast, whether it will rain, be sunny, be warm, or be cold tomorrow easily changes, and believing in this is variable belief. Next let us turn to examples of complicated belief. While whether it will be sunny or rainy is somewhat of a complicated phenomenon, compared to phenomena in human society, it is simple. When it comes to things in society, it is not only difficult to have belief after surmising other people's intentions and thought, but the likes of establishing one's own values and having confidence in them is also very difficult. Therefore, even if having taken stock of

one's values one has faith that one is in a certain position, from the perspective of other people, it might appear to be excessive pride and arrogance, or excessive self-deprecation or modesty. In short, belief functions arise from various causes and are certainly not simple. The greatest number of them arise from habit, association, or feeling. If, due to having an association, experiences repeated and connections between ideas grow stronger and stronger, then belief will be firmer. This can be also known by the example of feeling: it is easy to believe in things that match one's feelings, and hard to believe in things that do not.

Comparing belief and knowledge, the purview of them are not the same. Let us consider this based on something that is commonly understood. Say that there is a cup for sake here. Judging based on inference whether there is sake in the cup, I would say that I believe that there is sake in the cup, not that I know there is sake in the cup. If I look inside the cup and actually see that there is sake there, then I can say that I know there is sake in the cup. This is why knowing and believing are not the same. Next, investigating the nature of belief, it must be said that it is at the basis of knowledge and thought. This is because all inference and judgment come into existence based on belief. For example, judging that humans are a kind of animal is based on one believing in this way. Also seeing that Western countries are richer and stronger and inferring that the white race is the superior race is also due to believing in this way. In ancient times there were the two philosophical schools of skepticism and dogmatism. While dogmatists were partial towards belief and skeptics were against belief, it is clear that ultimately skeptics believed in skepticism. Therefore, know that our thought always comes into existence based on a foundation of belief.

Section 73. On Belief (2)

These two schools of dogmatism and skepticism are greatly related to the explanation of mysteries, and therefore I must discuss them here. There is the ill of, generally speaking, religious people being partial towards dogmatism and philosophers being partial towards skepticism. Thinking about this in terms of mysteries, people who have discussed mysteries in the past are greatly partial towards dogmatism. There are many who, for no reason, are set in their thinking that mysteries exist. In contrast, today's interlocutors entirely reject stories of mysteries as false and baseless. Or, there is the problem that they quickly judge all mysteries to be the functioning of the nerves and do not show the reason for this. While the likes of this appears to be skepticism, it is actually very dogmatic. This is because they are immovable in their dogmatic judgment that all mysteries are functions of the nerves. Also, there is the tendency for the state-

ments of extremely dogmatic interlocutors to fall into skepticism. This is because they tend to only defend what they believe and not allow for anything that others say, regardless of what reasons exist. For example, with regard to the teachings that religious people believe in, we can find in all religions the tendency to be entirely attached to them and entirely reject other religions as untruth, regardless of how clear their reasons, without inquiring into their validity. It must be said that this is both very dogmatic and very skeptical. If so, then dogmatism taken to the extreme becomes skepticism, and skepticism taken to the extreme becomes dogmatism. Therefore, taking the middle path without being partial towards dogmatism or slanted towards skepticism is necessary in mystery studies research.

While my theory of mysteries appears to conventional superstitious people as that of an interlocutor partial to skepticism, I certainly do not take sides with those who, seeing the stories of mysteries in the world, hold them to be entirely false and baseless stories. From the perspective of such an extreme skeptic, my theory actually appears to lean towards dogmatism. If from one side it is seen as dogmatic and from the other side seen as skeptic, then can we not see my theory as somewhat close to being unbiased? First, let us try becoming a skeptic and rejecting that which dogmatists have believed in. Interlocutors of the world say, "There is no doubt that mysteries exist in the world because ancient books share such facts." This theory is very flimsy. If one wants to have it stand, then one must prove that that which is passed down in ancient books is certainly reliable. However, not only is there no proof for this, looking to our experience, we find that there are many cases in which it has been discovered that the tales of ancient books are false stories and baseless. Also, an interlocutor says, "There is no doubt that mysteries really exist in the world. This is because I heard from a friend that they actually saw a mystery a few years ago." This is also a flimsy point. While compared to believing in old books, this is somewhat more reliable because the person who actually saw a mystery is alive, proof is needed that what the friend said is not false or a fiction. Even if this person is normally honest and has never lied, this with regard to this special fact we cannot yet say that it is not fiction as is normally the case. This is because some people known as normally honest lie in special cases. Even if we tentatively say that this person is truly informing one of truth with regard to this specific thing, there is still no basis from which to believe that this is certain. This is because it is not the experience of the person but hearsay. Even if it is hearsay from a living friend, there is a great difference in our memory between that which was heard several years ago and that which was heard two or three days ago. Therefore, if this hearsay was from several years ago, even if it is still remembered today as being certain, since

memory itself is lost to some extent, we still cannot confidently believe in this. Furthermore, if it was heard two or three days ago, since there is no doubt that the sensations and thought of the person differ greatly in some ways from one's own sensations and thought, insofar as we do not fully know the nature of the person, we still cannot believe in this hearsay. Even if we know their nature well, insofar as we do not know the circumstances or emotions when the person saw a mystery, we still cannot believe it.

In short, things heard from others cannot avoid having some amount of falsehoods and errors mixed into them, and therefore we cannot have trust in them in their entirety. While I say that if this is the case, if one did not actually experience something oneself then it cannot be held to be reliable, it is difficult to be confident in that which one has experienced. This is because memories of earlier times disappear and change to an extent as time passes, and current delusions and delusive perceptions sometimes arise due to internal, external, preceding, and subsequent circumstances. Or, even if both people came into contact with the same fact, it cannot be recognized as reliable; since people both thought and anticipated the same thing, then this might have produced the same hallucinations or delusive perceptions. This is the reason that insofar as someone delusively perceives a ghost due to their anticipatory thinking, those who have the same anticipatory thinking also will delusively perceive a ghost. Thinking based on this principle, we cannot yet trust something even if more than three or four people said that they saw the same mystery. Also, we still cannot trust something even if it is said that the same mystery was experienced multiple times. If in my mind I focus my thought on a certain thing and anticipate the same thing at the time, then in multiple experiences the same delusive perceptions will be produced. Furthermore, even if something that has been seen in multiple experiences is held to not be a hallucination or delusive perception but an objectively existing fact, one certainly cannot hold based on this that there is a necessary cause and effect relationship between them [i.e., the experience and that which was seen].

For example, while the likes of the rule that things with life will die is truly a necessary law that one can be confident in as a kind of truth, we cannot yet be confident as a necessary rule in the likes of there being a rich harvest in the year after a year with lots of winter snowfall. Even if we can see that since old times people have experienced this repeatedly, we could say this is chance. While since ancient times people have experienced ten as ten and one hundred as one hundred, we cannot prove that all rules are certain. While the likes of saying that the sun will rise in the east tomorrow morning is truly established and there is nothing that goes against the expectation that

one hundred is one hundred, when we are investigating these based on an extreme skepticism, we cannot say that they are certain. This is because we are unable to guarantee that it will never be the case that some sort of change will appear in the solar system one night and the sun will not rise at a specific time in the morning. Thinking based on this principle, we cannot be confident even in the likes of the rule of there always being death when there is life. This is because saying that this rule is certain is only something established in light of previous experience and we cannot make assurances regarding the occurrence of things that go against previous experience. In this way, when arguing skeptically, even the likes of mathematical rules such as one plus two equaling three and the sum of a triangle's [angles] being the same as [that of] two right angles cannot be allowed as certain. This is because the likes of these are only established based on our present sensory experience and we cannot guarantee that experience itself is certain.

When arguing in this way, not only can none of the mysteries spoken of in the world be believed in, but the existence of the True Mystery I am speaking of must be rejected. I do not agree with such extreme skepticism. Furthermore, while since existing academic research has already proven that skepticism is not reasonable and there is no need for mystery studies research to submit this theory, those of the world who discuss mysteries are too trusting and are partial to dogma, sticking to what they read in books, hear from people, and hallucinate and delusively perceive as certain. Therefore, I am just rejecting this and while doing so shooting down the biases of dogmatists.

Next, if we look at the statements of those who reject mysteries, they are completely superficial or an extreme skepticism. Such people say all mysteries are false and not true as well as that people see mysteries just due to the functioning of their nerves. This is a case of extreme skepticism becoming dogmatism. This is because they dogmatically hold that all mysteries are a function of the nerves and do not offer an explanation of this. If one holds that mysteries are caused by the functioning of the nerves, then one must explain why the nervous system acts in this way, as well as the nature of nerves and their relationship to the outside world. Furthermore, while the nervous system has the power to produce mysteries, there is no way that they would suddenly arise without a cause. For example, while a bell has the ability to produce a sound, it will not do so unless there is someone that hits it. While it is water's nature to move in waves, if there is nothing to move it then waves will not arise. Many people of the world hold mysteries to be caused by the nerves and do not go on to explain this cause of the nerves. This should not only be rejected as a shallow skepticism but also as an extreme dogmatism. The "workings of the nerves" spoken of by the people of the

world probably means the working of the mind. The mystery phenomena produced by the working of the mind are hallucinations and delusive perceptions. There is always something that causes a hallucination or delusive perception. They certainly do not arise randomly. Their causes generally exist in the internal world. Even if one sees a cause in the external world, this is nothing more than a contributing factor. Investigating their internal causes, [one finds that they are circumstances] such as thought domination and the tendency to anticipate. If one investigates the causes of this domination and anticipation, then one will find out that they partially exist in the outside world. When we are growing up and coming into contact with people in the outside world day and night, related ideas are formed in the internal world and connections emerge between them. The ideas summoned directly or indirectly by certain external circumstances bring up other ideas, and ideas (a), (b), (c), etc. arise together, which produces in one's mind causes of delusive perceptions and hallucinations. Or, facts about mysteries remembered in the past due to conversations, legends, and so on arise again several years later in accordance with internal and external circumstances. Explaining these causes and circumstances is actually psychology research, and I call this the psychological explanation method. Therefore, when relying on psychological explanations, even if we hold that the appearance of mysteries is due to hallucinations or delusive perceptions, if there are certain causes or circumstances from which they arise, then we certainly cannot see them simply as false. This is why I do not express agreement with people who skeptically discuss mysteries.

Above, wanting to discuss that which is greatly related to mysteries in belief theory, I discussed how there are people who view mysteries from a dogmatic perspective and those who do so from a skeptical perspective, and explained that I do not agree with either of them. My explanation combines these two schools and tries to entirely maintain as much as possible a logical balanced middle without leaning towards skepticism or dogmatism.

Section 74. On the Emotion of Surprise (1)

Above, the functions of the intellect related to mystery phenomena. Now I will discuss functions of feeling related to mysteries. While I first intended to only make clear the relationship between the emotion of fear, the emotion of surprise is also related to mysteries. Since it is greatly related to mysteries, here I will devote a section to discussing it. Surprise, in the first place, is not just the emotion of being startled. It includes the emotions of curiosity and of change. However, these are all relative emotions. "Relative" [emotions] refer to things that manifest their function vis-a-vis something else.

While all knowledge and all feeling are relative, here I call things that come into existence especially based on relativity "relative emotion." The likes of the emotions of being startled, curiosity, and change all have completely different functions, yet are actually based on the same principle, namely, relativity.

Generally speaking, when people's emotions are continually the same, their ability to feel pain and pleasure gradually decrease and they end up not being emotionally moved. No matter what kind of pleasure, if the same state continues for a long time, then one will come to not feel pleasure. No matter the kind of pain, if one continues to encounter it for a long time that one will come to not feel pain. For example, when everyday morning and evening one continually encounters the beauty of the wind and the moon, the beauty of clothes and food, or the beauty of music, then in the end one will not feel their beauty. Or if one languishes in a sickbed or is despondent in prison for a long time, then one will cease to feel that much pain. Or, in contrast, if one sometimes encounters various changes and always feels as if one's eyes and ears are being rejuvenated, then one will feel kind of pleasant. In this way, people like change. In other words, change brings about pleasure and interestingness to people's emotions.

In contrast, no change makes people feel unpleasantness to an extent. People enjoying travel, taking joy in novel landscapes, and enjoying moving from one place to another are due to this principle. Furthermore, when people travel, places along the way with little change feel long despite being short in distance, and places along the way with lots of change feel short despite being long in distance. It is for this reason that when riding an Ōu Railroad [奥羽鉄道] train, one is immediately bored, and when the Tōkai Railroad [東海鉄道] one never grows tired. When people inhabit this world, there is spring and fall, and cold and hot. Pronounced changes in the four seasons gives pleasure to people throughout the year. If spring, summer, fall, and winter all had the same weather and landscapes, people would inevitably feel great displeasure. People of the world often say, "If the weather of the vernal and autumnal equinoctial week is neither cold nor hot, then we can expect this kind of weather throughout the year." If people see the same weather as the vernal and autumnal equinoctial weeks, then it is reasonable that they cannot avoid having less pleasure. It is partially due to the inevitable changes of the surrounding phenomena in nature and society that people who have lived a life in this world of around fifty years generally dislike that they will leave this world, having experienced considerable pleasure in life despite many misfortunes and difficulties. Thus we know that change brings pleasure to people and no change reduces pleasure. It is therefore in people's nature to like change and dislike lack of change. This is why people have the emotion of liking novelty. The emotion of novelty

arises when encountering things that one does not normally see or hear. It arises due to change and relativity. If there is something different than usual in food, clothing, living spaces, implements, landscapes, human affairs or even societal phenomena, then people will have the emotion of curiosity upon coming into contact with them because they are feeling change.

The emotion of surprise is based on the same principle. The phenomena and changes from which it arises are things that occur when there is the unexpected. There is painful, pleasant, and neither painful nor pleasant surprise. For example, the surprise experienced when, thinking that one's mother and father in one's hometown are doing fine, being unexpectedly informed of their death, is painful surprise. In contrast, the surprise felt when encountering a hometown friend who had gone to a place far away with whom you have been out of touch is pleasant surprise. Sometimes, in the case of temporary sudden surprise, one feels neither unpleasant nor pleasant. Therefore, the emotion of surprise has the same nature as the emotions of change and curiosity. It occurs when one encounters changing circumstances that are different from the normal situation. Since these are all emotions that occur when comparing with and referring to such normally encountered circumstances, they are collectively referred to as "relative emotions."

Sometimes to these emotions are added the emotion of repression and the emotion of freedom. The emotion of repression is the state felt when, for example, there is a certain emotion in the mind, an opposing one rises, and one tries to repress one feeling with one of the other feelings. This emotion is painful and feels unpleasant. People's interior cannot be always ruled by a single emotion. Sometimes two or three emotions arise together and they compete and resist each other. If strong ones try to overwhelm weak ones, then the emotion of repression arises. While this is unpleasant to an extent, if the mind's conflict settles down, with one of the emotions being restrained and freedom being acquired, then one feels pleasant. This is called the emotion of freedom. In other words, the emotion of freedom is the opposite of the emotion of repression. It is a pleasant emotion that arises when resisting feelings are removed. This emotion occurs relative to feeling of repression, and its strength depends on the strength of the emotion of repression. Therefore it is a relative emotion.

Section 75. On Surprise (2)

Having discussed the nature and types of the emotion of surprise, I must next discuss the relationship between surprise and mysteries. Surprise is a major factor that gives rise to mysterious phenomena, particularly the emotions of curiosity and change, which

always exist in connection with mysterious phenomena. I have already explained that mysteries are abnormal and unusual. Abnormal and unusual mean change and the novel. If people of the world encounter things that are different than normal, then ideas of mysteries arise. For example, in ancient times, people would see comets in the sky, rainbows appearing amidst the clouds, shooting stars, or lightning in the summer sky, and hold that they are mysteries. This is due to encountering things different than normal. People would hold that odd plants and abnormal trees or strange birds and abnormal beasts are mysteries. Also, even in the case of plants, trees, and animals they normally encountered, after growing into thickets over many years, people would say they are mysteries. For example, one finds many cases in our country of the likes of old pine and ancient cedar being worshiped as divine trees. If so, we could say that some mysteries arise due to surprise. If we were to ask whether this emotion is a pleasant or painful one, mystery emotions are generally painful. However, some might ask why the emotions of curiosity and change are, in contrast, pleasant.

While the emotions of curiosity and change are undoubtedly pleasant ones, at their extreme they give rise to pain. No matter the pleasant emotion, if it exceeds an appropriate level than it becomes painful. This is the reason that it must be held that they have different types, painful and pleasant. According to Spencer's interpretation, they are the same mental phenomenon, and the poles of excess and insufficiency are suffering, while in between them is pleasant. Therefore, if change in weather or landscape is not at the right level and becomes excessive, one might actually feel unpleasantness. The likes of mysteries are things with somewhat extreme change. They go beyond the level of pleasantness and give rise to pain. Mystery phenomena make people feel uneasy because their causes are unclear. All things with unclear causes and suspect reasons give rise to the emotions of concern and unease in people. Therefore, it is only natural that people feel uneasy when encountering mysterious phenomena. If a mystery is extreme in its novelty or change, then upon encountering it one will feel surprised. One feels great surprise not only because it is an unexpected phenomenon, but also because its cause is outside of one's knowledge. For example, those with shallow knowledge always feel surprised when encountering something that is outside of their knowledge. At the same time, this also gives rise to the emotion of fear. Therefore, the surprise that arises due to mysteries is not pleasant but painful. However, due to people liking novelty and change, they like mysteries while knowing that they should be surprised and scared. This is why people of the world like conversations about mysteries more than normal ones, and tend to try to exaggerate and dress up even things that are not mysteries as mysteries. Furthermore, people have an inborn habit of defending

mysteries to an extent. When telling someone else about a mystery that they heard about, they occupy a position of its defender and want to make it as complete as possible. This is completely due to people liking novelty and change. People without good reason hypothesize or create a fiction about the existence of mysteries, leading there to be many mysterious stories amongst them. This is clearly because people have this emotion. In households, children tend to enjoy listening to stories about mysteries rather than normal ones. This is nothing other than a result of people liking novelty from when they are young. This has led to households in our country and elsewhere being filled with mysterious stories. The practice in theater, novels, newspapers, variety shows, and so on of trying to draw in customers with mysterious stories is only because this emotion exists people. While the reason that people in this way like these even though mystery emotions are painful in nature is very difficult to explain, this is not limited to mysterious stories.

While fearing earthquakes and volcanoes, people are not averse to hearing about being crushed to death by them. This is for the same reason. While no one takes joy in earthquakes themselves, experiencing emotional resonance [同情] and thus being filled with various mentally conceived images after hearing about them actually gives people satisfaction and they are able to feel some pleasure during this time. This is why they feel comforting or pleasant. Also, people take joy in seeing and hearing about both painful and pleasant things that they have not experienced. It requires no explanation that this emotion arises from a like of novelty. People taking joy in watching theater is also due to the same reason. Despite theater presenting lots of misfortune, hardship, and pain, and viewers truly being unable to withstand the pain and crying out of emotional resonance, they take joy in watching it. While the reason for this this appears to be very hard to understand, again, this satisfies people's imagination, leading them to feel pleasure. However, there is no one that would take joy in directly experiencing the pain themselves.

Section 76. On Fear (1)

In addition to surprise, there is love, anger, selfishness, the emotion of power, the emotion of action, and so on. There are none that are not related to mysteries to some extent. For example, various delusions and hallucinations arise due to a parent earnestly loving their child. We could say that seeing the child's spirit if their child unfortunately dies is a mystery that arises due to love. Also, when people feel great anger, sometimes it is like they are temporarily insane. Their mind is somewhat in disarray and they cannot properly perceive phenomena or discern their reasons. We could see this as one of

the causes of mysterious phenomena. Also, because people have selfish emotion, some try to benefit themselves by deliberately fabricating mysteries. This is why what I call human-made mysteries arise. Many of the fictional mysteries in the world are completely due to people having this emotion. Also people like having false reputation (for example, taking joy in showing that one is superior to others). Therefore, they often deliberately fabricate mysteries. The reason that there have been many cases of mysteries being fabricated when people are scheming to become a hero is probably that they are ruled by this emotion. This is the emotion of self spoken of in psychology. In other words, it is the emotion of desiring fame and fortune. The emotion of power and the emotion of action are nothing other than emotions of self. The "emotion of power" is people, comparing themselves to others, becoming happy when winning and sad when losing. The "emotion of action" is the joy of successfully doing something that one has set out to do.

More than a few human-made mysteries arise from these two emotions. While all people want to beat others, when the world does not go as they like, a person's mind sometimes is covered in the clouds of delusion, and they try to reach their aim by relying on demonic spirits or magic [魔力]. Both business people and manufacturers try to become rich by praying to gods. Or, people might enshrine a god of fortune or illness and pray for familial and individual happiness and safety. The likes of seeking the help of the gods and buddhas in completing a great project one has planned, or abstaining from alcohol when wishing for something, or fasting while praying for something, or using amulets and talismans, is all due to the stimulus of the emotion of power and the emotion of action. In short, the superstitious of the world today are slaves to their emotion of power and emotion of action and have no choice but to commit the transgression of employing the gods and buddhas because their own selfish desires are strong. Particularly when it comes to the emotion of action, the more the success of a result is unclear, the more people are led astray. It is the easiest for people to be led astray in endeavors like mining and speculation. In the case of things with difficult-to-establish results, even after praying to the gods and buddhas (knowing that it cannot be done with the power of humans alone), they hold that this is not enough and seek to determine its result through the likes of fortune-telling, physiognomy, fortune slips, and so on. There is the ill of the likes of fortune-tellers and physiognomists establishing various strategies to take advantage of this speculative disposition of people and trying to benefit themselves. If so, it must be said that the emotions of self, power, and action are greatly related to the arising of mysteries. However, the emotion of fear is the simple

emotion that is the most related to mysteries. Therefore, I am devoting part of my lectures to discuss its nature in detail.

As I previously stated, there are two types of emotions: simple and complex emotions. The seven simple emotions are surprise, love, anger, fear, self, power, and action. Of these, the feeling of fear has the closest relationship to mysteries. The emotion of fear is a painful emotion. It arises from knowing in advance about coming damage or difficulty. For example, the likes of fearing an earthquake, fire, flood, or illness arises from imagining the disaster or anguish that they bring about. When it comes to small children that do not have imagination, one does not see an expression of fear, no matter what disaster is impending. However, children do sometimes fear parents or adults because they sense that their own power is weak, not because they know of disaster in advance. Animals fearing humans and slaves fearing masters is the same. This is all fear that arises from the weakness of their body and mind or power. There is also fear that arises because reasons are unclear or results are indeterminate. The likes of students fearing tests, the people fearing courts, countryside-dwellers fearing going to other countries, and the unlearned fearing those with knowledge all arise due to unclear or indeterminate reasons and results. Furthermore, when anyone works on a new project that they have not experienced they will always feel fear to some extent. This is also the same principle. It is due to them being apprehensive regarding whether they will be able to withstand it. Death is what people fear the most. In short, people in the world generally fear natural disasters, illness, war, and ship travel due to fear of death. This fear of death is due to the fear that hope for a life of pleasure will be extinguished, as well as due to the road ahead being dark and its direction unknown.

In short, the emotion of fear arises due to the following factors: first, advanced knowledge of danger, second, a weak conscience, third, indeterminate results, fourth, unclear reasons, fifth, a dark road ahead, and, sixth, the extinguishing of pleasure. The opposite of fear is courage. When people lack courage they always have fear. In this way courage arises from the power of the body, emotions, the intellect, and volition. It also requires confidence. Even if one has enough physical power to lift a tripod kettle, unless it is accompanied by the power of the intellect and of volition, then one cannot avoid the arising of the emotion of fear. Also, if one has intellectual power but lacks the power of volition, then he or she will falter when facing the task of reading books and not be able to do what one has resolved. Also, even if one is blessed with the power of volition and tends to make bold, resolute decisions, if one's physical power is weak, or if one's knowledge or imagination is unclear, then one cannot but have fear. However, these factors and circumstances cannot be cultivated with education alone or

shaped solely by volition alone. People are born with some fear. This emotion naturally is triggered when coming into contact with things and is certainly something that cannot be controlled as one likes. For example, even if one knows that there is no reason to be afraid when passing by a graveyard late at night, if one goes by one at night, before one knows it the emotion of fear stirs in the mind and one is unable to control it. Also, some gallant people, who during the day go around with vigor and dignity to the extent that heaven and earth is too narrow for them [天地も狭し], cannot go outside at night without a light. We can therefore know that our fear is hereditary or instinctual. If those religious believers are averse to dying even though they believe without a doubt that there is a world of bliss in the future, this is completely because of a kind of hereditary nature to fear death. In this way it is the natural inborn nature of humans to have the emotion of fear, and it cannot be reformed [改変することあたわざる] with the power of education or experience. However, it is clear that this nature can be changed to an extent [その性を変化し得る] with the power of education. In other words, there is no doubt that fear can be reduced as a result of cultivating the powers of the body, intellect, volition, and emotion. Here, believing that investigating the cause of fear being people's hereditary nature is necessary for explaining mysteries, I will discuss the reasons for this a bit.

In the first place, when it comes to our survival today, there is nothing that is not a result of competition over a very long period of time as well as having survived skillfully. In other words, this aim has advanced while traversing the path of survival. There are two kinds of survival: survival of the self and survival of the species. Had individuals gone in a direction that harms their own survival or disadvantages it, we, of course, would not find ourselves alive today. It is clear that had people gone in the direction of circumstances that prevents the survival of one species, we would not have been able to arrive at the fruits of today. Insofar as we already have a flourishing society like that of today, there is no doubt that the path that we have taken for a long time has gone through circumstances that help the survival of the self and the species. In other words, there is no doubt that we have arrived here having secured victory in various competitions. If so, it is clear that we have naturally avoided circumstances harmful to our survival, and evolved in the direction beneficial for our survival. This is the reason that emotion of fear arises. When there are things harmful for our survival such as natural and human disasters, we fear and try to avoid them, and we also fear and try to avoid ones that are powerful and large. Thus this emotion has been cultivated. Therefore, the emotion of fear has arisen in the context of circumstances indispensable for survival. It has not developed due to one person or one era, but has become hereditary nature

through many generations and eras. If so, it is of course difficult to change it with the power of temporary education. However, there are two laws in evolution, heredity and accommodation; our natures are formed not just by what is passed down from our ancestors but also by accommodating and adapting to our era's education and experience, and thus the likes of human nature to fear can be reworked somewhat by education. Fear that arises from ignorance can be removed as the intellect is cultivated in education. On the other hand, the likes of people fearing mysteries or mysteries arising due to fear often is the product of ignorance, and education is an adequate way to fix this.

Section 77. On Fear (2)

Having already explained the nature of fear and its origins, I must now discuss the relationship between this emotion and mysteries. Insofar as there are various causes of fear, there must be various types of fear. I have said when speaking about fear of mysteries that the following come from fear: using prayer or magic to avoid feared ghosts, demonic spirits, or fox and tanuki, as well as, out of a fear of celestial events and geological abnormalities, or illness, or loss, trying to know one's fortune in advance with fortune telling, physiognomy, and so on. However, there is no doubt that these types of fear are different. Therefore, we must consider the kinds of fear that are related to mysteries. While generally the mysteries spoken of in the world are the likes of ghosts, fox, and tanuki, there is certainly not only one emotion of fear that arises upon coming into contact with them. Various fears come together to reveal a mystery phenomenon, finally, producing the tendency to anticipate and thought dominance, leading to hallucinations and delusive perceptions. Major types of fear include feeling terror [恐ろし感ずる], feeling scared [怖く感ずる], feeling squeamish [気味悪く], and feeling that something is tremendously ghastly [ものすごく感ずる]. Normal fear is the fear that that comes from what one sees having a very strong appearance or physical power, knowing that one cannot face off with it oneself, and naturally thinking that one is in danger. However, sometimes, even if one does not expect danger to oneself, one might feel squeamish upon seeing that its appearance is different than what is normal. While this is also nothing other than one kind of fear, it is clearly different in nature from an emotion that arises in anticipation of danger. Rather, this is an emotion of fear that arises because something is unclear and its reason is difficult to understand. For example, feeling fear upon seeing a demon or an *ō'nyūdō* [大入道] is fear that arises in anticipation of danger, while fear that arises upon seeing a ghost or will-o'-the-wisp is fear that arises from finding something strange and feeling apprehensive. Feeling fear upon encountering a child or woman when walking through a forest in the middle of the night certainly does

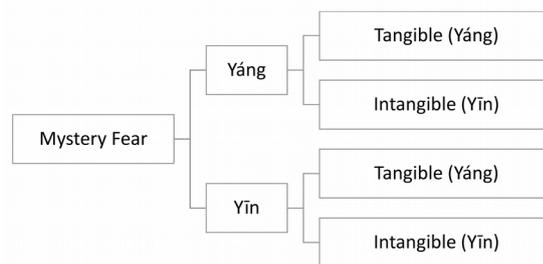
not arise from an expectation of danger to oneself. Rather, it arises from the reason for it being difficult to explain.

The expression "to feel squeamish" as popularly used also has a different meaning. For example, people say they feel squeamish when eating and seeing a blob of miso in one's rice, or a grain of rice in one's soup. People also say that they feel squeamish upon seeing many unclean bugs together such as lice, maggots, or dung beetles. This is certainly not fear that arises due to reasons being unclear. Rather, it comes from people liking cleanliness and having an aversion to uncleanliness. However, if we inquire into why people are averse in this way to uncleanliness, it becomes clear that it is related to their health. If we want to maintain our life, we must choose to live in a clean place and choose to eat clean food. This is why when evolving and changing a long time ago we naturally came to have an aversion to uncleanliness and liking of cleanliness. This thus led to feeling squeamish when seeing the clean and unclean mixed together. However, some squeamishness comes from finding it strange that such a situation is different than normal, from a fear that its results are hard to anticipate, and so on. Therefore, various types of fear are included in what is commonly thought to be squeamish. Also, things felt to be tremendously ghastly are not all the same. People might feel this way upon seeing ghosts or the blue-white color of will-o'-the-wisps, or upon seeing desolate scenery or a far-reaching silent mountain and rivers landscape. Mysteries do not only arise due to the emotion of fear. They also come from the accompanying ideas and thoughts. Ghosts have the greatest relationship to the functioning of the mind. Depending on the mind's state, the extent to which one fears them greatly differs. If the person had made someone suffer in the past, or bears a grudge due to being harmed in the past, they will have a great fear of mysteries, and sometimes as a result have a mental illness. In contrast, people who do not have a memory of harming another person in their mind will not greatly fear a ghost even if they actually see one. Seen in this way, we can know that fear of ghosts is greatly related to the state of someone's mind. Furthermore, many mysteries like these appear at dusk or night. It is very rare for them to be seen during the day. This is because our visual perception is very lucid during the day and circumstances and reasons are thus clear. This is the reason that the feeling of fear arises rarely during the day and often at night, especially when it is dark or in the middle of the night.

However, here there is again another kind of fear that has a different nature. For example, when one sits alone in an empty room with no one around, or when one spends all day quietly in seclusion in a large tatami room, one feels a vague sense of squeamishness. This is the same as the fear that arises when one goes to an uninhabited

place. It arises from people's natural disposition. It is caused by people's power being weak and one knowing that it will be difficult to survive in isolation. In contrast, if it is a place where one can rely on others, then there is power in the mind and little fear. Therefore, when people form large groups for travel or to live, fear does not arise. Insofar as it is natural for people to feel fear when sitting alone in a large tatami room during the day, it is reasonable that even more fear arises if one resides there at night. This is why since ancient times there have been many cases of mysteries arising in feudal lords and aristocrats' houses.

Now I will attempt to categorize feelings of fear related to mysteries. First I generally divide them into yīn [陰] and yáng [陽], and then divide their natures into the tangible and intangible.



Yáng fear refers to a strong feeling of fear in which one feels that one is in danger upon encountering a strong powerful mystery. Yīn fear is actually much greater in quantity than yáng fear despite the mystery's power being weak and the level of fear not being strong even for a moment. In other words, yáng fear is strong yet small in quantity, and yīn fear is weak yet large in quantity. I will present some examples. The fear felt when coming into contact with a great mystery that has physical power superior to that of humans is yáng fear. In contrast, the fear felt when seeing a feeble ghost hanging from a willow branch, or a blue-white will-o'-the-wisp flame, is yīn fear. "Tangible" refers to mysteries with a body that appears in front of one's eyes, and "intangible" to those without such a body. For example, "yáng tangible" refers to the great mysteries I mentioned, and "intangible" to the feeling of direct danger to oneself when, despite not seeing a form, a sound is produced in a house that sounds like falling, or a rock coming in from of a window or a thing falling from above oneself. In contrast, "yīn tangible" is the fear felt when seeing ghosts and will-o'-the-wisps. "Intangible" refers to a fear produced when sitting alone in a room. Since [fear of] the tangible and [fear of the] intangible each have the two natures of yīn and yáng, I hold that "yáng intangible" is the yīn in the yáng, and yīn tangible the yáng in the yīn. To these two na-

tures of yīn and yáng we must add the kind of fear of mysteries that arises regarding mysteries that are unusual in terms of time and place. For example, while one will not fear individuals with very weak power such as women and children if seen during the day, if one encounters a woman or child in the middle of the night in a deep forest, then one will actually be in great fear. Investigating this way, we can create one complete field of psychology with mystery studies alone.

Based on what I have stated above, it is clear that there are various types of fear regarding mysteries. However, this emotion often naturally arises and cannot be influenced with the power of the volition. This is because it is a hereditary emotion that has evolved and developed through generations. There is no doubt that its development is based on the great law of evolution and follows the rules of survival. In other words, we have come to pass down the nature of experiencing fear when facing things not beneficial or harmful for survival. However, here another issue arises. Namely, we must analyze and dissect each of the objects of fear and show how their parts are related to survival. If we want to do so, we must consider the nature of mysterious things themselves. This is also an issue of psychology, and it also appears that we will need to consider the nature of beauty from the perspective of aesthetics. People of the world know that beauty is beautiful and do not find it strange. However, when investigating this academically, we must analyze beauty itself and present each of its components. For example, just as beauty itself is comprised of gorgeousness, magnificence, conformity, unity, and so on, it is clear that mysteries themselves have a variety of qualities. For example, when discussing ghosts we must analyze their color, form, and other qualities and explain them. However, this problem is not related to fear and I will therefore omit it.

The state of emotional resonance is another point requiring consideration with regard to mysteries. Generally a person's fear is transmitted to others, producing emotional resonance and heightening this sensation further. Therefore when one person is fearful it might immediately spread to others, leading a mass of people all have fear. Here we can know that there are two kinds of fear: personal fear and societal fear. Having arrived at this point in my discussion, I must discuss complex emotion.

Section 78. On Complex Emotion (1)

While I have already mentioned that there are two kinds of emotion, simple and complex, I still have not made clear the relationship between complex emotions and mysteries, and therefore must first describe the nature of complex emotion. Generally complex emotions have a more complicated state, with various simple emotions coming to-

gether and the intellect also sometimes being mixed in. Also, simple emotions are emotions of the self or individual, and arise in direct relation to the self's interests. In contrast, complex emotions are not personal and arise from ideas regarding society and the world. Emotional resonance is the basis of social sentiment [情操]³ and the source of other complex emotions. For example, the likes of people loving others and loving the state all arise from emotional resonance, and often the likes of morality-related emotion comes into existence based on emotional resonance. This is therefore the first level of complex emotion. Next, there is also intellectual emotion, the emotion of beauty (artistic emotion), moral emotion, and religious emotion. These are all complex emotions. Since the intellectual emotion is the emotion of enjoying acquiring truths, we can say that its object [目的] is truth. It goes without saying that the object of the emotion of beauty is beauty. Since the moral emotion is the emotion of enjoying acquiring the morally good, we can say that its object is the good. Therefore, the above three take as their objects truth, the good, and beauty. In contrast, religious emotion takes as its object truth, the good, and beauty as a single set. In Buddhism this is called the body of perfection of compassion and wisdom [悲知円満の体]. However, I call this the sublime [妙]. In other words, the object of religion is the sublime. In contrast, while I have said that mystery emotions are simple emotions like surprise and fear, these are only vulgar emotions. The emotions of people with some knowledge that arise when encountering mysteries must be complex. They are different from normal complex emotions in that they are not pleasant but painful. In other words, the likes of the intellectual, moral, and beauty emotion are positive sentiments and mystery emotions are negative complex emotions. These mystery emotions are the opposite of the religious emotion. Together, they form two sides of one coin. Next I will discuss the complex emotions that are mystery emotions.

Section 79. On Complex Emotions (2)

In the first place, complex mystery emotions do not just arise from the emotion of fear. The emotions of surprise, curiosity, power, action, and so on come together, sometimes with the functioning of the intellect mixed in, to form complex emotion. However, while this emotion is personal, if it becomes complex, some emotional resonance is added and it takes on an apersonal nature. When describing the reason for this, first I must establish whether to feel a mystery in the human mind is really the work of emotion. In the first lecture I explained that mysteries are confused errors, and explained

³ This was incorrectly translated as "affections" in the previous volume of this translation.

the reason why mysteries arise from confused errors. When doing so, I only showed the relationship between the intellect and mysteries. However, do mysteries really arise only from the intellect? This is very doubtful. While our mind is equipped with the intellectual, feeling, and volitional functions, we can know that they connect to each other and one functioning is always accompanied by another functioning. Some of these functions are greatly related to knowledge and others greatly related to emotion. Considering which of the functions are directly related to mysteries, I hold that the relationship of the intellect and emotions are the most important. While I discussed several lectures ago the relationship between the intellect and mysteries, I have not yet made clear the relationship between emotions and mysteries. However, we can know the reason why they have a close relationship by seeing that painful and unpleasant emotions are induced when we come into contact with mysteries. While such emotions are normally painful, they do have a pleasant aspect. Let us think in terms of simple emotions. Mystery emotions arise from the emotions of surprise and fear. While the emotion of fear is painful, the emotion of surprise might be painful or might be pleasant. When it comes to the emotion of novelty, it is completely pleasant. Therefore, simple mystery emotions have both a painful and pleasant nature. I've already discussed this and I will therefore omit it. Right now I will discuss complex mystery emotions. In doing so, I will divide mysteries into nominal mysteries and the True Mystery, and must discuss each.

First, when it comes to complex nominal mysteries, their emotion is the opposite of the emotion of beauty. It is connected to the emotion of non-beauty [不美の情]. This is because of the various kinds of mysteries, the likes of *ō'nyūdō*, *aonyūdō* [青入道], *hi-totsume* [一ツ目], and *mitsume* [三ツ目] have a non-beautiful nature that is the opposite of a beautiful nature. The emotion that arises from them is painful. Both in form and color they are completely the opposite of the quality of beauty and have a quality of ugliness. The likes of three eyes is certainly not a beautiful visage. The likes of a blue [bodily] color is certainly not a beautiful color. Each part can be said to be ugly. While I have not seen the ghosts commonly spoken of, looking at artists' renderings of them, I can know at one glance that they are not beautiful. The sublimity of [Maruyama] Ōkyo's [円山応挙] ghosts are praised by everyone, but no one says they have a beautiful appearance or that it is pleasant to see them.

While Western ghosts have limbs and body, we certainly cannot say that they are beautiful in appearance. Therefore, mystery emotions are the opposite of the emotion of beauty and they are painful complex emotions. I am trying to say that the object of these emotions is the mysterious. While when contrasted with beauty, the mysterious is

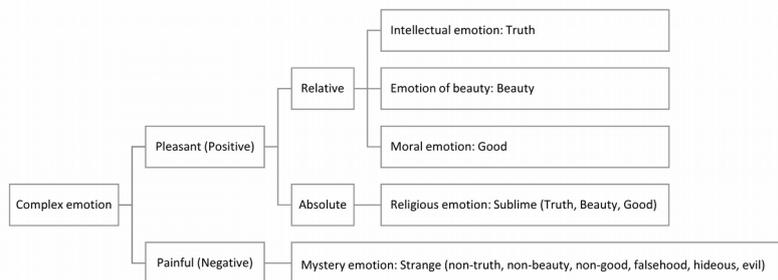
ugly, it is not only ugly. Earlier I said that the object of intellectual emotion is truth, the object of the emotion of beauty is beauty, the object of the emotion of morality is the good, and the object of the religious emotion is the sublime. The object of mystery emotion is the opposite: non-truth, non-beauty, and non-good. In other words, the object of the mystery emotion is falsehood, ugliness, and the bad. I call that which combines these three natures the "strange" [妖]. Therefore, the strange is the opposite of the sublime. While the strange has an ugly nature, it does have somewhat of a beautiful nature. Ghosts and the deceased are not the only mysteries that exist. Everything that is peculiar, bizarre, and unknowable are mysteries, and therefore some mysteries include gorgeousness, magnificence, and so on to an extent. Mysteries like odd plants, abnormal trees, auspicious signs, and mysterious omens are not painful. Also, if one goes deep into the mountains and encounters a perfect, flawless beautiful woman not normally seen in the human world, while one would hold them to be a mystery, she does not have an ugly nature at all.

Seen in this way, it cannot be said that mystery emotions are the opposite of the emotion of beauty. Also, when depicting mysteries of the non-beautiful nature in art and imagining them, they are somewhat beautiful and they do give rise to some pleasure. Thus people read stories about mysteries and are not averse to pictures of them. In short, know that there are two kinds of mysteries—those with a painful nature and those with a pleasant nature—and this painful nature sometimes takes on a pleasant nature when thought about in the imagination. If so, the elements of complex mystery emotions can also be seen as developed forms of the two simple emotions of surprise and fear. Also, mystery emotions are related to intellectual emotions in that they are their complete opposite. The intellectual emotion takes joy in knowledge and dislikes a lack of it. Since mysteries arise from confused errors, it must be said that they arise out of a lack of knowledge. Confused errors are non-truth and false. Their nature is falsity. It is already clear that if this is the case mystery emotions are the opposite of intellectual emotion in that they are painful. Explaining mysteries in terms of Buddhism, they can only be said to be people's confusion [迷妄], and it must be said that their result is agony [苦惱]. This is because Buddhism's teachings take as their aim escaping the suffering of life and death and reaching the blissful shore of nirvana.

In this way, people take joy in mysterious stories and hope to understand the reasons behind them due to the functioning of intellectual emotion. When intellectual emotion finally advances, mystery emotion tends to decline. This is because normal mystery emotions are emotions of nominal mysteries, and when knowledge advances, mysteries naturally recede. Also, comparing moral emotions and mystery emotions, we

find that they are completely in an opposing relationship. This is because while all morality takes the good as its object, mysteries primarily exist in relation to the non-good. For example, the great mysteries of heaven and earth like natural disasters harm humans and living things and therefore must be said to truly be functions with a "non-good" nature. Many things like ghosts and monsters are related to transgressions, grudges, and so on. No one fears the living spirits or departed souls of moral people. Those who have enormous wickedness, great evil, or grudges are generally feared upon their death, or held to have become a ghost or monster that appears in the world. Therefore, I hold that mystery emotions are related to evil. However, there are some that are related to good. Also, when this bad nature is an expedient means for reprimanding an evil person and its object is completely the arrival at so-called moral good, we could say that mysteries and morality are combined.

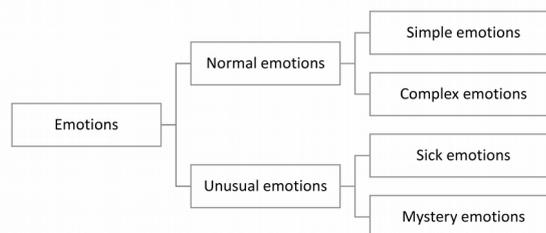
The above only shows the relationship between nominal mysteries and complex emotions. Turning to discuss the True Mystery, we can see that it is completely combined with religious emotion. This is because the True Mystery itself is nothing other than the infinite, absolute, and unknowable essence spoken of by religion. I refer to this unknowable as the "sublime." That which is the opposite of the sublime is the non-sublime [不妙]. In the non-sublime is non-truth, non-good, and non-beauty, in other words, the strange. Here we can know that nominal mysteries are the opposite of religion, and that the True Mystery is one with religion. However, right now, holding that mystery emotion is painful (negative)—the complete opposite of the emotions of knowledge, beauty, and morality—I will show this below.



This is, of course a categorization of nominal mysteries. If we discuss the True Mystery, it being pleasant (positive), we would have to group it with truth, beauty, and good.

Section 80. On Complex Emotions (3)

The theory of emotions that I have just presented above is nothing more than, based on the psychology of [Alexander] Bain and [James] Sully, explanations offered in accordance with normal categories and an elucidation of the relationship between their various functions and mysteries. However, normal psychological theories do not establish "mystery emotion" as a kind of complex emotion and show that it is the opposite of other emotions, as I have done. However, I go further and, not relying on the categories of predecessors, establish special mystery studies categories in emotions. This is a theory that is not been advocated yet by psychologists. It is a new view of mine. This categorization is different because it does not divide emotions into simple and complex, or surprise, love, anger, and so on, but first holds that there are two types: normal emotions and mystery emotions. I will explain the reason for this now. For all things there are two types: normal and unusual. Our mental functions also are of two types: normal and unusual. Thus, in "Lecture 2. Academic Fields" I categorize academics fields overall into "regular" [正式] and "irregular" ones [変式]. Also, when discussing the application of theories, I said that there are the two paths of internal [application within theory] and external [application to the actual], and also said that there are two modes of psychology itself: regular and irregular. In other words, in objective things and the subjective mind—in the principles of matter and the principles of mind—there are the two states of normal and unusual. This is clear both when referring to facts or thinking on a theoretical level. If so, we can easily understand, even when deductively reasoning, that there are the two states of normal and unusual in the psychological function of feeling. This is why I broadly divide emotion into normal emotions and mystery emotions. Mystery emotions are, in other words, unusual emotions. There are naturally two kinds of unusual emotion: those which are in reference to states of mental illness and those which are in reference to the mysteries that I speak of. This classification is shown in the following table.

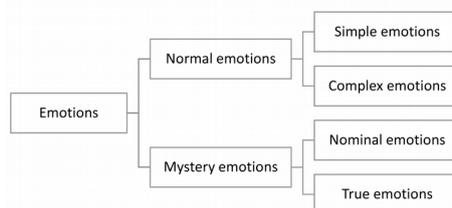


For the time being I have divided things in this way. Thinking about this more, we can know that sick emotions are also a kind of mystery emotion. Having already classified mental illness as a kind of mystery, sick emotions must thus also be a kind of mystery emotion. When doing so, unusual emotion must be mystery emotion. However, sick emotion is an exception. Since its nature is somewhat different than normal mysteries, for the time being I will leave it out and only discuss normal mystery emotion. First, I will divide emotions into normal emotions and mystery emotions, and explain why they are different. Earlier when explaining "mysteries," I said that this is a name given to facts or ideas that are unusual, abnormal, or unknowable. Now it must be said that mystery emotions also are feelings that arise in response to the unusual, abnormal, or unknowable. Generally, it is people's natural disposition to, upon coming into contact with the abnormal or unknowable, immediately find them mysterious and seek to find out their reasons. If they already know the reason, then they seek to make clear other unknowable things. Thus people experience emotion regarding mysteries and the mysterious and, unable to take comfort in existing knowledge and known things, tend to always go towards the unknown and unclear circumstances. It is for this reason that everyone has the emotions of liking mysteries, enjoying hearing mysterious stories, decorating and exaggerating mysterious facts, and attempting to defend them. This is why I say that we are inherently equipped with mystery emotions. Next let us consider normal emotions and mystery emotions not in terms of the unusual and the abnormal but in terms of the unknowable. In the world, there is the knowable realm and the unknowable realm. The first is the finite, relative realm, and the second is the infinite, absolute world. Looking at the emergence of emotions in the finite, relative realm, [we find the] functioning of normal emotion. Looking at the progression of emotions towards the infinite, absolute world, [we find] a mystery emotion state. Investigating the difference between these two we can naturally know the reason why there are naturally two types of emotion: the normal and unusual.

There are probably some who say that the emotion of going from the finite to the infinite is a religious emotion, not a mystery emotion. While mystery emotion and religious emotion end up in the same place, their purview naturally differs. In the first place there are two types of religious emotion: that of the mundane [通俗的] and that of the ideal [理想的]. I will only speak about ideal religious emotion. This religious emotion is the sentiment that is active in the direction of the True Mystery that I speak of. The "mystery emotion" that I speak of refers to both nominal mysteries and the True Mystery. Feelings regarding nominal mysteries are entirely on a path that heads towards the True Mystery, and therefore I just hold them to be an emotion that goes from

the finite to the absolute. In this way, if one thoroughly investigates nominal mysteries then one will arrive at the True Mystery. The True Mystery is the point where religious and mystery emotions come together as one. It is the point that is truly the zenith of emotions. Therefore, I am trying to say that only when mysteries are thoroughly investigated does the true light of religion reveal itself. However, the lamp of education is needed to illuminate the path along the way. In other words, education does away with nominal mysteries and religion reveals the True Mystery. Therefore, I believe that with the progress of the two paths of religion and education, all of the mysteries spoken of in the world will without fail vanish like clouds and scatter like fog, and people will cease to be stuck in their forms. In this way religion and education are external factors, not internal factors. Internal factors are our mystery emotions. While I have already said that mystery emotions are the emotions of confused errors, on their reverse side they have a kind of steam power that tries to head towards the True Mystery. In other words, on the outside they show the confused emotions of nominal mysteries, and on the inside they include the true characteristics of the True Mystery. Seen in this way, we know that mystery emotions are located far above normal emotions. Speaking more broadly of the significance of mystery emotion, could we not say that all normal emotions appear out of the true aspects of mystery emotions?

Having discussed the above, we can know that since there are the two types of mysteries of nominal mysteries and the True Mystery, there are also two types of mystery emotions: nominal emotions and true emotions. In other words, emotion that is externally active on the surface level is nominal emotion, and that which is possessed internally is true emotion. Nominal emotion is connected to education because it is related to nominal mysteries. True emotion is connected to religion because it is related to the True Mystery. Therefore I divide emotions as follows.



When investigating this principle, know that mystery studies is a separate field that pierces and makes clear the secrets of the cosmos.

I will now compare what I have said above regarding mystery emotion to what I said in the previous section. In terms of simple emotion, mystery emotion exists in the

finite, relative realm as a combination of half the emotion of curiosity and half the emotion of fear. In terms of complex emotion, it is connected to simple mystery emotion, and, advancing further, religious sentiment. It thus exists in relation to the realm of the absolute. My discussion in the previous section and what I have discussed just now differ only in that I previously discussed this mainly in terms of negative, and now I primarily discussed it in terms of the positive.

Section 81. On Imagination (1)

Since I have already discussed the emotions related to mysteries, next I must explain volition's functions that relate to mysteries. However, since there is a function related to the intellect and feeling, I first much touch upon it. This is the function of imagination. In the first place, as I have already shown in Section 57, there are two types of imagination: recollection [再想] and ideation [構想]. Here I will only cover ideation. There are three types of ideation: intellectual ideation, feeling ideation, and volitional ideation. When a scholar wants to make clear truth and discovers a new theory, they always construct a hypothesis based on imagination, and then carry out research. This is intellectual ideation. The likes of novelists, poets, and painters depicting landscapes and figures that they have not yet seen or heard and making people emotionally satisfied is feeling imagination. When speaking or moving, we envision in advance our aim and method for reaching this aim, and then make our words and actions be in accordance with them. The likes of this is volitional imagination. Feeling imagination has the greatest relationship to mysteries of these three. Feeling imagination arises in accordance with joy, anger, fear, and so on. It is not necessarily reasonable. However, at its highest level it is not only reasonable but conforms well to the Ideal. However, at its lowest, it completely goes against experiential fact and is a delusion.

Sometimes imagination is divided into the deconstructive and constructive. Deconstructive [imagination] refers to deconstructing various recollections one by one and connecting Part A with Part B to construct a new mentally conceived image. For example, adding the wings of a bird to a human and imagining a monster that flies in the sky. Constructive [imagination] is comprised of completely newly created mentally conceived images, the parts of which have yet to be experienced. While if one investigates each part in detail then there will be no doubt that they are actually the results of ideas of experienced things coming together and changing in various ways, comparing this to deconstructive [imagination], it is formed in a very complicated fashion and it is impossible to make clear where each part comes from. In other words, deconstructive [imagination] is simple ideation, and constructive [imagination] is complicated

ideation. We could also divide imagination into enlarging and illusory. Enlarging [imagination] refers to recollections of things actually seen and heard appearing in ideations with their form enlarged. Comparing this ideation the actual thing, it has only been enlarged several times and has not lost the quality of the original. For example, while normal humans are no more than one hundred fifty to one hundred eighty centimeters, in ideation one can bring to mind a person almost ten meters tall. However, the person is a person. The only difference is their size. Illusory [imagination] refers to constructing mentally conceived images that go against reality and that no one can experience. It refers to constructing things that one would definitely never see in reality, such as *yakṣa* [夜叉], ghosts, *hitotsume*, *mitsume*, and *nyūdō*. This is the reason that the illusions spoken of in psychology arise. The appearance of illusions of the senses is a result of such imagination. In contrast, enlarging imagination is the reason that irregular perceptions and irregular phenomena arise.

The above are all types of feeling imagination. Since they lack the restrictions imposed by the intellect and volition, in the extreme they all give rise to illusory imagination. Things that cannot be thought of in principle cannot be constructed in the imagination. For example we cannot think of a shape that is at the same time a circle and a square. Also, this can be understood by seeing how we cannot think of a state in this world in which time and space have been removed. While in illusions on the level of ideation one can bring to mind that which one has actually not experienced, one cannot think of things incompatible with thinking or reasoning.

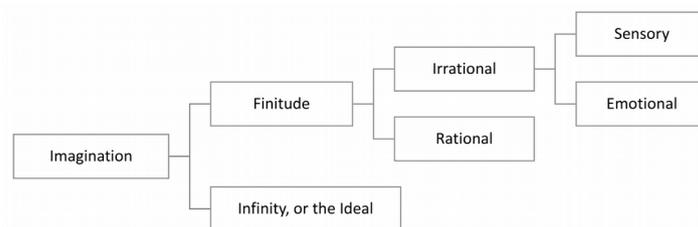
There is also intentional and unintentional imagination. Intentional imagination refers to using our volition to plan out what we have imagined. For example, the likes of novelists, painters, and poets thinking up various things and constructing conceived images. Unintentional imagination refers to that which is naturally thought without the influence of our own volition. In other words, they arise and change on their own accord when we normally see, hear, and experience without relying on the power of the imagination's volition.

Above are explanations of the qualities of the various types of imagination. I next must discuss the relationship between imagination and mysteries.

Section 82. On Imagination (2)

In the first place, of the three types of imagination (that of the intellect, feeling, and volition), feeling imagination is certainly related to mysteries. We could call it "mystery imagination." While generally speaking "mystery" is a name given to phenomena actually seen in the outside world, eight or nine out of every ten of them arise due to the in-

fluence of the functioning of the mind. For example, it is clear that the likes of illusions and delusive perceptions all arise from the turbulence or unusual states of the mind. The stories of mysteries that exist in the world are generally constructed in a novelistic fashion by enlarging and embellishing their facts. These all rely on our mystery imagination. There are two types of mysteries: human-made and natural. Human-made ones are a kind of artificial mystery fabricated with our volition and they entirely are based on intentional imagination. In contrast, natural mysteries are due to both intentional and unintentional imagination. However, within natural mysteries there are nominal mysteries and the True Mystery. Nominal mysteries are based on the finitude of intellectual, feeling, and volitional imagination. The True Mystery is based on infinity. Here we must divide imagination into finite and infinite. Since finite [imagination] may or may not be in accordance with principles, we must divide it further into rational and irrational. In irrational [imagination] there is also imagination that falls under sensation and imagination that falls under emotion. This is shown in the below table.



Since sensory imagination is the lowest class of imagination that arises in accordance with the desires of the five senses, in other words, physical desires, there is no need to argue that it is irrational. Emotional imagination is imagination that arises in accordance with the appearance of the feelings of joy and anger. Often it becomes delusion. Examples include imagining without good reason the acquisition of position and wealth or of fame. Sensory imagination and emotional imagination are the aforementioned "feeling imagination." Next, rational imagination, that is, intellectual imagination refers to our intellect restricting imagination and constructing its parts based on reason. Thus it is called rational. However, there are two types of reasons: finite and infinite. Normal intellectual imagination is based on finite reason. Examples include Columbus imagining the New World and Newton imagining gravity before they discovered these respective things. These are all finite, rational imagination because they are reasoning regarding finite, relative things.

However, infinite imagination is imaginatively thinking of the infinite absolute, going beyond the scope of the finite, and arriving outside of it. However, in the process

of arriving here, sometimes reasoning is used and at other times it is not. If one delusively thinks without relying on reason, and even if one arrives [coming] from the finite, in the end this is nothing other than imagination that falls under irrational feelings. If one comes to observe the infinite and absolute entirely based on reason, then this is so-called infinite, rational imagination. This is named Ideal imagination or just the Ideal. In the Ideal, intellectual, feeling, and volitional imagination come together as one and are unified within the infinite itself. The True Mystery that I speak of can be observed by this Ideal imagination. It is the highest ranking of all imaginations. In contrast, finite imagination is nothing more than constructing nominal mysteries on the level of finite things. In the first place, when residing in this world we have joy, sorrow, sadness, and suffering, as well as laughing and crying. We go up and down and appear amidst the wind swells of society and human emotion, and must cross the floating bridge of life.

Therefore, this world is certainly neither the absolute world of pleasure nor the infinite land of happiness. In this context we establish the infinite absolute other world on the other side of the world of imagination, wishing to play morning and evening in the flower garden of pleasure and reside in the land of immortals. This is all the power of imagination. Alas, we could say that in fact the gift of imagination gives satisfaction and happiness to people with many woes that inhabit this unfortunate world. However, if this imagination falls into irrationality and gets caught up in the senses, not only can one not acquire true pleasure, but one will actually come to experience misfortune upon misfortune and woe upon woe. This is because everything brought to mind by doing so is a finite, relative state of temporary pain and temporary pleasure.

In contrast, if, giving rise to imagination of the Ideal based on finite reason, we thereby perceive the absolute world, the spiritual light of the True Mystery will reveal itself in our minds, and the Pure Land of ultimate bliss can be established in the world of the mind. Such people of misfortune filled with woe! Wish to ride the boat of the ideal and frolic in the world of the absolute! The main road to here is nothing other than doing away with the delusive clouds of nominal mysteries in the mind and thereby gazing upon the light of the moon that is the True Mystery. This is why I argue that research on mysteries is necessary.

Section 83. On Desire (1)

Desire is connected to imagination and feeling and related to mysteries. It refers to the desires that exists in our mind. It is a state of mind that arises when what one imagines is not implemented. It is in the disposition of all people to want pleasure and to be

averse to pain. When they imagine pleasure but do not have the ability to arrive at it, desire arises. Therefore, if their aim can easily be arrived at, we do not see desire arise. For example, while when parents and children live together, seeing each other morning and evening, they do not have the desire to see each other, if one of them goes hundreds of *ri* away one day, in almost all cases they would not be able to withstand the earnest desire to see each other. While in this way desire arises when one cannot realize one's wishes, when it comes to impossible things that can do absolutely nothing about with one's own power, desire does not arise. For example, even if one wants to ride the wind and go play in the world of the moon but cannot do so, one does not have an earnest desire in the mind. This is because desire and imagination are different. Imagination tends to go to things outside as opposed to inside one's power. In other words, desire is the most intense when the present circumstances do not allow for something that one knows from experience can be done with one's power. It arises from people's emotion of seeking pleasure, remembering from past experience what this pleasure feels like, as well as the feeling of not being able to relive this pleasure. Therefore, while it is clear that desire arises from feeling and imagination, imagination can be increased with desire. Also, desire can be satisfied to an extent with imagination. For example, when desiring wealth and position when in poverty and having a low status, one imagines being able to acquire wealth and position another day and is satisfied. Or, one imagines acquiring unsurpassed pleasure after being born in heaven upon death and is satisfied.

The opposite of desire is aversion. Desire arises from wanting pleasure, and aversion arises from disliking pain. Therefore, the former has as pleasant nature and the latter an unpleasant nature. These two do not necessarily immediately arise with regard to pain and pleasure itself. They arise with regard to all things related to pain and pleasure. For example, the likes of desiring fame, wealth and position, and money is not pleasure itself. These are tools for giving pleasure to people. While the opposites of these—lack of fame, poverty and low status—are not themselves suffering, they bring about suffering and therefore people are averse to them. In this way, desire and aversion sometimes occur at the same time. Also, various desires or various aversions can occur at the same time. For example, one might desire fame and money, or desire wealth, position and knowledge, or desire a wife, children, and fortune, and at the same time be averse to them. In such times, one naturally chooses between them. One can see that volition quickly heads towards that which has the strongest power. Here volition and desire are closely related and their qualities are similar. They differ in that desire is of the mind and unconcerned with how to implement this [thing that one de-

sires]. However, volition is a function related to implementation, and therefore it requires not only desire that heads towards an aim but also the designation of a method or means for reaching this method. In short desire is about imagining and volition is about implementing.

I will show this with an example. While desire regarding wealth and position is wishing to have many assets for some time, volition is a function related to the act of putting into practice a method for its acquisition. In this way it is clear that desire itself is a cause of the volitional function. Therefore, with regard to the question of whether desire and motivation are the same, "motivation" is the name applied to all causes of volition, and in some cases desire can also be the cause of volition. However, these two naturally differ in some ways. This is because motivation is the name applied directly to the cause of volition, and therefore while its nature is to always manifest the result of this in action, it is unrelated to whether the aim produces pleasure or pain. However, desire does not always become the cause of volition, and it does not have the tendency to always manifest in action. It also always arises towards pleasure. This is why motivation and desire differ.

Section 84. On Desire (2)

Having finished briefly discussing the nature of desire, now I must touch upon the relationship between desire and mysteries. I have already stated that there are two kinds of mysteries: painful ones and pleasant ones. Those that give rise to the emotion of fear like ghosts and demonic things are painful. In contrast, those that give rise to curiosity, like phoenixes and *kirin* [麒麟], are pleasant. Natural disasters are painful, and auspicious clouds are pleasant. Pleasant ones give rise to desire, and generally painful ones give rise to aversion. However, insofar as this painful nature does not directly make one feel pain, curiosity might arise, and actually there would be the tendency to desire it. Because in this way desire and emotion are related to each other, just as there are normal and mystery emotions, there also must be two types of desire. They are found below.

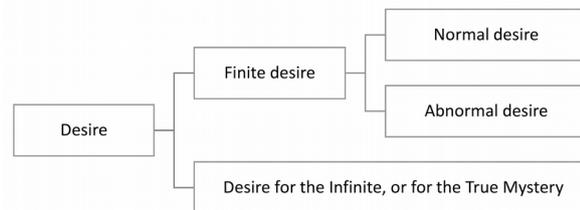
Normal desire, in other words, desire that accompanies normal emotion.

Abnormal emotion desire, in other words, desire that accompanies mystery emotion.

Everyone has abnormal desire to an extent. They want to see mysterious phenomena, and they wish to hear stories about mysteries. However, unlike normal desire, aversion is mixed in with desire. It is like there is half like and half dislike. For example, while

people want to hear ghost and monster stories, they certainly do not like coming into contact with such circumstances. They only are moved by a kind of curiosity to hear such stories. However, since people tend to desire mysteries to an extent, things arise in the world that take advantage of this and are fictions or exaggerations of human-made mysteries. Furthermore, due to desire and aversion being people's nature, taking advantage of this, various types of sorcery, like fortune telling and physiognomy, are carried out in society, and people appear in the world who make this their profession.

Above I have only shown the relationship between desire and what I call artificial and nominal mysteries. The True Mystery cannot be known at all without the highest-level desire. It, of course, is not related to normal desire. This desire is one that arises when going from the finite to the infinite. In the first place our knowledge is finite, as is our world. The wealth and position, fortune, fame, wife and children, and luxurious life that we desire are all finite, at the desires that arise for them are all finite desires. However, we do not stop at finite desire. Desiring to go further and reach the realm of the infinite absolute is infinite desire. This is the desire for the True Mystery. I will show this below.



This True Mystery desire is the fundamental mind [本心] out of which religion arises. It is self-evident that while vulgar religions are based on finite desire, high-level religions are based on infinite desire. However, there is no doubt that normal religions are on the path towards the infinite. Therefore, this True Mystery desire can be said to directly relate to both high-level and normal religion. For example, it is clear that the hope of a religious believer to be born in the world of the afterlife lies in doing away with the finite desire of this world and giving rise to a future infinite desire. Even if we say that the afterlife imagined by a vulgar person is finite, it is obvious that their aim lies in an expectation of infinity. Insofar as the world of bliss spoken of in religion is a world of no arising, no perishing, and absolute pleasure, then desiring this is an infinite desire. In contrast, to rely on sorcery (such as divination and physiognomy)—desiring in this world wealth, position, and fortune, or desiring health, peace and tranquility—must be said to be finite desire. Therefore, I hold that divination and physiognomy are based on

desire for the finite and religion is based on desire for the infinite, with the former falling under nominal mysteries and the latter the True Mystery.

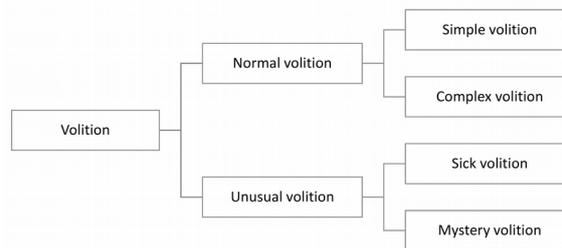
Section 85. On Volition (1)

Of the mental functions, it appears that while the intellect and feeling are directly related to mysteries, volition is almost entirely unrelated. Therefore, while I did not at first intend to submit a theory of volition, since it is related somewhat, I feel that there is a need to touch upon it and present one. In the first place, there is simple volition and complicated volition, as I showed in Section 59. Also, there are the functions of intentional and unintentional volition. In the first place volition arises in consciousness with an aim and therefore that which arises unintentionally by chance cannot be said to be volition. However, since it is difficult to draw a line between the intentional and unintentional, I must explain the unintentional function in relation to intentional function. While human-made mysteries are, of course, limited to the intentional function, when it comes to naturally arising mysteries, we see the unintentional and intentional functions mixed together. For example, the witnessing of mysteries anticipated by the self's volition should be called natural mysteries that arise due to intentional functioning. In the first place volition might change due to the intellect, feeling, (physical) desire, or natural activity. The cause of all of these is motivation. Various motivations can arise at the same time. In such a case, a "competition for survival" (described in evolutionary studies) occurs between these motivations, and naturally as a result there are winners and losers, with the strongest of them winning. There are various types of these motivations: (1) sensory motivation, (2) emotional motivation, and (3) thought motivation. Sensory motivation is a cause that arises from the state of the body. For example, when one does not give food to the stomach, a motivation that tries to eat and drink arises due to this state, and when one cannot see anything in a dark room, the motivation arises to seek light. Emotional motivation arises from the emotional excitement produced from states of pleasure and pain. For example, when one is angry the motivation to hit someone arises, and one is afraid the motivation to avoid this arises. Thought motivation arises from when taking into account and distinguishing between gain and loss. These are the motivations that arise when seeing that there is more to be gained than lost and try to go into action [to acquire the gain]. After comparing and considering the superiority and inferiority of the impetuses or motivations, that arise from these causes, one makes a choice or decision. However, with regard to volition, we should entirely focus our discussion on good and evil acts. This is the reason that moral acts belong to the volitional function. All self-control virtue cultivation belongs to the voli-

tional function. There is no morality that is not based on self-control. However, self-control is volitional restricting. It refers to controlling with higher-level motivations vulgar motivations when they arise. To discuss the relationship between mysteries and volition, I must first discuss the volition related to feeling and the intellect that arises in response to mysteries, and, second, whether good and evil exists in relation to mystery-related behaviors.

Section 86. On Volition (2)

Here, considering the relationship between mysteries and volition, one must know that there are two types of volition itself: normal volition and unusual volition. I have already discussed how there are two types of emotions (normal ones and unusual ones). In accordance with this, there are also two types of volition which must be categorized as found in the below table.



In the first place, normal volition is a state that arises when various ideas appear equally in the mind and there is a balance of the relations between each of these parts. It is the volition that appears in normal times. However, the conscious ideas in our mind cannot always maintain an equilibrium. In special circumstances great change occurs in the internal world and the balancing function of our mind is lost. In such cases volition cannot maintain this normal state, or it stays in one corner and its center changes. It is just like when the river floor changes due to a flood. Sometimes, volition is turbulent and does not stay in one spot. It is just like when one makes the calm water in a tray turbulent. Volition in such cases is referred to as unusual volition. While unusual volition is divided into sick volition and mystery volition, since sick volition is after all nothing other than mystery volition, we could say that unusual volition is mystery volition. However, due to regular mystery volition and sick volition having somewhat different natures, here I divide unusual volition into sick volition and mystery volition. When distinguishing between the two, sick volition refers to a disharmony in the volitional function that, once caused by ill conditions, eventually becomes a kind of chronic disease from which one would not recover even if the original cause [of the ill-

ness] has passed. When distinguishing between the two, sick volition refers to becoming ill when one is unable to return to one's previous state after the cessation of disharmony that had arisen in the function of volition due to circumstances of illness. In contrast, mystery volition refers to, due to a temporary stimulus, the loss of the mind's normal state and volition not maintaining its balance. However, when the cause goes away it returns to normal.

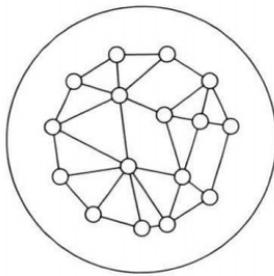
For example, the likes of mania is a kind of mental illness. When behavior such as breaking things or trying to kill people is demonstrated, while there was undoubtedly a cause that brought this about at first, even after the cause quickly goes away, the mind remains manic, and in the end this turns into a kind of sick state. This kind of volition that has lost its normal state tends to continue to be abnormal for a long time. Even though mania sometimes arises mixed with depression, its turbulence does not easily settle and tries to continue for a long time. However, mystery volition circumstances are greatly different from this in some ways. Due to temporary causes such as surprise or fear, a temporary unusual state is brought about, and volition loses its power or great errors of judgment are made. Or, even though behavior is greatly different than normal, when its cause goes away and some time has passed, the mind returns to its normal state and volition also calms down, maintaining balance. This is why mystery volition and sick volition differ. The former is enduring while the latter is temporary.

There are two types of causes of mystery volition: inner and outer. In the case of outer causes, changes arise in volition due to surprise, fear, and so on in our minds regarding mysterious things in the outside world. In the case of inner causes, abnormal acts and behavior arise as a result of thought dominance or the tendency to anticipate, which come from circumstances in the mind. The tendency to anticipate is a function related to unusual volition, and the unperceived muscle movements that arise due to it are a function of unusual volition. Unperceived muscle movement is a phenomenon that arises in both sick volition and mystery volition to varying degrees when volition loses its balance due to changes in the mind. This issue is indispensable for mystery studies discussions. In such a case mental illness is the most common. In other words, the actions and behaviors sometimes of mentally ill patients are not often remembered by them. This state is also experienced in normal times. While these of course arise due to temporary stimuli, even without such a cause we do sometimes engage in behaviors without being aware of them. Seen in this way, both sick volition, mystery volition, and normal volition certainly do not have clear dividing lines between them. They are only separated for comparative purposes. In other words, these three are not different in type but different in degree. This is the reason I say that irregular psychology does

not exist separately from regular psychology and that the two of them are based on the same rules and reasons. However, due to normal and unusual volition having different states when observed from the outside, for convenience I have divided the two. In this way they differ not in their rules but in their applications, not in their principles but in their circumstances. This is why I assert that there is a need to establish irregular psychology in addition to regular psychology.

Refer to the various figures in Section 67, which present the states of unusual volition schematically.

The large circle in this figure shows the entirety of the mental world, and the small circles show the various ideas that exist on the surface of the mind. The connections



between the small circles are connections between ideas. I hypothesize that when a connection arises due to a cause, as a result of the ideas that accompany this connection, a kind of motivation arises and the volitional function presents itself. It is only natural that we would find differences in motivation and volition due to the differences between the types and numbers of ideas involved in this union. If the changes in the mind are great, then ideas change the locations of their centers. Thus, when there is

change in the mind itself, not only are illusions of the senses and perception and confused errors of the intellect and reasoning produced, but abnormality arises in action and behavior and the unusual volition function comes to present itself.

Section 87. On Volition (3)

Next, in discussing the relationship between unusual volition functioning and moral functioning, I must consider whether good and evil can be discussed with regard to actions and behaviors that arise out of sick and mystery volition. Discussions of good and evil with regard to volitional acts are limited to functions that arise within consciousness and based on free will. Actions that arise unconsciously without one being aware of them (or even actions one is aware of that arise due to circumstances which cannot freely be manipulated by one's volition) are not adequate of our praise even if they are good, and there is no reason to censure them even if they are bad. For this reason moral interlocutors who primarily advocate the theory of free will say that when volition is not free [but] ruled by necessary material rules, one should not discuss moral responsibility. At any rate, the good and evil of actions can be said to be limited to that which is in consciousness and can be influenced by choice based on free will. In this case, it is

clear that while evil volition can be discussed with regard to normal volition, it cannot with regard to unusual volition.

For example, even if the actions and behaviors of individuals with mental illness are within consciousness, since their volition does not have the freedom of choice, even if their act is heinous, they should not be held accountable for a transgression. Many insane people do not have a conscience with which to distinguish between good and evil, or it is not functioning. This is why legally people with mental illness are not charged with crimes. However, when it comes to the functioning of mystery volition, while of course it is not the same as illness, since it arises due to changes in the mind, distinctions and choices between good and evil are of course not complete. Therefore, it is difficult to discuss in the same way as normal acts the good and evil of acts that arise from this. However, the mysteries spoken of in the world are of two types, human-made and natural, and human-made mysteries intentionally appear and therefore one of course must hold people accountable for a transgression. Yet, since natural mysteries arise from unusual, different states of the mind, it is natural to not hold people accountable for a transgression. With that said it is difficult to in this way distinguish between human-made and natural. Since human-made [mysteries] arise intentionally but appear to be natural, it is very difficult to discover their reality. This is why it is difficult to assess mystery acts. Above is only a discussion about artificial mysteries and nominal mysteries. The True Mystery is outside the purview of good and evil. It is not something that can be discussed with relative good and evil. If, even so, one wants to venture and judge good and evil, it is adequate to say that volitional acts with regard to the True Mystery are absolute good. In contrast, with regard to the relative good and evil of artificial and nominal mysteries, they must be said to be absolute evil.

Looking at this based on what I said above, we could say that the mysteries spoken of in the world are entirely unrelated to morality insofar as they are not human-made. However, when it comes to the various circumstances that arise in connection with this, while there are many related to education and virtue in the world, they should be discussed in the Education Section and I will therefore omit them here.