

## Chapter I

### The *Alaya* Consciousness

#### 1 The three factors which are causative of a thought, the nervous system (*Kon* ; sense organ), stimulus (*Kyō* ; object of cognition) and action of attention (*Shiki* ; consciousness)

I have said that this face of mine which appears before your eyes is a thought of yours, and a thought does not appear without cause. Firstly, your eyes are a causal factor, for in case your eyes are closed, the thought of a face which was visible before disappears.

By eyesight is meant of course the entire nervous system. The eye has a lens, with the nerve fibers extending from the rear part of the brain to the retina on the back side of the crystalline lens. The extreme end of the stretch of fibers is connected with the nerve cells of the visual center in the occipital lobe. It is this nervous system that is called *Kon*, sense organ, in Buddhist terms.

Needless to say, when you are looking at me in the face, you get a vibration with a frequency of from four hundred and fifty trillion to seven hundred and fifty trillion per second to enter your eyes. The vibration, refracted by the lens, produces a virtual image upside down on the retina, and then attention is brought to focus. While the face which you see is a thought of yours, one of the causes from which that thought results is the eye, namely the nervous system.

It is this nervous system that is called *Kon* in Buddhism, one among the first five sense organs which I enumerated earlier. You are not able, however, to see things or hear sounds solely by means of the nervous system. Whether he is present here or not, an individual named Sasamoto exists so long as he is alive. He goes home

after taking leave of you. You could not say he ceased to exist, because he went out of your eyeshot. You have gathered here away from home but you must have something left behind in your house that ought to be still there.

Here is a blackboard as all of us see it, but it goes out of your sight when you turn your eyes to the empty side of the hall. For the blackboard is here and not in sight over there. Then there ought to be a certain object that really exists to enable you to see it. It is described as vibration in terms of physics, or in some cases as stimulus.

In case a stimulus is absent, we are able neither to see a thing nor hear a sound in spite of all the nervous system we have. For instance, despite the eyesight you have, a sight-thought is gone no sooner than the light is out. It is essential for a thought to be produced in your mind that the light makes its way into your eyes to operate as a stimulus. Without the stimulus, no thought of a face you are looking at is produced. As far as eyesight is concerned, the light wave operates as a stimulus, while in the case of hearing sense, it functions under the stimulus of sonic waves.

A particular vibration occurs in the atmosphere, which, traveling through the air, reaches the ear and causes its drumhead to oscillate. The oscillation is transmitted through three bones, reaching the inner ear to produce resonance with its strings of the cochlea. This gives rise to a change, in its turn, at the tail end of the nerve tissue extending to the strings of the cochlea. The moment the information of the change is passed to the auditory center in the brain cortex, attention is aroused and you hear a sound where it is brought to focus. In Buddhism stimulating agents are designated as *Kyō*, objects within reach of sense organs, including stimuli of every description. You are unable to see a thing or hear a sound so long as you solely depend on the nervous system and stimuli, and no thought will appear, unless attention is aroused to cause it to appear.

As long as the mind is preoccupied with something else, the eye is blind and the ear deaf, because the mind is absent, as an old saying

1 The three factors which are causative of a thought, *Kon*, *Kyō* and *Shiki*

goes. While you see my face, your attention is focused on it. But when your attention is concentrated on something else, you are watching that other object.

It is because you concentrate your attention on my face that you can see it. The function of the power of attention as described above is named *Shiki*, consciousness, in Buddhist terminology, which is responsible for image-projection.

*Kon* — nervous system

*Kyō* — stimulus

*Shiki* — power of attention

The picture in a film-slide is projected by the projector to be reproduced on a white screen away from the apparatus. The nervous system may be justly likened to the slide projector. When you take a look at my face, it is neither within your eyes nor in your brain that my face appears, but my face is vividly perceived only in this place where I am now. It is by no means perceived anywhere else apart from this face of mine here. In this way, it is where attention is focused that an object is seen and heard, and the thought of it is produced.

Provided that all of the three causal factors above referred to work en masse, thoughts of a visible face, an audible sound, a savour tasted are produced. The three causes, called respectively *Kon*, *Kyō* and *Shiki* are defined as “*Alaya*” consciousness in Buddhist terms. The next question I shall discuss is concerning the nature of those three factors, namely, *Kon*, *Kyō* and *Shiki*.

So far I have described at some length how those objects you see and hear are as many thoughts that are produced successively in your mind, and I believe that you are by now satisfied with my explanation. In truth when I referred to a Buddhist dictum, “All are but thoughts” I meant to reassert that all are nothing but thoughts as far as the objects you see and hear are concerned.

Now I shall proceed to state that the three factors *Kon*, *Kyō* and

*Shiki* are also thoughts, nothing more or less than thoughts. Those three causal factors *Kon*, *Kyō*, *Shiki* and thoughts which are produced by them can be likened to a pack of matches. To ignite a fire, the three causal factors, namely, the friction surface, the match stick and oxide gas are needed. It is from those three causes that the flame results.

Please give real thought to the fact that it is neither the match stick, the oxide gas contained in the air nor the friction surface that causes a flame. When a match stick is struck on the friction surface, it draws oxygen from the air. It is ignited by the combining power resulting from a chemical change that takes place. My face visible here is a thought which can be likened to the flame. *Kon*, *Kyō* and *Shiki* are responsible for producing a thought, just as the friction surface, the match and the atmospheric oxygen are for the flame.

According to the currently accepted view, the face which appears before your eyes is a material object, and it is the mind existing in the brain that sees the face within itself. But this is in fact a really misleading conception. For you are quite mistaken if you think that this face of mine you see here causes a thought of it to appear in your brain.

My face which is visible to you when you look this way is only a thought of yours that can be likened to the flame above referred to, and it is not until the three causal factors operate in combination that a thought of my face is produced.

## 2 Case Examples of Hypnotic Experiment

Now I am entering into the stage of my discussion, in which I have to clarify the fact that those three causal factors, namely *Kon*, *Kyō* and *Shiki* are also thoughts, and that it is by means of Samadhi you are able to realize it. The Sutras teach that the whole truth of “*Alaya*” consciousness can be grasped by means of Samadhi. Then I think I had better add a supplemental explanation concerning the mental concentration called “Samadhi” on which I have already

dwelled at some length.

The teachings of Buddhism make very much of Samadhi. The Samadhi is divided into two kinds, namely the worldly Samadhi and the supermundane. It is the supermundane Samadhi, by means of which you can attain an infinite life, whereas worldly Samadhi is not so effectual as to enable you to attain endless life and complete freedom from the shifts and changes of this world. When completely under a mesmeric influence, you are certainly in the state of Samadhi. But this Samadhi is the worldly one.

Dr. Anezaki, under whom I studied as a student, used to relate to his students many mystic stories during his introductory lectures on philosophy of religion he taught then. He was a member of the Society for Psychical Research, which has its center in London, and had just returned home from England. He often took occasion to give an account of various case examples of Samadhi achieved under a hypnotic influence. The Society for Psychical Research has a large membership world-wide, though mainly in Europe and America. In those days Japan was represented only by Dr. Anezaki, who was professor at Tokyo Imperial University.

The Society, let me add, is a learned association founded by a number of distinguished scholars and scientists with the aim of solving the long-standing question as to whether a human soul is mortal or imperishable, and whether human beings are as a matter of fact capable of repetition of birth and death. It is not an international body of dilettante researchers set up for purposes of pastime.

Judging from its successive presidents of high scholarly distinction, it is evident that the society is an organization intended for prosecution of serious researches in the field. As a result of the joint researches they made into the case examples reported by many individual members of the society, the scholars of the society finally succeeded in their attempt to clarify the fact that human beings are capable of transmigration, perpetually repeating birth and death.

The original object of the society was accomplished, but the members continue to work, conducting researches into those side

discoveries made in course of the pursuit of the original object of the society. It was made clear that the so named occult power attributed to Buddhist faith is hardly a fake. I remember reading through a book compiled from excerpts from the Society bulletins published in succession. I found in the book various descriptions of the facts about the *Tengen*, that is to say "clairvoyance" in English and French, "Hellsehen" in German.

One day when an Edinburgh University professor Gregory called on a friend at his home, he met with a lady who was there for a visit. The professor was told that the lady who was highly susceptible to the mesmeric influence was able to see objects distinctly at a great distance. Thinking it was very fortunate of him to be there in good time, he asked her a favour to see for him what his son was doing in Greenock, where he was staying then. (Greenock is a town on the west coast of Scotland forty or fifty miles from Edinburgh.) She gave a willing consent to his request.

And then his friend began to mesmerize the lady, and succeeded in bringing her into a completely hypnotic state. After apparently looking for the professor's son for a while, she began to speak, giving a description of what she saw. The house in which the son was staying stood in the middle of a quiet grassy hillside distant from the town. The boy was playing with a dog, a big black Newfoundlander with white spots all over his body. The lady was apparently very well informed of dogs, judging from her detailed description of the boy's dog.

Resuming her account, she said that there was a fuss going on. The dog jumped at the boy kicking his cap off his head. Then she saw a gentleman near by, with a book in his hand glancing at the boy from time to time. That gentleman was not an Anglican but a Presbyterian minister, she said. She was quite right.

He was in fact a Presbyterian pastor of noble character, in whose care the professor had entrusted his son. She went on to relate that the boy then went upstairs, and a maid servant was busy in roasting a leg of mutton in the kitchen. The boy came back

downstairs with potatoes in his hand, and began again to play with his dog. Mr. Gregory took notes of her narrative, which he referred to the pastor in Greenock for confirmation. The pastor wrote back testifying to the correctness of her description. His letter reads as follows.

His house stood in the middle of the grassy field on a hillside. The dog he kept was a black Newfoundlander with white spots all over his body, and the dog actually jumped at the boy, kicking his cap off his head. The kitchen was upstairs, and the boy went upstairs into the kitchen, returning downstairs with some sandwiches in his hand (not potatoes as the lady described). While the professor's son was playing with the dog, the maid servant was roasting a leg of mutton.

So there was no denying that the hypnotized lady saw it all as it actually happened ; only she took the sandwiches the boy held in his hand for potatoes. This is an instance in evidence of *Tengen*, clairvoyance, which shows that anyone will have his *Tengen* opened, when put into a state of hypnosis. The *Tengen* is so called, because it is considered as an attribute of the deities in heaven. We will be able to develop the power of *Tengen* by means of concentration of the mind.

This is the eye of Samadhi, which represents a psychic function of a particular sort, though it is no better than the eye of the worldly Samadhi, a minor kind of mental concentration. Therefore, as long as you depend on that you are unable to look through into the spiritual world so that you can get a definite idea of an endless life.

Neither you can be received by Nyorai nor enter the Pure Land. Nevertheless the *Tengen* is fairly distinct in quality from the *Nikugen*, the bodily eye. I believe you have formed by this time a clear conception of the nature of the *Tengen*, from the instances of its function I have cited.

Next, I shall make a brief description of the process mesmerizing a subject. At first a hypnotic subject is let to gaze on a mirror put on the head of a thin pencil for a few minutes. Then the subject

will begin dozing off with his heavy eyes, which the hypnotist helps to close, softly passing down his hand over his body.

The pulse of the subject becomes weaker by degrees under the pressure, the hypnotist applies to the arteries of the head and neck. When it can no longer be felt by his finger, the subject is in a completely mesmerized state. The subject easily gives way to the push the hypnotist gives with his finger. He looks asleep but is not in sleep. When told to do so, he holds his hands up or straightens himself. In case he is really asleep, he may not hear whatever is said by his side. The fact is that he is in a hypnotic state, in which he has a ready command of second-sight, or clairvoyance.

Dr. Yujiro Motora, who taught psychology in the university I attended, told us a story of a student whom he hypnotized successfully. According to his eyewitness account, his subject was able to read correctly the characters on his visiting card, when the professor told him to read it with his eyes blindfolded with a handtowel. It cannot possibly be the *Nikugen*, the bodily eye that operates on an occasion like this. But, when the mind is in the perfect state of Samadhi, you are able to read the characters on the card with the eye of Samadhi, even though blindfolded.

*Tengen* is frequently referred to in the Sutras as one of the six kinds of celestial powers. A story has been handed down to us of Zendō Daishi, Great Master, who aspired to attain the six divine powers so that he might save all sentient beings from suffering. If the *Tengen* were an absurd invention, it follows that the Great Master aspired for nothing worse.

About the time I left school I became very much interested in mesmerism under the influence of Dr. Anezaki, who used to discourse on hypnotism citing many interesting case examples. I tried mesmeric experiments myself a number of times in course of a few years following my graduation from the university. I often got my hypnotic subjects one after another to see objects blindfolded or from a distance.

By a series of experiments I carried on, I was able to ascertain



the fact that a state in which a subject is completely mesmerized, that is to say, the hypnotic state meets the conditions conducive to Samadhi as elucidated in *Hō-on-ju-rin*, a voluminous lexical work and other like scriptures. I felt fully convinced of it and never hesitate to state positively that a subject is able to see objects as they really are when he is in a hypnotic state.

Indeed I have reached the conclusion from the hypnotic tests I made for myself that the theories advanced on the subject by the Western scholars are well-grounded and convincing. In the first place, when a subject falls into a hypnotic state, he can achieve the veritable Samadhi, so that he becomes able to perceive objects as they really are by means of the *Tengen*. According to the popular way of thinking, one depends solely on one's eyesight for observing objects. It requires, however, the eye of Samadhi to perceive the real existence.

As I have stated so far, the facts ascertained by various experiments on the mental action known as Samadhi bear out the assertion that *Kon* as well as *Kyō* are nothing more or less than thoughts. As for *Shiki* consciousness, I am sure that you are already persuaded that it is also a mind. Let me add a few more words in regard to hypnotism. We often hear someone who says that one can be cured of any kind of disease by hypnotic treatment. Though it may certainly take some effect, it has no such all-heal virtue. I am averse to the idea of curing a patient by hypnotic treatment, but I have in fact been compelled to try it on invalids under unavoidable circumstances.

A few years ago, an elder fellow disciple, who was then resident priest of Daibutsu Temple in Kamakura, came to see me at my house in Kanagawa, and asked me to try, if I could, hypnotic treatment on his brother-in-law who were suffering from violent headaches, while in hospital to receive medication for typhoid fever. Whereupon I replied to him that I would rather be excused, because I was against the idea of practicing hypnotism for therapeutic purposes. He begged me, however, so appealingly to try what I could for the sake

of his poor brother, that I had to change my mind and promised him to visit his brother.

But I was a few hours late for my appointment, on account of some other pressing matters I had to attend to on that day before setting off to see his brother, who must have been impatient for my arrival. But his impatience proved all the better for my purpose. For no sooner I set about mesmerizing him, than I could put my subject in a perfect state of hypnosis. Then stroking down his head with my hand for about twenty minutes, I repeatedly assured him that he would certainly be cured of that terrible headache he was suffering from, and that its cause would be removed at the same time while I was massaging him.

Then on dehypnotizing him, I learned to my no small delight that the pain in his head which goaded him for the past week was completely gone. When I visited him again on the following evening, he thanked me for the treatment telling me he felt so much better for the day after a good sleep he enjoyed the previous night. Though he had a slight pain towards evening, it was almost nothing compared with the terrible torment which oppressed him for a whole week, he added.

Thereupon I hypnotized him once again, giving him to understand by means of repeated hypnotic suggestions that though he might feel a slight pain, he would surely be healed of it in no time. And when I dehypnotized him after about twenty minutes, I was told that he was completely rid of the headache, and never complained of a headache during his seventy days in hospital.

On suggesting, as I gave him repeated rubdown on the head, that he would surely be healed of the bad headache, he was persuaded to take me at my word, and got over his headache as he believed he would, and even after dehypnotized, he no longer complained of a pain in the head. In this way, when in a hypnotic state the subject is prevailed on to believe what he was told, and the result is that it turns out as he believes. I can imagine some may put it all down as a big fake, but I simply stated a fact as it was.

A great many facts have been brought to light by means of hypnotic experiments. When you give careful consideration to the matter, you will realize that these facts fully justify the conclusion that *Kon*, sense organ, and *Kyō*, stimulus, are minds. Following these preliminary remarks, I shall proceed to explain the nature of *Kon*, *Kyō* and *Shiki*, consciousness.

### 3 *Kon, Kyō and Shiki*

*Kon* — sense organs, or nervous system

Now I propose to consider the essential quality of the nervous system. As a student, I used to attend the lectures Dr. Shūzō Kure delivered at his mental hospital and the university school of medicine. He was then the director of Tokyo Mental Hospital, and widely known as an authority on psychiatry. I found in his doctoral thesis a case which is described as follows:

The moment the doctor suggested to a hypnotized young man that the left hemisphere of his brain was completely paralysed, he lost his motor sensation on the right side of his body. The young man could no longer lift his right arm, and he felt no pain, when a pinch was given to the right side of his body. Not only that. It was reported that he lost his speech altogether at the same time. For the left hemisphere of the brain is responsible for the motor sensation on the right side of the body, while the speech control centers known as Broca's convolution which actuate speech motion are in the left cerebral hemisphere.

And the author adds a few words to state that the experiment proved to be a far greater success than he had expected.

Then the doctor suggested to the young subject that his left cerebral hemisphere recovered from the paralysis but this time the right hemisphere was paralysed instead. Immediately he lost his motor sensation on the left side of his body, but he found little difficulty in his speech.

## Chapter I

I received no small encouragement from his description of a hypnotic case example.

In case the brain cortex was one thing and the mind another, there could have been no reason why the young hypnotic subject should lose the motor sensation on the right side of his body only because he was made to believe he was paralyzed in his left cerebral hemisphere. The mind and the brain are not two separate things but one and the same in substance.

That is why the belief which grows in one's mind causes a material change in the brain cortex. The fact shows that the brain cortex is one and the same with the mind, so that the conviction causes a material change on the brain cortex. When in a hypnotic state of mental concentration which compares with Samadhi, you really become paralyzed in your brain cortex as you are persuaded of it. That is why you can justly identify the brain cortex with the mind in a state of Samadhi.

*Kyō* — stimulus

Mental physics is a science that specializes in the study of the relationship between the brain and the mind. I majored in psychology in the university. But physiology being required of all psychology majors in my time, I used to attend the lectures on mental physics given by Dr. Kenji Ōsawa. In elucidation of his description of the relations between the nervous system and the mind, the professor would give us a detailed account of the case examples of his hypnotic experiments. One day he cited a case illustrative of a successful experiment he performed after the model of the one reported in a foreign journal.

He began by mesmerizing student A, in front of whom he told another student B to stand, asking A if he could see B standing there. At A's reply that he could, the professor suggested to the hypnotized student that his friend B who was standing before him was gone away. At his words student A really saw his fellow student B

moving away from where he stood, and A was so sure B had gone that A no longer hear B speaking to him.

Even when he came to his senses before long on being dehypnotized, he was still unable to see his friend B standing there, whom all other students there could see. Then as his friend B put on his cap, A gave a cry of surprise, telling all around him that he saw a cap floating in the air. When B took away from A's hand something he held in it, A exclaimed in a great fright that some devilish power wrenched it from him by force.

The psychology classroom was a lecture hall in tiers with circular rows of benches for students. As the attending students, looking down on this scene, broke into a cackling laughter, the poor student joined them in the mirth, though obviously for a different reason. All the viewers were so much amused at a laugh-provoking sight of the student who was blind to his friend standing in front of him, but A simply took the contagion, when he joined in the catching crackle.

Now I shall add a few words concerning the case which Prof. Tomokichi Fukurai cited from his own experiments. As the professor relates, when his friend B stood in front of A with a cane held behind his back, student A was able to see the cane. Of course student B was standing facing A and the cane hidden behind his back. The hypnotized student A could distinctly see the cane. His friend B's stature proved to be no obstacle against his eyesight.

In this way, in the event of *Kon*, *Kyō* and *Shiki* operating in combination, a thought appears. The student A answered first in the affirmative when the professor inquired if he could see his fellow student B standing in front of him, but on being suggested that B had gone somewhere, the hypnotic suggestion induced A to believe that the friend was no longer there, and B disappeared indeed from his sight. And even when dehypnotized, A was still unable to see his friend B standing there. The above described case clearly shows that one of those three factors *Kon*, *Kyō* and *Shiki*, which are responsible for his awareness of his friend's identity, was lacking.

In case something was wrong with his *Kon*, namely his eyes or his nervous system, he would have been unable to see the students around him. Since he was able to see them, nothing could have been amiss with his *Kon*. From the fact the student had no trouble in seeing various objects around him, it is obvious that nothing was the matter with his *Kon*, nor with his *Shiki*, consciousness. It was, however, doubtlessly because something was amiss with the *Kyō* and the stimulus was absent, that he was unable to perceive his fellow student standing just in front of him.

Now let me revert to the subject of hypnosis. While the student was in a hypnotic state, the existence of his friend whom he saw standing before him, must have been an idea, a thought that appeared in the state of Samadhi. When the professor suggested to the student, however, that his friend had gone away, he could vividly see him making for another room. The fact is that the hypnotized student assured himself, in a state of Samadhi, that the image of his friend was no longer there. Then what was the idea of his friend who had disappeared from his sight, and what was that which had gone to another room?

It is all because the sight of his friend, and his disappearance into another room, which he witnessed in the hypnotic state, was nothing but a thought produced in course of Samadhi. It is this thought that operates as a *Kyō*, stimulus, causing him to become aware of his friend's presence, on coming to his senses. From this it follows that *Kyō* is also a thought produced in the state of Samadhi, just as it is the case with my face which appears before your eyes and works as a stimulus to cause you to form a thought of it in your mind.

For when the student was persuaded in his hypnotic state of Samadhi to believe that his friend was no longer there, he persisted in his belief even after being dehypnotized, and no thought of his friend appeared to him, because the stimulus was still lacking to cause it. Then the *Kyō* is decidedly a kind of thought.

For all that, however, when the said student walked forward,

knocking against his friend, he in fact stumbled on his knees — a fact which indicated that a stimulus was still there. Do you think this fact of his bumping into his friend belied his belief that the friend was no longer there? As a matter of fact, there are all kinds of *Kyō*'s, stimuli. There are many different sense-objects such as colour, touch and sound, and as for stimuli, there are the vibration of air, wave motion of ether and all the rest of physical and chemical phenomena. Take the vibration of matter for example, it has its specific frequency which varies according to different objects that vibrate.

The sound is produced when an object is caused to vibrate at a frequency of eight or sixteen through fifty thousand per second. A fly is heard to buzz when the sonic vibration takes place at the per-second frequency of four hundred and odds. As far as colours are concerned, an oscillation with a frequency of from four hundred and fifty trillion to seven hundred and fifty trillion per second is considered to be responsible for the sensation of a particular colour. Just as the frequency of vibration varies in this way with different colours and sounds, so does the stimulus according to different senses of colour, sound, smell, touch and so on.

As you look at me, you are seeing me in the flesh. Suppose you crunch at my body, you will find it has a taste, though you may not like it too much. On touching me, you will feel rough or smooth, and pushing me, you will feel some resistance. As far as eyesight goes, when the professor suggested to the student who was in a hypnotic state that his friend was no longer there, the latter actually disappeared from the former student's sight. Nevertheless it is no easy matter to do away with physical resistance.

Once I ventured to ask Ben-nei Seija to explain for me the reason why the hypnotic experiments which I carried on to identify the true nature of touch awareness ended in a flat failure, to the detriment of my belief that all is thought. Whereupon Ben-nei Seija kindly referred me to a book written by Chigyoku, a noted scholar in China under the Ming Dynasty. In that book the author relates a

story of a man who found himself having slipped out of his room before he knew, as he fixed his gaze at a knot hole in the panel in the state of Samadhi.

Seija explained for me how it is possible for one to rid himself of even the sense of touch when one enters the state of profound Samadhi. Here by "profound Samadhi" he meant the kind of Samadhi even more profound than that which helps one get rid of the sense of form, sound, smell and taste. It cannot be a made-up story since it is written in a work attributed to a worthy man of learning like Chigyoku. I believe one can give it full credit.

Let me ask you whether you think this hand of mine has its own power or not. Now, if some one tries to lift it, he can do so, and on trying to pull it this way, he can do so as easily. In those cases, my hand cannot be said to have its own power. In case, however, I am adverse to letting any one force it, I shall refuse to allow him to do what he tries to. It is because I exercise my will against it. Viewed from outside, it is a resisting force which asserts itself, while internally it is an indication of the willpower.

It is his own volition, or in other words a power of resistance, that caused the hypnotized student as above described to stumble on his knees. A will which is colourless and formless is the efficient cause of physical resistance — a fact which justifies the doctrine that mind is responsible for the existence of all things in nature.

Immanuel Kant inferred that something ought to exist where an object is visible, though he was not able to identify that "something." Such being the case, Kant reaches the conclusion that "something" ought to exist that causes an object to be visible, prior to it coming in sight. He named it "Ding an sich," thing in itself. It is defined as *Alaya* consciousness in Buddhist terms. But he was unable to realize its identity, because of his utter ignorance of the essence of the Samadhi.

Some time later, in referring to the Sutras, I came to know for certain that it is a reality to be realized only in a perfect state of Samadhi. I expect the explanation I have offered so far will obtain



your acceptance.

(In reply to a question from the audience asking whether it is more logical to ascribe *Kyō*, stimulus, to the actual presence of the other student, a friend of the hypnotized student.)

Though it is generally believed that the *Kyō* means the only stimulus that operates on every occasion in the same way, Buddhism teaches that its function varies with different individuals, so that it causes one to see an object while it may work differently with another individual. That is why an individual does not perceive an object which another does.

The reverse is also true. I shall cite another case example from the hypnotic experiments carried on by Dr. Ōsawa, a Tokyo University professor. On one occasion Dr. Ōsawa let a hypnotized nurse lie on a bed, and applying a pencil to her breasts he laid bare, he suggested to the nurse that it was a pair of red-hot tongs that would cause a burn on her. As he watched her, withdrawing the pencil, he found her breasts engorged thick and fast until a burn was really caused on them.

The pencil which he applied to her skin, however, was hardly hot enough to produce a burn. So it is quite inconceivable that the pencil was responsible for the burn produced on her breasts. When the professor suggested to her that it was a pair of red-hot tongs, an idea of a heated iron tong was developed in her mind, and on being told she would get burnt with it, the thought of a burn was produced.

For example, at the mention of Yōmei Gate at Nikko you recall it from memory. The idea of a pair of red-hot tongs and of a burn caused by it appeared at the hypnotic suggestion given by the professor, in the mind of the nurse who was in a state of Samadhi.

And since it was that thought produced in the state of Samadhi, that actually caused a burn on her, it weighed as heavily with her as a physical cause. You can identify the thought of a burn developed in a state of Samadhi with the burn itself, and it is impossible to think otherwise, because a blister was actually produced on her skin.

As I referred to it earlier, the case of the hypnotized student and

his friend shows the stimulus can be identified with the idea conceived in a state of Samadhi. Conversely, in the case of the nurse it testifies to the fact that the idea produced in Samadhi operated as a stimulus in the same way as a physical cause does. Therefore, the *Kyō* is a state of mind developed in Samadhi.

Here I propose to cite another case from among many of a similar kind. A friend of mine, who is principal of a girl's high school, once hypnotized a young man addicted to liquor. He brought a glass of water to his hypnotized subject and told him to take a drink, suggesting that it was excellent sake. Thereupon the young man thankfully enjoyed a drink, and before long the hypnotist found his cheeks getting flushed, while his pulse showed symptoms not to be accounted for except by alcoholic intoxication.

This is not a story of a man who seemed to feel good and warm as if he were in a drunken state, drinking off a glass of water which he took for excellent wine, but the objective description of the fact that the hypnotized subject showed unmistakable symptoms of drunkenness. The thought of alcohol produced in the hypnotic state of Samadhi came to the front, causing the young man to get drunk. In this way, a belief developed in a state of Samadhi materializes in the form of a stimulus which causes physical changes.

In the eastern districts of Japan, a Buddhist service, known as Dai Segaki (hungry-ghosts-feeding rites) is held about this time of the year to read a mass for the soul of the dead. A verse of Buddhist hymnal which is invariably chanted for the occasion is as follows; "If one aspires to know the Buddha of all the past, present and future, one has to understand that all in the *Hokkai* is produced by the mind." It means, in short, "All is mind."

*Shiki* — power of attention

No one will object to the conception that the power of attention is in the mind. Then the conclusion is reached that the *Kon*, sense organ, *Kyō*, stimulus and *Shiki*, power of attention — all of these

are the mind produced in the state of Samadhi ; in short, all is one's own mind.