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OUTLINE OF MYSTERY STUDIES

(Part III)

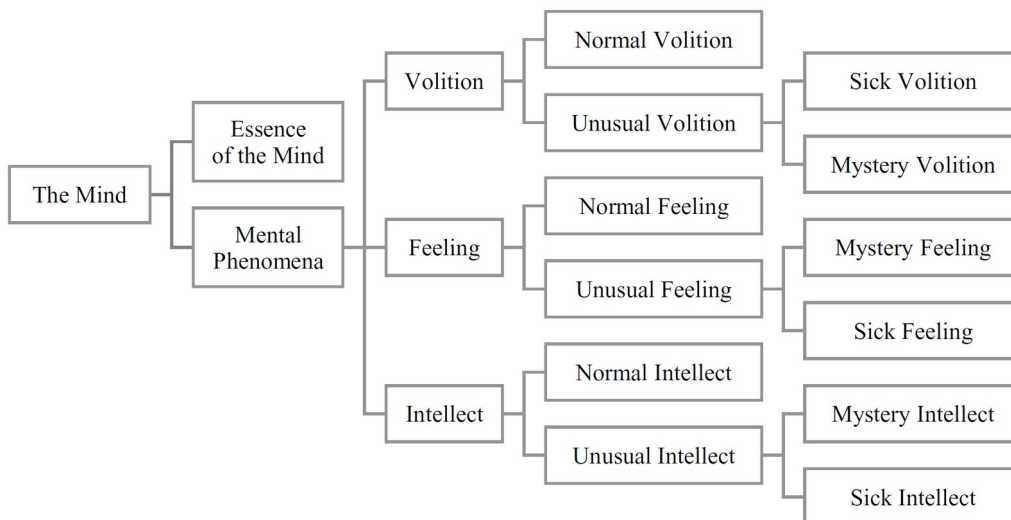
INOUE Enryō 井上円了

Translated by Dylan Luers TODA

- ⁰ This is the third 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 and second part published in IIR 6 (2018) and IIR 7 (2019) respectively.

Section 88. On Feeling and Volition (Conclusion)

This lecture is on individual topics in regular psychology, and has focused on enumerating the mental functions related to mysteries, describing their natures and changes. However, not stopping at explaining the states of these functions during regular times, I describe their relationship with mysteries in preparation for discussing irregular psychology in the next lecture. This can also be seen as an introduction to irregular psychology. To summarize what I have discussed in this lecture: the intellect, feeling, and volition have two states, regular and unusual, and irregular psychology covers their unusual states. I have already made clear the intellectual function's unusual states in the previous lectures. I previously said when explaining mystery studies that [mysteries] arise from confused errors, and this is why mystery studies discusses unusual states of the intellect. Therefore, here I will explain unusual states of feeling [emotion]¹ and vo-

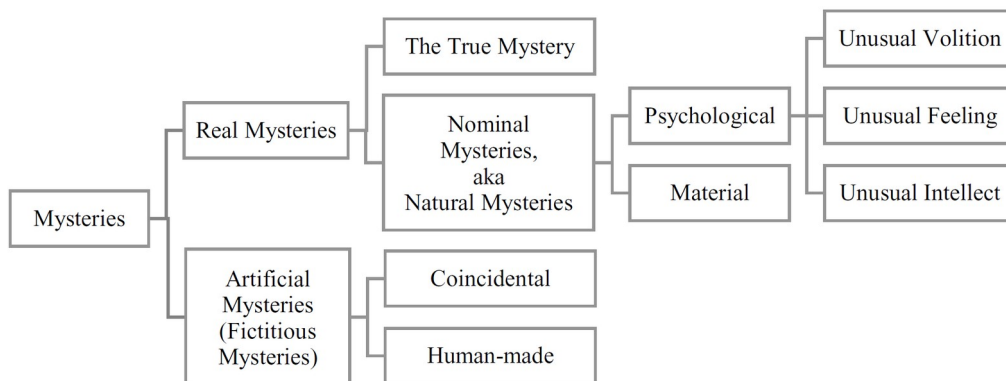


lition to fill in what is lacking in previous lectures. In other words, feeling and volition are divided into two types: normal and unusual. There is normal emotion and unusual emotion, as well as normal volition and unusual volition. Thinking about this in terms of the intellect, it is appropriate to discuss the intellect while dividing it into normal

¹ Translator's note: Enryō divides feeling (written as 情 or 感情) into sensation 感覺 and emotion 情緒 (see Section 59 in "Outline of Mystery Studies (Part I)," IIR 6). However, at times 情 is used to mean "emotion," especially when it is part of a compound such as 変情 (see Section 80 from in "Outline of Mystery Studies (Part II)," IIR 7). This presents translation difficulties, similar to those mentioned in Note 2 below. Following Enryō, I have used "feeling" to mean "emotion" in some instances, and its meaning should be judged depending on the context.

and unusual. The things that I previously said arise from confused errors belong to the unusual intellect, and sensory illusions and delusions belong to the unusual intellect as well. Also, the unusual intellect must also be divided into sick intellect and mystery intellect, just like feeling and volition. The table above shows these classifications.

Regular psychology discusses normal intellect, normal feeling, and normal volition. Irregular psychology discusses unusual intellect, unusual feeling, and unusual volition. Psychiatry discusses irregular psychology's sick intellect, feeling, and volition. Mystery psychology discusses mystery intellect, feeling, and volition. However, the mysteries that I speak of also refer to that which is sick, and therefore I hold that irregular psychology is mystery psychology. The essence of the mind is related to the True Mystery and does not fall under the purview of psychology. When categorizing it in light of the table in Section 51, it must be shown as below. The below table is, however, different from the one in Section 51 because I have added artificial mysteries in addition to nominal mysteries. This is because after consideration and thought, I felt the need to distinguish between nominal mysteries and artificial mysteries.



In Section 51's table I included the categories of objective and subjective. This was different from what is found here because it was a classification centered on intellectual functions.

Having completed my brief discussion of the various functions in psychology that are related to mysteries as a prolegomena to irregular psychology, I will now move to the main irregular psychology lecture and explain why mysterious phenomena arise in the inner and outer worlds.

Lecture 10. Explanations (4): Overview of Irregular Psychology

Section 89. Mysterious Phenomena

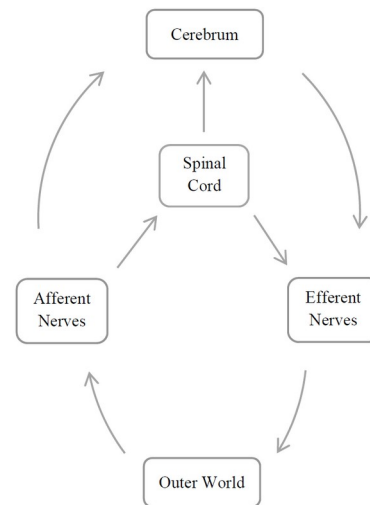
The various phenomena related to the unusual and abnormal that arise both inside and outside the body and mind are called mysterious phenomena. Research on their reasons is irregular psychology. While previously I said that explaining mysteries means to study confused errors, I was only referring to the ones delusively believed by people to truly be mysteries out of ignorance regarding the reasons why mysteries arise. If they inquire into the scientific reasons why mysteries arise, they will find out that there are consistent reasons and that the mysterious and the non-mysterious are certainly not separate things. Explaining these reasons is in fact the application of today's science and philosophy, particularly psychology. I call this irregular psychology just to differentiate it from normal psychology. The fundamental principles of irregular and regular [psychology] are, as I previously stated, certainly not different.

In the world there are things that are called exceptions. [It is held that] not all things in the world follow the same rules, with one or two things out of every ten falling outside of rules. For example, while it is held to be a general fundamental principle that humans have language, the likes of mutes do not. Also, while it is held that ordinarily humans have the ability to understand reason, the likes of imbeciles do not at all. While it is supposed to snow in the winter, it sometimes snows on summer days. While cherry blossoms are supposed to bloom in the spring, they sometimes bloom under autumn skies. The likes of these are called exceptions. Do exceptions truly fall outside of rules? If we hold that they are outside of rules, then we must recognize the existence of natural laws that exist outside of the universe—that there are two kinds of natural laws. However, when relying on academic research, one does not find a single exception. One finds out that things held to fall outside of rules in fact exist within them. This is why I want to apply the principles of regular psychology to irregular [psychology] to explain mysterious phenomena.

Section 90. The Origins of the Unusual

While causes of the unusual and the abnormal arising in material and mental phenomena naturally exist in mind *and* matter, since right now I intend to primarily explain reasons why the psychologically unusual and abnormal arise, here I will first discuss this to an extent. When thinking about psychological functions in terms of the tangible, one must rely on physiology research. As I already have shown in Section 55, normally the mind functions as follows: a stimulus from the outside world goes through the af-

ferent nerves, reaches the cerebrum, and, after then going through efferent nerves, the mind presents movement in the outside world. However, sometimes before the stimulus reaches the cerebrum, a reflex immediately occurs from the spinal cord and movement is shown in the outside world. Also, sometimes without a stimulus from the outside world, movement is presented due to a motive that spontaneously arises from the brain. Also, sometimes a stimulus that comes in from the outside world enters the brain and naturally disappears, and no reaction is shown in the outside world.

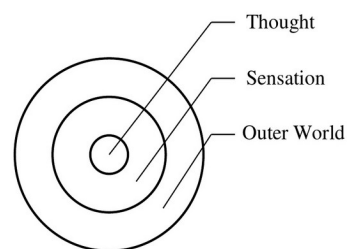


In this way, psychological functions do not necessarily always follow the same path. Also, while normally stimuli that come from the outside world go through the senses to reach thought, sometimes concepts in thought appear on the level of the

Outer World——Sensation——Thought

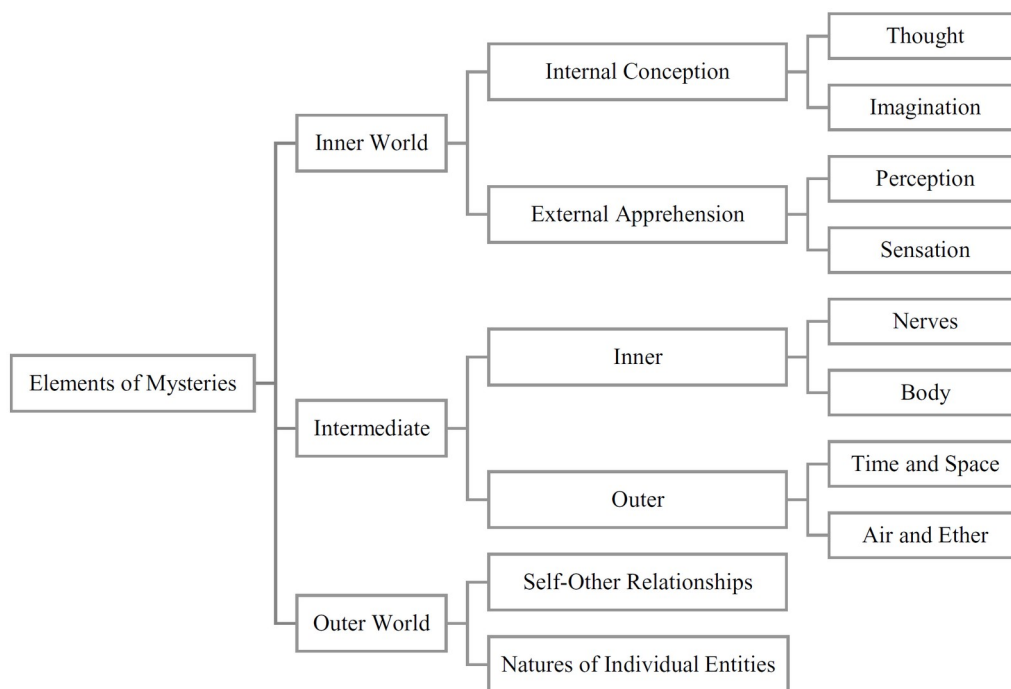
senses and present illusory sensations and delusive phenomena with regard to the outside world. For example, hearing a voice when there is none, or seeing a shape when there is none. This is an unusual state of mind and the reason that some insane people produce illusory and delusive sensations. While it is nothing strange that phenomena in the outside world go through the senses to form ideas in thought, when it comes to an idea in thought manifesting delusive phenomena on the level of the senses, this is generally referred to as a mystery.

However, when deeply considering the reasons for this, one cannot easily judge which is truly a mystery and which is not a mystery. All we can do is say that the things generally held in the world to be mysteries are mysterious phenomena. Phenomena is what I generally call them. And it goes without saying that these are nominal mysteries.



Section 91. Elements of Mysteries

Now, to explain mysterious phenomena, we must think about their causes in the inner and outer worlds. Here, I call these the elements of mysteries. Their table is shown below.



In this way, we can discuss the outside world in two ways: in terms of the nature of matter itself and its relationship with other things. While in psychology the inner world is normally divided into intellect, feeling, and volition, since I have from the beginning centered my discussions on the intellect, I have focused on its functioning and divided it into external apprehension and internal conception. There are a variety of things that stand between and mediate these two worlds. In the outside world there is air, ether, time, and space. In the inner world, there is the physical body and nerves. When we divide these into material mysteries and psychological mysteries, outside world and intermediate elements belong to the material, and inner world elements to the psychological.

Section 92. Outside World Elements

As stated in the previous section, of the outside world elements, the natures of entities [個体性質] are the qualities that belong to matter itself. In other words, water has the nature of water, fire has the nature of fire, and hydrogen, oxygen, elements, particles, ani-

mals, and plants all each have their own natures. If we were to subdivide them, we would have to divide them into organic, inorganic, animal, plant, physical, chemical, and so on. While these various kinds of matter all have strange natures to an extent, when their natures exist alone and isolation, they still do not manifest pure mysteries. Only when they divide up and join together with other things are various changes manifested, sometimes thereby producing strange phenomena. These are called self-other relationships. In other words, due to various elements combining and disassembling, chemical changes are produced, and due to the interactive relationship between various types of matter and forces, physical changes are produced. If oxygen and carbon are combined, fire is produced. If heat is added to water, it becomes steam. When this happens naturally strange and unique phenomena arise. The likes of these are called material mysteries, in contrast to psychological mysteries.

If one wants to know about the reasons for these mysteries, first one must make clear the qualities of individual entities, and then must elucidate the relationships between them and other things. This is researched in the various scientific fields. Sciences include astronomy, geology, zoology, and botany. While they are all needed for researching mysterious phenomena, this is particularly true of physics and chemistry research. First, with physics, one finds out about the nature of motion and force, investigates states that change in accordance with the circumstances of matter, makes clear the natures and states of light and heat, sound, electricity, and so on, and with this explains mysterious phenomena. When doing so, things that were in general seen as mysteries because they were mysterious or abnormal are always discovered to not be mysteries. If with chemistry research one investigates the natures of various elements, makes clear the states of their combination and decomposition, and with this explains mysterious phenomena, one will be able to explain based on material principles things that in the past were seen as unknowable. Mysteries that appear in the heavens are investigated with astronomy, mysteries related to geological features are discussed with geology, animal mysteries are explained with zoology, plant mysteries are explained with botany, and mysteries that arise in the human body are explained with physiology. When one does so, the phenomena of the world that had been seen as mysteries all without fail cease to be such. This is the reason that academic study and mysteries do not advance together. When academic study [makes them] become clear, mysteries' traces ultimately cease to exist. In other words, we could say that mysteries and academic study are inversely related.

However, these so-called mysteries are what I call nominal mysteries, and at the same time as the traces of nominal mysteries cease to exist, the True Mystery finally reveals its true characteristics. Therefore, we could say that academic study and the True Mystery are directly proportional. Due to academic study and mysteries having this kind of relationship, in the Section 25 I classified physical mysteries in light of various academic fields. It would therefore seem like research on mysteries can be left to the various academic fields and that there is no need to establish the field of mystery studies to research them. However, there are normal outer world phenomena and unusual outer world phenomena (mysterious phenomena), and academic study today entirely researches the former. I thus feel that it is necessary to organize another field that researches abnormal phenomena. In the first place, normal phenomena and abnormal phenomena have the same principles. However, insofar as they have the different appearances of normal and abnormal, investigating abnormal phenomena and revealing the normal principles contained therein must also be the aim of academic study. This is the reason I assert that mystery studies is necessary, as well as the reason I assert that it is necessary to divide fields into the regular and the irregular.

Now, while material mystery phenomena need to be discussed in light of fields such as physics and chemistry, I originally majored in philosophy and am ignorant with regard to the sciences. Therefore, I will leave such discussion for the time being to those who specialize in that path and only list here the terms for elements in the outside world. I explain them only a little in the Science Section. Mysteries of the outside world always appear based on our senses and thought. Therefore, I try to show their reasons particularly based on psychology.

Section 93. Intermediate Elements (1)

Mysteries of the outside world arise only when elements that exist in between the inner and outer worlds are added, and I therefore must touch upon the natures and circumstances of intermediate elements. These outer world elements are air and ether [空気および精気]. Since air has an entirely material nature, it would be natural to categorize it as an outer world element. However, since most often changes arise in things with air acting as an intermediary, and, furthermore, we are animals that live in air, phenomena around us always produce sensations in us after traveling through air and these phenomena always differ depending on the state of air. Therefore, here I hold it to be a kind of intermediate element. While since I hold that air is an intermediate element, I must also include water as a medium of change, since we do not live in water, I believe it is adequate to only cover air. Therefore, with regard to things that mediate sound and

rays of light, I will only cover air and ether. Sound is transmitted by waves in air, and rays of light are transmitted by waves in ether. Us hearing voices and seeing colors always relies on these two mediums.

Therefore, if there is variation in these mediums, then undoubtedly abnormal phenomena will arise in sound and rays of light. There is no room to list all the various material phenomena that exist between the inner and outer worlds and serve as mediums of change.

There are also intermediate elements that belong neither to matter nor the mind: time and space. Materialists hold that these belong to matter, while mind-only theorists hold that they belong to the mind. However, right now, there is no need to discuss these theories' faults and inquire into where these should belong. I just hold that they are intermediate elements. These truly are the most important elements. This is because if these elements did not exist, then matter would not change and the existence of matter itself would not be maintained. Also, it goes without argument that relationships between matter and mind cannot exist without these elements, and matter and mind do not come into existence outside of these elements.

Therefore, despite it seeming like length of time and distance in space do not particularly need to be included as elements [of mysteries], they are greatly related to the appearance of and changes in phenomena, and therefore here I present them as mystery phenomena intermediate elements.

Section 94. Intermediate Elements (2)

The body and nerves should also be seen as kinds of intermediate elements. They are comprised of matter and are structures in which the mind resides. Therefore, they are where matter and mind intersect and intertwine. If we hold that the mind exists in these structures, it only does in the way that air and ether exist in the outer world. Therefore, while it is not impossible to say that it belongs to the inner world, holding that the human mind has both a tangible and intangible side, I place its intangible side in the inner world and its tangible side in between [the inner and outer worlds]. One can find out about the likes of the body and nerves' relationship with the mind in Section 54. Also, in accordance with this one can also find out about how they relate to the outer world. Going from the outer world to the inner world, as well as going from the inner world to the outer world, must be done through the body and nerves, and therefore it is clear that when there is variation in the body and nerves, its influence always extends to the inner and outer worlds. For example, while Person A and Person B of course will have different sensations because they have different nervous systems, due to the structures

in various parts of the same person's body differing [too], the [respective] sensations cannot be the same [either]. Also, changes are produced in sensations due to differences the likes of body temperature and blood composition. The likes of all this is seen normally quite often and there is no need to prove each of them.

Also, when it comes to people with incomplete sense organs and nerves, or those whose sense organs and nerves have changed (due to illness), sensations (material, mental, inner, and outer) and phenomena are abnormal. This is only logical. For example, when using a colored glass window, the scenery inside and outside the room changes in accordance with the color. This is the same.

Section 95. Inner World Elements (1)

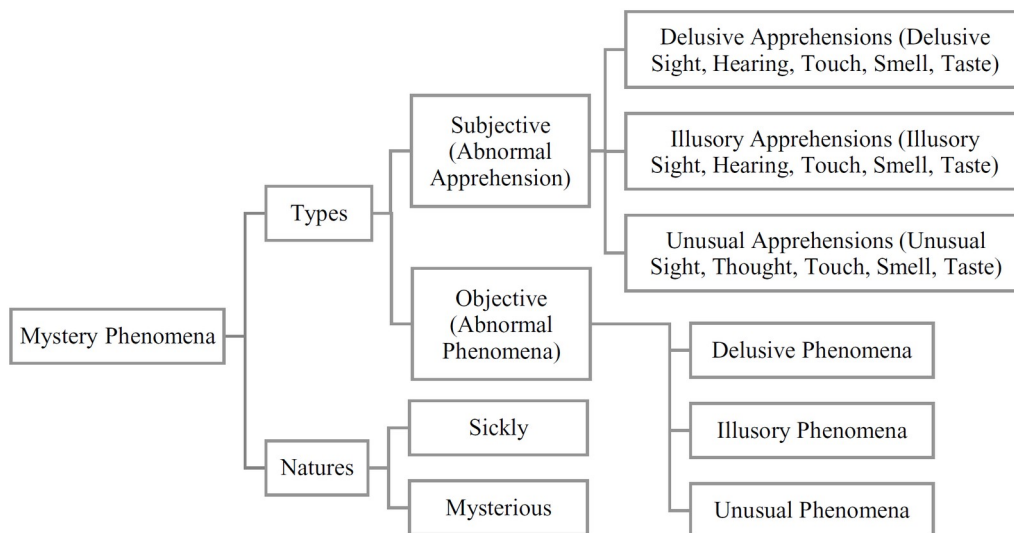
Next, I will cover inner world phenomena. First, there are external apprehensions of the outer world, of which there are two types: sensation and perception. Here I will discuss them together as one.² There are four kinds of external apprehension: normal [常], unusual [変], illusory [幻], and delusive [妄]. Normal apprehension is normal, regular sensation. Unusual, illusory, and delusive apprehensions are mystery sensations. Mystery sensations are called abnormal apprehension or just unusual apprehension. The cause of unusual apprehension lies entirely in the outside world. In accordance with differences in surrounding temporal and spatial circumstances, their states change somewhat and they appear as our sensations. An example of unusual apprehensions is how stars can rarely be seen in the sky during a full moon night and how the stars twinkling becomes bright during a moonless night. The brightness of the stars does not arise due to changes in our thought but arises from the relationship between the light of the moon and the light of stars. Also, due to the various circumstances in the outside world, small things can appear to be large, and tall things can appear to be short. We regularly experience this, and these are unusual apprehensions.

Illusory apprehension's causes exist both in the inner and outer worlds. In other words, it is a state that arises when our mental functions are added to phenomena in the external world. For example, seeing a rope lying across the road and feeling that it is a

² Translator's note: As we can see here, Enryō's discusses "together as one" (二者を合して論ぜんとす) the two "external apprehension" 外覚 types of "sensation" 感覺 and "perception" 知覚. He therefore sometimes uses the Japanese terms I have translated here as "unusual apprehension" 変覚, "delusive apprehension" 妄覚, etc., to also mean "unusual sensation," "delusive sensation," and so on. This is possible in the Japanese due to this category and these two sub-categories sharing the second character 覚. By adding characters that function as adjectives before this character, Enryō is not forced to specify whether he is talking about "apprehension" in general, "sensation," or "perception." I have translated the terms differently depending on the context.

snake. While this apprehension arises from seeing the phenomenon of a rope, seeing it as a snake is completely the working of our mind. In this way, illusory apprehension is feeling things to be something else due to mistakenly recognizing something appearing in the outside world. Next, delusive apprehension is a state that arises only due to the mind's functioning in the interior world and does not have any cause in the outer world. For example, seeing something when there is nothing, or hearing a voice when there is none. Therefore, delusive apprehension completely belongs to mental functions' phantasmagoria.

However, there are no clear dividing lines between these three apprehensions. Furthermore, while the likes of delusive apprehensions completely arise due to circumstances in our mind, due to illnesses of the sensory organs, often things are seen when there are none. Therefore, it is very difficult to differentiate between phantasmagoria that arises on the level of the sensory organs and phantasmagoria that arises inside the mind. Such phantasmagoria must be divided into two [natural] types: that which is produced by chronic illness, and that which is produced by temporary change. Phantasmagoria produced by illness is called "sick [phantasmagoria]," and that produced by variation is called "mystery [怪的 phantasmagoria]." While sick [phantasmagorias] belong to psychiatry research and mystery [phantasmagorias] belong to mystery studies research, since the mysteries that I speak of also include sick [phantasmagorias], it is not absolutely necessary to differentiate between these.



Calling mysterious phenomena on the level of external apprehension "unusual, illusory, and delusory apprehensions" is to use subjective names. If we name them objectively, we would have to call them unusual phenomena, illusory phenomena, and delusive phenomena. A table of all of these is shown above.

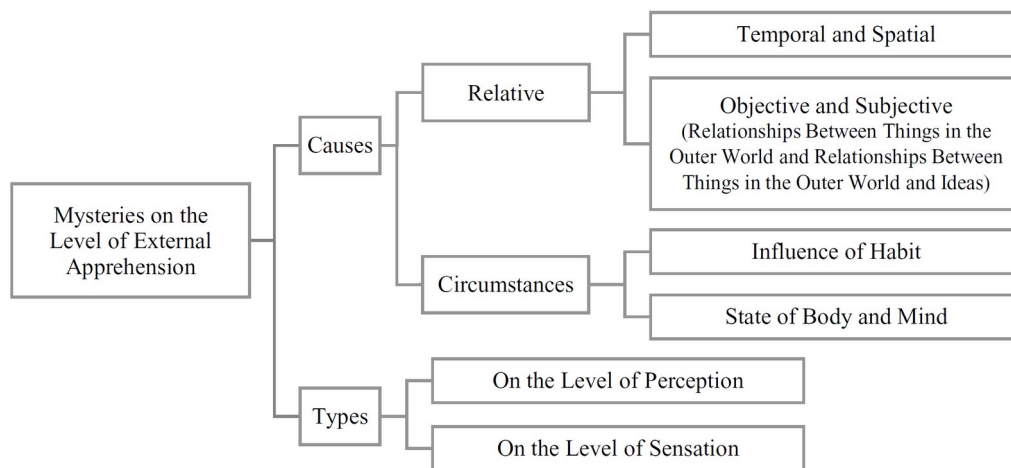
Researching these abnormal phenomena and abnormal apprehensions is a task of mystery studies. Generally speaking, there are two causes of abnormal phenomena and abnormal apprehensions arising: (1) circumstances and (2) relativity. Also, there are two types of circumstances. First, there is the state of the body and mind, and, second, there is the influence of habit. I have already discussed in the previous section why changes arise in external apprehension due to the likes of illness as well as variations in the body and nervous system. However, this was in terms of the body and I still have not discussed these reasons in terms of interaction between body and mind. Therefore, I must now discuss the reason why, with body and mind interacting, the body's vitality and the mind's state are greatly related to sensation itself. Here I call this "circumstances." These circumstances can be immediately known by thinking in terms of our own bodies and minds.

[Consider] a certain distance. It will feel very different when walking it after leaving the house early in the morning and walking it after having worked whole day. Or, [consider] a single physical object. Lifting it before becoming fatigued and after becoming fatigued, one feels that its weight differs greatly. How one feels the length of time also greatly differs depending on the body's vitality. Also, sensations of space, time, weight, and so on greatly differ between when one is young and strong and when one is old, weak, and worn out. These are for the same reason, and there is no need to go through the trouble of listing examples.

What I have discussed above are circumstances of the body. There is also, in contrast, the circumstances of the mind. For example, when one feels mentally fresh, one's senses are sharp and clear. When one feels mentally gloomy, one's senses are dull and unclear. There would be no end if we listed all of the influences of the circumstances of joy, anger, suffering, and pleasure. Next, let us discuss the influences that come from differences in experiences and habit. Consider walking on a street. Distance is sensed quite differently when one is on a street that one is used to compared to a street that one is not. Or, when enjoying a landscape, one's sensation is very different the first time seeing it and after having seen it several times. However, these differences in sensations are most often related to the cause of relativity. Here, I should talk about the second cause that gives rise to abnormal phenomena in sensations, namely, relativity.

Relativity refers to circumstances that arise when comparing and contrasting various things or ideas. There are multiple types: objective relativity, subjective relativity, spatial relativity, and temporal relativity. Objective relativity arises when one thing is compared and contrasted with another. When looking at red flowers and contrasting them with green leaves, their color appears more vibrant, and when looking at a bright moon amidst clouds moving in the sky, the moon appears to be moving very fast. Subjective relativity refers to relativity between ideas or between ideas and outside things. Sensory relativity, a kind of subjective relativity, is relativity between ideas and outside objects. In other words, it is relativity between ideas that exist in memory and outer things that appear in front of one's eyes. For example, when going to an area with lots of mountains, those who grew up on land with only ant mounds and no tall mountains or precipitous peaks will feel that these mountains are very tall. This arises out of comparison with the concept of mountains that they normally hold. Or, those who have only lived in a small thatched cottage on a dirty backstreet feel upon entering a golden and jeweled palace that it is quite beautiful. This is for the same reason. Spatial relativity refers to experiencing a sensation when comparing two things beside each other. Temporal relativity refers to comparing that which one has sensed previously to that which one sensed subsequently.

For example, feeling that Japanese people are undersized when seeing them walking alongside Westerners, or feeling that China is large when comparing a map of it and Japan. The likes of feeling that streets are quite dark after leaving a street lit with



electric lamps, or feeling that a warm place is quite warm when going there from a cold place, arises from contrasting with previous images or concepts. Relativity that exists between one internal idea and another idea is subjective relativity and belongs to "in-

ternal conceptions." All external apprehension relativity is objective. While there are phantasmagorias of the sensations and perceptions that come from inside the mind or internal conceptions, due to these falling under the category of internal conceptions, I will cover them later when discussing abnormal states of thought. The elements of external apprehension are shown above.

External apprehension is classified in this way. Next, I will discuss [more] elements of the internal world.

Section 96. Inner World Elements (2)

While sensation and perception are held to be elements of the internal world, they in fact span these two worlds and are mediums of thought and outer things. Therefore, they are half objective and half subjective in nature. In other words, they are the outer world within the inner world. What I will discuss from here onwards is the inner world within the inner world, a state that functions even when the senses halt and that manifests itself only based on the inner world. There are two kinds: imagination and thought. With regard to the likes of calling imagination "concrete thought" and thinking "abstract thought," refer to my discussion in Section 57 and Section 58. This is the most important part when discussing irregular psychology and is the gist of my "Lectures on Mystery Studies." While I say that generally mysterious phenomena exist half in the outer world, outer world phenomena are only seen after being projected onto the surfaces of our minds, and therefore outer world phenomena are phenomena of the surface of the mind. Thus, know that mystery phenomena of the outer world are mystery phenomena of the inner world. I say that these phenomena exist on the level of external apprehension in the inner world because external apprehension itself only functions when illuminated by the light of internal conception's consciousness, and therefore must be said to be projections of internal conceptions. We can thus know that externally apprehended mysteries are mysteries on the level of internal conceptions. Discussing things in this way, it is clear that the foundation or den of mysteries is in internal conceptions. This is the reason that I hold the mind to be the main castle of mysteries, and psychology to be the divine body [神体] of mystery studies. Insofar as there are the two types of internal conception of imagination and thinking, one must discuss the causes and circumstances that give rise to mysteries with regard to each of these types. However, I will leave this to the next lecture's discussion of individual topics in irregular psychology, and here only discuss internal conceptions as a whole. There are also two types of internal conception: normal and abnormal. Researching normal states belongs to regular psychology, and researching abnormal states is based on irregular psy-

chology. Also, there are two types of abnormal states: mystery and sick. Regarding all of this, refer to [my previous discussion] of external apprehension. Right now, only thinking about the causes and circumstances that give rise to such abnormal states, I divide them into the five below stages.

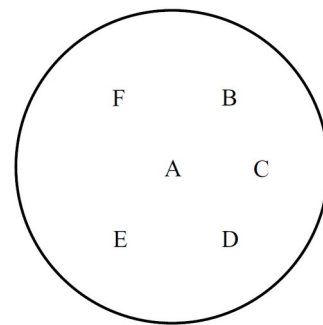
- 1st Stage: Relative (Subjective)
- 2nd Stage: Dominance [專制; or, fixation] (Intellect, Feeling, Volition)
- 3rd Stage: Unusual [變; or, altered] Consciousness (Unconsciousness and Dual Consciousness)
- 4th Stage: Illusory Realms
- 5th Stage: Apex of Reality (The True Mystery)

Having divided them into stages in this way, I will try to explain each of them. While these explanations are entirely based on the mind's intellect function, I will explain feeling and volition as well.

First, the "relative" is pure subjective relativity: comparing and contrasting between ideas in the internal world. The natures and states of the various ideas that exist together in our internal worlds can be made clear by comparing and contrasting them. Therefore, when not compared, or compared incorrectly, major errors are brought about on the level of imagination and thought. The likes of temporal order and spatial proximity can also be known by comparing various ideas. If such comparison is mistaken, then great mistakes will arise in judgments. The state of dreaming is an example by which this can most easily be understood. When someone is in a dream, they feel that things far away are close, that long times are short, and that minor stimuli are great. This is entirely due to part of the internal world being awake while other parts are asleep, making comparing and contrasting unable to be accurate. However, sometimes there are things that do not arise in memory during normal times but are clearly recalled in dreams. This is because only various pronounced memories and ideas arise when awake, yet faint memories and ideas also arise when sound asleep in the realm of dreams. This is like how stars line the sky regardless of whether it is day or night, but their light can only be seen when the sun sets in the west, and a clock in the next room ticks in the same way twenty-six [corr. four] hours a day but can only be heard late at night when people have settled down. In short, because the states of things are judged based on subjective comparisons, misconceptions and misunderstandings arise due to these comparisons.

Second, "dominance" refers to thought gathering at one point and other parts all being dominated by this. In other words, as discussed earlier in Section 65, an idea that exists in the interior world sometimes controls other ideas when in a primary functioning position. It is the same as how when a non-government political party advances and, occupying the "government position," holds political power. This is called thought dominance. It is like how political parties dominate in republican or constitutional political systems. While this dominance is caused by various inner and outer circumstances, if due to some circumstances all of the mind's power is focused on one point in the internal world (in other words, one idea), naturally thought dominance occurs.

When these circumstances are repeated and habit arises, the dominating thought becomes fixed and does not change. When the thought becomes fixed, new thought has a completely different center than old thought, and the judgments and reasoning acquired thereby are very different. For example, here are five ideas: A, B, C, D, E, and F. While normally Idea A is the center of thought, when due to temporary change



Idea B becomes the center and comes to dominate all thought, then subsequent judgments will be entirely different than those previously. It is like how the view of the entirety of Tokyo greatly differs when gazing out from Surugadai [駿河台] and after climbing Mt. Atago [愛宕山]. This is why the judgments of normal and insane people are completely different.

Related to this domination are two kinds of circumstances: the tendency to anticipate and unconscious muscle movement. The tendency to anticipate is expecting in our mind that things will be a certain way. In other words, intentionally looking forward to something. When we do so, the sensations of the ears and eyes follow this to some extent. When our anticipation increases and brings about thought domination, all senses are dominated by [this] thought and various illusory phenomena and delusive sensations appear. In this way, when the tendency to anticipate function arises, its power naturally extends to the efferent nerves and muscles move. One is sometimes not aware of this movement. This is called unconscious muscle movement or unaware muscle movement. The degree to which one is unconscious of this is proportional to anticipation. When the power of anticipation gives rise to dominating thought, one more and more sees non-awareness of muscle movement. For example, if one puts a sweet in front of a young child, they are dominated by the thought of trying to take it and their hands move without them being aware. Also, everyone unintentionally [starts to] dance

when feeling great pleasure unable to hold off the joy in their hearts. Or, when one is deeply moved by a song being sung, one naturally whistles along with it. In the military, when one is being pursued by an enemy, one is dominated by dread and runs away without knowing it. In short, when one collects one's mind or concentrates one's thought, on the one hand, on the level of afferent nerves the tendency to anticipate arises and one's sensations change. On the other hand, on the level of the efferent nerves there is unaware muscle movement and motion comes to be dominated. All of these are circumstances that accompany dominating thought. Below are examples of the influence of dominating thought or mental concentration on the senses from [William] Carpenter's *Principles of Mental Physiology*.³

A clergyman told me, that sometime ago suspicions were entertained in his parish, of a woman who was supposed to have poisoned her newly-born infant. The coffin was exhumed, and the Procurator-fiscal, who attended with the medical men to examine the body, declared that he already perceived the odour of decomposition, which made him feel faint, and in consequence he withdrew. But, on opening the coffin, it was found to be empty; and it was afterwards ascertained that no child had been born, and consequently no murder committed.

{The following happened around 1851:⁴} A butcher was brought into the shop of Mr. Macfarlan, the druggist, from the market-place opposite, labouring under a terrible accident. The man, on trying to hook-up a heavy piece of meat above his head, slipped, and the sharp hook penetrated his arm, so that he himself was suspended. On being examined, he was pale, almost pulseless, and expressed himself as suffering acute agony. The arm could not be moved without causing excessive pain; and in cutting-off the sleeve, he frequently cried out; yet when the arm was exposed, it was found to be quite uninjured, the hook having only traversed the sleeve of his coat.⁵

{According to} the results obtained by Mr. Braid, [...] A lady, upwards of fifty-six years of age, in perfect health, and wide awake, having been taken into a dark closet, and desired to look at the poles of the powerful horse-shoe magnet of nine elements, and describe what she saw, declared, after looking a considerable time, that she saw nothing. However, after I told her to look attentively, and she would see fire come out of it, she speedily saw sparks, and

³ Translator's note: Text that appears in the Japanese but not in *Principles of Mental Physiology* is indicated by curly brackets { }. Text that appears in *Principles of Mental Physiology* but not in the Japanese, as well as omissions, are indicated by square brackets [].

⁴ Translator's note: *Principles of Mental Physiology* indicates that the previous incident also happened in 1851, not just the one that follows.

⁵ Translator's note: The above two incidents are found on page 158 of William B. CARPENTER. *Principles of Mental Physiology* (New York: D. Appleton and Company, 1883). They are presented as quotations from John H. BENNETT. *The Mesmeric Mania of 1851* (Edinburgh: Southerland and Knox).

presently it seemed to her to burst forth, as she had witnessed an artificial representation of the volcano of Mount Vesuvius at some public gardens. Without her knowledge, I closed down the lid of the trunk which contained the magnet, *but still the same appearances were described as visible*.⁶ By putting leading questions, and asking her to describe what she saw from *another* part of the closet (where there was nothing but bare walls), she went on describing various shades of most brilliant coruscations and flame [according to the leading questions I had put for the purpose of changing the fundamental ideas.]

On {Mr. Braid} repeating the experiments, [similar results were repeatedly realised by this patient.] On taking this lady into the said closet after the magnet had been removed to another part of the house, she still perceived the same visible appearances of light and flame when there was nothing but the bare walls to produce them; and, two weeks after the magnet was removed, when she went into the closet by herself, the mere association of ideas was sufficient to cause her to realize a visible representation of the same light and flames. Indeed such had been the case with her on entering the closet, ever since the few first times she saw the light and flames. In like manner, when she was made to touch the poles of the magnet when wide awake, no manifestations of attraction took place between her hand and the magnet; but the moment the idea was suggested that she would be held fast by its powerful attraction, so that she would be utterly unable to separate her hands from it, such result was realized; and, on separating it by the suggestion of a new idea, and causing her to touch the *other* pole in like manner, predicating that *it would exert no attractive power* for the fingers or hand, such negative effects were at once manifested. {Mr. Braid writes:} "I know this lady was incapable of trying to deceive myself, or others present; but she was self-deceived and spell-bound by the predominance of a pre-conceived idea, and was not less surprised at the varying powers of the instrument than others who witnessed the results."⁷

Carpenter gives an example of a person's physiological and mental functions following the orders of another due to dominating anticipation:⁸

[T]he Writer has seen a lady sent off to sleep, by the conviction that a handkerchief held beneath her nose was charged with chloroform; the same symptoms were observable as if she had actually inhaled the narcotic vapour (which she had really done on two or three previous occasions), and she gradually passed into a state of profound insensibility, from which, however, she awoke sponta-

⁶ Translator's note: Here and below, emphasis only in CARPENTER's *Principles of Mental Physiology* and not in Enryō's original.

⁷ Translator's note: The above report is found on pages 160 to 161 of CARPENTER's *Principles of Mental Physiology*. There, they are presented as quotations from James BRAID. *Power of the Mind Over the Body* (London: John Churchill, 1846).

⁸ Translator's note: The below is not indented as a quotation in Enryō's text.

neously in the course of a few minutes, as she would have done had she been really "chloroformed." But this same lady, having been put to sleep by the assurance of the operator that she could not remain awake for two minutes, and having also received from him the injunction not to awaken until called upon by him to do so, resisted all the Writer's attempts to awaken her by any ordinary means he could employ; showing no sign of consciousness when a large hand bell was rung close to her ear, when she was somewhat roughly shaken, or when a feather was passed fully two inches up her nostril. Her slumber appeared likely to be of indefinite duration; but it was instantly terminated by the operator's voice, calling the lady by her name in a gentle tone. The Writer was assured by Sir James Simpson that in one instance a patient of his thus slept for thirty-five hours, with only two short intervals of permitted awakening.⁹

This example will be of assistance when I later describe hypnotism. Below I will also present a good example of the influence of dominating thought or biased volition from Carpenter's *Principles of Mental Physiology*.

{According to} the Report of the Morningside (Edinburgh) Lunatic Asylum for the year 1850.—The case was that of a female, who was not affected with any disorder of her Intellectual powers, and who laboured under no delusions or hallucination; but who was tormented by "a simple abstract desire to kill, or rather, for it took a specific form, to strangle. {"} She made repeated attempts to effect her purpose, attacking all and sundry, even her own nieces and other relatives; indeed, it seemed to be a matter of indifference to her *whom* she strangled, so that she succeeded in killing *some one*. She recovered, under strict discipline, so much self-control as to be permitted to work in the washing-house and laundry; but she still continued to assert that she 'must do it,' that she was 'certain she would do it some day,'—that she could not help it, that 'surely no one had ever suffered as she had done,'—was not hers 'an awful case;' and, approaching any one, she would gently bring her hand near their throat, and say mildly and persuasively, 'I would just like to do it.' She frequently expressed a wish that all the men and women in the world had only one neck, that she might strangle it. Yet this female had kind and amiable dispositions, was beloved by her fellow-patients [so much so that one of them insisted on sleeping with her, although she herself declared that she was afraid she would not be able to resist the impulse to get up during the night and strangle her]. She had been a very pious woman, exemplary in her conduct, very fond of attending prayer meetings, and of visiting the sick, praying [with] {for} them [and reading the Scriptures, or repeating to them the sermons she had heard]. It was the second attack of Insanity. During the former she had attempted suicide. The

⁹ Translator's note: The above report is found on page 566 of CARPENTER's *Principles of Mental Physiology*.

disease was hereditary, and it may be believed that she was strongly predisposed to morbid impulses of this character, when it was stated that her sister and mother both committed suicide. There could be no doubt as to the sincerity of her morbid desires. [...] This female was perfectly aware that her impulses were wrong, and that if she had committed any crime of violence under their influence, she would have been exposed to punishment. She deplored, in piteous terms, the horrible propensity under which she laboured."—In the Report of the same institution for 1853, it is mentioned that this female had been readmitted, after nearly succeeding in strangling her sister's child under the prompting of her homicidal impulse. ["]She displays no delusion or perversion of ideas, but is urged-on by an abstract and uncontrollable impulse to do what she knows to be wrong, and deeply deplores.["]

{According to what Carpenter writes,} [t]he following is a remarkable example of the sudden domination of a morbid impulse, to which no tendency seems to have been previously experienced, and which appears to have been altogether devoid of any emotional character.¹⁰ Dr. Oppenheim, [...] having received for dissection the body of a man who had committed suicide by cutting his throat, but who had done this in such a manner that his death did not take place until after an interval of great suffering, jokingly remarked to his attendant,—"If you have any fancy to cut your throat, don't do it in such a bungling way as this; a little more to the left here, and you will cut the carotid artery {and die quickly}." The individual to whom this dangerous advice was addressed, was a sober, steady man, with a family and a comfortable subsistence; he had never manifested the slightest tendency to suicide, and had no motive to commit it. Yet, strange to say, the sight of the corpse, and the observation made by Dr. O., suggested to his mind the idea of self-destruction; and this took such firm hold of him that he carried it into execution, fortunately, however, without duly profiting by the anatomical instructions he had received; for he did not cut the carotid, and recovered.

Since these all demonstrate the influence of morbid domination and an impulse to anticipate, one should refer to the explanation of mental illness in the Medicine Section.

When thinking about the reasons that the above cases occur, one can know their principles based on the diagrams in Section 67. In other words, if mindpower focuses on one thing, then the power for other things, of course, decreases. If all of it coheres on one thing, then, naturally, unawareness and unconsciousness arise in the other parts. The power of the mind leaning towards and cohering at one thing depends partially on the person's inborn nature as well as on temporary internal and external circumstances. There are people whose nature makes it easy for them to have their mind cohere at one

¹⁰ Translator's note: Enryō includes this first sentence at the end of this paragraph.

thing, and those for who it does not readily happen. When it comes to those for who it is easy, they are engrossed by the smallest thing, and are dominated by it and unaware of other things. Also, even in the case of those for whom it is difficult, if their mind is stimulated by temporary circumstances, without fail some domination and unawareness will arise. This is [all] known by everyone. While generally it is classified as mental illness when someone whose nature it is to become preoccupied does not return to their original state after some time, know that there is no clear dividing line between that which is and that which is not mental illness. Also, there are three kinds of mental domination: intellectual, feeling, and volitional. Domination is not only on the level of thought. If one's mind gathers at the intellect, then one will no longer feel stimulation of the sense organs. For example, when a scholar is reading a book and comes to a part that they are satisfied with, then they will not realize when someone calls their name, and they will not know that time has passed or that meal time has come. In extreme cases, it is said that even if a *go* player fighting to win encounters news of their parent's death, they will not perceive this.

This is not limited to the intellect's thought. In contrast to dominating thought, there is also dominating feeling and dominating volition. Dominating feeling is like [what happens] when one becomes angry. In other words, in such cases one completely loses one's sensory ability. One does not remember what one has done and sometimes feels like it was done by others. During times of dominating volition, in other words, when volition dominates, with neither thoughtfulness, discrimination, compassion nor sympathy, one tends towards thoughtless and deluded action, or decisive quick action. When this becomes extreme, one does not perceive that one is doing this. This dominating unaware functioning is the most common amongst religious believers. The most fervent of them will not even realize their pain if they are one morning burned at the stake. In olden times in the West there are numerous religious believers, such as Jesus Christ, who were given the death penalty. Also, there are more than a few people who have been burned at the stake, like Giordano Bruno. In any country there have been religious people who caused many deaths and troubles, not intending to do so. Countless examples of this can be found in the history of the East and the West. In the end this is due to the mind cohering at one point as a result of the power of religious belief and not perceiving their own body's pain. If one wants to prove this, consider how when there is a large fire or when running around on the battlefield, we do not feel pain even if our body is injured. If this is not due to the mind focusing on one point and not being present at other parts, then what is it? Fervent religious people not feeling suffering is also for the same reason. Carpenter gives an example in his book: "{The famous

speaker} [...] Robert Hall's [...] eloquent discourses were poured forth whilst he was suffering under a bodily disorder which caused him to roll in agony on the floor when he descended from the pulpit; yet he [seemed to be ...] entirely unconscious of the irritation {and forgot his illness}."¹¹

These are all reasonable and therefore do not merit being seen as strange. Knowing the reason for this, it is not difficult [to imagine how] human contrivance could give rise to even more dominating unawareness. It is said that in the West, in ancient times when anesthetics had not been discovered, people focused their mind on one point when surgery was carried out. I have tried this myself. When I had surgery on my foot, I focused my mind on another part [of my body] and was able to decrease somewhat the degree to which I felt suffering.

Above, discussing dominance, I went as far as to cover the reasons that unawareness or unconsciousness arises. Here, I would like to take up unusual consciousness and present its types.

[Third], unconsciousness is non-perception. Its opposite is called "dual consciousness" [重識]. This refers to two kinds of opposing consciousness arising together in one mind. Unconsciousness and dual consciousness are referred to as "unusual consciousness." First, I will discuss unconsciousness. Sometimes, unconsciousness arises on the level of the senses, or on the level of thought, or transforms onto the level of the intellect, emotion, or volition. This is where we find unconscious emotion and unconscious thought. The various types of unconsciousness are generally the opposite of dominance. If the mind focuses on one thing, then without fail as a result unawareness and unconsciousness will arise. However, the actions and behavior that arise during this time fall under unconscious reflexes. We can therefore know that all unconscious functions arise from reflex automation. Here I will list the types of unconscious functioning. Not being aware of one's anger or sadness is called unconscious emotion. Not being aware of distinguishing between things, making judgments, and reasoning is called unconscious thought. Not being aware of making choices, selecting between things, and acting is called unconscious volition. While generally speaking unconsciousness arises from a variety of causes, one [cause] is all of the mind's power heading towards and being absorbed by a certain spot due to domination and cohering. A second one is intentionally becoming unconscious. A third one is fainting due to sudden change or excessive fatigue. A fourth one is becoming unconscious due to a certain illness. Examples can be found in those above as well as those presented in the Psychology Section.

¹¹ Translator's note: From page 138 of CARPENTER's *Principles of Mental Physiology*.

Dual consciousness is when two opposing consciousnesses appear in the same mind. One consciousness orders that one thing be done, and another consciousness orders this not be done. Also, sometimes two things that oppose each other are recognized as the self. Many examples of this can be seen in people with mental illnesses. In a kind of fox possession, half of consciousness functions as a fox, and the other half has human thought. In other various kinds of mental illness, one sees that people suffer from dual consciousness. A certain student who came to my house last year for some time had been troubled by this dual consciousness and were seeking a treatment. According to what this person said, each time he sees someone, even if it is his mother, father, or relative, the desire to kill arises, and at the same time the desire to stop this does as well. While always thinking that this is very dangerous, he cannot do anything. For this reason, he were greatly troubled. There was another student who visited me and said the following:

Morning or evening, if I am in a house, I feel that it is going to fall over. If I go outside the house, I feel that the trees are going to fall, the ground is going to collapse, and that I am going to lose my life. At the same time, I know in my mind that nothing of the sort will happen and try to halt this, but cannot. In this way, I always have two consciousnesses that are fighting each other and I cannot withstand the pain.

While this cannot yet be said to be a mental illness, it is clear that one is beginning. If we were to explain this physiologically, [we would say that] due to our brain being comprised of left and right hemispheres, if one hemisphere functions in isolation, then two opposing consciousnesses arise. However, this is an explanation that excessively relies on the tangible, and scholars of psychology are unable to be satisfied with it. Therefore, we must think of other explanations. In the first place, even during normal times, our consciousness functions while being divided into two, or perhaps two thoughts inhibit each other. For example, we see conflict when waking up early in the morning between thought that encourages one to wake up early and thought that obstructs this. Whenever we do anything, two opposing thoughts arise and due to their power, we cannot easily make a decision. This is nothing other than our consciousness and thought having different scopes due to differences in the comparing and connecting of ideas. The thought and volition that arises due to the comparing and connecting of some ideas are, of course, not the same as those that arise due to the comparing and connecting of all ideas. Also, the connections of one part and of another part, as well as results that arise from them, naturally must differ as well. Sometimes, there are thus two opposing impulses produced when motivation arises, and they inhibit each other.

Sick dual consciousness just increases the severity of this. It is not different in type from the state that we are normally in. I will leave illustrations of this to the Medicine Section and Psychology Section.

Fourth, illusory realms refers to opening a kind of sphere of consciousness in the unconscious world. They are, of course, completely different than this world, and greatly differ from the mental realm that exists prior to the unconscious. This can often be seen in people with mental illness. However, again there are cases in which one does not yet have a mental illness but has arrived at this point due to various mental doings. This realm is comprised completely of delusive apprehensions and delusive thoughts. It opens a kind of illusory world. There are two types of illusory realms: partial and complete. Partial illusory realms can also be divided into those of the inner world and outer world. In other words, one might see illusory realms in the outside world and experience delusive sight and delusive hearing, and delusive thoughts and views might appear in the inner world. In the case of a partial illusory realm, both the realm of illusion and of reality is seen together in one mind. In the case of a complete illusory realm, the inside and outside of the body and mind completely enter an illusory realm and one's mind itself turns into an illusion. While there are a variety of circumstances that give rise to illusory realms, in short, they are due to inner world imagination constructing outer circumstances that are seen as if one is in a dream. When the inner world's imagination maintains its order and has connections, this still cannot be held to be an illusory realm. However, when these mentally conceived images lose their normal state, giving rise to delusive thoughts and delusive views, since these greatly differ from reality and are completely different from conceived images in normal times, this is called an illusory realm. I have already described its cause and intend to explain this in the Medicine Section as well, and there is therefore no need to dwell on it here. However, when our mental functions enter an unconscious realm, sometimes a conscious realm is partially opened. This consciousness is not healthy, and its balance cannot be maintained. Sometimes it produces a so-called realm of delusional consciousness. Also, sometimes we lose the ability to control our mind and within it construct a realm simply in accordance with the orders of others. These states can be the most clearly known in cases of hypnotism. Therefore, I will leave the explanation of this again to the Psychology Section's discussion of mental techniques.

Fifth, the apex of reality [真際] refers to going beyond the realm of all mental phenomena and reaching the original realm of the essence of the mind [心体の本境]. The likes of the illusory realms and various delusive ideas and thoughts that I previously discussed are collectively referred to as the "delusive realm." The noble and subtle sep-

arate realm of consciousness that appears after doing away with this delusive realm is called the "apex of reality." The state of illusory realms are different than our normal realm, in other words, that of reality, and [this state] differs because [illusory realms] open up consciousness at a part of the underside of the mental world, do not refer to the outer world, and do not have the consciousness of the entirety of the inner world. However, when it comes to the apex of reality, leaving behind the conscious state of mind that has the realm of reality and illusory realms, a gate of a kind of subtle consciousness is manifested. The realm of reality and illusory realms both appear on the level of mental phenomena. In short, their only difference is that one is a part of consciousness and the other is the entirety of consciousness. In contrast, the apex of reality is not a mental phenomenon but the realm of the essence of the mind. What is this essence of the mind in the first place, you ask? It is not only the original essence [本体] of the mind, but also the original essence of all things in the cosmos [宇宙万有]. It should be called the uniform essence of mind-only. Therefore, this essence does not discriminate between that, this, self, or other. It is the non-discriminative realm of equality. When this realm moves, our mental phenomena that discriminate between self and other appear. For example, it is like waves being produced when still water moves. Mental phenomena exist in relation to self and other. They are the so-called relative finite. However, when it comes to the essence of the mind, it exists independently, not in relation to something else, and it also is not restricted by anything else. It is the so-called absolute infinite [絶対無限]. Finite relative mental phenomena appear on the surface of the essence of this absolute infinite. If so, while our mind is discriminative relative mental phenomena, their original essence is infinite and absolute. It is clear that mental phenomena are part of the mind's essence. Insofar as they are part of it, there is no doubt that they are connected to the essence of the mind and cannot separate from it. For this reason, we can open the infinite divine light on the level of our finite mental phenomena, and therefore the Dharma of the religious path of attaining buddhahood and reaching enlightenment comes into existence in this world. The Zen sect speaks of manifesting your original face and one's native scenery [本来の面目、本地の風光]. This is manifesting the infinite and absolute essence of the mind on the level of discriminatory and relative mental phenomena. Its "zazen" or "contemplation" is nothing more than a means for reaching this. Also, the aim of Buddhism is called *tenmei kaigo* [転迷開悟] which means the transformative elimination of the delusion of birth and death and the manifestation of the awakening to nirvana. This "nirvana" is the infinite and absolute essence of the mind. It can also be called suchness or the Ideal. In short, while these names differ, in essence they are all the same. Therefore, if we proceed from the realm

of reality and illusory realms (the realm of delusion) and reach the apex of reality, it feels like the clouds and fog have cleared and we are gazing up at the bright moon in the sky.

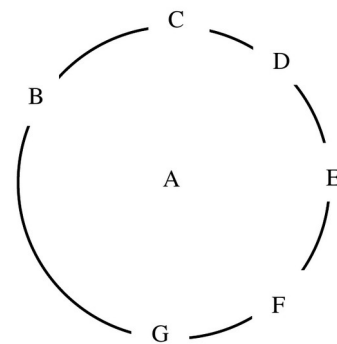
Since the topic of the apex of reality goes beyond mental phenomena, it does not belong to the purview of psychology. Therefore, while it seems as if it is inappropriate to discuss this as part of irregular psychology, originally our mental phenomena possess inside of them the realms of reality and illusion as well as the world of the essence of the mind, and therefore I must explain the essence of the mind in connection with mental phenomena. Also, my mystery studies research does not only discuss nominal mysteries but also the True Mystery. What I discussed above regarding the apex of reality is entirely part of the True Mystery. This True Mystery does not exist separately from nominal mysteries. Since it exists on the backside of nominal mysteries and inside mental phenomena, the realm of reality changes into the world of the unconscious, and the unconscious changes into illusory realms, and when illusory realms change the apex of reality will be revealed. Therefore, while I have discussed the apex of reality above, I will explain it in detail in the conclusion and therefore am omitting other aspects [here].

Section 97. Abnormal States of Feeling and Volition

Up until now, based on the intellect, which forms a set with feeling and volition, I have lectured on elements of the interior world that fall under sensation and thought. However, basically the intellect, feeling, and volition are nothing more than phenomena in one mind and it therefore goes without saying that they are related to each other. Therefore, feeling and volition are added to thought and are in a mutually assistive relationship. At the same time, if there is domination in thought, then there is domination in feeling and volition. If there is unconsciousness in thought than there is unconsciousness in feeling and volition. I have discussed this in the previous section. Here I must speak further about cases in which there is a deficiency of volitional power. With the likes of dream, imagination and mental illness, one cannot use one's volition to stop thought or feeling. Why is this? Wanting to explain the reason for this, I must first discuss why volition arises. There have been various theories about the origin of volition. Some argue that it is originally free and outside the rules of all phenomena, and others argue that it follows the rules of phenomena and nature and is based on the law of cause and effect's inevitability. However, I believe that even if the original nature of volition is free, insofar as its functions manifest within the structure of the brain, then it must follow the rules of nature, the inevitable cosmic laws. If we follow this theory,

then we can explain why volition arises. In Section 59 I have provided a brief overview of how there are two types of volition: simple and complex. In Section 85, 86, and 87, I showed that its functioning changes. Therefore, while there is no need to redundantly discuss this here, [I should mention] with regard to volition that there is unintentional functioning and intentional functioning. There is no clear dividing line between simple and complex volition, and also no clear dividing line between the intentional and unintentional. Therefore, I think that it is not the case that in the likes of dreams and illness there is no volition at all. However, this volition is incomplete compared to normal, healthy times. In the case of dreams, it only appears incomplete compared to feeling and intellect during normal times. It is the natural inevitability of the development of the mind that volition divides into simple and complex, and their cause is, of course, the same, not different. In other words, the only difference is that [simple volition] is carrying out an action when some mental phenomena or an idea are stimulated, and [complex volition] is the result of all mental phenomena or all ideas comparing and contrasting.

For example, in society as well, an individual's volition and that of society as a whole sometimes come into conflict. During such times, the individual might bend their volition to follow the opinion of society as a whole. This is the same thing. Say that there is Thing A, which is surrounded by things B, C, D, E, F, and G. Thing B applying its power to Thing A and trying to pull it in, while Things C, D, E, F, and G are not adding their power, will make Thing A go towards Thing B. However, if things C, D, E, F, and G all pull Thing A with the same amount of power, the result will, without fail, be different. This is the same principle. However, in dreams and illness, while some mental phenomena are active and others are halted, we do not see the same complex functioning of volition that is present during normal, healthy times, but there is no doubt that a very vulgar and incomplete volition, or an unintentional similar functioning will exist. This is normally referred to as a lack of volition. Let us think about this using an example from society. On normal, uneventful days, society's overall volition comes together to form public opinion. However, when a revolution or upheaval arises one day, one volition occupies a central functioning position and dominates society, showing movement that greatly differs from volition in normal times. The functioning of the mind is the same. Depending on whether it is a time of normalcy or not, while the functioning of volition may differ, the fundamental



principle is not different. While in this way despite there being changes in the mind [and] there being some volition, if the power of the mind focuses on and is dominated by one thing, it is only natural that awareness will be lacking with regard to another thing. When it comes to unusual states and abnormalities in the functioning of the mind, volition may become lacking or completely halt when the intellect or feeling becomes extremely strong. While the functioning of volition is not seen when it halts, this is nothing to find strange. Know that, similarly, when feeling's functioning is deficient, the mind might not be moved when something brutal and cruel is done. This for the same reason. I have already explained the reason that feeling and volition domination arises when discussing intellectual domination in the previous section.

Based on the above reasons we should understand sick and mysterious unusual emotion and unusual volition. Below, I will present examples of unusual states of emotion and volition from Carpenter's *Principles of Mental Physiology*.

{According to the report of} Dr. [A. T.] Thomson:—{There was} a gentleman whose friends were desirous of placing him under restraint, being well assured of his Insanity from the supervention of uncontrollable out breaks of temper (to which he had never previously given way), though they could find no ostensible ground in his conversation or actions, which would legally justify the use of coercive measures. Several medical men had been consulted, who had failed to obtain any such justification, notwithstanding that they had employed all the means which their experience dictated for gaining an insight into the nature of his disorder. Dr. Thomson having been introduced to him as a scientific man [in whose conversation he would feel interested], {was asked to examine him, and} was struck, on entering the room, with the evidence of paroxysms of violent passion afforded by the {chair} shivering [...] a large pier-glass, and other damages to the handsome furniture of the apartments; and he felt convinced that there was some perversion of this gentleman's feelings or intellect, which it was his business to discover. For this purpose he directed the conversation into a great variety of channels; and being himself a {famous} man of very comprehensive information and fluent speech, and finding a ready response on the other side, he ran through a great variety of topics in the course of a couple of hours. He said that he had never enjoyed a more agreeable or instructive conversation; his patient being evidently a gentleman of great attainments in literature, science, and art, and having a most original as well as pleasing manner of expressing himself upon every subject that came before him. Dr. Thomson was beginning to despair of finding out the mystery of his disorder, when it chanced that Animal Magnetism was adverted to; on which the patient began to speak of an influence which some of his relatives had acquired over him by this agency, described in the most vehement language the sufferings he en-

dured through their means, and vowed vengeance against his persecutors with such terrible excitement, that it was obviously necessary, alike for their security and his own welfare, that he should be placed under restraint.¹²

The same book presents a few examples regarding the influence of emotional agitation on the body.

{Dr. Von Amman writes,} A carpenter fell into a quarrel with a soldier billeted in his house, and was set-upon by the latter with his drawn sword. The wife of the carpenter at first trembled from fear and terror, and then suddenly threw herself furiously between the combatants, wrested the sword from the soldier's hand, broke it in pieces, and threw it away. During the tumult, some neighbours came in and separated the men. While in this state of strong excitement, the mother took up her child from the cradle, where it lay playing and in the most perfect health, never having had a moment's illness; she gave it the breast, and in so doing sealed its fate. In a few minutes the infant left-off sucking, became restless, panted, and sank dead upon its mother's bosom. The physician [...] was instantly called-in, [...] but all his resources were fruitless.

{According to Burdach, an} infant was seized with convulsions on the right side and hemiplegia on the left, on sucking immediately after its mother had met with some distressing occurrence. Another case was that of a puppy, which was seized with epileptic convulsions, on sucking its mother after a fit of rage.

A lady, who was watching her little child at play, saw a heavy window-sash fall upon its hand, cutting off three of the fingers; and she was so much overcome by fright and distress, as to be unable to render it any assistance. A surgeon was speedily obtained, who, having dressed the wounds, turned himself to the mother, whom he found seated, moaning, and complaining of pain in her hand. On examination, three fingers, corresponding to these injured in the child, were discovered to be swollen and inflamed although they had ailed nothing prior to the accident. In four-and-twenty hours, incisions were made into them, and pus was evacuated; sloughs were afterwards discharged, and the wounds ultimately healed.¹³

Also, in the same book is an example of the influence that volition has on bodily behavior.

¹² Translator's note: From page 669 of CARPENTER's *Principles of Mental Physiology*.

¹³ Translator's note: From pages 679 to 682 of CARPENTER's *Principles of Mental Physiology*. The first episode is presented therein as a quotation of Dr. VON AMMON found in Andrew COMBE. *The Management of Infancy* (New York: D. Appleton and Company, 1871). The final episode is presented therein as a quotation from Robert B. CARTER. *On the Pathology and Treatment of Hysteria* (London: John Churchill, 1853).

{According to the writing of Professor Bennett, there} was a gentleman who frequently could not carry out what he *wished* to perform. Often, on endeavouring to undress, he was two hours before he could get off his coat, all his mental faculties, Volition excepted, being perfect. On one occasion, having ordered a glass of water, it was presented to him on a tray, but he could not take it, though anxious to do so; and he kept the servant standing before him half an hour, when the obstruction was overcome.

In the other case the peculiarity was limited. If, when walking in the street, this individual came to a gap in the line of houses, his will suddenly became inoperative, and he could not proceed. An unbuilt-on space in the street was sure to stop him. Crossing a street also was very difficult; and on going in or out of a door, he was always arrested for some minutes. Both these gentlemen graphically described their feelings to be 'As if another person had taken possession of their will.'¹⁴

Regarding this volition example, refer to the Medicine Section's discussion of volition insanity [意志狂, Second Lecture]. Based on the above examples we can know that unusual states of feeling and volition exert an influence on other mental functions as well as the body.

Section 98. Overall Table of Mystery Elements

Up until now I have provided a general explanation of the principles by which unusual states and abnormalities of the mind arise, and therefore will next discuss each topic more in detail. Therefore, in accordance with regular psychology, I divide irregular psychology into "general theory" and "individual topics." Next, I will move to individual topics. Therefore, I will also present the below table, making clear the elements of mysteries.

These elements are causes of mysteries themselves, not of confused errors. I will omit the causes of confused errors here because I have already discussed them in Lecture 6. While some or all of the various elements above come together to form the mysteries spoken of in the world, if we disassemble them and look into their explanations, they are certainly not truly mysteries. I will try to explain the reasons for this in each of the individual topics below. However, each of the individual topics are primarily explanations of mysteries that arise on the level of mental phenomena, and therefore, ex-

¹⁴ Translator's note: From page 385 of CARPENTER. *Principles of Mental Physiology*. Presented therein as a quotation from BENNETT. *The Mesmeric Mania of 1851* (see note 5).

cluding elements of the exterior world, I will try to illustrate each of the intermediate and inner world elements. This is why my explanations take psychology as their inner citadel [牙城].

Lecture 11. Explanations (5): Individual Topics in Irregular Psychology (1)

Section 99. On the Senses: Order of Topics

Since in the previous lecture I discussed the general theory of irregular psychology, from here onwards I will think about its principles in terms of the various mental functions and attempt to offer explanations for them. These explanations will only be a general overview because I will have to again explain them in the Psychology Section. First, I will explain sensations in the following order.

1. Sight, 2. Hearing, 3. Touch, 4. Smell, 5. Taste, 6. Organic Sense (Bodily Sense)

These sensations are on the outside related to the circumstances of intermediate things, and on the inside related to circumstances of mental functions. Therefore, based on the previously presented table, we must consider them in terms of intermediate and inner world elements.

Section 100. Abnormal Phenomena in Sight (1)

The sense that aids the development of the intellect the most is the sight. Sight also often deceives and confuses us. First, I will discuss the relationship between sight and intermediate things. Sometimes, abnormal phenomena arise due to the refraction or reflection of rays of light. For example, everyone has experienced that air and water has the power to refract light. In other words, seeing a mirage in the sky is due to the refraction of the rays of light that pass through the air when it is in an unusual state. Or, the likes of putting half a finger in your bath and it having a different shape in the water is due to the water refracting rays of light. Or, if you put a coin in a cup and look at it diagonally from a meter away, you cannot see it because the coin is hidden below one's line of vision, but if you fill the cup with water, the coin appears in one's vision. This is an example of water refracting light rays.

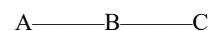
Next, I will discuss reflection. It is known by everyone that the likes of glass and mirrors reflect images of things. For example, if one is on a train, sometimes images of trees and people's houses appear on the glass windows. Also, when one goes to a barber and looks at mirrors across from each other, they endlessly reflect each other. Also, sometimes the color of intermediate objects changes the color of things. This can be seen by how the color of something is different when seen in air, water, or through

glass. In short, objects in our vision appear abnormally due to the nature and color of intermediate things, making the nature of the actual things and that of phenomena in our sight not match.

Next, I will discuss the relationship of time and space, which are kinds of intermediate things, with sight. A single thing varies with time and place. If one looks at the same object in early morning or at dusk, it appears very differently, as it would in winter or summer, or in the rain or the sun. Also, people know well that the forms of things change depending on their distance away and whether they are in front of or behind other things. I will give some examples. When looking out over surrounding mountains at night when there is clear autumn air everywhere, a spotless starry sky, and a high and bright moon, they appear to be very low and far. When looking at them when the sky is thick with clouds (almost raining) and dark, they look tall and close. Thus, it is said those who are not used to ocean travel often mistake the distance of mountains they see on a moonlit night. This is an example of the relationship between rays of light and sight also [producing] abnormal sense phenomena of space. Also, if one gazes at a far mountain on spring day, it is hazy. If one gazes at it under an autumn sky, its image is clear. This is not because the mountain is different but because the time is different, producing changes. Of course, it goes without saying that the forms and sizes of things differ depending on their position and distance away. Depending on the temporal and spatial circumstances, the aforementioned changes (the refraction, reflection, and color changes of light in air and water) differ in degree. Therefore, time and space must be added as elements that produce abnormal phenomena in sight.

Next, I will discuss the circumstances of the body and nerves, the second kind of intermediate element. The structure of the human eyeball is much more developed than that of animals. That said, it still cannot be called perfect. Therefore, it is unavoidable that even during normal times various erroneous perceptions arise. For example, inside the eyeball is a point called a "blind spot." If we only had one eyeball, then upon images of an outside thing entering this eyeball and falling upon that spot, we would not be able to see it. There is also a point called a "clear spot." If images of an outside thing do not fall on the spot, then we would not be able to clearly see it. Also, if we use the tips of our fingers to strongly apply pressure to the eyelids, or stare at one thing intently with both of our eyes, then we will see two things.

Also let us say that our eyes are A, our left finger is B, and our right finger C, and the distance between them is around a third of a meter. When we focus our eyes on B and view C, C appears double, and when we focus on C and view B, B appears double. Also, sometimes one



sees clear spheres moving in the eyes. These are things that move in our blood vessel reflecting on our optic nerve. Even more strange states appear when one is sick. For example, everything seen by someone who has jaundice takes on a yellow tinge, and those with a fever see various illusions. There is not enough room to list all the examples. There is also something called colorblindness in which one cannot perceive the seven colors. It is said that the greatest number of such people cannot see the color red. This is probably because they lack the nerve for sensing this color. While, in short, objects greatly change due to variations in intermediate things, if we make clear the natures and circumstances of each of these intermediate things, then there is nothing strange about them. It must be said that people find them strange completely due to confused errors. Therefore, when it comes to the likes of these mysteries, when lighting the park inside the mind with the lamp of study, their shadows will inevitably be extinguished.

Section 101. Abnormal Phenomena in Sight (2)

That which is seen greatly differs depending on the state of body and mind as well as the influence of experience. For example, that which is seen when rambling around in Matsushima [松島] on ordinary days amidst the island smoke with the moon reflecting in the water differs sometimes, as does that which is seen when enjoying the beauty everyday of Mt. Fuji [富士] in Kantō [関東]. This is not only due to the weather or time of day but also due to whether the body is active and the mind is fresh or the body and mind are fatigued and weary. No matter the beautiful scenery, if one experiences it on a daily basis, this becomes a habit and one's interest decreases. In places that one has not been too much, the number of beautiful sights greatly increase due to feelings of novelty. This is a result of experience and habit. Next, sight also greatly differs due to relativity. Sensational relativity is the colors and forms of things being compared to each other generally. It is the likes of "birds being whiter when the river is dark green, and the flowers burning red when the mountain is vibrant green" [江碧鳥逾白、山青花欲燃]. Spatial judgments about length and distance are also based on relative comparison. Comparisons may be subjective, objective, temporal, or spatial. There are two types: comparing things seen in front of oneself, and comparing an object in front of oneself with a memory acquired from past experience. I will leave illustrations of this to the Psychology Section. Mistaken perceptions arising in sight due to relativity is called unusual vision. The most pronounced example of this is how the moon and sun become different sizes when rising and when hanging in the sky.

One night in the past I waited for a full moon to hang in the sky to see how my eyes would see it differently. There is also a passage in an essay in Kan Sazan's [菅茶山] *Writing for Amusement's Sake* [筆のすさび] entitled "Looking at the Moon." He states, "My friend Hashimoto Yoshibeï [本吉兵衛] (Shō [祥]) came and said, 'The size of the moon differs depending on the person looking at it. I see something round with a diameter of six to nine centimeters. Some people see a diameter of around two meters. The normal eyes of people only see eighteen centimeters. I therefore cannot see the likes of the countless stars in the sky.' This is something tried by everyone, and it was the first time I had heard it." This is not spatial relativity but temporal relativity. In other words, it arises out of comparisons between the various ideas remembered in the brain and the actual seen moon. As a result, in this way each person sees something different.

Next let us think about [sight's] relationship to the mind. There are two types in this regard: illusory visions and delusive visions. As I have already shown in Section 90, sensations normally arise due to stimulus of the outside world. However, in some cases the mind's thought in the interior world is the cause, producing illusory visions and delusive visions on a sensory level. An illusory vision is seeing things in the outside world as something completely different due to the mind's tendency to anticipate, belief, fear, and so on. For example, a coward thinking that ears of withered pampas grass are a ghost. A delusive vision is seeing something that does not actually exist due to changes in the mind. For example, those with a fever or mental illness see various delusive phenomena in front of themselves. Delusive visions are extreme illusory visions and should be classified to some extent as mental illness. Considering this based on the above, not everything that appears in our sight should be believed to be reality. While there are phantasmagorias and mistakes in vision, they all have reasons for being the way they are and therefore should not be found strange.

Above is my explanation of why sight abnormalities occur in terms of the three elements of the outside world, inside world, and intermediate [objects]. Sometimes, illusory sensations and delusive sensations are discussed by dividing them into ones which arise on the level of the sensory organs and those which arise on the level of the central organs. I must touch upon abnormalities in sight based on this method.

First, I will consider those that arise in the level of the sensory organs. There are two or three types. First are illusory visions that arise in normal times due to the sight organ's temporary circumstances. For example, when we intensely focus our vision on one thing, it naturally appears to be two. Or, if we press one of our eyes with a finger, a single thing will always appear to be double. Also, if we focus both eyes at a point in the distance, things that are closer appear double. Perceiving a single thing to be dou-

ble when part of the oculomotor nerve is paralyzed or injured due to illness, perceiving blood moving around on the surface of the retina as small spheres, or images of outer things falling in the eye's blind spot—these are, of course, illusory visions or delusive visions that arise on the level of the sensory organ.

Second, there are illusory visions that arise due to excessive stimulation. For example, if one looks at other things after looking at bright sunlight, then a white circle like the sun sometimes appears in the eyes. Third, there are illusory visions that arise due to illness. These illusory visions happen when our visual sensory organ has been damaged by paralysis of the nerves or due to injury to their white matter. Small is seen as large and close is seen as far, or vice versa. Or those who have jaundice see things in yellow. Those who have an optical illness see fantastical states like the flashing of fireworks.

These are all states of illusory or delusive vision that arise on the level of the sensory organ. If central, in other words, internal thought is added to this, then various illusory visions further arise. While I have discussed examples above and will not explain them further here, the first type are illusory visions that arise when things are not clear, the second type are illusory visions that arise from comparative relationships produced by internal thought, and the third type are illusory visions that arise from mental illness.

Section 102. Abnormal Auditory Phenomena (1)

Next, when thinking about abnormal auditory phenomena, one first must know about the relationship between hearing and intermediate objects. Like vision, hearing relies on mediums such as air and water. Therefore, while the strength, pitch, and distance of sound changes greatly depending on circumstances like air and the direction of the wind, if one does not know about these circumstances, then one might be mistaken about the distance away of the sound's source. This is something that we are always experiencing. For example, if we are in a room and open its east door while closing its west door, when we hear sounds that originated from the western direction, in many cases we will be mistaken about which direction they came from. This can also be seen by the likes of the same sound from a bell being perceived quite differently depending on whether the wind is blowing to the south or to the north, or how a voice will travel different distances depending on whether one cries out at a high place, at a flat place, on the ocean, or on land. Also, there is something called an echo. It is referred to as the "voice of *yamabiko*" [山彦の声]. Just as rays of light are reflected upon hitting a mirror

surface, there is nothing strange about sounds being reflected. However, for a long time this has been seen as a kind of mystery. In the second volume of *Illuminous Dialogues Regarding Rarities* [乗爛或問珍], a question is presented about this:

What are valley sounds? When a person calls out, in accordance with their cry, a sound answers. In our country since ancient times it has been said to be the response of the *yamabiko* tree spirit or valley god. The meaning of this has not yet been explained. Please explain this to me.

Answer: Valley sounds are the gods of empty valleys. While I say "god," it is not the case that there is something that responds. All gods do not have shape, color, or voice. However, a sound coming back when one emits a cry is a false sound [空音] that generally arises from a hidden place.

Since at the time the reason that voice reflects had not been made clear, various far-fetched delusive thoughts and conjectures were tacked on to it.

Let us also consider hearing's relationship with time and space. While compared to seeing, the sense of hearing is deficient in its ability to clearly know location and distance in space, due to the strength of a sound being different in each ear one can infer somewhat its direction and distance based on pitch and clarity. Thus, often times due to this we misperceive this distance. So for example depending on the trees' green being dark and thick or the trees' leaves been fallen, one greatly misperceives the distance of a bell. Distance is greatly misperceived before rain and after rain, or at different times like day and evening. It is the nature of hearing to sense order and continuity in time. However, since this changes depending on circumstances like the body, mind, and relativity, we most often misperceive the length of time. Ultimately, when spatial position or time of day changes, the same sound will change in various ways and be easily misperceived as a completely different sound. Therefore, the most attention must be paid to time and space. Differences arise due to the two of these. In the case of the outer world, it is a result of changes in mediums such as air and water and in other circumstances, and, in the case of the inner world, the result of the influence of relativity, the mind, and so on. Since I have above discussed the relationship between hearing and intermediate objects in the outer world, here I must discuss hearing's relationship to the body and nerves. The development of the auditory organ greatly differs from person to person. Therefore, there are great differences in the ability to sense sound. In other words, a blind person has greatly developed auditory organs. The job of musician is good for them. When it comes to those with auditory organ structures that are incomplete, some cannot even hear and understand ordinary tunes. Or, some people's auditory organs have changed due to the likes of illness or injury, giving rise to differences

in hearing. Sometimes people misperceive sounds that come in from the outside due to small sounds and vibrations that arise within the auditory organs. We can therefore know that hearing changes in accordance with differences in the structure and functioning of the body.

Section 103. Abnormal Auditory Phenomena (2)

Next, thinking about the causes of abnormal auditory phenomena arising in the interior world, there is no doubt that they relate to the state of the body and mind. This is particularly true when one, upon hearing a sound, experiences joy or sadness, or finds it pleasant or unpleasant. This truly often depends on the state of one's body and mind at the time. Therefore, when bodily energy and the mind are both active and fresh, sounds that enter the ears all are pleasant. They are felt to be like natural music, the sound of the wind in the pines and a bird's song. When the mind declines and one's appearance becomes worn, even if one hears so-called "heavenly music" [鈞天の広楽] one is unable to give rise to pleasure. We can therefore know that the way sound is felt differs depending on the circumstances of the body and mind. This is not all. Differences are also produced by experience and habit. For example, while pleasant and beautiful voices are such because they are heard rarely, if hearing them becomes a habit to an excessive degree, then it is not pleasurable.

Next, let us consider the relativity of hearing. When one hears two sounds at once, one compares them, and their difference becomes clear. Or, if one hears two sounds in succession, their difference becomes clear due to their contrast. Also, when loud and quiet sounds, and high and low sounds, are performed mixed together, the quieter sounds are overwhelmed by the loud sounds, and low sounds are interfered with by the high sounds, making them unable to be heard. However, when the loud sounds and high sounds stop, one can hear each of the quiet and low sounds. For example, while one cannot hear the sound of the waves during the day in an oceanside village, in the dead of night when people have stopped moving and grown quiet, the sound of the waves hitting the seashore awakens one from sleep. These all arise due to comparison and contrast between sounds.

Also, like seeing, in hearing there is unusual hearing and illusory hearing that arise due to the mind and thought. For example, when walking alone in town amidst silence late at night when people have settled down, sometimes one is tricked by the sound of [one's own] feet. This all arises from the tendency to anticipate. In the case of those who have developed an illness, they sometimes hear voices when there are none. So-called illusory hearing arises.

The causes of illusory hearing and delusive hearing are sometimes divided into two types: those that arise on the level of the sensory organs, and those that arise on the level of the central organs. With regard to the first, when someone has damaged ears or changes in the ears due to some other illness, sometimes they hear one sound as two sounds. Such people feel that there are two people informing them of one thing. Even if things do not become as extreme as this, some people experience sounds that do not actually exist. This is called tinnitus. Also, sometimes illusions that arise on the level of the sensory organs do not occur in both ears but only one. Such people hear illusory things if they use the right ear while closing the other, and, conversely, do not if they use the other ear.

Next, I will give examples arise on the level of central organs. These are cases in which illusory hearing arises when internal imagination and thought comes into play. In other words, they often arise when sound is not clear. Examples include hearing the ticking of a clock as someone speaking, and iron kettle's boiling water as a sutra being read, and mistaking the sound of large waves to be the sound of wind going through the tops of pine trees. People regularly experience all of these.

Also, voices greatly change due to people's anticipation. People in the Lotus Sutra sect [法華宗] say that a bush warbler cries out "Hō-hōkekyō" [法華經; "Lotus Sutra"], and if one listens with this in mind, it sounds like such. Also, people in the Shin sect [真宗] say that a bush warbler cries "Hō-o-kike" [法を聞け; "listen to the Dharma"]. Again, if one listens with this in mind, it sounds as such.

In short, due to various circumstances there are phantasmagorias and strange phenomena in hearing. Their reasons can of course be explained academically, and therefore they cannot be held to be mysteries.

Section 104. Abnormal Phenomena in Touch (1)

Touch is the sense that directly comes into contact with outside, and therefore it does not require mediums like air or water. However, it is greatly related to time and space. Muscular sense [筋覚] is connected with touch. I briefly discussed this earlier, and here will discuss them together. It goes without argument that the likes of matter's size, volume, distance, and direction in space can be known by touch. The passage of time can also be known by touch. In other words, say that one supports a single thing with the hands, and judges how long has past based on the extent of fatigue. Sometimes how something feels when touched greatly differs due to place and time. For example, the

weight of matter feels very different in water and in air, the temperature of water feels very different depending on whether it is morning or during the day, and some things felt to be large when young are surprisingly small when one grows up.

Next, let us turn to the sensation of movement on the level of the muscular sense. In the past I surveyed people's estimates of the distances between Tokyo's urban areas. Looking at the results of this, we can see that people's sense of distance greatly differs. Memories of passing through somewhere once or twice stay in the mind and produce such estimates. I have also tested this with regard to the sense of weight. I found that the sensory ability to identify how heavy something is greatly differs depending on the person. Weight is the most precise in academic study. In chemistry is known entirely based on weight that matter is not destroyed when elements are combined or split. However, when one tries to weigh something without the assistance of a device, sometimes great errors arise.

Next, I will discuss how the organization and structure of the body and nerves are related to the sense of touch. There is no need to prove this. While the sense of touch exists entirely on the outside of one's entire body, its power is the most outstanding in the finger tips, tips of the lips, and eyelids. One of the reasons there are people with sensitive touch and with dull touch is the structure of the body. We can know that touch is related to the structure and organization of the body and nerves by seeing how those who have had pressure applied to or injured their nerves due to illness or on purpose do not perceive [touch] or become paralyzed.

Section 105. Abnormal Phenomena in Touch (2)

With regard to the relationship of touch and the internal world, like sight and hearing, what is sensed differs depending on whether the body and mind is vibrant, fatigued, and so on. Often this is related to the influence of habit and experience. For example, there is a children's game in which one places the hands on the knees, and hits one knee with one fisted hand and rubs the other knee with the other hand spread out. Then, one switches hands. If one is not quite proficient at this, then often one makes mistakes. Also, when one crosses the pointer finger and middle finger, or the middle finger and ring finger, and tries to grab something in between them, it feels like two things, although it is of course only one. This arises due to having no experience of having the surfaces of both fingers touched at the same time. Also, when one is missing a nose, sometimes skin from the forehead is taken to fix this. In such a case, even if something small lands at the tip of the nose, it is said to feel like it is on the forehead. Also, we

wear clothing on our body, socks on our feet, and a hat on our head, yet do not feel these. That is why we search for a hat while wearing it, or look for a pencil while it is on our ear. This is due to not feeling things that have become habitual.

Next let us consider relativity. Drawing a well's water every morning, while in winter and summer its temperature is of course the same, in summer it feels cold and in winter it feels warm. This is due to relativity. Also, if one picks up something light after picking up something heavy, it feels even lighter. If one touches something smooth after touching something light, it feels even smoother. The likes of these all arise from relativity. There are very many examples like these.

Next, I will discuss how there are illusory and delusive tactile sensations due to the influence of the mind. Illusory touch is feeling that a minor tactile stimulus is a considerable stimulus and then misperceiving its source. It is caused by the tendency to anticipate. Also, feeling a great stimulus when there is nothing providing a stimulus is a delusive tactile sensation. For example, in the provinces it is said that sometimes someone going to a parishioner temple to relay news of someone's death carries the dead person on their back. While the dead person's form is not seen, this is imagined because the person feels as if they are carrying a great weight. Also, in those with mental illness sometimes illusory tactile sensations arise. For example, with no one next to them, they feel that their body is being pressed, their hands and feet bound, and their throat strangled. However, various abnormal tactile sensation phenomena all arise for a reason and certainly cannot be held to be mysteries.

Section 106. Abnormal Phenomena in the Sense of Smell

The sense of smell, unlike the sense of sight and sense of hearing, arises due to particles emitted by something fragrant stimulating the olfactory nerve, and therefore is like the sense of touch in that it does not require an intermediate medium. However, since its source exists separate from the organ of smell, the dispersion of particles does depend on the state of the air, whether there is wind, and the direction from which it comes. Due to these circumstances, the smell may be felt to be pronounced, or not really sensed at all. Also, sometimes the source's distance and direction can be estimated with the sense of touch. In a different time and place, the same scent will also be experienced differently. This is known by people and does not require illustration. Next let us consider the sense of smell's relationship with the body and nerves, which are kinds of intermediate elements. Some people are born with a keen sense of smell and others a dull sense of smell. Some people cannot sense scents due to a cold. This is a result of the state of the olfactory nerve.

Next, let us consider the circumstances of the interior world. The sense of smell differs depending on the state of the body and mind. Due to this one might feel [that a smell is] pleasant or unpleasant. Also, due to habit one might no longer be able to smell scents that one was able to smell in the past. When comparing multiple scents, due to relativity one senses even more so their different types and qualities. Also, sometimes due to the influence of the mind illusory smells and delusive smells arises. "Illusory smells" refers to misperceiving the type or quality of a smell when taking in a stimulus, even a small one, with anticipation. "Delusive smells" refers to sensing a smell even though there is no scent stimulus at all. These are often seen in people with mental illness.

Section 107. Abnormal Phenomena in the Sense of Taste

The sense of taste is completely separate from intermediate objects. In terms of its nature, it is a kind of sense of touch. Therefore, while it is said that one cannot know the distance or direction of outer objects due to the sense of taste, depending on how long a taste continues one can know to an extent how much time has passed. Also, variations arise in the sensation of touch due to the time being different. Therefore, taste is actually more related to time than space. Differences arising in taste due to time are not from the circumstances of the outside world but the state of the inner world. We can know that taste depends on the structure and state of the body and nerves by seeing how one cannot taste as much with a cold.

Next let us consider inner world circumstances. Referring to the [above] examples of smell, one can know that taste is subject to the state of the body and mind and the influence of habit, as well as that the abnormal phenomena of illusory taste and delusive taste arise due to the functioning of the mind. While it is normal for there to be a sensation of taste when there is a cause of taste [味因], sometimes a sensation of taste is produced when there is none. This is called delusive taste. Delusive taste arises completely due to stimulating causes [衝因] in the internal world of the mind working on the level of the nerves.

Section 108. Abnormal Phenomena in the Organic Sense

The organic sense is entirely unrelated to the outside world and only senses internal circumstances. There therefore is, of course, no need to discuss intermediate elements like air and water. This sense has only the ability to know the passage of time and to feel, to some extent, the parts of the body. These abilities greatly differ depending on the likes of time and age. This is ultimately due to differences in the circumstances of

the body and mind. Since this is the sensing of the body's internal systems, it goes without argument that this sensation is related to their structures and functions. It is also related to the state of the body and the mind. Also, it is related to experience and habit. One will not mind the unpleasantness of a sharp pain in one part of the body that much if it becomes habitual. In daily life, one often sees that this sense is related to relativity. For example, when feeling stomach pain and an even stronger tooth pain at the same time, one in the end forgets the stomach pain. Also, comparing this sensation to something experienced previously, the sensation might increase or decrease. Sometimes illusory sensations or delusive sensations arise due to the influence of the mind. Compared to other sensations it is difficult to discern the position and quality of organic sensations. Therefore, the influence of feelings and the mind is felt even more. It is for this reason that even on normal days one might experience pleasantness or unpleasantness in accordance with how one is feeling. Also, as people know, the likes of troublesome pain or itchiness in the body can be changed in size or intensity with volition. This is especially pronounced when it comes to the likes of fox possession and doggod [possession].

Section 109. Abnormal Phenomena in Perception

Perception is a mix of sensations. It arises from the coming together of various sensations. Since I have discussed intermediate things under each sensation, I will not do so here. Also, since one can gather from what I have discussed that perception depends on various circumstances such as relativity, I will only touch a little upon the influence of thought here. Perception is a combination of sensations. It is the function that cognizes a thing as one entity. It is partially that which is actually being sensed, and its other parts are supplemented with ideas existing in memory. Therefore, we could say that perception partially comes into existence out of the reproductive function. This is why when perceiving one thing, variously mixed together things and phantasmagorias are produced. For example, seeing a tall and large bent piece of wood and thinking that it is a *yakṣa* [夜叉], or seeing a kite fluttering in the branches of a willow tree and mistaking it for a ghost. Many of the things commonly held to be mysteries are of this type. Also, when strongly anticipating due to thought or feeling domination, not only do irregular phenomena arise, but in the end illusory and delusive phenomena are perceived, and sometimes an entirely illusory or delusive realm is seen in front of one's eyes. I will omit this here because I show it in the supplementary lecture to the Psychology Section.

Lecture 12. Explanations (6): Individual Topics in Irregular Psychology (2)

Section 110. Unusual States of Internal Conceptions: Overview

There are two types of thought: concrete thought and abstract thought. I have already discussed in the context of regular psychology how there are two types of concrete thought: recollection and ideation. These various kinds of thought produce phenomena when sense materials come in from the outside world, and therefore mistakes in thought are, of course, from sensations and perception. However, thought does not only come into existence from that which enters from the outside but also from inner ideas, and therefore illusions and delusions arise from the interior due to the circumstances of ideas themselves. Therefore, the causes of thought mysteries must be divided into two levels: those that arise with their cause going from sensation to thought, and those that arise within thought. As previously shown, within thought there are the four items of relativity, domination, unusual consciousness, and illusory realms. When thinking about thought in terms of the interior and exterior, with regard to the interior I should explain abnormal states that arise only within thought, and with regard to the exterior I should discuss abnormal states of movement that go towards the outside. I will discuss these in the following order: (1) recollection, (2) ideation, (3) abstract thought, (4) feeling, and (5) volition.

Section 111. Abnormal States of Recollection

As I already discussed in the previous section, abnormal states of recollection arise, first, due to there being a variety of abnormal phenomena in sensations and perception, which serve as the material of recollection. There are mysteries that, not just limited to the circumstances of sensation and perception, arise on the way from these to recollection. In other words, recollection arises out of the relationships and circumstances of ideas in memory that have been stored in the brain from experience. Most often errors in recollection arise due to the strength and (in)completeness of perception and memory. Also, sometimes errors in recollection arise due to the circumstances of habit, association, and so on. However, I will put this aside for the time being and here only discuss causes in the internal world. While there are various causes, first there is relatively. I have already established this in my discussion of sensation, but must again do so here. This is because relativity is not simply the relativity of one sensation and another sensation, or one sensation and one idea, but also relativity of one idea and another idea. This is, in other words, relativity within thought. If one recalls an idea, its clarity indirectly depends on one contrasting it with another idea. For example, remem-

bering a friend that one met last year, when reproducing the scenery and other people met at the time and referring to them, one can have an image of him appearing even clearer in the mind. Attention is also required to produce recollection. When focusing the mind's power on one thing, an image of it becomes very clear. If the power of one's mind is entirely focused on this thing, then the recalling of other ideas is interfered with. One idea dominates and runs rampant, and only things related to it are recalled. This is the aforementioned dominating thought.

For example, if a person brings a fox to mind and focuses all of the mind's power on it, they will feel like they themselves are a fox and imitate a fox, reproducing its appearance, voice, and so on. In the case that there is the dominating recollection in the mind like this, in the end it will be expressed externally [but] one will not perceive one's own movement. This is so-called unconscious muscle movement. It is a natural principle that if one focuses the mind's power on one thing, one will not be conscious of another thing. In such times one enters a realm of no-volition, with volition losing its power completely and one not being aware of preceding and subsequent circumstances. Only one thing's image becomes very clear and it seems in the mind as if it has actually appeared on the level of the senses. This is a so-called illusory realm. In other words, it is the cause of the illusory and delusive apprehensions described in the previous lecture. For example, yearning for one's parents after they have died, what one sees takes on their form. Or, those who are afraid of snakes see a snake where there is none, and those who are afraid of bugs see a bug where there is none. Especially when one becomes ill and various changes arise in the mind, one sees various illusory realms, and, in dreams, delusive realms. In such cases one cannot distinguish between reality and the illusory. Many of the mysteries spoken of in the world appear in such cases. In our country, it is said that there were people who in ancient times were brought by goblins to see various provinces' tall mountains all in one day. Such people were in a temporary dreaming state, and their ideas heard during normal times regarding goblins dominated their mind, leading them to see various delusive realms.

Section 112. Abnormal States of Ideation

Abnormal states of ideation arise not only, of course, from abnormal phenomena of the senses and perception, but also unusual states of recollection. This is because ideation removes some ideas in the memory and adds others. It is a kind of recollection. However, when constructing new images, they may be close to reality or far from it. The likes of people with wings, that give off light, or that handle the wind and ride the clouds are all new images constructed by ideation. As previously described, to see such

images in the mind there must be relative circumstances. However, if there is thought dominating in this idea, dominance arises, and all thought comes to be ruled by one ideation. Here, the likes of unconscious muscle movement, unconscious emotion, and unconscious volition arise, and one thinks that the conceived images in the mind actually are appearing in the outer world, thereby making an illusory realm appear. This illusory realm is only felt to be a higher-level mystery than recollection. Very enthusiastic religious believers might frequently see the otherworldly realms of heaven and hell. However, this is all nothing other than the dominance of constructed mentally conceived images. Examples of this are most often found in people with mental illness. In short, the appearance of delusive phenomena and illusory realms in recollection is called "delusive imagination," and the appearance of delusive phenomena and illusory realms in ideation is called "delusive thought."

Section 113. Abnormal States of Abstract Thought (1)

Concepts are foremost in abstract thought. Concepts compare, categorize, make abstract, and generalize the ideas of concrete thinking. Therefore, when there is an error in the concrete thought itself or in its comparison and abstracting function, the concepts acquired cannot but have errors. However, since judgments are made by bringing together concepts, even if there is no error in the concepts, if this [judgment's] combination of concepts is incorrect, in the end one cannot avoid falling into falsity. One person says, "Thunder is a god," and another person says, "Thunder is a beast."¹⁵ While these both adopt the form of a judgment, this combination of concepts is not accurate, and therefore they are not reasonable. This is because, despite concepts needing to be combined in light of experienced facts, those without developed intellectual capacity are unable to clearly perceive cause and effect relationships. If during intense thunder clapping lightning strikes [like a shrilling] beast [雷獣], they say that this is the thunderstorm, not thinking about what kind of relationship there is between the [so called] beast and the thunder. Seeing the Milky Way and holding it to be a heavenly river, as well as seeing a shadow on the moon and holding it to be a rabbit, are the same as this. Since reasoning is constructed by bringing together judgments, if one finds out why an error has arisen in judgment, then one naturally can find out why an error is arising in

¹⁵ Editor's note: Both statements play with etymologies. (1) The standard reading of 「雷は神なり」 is *Kami-nari ha kami nari*. Etymologically, this can be rendered as "The divine roaring is a god." (2) The character 雷 has the older reading *ikazuchi* which refers to a furious deity. 「雷は獣なり」 can therefore also be translated as "The furious deity is a beast." There moreover is the word *rajū* 雷獣 (lit. "thunder beast") which Enryō uses a few lines further.

reasoning. I have already discussed the reasons that errors arise in reasoning in the Causes Section, and therefore I will omit this here. In short, errors and delusions in concepts are called delusive concepts, and errors and delusions in judgment are called delusive judgments, and errors and delusions in reasoning are called delusive reasoning.

Section 114. Abnormal States of Abstract Thought (2)

Next, let us consider the reasons that mysteries and phantasmagorias arise due to the state of abstract thinking. First is relativity. Like concrete thoughts, abstract thought is not outside of the scope of this. A part is known because there is the whole, and a cause is known because there is a result. All thoughts and bits of knowledge have relative relationships. Therefore, the human intellect is limited relatively. In other words, organic is relative to inorganic, knowledge is relative to ignorance, the East is relative to the West, and civilization is relative to barbarian. They can be known by each other. Those with narrow experience and few remembered facts cannot avoid having great errors in relative thought. Similarly, there is a great difference in thought regarding gods or the soul of those with little and those with rich knowledge and experience. This is something known by everyone. The lofty thought possessed by intellectuals and scholars regarding gods and the soul are formulated vis-a-vis phenomena that appear in front of the eyes. In other words, the metaphysical is known relative to the physical, the infinite to the finite, and the absolute to the relative. Thus, we cannot yet know if the gods and soul that they speak of are the true gods and spirit. Never mind that which is formulated by the foolish.

Second, let us consider abstract thought domination. Generally, in academic research one must focus the entirety of the power of thought on one thing and thought regarding this one thing must dominate. However, if one focuses this thought on something that is not beneficial for society or only beneficial for oneself, or focuses the mind on the immoral or unjust, then this must be considered a kind of confused error. For example, praying to a god for one's own good fortune, or trying to establish this in advance through the likes of fortune telling or physiognomy. People [who do the] likes of these focus the entirety of their thought only on one thing and therefore in the end cannot avoid confused errors, even if doing so is always effective to some extent. This is effective not due to the power of fortune telling and physiognomy but due to the power of focusing the mind. When a person focuses on one thing, then their power to be aware of and perceive it is very strong, and other things pass by without one being aware of them. One comes to only cognize and perceive that which one expected. In

other words, when one finds out through fortune telling that something fortunate will happen a certain number of days from now, even if on that day there is some misfortune, one will not be aware of it, and one will feel minor fortune as great fortune, thereby holding these words to be true. Conversely, if one encounters a prophecy that there will be misfortune or disaster, then not only will one feel minor misfortune to be great misfortune, one might bring about misfortune oneself due to lack of vitality and despair. This is all the result of singular focus, domination, or belief. Those in the world who ruin their family name and lose their assets repeatedly encounter misfortune, and those who heighten their family's reputation and are successful in business experience repeated fortune. While it is said that much of this is brought about by fate, much of it is brought about by the person's own power. When people fall deeply into misfortune once, their mind becomes somewhat scattered, and even those who think that they are careful and can handle things are often unable to be precise as they were previously and cannot avoid carelessness. This is why when a merchant fails once, they tend to fail three more times. When encountering fortune, with the mind peaceful and spirit vibrant, their thought becomes precise and their fortune increases more and more. The likes of these people must be explained by the principle of domination.

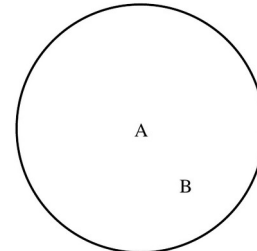
Section 115. Abnormal States of Abstract Thought (3)

While it goes without argument that when there is thought domination unconsciousness arises with regard to other things, sometimes when there is no domination with regard to one thing unawareness spreads overall. In other words, when sleeping that which is observed inside and done outside is often not perceived. When there is temporary domination of thought sometimes in the end it turns into unconsciousness. Also, when two thoughts appear one after another, they are sometimes in complete opposition and fight each other. Also, sometimes two opposing thoughts exist simultaneously. Also, sometimes completely contradictory thoughts dominate. This is shown below.

- (A) Sometimes there is domination which then turns into unconsciousness.
- (B) Sometimes previous thought and subsequent thought completely oppose each other.
- (C) Sometimes two opposing thoughts co-exist.
- (D) Sometimes only contradictory thought dominates.

(D) is completely entering an illusory realm. We experience (A), i.e., thought domination which turns into unconsciousness, day and night, and it is nothing to find strange. In other words, during the day there is some thought domination, and at night when

sleeping it turns into unconsciousness. When it comes to the likes of mental illness, this change reaches an extreme. (B), previous thought and subsequent thought opposing each other, is due to the aforementioned center of consciousness changing and that which was originally at Point X moving to Point Y. It is similar to Party B taking power in the government after it has been occupied by Party A. For example, in the likes of mental illness and fox possession illness, the person has completely different thought than he [or she] did before the illness and appears to change suddenly into someone else. This can only be interpreted as the primary idea at the center which rules over the inner world changing its location. However, there is a theory about this. The brain is divided into the left and right hemispheres, and while normally only the left hemisphere oversees functions and the right hemisphere is at rest, when one has a mental illness or fox possession illness, the right hemisphere functions [instead]. Therefore, previous and subsequent thought becomes completely different. I cannot yet believe in this theory. This is because there is no reason that one hemisphere would be active and the other at rest. Relying on my own conjecture, we could interpret this in the following logical way: the two hemispheres of the brain normally function in accordance with each other, but in illness either function independently [おのおの独立して] or, if this is not the case, function [at least] in two different ways [二様に分かれて].



Also, two thoughts existing together (C) is something we often experience during normal times. This is more pronounced during illness. For example, due to fox possession illness one's own thought and the thought of the possessing fox co-exist. This is due to the centers of X and Y both existing and functioning in the mind. It is like how two political parties rule over the country while opposing each other. Based on the hemisphere theory, we would interpret this as the left and right hemispheres, while separate, functioning simultaneously. Based on my conjecture we could also interpret this to be due to the co-existence of the left and right hemispheres' functioning in accordance with each other *and* independently. [一致作用と別立作用].

Sometimes normal thought completely goes away and opposing thought comes to completely occupy one's entire world (D). This is a state in which one has entered a so-called illusory realm, or the state in which one has entered the world of complete mental illness. In other words, in the above-presented diagram, Idea Y occupies the center of thought and rules over one's entire world. According to the hemisphere theory, this is due to only one hemisphere functioning. Generally speaking, there are three types of these states.

First, when one's mind, via a certain method, has lost its center and completely halted, it mechanically follows the orders of others' thought. This is entering a hypnotized state. One loses the core of one's self and follows another's thought. For example, it is like a country losing its sovereignty and being under the orders of another country's government. Second is change in the functioning of thought. While the realm of the senses appears as it did before, the power or center of logic and judgment is lost, and one makes judgments based on thought completely the opposite of normal. For example, some insane people have a delusional disorder. They try to go over the Pacific with Mt. Fuji under their arm, or plan to install an iron bridge across the Eastern Ocean. They themselves believe that this delusive thought is certain and do not find it strange. However, when hearing that others find it strange, they think that ordinary people are insane. Third is illusory realms appearing on the level of the senses. Seeing and hearing things that others do not, one sees a completely different world in front of one's eyes. This is often seen in people with mental illness.

People have physical eyes and the mind's eye. It is with the power of physical eyes that one sees phenomena in the outer world, and with the power of the mind's eye that one sees ideas in the inner world. If all power is concentrated in the mind's eye and the physical eyes lose their power, then one sees the illusory realms of the mind. Even those who are said to be normal always see [things] in dreams, and this is certainly not something to find strange. It is only considered mental illness when one enters the realm of dreams while awake.

Section 116. Abnormal States of Feeling

Above I have discussed abnormal phenomena that appear on the level of thought. Inferring the principles of them, we can also come to know about the phantasmagorias that arise on the level of feelings and volition. Like thought, feelings cannot avoid relativity. One knows pleasure vis-a-vis pain, and one knows pain vis-a-vis pleasure. If there was only pleasure and no pain, then pleasure itself would already not be pleasure. Therefore, pleasure and pain are certainly not fixed things. They change variously depending on the state of the mind. Also, when feeling domination is pronounced, the thoughts in the mind are completely at the whim of feelings. When one is sad, one is unable to distinguish between reasonable and unreasonable, and when one is afraid, one is unable to move as one would like. When this domination becomes extreme, not only is there unawareness with regard to one thing, but one also enters a realm of complete unconsciousness. Therefore, sometimes when people experience extreme rage, they do not perceive their own behavior. Or, sometimes due to feeling domination be-

ing pronounced, various illusory realms appear, and one sees another world. We can know this by looking at passionate religious believer who see hell and paradise. This is due to the center of thought changing and a feeling becoming this center. Since I have already explained the various types of feelings from Section 74 onwards, I will leave them out here.

Section 117. Abnormal States of Volition

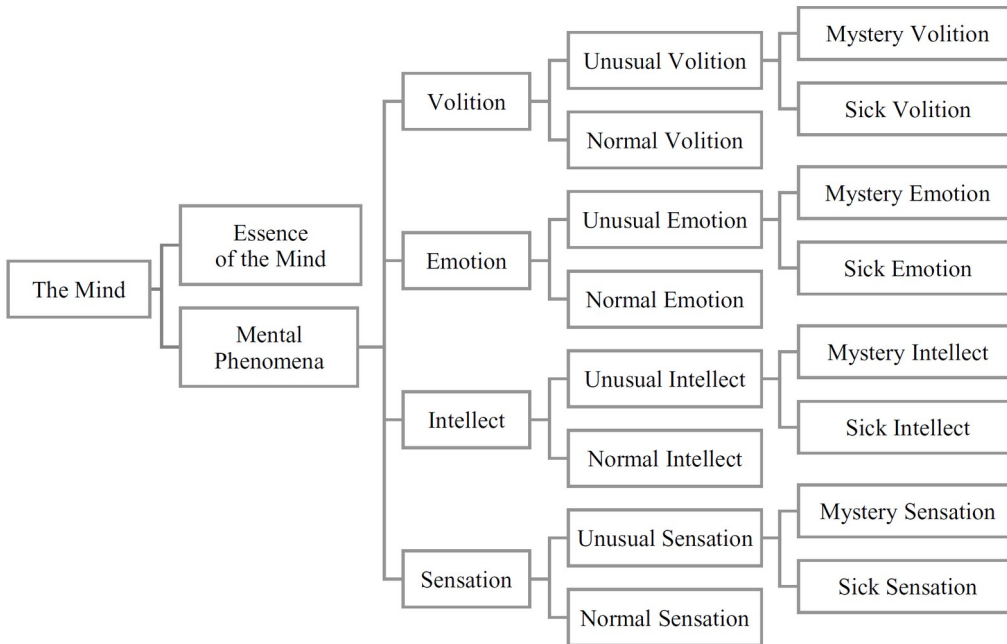
While I have already described how both the intellect and feeling have a relative nature, this is also the case for volition. While volition appears to have a free nature and stand outside the scope of the relative, it goes into action based on states of the mind, and these states are based on comparing and contrasting between ideas. Therefore, every action is the result of comparing and contrasting. The impulses that drive volition are called motivations. These are truly the cause of volition. When these causes compete with each other, there is always comparing and contrasting between them. As a result, volition's behavior is set in one direction. Therefore, this also comes from relativity. Also, volition's functions of choosing, decision making, and so on are all relative. There is domination in volition as well. When it arises, one cannot perceive any of one's own behaviors.

This is the likes of speaking, or getting up and walking around, while asleep. Also, when it comes to the likes of illness or inebriation, not only can one not perceive one's actions, but they are completely different than normal times, as if coming from a different person. Or one might be in a completely illusory realm and try to grab things that do not exist and hear voices that do not exist. Demonstrating truly strange behavior is often seen in those with mental illness and is caused by illusions and delusive thoughts. Also, with the likes of hypnotism, one responds to the orders of others and does not have the volitional power to control oneself. This is because one is in a state in which one's internal thought has lost its connections and reflexively responds to outside orders. Regarding the various functions of volition, see from Section 85 onwards.

Section 118. Explanations: Conclusion

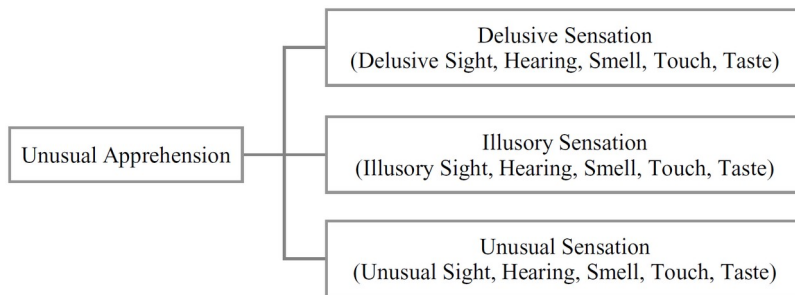
The above "Outline" of mystery studies elucidates things with psychology as the core or as a foothold. The lectures were given over the course of the year, and there are therefore things discussed without being explained and things first discussed in detail and omitted later, as well as more than a few repetitive parts. Therefore, I will provide an abbreviated table regarding the categories of psychology for convenient viewing. I

divide psychology into regular and irregular. Below is a full table regarding these two. While this table overlaps with that which is found in Section 88, since this is the conclusion, I will include it again.



Above, the essence of the mind is related to the True Mystery, and mental phenomena are related to nominal mysteries. They both extend to the rational mystery [理怪]. While mental phenomena normally are divided into intellect, feeling, and volition [知情意], for convenience, I have divided them into the four types of sensation, intellect, emotion, and volition [感觉, 知力, 情緒, 意志]. Regular psychology considers normal sensations, normal intellect, normal emotions, and normal volition. [Irregular psychology investigates unusual sensations, unusual intellect, unusual emotions, and unusual volition. In irregular psychology there is the sick and the mysterious.¹⁶ The sick belongs to mental illness, and the mysterious belongs to psychological mystery studies. However, since the sick is also the unusual and abnormal of mental phenomena, it must be added to irregular psychology. Thinking about this in on the level of the various functions of mental phenomena and assigning categories to those that belong to mysteries, we first can divide up unusual apprehensions as follows.

¹⁶ Editor's note: The original text here was corrupted. The amendment in square brackets follows the *Selected Writings* edition (IS).



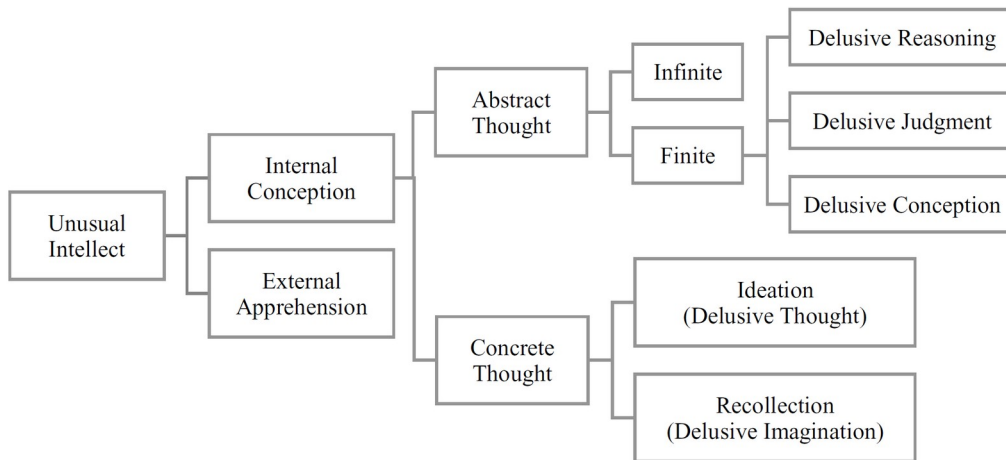
(Since the term *henkaku* [変覚] is used twice here [for "unusual apprehension" and "unusual sensation"], we could also use "abnormal apprehension" [異覚] as the general category.¹⁷⁾

These are subjective categories. The corresponding objective realms for each of these are shown below.

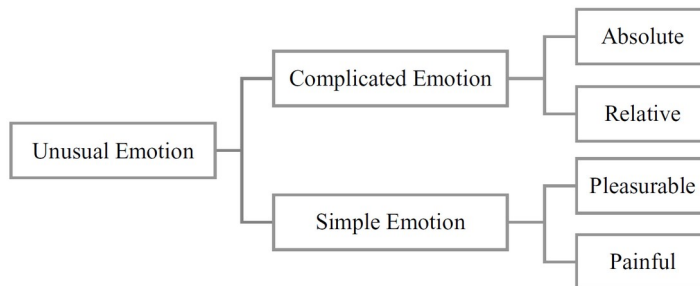
Unusual sensations (subjective)	• • • • • •	Unusual phenomena (objective)
Illusory sensations (subjective)	• • • • • •	Illusory phenomena (objective)
Delusive sensations (subjective)	• • • • • •	Delusive phenomena (objective)

Unusual sensations refer to things that appear on the level of our senses after changing form somewhat due to relative relationships between things. For example, the same sun differs in size depending on whether it is morning or midday. Next, while causes of illusory sensations come from the outside world, with the addition of the mind's imagination, they are felt to be completely different things. For example, seeing a rope and thinking that it is a snake, and seeing a wooden frame and thinking that it is the shape of a demon. Then there are delusive sensations. These have no causes in the outside world and arise entirely due to the interior world's imagination. For example, seeing something when there is nothing, and hearing sound when there is no sound. Unusual intellect categories are shown below.

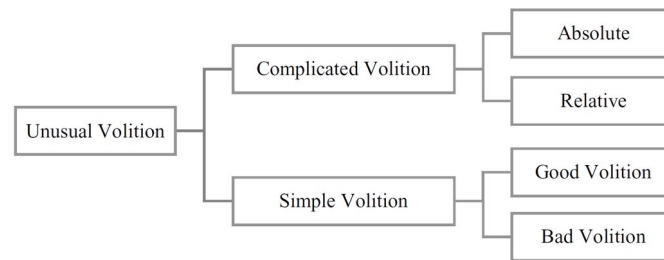
¹⁷ Translator's note: See note 2.



These categories are established in contrast to those of the regular intellect. Infinity is included in order to show the relationship between nominal mysteries and the True Mystery. It makes clear the reason that the infinite True Mystery appears when thoroughly investigating finite principles. Next, the categories of unusual emotion are shown below.



Speaking about the painful emotions among the "simple emotions" [it first has to be pointed out that] all mystery-related emotions are mystery emotions. [However] mystery emotions that arise in connection with fear are painful emotions. If they arise in connection with curiosity, then they become pleasurable. This is why people both are scared of mysteries and enjoy them at the same time. In complex emotions as well, there are two types of relative ones: painful and pleasurable. The categories of relative and absolute are created here to show in the same way the relationship between nominal mysteries and the True Mystery. Next, below I will show unusual volition.



The categories of good volition and bad volition are created under simple volition because, although there is no reason to discuss good and bad with regard to nominal mystery-related volition, since artificial mystery-related volition originally comes from conscious intention, the good and bad of this must be discussed. Therefore, one must include the categories of good and bad under volition and investigate them. Creating the categories of relative and absolute under complex volition is also to show its relationship with the True Mystery.

The above categories are categories of irregular psychology, in other words, mental phenomena related to psychological mysteries. Next, with regard to the essence of the mind, I must touch upon the nature of the True Mystery.

Section 119. On the True Mystery

While the True Mystery can be largely known based on what I have already discussed with frequency, here I will discuss the relationship between the True Mystery and nominal mysteries as the conclusion regarding the True Mystery. First, comparing nominal mysteries and the True Mystery, since nominal mysteries appear on the level of mental and material phenomena, they are, of course, finite, relative, and discriminatory, as well as knowable. In contrast the True Mystery is infinite, absolute, and unknowable. If we hold it is unknowable, its interior state, of course, cannot be known, and it appears that one cannot even know whether it exists or not. However, when investigating in detail nominal mysteries, one naturally finds out that the True Mystery exists, and when penetratingly observing inside mental phenomena, one naturally can come into contact with the spiritual light of the True Mystery. Both in theoretical and practical respect we can prove the existence of the True Mystery. In religion this is called divine revelation. To put this in more detail: reaching and coming into contact with the True Mystery is not our power but something revealed from the original realm of the True Mystery. In Buddhism, the relationship between these two naturally splits into the two paths of self power and other power. Holding that it is possible to reveal the True Mystery with our

own power is self power. If we hold that it cannot be reached with our own power and is revealed to us from the True Mystery's original realm, this is so-called other power. If so, which of these theories should we adopt?

It is said, "the two of them are one in essence." When our mind is interpreted as relative mental phenomena and not absolute mental phenomena, then the appearance of the True Mystery's light in our mind must be said to not be our own power. In contrast, can we say that even if our mind is relative mental phenomena, these mental phenomena are originally part of the absolute and therefore the absolute True Mystery is naturally included in our mind? Arriving at this is done with nothing other than our own power. Therefore, the schools in Buddhism that advocate self-power teach that the essence of our heart is buddha, and that "all sentient beings have buddha-nature" [一切衆生悉有仏性]. They hold that our resonance [感応] with the path to awakening lies in manifesting the mind-essence included originally in our mental phenomena. This is why there is the division between self power and other power, and why these two teachings exist in one religion. However, when we investigate these two teachings by going back to their source, one finds that their principle is the same, not different.

Next let us turn to the question of the kind of relationship between the True Mystery and things in the universe. In the first place this world and its things all developed out of the essence of the True Mystery, and therefore it is only natural that its true aspects would appear in all of the phenomena in front of our eyes. It appears on the interior and the exterior. In other words, there is interior world appearance and exterior world appearance. Exterior world appearance is it manifesting its true aspects in the world of things. Interior world appearance is it showing its aspects on the level of mental phenomena. Interior world appearance is, as described previously when discussing the apex of reality, the spiritual light of the unknowable revealing itself within our mental phenomena. It is that which is acquired upon naturally coming into contact with its spiritual light when thinking deeply and quieting our mind. Also, exterior world appearance is beautiful and sublime ideas naturally arising when seeing the world's phenomena, or seeing this beauty in the sky, seeing this beauty in mountains and rivers, or recognizing this beauty in grasses, trees, birds, and beasts. Since this beauty is that which has promptly revealed itself from the infinite original realm, when we come into contact with it, we give rise to a notion of the infinite. In the outside world the sun shows this beauty. In the inside world the conscience shows this god. One shows beautiful and sublime aspects, and the other opens up a spiritual light. Therefore, the two can be said to develop the divine power of the True Mystery. If there was no sun in the outside world, then the world would be dark. There would be no way that we could see

its beauty. If there is no conscience in the inner world, then how could one come into contact with the spiritual and sublime divine light? For this reason, these two truly manifest the true aspects of the True Mystery from its original realm, and are the gateway for coming into contact with its true essence. Dividing this into that which manifests in the world of matter and that which manifests in the world of the mind, outer world manifestations are called spiritual mysteries [靈怪] and inner world manifestations are called divine mysteries [神怪].

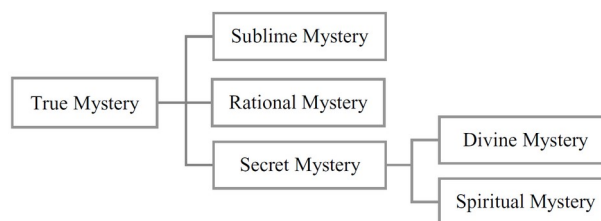
Spiritual mysteries and divine mysteries are both unknowable. They are entirely unknowable by us. When held to be beyond the human intellect and outside of reason, they are called secret mysteries. This is, in other words, extra-rational reason. However, this extra-rational reason is not necessarily extra-rational reason, and that which is beyond the human intellect is not necessarily beyond the human intellect. Why is this? It is because when we hold that our mind is finite, the realm of the True Mystery, of course, must be held to be beyond the human intellect and outside of reason. However, when we hold that this finite mind is part of the infinite mind and that the infinite mind is naturally included in the finite mind, we can say that this extra-rational reason is within reason. In other words, while from the perspective of our finite mind it is extra-rational, from the perspective of our infinite mind it must be rational. To discuss this in terms of the intellect: there is the finite and infinite intellect, and from the perspective of the infinite intellect, the True Mystery and essence of the mind are all within reason. One therefore must know that there is finite and infinite reason. While normal reason is finite, high-level reason is infinite. Can the True Mystery therefore be discussed based on infinite reason? It must be said that its essence is not the secret mystery but the rational mystery. In the past I said that the essences of the mind's intellectual, emotional, and volitional functions appear on the level of the mind's infinite essence, and therefore, while they have a finite nature on the outside, they have an infinite nature on their inside. All religions aim to escape this finitude and reach infinity. This is reached either based on infinite intellect power, infinite feeling, or infinite volition. Therefore, there are intellectual sects like Tendai [天台], volitional sects like the Zen sect, and feeling sects like the Pure Land gate.

When we hold that the intellect, feeling, and volition have an infinite nature, calling the True Mystery the "secret mystery" or "rational mystery" seems inappropriate. This is because these two are names given on the level of reason: the secret mystery is outside of reason and the rational mystery is within reason. However, here "outside" is said in relation to finite reason, and "inside" in relation to infinite reason. Therefore, if we add infinite feeling and infinite volition, we would call it the sublime mystery. This

"sublime mystery" [妙怪] is a name attached to the essence of the true, good and beautiful perfection reached when leaving behind finite intellect, feeling, and volition and reaching infinite intellect, feeling, and volition.

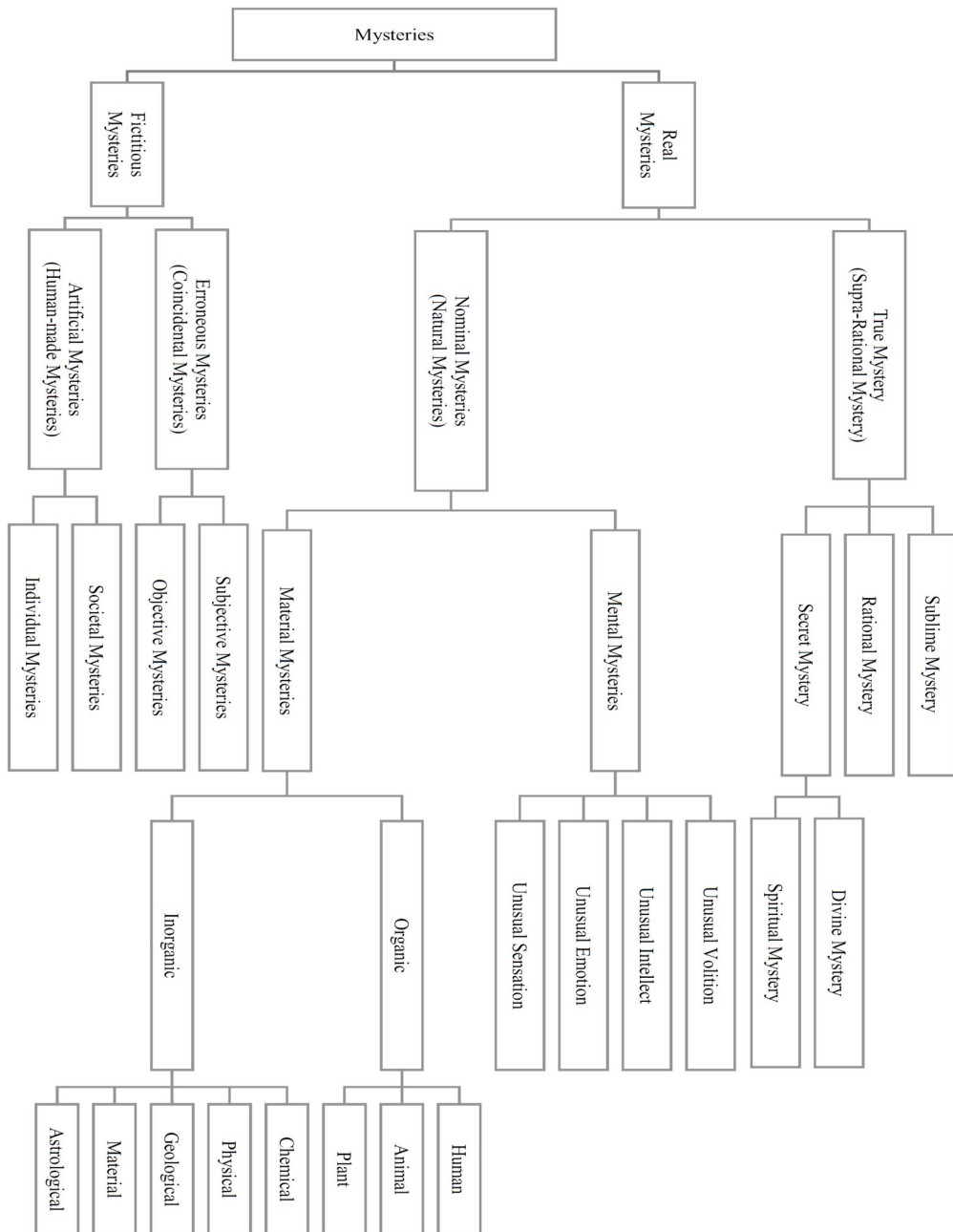
Since the secret mystery's appearance differs depending on whether one is outside or inside reason, it has different names. However, one must know that these two [the rational and secret mystery] come together to form one. From one side it is the secret mystery, and from another it is the rational mystery. Perceived from the surface it is the rational mystery, and considered from the underside it is the secret mystery. In other words, the True Mystery appears to be the rational mystery and is the secret mystery, appears to be the secret mystery and is the rational mystery, appears to be extra-rational and is within reason, and appears to be within reason and is extra-rational. Therefore, the True Mystery must both be called the secret mystery and the rational mystery, as well as extra-rational and rational. There is nothing that can be done but call it the sublime mystery. My mystery studies are primarily elucidations based on the intellect and reason, and therefore in this regard it could be called the rational mystery.

A True Mystery categorization table of that which I have discussed above is shown below.



Section 120. Conclusion

Having drawn my discussion of the True Mystery to a close, my overall discussion is announcing its end. I will conclude my general theory with a comprehensive table of mysteries that brings together everything I have discussed.



In the above table, artificial mysteries are mysteries constructed and created based on people's volition and contrivances. There are two types: individual and societal. There are two types of individual ones: curious and selfish. The likes of lies and exaggeration arise from either curiosity or selfishness. Acts such as deception and cover-ups often arise from selfishness. Societal [artificial mysteries] may belong to normal times or be related to unusual times. The former refers to political scheming, and the latter to natural disasters or wars. During wars there are war plots. However, I will omit these human-made mysteries from this lecture.

"Erroneous mysteries" refers to events that occur by chance being mistakenly seen as mysteries. There are two types: those that arise in the outer world and those that arise in the inner world. These are called objective mysteries and subjective mysteries, respectively. There are also ones that occur between the inner and outer world. For example, when two or three great fires occur on the same day in different years, people think that this day is related to great fires and is unlucky. This is to mistakenly interpret things that arise by inscrutable coincidence as having a mysterious relationship. Or, while people immediately think it is a mystery when someone whom they saw dying in a dream dies in real life, in fact often this is a coincidence, and does not merit being seen as a mystery. Also, while in the world we frequently find the likes of cowards encountering another person on the road when traveling at night and holding them to be a mystery, or seeing from afar a lamp hanging from a tree branch and holding it to be the appearance of a monster, these are not cases of the things themselves being mysterious. They are coincidences being seen as mysteries, and thus collectively called erroneous mysteries.

Nominal mysteries are neither human-made nor coincidental. They arise naturally. There are two types: those that appear on the level of matter and those that appear on the level of the mind. These are, respectively, material mysteries and mental mysteries (psychological mysteries). The reasons for material mysteries can be researched with astronomy, geology, physics, chemistry, zoology, and botany. The reasons for mental mysteries can be explained with psychology.

The True Mystery is a genuine mystery. It refers to the aforementioned absolute and infinite essence. While nominal mysteries are real mysteries, when investigating them and arriving at their fundamental principles, one finds out that they are based on the same principles as normal, ordinary rules. Even if they are mysterious when seen from the human knowledge of today, their reasons can be thoroughly known with the human knowledge of another day. In contrast, the True Mystery cannot be known at all no matter how much human knowledge advances. It is a supra-rational mystery. The

essence of this True Mystery exists in all places, and therefore if one researches it on either the level of matter or mind and reaches its source or substance, then everything in the end becomes the True Mystery and it is no longer knowable. In other words, in matter there is material phenomena and essence, and in the mind there is mental phenomena and essence. The essence of matter it is called the True Mystery, and the essence of the mind is called the True Mystery. To distinguish between these two, I call it the spiritual mystery and the divine mystery. The spiritual [靈; or, ethereal, ghostly] mystery is the mystery of the essence of matter, and the divine mystery is the mystery of the essence of the mind. Both the spiritual mystery and the divine mystery are mystical and immeasurable. When held to be beyond knowledge and outside of reason, they are together referred to as the secret mystery. If the ethereal mystery and spirit mystery come together as one and are in accordance with reason, this is called the rational mystery. In this way the True Mystery has three types, but in substance it is one.

Above we have looked at the kinds of mysteries. Artificial mysteries and erroneous mysteries are, of course, not mysteries. They completely come from people's falsity and errors. Therefore, they are delusive. Turning to nominal mysteries, while they are not truly mysteries when seen from reason, in reality they become mysteries and appear as such. In other words, on the underside they are not mysteries, but on the surface they are. Therefore, these are existing nominally. The True Mystery is the only genuine mystery. Excluding it, there are no other true mysteries. Therefore, it is truly existing. Of these four kinds of mysteries, artificial mysteries, nominal mysteries, and the True Mystery are the "three great mysteries." Let us think about this in terms of the world. There is the infinite and absolute world and the finite and relative world. And there is the human world which spans both these worlds and can interfere with them. I call them the three great worlds. Corresponding to these three great worlds there are three great types of mysteries. In other words, the True Mystery is the mystery of the so-called absolute world, the nominal mysteries are mysteries of the relative world, and artificial mysteries are mysteries of the human world. Erroneous mysteries are located between nature and the human-made. Since they arise by chance out of artificial mysteries and nominal mysteries, there is no world that separately corresponds to them. Therefore, we do not need to see it as one type of great mystery. Thus, the three types of great mysteries are artificial mysteries, nominal mysteries, and the True Mystery. Religion reveals the principles of things as they relate to the True Mystery, as well as teach the path for reaching it. Ordinary academic fields research the principles of nominal mysteries and make them clear. Human nature, customs, political matters, and so on are related to artificial mysteries.

Therefore, when researching artificial mysteries, one can naturally find out about the wonderful intellect and marvelous functions [奇知妙用] inherent to people in society . When researching nominal mysteries one can find out about the wonderful transformations and marvelous changes [奇变妙化] of phenomena in the universe . When researching the True Mystery one can awaken to the wonderful features and marvelous essence [奇相妙体] of the gods and buddhas. Therefore, if one wants to know about the secrets of the nature of people in society, investigate artificial mysteries. If one wants to know about the secrets of material and mental phenomena, investigate nominal mysteries. If one wants to know the secrets of the gods and buddha's profundity, investigate the True Mystery. The first is related to politics, the second to education, and the third to religion. This is the order of my mystery studies research, and it is the reason that its aim is to leave behind artificial mysteries, do away with nominal mysteries, and open the True Mystery.