

Inoue Enryō and the Development of Monsterology in Early Modern Japan

Kaiyin Zhang

A thesis

submitted in partial fulfillment of the

requirements for the degree of

Master of Arts

University of Washington

2024

Committee:

Justin Jesty

Paul S. Atkins

Program Authorized to Offer Degree:

Asian Languages and Literature

©Copyright 2024

Kaiyin Zhang

University of Washington

## Abstract

Inoue Enryō and the Development of Monsterology in Early Modern Japan

Kaiyin Zhang

Chair of the Supervisory Committee:

Justin Jesty

Department of Asian Languages and Literature

This thesis explores *Monsterology* (*yōkaigaku*, 妖怪学), one of Inoue Enryō's seminal works on the study of monsters, first published in 1891. This work signifies a pivotal shift in the Meiji period's understanding of supernatural phenomena, presenting a modern, rationalist perspective on monsters that integrates Western scientific thought. Inoue's approach, which aimed to demystify superstition through applied psychology, positioned him as a key figure in the modernization and Westernization of Japanese religious thought. Inoue's writing also reflects a convergence of classical Japanese and modern academic essay formats, indicative of the broader linguistic and cultural shifts of the period. This work includes an English translation of *Monsterology* by Inoue Enryō, excluding the chapter "Collection of Secret Techniques and Their Explanations" due to the complexities of translating its Buddhist terms and explanations.

## Introduction

*Monsterology* (*yōkaigaku*, 妖怪学) is one of Inoue Enryō's early writings about monsters that was first published in 1891, and it is an early version of his *Lectures on Monster Studies* (*yōkaigaku kōgi*, 妖怪学講義),<sup>1</sup> which is the edited and longer version of *Monsterology*. It is an early text in the field of “enigmatic studies (*fushigi gaku*, 不思議学)” which Inoue is considered the founder of, and which finally earned him the title “Doctor of Monsters (*yōkai hakase*, 妖怪博士).” His approach gave people a relatively modern definition of monsters in the Meiji period. Although Inoue's initial focus in this writing was about Buddhist studies and philosophical theories, because of his wide knowledge and investigations about monsters, it shows the early shape of the modern definition of monsters in Japan. Six years prior to publishing the final version of *Lectures on Monster Studies*, *Monsterology* represents Inoue's early thoughts and progress of his investigations about supernatural phenomena: as such, it is an revealing example of how academics in mid-Meiji Japan wrote and conceived of academic knowledge production.

In the preface, Inoue defines his theories in *Monsterology* as a part of the discipline of applied psychology, which he uses to erase superstition and explain many supernatural phenomena with scientific reasoning from the West. Inoue's theories thereby establish a distinct scientific or rationalist paradigm within the field. Superstitious beliefs had been embedded in Japan for many centuries, and ghostly figures were tightly related to people's lives since the early spread of Buddhism in Japan. According to Jason Ānanda Josephsons, “Hungry ghosts and

---

<sup>1</sup> There is an existing translation of this title as *Lectures on Enigma Studies*.

demons were an integral part of the worldview promoted by the Buddhist establishment,”<sup>2</sup> and “Inoue was one of the most important public intellectuals to insist that Buddhism was a legitimate member of the category ‘religion’... ‘Monster studies’ and ‘reforming Buddhism’ served the same function in the transformation of Buddhism insofar as they split it into religion and superstition.”<sup>3</sup> One of Inoue’s major projects was to contribute to the modernization and Westernization of “religion” in Japan by separating superstitions from religious beliefs and setting a clear boundary between them.<sup>4</sup> Thus the modern definition of monsters is a secondary product of his anti-superstition stance. By attempting to explain monsters with scientific reasoning, Inoue successfully accounted for certain phenomena that people had attributed to supernatural power. His ideas also helped establish monsterology as a single research subject. However, some contemporary scholars from Meiji Japan in adjacent fields, such as Yanagita Kunio 柳田国男 and Sasaki Kizen 佐々木喜善, were opposed to Inoue’s opinions. Yanagita once published a polemic to challenge Inoue in 1905, and in which he claimed: “I cannot help but express absolute and utter opposition towards Mr. Inoue Enryō, among others.”<sup>5</sup> While Inoue believed every supernatural phenomenon has a scientific explanation behind it, Yanagita believed supernatural folklore itself contained a certain meaning and value regarding the history and culture of a certain place. However, because Inoue’s theory was close to what the Japanese government hoped to promote at the time, Inoue’s writings were widely read and intersected

---

<sup>2</sup> Jason Ānanda Josephson, “When Buddhism Became a ‘Religion’: Religion and Superstition in the Writings of Inoue Enryō,” *Japanese Journal of Religious Studies* 33, no. 1 (2006): 152, doi:10.18874/jjrs.33.1.2006.

<sup>3</sup> Jason Ānanda Josephson, “When Buddhism Became a ‘Religion,’” 151.

<sup>4</sup> “Inoue Enryo’s Life,” Toyo University Inoue Enryo Research Center, March 2020, 3, <https://drive.google.com/file/d/1DGDgEtoJyrmM3fS2Lfl44SmYVzfcLnrl/view>.

<sup>5</sup> Gerald Figal, *Civilization and Monsters: Spirits of Modernity in Meiji Japan*. 1st ed (London: Duke University Press, 2000), 117. doi:10.1515/9780822396338.

with the political power. As a result, a copy of Inoue's writing was even presented to Emperor Meiji through the minister of the imperial household.<sup>6</sup> This shows the importance and leading position of Inoue's theory about monsters among officials in Meiji Japan.

Following the Meiji Restoration, the Japanese government prioritized diminishing the impact of folk beliefs that could hinder political authority, thereby creating an opportunity for Inoue to disseminate his research on monster studies and attain an elevated status. According to Gerald Figal, "The 1879 and 1880 revisions to the Education Act of 1872 introduced *shūshin* (修身, ethics) into the Japanese school curriculum... The first three editions of *Kokutei shūshin kyōkasho* (国定修身教科書, National Ethic Books), published from 1903 to 1910, all had sections specifically dedicated to the dangers of believing in superstitions."<sup>7</sup> Because Inoue's direction of research was close to what the government intended to propagandize, his works were widely read by people from different regions and even translated into Chinese. He was much more publicized compared to other contemporary Japanese authors and thus took the position as an academic leader for his school of philosophy and monsterology. His way of Buddhism was also considered "state-protecting (*gokoku*, 護國)" and became the overall signature of East Asian Buddhism until modernity.<sup>8</sup> As a result, a copy of Inoue's writing was even presented to Emperor Meiji through the minister of the imperial household.<sup>9</sup> This shows the importance and leading position of Inoue's theory about monsters among officials in Meiji Japan.

In his first chapter of *Monsterology*, Inoue summarizes some monsters into different categories with Western scientific concepts, and this was a groundbreaking way to approach the

---

<sup>6</sup> "Inoue Enryo's Life," Toyo University Inoue Enryo Research Center, 9.

<sup>7</sup> Gerald A Figal, *Civilization and Monsters*, 79-82.

<sup>8</sup> Rainer Schulzer, *Inoue Enryō: A Philosophical Portrait* (Albany: State University of New York Press, 2019), 21.

<sup>9</sup> "Inoue Enryo's Life, 9.

nature of monsters with modern reasoning at this time. According to Saitō Shigeo, Inoue's thought combined Eastern and Western ideas to establish a new school of philosophy, borrowing principles from Indian Buddhism, Chinese Confucianism, Japanese Shinto, and modern ideas from Western science to reconstruct Japanese traditional customs and morality.<sup>10</sup> The combination of thought systems can be seen from the first chapter of the writing when Inoue uses different examples to explain the idea that every supernatural thing has a relatively scientific reason behind it. To support his opinions, Inoue uses a lot of examples from ancient Chinese texts as well as traditional Japanese customs about a certain phenomenon, and then he uses Western science to conclude the phenomenon can be ascribed to certain psychological processes in human minds. In this beginning chapter, he suggests that there is only one ultimate principle that can explain everything from modern science to traditional superstitions although it is not completely considered science in today's definition. Inoue was skeptical that there were physical monsters existing in the real world. He believes if monsters are too powerful, people should not be able to get any clue about them. In his opinion, most of the monsters one can observe are imaginary creatures created by people's minds due to lack of knowledge of unknown subjects. If people did not find a clear scientific explanation behind the appearance of a monster, then it only meant the science of humankind was not yet developed enough to discover all the truth in the world. This becomes the foundation of his arguments and thus gives a modern theory to monsters.

Although the term *yōkai* 妖怪 is translated as “monsters” in English here, Inoue's definition of *yōkai* does not only limit to physical monsters but also some spiritual mysteries.

---

<sup>10</sup> Saitō Shigeo [齋藤繫雄], *Inoue Enryō and Western Thoughts* [井上円了と西洋思想, *Inoue Enryō to Seiyō Shisō*] (Tōkyō: The Inoue Enryo Memorial Grant [東洋大学井上円了記念学術振興基金, *Tōyō Daigaku Inoue Enryō Kinen Gakujutsu Shinkō Kikin*], 1988), 5-11.

Inoue categorizes table-turning and dowsing as two types of monsters that lack physical appearance but exist spiritually among people. In Inoue's definition, these are also considered some type of *yōkai* (monster) although they are more likely to be called “mysteries” in English definitions. Similarly, English terms such as phantoms, ghosts, and demons may also be described as *yōkai* (monster) in Japanese texts. Although Inoue had absorbed many concepts from Western cultures to explain supernatural phenomena, the term *yōkai* he used in the writing is more of a Japanese term that include different types of mysteries, some of which are not physical, or even visible.

Meanwhile, the specific examples Inoue gives in this writing demonstrate a special writing style in the Meiji period that combined classical Japanese writing style at the sentence level with a modern essay format from the West. The truth of *kokkuri* (table-turning) is the first example given as well as the starting point of Inoue's research about monsterology. He spent over ten years investigating *kokkuri* throughout Japan before completing the final version of this chapter. In his description of *kokkuri*, Inoue explains a lot of local rumors in late 19th century Japan, and he states his arguments based on those enigmatic phenomena from local rumors, with a combination of Western scientific theories. However, there are no reliable sources for everything he talks about in his writing. Because of this, his writing is not exactly what people would consider “academic” in today's setting. According to Schulzer, “The eminent scholar Sueki Fumihiko wrote about Inoue Enryō in 2004: ‘Although his thought was not necessarily deep, in his scale as promoter of enlightenment he is worth being reconsidered.’”<sup>11</sup> Inoue's writing also contains lists and tables of the experiments he did for his research and certain scientific explanations to identify the truth of each phenomenon, which is closer to a modern way

---

<sup>11</sup> Rainer Schulzer, *Inoue Enryō*, xii.

of conducting research, constructing an argument, and getting a conclusion. His writing shows the influence of both traditional writing rules that pre-Meiji writers often used and a newly emerged modern essay writing style from the West.

Born in Shimane Prefecture, Inoue Enryō was the oldest son in his family temple Jikōji in the Ōtani branch of Shin (True Pure Land) Buddhism, and he mainly dedicated his life to the study and interpretation of Buddhist philosophy, blending traditional Buddhist teachings with contemporary thought. He was a key figure in the Meiji era, a period marked by rapid social and cultural transformations in Japan. Inoue Enryō's influence also extended beyond academic circles, contributing to the broader discourse on spirituality, ethics, and societal values in Japan during a pivotal period of modernization.

At an early age, Inoue was educated in his family temple where he gained his knowledge about Buddhism. Since temple schools played an important role in the education of children in the peasant class, this experience led Inoue to later dedicate his life to education.<sup>12</sup> Inoue was ten at the time of the Meiji Restoration in 1868. In the same year as the Restoration, Inoue started his studies in classical Chinese and arithmetic at a private school of the Dutch medicine doctor Ishiguro Tadanori 石黒 忠憲.<sup>13</sup> In 1874, at the age of sixteen, Inoue enrolled in Niigata School's First Branch (today's Prefectural Nagaoka High School), where he switched to Western studies and learned to use original English texts.<sup>14</sup> In Nagaoka, Inoue also continued his studies in classical Chinese and wrote several "random verse" (*zatsuei*, 雜詠) poems in Chinese,

---

<sup>12</sup> Schulzer, 7-8.

<sup>13</sup> "Inoue Enryō's Life," Toyo University Inoue Enryo Research Center, 4.

<sup>14</sup> Ibid.

expressing his feeling of departing from home during the early Meiji years.<sup>15</sup> These poems indicate his high proficiency in the Chinese language since his adolescence.

In 1877, Higashi Honganji 東本願寺 invited Enryō to come to Kyoto to study there. After his arrival in Kyoto, he enrolled in the newly established English Department at the Higashi Honganji-affiliated normal school. The following year, he was ordered to study in Tokyo as a scholarship student of Higashi Honganji and enrolled in the University of Tokyo's Preparatory School.<sup>16</sup> In 1881, Inoue entered the University of Tokyo. While he was a student at the University of Tokyo, Enryō developed a strong interest in western philosophy and thus majored in philosophy. He also learned Chinese literature with Nakamura Masanao 中村 正直 as his Chinese teacher.<sup>17</sup> As a student, Inoue also initiated Japan's first Society of Philosophy, which still exists in the University of Tokyo.<sup>18</sup> After he graduated, in 1887, Inoue founded the Philosophy Academy (today's Toyo University) with the idea that "the basis of all learning lies in Philosophy."<sup>19</sup> Inoue was the head of the academy and a faculty member who taught Metaphysics, which was the concern of many of his later articles. Alongside his studies in the university, Inoue also read several works by Fukuzawa Yukichi 福澤諭吉 and viewed Fukuzawa as an important role model throughout his life.<sup>20</sup> Inoue's decent knowledge of Chinese literature, philosophy, and Buddhist studies can also be found in the words of his texts.

---

<sup>15</sup> Schulzer, 12.

<sup>16</sup> "Inoue Enryo's Life," 5.

<sup>17</sup> Schulzer, 11-12.

<sup>18</sup> "About the Society of Philosophy [哲学会について, *tetsugaku kai ni tsuite*]," The Society of Philosophy, accessed Feb. 29, 2024, <https://www.l.u-tokyo.ac.jp/philosophy/tetsugakukai/about.html>.

<sup>19</sup> "Inoue Enryo's Life," 5.

<sup>20</sup> Schulzer, 11-12.

In 1888, Inoue went across the American continent on a study tour. At the time, he was one of the few scholars in Japan who had access to the knowledge of worldly affairs through books. Upon returning to Japan, Inoue revealed his plan to develop the Philosophy Academy into a national university.

Throughout his lifetime, Inoue actively engaged in writing papers about the compatibility of Buddhist principles with modern scientific and philosophical ideas, striving to reconcile traditional beliefs with evolving contemporary philosophical concepts. Some of his major works include *The Golden Compass of Truth* (*Shinri Kinshin*, 真理金針, 1887), where he criticizes Christianity and scrutinizes Buddhism using philosophy as the standard of truth; *An Evening of Philosophical Conversation* (*Tetsugaku Isseki Hanashi*, 哲学一夕話, 1887), where Inoue explains his principles of philosophy as “the middle way (or the golden mean);” *Prolegomena to a Living Discourse on Buddhism* (*Bukkyō Katsuron Joron*, 仏教活論序論, 1888), in which Inoue uncovers the truth of Buddhism through philosophy; and *The Heterodox Philosophy* (*Gedō Tetsugaku*, 外道哲学, 1897), a book that Inoue wrote as an extension of his doctoral dissertation “Genealogy of Buddhist Philosophy (*Bukkyō Tetsugaku Keitō Ron*, 仏教哲学系統論, 1897).” Most of his writings about philosophy reflect his efforts to bridge the gap between classical Buddhist ideas and the challenges posed by modernity and Western culture.

Other than his achievements in Buddhist studies and philosophy, Inoue also thrived deeply in the area of enigmatic studies. In the Meiji period, when science was not fully developed, based on local traditions, Japanese people tended to explain some unknown phenomena by mysterious reasons and regarded them as monsters. According to Gerald Figal, “...earthquakes, fires, rice riots, disease epidemics, the arrival of Commodore Perry’s ‘black ships,’ and the civil wars leading to and in the wake of the Meiji Restoration - catastrophic

change itself was often portrayed as a monster to be feared.”<sup>21</sup> With new social transformations after the Restoration, what Inoue would call superstition also occupied a considerable position in society to influence people’s thoughts. Inoue had been interested in enigmatic studies since he was a student in the University of Tokyo, and he was the first person who conducted the research about monsters in modern Japan. He established the Enigma Research Society (*fushigi kenkyū kai*, 不思議研究会) within the university in 1886 and started publishing works about monster studies after graduating.<sup>22</sup> Inoue’s writing about monster studies started from his investigation of *kokkuri* (table-turning). Inoue had traveled throughout Japan to gather materials and used magazine advertisements to collect information on a wide range of mysteries, from ghosts to mental illnesses.<sup>23</sup>

After Inoue published his works about monsters and superstitions in the late 19th and early 20th centuries, several Japanese authors in the 20th century read his writing and were influenced by him. Natsume Sōseki, one of the most famous Japanese authors, respected Inoue as one of the representative scholars of the Meiji period who followed modern scientific investigations,<sup>24</sup> and Sōseki created a character Mr. Tsuda in his 1905 short story “The Hollow Tone of Musical Instruments (*Koto no Sorane*, 琴のそら音),” based on Inoue’s experience. In Sōseki’s story, Mr. Tsuda is a scholar who is dedicated to doing research about ghosts with scientific explanations. On the other hand, after listening to the stories about ghosts, the narrator wonders about the actual existence of ghosts, and this feeling gets especially strong when the narrator walks back home at night alone. To explain this, in the story, Sōseki indicates that,

---

<sup>21</sup> Gerald A Figal, *Civilization and monsters*, 23.

<sup>22</sup> “Inoue Enryo’s Life,” 9.

<sup>23</sup> *Ibid.*

<sup>24</sup> Ward William Biddle, “The Authenticity of Natsume Soseki,” *Monumenta Nipponica* 28, no. 4 (1973): 34, doi:10.2307/2383559.

“Well, it’s all about one’s nerves. When you’re scared in your own heart, even ghosts naturally become bolder and want to come out, you know?”<sup>25</sup> At the end of the story, after learning what the narrator experienced, Mr. Tsuda writes his thesis about ghosts and mentions the narrator’s experience as an example in his thesis. Mr. Tsuda’s idea about ghosts is somewhat similar to the idea Inoue suggests in his articles, and the thesis he writes also reminds people of several articles Inoue wrote that suggest the nerves play a role in forming people’s thoughts about supernatural beings. In *Sōseki Complete Works* volume 8, Natsume Sōseki also suggests his belief that “All things in the world, through our imagination, can maintain some degree of contact with us, and thus we are able to glimpse and understand the essence of these objects.”<sup>26</sup> The idea he states in this book is very similar to the idea Inoue indicates in his writing. Although Sōseki might not have met Inoue, he had learned about monsters and ghosts from Inoue and adapted them as techniques to create a certain haunting atmosphere in his stories. Inoue not only directly influenced readers through his own works but also provided some writing techniques for other authors.

The grammar Inoue uses in the writing also indicates the convergence of traditional and modern writing styles. In Inoue’s writings, genres such as letters, poems, and school regulations that represent the Meiji literary Japanese can be widely found. His writings also indicate a

---

<sup>25</sup> 「——なあに、みんな神経さ。自分の心に恐(こわ)いと思うから自然幽霊だって増長して出たくならあね」 Natsume Sōseki [夏目漱石], “The Hollow Tone of Musical Instruments [琴のそら音, *Koto no Sorane*],” Aozora,

[https://www.aozora.gr.jp/cards/000148/files/1073\\_14944.html](https://www.aozora.gr.jp/cards/000148/files/1073_14944.html).

<sup>26</sup> 「凡て世の中に、在りと在らゆるものは、吾人の想像力により、皆悉く吾人と多少の接觸を保ち得るものにして、吾人はかくして其等物體の本質を窺ひ識ることを得るなり。」 Natsume Sōseki [夏目漱石], *Complete Works of Sōseki* [漱石全集, *Sōseki Zenshū*] volume 8 (Tokyo: The Organization of Print and Publish of Complete Works of Sōseki [漱石全集刊行会, *Sōseki Zenshū Kankōkai*], 1920), 252.

<https://babel.hathitrust.org/cgi/pt?id=keio.10810303531>.

change of Japanese grammar over time. In his early and middle (1881-1902) works, he often used the old Japanese grammar that is similar to Fukuzawa Yukichi's works. However, instead of *dearu* style in modern Japanese, the use of *nari* as a copula in Enryō's writing was referred to as the "general style (*futsubun*, 普通文)."<sup>27</sup> Despite the abundant use of *nari* copula, Inoue does not always stay with classical Japanese grammar. For example, while he still strictly follows the grammatical verb conjunctions in classical Japanese and uses auxiliary verbs such as negation ず (*zu*) and conjecture with confidence べし (*beshi*) a lot, he never uses auxiliary verbs such as hearsay past けり (*keri*), speculation む (*mu*), or *kakarimusubi*<sup>28</sup> that commonly appears in classical Japanese texts. In my view, Inoue follows a general writing change in the Meiji period. Although functional auxiliary verbs that directly modify meaning remain prevalent, emotional auxiliary verbs with specific intentions are increasingly absent from texts. Because of this difference in the texts, it seems to be more straightforward, with an emphasis on conveying information compared to the traditional writing style. However, some expressions around this transitional period can also be confusing for readers who are accustomed to contemporary Japanese.

Finally, I would like to note that this translation of *Monsterology* 妖怪学 is not complete. It does not include the chapter 秘法彙集ならびにその説明 (Collection of Secret Techniques and Their Explanations), which appears in the original Japanese text between the chapters "The Secret Art of Dowsing" and "Psychological Therapy." This chapter contains many Buddhist terms and explanations that could not be effectively translated.

---

<sup>27</sup> Rainer Schulzer, *Inoue Enryō : A Philosophical Portrait*, 50.

<sup>28</sup> *kakarimusubi*: 係り結び. A phenomenon in classical Japanese where certain words provoke the usage of different verbal inflections at the end of the sentence.

## Monsterology - Index

- Preface	-----	13
- General Discussion	-----	14
- The Truth of Table-turning (Kokkuri)	-----	28
- The Secret Art of Dowsing and the Way to Summon Monsters	-----	43
- Psychological Therapy	-----	47
- Theory of Dreams	-----	57
- Theory of Coincidence	-----	74

## Preface

I would describe Monsterology as a part of applied psychology. Although the word “-ology” is attached to it, this is not a study that can be described as a single subject. Monsterology is simply a collection of facts about monsters and attempts to provide a psychological explanation. In other words, it is the practical application of psychological theory to explain the facts, and thereby only serves to assist the study of psychology. In this way, if people consider and explain the facts about monsters in the future, it may become an independent subject. Because of this, it is clear that what I describe here benefits those who wish to investigate philosophy and also psychology. This is the start of my monsterology lecture.

Nevertheless, I have not entirely studied the facts about monsters yet. Since I am still searching for the facts today, I am not able to explain each fact one by one. However, in my previous research, I have explained a few facts, which have been published in magazines, news, or booklets. I have now collected and compiled these facts, divided them into categories, and supplemented them, publishing them as “lectures of monsterology.” Readers are advised to regard them as a part of the lecture of monsterology.

## Chapter 1. General Discussion

When delivering a lecture on monsterology, it is imperative to commence with a definition. The term “monsters” in my discourse includes a broad spectrum of meanings, serving as a comprehensive umbrella for all entities falling within the realm of monsters and peculiar mysteries. Of all the things in the universe, indifferent of East and West, irrespective of ancient and modern, there exist phenomena that cannot be explained by ordinary reasons and cannot be clarified with common rules. These are referred to as monsters or mysteries. I do not know how many categories there are among common people, but they can generally be classified into these two categories.

┌ Physical monsters  
Monsters—|  
└ Psychological monsters

Physical monsters manifest as a consequence of the transformative processes inherent in tangible materials, while psychological monsters arise from the transformative processes of intangible elements.

Illustrative instances in contemporary contexts include phenomena such as fox fires, meteors, phosphorescent light phenomena, and instances where transplanted trees in Shimogamo, Kyoto transform into *Osmanthus heterophyllus*,<sup>29</sup> or trans-cultivated chickens in Atsuta, Owari undergo a transformation into roosters,<sup>30</sup> thus assuming the characteristics of

---

<sup>29</sup> *Osmanthus heterophyllus*: 柊 (*hiiragi*). A type of Japanese tree. Japanese people believe this type of tree can expel evil monsters if they plant them in the yard.

<sup>30</sup> Roosters: 牡鷄 (*ondori*). Male chickens. In *Novels of Rabbit Yard* [兔園小説, *Toen Syousetsu*], a collection of *kaidan* stories from the late Edo period by Takizawa Bakin 滝沢馬琴, there is a story talking about female chickens becoming male chickens (牡鷄が牡鷄になる, *hinke ga ondori ni naru*). It was probably a *kaidan* story that originated from the *Book of Documents* (尚書, *shang shu*) from China. When King Wu of Zhou 周武王 was about to defeat King Zhou of Shang 商紂王 (*shang zhou wang*) before the battle of Muye (*mu ye zhi zhan*, 牧野之戰) (c. 1046 BC), King Wu made a statement “the hen manages the morning (*pin ji si chen*, 牝

physical monsters. Conversely, phenomena such as peculiar dreams, inspirations, fox-possessions, and prophetic experiences are classified as psychological monsters. If a further breakdown of physical monsters into specific categories can be delineated, it will be the list below.

- ┌Physical Monsters (Namely, things explained by Physics)
- | Chemical Monsters (Namely, things explained by Chemistry)
- | Astronomical monsters (Comets, meteors, and the like that belong to Astronomy)

Physical Monsters└

- | Geological Monsters (fossils, crystals, and the like that belong to Geology)
- | Zoological Monsters (Atsuta's chickens and the like)
- └Botanical Monsters (Shimogamo's *Osmanthus heterophyllus* and the like)

In addition to the aforementioned categories, a diverse array of monsters is intricately linked to the structure and functioning of the human body, particularly within the domain of physiology. Furthermore, a considerable abundance of monsters is found within the domain of psychological monsters. Classification within this domain can be approached from two perspectives: based on inherent facts or based on the subjects that explain it.

First, there are three categories according to the fundamental facts:

1. Manifestations in the world

---

鷄司晨)” to describe King Zhou, taunting his foolishness of listening to his beloved mistress Daji 妲己 and having her manage government affairs when people generally thought it was men's job to manage the government. If a woman did a man's job, she was ironically described as becoming a man. Chicken is a metaphor for it since the male chicken usually announces the morning, and hardly any female chicken does so. This is probably the *kaidan* story Inoue talks about here although I found no clue for anything specifically happening in Atsuta around Inoue's time.

Ghosts,<sup>31</sup> foxes and raccoon dogs,<sup>32</sup> *tengu*, demons and gods,<sup>33</sup> and other monsters

## 2. Occurrences with Intermediaries

Shamans,<sup>34</sup> divination, physiognomy-reading,<sup>35</sup> ink color-reading,<sup>36</sup> nine star horoscopes,<sup>37</sup> point of the compass,<sup>38</sup> fortune-telling,<sup>39</sup> praying, perception of one's heart,<sup>40</sup> hypnotism, and other illusions

## 3. Occurrences within one's body and mind

Dreams, nocturnal actions, inspirations, divine knowledge, coincidences, folklore, reincarnations, delusions, lunacy, and other psychological illnesses

Among these, the first category, including ghosts, foxes, raccoon dogs, and the like, exist externally to the human body or may be perceived in the external environment. Even if originating from mental processes, they are distinguished from phenomena such as dreams and spiritualists, and I will put them aside for now. The second category pertains to those that involve the evaluation and judgment of changes in one's own mental and physical condition by others. Practices such as the arts of summoning gods, methods of fox possessions, human physiognomy (interpretation of facial features), housing physiognomy (interpretation of housing features), nine

---

<sup>31</sup> Ghost: 幽霊 (*yūrei*).

<sup>32</sup> Foxes and raccoon dogs: 狐狸 (*kori*). This original term includes fox (*kitsune*, 狐) and raccoon dog (*tanuki*, 狸).

<sup>33</sup> Spirits and gods: 鬼神 (*ki jin*).

<sup>34</sup> Shamans: 巫覡 (*fugeki*). The spiritualists who serve the shrines and deities. 巫 (*fu*) refers to female spiritualist, and 覡 (*geki*) refers to male spiritualist.

<sup>35</sup> Physiognomy: 人相 (*ninsō*). A way of divination that requires people to look at faces and judge their good or bad luck based on the faces.

<sup>36</sup> Ink color: 墨色 (*sumi iro*). A way of divination that requires people to write in inks and judge the good or bad luck based on the color of the ink.

<sup>37</sup> Nine star horoscopes: 九星 (*kyūsei*). A mystery way to predict the future by using *Wuxing* and points of the compass.

<sup>38</sup> Point of the compass: 方位 (*hōi*). In Astrology, there are good and bad points of the compass that can influence people's luck.

<sup>39</sup> Fortune-telling: 卜筮 (*bokuzei*).

<sup>40</sup> Perception of one's heart: 察心 (*sasshin*). a way to understand people's hearts.

star horoscopes, point of the compass, sexagenary cycle,<sup>41</sup> fortune-telling, and the like belong to this category. “Mental inference” is the technique to infer what other people are thinking. Hypnotism is the art of causing sleep artificially. Various practices akin to magic and illusions of this nature abound in the world. The third category includes phenomena that manifest within one’s own body and mind without the need for external intermediaries, akin to dreams or nocturnal actions. “Nocturnal actions” refer to purposeful movements during a state of unconsciousness. While sleeping, some people speak words, some sit up in the bed, some walk, and these actions are carried out without conscious awareness. “Divine inspiration” is regarded as the natural reception of divine communication, sensing distant events or foreseeing the future. “Divine knowledge” refers to an innate understanding of various matters without formal education or experiential exposure. For example, when a two or three-year-old child exhibits a proficiency in reading and writing or a housemaid can read *The Analects of Confucius*,<sup>42</sup> these can be considered a form of “divine knowledge.” “Coincidence” refers to the alignment of imagination with facts through happenstance. For example, feeling the death of a relative and later discovering it to be true would be an example of such coincidence. “Folklore” involves explanations rooted in popular wisdoms. For example, when encountering wind and waves at sea, common folk might explain this by saying: “It is the wrath of the sea god.” Or, when encountering a violent storm on a mountain, attributing it to the anger of the mountain god is an example of this category of belief. “Reincarnation” is another form of popular belief found among common folk. Some believe that if a deceased child’s body is marked with a black spot

---

<sup>41</sup> Sexagenary cycle: 干支 (*kanshi*). A cycle of sixty terms, each corresponding to one year, thus a total of sixty years for one cycle, historically used for recording time in China and the rest of the East Asian cultural sphere.

<sup>42</sup> The Analects of Confucius: 論語 (*lun yu*). An ancient Chinese book.

during burial, a subsequently born child in the same location will have a matching black spot, signifying the reincarnation of the previous child. “Delusion” is envisioning heavenly scenes and perceiving heavenly beings and believing in their actual existence while in the midst of fantasy. Various other mental disorders also fall into this third category although the specific instances are too numerous to detail.

We can use the table below to categorize them.

	┌ External Realm (ghosts, foxes and raccoon dogs, etc.)
Monsters└	┌ Others (spiritualists, god possessions, etc.)
	└ Internal Realm └
	└ One’s self (dreams, nocturnal actions, etc.)

Currently, the “external realm” is regarded as the immediate material world in front of our eyes, while the “internal realm” is regarded as the psychological world within our bodies. Therefore, phenomena like dreams, nocturnal actions, and the like certainly arise from fluctuations in the psychological realm. Shamanism, divination, and the like are also based on nothing other than manifestations of psychological processes, thus they belong to the internal realm. However, although entities like ghosts are also transformed by psychological processes without doubt, because they can appear in the external realm of that body, I categorize it to the external realm for now.

The way to explain the reason for several monsters above are greatly different at present than they were in ancient times. However, these differences stem from variations in human wisdom and folly, subject to change with the passage of time. To address this, it is appropriate to divide such explanations into three distinct epochs.

Firstly, in the initial epoch, human understanding had not yet reached the contemplation of the intangible mind. However, with a certain level of intellectual development, attempts were made to explain various phenomena. Regarding occurrences such as dreams, while our bodies

exist in one place, we can see and know things from a distant place, and it was posited that within our own bodies, there exist two forms – the first residing here, and the other playing elsewhere. This is regarded as the “Dual Self Theory.” The “Dual Self” denotes the existence of two forms within oneself, mutually combining to constitute a single entity with internal and external harmony. During the daytime, both forms harmonize to manifest actions, while at night, one form ventures outdoors. This concept serves as the basis for understanding the origin of dreams. The Dual Self Theory eventually evolved into the “Dualism of Body and Mind,” which elucidates the distinction between the tangible body and intangible mind. While the Dualism of Body and Mind recognizes the nature of the body as tangible and the mind as intangible, the Dual Self Theory maintains that both elements are tangible, and they engage in the same function. Nevertheless, in ancient times, explanations of monsters were largely based on this theory. For example, when someone passes away, it was interpreted as akin to a dream, believing that one form resided here while the other played elsewhere, leading to the occurrence of death. However, the difference from dreams is that the place where the other self plays is farther than dreams. Meanwhile, compared to dreams, the duration is longer. Because of this, when people call to ones in their dreams, they can be awakened immediately, but in the case of death, no matter how loudly one calls their names, there is no revival. People believed when they die, their other form arrives at a far place to play, and the voices to call them cannot reach there. Other than these cases, they could explain illnesses, lunacy, fox possessions, and the like in the same way. When one form resides here and the other goes out, it was thought that the form of another person would sense their absence and enter into one’s body. Even though the two forms coexisted within a body, if the other person’s form possessed greater strength, it could subdue

one's own other form and cause distress to the body. This concludes the explanation from the first epoch.

Next, the explanations in the second epoch evolved with an understanding of the duality of body and mind. It was recognized that the mind is entirely intangible, differing completely in nature from the tangible physical body. It was also believed that, aside from the material mind, there exists a mysterious spiritual entity that governs both the material and immaterial aspects so that all changes in the material mind originated from the mediation or communication of this entity. This is termed the "Demon and God Interaction Theory." Through this theory, all phenomena associated with monsters were explained. Although this was an advancement beyond the Dual Self Theory, it still does not align with contemporary scientific theories. Therefore, the subsequent third epoch is necessary to address these discrepancies.

The third epoch marks an era of scholarship, attributing the causes of monsters neither to the Dual Self Theory nor the Demon and God Theory but rather explaining them based on the universal laws and ordinary rules. In other words, the theory and reasons of physics, chemistry, astronomy, geology, physiology, and psychology serve as the foundation for explaining their causes.

In summary, these three epochs can be outlined in the following way:

1. People in the first epoch attribute the causes of phenomena to entities existing within each object
2. People in the second epoch attribute the causes of phenomena to demons and gods existing outside each object
3. People in the third epoch attribute the causes of phenomena to the laws and rules of the natural order of the universe

Among these, the interpretative approach of the third epoch is the one I wish to explore further. It aims to bring within the realm of reason those phenomena historically deemed

mysterious and supernatural by humans. The objective of my research is to incorporate these phenomena, traditionally labeled as inexplicable, into the realm of reason. In this explanatory framework, there are two types of causes: those originating from the external realm and those arising from the internal realm. The former explains what is conventionally referred to as physical monsters, while the latter pertains to psychological monsters. I intend to delve into the explanation of psychological monsters, as mentioned earlier, treating it as a part of applied psychology in my discourse.

Psychological monsters manifest on the plane of our mental and cognitive processes. While it may seem appropriate to interpret them solely within the realm of psychology, there exist several types. Those arising from mental disorders are termed pathological monsters and necessitate explanations from the fields of physiology and psychopathology. Furthermore, those related to religion or metaphysical issues require explanations from religious studies and pure philosophy. There may also be instances requiring explanations from sociology, anthropology, and other disciplines. Presently, when summarizing these categories, they can be represented as follows:

	┌ Pathological (related to mental disorders)
	Superstitious (arising from religious superstitions or delusions)
Psychological Monsters	Experiential (related to ordinary experiences, coincidences, etc.)
	└ Super-rational (beyond conventional principle, assumed to exist outside human understanding)

Beside the two categories of monsters I gave above, there is a second way to categorize them by subjects. In other words, the study of pathological monsters requires research in physiology, pathology, and the like. Supernatural monsters require exploration within the realm

of Metaphysics.<sup>43</sup> On the other hand, superstitious and experiential monsters primarily require research in the field of psychology.

Generally, people in the world believe in the existence of phenomena beyond human understanding, defining these as “supernatural” or “beyond conventional reasoning.” However, the supernatural does not necessarily exist outside of human knowledge. If indeed it exists beyond human understanding, there is no conceivable way for us to comprehend it. In the least, if people can understand something to be supernatural, then it must of course be something within human knowledge. The term “supernatural” refers to entities that are not directly accessible through our senses and whose essence remains beyond the reach of direct experience. However, one may come to understand these phenomena through the methods of logical reasoning and intellectual inquiry rather than through direct sensory experience. This is the origin of Metaphysics, and its objective lies in the thorough exploration of these phenomena beyond conventional reasons. If there truly exists a principle beyond human knowledge, where can we draw the line above which things are beyond our knowledge and below which things are within it? It is very hard to determine such a boundary. Judging from the results we have at present, however, there seems to be no stable boundary. Which is why, even with the common

---

<sup>43</sup> Metaphysics: Literally Pure Philosophy [純正哲学, *junsei tetsugaku*]. Inoue also wrote a book 純正哲学, which introduces both Metaphysics and Physics to probe realism and the common principle people share with each other on different topics. In the book, he believes everything in the world must have either experiential or extraordinary reasons to make it exist. Experiential reasons are physical reasons that later referred to natural science, including Physics, Chemistry, Psychology as well as History and Arts. Extraordinary reasons are metaphysical reasons that exceed people’s current knowledge. In the book, he indicates Pure Philosophy [純正哲学] is Metaphysics [形而上学, *keijijyō gaku*], so I use the term from his book for this English translation. Inoue Enryo [井上円了], *Metaphysics* [純正哲学, *junsei tetsugaku*] (Tokyo: *Hakubunkan* [博文館], 1907), 33. <https://dl.ndl.go.jp/pid/752808>.

belief in the world that there are reasons outside of ordinary reasons, we must investigate the truth of these reasons in order to advance.

People in the world commonly assert that every monster is a principle outside of reason. The notion of being “outside of reason” does not refer to anything outside of human knowledge but designates entities that defy universal natural reasons. “Universal natural reason” refers to the universal reason of necessity that states “if there is a cause, there must be an effect” and vice versa. The phenomena that violate this universal reason are outside cause and effect and are regarded as monsters. In other words, what I previously described as beyond ordinary reasons are these monsters. However, in reality, these phenomena are not truly beyond interpretation, but they are only considered as such in popular belief. In my perspective, what are commonly known as monsters should all be explainable using ordinary reasons. Certainly, what I aim for is to explain these using academic reasons. While my explanations may differ from what the general public believes, after all, it is essential to recognize that assigning monsters to the realm of the supernatural or irrational is a result of superficial thinking. If, indeed, there are two sets of rules, inevitable and evitable, that exist in the universe, then these represent two types of reasons, in other words, two facets of truth. How could the logic of philosophy allow this? The constant changes in the world from day to night and back are not exempt from adhering to a single inevitable rule. According to our collective human experience, all things, by virtue of causality, are rooted in reasons of cause and effect.

By considering it from this perspective, one must recognize that there is only one single rule of cause and effect existing in the universe. Observing phenomena that seemingly defy this rule indicates a deficiency in research. In ancient times, the assumption of supernatural or irrational reasons prevailed, but as scientific knowledge has advanced, various phenomena once

considered beyond reason have been explained by the reasons of causality and necessity. There are numerous examples where what was once perceived as monsters in the past is now understood through scientific reasoning. Looking to the future, one should acknowledge that what is considered monsters today may not hold the same classification in the future. Additionally, if we allow for both necessity and contingency within the principle, where do we draw the line between the two? From which point does mystery begin? It is clear that there is no set boundary between the two. Consequently, it is essential to assert that the only enduring principle in the universe is the principle of causality and necessity. This understanding serves as the basis for monster research and underscores the need to scrutinize these phenomena through scholarly reasons.

In this manner of argumentation, it seems as if I am asserting that there are no monsters at all in the world. However, I do not dare to assert there are no monsters. Rather, the distinction lies in what I consider as monsters compared to what is commonly perceived as monsters by the general public. Specifically, when people encounter something, they cannot explain with their existing knowledge, they hastily label it as a monster without further investigation into the nature of the phenomena. I, however, will ask myself what makes this monster a monster and seek to answer the question myself. Through this method of inquiry, I suggest that what are commonly believed to be monsters might not truly be monsters, and conversely, things often dismissed as not being monsters could potentially be revealed as true monsters. However, those monsters are absolute marvels, encompassing within themselves all monsters and non-monsters entities. The various miscellaneous monsters commonly found in the world are no more than one molecule or one element of those monsters. Then, what are these great monsters? Foxes? Raccoon dogs?

*Tengu*? Or *Ōnyūdō*?<sup>44</sup> In the case of foxes, raccoon dogs, and *Ōnyūdō*, people must see their forms, hear their voices, grasp them and feel them. These can no longer really be called monsters. Rather the so-called great monsters are those that cannot be heard even with “Shikuang’s hearing,”<sup>45</sup> “Lilou’s eyesight,”<sup>46</sup> and “Luban’s ingenuity.”<sup>47</sup> The great monsters have no voices or smells, but they are truly the subtle essence and ultimate magnitude of monsters.

Once this refined and supreme magnitude stirs, it manifests into two aspects. One is called “mind,” and the other is called “matter.” The two intertwine and interact, and what is glimpsed between them is nothing more than minor monsters. Therefore, these so-called “minor monsters” are just like the white snow that dances between the spray of water waves hitting stones. Even if someone sees them and mistakenly believes they are the white snow, they are not truly the white snow. Today, what common people generally believe to be monsters is akin to this white snow. Therefore, I declare that those so-called monsters are not true monsters, but rather, the one who manifests those monsters is the one true monster. If one wants to see the true

---

<sup>44</sup> *Ōnyūdō*: 大入道. Literally means “big monk.” This monster usually appears as a giant head that would assault people.

<sup>45</sup> Shikuang’s hearing: 師曠の聰 (*shikō no sō*). A Japanese idiom which indicates someone has a very good ability to hear voices. Shikuang was a blind Chinese musician and chancellor from the Qin dynasty. Reportedly, he was very good at hearing voices, and he could recognize the good or bad only through hearing voices.

<sup>46</sup> Lilou’s eyesight: 離婁の明 (*rirō no mei*). Referred to a story from the book *Mencius* (c. 300 B.C.) from China which indicates someone has a very good ability to see everything. Reportedly, Lilou was a person from the Yellow Emperor’s time around 2600 B.C. who had a good eyesight to see things that were one hundred steps away from him.

<sup>47</sup> Luban’s ingenuity: 公輸子の巧 (*kōsyushi no kō*). Referred to the same story above from *Mencius* which indicates someone has very advanced skills. Luban 魯班 is the common name modern people use to call this person although his clan name is Gongshu 公輸, and the text uses his clan name here. Ban 班 is his given name. He was a great Chinese architect in the Spring and Autumn period of the Zhou dynasty. He was widely known for making different statues, machines, and tools and was regarded as the ancestor of Chinese woodworking.

monster, they should diligently clear away these false monsters, await the calm after the midnight storm, and gaze upon the moonlit reflection of truth in the depths of conscience. This is the moment of contact with one's ideals, and I refer to the essence of these ideals as the true great monster. That is to say, if one observes countless phenomena in the external world, penetrates to the core of the consistent reasons behind them, and envisions the nature of reality, they may also attain contact with that great monster. Essentially, the great monster reigns supreme over the clouds of the relative relationship between mind and matter, surpassing even the Thirty-three Heaven,<sup>48</sup> towering over Mt. Meru,<sup>49</sup> and establishing a grand imperial city on top of that, which is several ten thousands *yojana*<sup>50</sup> high. As the emperor of ideals, it dispatches two ministers of mind and matter to govern this world, reigning over the countless myriad phenomena. This is truly the leader of monsters, and one cannot exhaustively understand it without thorough investigation. Until one comprehends this entity, they will never truly understand monsters in the world. However, the Thirty-three Heaven is high and far, and even more so the idealized imperial city. What stairway could one possibly construct to ascend to such heights? As we know, it is the pair experimentation and reasoning. They each serve as envoys

---

<sup>48</sup> The Thirty-three Heaven: 三十三天 (*sanjyusan ten*). Its Sanskrit name is Trāyastriṃśa. This term is from Buddhism. According to *Abhidharmakośa-bhāṣya* [阿毘達磨俱舍論, *abidatsuma kusharon*], a Buddhist introduction book that describes the feature of each Buddhist location, the Thirty-three Heaven is located above Mt. Meru. The Thirty-three Heaven has thirty-three levels, and this is how it got its name. It is the ground where the deities live and play. Sugiwarā Shundō [杉原春洞] and Sebe Edō [瀬邊惠燈], *Abhidharmakośa-bhāṣya* [阿毘達磨俱舍論, *abida tsuma kusharon*] (Kyoto: *Hozokan* [法藏館], 1887), 34-35. <https://dl.ndl.go.jp/pid/817531/>.

<sup>49</sup> Mt. Meru: 須弥山 (*syumisen*). It is a high mountain located at the center of the Buddhist universe in the ocean. The part above the water is eighty thousand *yojana* high, and the part below the water is also eighty thousand deep. Its horizontal lengths are also the same. The top of the mountain is made of gold, silver, glazed tiles, and glass. The deity Sakra lives on top of the mountain. Inoue mentions several ten thousand *yojana* high, and this is probably above the top and the place where Sakra lives.

<sup>50</sup> *Yojana*: 由旬 (*yujyun*). A counting unit for distance that was used in ancient India. According to *The Encyclopedia of Japanese Linguistics*, one *yojana* is about seven to nine miles.

sent by the ministers of mind and matter to the court of ideals. If one wants to ascend to that imperial city, they must accompany these envoys. However, even these envoys cannot enter within the gates. Because of this, individuals must not limit themselves due to the closed gates. Truly, in order to sever the roots of monsters in the world, it is necessary to cast away false monsters and reveal true monsters. This underscores that the study of monsters is rooted in universal reasons, delves into the relationship between the internal and external worlds, traces back to the essence of physical and psychological phenomena, and ultimately unveils the true nature of monsters.

The general discussion has been briefly summarized. From here on, I would like to attempt to provide explanations for two or three specific types. The order of this explanation is naturally based on the classification outlined earlier. However, as my research on monsters is still ongoing and there are aspects yet to be fully explored, I intend to include those explanations that have been provided to some extent already. While some of these explanations may have already appeared in other journals, I now aim to further refine and expand upon them, providing detailed explanations for each section.

## The Truth of Table-turning (Kokkuri)

Table-turning is called *kokkuri* in Japanese, and it was a type of magical ritual that started to be practiced among commoners around the twentieth year of the Meiji period (1887). This is something I have published about in the past and shared with the public in *The Journal of the Society of Philosophy*<sup>51</sup> and the first volume of *Mysteries and Monsters*.<sup>52</sup> Now, I would like to provide an overview and explanation of its essential aspects. First, let me outline the general procedure of its practice. According to information from a certain individual who witnessed it at that time:

(Previous part omitted) In this game, three raw bamboo pieces, each measuring one *chi*<sup>53</sup> four *cun*<sup>54</sup> and five *fen*<sup>55</sup> (about 46.67 cm or 18.37 inches), are prepared. They are tied together at the center with a cord to form a trident shape. On top of this, is placed the lid of a wooden lunch box. Three individuals sit facing each other from three sides, and each of them slowly holds the lunch box lid with one or two hands. One of the individuals repeatedly chants: “Mr. Table-turning, Mr. Table-turning, please come, please come, please please come, please come quickly.” After chanting for about ten minutes, when it is believed that the spirit has come, the one who leads the practice says: “if you have come, please tilt towards participant A,” at which point, while keeping the lid still on, it tilts

---

<sup>51</sup> *The Journal of the Society of Philosophy*: 哲学会雑誌 (*tetsugaku kai zasshi*). According to its official website, The Society of Philosophy was founded by Inoue and other scholars in 1884, and the magazine was founded in 1887. This society still exists in Tokyo University today as a research center of Philosophy.

<sup>52</sup> *The Mystery and Monsters*: 妖怪玄談 (*yōkai gendan*). Another book written by Inoue that talks about monsters.

<sup>53</sup> *Chi*: 尺. A measuring unit for length that originally came from China. One *chi* approximately equals 33.33 cm.

<sup>54</sup> *Cun*: 寸. A measuring unit for length. Ten *cun* equals one *chi*.

<sup>55</sup> *Fen*: 分. A measuring unit for length. Ten *fen* equals one *cun*.

towards participant A, and the bamboo foot on the opposite side lifts off the ground. At that moment, the three participants lift their hands, releasing the lid for about five minutes. After that, any of the three participants can ask questions about various things. In other words, when they ask “how old is he? One tilt is ten years, and please tilt toward participant B or participant C.” When the possessed person is in their thirties, it should tilt three times; when in one’s fifties, it should tilt five times. The procedure is the same when asking a specific age, but one tilt is for one year only. Or, when one says, “do you like or dislike *Jinku* dance?”<sup>56</sup> If you like it, please rotate left,” if the possessed spirit likes it, the lid should rotate, and if the spirit dislikes it, the lid stays still. Also, hands should be raised during this time. No matter how many times people wish for it to tilt instead of turning left and right, it cannot have no effect, and thus it has effect. Other than that, no matter how many questions people ask or whatever things they inquire, there are always answers to all questions if they are known. For the *Jinku* dance,<sup>57</sup> *kappore* dance,<sup>58</sup> or anything else the participants would like to do, even if all three of them are amateurs that have no prior knowledge about the dance, the three legged lid should amusingly dance in a manner just like an accomplished performer. In this case also, the participants release their hands slowly. When an onlooker has questions to ask, they should ask the three participants. Or, if they take matters into their own hands, they can change with one of the sitters to control it. In the case of those with weak beliefs it may remain unmoved even if held for thirty

---

<sup>56</sup> *Jinku*: 甚句. A form of Japanese folk songs. Most of them have the form of 7/7/7/5, and the dance is various. It has been popular since the late Edo period.

<sup>57</sup> *Jinku* dance: 甚句 (*jinku*). There are also songs called *Jinku* in the northeastern region with dance. Some of the *Jinku* require one person to sing a part of the song to ask questions while the other sings the other part in union to answer the question.

<sup>58</sup> *Kappore* dance: かつぼれおどり (*kappore odori*). A form of folk song and a street performance that started to appear in Edo (current Tokyo) by the end of the Edo period, in which Buddhist priests dress in white kimono and red slippers, dancing while holding up an umbrella and beating a wooden clapper.

minutes. When the three participants include men and women, it will move smoothly. In a place which has good air circulation and refreshes people's spirits, the motion is slow. Placing a *furoshiki*<sup>59</sup> over the lid of the device further enhances the movement.

Other than that, because various ways of practicing it are essentially the same with only minor differences, I defer to the detail given in *Mysteries and Monsters* and explain from there. First, according to what people in the world generally think, Table-turning is written in Japanese with the characters fox-dog-raccoon dog. And people believe there are monsters like foxes and raccoon dogs possessing the *kokkuri* device. The monsters announce information about all matters and different things, be they near or far, big or small, or whether they represent good or bad luck, disaster or happiness to us. Some say the way they announce things depends on how the bamboo legs tilt up, some say it depends on how the box lid on top of the device rotates. And some interpret it in other ways. Prior to its use, a predetermined agreement is made. For example, "When it aligns with what I say, the bamboo legs will tilt; when it is opposite to what I say, it will rotate to the right or left." The responses are then observed accordingly. However, whatever way is practiced, after all the participants collectively say "Mr. Table-turning, please come," only one of the participants is regarded as the guide and speaks, or the participants appoint a separate devotee among the group to lead the endeavor. In essence, it signifies invoking the spirit of a monster that exists elsewhere and summoning it to the location of where the *kokkuri* device is located. According to what I heard in Izu province a few years ago, the first place in Japan where it became popular was Shimoda Port in the same province. At that time, everybody in the area would gather every night to ask this *kokkuri* about their good and bad luck, disasters and

---

<sup>59</sup> *Furoshiki*: 風呂敷. Traditional Japanese wrapping cloths used to wrap and transport goods. Materials include silk, cotton, and polyester.

happiness, minor and major matters and seek its responses. Someone inquired whether their wife had a lover, and when they asked “if there is a lover, please tilt up the legs,” the *kokkuri* legs tilted up. As a result, they believed their wife had a lover, and they divorced their wife immediately upon returning home. The benighted commoners’ fervent belief in such practices reached an extreme level.

Fearing that this strange phenomenon, or that the benighted commoners’ beliefs, might hinder the progress of civilization and disadvantage our society, and also concerned that some might take advantage of this to further delude the commoners for their personal gains, I requested information from various sources at that time. I specifically investigated this matter, conducting several experiments before and after at home. The results of those experiments showed that the dimensions of the bamboo, or the presence of the *furoshiki* had no effect. In the beginning, I tried it with four or five students from the Imperial University,<sup>60</sup> and there were no notable results. Next, I included a young houseboy who did not have much learning, to try it, but I still did not see any remarkable result. Then, I tested it with the young houseboy and a woman of around forty, and indeed, we finally observed the desired results. After a period of ten days, the three of us, the houseboy, the women, and I, met again. We used various bamboo sticks of different sizes, and experimented with different lids. This time, we consistently got good results. After that, again, instead of bamboo, we used other instruments, such as using three Japanese tobacco pipes, using something like a teapot, or using a flat board instead of a lid, etc. In all these cases, we observed some degree of effectiveness. Based on the aforementioned reasons, it becomes apparent that the device does not require a universal formula. However, in the real

---

<sup>60</sup> The Imperial University: 帝国大学 (*teikoku daigaku*). Currently The University of Tokyo.

world, people use a certain formula — they add women among the participants<sup>61</sup> — and even more: when practicing *kokkuri*, people choose factors such as that person, that house, that date and other factors they take into consideration. And, when the foolish commoners practice *kokkuri* and get no result, they attribute it to factors such as an inauspicious day or the presence of an undesirable person. It is laughable that they do not investigate the cause behind their lack of success at all.

At the beginning, I wanted to investigate the origin of table-turning in each region and whose invention it was. When I requested the information from my friends and colleagues from different provinces, based on the information I received, I could confirm that it occurred among the Tokai domains. However, based on what people told me, the practice was already widespread in Japan for over 300 years. There are rumors that old records indicate Oda Nobunaga<sup>62</sup> was the first to use it and that people practiced it in the era of the Tokugawa clan. While it is possible to think it is a practice specific to this nation, when I traveled to Izu province a few years ago, I heard a strange rumor from Shimoda Port, which states Table-turning was introduced by American people.

In approximately the eighteenth year of the Meiji period (1885), an American sailing ship got damaged when it arrived near Shimoda. In relation to the damaged ship, some American people were stranded there for a long time, and reportedly they taught this practice to local people. At that time, attempting to call it by its name in English was challenging for local people

---

<sup>61</sup> Inoue previously states there is a rumor that if the participants consist of men and women, the Table-turning moves well.

<sup>62</sup> Oda Nobunaga: 織田信長. Oda Nobunaga was a powerful and innovative feudal lord of Japan during the late 16th century. He played a crucial role in the unification of Japan during the Sengoku period, a time of intense civil war and political upheaval.

who did not understand English. Hence, they gave it the name *kokkuri*. The word *kokkuri* means to tilt and refers to the tilting of the lid on top of the bamboo. Since then, people have generally called it “*kokkuri sama*” and ended up using the characters for “*kitsune*,<sup>63</sup> *tengu*,<sup>64</sup> and *tanuki*”<sup>65</sup> to write the name in Japanese. In the end, we should understand that this practice is certainly a foreign import from the West. Furthermore, delving deeper into the existence of similar practices in the West, Western people always use the name “table-turning” to refer to this practice. The term “table-turning” refers to the rotation of a table, much like the way *kokkuri sama* operates. Now, I will elaborate on its implementation. Several individuals gather around a table, each of them place their hands out, touch the table lightly, and after a while, the table starts to rotate. Then, they ask various questions to the table and get answers. This is called “Table-Talking,” meaning a conversation with the table. In this method, individuals would face a table that has already started rotating and ask something like “does god exist or not? If god exists, please stop the rotation,” then the table will respond and stop rotating. Alternatively, individuals ask if there exists Hell and Paradise: “if they do not exist, strike the floor with your legs,” and the table once again responds by spontaneously striking the floor with its legs. It is as if there is a person standing among them to respond. Now, it goes without saying that the method practiced in our province is the same as this. However, the only difference lies in using a table in one case and three pieces of bamboo sticks with the lid of a lunch box in the other. Considering this, it can be imagined that American people who came to Shimoda learned this method when they were in

---

<sup>63</sup> *Kitsune*: 狐. Foxes from Japanese folklore that possess paranormal abilities. They will have more power as they get older and wiser.

<sup>64</sup> *Tengu*: 狗. Legendary creatures from Shinto belief. Typically, they have red skin, long nose, human-like body, and big wings. They wear small black hats, robes, and Japanese getas.

<sup>65</sup> *Tanuki*: 狸. raccoon dogs from Japanese folklore. They are some well known Japanese monsters that resemble badgers. People believe they have the ability to change their shapes to be human.

their home country, and, lacking a suitable table at the time in Shimoda, they improvised the device by temporarily using the bamboo and lid instead. I think while those American people called this practice Table-Turning, people in this land used the term *kokkuri* instead as they were not used to Western languages. Therefore, I believe *kokkuri*, and, in other words, Table-Turning, share the same origin.

Now that I have explained the origin of *kokkuri*, from here on, I want to explain how it works in a logical manner. If an ordinary person considers the cause of the *kokkuri* phenomenon, they may believe this is done by foxes or raccoon dogs or say that it is generated by demons and gods. Those with a little knowledge may not believe it was done by foxes, raccoon dogs, demons and gods, but will regard it as an electrical effect. Or, for those who do not believe in monsters, they may think it is not a naturally occurring event, rather that something manipulated by external forces with intention. Or alternately, it could be something that does not truly move but seems to move. However, according to my examinations, the motion is natural, and it is clear that participants do not necessarily move it intentionally. In other words, these are natural movements and natural tilts. When fully in motion, there is an irresistible force that prevents one from restraining the motion voluntarily. Therefore, the cause for the motion should not be reduced to deliberate human actions. However, can we attribute it to an electrical effect? Which is to say, when people attribute it to electricity, they must explain what kind of changes occur between the electricity and the device, to demonstrate the motions of either movement or tilts. Nowadays, people indiscriminately use the term “electricity” to explain things that are difficult to explain physically, attributing everything to electricity, but this is certainly not acceptable to me. Therefore, since people have yet to clarify how the electrical effects cause the movement, we cannot assume the cause has been explained. If that is the case, should we attribute all the

happenings of *kokkuri* to what foxes, raccoon dogs, demons and gods do? Accordingly, since foxes and raccoon dogs have no reason to act in such a way and people do not truly know demons and gods, it is difficult to attribute and explain those happenings by this cause. This is why I seek to discover a cause other than foxes, raccoon dogs, demons and gods. Employing some skepticism in our consideration, if people think the motions and tilts are produced by the possession of demons and gods, then no matter who performs *kokkuri*, the power of demons and gods should show results consistently. However, those with knowledge and education do not get such results, while the ignorant and uneducated do. Furthermore, the fact that the efficacy is experienced more by those with strong faith, particularly women, suggests that there are other causes to consider. Also, even when providing answers to a person's questions, not all responses align with facts – while the majority may match, there are still one or two that do not. This also serves as evidence for considering other possible causes. Therefore, I aim to establish and individually elucidate the three aforementioned causes as the source of this phenomenon.

The first is the cause that arises solely from the external environment, namely the cause arising from the *kokkuri* device itself

The second is the cause that occurs between the internal and external worlds, namely the cause arising from the circumstances when a person's hand come to touch the *kokkuri* device

The third is the cause that arises solely from the internal realm, namely the cause arising from the mental activities of the person

Among these, I consider the third cause to be the most crucial. However, although the first cause may not require an exceptionally detailed explanation, it is appropriate to begin by explaining the causes in order, from the first to the third.

First and foremost, the initial cause is regarded as the *kokkuri* device itself, namely the tilt and rotation of the three bamboo legs and the lid of the lunch box. The three legs are designed to be highly maneuverable, making the most suitable construction for both rotation to left and right and tilt up and down. Additionally, the choice of limiting the length of the bamboo and restricting the points at which they are fastened ensures an optimal point for natural motions. With this construction, the device possesses a tendency to move immediately upon light external contact. This constitutes one of the causes for its rotation.

The second cause is related to the occurrences between the internal and external worlds. When anyone attempts to hold an object in the air with their hand for even a short period, it can be observed that there is inevitably some movement in the hand. Indeed, in any living organism, no part remains completely still for an extended period in a fixed position. Moreover, among a group of people, it is unlikely for everyone to maintain complete stillness simultaneously. If even one person among them moves their hand even slightly, the resulting motion will be transmitted to the *kokkuri* device, causing a slight shake. The nature of the device is already suited to such conditions. When the combined force of other individuals is simultaneously applied to the device, the degree of movement is likely to increase further. Additionally, once it begins to rotate, it tends to continue rotating following the tendency of its habituated movement. Furthermore, if the collective force of people is repeatedly applied to it, after several small rotations, a significant large rotation may be observed. In extreme cases, attempts to restrain it are almost futile, as the force preventing it from being restrained is quite strong and aligns with the natural order. Thus, when the habitual tendency is formed by both hands and bodies, one may observe natural and involuntary movement.

In summary, firstly, when a person keeps their hands on the lid for a few minutes, fatigue inevitably sets in, leading to a tendency to move. Secondly, the device is constructed in a way that makes it prone to motion, and even slight forces can result in significant shakes. Thirdly, when one person initiates motions, others may respond, causing increasingly pronounced shakes. Fourthly, after several instances of motion, the habituated tendency tends to intensify. Fifthly, following several rotations, a habituated tendency by both hands and bodies to move is established, making it challenging to restrain the motion. Lastly, the device itself develops a habituated tendency, persisting in its natural rotational momentum even without direct contact from hands. As a result of these various factors, people can see the rotation and tilt of *kokkuri*. When the rotation becomes pronounced, it may even tilt up its legs or turn them, assuming a dance-like posture, demonstrating the ability to move freely around the room. I have once found through previous attempts that it is more effective with four or five people than with just two or three. The logic behind this is that the more people apply force collectively, the greater the rotation should be. However, if people do not rotate it at the same pace, this may prevent the device from rotating; therefore, it would be better to have three or four individuals to do it. If a person suddenly bursts into laughter during the rotation, this will disrupt the rhythm of rotation and immediately stop the rotation. Indeed, it stays true to the principles involved. Nevertheless, relying solely on the first and second causes is not sufficient for providing a comprehensive explanation of the *kokkuri* phenomenon. When individuals practice *kokkuri*, it may not always produce a result. Those with strong faith, particularly women or individuals with a strong belief, can witness its rotation. On the other hand, those rich in knowledge but lacking in faith may attempt it repeatedly without success in demonstrating rotation. By observing this pattern, it becomes evident that there must be another cause. This is why I propose the third reason.

The third cause is the most essential one for explaining *kokkuri*, and it entirely originates from the function of psychological processes. For convenience, I wish to discuss this cause by dividing it into internal factors and external circumstances. Internal factors refer to those arising from the nature of the individual's mind and body, while external circumstances refer to various factors that stimulate these psychological processes. First, the internal factors primarily arise from ideomotor phenomenon and anticipatory intentions. Now, if you wish to understand these two factors, I must first discuss involuntary actions. Involuntary actions refer to psychological processes that occur without conscious awareness in a person's mind. Generally, there are six reasons why involuntary actions occur in people. One arises from habit, another drowsiness, one from intention, another from strong emotions, one from fatigue, and the last from confusion. Regarding the first cause, for example, if I were to compose poems, initially, I would engage in various thoughtful considerations. However, after many years of composing poems and making this a habit, the mere act of speaking could instantly transform into poems and songs. This is an example of the effect of habit. Next, regarding the second cause, for example, during a person's drowsiness, they may engage in thoughtful considerations unknowingly or without conscious awareness. During sleep, most of the brain is at rest, while only a portion of the brain may be active. Next, regarding the cause of the third circumstance, a person's mind usually has a certain amount of power, and if one channels all their power in one direction, they may lack power in the other. This is another cause of involuntary actions. For instance, when intensely concentrating on reading, one may not be aware of other activities. Next, the fourth circumstance is when the brain is intensely moved, leading to actions without conscious awareness. For instance, responding to a fire without realizing it or being unaware of one's actions while intoxicated. The fifth circumstance is when the brain is extremely fatigued, resulting in actions that may not be consciously perceived. Next, the sixth circumstance is when various ideas become confused and muddled, people do not always remember what they are supposed to do.

With the various circumstances mentioned above, involuntary actions occur in individuals. There are numerous types of involuntary actions, including those where

psychological processes are not consciously perceived and those where sensory actions are not consciously realized. For example, engaging in thoughtful considerations without conscious awareness in dreams falls into the first category, sustaining injuries and being unaware of pain during a fire falls into the second category, and walking without being consciously aware of the act falls into the third category. However, when the psychological processes manifest in the muscles without being consciously perceived, it is referred to as ideomotor phenomenon. This is precisely the main cause of the *kokkuri* phenomenon. For example, when a person is already aware in their mind that *kokkuri* should rotate, the thought itself, without conscious awareness, becomes evident in the muscles of the hand. In other words, each person moves their hands on top of the *kokkuri* device without self awareness. Thus, the “anticipation intention” is the cause that produces the movement. The “anticipation intention” means a person pre-determines or anticipates a certain outcome and focuses their mind on it. It is what is commonly known as an intention towards the future. For instance, if children see candies in front of their eyes and think with all their hearts that they should taste the candies, they will put their hands out without realizing it. Again, when people listen to music with all their hearts, they will incline their ears to listen to it without realizing it. Likewise, when people watch a carnival show in Asakusa, while watching it, they also gradually step forward, and their heads gradually lean forward unconsciously. Or, when people sit alone in a quiet room and think of poems of the ancients, they will utter the verses without intending it. All of these are a kind of unaware muscular movement that is produced by what I called “anticipation intention” of the mind, which is the result of devoting oneself single-mindedly to something, leading to a manifestation of movement without realizing it.

Now, the rotation of *kokkuri* is fundamentally based on this principle. Almost everyone who attempts the *kokkuri* practice already knows in advance that the device should rotate and that it will respond to people's questions. Thus, the thoughts in their minds, unconsciously and involuntarily manifest as muscular movements. The result is not just observing the rotation but also witnessing the outcome of providing accurate responses to questions, effectively conveying information. For example, if people ask *kokkuri* about someone's age, the answer depends on what age the people know in advance. Even if people do not know the age, they can speculate the approximate age. In this case, involuntary muscular movement is not solely based on what is explicitly known but also arises from people's imagination and speculation. However, imagination and speculation often do not align with facts. When asking *kokkuri* about past events, the answers tend to correspond reasonably well with the facts. However, when inquiring about future circumstances the answers frequently do not match reality. Moreover, the rotation of *Kokkuri* does not necessarily require ideomotor phenomenon from every person attempting it. When one person, through ideomotor phenomenon, imparts a subtle force to the rotation, the natural force of others automatically joins in, gradually leading to a significant motion. For example, adding a lady to the group of *kokkuri* participants is said to accelerate the rotation, and if even one believer joins, the device can easily rotate. This phenomenon can be explained by the same principle.

In the past, at the port of Shimoda, Izu Province, several police officers gathered to try *kokkuri* but did not observe any rotation. However, when another believer joined in the attempt, the rotation immediately occurred. After that, even when attempted by the police officers alone, the rotation occurred similarly. This was due to the fact that the police officers had already developed a sense of faith by that point. Faith, in this context, refers to switching one's attention

and focus toward a specific aspect, akin to what I referred to as “anticipation intention.” When there is no anticipation intention, there is no cause for rotation to occur. When the power of faith is weak, the rotation is also weak. When the power of faith is strong, the rotation is also strong; the depth of faith determines the strength of the rotation. Those without faith not only fail to direct their attention in one direction but also lack the perception that controls the sensation in their hands. This absence of anticipatory intention leads to the absence of ideomotor phenomenon. This is the reason why non-believers and those with a skeptical or indifferent mindset do not observe the rotation of *kokkuri*. Conversely, individuals with faith, such as women and benighted commoners, tend to develop a strong sense of faith, leading to more pronounced results. Furthermore, I want to give one more example to show the influence of the anticipation intention. For instance, when someone faintly hears a voice that is indistinct, if they anticipate it to be a human speech, they will hear it as a human speech. If they anticipate it to be an animal sound, they will hear it as an animal sound. The perception of the sound changes according to their thoughts. When they hear the song of nightingales “*hokekyo*” they will hear it as the word “Lotus Sutra (*hokekyo*)”<sup>66</sup>. When they hear the song of cuckoos “*fujokikyo*” they will hear it as the phrase “better to return (*fujokikyo*).”<sup>67</sup> Similarly, during the night, when encountering something unclear in form and color, it may appear as a human, a ghost, a demon, or a god, with the perceived form depending on the anticipation. This phenomenon results from different sensations arising based on varying thoughts. This principle also contributes to the explanation of *kokkuri*. When engaging in its practice, it will rotate for those who firmly believe,

---

<sup>66</sup>The sound of nightingales is often associated with the Lotus Sutra. “Buddhist Languages in Lives [生活の中の仏教用語, *seikatsu no naka no bukkyō yougō*],” Sakado Hiromu [沙加戸弘], Otani University, [https://www.otani.ac.jp/yomu\\_page/b\\_yougo/nab3mq0000000rxv.html](https://www.otani.ac.jp/yomu_page/b_yougo/nab3mq0000000rxv.html).

<sup>67</sup>*Fujokikyo*: 不如歸去. Literally, it means “cannot be better than return.” Another name for cuckoos in Japan.

especially when certain individuals are involved, they may even perceive clear motions before they manifest. This is also one of the contributing factors to observing the rotation of *kokkuri*.

Next, regarding the influence arising from the second external factor, this pertains to circumstances that stimulate anticipation intentions. In other words, it involves the factors that cultivate a sense of faith. For instance, various rituals with elaborate decorations can significantly stimulate people's faith. Similarly, an individual participating in such rituals with reverence, praying for the divine presence of *kokkuri sama*, captures considerable attention. Other elements such as chanting and musical compositions also serve as stimuli for the psychological processes of individuals.

In summary, individuals come to witness the rotation of *kokkuri* through internal factors, external influences, and various external circumstances. Not only does this allow observation of the rotation itself, but it also provides the opportunity to perceive the future and predict good and bad fortunes. However, the act of foreseeing the future and fortunes is not infallible and often varies in accuracy. It falls into the same category as using fortunetelling to predict fortune and misfortune that people commonly say: "whether it hits or misses, it is all divination." Therefore, one should understand that the rotation of *kokkuri* is not done by foxes or racoon dogs, nor by demons and gods; nor by electrical effects or intentional manipulation. It simply arises from the harmonization of mechanical devices with the psychological processes of individuals. Thus, psychological processes are the primary cause. Therefore, to understand this cause more clearly, one would need to delve into psychology and discuss the nature of mental activities. What is presented here is an extremely simplified explanation, and I have omitted much of the content that was previously published in the *Journal of the Society of Philosophy* last year.

## The Secret Art of Dowsing and the Way to Summon Monsters

Where did dowsing first occur? And whose invention was it? Although it may be challenging to investigate, this is the practice as observed: Take two sticks (whether made of bamboo or wood is acceptable) that are approximately five or six *chi*<sup>68</sup> in length with a diameter of no less than five *fen* to one *cun*.<sup>69</sup> Lightly grasp one of them in the palm of your right hand and the other in the palm of your left hand. With the grasped sticks, let your hands hang down naturally, allowing them to rise without conscious effort, and keep the sticks parallel to each other on either side of your body. In addition, about five to six *chi* away from this practitioner, there is another person calmly sitting on the floor quietly reciting incantations for about five to six minutes. Then, one can observe the sticks in both hands gradually start to move. After a while, one will notice that the front ends of the sticks touch each other and eventually come together. When the sticks meet, if the practitioner strikes at that moment and recites another incantation, they will see the front ends gradually separate and return to their initial position. This meeting with each other is regarded as dowsing, and the separation is referred to as “untying” the gathered sticks.

The incantations for dowsing may vary among individuals, but according to some sources, it includes the phrase “*shōtokuō ga kimini sekarete.*” Although the literal translation of these characters may suggest “Emperor Shōtoku is blocked by you,” the exact meaning can be challenging to interpret. This is the incantation for dowsing. When people want to untie it, they

---

<sup>68</sup> Six *chi* approximately equals 2 m or 6.56 ft.

<sup>69</sup> The diameter is approximately 1.65 to 3.33 cm or 0.65 to 1.31 in.

read this phrase in reverse. Moreover, in a book called *Hundred Selections of Secrets*,<sup>70</sup> the incantation is described as follows:

The practice involves holding two sticks in the middle, one in each hand, with four fingers, in a balance. Write the character “three” on the wooden end of each stick, recite the phrase “*kaeri konzu kaeri kon toha omoedomo, sadame naki yoni sadame nakereba* (I think [the sticks] should return even though [the sticks] are not certain in the uncertain world)” thrice. Then say “*yore yore* (come, come),” and strangely, the ends of the sticks will come together. If they do not come together, repeat the recitation or try saying “*yore yore*” while mimicking the action with your fingers until they come together.

Regarding this, some claim that the movement of the sticks is due to fatigue in the hands, but the exact cause for the ends of both sticks coming together remains unexplained. Others propose a different explanation, suggesting that the convergence of the front ends is attributed to the natural organization of hand muscles and tissues, but the reasoning behind why they open again once they come together is also unclear. In general, experimental observations indicate this phenomenon is most effective when performed by uneducated, women, youngsters, and believers rather than scholars, men, adults, and non-believers. This serves as additional evidence that there must be other factors to explain this phenomenon. Furthermore, it is not strictly necessary to follow the prescribed rules, and the recitation of incantations is not always a prerequisite for its effectiveness. Personally, I have experimented with this using a statue of Daruma and observed consistent results, regardless of whether incantations were employed. Similar outcomes were achieved when using a fox statue. Judging from this, it becomes clear that the power does not

---

<sup>70</sup> *Hundred Compositions of Secrets*: 秘事百撰 (*hiji hyakusen*). It is a book written by Chitokusai 智徳齋, published in the late Edo period.

solely reside in the incantation itself, prompting further consideration of other contributing factors.

Now, when considering the causes, while hand fatigue and muscle structure may play some role, the primary cause appears to be psychological processes. Akin to the case of *kokkuri*, it involves anticipation, ideomotor phenomenon, and intention. In other words, when someone holds the sticks, if they believe in the convergence of the sticks, they will naturally manifest this action in the muscles of their hands due to their preconceived faith in its occurrence. Therefore, by focusing their mind on their belief in the stick's convergence, individuals further fail to perceive their actions. The same applies to the act of divergence. Moreover, the most effective individuals, such as women, children, and uneducated people, experience this efficacy due to a deficiency in intelligence coupled with a lack of rich experience, making it easier for them to generate anticipation, intention, and concentrated mental effort. The role of incantation, like that of anticipation, merely assists in generating the intention. Hence, one should understand the causes by referring to those associated with *kokkuri*.

There is a method similar to dowsing for summoning monsters. In this method, let five or six children gather, and let them hold each other's hands to make a circle. Let one child enter the center of the circle, and while jumping and waving their hands in repetition several times, chant as below. When they chant, monsters supposedly transfer to the child in the center, and the child naturally joins the others in jumping.

Aoyama, Hayama, Haguro no Gongen, as well as Toyokawa Daimyojin, and  
without going into details of the rest, the central one is the revered kettle god with  
a dent

I am afraid that these words do not have the power to summon monsters. However, the child at the center naturally jumps because the child perceives the behavior of surrounding

children, prompting reflex processes and stimulating motor functions, leading to the unintentional replication of the same movement. For example, if there are ten people here, when nine of them recite a poem in unison, the remaining one may unknowingly emit a faint voice, harmonizing with the others following the same principle.

## Psychological Therapy

Regarding this therapeutic method, I discussed it last year in the *Journal of the Society of Philosophy* under the title “Hypnotic Therapy.” I also elaborated on the topic in the *Lecture Notes* from that time. Now, I will quote a passage from that text and provide additional comments to defend it, starting with an explanation of the hypnotic therapy experiments conducted by Mr. Majima Tobaku. Mr. Majima visited me one day and said, “I have used hypnotic therapy derived from the West in treatment and have tried it on several dozens of individuals, all of whom obtained positive results.” Furthermore, he stated, “This technique is a miraculous method that easily achieves complete recovery for any severe and difficult ailment, without the need for medication or diagnosis.” Based on his words, I think about why hypnotic therapy could be effective as a treatment method. Essentially, humans consist of both the physical and mental aspects, and their functions are inseparably linked. Various illnesses and conditions also arise from the interaction between these two aspects. Illnesses arising from the physical aspect invariably exert their influence on the mental aspect, and illnesses originating from the mental aspect inevitably manifest their effects on the physical aspect. This is well-known to everyone. For instance, overeating and excessive drinking leading to illnesses in the digestive system, and excessive physical exertion causing harm to the limbs. They are considered illnesses originating from the physical aspect. On the other hand, the discomfort and suffering felt in the mind, resulting in mental distress, are regarded as the influence of the physical aspect affecting the mental aspect. On the contrary, illnesses that arise from mental distress, such as melancholy or depression, are considered diseases originating from the mental aspect. Subsequently, the damage observed in the physiological functions affects the physical aspect as a consequence of the mental aspect. Therefore, there are two types of illnesses: the ones that

originate from the physical aspect and the ones originate from the mental aspect. Furthermore, the physical and mental aspects are inseparable, and the disease of one aspect inevitably influences the other. To rephrase this, it can be said that all diseases and illnesses are related to both the physical and mental aspects of an individual. Consequently, in the treatment of human illnesses, there should be two methods: one that treats illnesses originating from the physical aspect and another that treats those originating from the mental aspect. However, throughout history, medical practices have primarily focused on physical treatments alone. The absence of therapies addressing the mental aspect is undeniably strange. In recent times, the therapeutic method based on Mr. Majima's experiences exclusively focused without doubt on the mental aspect of healing. Without relying on medicines or diagnosis, this method is capable of treating illnesses that conventional medical practitioners find challenging. It is clear this method is not centered on the physical aspect. Moreover, the fact that its efficacy is immediately observable after only a short period of silent sitting with the patient sets it apart from conventional medical practices.

Now, considering the purpose of conventional medical treatments, they appear to aim at repairing already-damaged parts as if mending a damaged object or instrument. However, this method does not involve adding new elements from elsewhere to restore the body. Instead, it relies solely on the natural vigor of bodily development. In other words, the human body inherently possesses a tendency to restore itself through its natural vigor. When a particular part is damaged, unless hindered in the restoring development by external factors, the body will naturally recover, guided by its inherent nature. Now, conventional medical methods focus entirely on preventing hindrances and nurturing the natural tendency for self-restoration. The same is true with medicines—they primarily work by preventing hindrances and promoting

restorative growth. Therefore, when a part of the human body is damaged, its natural vigor has the inherent capability to restore itself. The methods employed by medical practitioners, including the use of medicines and diagnostic techniques, are essentially ways to nurture this inherent restorative quality. However, whether by hindering or promoting it, the most significant factor influencing this inherent quality is psychological processes. As I have already mentioned, even the slightest illness in the physical aspect will always influence the mental aspect. This is particularly true in cases commonly referred to as nervous disorders. In the case of severe and prolonged illnesses, the impact on psychological processes is even more pronounced. Thus, as psychological processes are increasingly disrupted, it impedes the inherent natural tendency for self-restoration, eventually leading to incurable diseases as an inevitable consequence. However, because conventional medical treatments do not eliminate hindrances originating from psychological processes, as the severity and complexity of an illness increase, many conventional treatments cannot complete a cure. To effectively address incurable diseases, one must resort to mental therapy, which not only removes hindrances caused by psychological processes but also develops the inherent natural tendency for self-restoration through its own effects. This underscores the rationale for employing hypnosis in mental therapy.

In essence, to delve into the detailed explanation of hypnosis would require more than a brief overview. However, here, I will briefly outline why hypnosis is particularly suited for mental therapy. Essentially, hypnosis involves temporarily diverting a person's psychological processes to a state akin to sleep, where they reside in a realm of unconsciousness, devoid of conscious thought. Once someone has entered into a state of unconsciousness or lack of conscious thought, the ongoing psychological processes preceding this moment inevitably come to a temporary halt, preventing its impact on the physical body. At this point, if therapeutic

treatment is applied, it effectively eliminates the hindrance caused by psychological processes and stimulates the natural tendency of the body to return to its original state. Subsequently, after the treatment, when the patient regains consciousness, it is inevitable that they will feel a sense of relief and well-being. In this context, the previously disruptive psychological processes contribute to the overall improvement of the patient's well-being. However, after a temporary period, the previously suspended psychological processes resume, and their tendency to hinder the natural return of the body to its original state re-emerges. In this context, applying the second method and repeating it approximately five to seven times serves to cultivate the natural tendency effectively. It is inevitably a very good clinical trial. This is one of the reasons why hypnosis is so effective in curing the mind.

This treatment of the mental aspect differs significantly from the methods employed by conventional medical practitioners, and thus it is hard to combine with conventional medical treatments. Because of this, the term "physiological therapy" refers to the methods used by medical professionals, while the term "psychological therapy" is aptly employed for this method that involves treatment of the mental aspect. After all, one method relies on the principles of physiology to address human illnesses primarily originating from the physical aspect, while the other is grounded in the principles of psychology to treat human maladies primarily stemming from the mental aspect. In essence, as humans consist of both body and mind, the study of the structural and functional aspects of the body is termed physiology, whereas the study of the nature and functions of the mind is referred to as psychology. The so-called psychological processes from early sessions belong entirely to psychology. Physiology, on the other hand, is a broad study that includes birds, beasts, and animals in general, while psychology is primarily concerned with humanity. Now, judging from the distinction between these two, the

conventional perspective is that the body and mind are entirely different. They combine together to form a living human body, and when they separate, people will become lifeless corpses. This concept is illustrated in the diagram below.

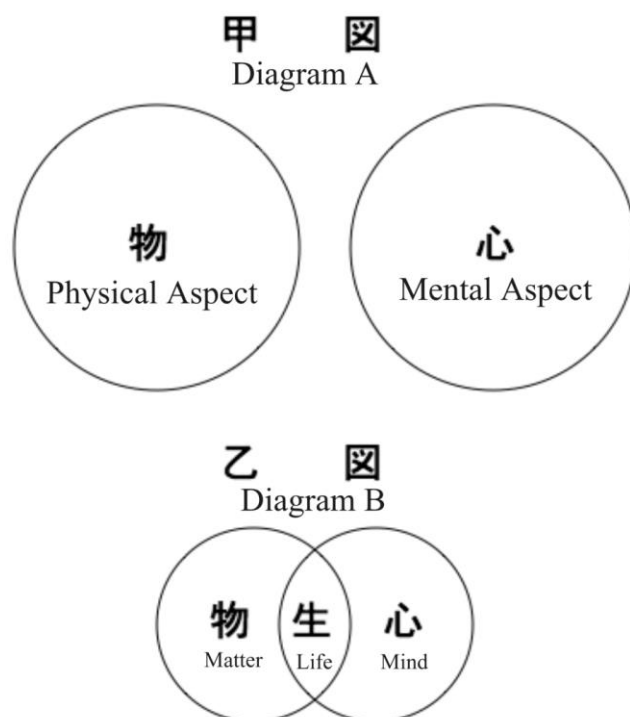
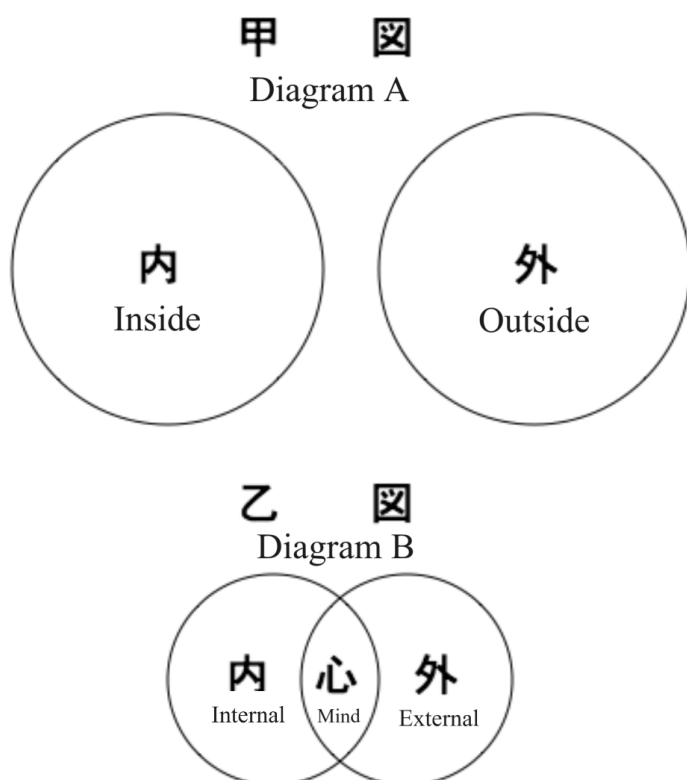


Diagram A depicts the separation of the physical and mental aspects, representing the state when a person has died. Diagram B illustrates the connection between the physical and mental aspects, representing the condition during a person's life. In the diagrams, the three elements are defined as "matter," "life," and "mind." "Matter" refers to the external world or various objects; "life" pertains to the structure and functions of the living body, and "mind" signifies the fundamental nature of mental processes. Thus, mankind is composed of two elements: life and mind. This is what is called "body-mind duality." However, in academic terms, the study of matter is called physics, the study of life is called physiology, and the study of the mind is called psychology. This is the common understanding. Academically speaking, if we consider the materialistic theory, which states there is nothing other than matter including the

mind, then the human mind is the result of the transformative process of the nerves, the human body, in other words, matter. If this is the case, the diagram above must be changed to the one below.



In this diagram, the “inside” refers to the internal structure of the organic body, while the “outside” refers to the external world of various objects and phenomena outside one’s body. At the time of a person’s death, as depicted in diagram A, the internal structure of a person fails to correspond to the conditions of the external world. In contrast, during life, as illustrated in diagram B, the internal structure and the conditions of the external world interact and respond to each other, giving rise to various phenomena and actions in the process. Therefore, the mind arises from the combination of these internal and external components. Since both the internal

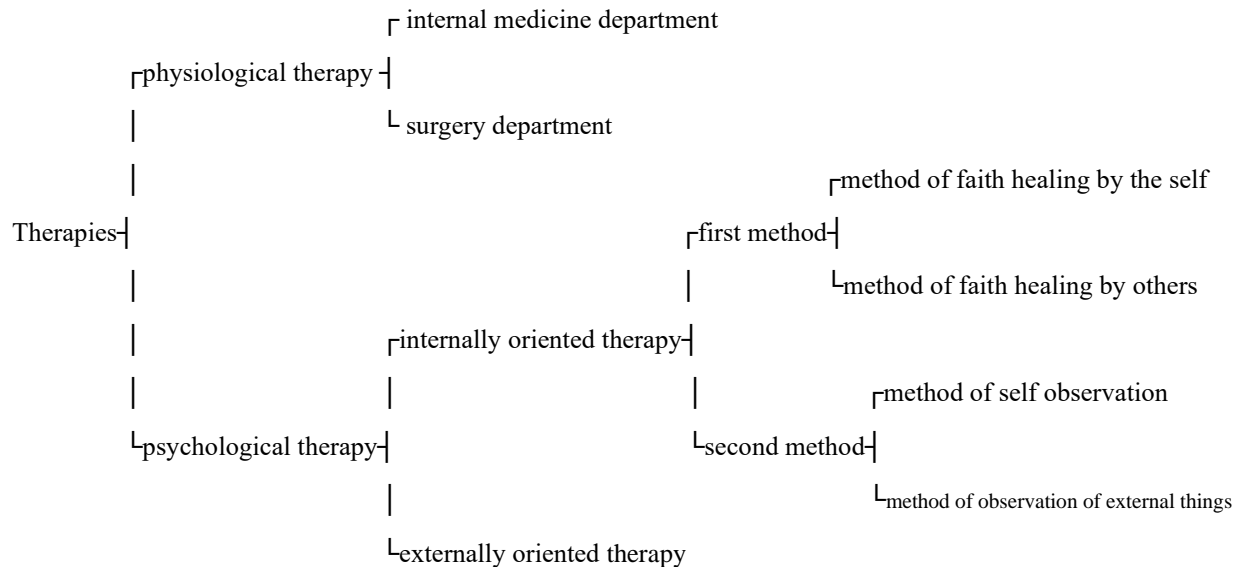
and external components are composed of physical matter, this is referred to as materialistic theory. In the diagram, the study of the internal aspect is called physiology, the study of the external aspect is termed physics, and the study of the intermediate element, the mind, is known as psychology.

As I have demonstrated above, whether considering materialistic theory or following common understanding, it is clear that there are two distinct fields of study: physiology and psychology, and humankind is related to both physiology and psychology. Therefore, in the realm of medical treatment, one method is to apply treatments based on physiology, focusing on the body's physical aspects. In contrast, the therapeutic method proposed by Mr. Majima relies on psychology, addressing treatments to mental aspects. One is appropriately termed physiological therapy, and the other termed psychological therapy.

Thus, I use the term “psychological therapy” for the therapeutic method involving hypnotism. The term is not associated with magic or sorcery but highlighted its distinction from the methods employed by conventional medical practitioners. Moreover, when we look at other methods under the category of psychological therapy, various methods can be observed other than hypnotism. Generally, psychological therapy operates through psychological processes. In other words, it relies on human beliefs. For instance, if a person firmly believes they must recover from an illness and remove hindrances in psychological processes, because this promotes the natural tendency to recover, they should be able to be cured of even seemingly challenging illnesses. Indeed, the method of healing through faith has a long history with numerous examples. All of those who pray to the gods or Buddhas for healing are in this category. The effectiveness of what people called “charms” or “talismans,” as mentioned earlier, can also be attributed to the same principle. In ancient times, when medical science had not yet advanced, it

was evident that many therapeutic methods relied heavily on the power of faith. In the present day, with the existence of physiology, pathology, and other scientific fields, medical treatments have moved beyond relying only on faith. However, it is undeniable that even in modern medicine, the power of faith continues to play a role in the healing process. Since it is already clear that faith-based therapies have inherent value, the study of causes behind them became essential. Consequently, the causes have already been under investigation in psychology in the present day. When thinking about this study, one will clearly see how faith can be beneficial in the context of healing. However, ancient faith-based healing practices were often associated with extremely barbarous customs. Lacking a systematic study of their principles, transmitting these medical methods to the present day may be inappropriate to the current circumstances.

Nevertheless, if we can reveal the nature of faith based on the principles of psychology, adopt methods suitable for today's conditions, and compare them to conventional medical treatments, we may be able to categorize them into a certain department of medical therapies. In doing so, various categories, such as internally oriented therapy, externally oriented therapy, and the like, would exist within psychological therapy. When combining this with physiological therapy, a table similar to the one below can be obtained.



In this table, “internally oriented therapy” refers to the act of healing oneself by one’s own power, and “externally oriented therapy” involves receiving treatment through the hands of others. The method of hypnosis therapy is one of the “externally oriented therapies.” There are two sessions in internally oriented therapy. The first method is the method of faith healing by the self, in which a person puts one’s faith in one’s own illness and believes that the illness will surely be cured. In other words, those who do not have a disease of the mental aspect can be easily cured without the use of medicines. Next, the method of faith healing by others involves placing faith in external entities, believing that one’s illness will surely be cured by their power. For example, this could include beliefs in deities or Buddhas. Alternatively, placing faith in a doctor or in medical treatments also falls under this category, making healing easier.

Moving on to the second method, the method of self observation involves introspecting and examining one’s own mind, eliminating concerns about illness and making them clear, thereby cutting off mental hindrances. This method is akin to the therapeutic practices of Zen Buddhism. Next, the method of observation of external things is a good way to dissolve illness and

depression by observing other things. For example, traveling or taking a stroll to observe the landscapes of mountains and rivers can be a beneficial method to disperse troubled thoughts. Of all the therapies that are available in the world today, those that cannot be explained by the principles of physiology are usually psychological therapies. Akin to what I mentioned above, pulling out a person's teeth to eliminate the cause of disease and extracting small bugs from one's body to cure different illnesses are of the same type as hypnotic treatment as well as "externally oriented therapy." In addition to these, there will surely be many new psychological therapies yet-to-be-discovered in the future.

Certainly, in the future, it will be necessary to study psychological therapy and discover the most beneficial methods among various approaches. Therefore, those who study psychology should strive not only to understand hypnotic therapy but also to discover other effective methods. Moreover, if psychological therapies are organized as a department of therapies that opposes physiological therapies, it could lead to significant advancements for the benefit of the world. How can one assert that there is nothing other than hypnotic therapy within psychological therapy?

## Theory of Dreams

When it comes to dreams, there is hardly anyone who does not know them. However, when it comes to explaining them, there must be many things that people do not know. Indeed, if that is the case, dreams may also be a kind of monster. Therefore, from the perspective of psychology, the explanation of dreams is a fascinating subject, and it is a matter that is closely related to the explanation of other monsters. Thus, I will explain the essence of them in this way.

Dreams are the manifestation of mental disturbances during sleep. Additionally, there is a certain type of behavior exhibited during sleep. While this behavior is not called a dream, it is rooted in the same principle as dreams. That behavior includes speaking and walking during sleep. Usually, these behaviors are talked about as sleep-talking or sleep-walking and they are distinguished from dreaming, which is referred to as “sleep-thinking.” Here I will be discussing just a small subset of such sleep-thinking.

When asked what dreams are, one can answer that dreams are the working of consciousness that manifest during sleep. However, they are significantly different from normal consciousness, and they are the effect of thoughts that are not controlled by one’s willpower. In other words, they are a series of thoughts that are not limited by one’s willpower, but they occur in accordance with nature. In the realm of natural processes, therefore, the activation occurs only through the combination of thoughts, without any deliberate limitation imposed by the self, and regardless of whatever errors may arise. However, it is highly controversial whether people completely lack willpower when they are dreaming. When one is being chased in their dreams, they command themselves to escape using something that seems like willpower. Although the advocates who believe willpower exists use these examples to advocate their claims, advocates who believe that willpower does not exist state: “This is only the result of the natural

combination of thoughts. Not a result of how they use their willpower.” Many people thus accept the idea of no willpower. However, before we try to explain why dreams occur, it is necessary to begin with an explanation of sleep.

Although there are various debates about the cause of sleep, one physiological theory states that a decrease of blood circulating to the brain is the cause of sleep. However, some suggest: “The decrease in blood is a consequence. It is merely because the activity of the brain and spinal cord decreases, leading to a lack of blood circulation.” Although it is difficult to say which is the cause and effect, it is clear that blood reduction occurs during sleep. Nevertheless, if a part of the brain is activated by some internal or external stimulus, or by other circumstances, a dream can be triggered. If all mental activities come to a complete stop during a state of unconsciousness, this is called a deep sleep. So, although there are some differences between dreams and sleep, from a psychological perspective, dreams, sleep, and even death are the same phenomenon. While the organic tissues of the brain and the nerves of the five senses are active, people are awake; during sleep, the brain and the nerves of the five senses are at rest. However, reflex processes continue to operate. This includes a person’s lung, heart, intestines, belly, etc. In other words, during sleep, although the reflexes are no different from that while awake, conscious processes is completely dormant. However, when all of these actions, both conscious and reflexive, become dormant, it is regarded as a death. Now, I will attempt to illustrate this distinction below.

	Reflex Processes	Conscious Processes
Awakening	Yes	Yes
Dream	Yes	Partial
Deep Sleep	Yes	No
Death	No	No

Dreams most likely occur in the intermediate state between wakefulness and sleep. They most commonly occur when people turn from wakefulness to sleep and vice versa. During deep sleep, the whole brain is at rest and does not produce any dreams. However, when awakening, different parts of the brain may become alert earlier or later. Additionally, when going to sleep, the optic nerve may already be asleep while the auditory nerves may still be active. In this way, the whole brain is not active, nor is it completely paused, and this leads to having dreams. But how do people go from being awake to asleep? I have to explain it through common reasoning. Basically, regardless of being alive or not, anything will experience a certain amount of wear and tear after a certain amount of time. For living beings, if a part of the body is used, it will produce fatigue. Limbs are the most easily observable examples of this phenomenon. To recover from this fatigue, the body must rest. If the body rests, it will recover from the fatigue and be able to function again. It is a general rule for organic bodies to rest after activities and to act after rest. The stomach and intestines continue to function while there is food but rest afterwards. If food is continuously transported, disease will develop in these areas. People may have doubts if this is the case. The heart and lungs continuously work over days and nights, years and years. People may ask: are these two visceral organs exceptions to the rule of rest and work? Although this question may seem to be reasonable, when examined, neither the heart nor the lungs truly experience ceaseless activity. Even though the heart is constantly expanding and contracting to transport blood, there is a brief rest between each contraction and expansion. If these moments of rest are accumulated, it amounts to about six hours of rest within a 24-hour period. Although the lungs breathe air constantly, there is a brief rest between every breath in and out. If these moments of rest are accumulated, it amounts to about eight hours in a 24-hour period. That is how it is. Why would these be exceptions? Therefore, it may be considered a consistent rule for

each part of the organic body to take rest for six to eight hours within a 24 hour day. However, when it comes to cerebral processes, there is not the slightest rest during wakefulness. Because of this, after working for a certain amount of time, the brain needs to take a rest for a certain amount of time to recover. This rest is regarded as sleep. However, each part of the brain has different degrees of fatigue when people are awake, and they have different conditions during sleep. Therefore, each part of the brain cannot rest and awaken together. Some parts must wake up earlier while others rest later, creating an uneven pattern. This is why people have dreams.

The primary factors that trigger dreams are the sensory perceptions of the five senses. In other words, external sensations. If we stimulate a person's eyes, ears, or limbs, their brains are immediately stimulated, leading to the formation of dreams. There is abundant historical evidence supporting this. Now, let me provide one or two of the examples below.

One night, a certain aristocrat had a dream that he had become a soldier. By chance, the aristocrat heard the sound of gunfire, which startled him. At that moment, someone in the adjacent room unexpectedly made noise, triggering the dream and surprising the sleeper. This is an example where an auditory sensation led to the creation of a dream.

When a certain person was sleeping, the person's little brother came to talk with the person. Interestingly, despite being in a state of sleep, the dream that ensued perfectly mirrored the conversation that took place. This is another example of a dream influenced by auditory sensations.

When a certain person was in sleep, they dreamed of entering a chemical laboratory after smelling the odor of gas. This is an example of a dream influenced by olfactory sensations.

There are plenty of examples of dreams influenced by tactile sensations. For example, when someone's feet touched an iron kettle filled with hot water,

they had a dream of walking over a fire. Similarly, when someone's feet touched an iron kettle with cold water, they had a dream of walking on ice and snow, and so on.

Furthermore, dreams can be influenced by visual sensations. For example, someone dreamed of playing in paradise, witnessing a brilliant scene on all sides. Upon being startled awake, they observed a sudden spark from the firewood in the fireplace. In another example, a certain person dreamed of entering a thief's den holding a candle in their hands to search for items. The next morning, they told their mother, and the mother said: "It must be a dream reflecting the fact that you took a candle and came in the room to search for items last night."

In addition, there is an example from someone deliberately conducting experiments. One night, they gently twisted the hands and feet of a deeply sleeping person with their fingernails. As a result, the person had a dream of undergoing a doctor's surgery. On another occasion, they placed a single drop of cold water on the forehead of a deeply sleeping person, and that person had a dream of feeling intense heat and pouring a glass of wine in Italy.

In the twentieth year of the Meiji period (1887), a letter from a certain Mr. Kubo from Wakayama prefecture described the following event. According to Mr. Kubo himself, "One night, in a dream, there was a person beside me swinging a rod around. I was afraid that the rod would hit my body, but after a long while, the rod finally hit my head. Because of this, I was startled, and the person lying next to me reached out to apologize for inadvertently touching my head."

The second major cause of dreams often arises from internal sensations, such as the sensations related to the intestines and stomach. For example, if one eats or drinks before going to sleep, it may result in dreams of discomfort, and the same can occur if they eat food that cannot be digested. Other factors like blood circulation, temperature regulation, and various

bodily functions can also contribute to the occurrence of dreams. Additionally, there are instances where dreams serve as a premonition of illness. For example, a person may dream of swelling before any physical manifestation, and two or three days later, actual swelling appears. This occurs when there are already signs throughout the body, but they are usually suppressed by the overall sensation. In the dream state, with other senses at rest, these signs become more perceptible. Therefore, there is no need to be unduly skeptical. In addition, some people often say that lung diseases and similar conditions can be detected this way. Again, if people place their hands on their chests or have their bedding pressing on their throats, they may feel a small amount of discomfort in reality. However, in the dream state, the sensation can become significantly magnified, resulting in extremely distressing dreams.

These are dreams caused by internal and external sensations. However, dreams are not only influenced by these; they can also be influenced by the internal conditions of the brain. Although the details of these conditions may not be fully known, factors such as the quantity of blood and increased stimulation within the brain can lead to dream formation. The composition of blood and the temperature of blood also play a role. Other than these, activities during the day that heavily engage the brain or require a significant amount of consideration can become contributing factors to dream formation during the night.

I have briefly explained the occurrence of thoughts when dreaming. The reasons behind actions when dreaming are no different. During deep sleep, all the nerves of the five senses typically are at rest, but there are instances where a portion remains awake while the rest continue to sleep. For example, sleep talking happens when only the nerves in the mouth are awake. And likewise, sleepwalking happens when only the motor nerves of the limbs are awake, while the nerves of the ears, eyes, nose, and mouth, and the like are still in sleep. Now, I will

provide a few examples. The first example is that there was a person who sometimes woke up in the middle of the night, walked around the house, reached the stable, mounted a horse, and even climbed onto the roof to perform tasks without being aware of their actions. Or, there was a case that involved a person receiving a nighttime visit from a friend. The person suddenly woke up, engaged in a lively conversation that escalated into a heated argument. Eventually, this led to a duel where both of them fired pistols. Reportedly, the sound of the gunshot startled them awake. In other instances, a person might see someone but not be able to call out to them. Or, they cannot move their bodies; even though they can hear, they cannot respond. Everyone in these instances has part A of their brains awake and part B still in a state of sleep. If the whole brain is awake, they will have no dream actions or dream thoughts but rather regular thought processes and movements.

The factors mentioned above contribute to the occurrence of dreams. However, within dreams, there is often a lack of awareness of spatial size and temporal duration. Crossing one's feet and falling, for instance, may take only a fraction of a second. However, in dreams, crossing a bridge or falling might create the perception of an extended time period. Additionally, dreams can distort time, juxtaposing past times with the present or compressing decades of experience into a single night. Furthermore, in dreams, there is a tendency for distant things to appear close and vice versa, as well as for small things to seem large and large things seem small – departure from reality is quite common. While the functioning of dreams is generally considered incomplete, there are instances where, surprisingly, it can be more thorough than wakefulness. People in a dream state may compose poems, write texts, render judicial verdicts, or solve complex mathematical problems. Moreover, it's not uncommon for individuals to have

foreknowledge of future events and distant occurrences. These phenomena exemplify the variable nature of dreams. Let me elaborate on the reasons behind these phenomena.

Before I explain, it is essential to begin by listing the hundred types of dreams I experienced at Atami hot springs last year and to delve into the causes. I delivered a lecture on this topic at a meeting of the Society of Philosophy last year, and I also published it in *the Journal of the Society of Philosophy* at that time. Because it is necessary to explain the categories here, I should post the analysis table below.

These dreams occurred over a span of seventy-six nights, from the night of December 23 in the twentieth year of the Meiji period (1887) to the night of March 7 in the twenty-first year of the Meiji period (1888).

When I first attempted this, I realized that trying to gather the memories of dreams every morning after waking up resulted in the loss of most of them, making it difficult to recall. Therefore, I placed a pen and a piece of paper next to my pillow every night and, upon the slightest awakening, immediately recorded the dreams I had experienced. This method allowed me to accumulate a hundred dreams over a period of more than seventy days.

After analyzing the dreams, I derived the following results.

Dreams related to studies and business	10 types
Dreams related to travels	12 types
Dreams related to strolls and outings	18 types
Dreams related to illness	9 types
Dreams related to visits	16 types
Dreams related to the state of the world and events	9 types
Dreams related to gatherings and entertainments	13 types
Dreams related to monsters	2 types
Dreams related to games	6 types
Dreams related to funerals	5 types

Judging from this table, experiences from everyday life, recent experiences, and other matters that occupy my mind manifest in dreams with a higher frequency and regularity. In summary, during my stay in Atami, dreams related to outings were most prevalent, reflecting my daily walks outdoors. Dreams related to visits, gatherings, travel, and the like also appeared frequently. However, when comparing dreams related to illness with other types of dreams, the frequency of illness-related dreams was somewhat higher. This could be attributed to the fact that I was residing in that location at the time for medical treatment, which naturally led to some concerns. If I were a robust man, I would definitely not have had that many dreams about illness. Next, analyzing the locations where these dreams were set during the dream state, I obtained the following results.

Dreams in Tokyo	42 types (8 types at my university)
Dreams in my hometown	15 types
Dreams in the western capital <sup>71</sup>	2 types
Dreams in Atami	14 types (7 types after returning to Tokyo)
Dreams in other places	10 types
A mix of places	4 types
Unknown places	5 types
Unrelated to any place	8 types

Judging from this table, it becomes clear that the places recently and frequently visited tend to appear more frequently in dreams. In my life, for example, I estimate about two thirds of my life in my hometown and the western capital, while one third was spent in Tokyo. The time spent in the western capital was less than a year. Therefore, most of my dreams should be about Tokyo. However, dreams of Atami were infrequent while residing there and increased significantly after returning to Tokyo. This could be attributed to the longing for memories of bathing in Atami, which became more touching after returning to Tokyo.

---

<sup>71</sup> Western capital: Kyoto. Refers to the experience that Inoue had studied English literature at a normal school in Kyoto.

Next, considering the causes of dream occurrences, there are seven types arising from sensations between the five senses and bodily tissues. One type arises from auditory sensations, while the other six arise from sensations between internal organs and muscles. The remaining ninety-three types, although of unclear cause, must undoubtedly originate from the conditions within the brain. Moreover, it seems to be most common to dream about experiences from the day before. Now, when analyzing these in terms of time, I obtained the following results.

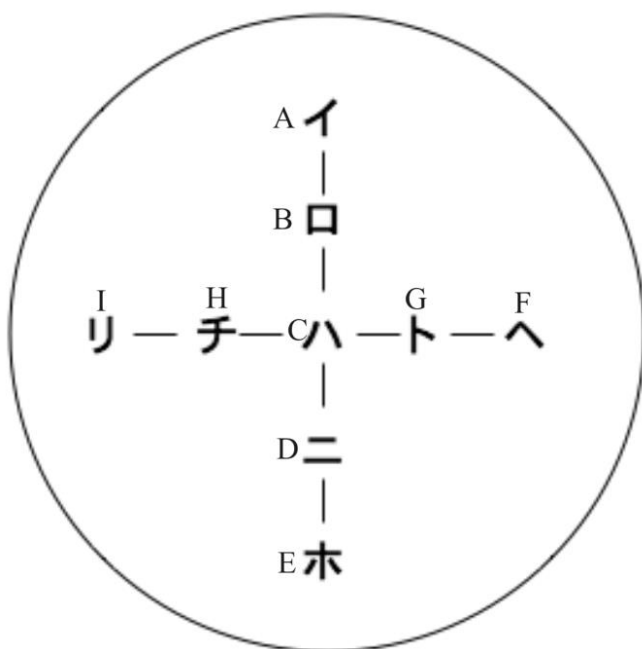
Dreams about experiences from the day before	12 types
Dreams about experiences from two days to one month ago	18 types
Dreams about experiences from one month to one year or ten years ago	27 types
Dreams about things that normally exist in one's thoughts or imagination	25 types
Dreams about things that neither exist in one's imagination nor experience	11 types

Based on this, it can be observed that things existing in one's usual thoughts and those recently experienced are more likely to appear in dreams.

Other points to note about dreams include:

1. Dreams often occur when the intestines and stomach are disturbed or during periods of fever.
2. There is often a connection between dreams that are set apart several days.
3. Frightening dreams usually arise when there is discomfort or pain in a specific part of the body.
4. Dreams may not feature precise arrangements or continuity of time and space.
5. Significant differences exist between dreams and reality.

However, since these are common experiences, there is no need to provide specific examples for each point.



Moreover, to further explore the state of being in a dream, the reason why certain aspects such as the duration of time, spatial distance, and the like are not clearly perceived during a dream is primarily due to the fact that dreams are initiated by a partial aspect of conscious processes. This understanding can be derived by reasoning. The ability to perceive time and its duration cannot function without comparing and contrasting the various memories in one's mind. For example, like the diagram above, suppose one's mind has formed memories about the five facts A-B-C-D-E in chronological order, in which the occurrence of "A" happened five years ago, "B" happened four years ago, "C" was three years ago, "D" was two years ago, and "E" was one year ago. When the whole brain is in an awakened state, one can compare and contrast these events, allowing for the recognition of their chronological order. However, if one is in a dream state and only the memories of "A" and "B" are awakened, while "C," "D," and "E" remain dormant, the events that occurred four or five years ago may be perceived as if they happened recently within the current year. Similarly, when "A" and "E" memories are awakened,

while “B”, “C” and “D” memories are in slumber, the events between “A” and “E,” separated by several years, may appear as if they happened in the same year. For this reason, when one is in a dream state, there are instances where a person who has passed away is perceived as if they were currently alive, or events that were witnessed several years ago may be perceived as if they were witnessed today. This is solely due to the loss of comparison and contrast among various memories. For example, if only the memories of a person’s lifetime are awakened, while the memories of their death remain dormant, that person may be perceived as if they are currently alive in the world.

Furthermore, the same principle can help gain understanding regarding the spatial aspects and the confusion of distance during dreams. For example, considering the five locations F-G-C-H-I in the previous diagram, assuming they are stored in our memory. Even if “F” and “I” are the farthest apart in terms of distance, when “G,” “C,” and “H” memories are dormant, there is no comparison of distance between them, thus the two locations of “F” and “I” may be perceived as if they are close to each other.

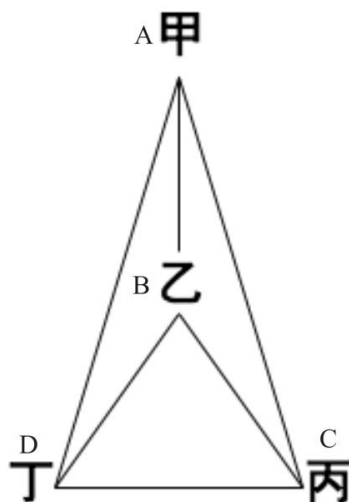
In general, the discrepancy between the facts and what is perceived during dreams often arises from the partial awakening and partial dormancy of different parts of the brain. However, upon awakening from a dream, engaging in overall mental activity allows one to recognize the entirely erroneous nature of part of the imagination. Certainly, the phenomenon where one composes poetry, writes texts, or puts down answers to mathematical problems during dreams, appears to be rather difficult to understand, but this actually arises from a specific part of the cognitive process. Last year, Mr. Naito reported that he obtained a poem in a dream like the one below.

The dust of daily affairs piles up, and the days and months shift  
Autumn has already come, yet still no poem is written

Instead, I reflect on the year gone by ○○○

Rowing my solitary boat with a load of sake under the moon

The blank spaces in the verse were forgotten upon waking from the dream. In addition, there are many instances where new inventions or creations are conceived during dreams. Now, let me provide an explanation.



In general, human thoughts are interconnected, forming complex networks where one thought is inevitably accompanied by others. This is referred to as the combination of thoughts. For instance, assuming the existence of four individual thoughts (A, B, C, and D) as illustrated above, each thought is linked to others, creating a collective realm of imaginary concepts. Within this network, when thought A is triggered, thoughts C and D or thought B will also emerge. If thought B is activated, thoughts A, C, and D will follow suit. However, when thought A is activated and attempts to induce thought D through its connections, the strength of the connection among thoughts C, B, and A may be so powerful that it hinders the emergence of thought D. This is due to variations in the strength of connections within the network. In other words, the strength of the connection between A and D is weak, while the connection of A with

B and A with C are strong. This is a common reason for the varying ease of recall in human memory. For instance, assuming everyone has three friends with the same surname, one friend is someone they meet daily, the second is someone they meet about once a year, and the third is someone they have not met in five or six years. Now, for convenience, let's name the first friend Kimura Matsutaro, the second Kimura Takezo, and the third Kimura Umekichi. When thinking of Kimura, the friend Matsutaro, whom they meet daily, can be immediately recalled. On the other hand, Kimura Takezo, whom they meet about once a year, is more challenging to immediately recall. However, with attention, they can recall Kimura Umekichi as well. Yet, having not met Umekichi for a long time, despite making a lot of efforts to remember, it is challenging to recall him. It is as if Umekichi's name has almost disappeared from their memory, not due to complete forgetfulness but because the associative strength between the name and surname has weakened over a long time without interaction.

In this example, A represents Kimura, C represents Matsutaro, B represents Takezo, and D represents Umekichi. The associative strength among these three people is strongest between A and C, followed by A and B, and weakest between A and D. When thinking of A, C is recalled most promptly, and D is not easy to recall. However, if the associative connection between A and C, as well as A and B, were temporarily halted or not manifested due to certain circumstances, the situation might be different. At such times, it would be possible to recall D immediately when thinking of A. In this case, the associative strength between A and D, which was previously hindered by the stronger associative strengths AC and AB, may now become more prominent as the stronger connections are temporarily suspended. For instance, by temporarily suspending the associative connections between Kimura and Matsutaro as well as Kimura and Takezo and focusing our attention solely on Kimura and Umekichi, we might

successfully recall what was once momentarily forgotten. To further illustrate this with another example, if we consider A as a location where water is stored and attempt to channel the water towards D, then by slightly lowering the ground along the AC and AB routes compared to the AD route, the force drawing the water [towards B and C] will become even stronger.

Consequently, the water at A will naturally flow not towards D but towards C or B. However, if both the AC and AB routes are blocked, the water, unable to proceed through AC and AB, will inevitably move towards D due to the same principle.

Taking the assumption above and my attempt to explain it, when dreaming, a part of the brain is at rest while another part is active. In such cases, it is plausible that the partial activation of the AD connection occurs when the AC and AB connections are partially at rest.

Consequently, memories related to AD that one might not recall during wakefulness could be retrieved during dreaming. There is hardly a reason to doubt. This phenomenon might explain why individuals can recall names, interpret written characters, or the like in dreams that they might have forgotten when awake. When we know the reason for this, we will understand the reason for having new innovations and inventions in dreams. When one is awake, it is difficult to focus thoughts in one direction. Even if one tries to direct thoughts towards AD, the interference of the connections between AC or AB prevents this from happening smoothly. Attention is easily diverted by the immediate surroundings—looking at a color, hearing a sound—which makes it challenging to concentrate thoughts on a single point. Therefore, it is difficult to come up with inventions or innovations when awake. Therefore, when a person attempts to answer difficult questions or endeavors to recall forgotten memories, it is customary to close both eyes and engage in silent contemplation. Blind individuals have enhanced thinking abilities and strong memory, and this follows the same principle. All of these illustrate the ability to concentrate

thoughts on a single point. In essence, during the dream state, a small portion of the brain becomes active while the rest remains dormant. This, counterintuitively, facilitates the concentration of thoughts on a specific aspect, leading to the ease of creating new innovations or innovative ideas. Even if the whole brain's power is not directed to a single point during dreaming, because other connections of thoughts that prevent the innovations are at rest, it smooths the path to arriving at significant innovations.

In essence, the dream state naturally prevents unnecessary connections between thoughts and, in doing so, facilitates the more necessary connection among thoughts. This not only proves beneficial for inventions and innovations but also results in extraordinary feats, such as solving mathematical problems or explaining complex ideas in writing. Indeed, upon closer examination, these phenomena are not truly mysterious when understood in light of the principles discussed above. However, being in a dream state does not necessarily lead to useful innovations. Because the actions during dreams rely on a part of the brain, while individuals may believe they have accomplished something in their dream state, upon awakening, they often find significant flaws and inaccuracies. This is a common occurrence. However, instances of genuinely innovative ideas occurring during dreams are extremely rare, accounting for only one or two cases out of millions. It is essential not to consider this as an exception but rather attribute it to a random coincidence, as there is no compelling reason to deem it impossible. If this is not purely a random coincidence without any reason, I will now attempt to explain the underlying rationale.

The strangeness of dreams can be regarded as one example of blind coincidences. For example, dreaming of events a hundred miles away or knowing things from more than ten years in the future falls into this category. While such instances are commonly heard of in the world, it is not appropriate to dismiss them entirely as baseless conjecture. Let me provide two or three

more examples: dreaming of the illness or death of one's parents one night, and then the next morning, inquiring about it and discovering the truth from one's hometown that is hundreds of miles away; or receiving news from one's hometown the next morning that coincides with the dream. Another example could be dreaming one night of a fire or earthquake next year and, in reality, such a disaster occurring in that same year.

Although some of these examples may truly be considered mysteries, I will explain the theory of coincidence in the following section, and this should clarify part of the reason for the mysteries.

## Theory of Coincidence

The theory of coincidence explains the reason behind facts appearing to align by chance. A chance coincidence is akin to the occurrence of events in Tokyo coincidentally aligning with those in Kyushu or Hokkaido, or the fulfillment of predictions made decades ago coinciding with present-day events. I should first provide an explanation to interpret what constitutes coincidence.

There are basically three types of relationships among things happening. The first is “chance,” the second is “probability,” and the third is “inevitability.” An “inevitability” is defined as happenings whose reasons and origins are inevitable, and it is determined to definitely happen, akin to the certainty that there is death if there is life. A “probability” is regarded as something that has a reason to occur to some degree but is not absolutely certain yet, and it is assumed to happen in seven or eight out of ten cases. For example, there exists a principle that there should be children if one has a wife, but there are people who do not have any children. Or, the principle that aging should lead to weakening, but there are those who age and become more robust. When it comes to the principle that one should see snow in winter and hear thunder in summer, one does not see snow when the winter is warm, and one does not hear thunder when the summer is cool. It is more appropriate to describe these cases as “possibilities” rather than “inevitabilities.” Contrary to this, a “chance” is defined as something happening without a reason for it to happen. For example, rain falls on a sunny day, someone dies without an illness, and the like. I will show the distinction between the three types of relationship using a relevant example. If I know people will surely come to my house ten out of ten times, then it is said to be “they will definitely come.” This is an “inevitability.” If I know they will come seven or eight out of ten times, then it is said as “they probably will come.” This is a “possibility.” If I do not know they

will come and they do come, this is regarded as “chance.” In these ways, the occurrence of things has three different types. In short, other than “inevitabilities,” there are also “chance events” and “possibilities.” Moreover, the division among the three types of occurrences occurs because our knowledge is not yet at the point to understand. For example, occurrences that possibly happen also have reasons that cause them to certainly happen, but our intelligence only understands seven or eight out of ten reasons and we do not understand two or three of them. Thus, there are occurrences that happen “by chance” just because we do not know the reasons at all. Therefore, as human knowledge progresses further, the realm of chance will eventually diminish, and the scope of inevitability will finally expand. With things such as monsters, people consider their appearance to be a matter of “chance,” but I would say they are “inevitabilities.” The goal of Monsterology is to investigate this logic.

The above is an interpretation of chance, and I must use it to explain the principle of coincidence from here. There are roughly two types of coincidence.

- 1). Coincidence in space (distant)
- 2). Coincidence in time (future)

The coincidence in space refers to knowing distant things that are hundreds and thousands of miles away. In other words, it is as if what you see in your dreams coincidentally aligns with the events that happen thousands of miles away. There is an instance where someone I know dreamed of the death of their parents who were separated by several dozen miles, and it turned out to be true. Next, a coincidence in time is actual events aligning with predictions about the future, resembling the foresight of a prophet who foretells events before they unfold. In my hometown, someone received a divine message in a dream that they would die in May of the following year. Initially, they were skeptical, but they indeed passed away in May of the subsequent year. This is an example of coincidence in time occurring in a dream. Historically,

such occurrences have often been attributed to divine communication, but today, we hesitate to definitively attribute them to gods or Buddha. If we assume that the prediction is a divine communication from gods or Buddha, the reason for the communication is still not clear. We must investigate what gods and Buddha are and what causes the communication. Some people attribute the divine communication, as well as the coincidence in space, to the animal electricity or ether mediation, but this attribution is nothing more than imagination. If this cannot be attributed to electricity nor gods and Buddha, then we must consider the rules of inevitability. The occurrence of coincidences always has some element of circumstances and reasons. Nothing happens without any reasons or circumstances at all. Therefore, from this point on, let us consider the circumstances that lead to coincidences. As one example, we cannot overlook the factors related to weather predictions. To begin with, according to popular beliefs, clear weather at midnight will not last long, the presence of a halo around the moon is considered a sign of rain, and the shining of the evening sun is seen as a sign of good weather. Moreover, a certain writing states: “if the candle wick is in a mushroom shape, then there will be drought” and “if the ashes on bottom of a pot ignite, then the rain is sure to clear.” In a poem composed by someone about the weather,

If you have dreams, then there will be rain or a beautiful day

It is rare to see the weather not change

If you dream of birds sound clear and lightly, then it will be a beautiful day

If you dream of birds sound cloudy, then you know it will rain

If you dream of the dirt of urine, then it will be a beautiful day

If you dream of the water one drinks held in their stomach, then you should know it will rain

If you dream of the extremely dirty bite of flea or mosquito, then you will see the sun shower and the sign of rain

If you dream of fire on the incense quickly gets wet than anything else while standing, then you will see the sun shower and the sign of rain

If you dream of a night that you feel uncomfortable from your deep heart, then know it will rain!

Or, there are burglars, then you do not have to prepare the waterproofing

There is a common belief known as “*kanwari*,” which involves observing the weather during the first thirty days of the coldest period and using it to predict the weather as well as abundance and misfortune throughout the year. Moreover, according to this custom, snow is a sign of a rich harvest year. Meanwhile, crows reportedly know the *fengshui*<sup>72</sup> of the year. When they build nests on high tree branches, it is considered as a sign of flooding. When they build nests on low tree branches, it is seen as a sign of storms.

According to *The Secret Record of Merchants*,<sup>73</sup>

The year’s abundance and misfortune can be known from the good or bad weather on the third day of the fourth month and the fifth day of the fifth month

Moreover, there is a poem states,

In a year with few fireflies, it is known that the autumn harvest of rice fields will be good.

It seems to be a matter of chance to predict if the weather and *fengshui* are favorable or unfavorable, but if there is a compelling cause and effect, then the results must be inevitable instead of coincidental. This ultimately stems from years of experience that has allowed the discovery of the inevitable relationship between causes and effects. Therefore, if the predictions

---

<sup>72</sup> *Fengshui*: 風水. *Fengshui* is an ancient Chinese art of arranging buildings, objects, and space in an environment to achieve harmony and balance. *Fengshui* literally means “the way of wind and water.” It has roots in early Taoism. “Feng Shui,” National Geographic, accessed Feb. 29, 2024, <https://education.nationalgeographic.org/resource/feng-shui>.

<sup>73</sup> *The Secret Record of Merchants* (*syōka hiroku*, 商家秘録): a book first published in 1770.

are not always accurate, it is because we have only discovered a little part of the relationship and not yet discovered every part.

Next, when considering the fortune and misfortune of human affairs, first, in regard to the relationship between astronomy and human affairs, if we look at what has been generally believed by people since ancient times, there are numerous examples in works such as *Zuo Zhuan*,<sup>74</sup> *Record of the Grand Historian*,<sup>75</sup> and more. These are well-known to the public. When phenomena such as comets, solar eclipses, earthquakes, and the like happen, these are considered omens in human affairs, indicating fortune or misfortune. For example, from the *Book of Han*,<sup>76</sup> “in the second year of *Jianping* (5 BC) governed by Emperor Ai of Han, the appearance of a comet was believed to be a sign of Wang Mang’s usurpation of the state.” From the *Book of the Later Han*,<sup>77</sup> “in the first month of the second year of *Yongchu* (108) governed by Emperor An of Han, people saw Venus during daytime. It was considered a sign of flourishing fortune for the Deng clan.” From the *Book of the Continuous Han*:<sup>78</sup> “people saw a comet. This is considered a

---

<sup>74</sup> *Zuo Zhuan*: 左傳. An ancient Chinese narrative history that is traditionally regarded as a commentary on the ancient Chinese chronicle *Spring and Autumn Annals*. Written by Zuo Qiuming 左丘明 in the Zhou Dynasty (770-256 BC). It comprises 30 chapters covering a period from 722 to 468 BC, and focuses mainly on political, diplomatic, and military affairs from that era.

<sup>75</sup> *Record of the Grand Historian*: 史記 (*shi ji*). A monumental history of China that is the first of China's 24 dynastic histories. It was written in the late 2nd century BC to early 1st century BC by the ancient Chinese historian Sima Qian 司馬遷.

<sup>76</sup> *Book of Han*: 漢書 (*han shu*). A history of China finished in 111 CE, covering the Western, or Former Han dynasty from the first emperor in 206 BCE to the fall of Wang Mang in 23 CE. The work was composed by Ban Gu 班固 (32–92 CE), an Eastern Han court official, with the help of his sister Ban Zhao 班昭.

<sup>77</sup> *Book of the Later Han*: 後漢書 (*hou han shu*). One of the Twenty-Four Histories and covers the history of the Han dynasty from 6 to 189 CE. The book was compiled by Fan Ye 范曄 and others in the 5th century during the Liu Song dynasty, using a number of earlier histories and documents as sources.

<sup>78</sup> *Book of the Continuous Han*: 統漢書 (*xu han shu*). A monumental history about later Han written by Sima Biao 司馬彪. It was gradually abandoned after Fan Ye’s *Book of the Later Han* was published.

sign of Dong Zhuo's chaos." From the *Autumn of Jinyang*,<sup>79</sup> "The appearance of the red comet when Zhuge Liang was ninety years old was an announcement of his death." In our court, during the reign of Emperor Kinmei, there was an outbreak of epidemic disease when Buddhism was introduced. A similar situation occurred during the reign of Emperor Bidatsu. During the Mongol invasions of Japan, there was a divine wind at Ise . When the American ships arrived for the first time, there was a comet. Even in Western society, comets were observed during significant events such as the death of Emperor Caesar, Emperor Constantine, and Emperor Charles V. During the time of the Greco-Persian War, Peloponnesian War, Caesar's Civil War with Pompey, the Siege of Jerusalem, and Attila's invasion, there were times of great famines and epidemics. When British Oliver Cromwell died, there was a violent storm that same night. During the French Revolution, similar phenomena occurred. When Jesus was born, a bizarre star appeared in the Eastern sky.

Such imaginations are generally similar in both the East and the West, and people's imaginations have not yet progressed beyond this point due to lack of human knowledge. Thus, people in every country would imagine the same thing. After all, if imagining in this way, I believe there is an identical relationship between human affairs and astronomy. I know that when there is a cause, there is always an effect; when there is an effect, there is always a cause. However, I have not yet possessed the power to thoroughly investigate and search for the details of this principle. This arises not from a true alignment or coincidence by chance between human affairs and astronomy but rather from attributing one as the cause and the other as the effect, as if using one to explain the other. This misunderstanding is solely a result of not recognizing the

---

<sup>79</sup> *Autumn of Jinyang*: 晉陽秋 (*jin yang qiu*). Written by Sun Sheng 孫盛. A history from the first year of the Jin Dynasty to the first year of Emperor Ai of Jin (CA 362).

fundamentally different nature of the causal relationship between these two. In astronomy, there are astronomical causes and astronomical effects. In human affairs, there are human causes and human effects. Whether the event of seeing comets or the occurrence of drought, all follow a certain inherent logic and exist based on the principle of inevitability. Judging from this, although there is no choice but to follow the laws of inevitability, judging from perspectives of both human affairs and astronomy, if a cause from one perspective leads to an effect from another perspective,<sup>80</sup> then this must be attributed to a complete coincidence by chance. Even though things like this are what I call coincidences, people in the world would call them inevitabilities. However, when judging [the cause and effect] from a single perspective of human affairs or astronomy, they must be deemed as inevitable.

Next, when it comes to methods widely known in the world for determining the fortunes of people through artificial means, there are various approaches such as *I Ching*,<sup>81</sup> *Wuxing*,<sup>82</sup> sexagenary cycle,<sup>83</sup> *tengenjutsu*,<sup>84</sup> *tōkyūjutsu*,<sup>85</sup> the Eight Gates escape techniques,<sup>86</sup> nine star horoscopes, point of the compass, human physiognomy (interpretation of facial features), bone

---

<sup>80</sup> This is to say, for example, a cause from astronomy leads to an effect in human affairs.

<sup>81</sup> *I Ching*: 易占. An ancient Chinese divination text that is among the oldest of the Chinese classics

<sup>82</sup> *Wuxing*: 五行. A fivefold conceptual scheme used in many traditional Chinese fields of study to explain a wide array of phenomena, including cosmic cycles, the interactions between internal organs, the succession of political regimes, and the properties of herbal medicines.

<sup>83</sup> Sexagenary cycle: 干支 (*kanshi*). A cycle of sixty terms, each corresponding to one year, thus a total of sixty years for one cycle, historically used for recording time in China and the rest of the East Asian cultural sphere.

<sup>84</sup> *Tengenjutsu*: 天源 (*tengen*). A Japanese fortune telling method based on *yin* and *yang* and *Wuxing*, predicting one's fate by their date of birth in the sexagenary cycle and physical appearance. This method originated in Chinese practices, and it was introduced to Japan by early Edo period monk Tenkai 天海.

<sup>85</sup> *Tōkyūjutsu*: 淘宮 (*tōkyū*). A Japanese divination method created by Yokoyama Marumitsu 横山丸光 in the 1830s. It was developed from *Tengenjutsu*, and this divination teaches that factors such as the date of birth and facial features can determine one's personality and character.

<sup>86</sup> The Eight Gates escape techniques: 八門遁甲 (*hachimon tonkō*). A way to predict the future by a mystery circle. Originally devised to help form military strategy and tactics.

reading, housing physiognomy, ink color, and various divination methods like sacred lot drawing and so on. All of these are methods for predicting good and bad luck, disasters and happiness of the future. Whether the future can truly be foreseen by these methods is more a matter of coincidence than anything else. While it is an undeniable truth that the causes of the future exist in the present, it is a matter beyond doubt that the human intellect, no matter how capable, cannot predict things that are not predetermined today. Even if one resorts to methods such as divination, *Wuxing*, and the like, there is absolutely no established principle that one should know in advance. Thus, the alignment of the actual events with the predictions in the world is merely a coincidence. If not, it is not because divination itself lacks the power to foresee the future, but rather because excessive belief in these predictions on our part leads us to interpret the results accordingly.

Now, to elaborate on this principle, it is generally undeniable that both the good and the bad, the auspicious and the inauspicious events in the future have their causes predetermined beforehand. For example, considering this in the context of weather, the weather for tomorrow is determined by today's conditions, and the weather for the day after tomorrow is determined by tomorrow's conditions. In other words, factors such as today's wind direction, temperature, and precipitation, among others, combine to indicate the outcome of tomorrow's weather. Those who have been on a ship for a long time, living at sea, can reasonably predict the weather one or two days in advance. Indeed, if this is the case, it is a logical principle that the weather for next year, the year after next, or any specific date in the future, is a result of the continuous chain of causes and effects from today, tomorrow, and the day after tomorrow. However, human knowledge, though capable of predicting the weather for the next day or two based on current conditions, is simply incapable of forecasting the weather for more than a week or a month ahead. This principle applies not only to human affairs but also to individual health and well-being. Whether it is an individual's illness, death, societal upheavals, or their resolution, all have their causes preexisting in the past. The causes for events in the coming year, the year after next, or even five or ten years in the future are already established today. It is through the continuous chain of daily

causes and circumstances from today that the results for events several decades in the future will unfold. However, human insights do not have the power to foresee events several decades in the future from today. Therefore, our human knowledge is deemed inadequate for pre-determining the future.

Nevertheless, even when attempting to know these things through various methods of divination and fortune-telling, divination itself lacks inherent knowledge or thought. Without knowledge and understanding, everything is judged based on human perception. If it is beyond human capability to know the future through ordinary means, it is also a logical conclusion that divination, lacking inherent knowledge or understanding, cannot provide insight in the future. Indeed, when one observes that the results often align with what is predicted through divination, it is due to our inclination to interpret them accordingly. For instance, if divination suggests someone will fall ill next year, our tendency to believe in it may lead us to anticipate and eventually witness outcomes that align with the predicted illness. Another example can be seen in the context of engaging in battle against an enemy. When divination suggests that victory is certain if one launches an attack the next morning, and the following day, and indeed, victory is achieved, it is not necessarily due to the divination itself. Instead, it may be attributed to the psychological effect of boosting the morale of the soldiers through divination, instilling confidence in them that they will surely achieve victory, and thus leading to a successful attack. Here, divination itself does not possess the inherent power to foresee the future. Instead, the results are often a product of the human mind placing trust in the divination. Therefore, predicting the future through divination is more of a coincidence, commonly expressed as “accurate or not, it’s still divination,” and it is not an outcome that occurs independently of human belief in it. Next, there is a method of divination in the world based on *Wuxing* and the sexagenary cycle. In this method, *Wuxing* is allocated to everything in heaven and earth, and

fortunes are determined by observing the interactions of a “Generating Cycle” and a “Controlling Cycle.” The Generating Cycle refers to relationships where water generates wood, and wood generates fire. The Controlling Cycle refers to relationships where water controls fire, and fire controls metal. The table illustrating these relationships can be displayed like this:

- Water generates Wood
- Wood generates Fire
- Fire generates Earth
- Earth generates Metal
- Metal generates Water
  
- Water controls Fire
- Fire controls Metal
- Metal controls Wood
- Wood controls Earth
- Earth controls Water

There is a text that provides an explanation for these relationships, stating:

Water generates Wood; water is considered the mother of wood. If water is drained, wood perishes; even a tree whose roots have been cut can survive when the roots are immersed in water. Additionally, if we observe the fruits of various trees, they are all initially composed mostly of water before ripening. The same applies to flowers; if crushed, they reveal their watery nature. This is the rationale behind ‘Water generates Wood.’ Next, ‘Wood generates Fire;’ wood is considered the mother of fire. Without wood, there is no fuel for fire. When wood is depleted, the fire extinguishes. Furthermore, in the deep mountains, various woods rubbing

against each other generate fire due to the wind. This is the rationale behind ‘Wood generates Fire.’ ‘Fire generates Earth’ signifies that when various materials burn, they transform into fire and, upon extinguishing, become ashes. Thus, ashes and earth are considered interconnected. Therefore, it is called ‘Fire generates Earth.’ Some may say, “During earthquakes, there are instances of ruptures accompanied by the emergence of fire. This is because fire is considered to be contained within the earth. Why, then, do we not call it ‘Earth generates Fire?’” While that explanation seems reasonable, it is still not definitive. Next, ‘Earth generates Metal’ means that metal is born from the earth. In our country, there are gold mines, which exemplify the idea of metal being generated from the earth. However, some may also argue, “If you do not reject the previous concept of ‘Earth generates Fire,’ then why not call it ‘Earth generates Wood?’ Gold does not grow everywhere, and wood is not found in every place.” While the rationale is indeed sound, considering that wood grows where there is water, one might question if wood has two mothers—water and earth. On the other hand, gold is the most abundant among various minerals, and even sand and stones contain mineral components. Then, why does not gold necessarily grow everywhere? The rationale for ‘Earth generates Metal’ seems evident. ‘Metal generates Water’ refers to the fact that when metal is heated, water vapor can condense on its surface. This is how metal generates water. There is also the concept of metal and stone being unified. For example, when digging a well, reaching the bottom and encountering sand and stones may result in water springing forth. Hence, it is said that metal generates water. ‘Water controls Fire’ is evident when water is poured

on fire, it will extinguish it. 'Fire controls Metal' is illustrated by fire effectively melting and liquefying metal. This is the rationale behind 'Fire controls Metal.' 'Fire controls Wood' is demonstrated by metal effectively cutting wood. Therefore, metal controls wood. 'Wood controls Earth' is seen when one intends to plant a tree; before planting, the soil is dug up to create sufficient space for the tree. This is how wood controls earth. Additionally, wood often compresses soil, and various trees spread their roots in all directions. All these illustrate the principle of wood controlling earth. 'Earth controls Water' is observed as water freely flows in rivers and seas. However, if building embankments and burying this, water can be contained. This is the rationale behind earth controlling water.

The interpretation above, in ancient times, when the principles of natural science were still not fully understood, there were those among the common people who believed in it. However, today, there are those who have gained some knowledge through the opening up of natural science, and they do not believe in it. I do not offer any excuses for this. Nevertheless, the judgment of a person's fortune or misfortune through *Wuxing* is based on the two principles of generation and control, and it assigns generation as auspicious and control as inauspicious and based on this it determines future disasters and happiness. At the same time, however, placing faith in this pre-determination is also necessary. Therefore, if the principle itself is already contrary to reason, its application cannot avoid producing error. Consequently, the method of divining from the *Wuxing* is not sufficient to warrant credibility. Moreover, even if these methods occasionally seem to accurately predict events, it should be understood that the alignment with the divination is a chance occurrence because the human mind forcefully

determines and produces the result. Hence, applying such an erroneous principle should never lead to correct outcomes.

Next, regarding artificial divination methods, such as the nine star horoscopes, points of the compass, *tōkyūjutsu*, *tengenjutsu*, and the Eight Gates escape techniques, these are all types that variously apply the principles of generating and controlling from *Wuxing*. If there is an error in the principles of *Wuxing*, one should not simultaneously consider the assessments of the nine star horoscopes as accurate. Firstly, the nine star horoscopes were widely popular among the general public at that time, and my explanation must unavoidably touch upon this matter here. In the first place, the divination method of *Yin-Yang* and *Wuxing* has its origins in China, and *Bagua* originated during the time of Fuxi based on the symbolism of the *Graph of Rivers*.<sup>87</sup> Later, during the reign of King Yu, a work known as the *Book of Luo* emerged, describing a large turtle rising from the Luo River with inscriptions on its back.<sup>88</sup> From this, the tradition of the horoscope has been handed down. The names of the nine star horoscopes are as follows.

One white	Two black	Three blue	Four green	Five yellow
Six white	Seven red	Eight white	Nine purple	

These nine stars are allocated according to the time, day, month, and year, and judgments of auspiciousness or inauspiciousness are made by considering the generation and control principles of *Wuxing*. Every year is associated with a particular star that corresponds to that year.

---

<sup>87</sup> *Yin-Yang*: 陰陽. A concept that originated in Chinese philosophy, describing opposite but interconnected, mutually perpetuating forces. *Bagua*: 八卦 (*hakke*). A reference to the *I Ching*. Fuxi: 伏犧. A legendary hero in Chinese history. Reportedly, Fuxi lived in 2900 BC to 2000 BC, and he created people's humanity and culture, leading people to have wisdom. *Graph of Rivers*: 河圖 (*he tu*). A legendary book that was reportedly written by Fuxi on a dragon horse's back. In Chinese legends, the god will grant this book to kings who have the good virtue to rule his country.

<sup>88</sup> King Yu: 禹王 (*yu wang*). Commonly known as Yu the Great. He was a legendary king in ancient China (before 4000 BC) who was famed for "the first successful state efforts at flood control." *The Book of Luo*: 洛書 (*luo shu*). Another legendary book the god will grant to kings.

In the twenty-third year of the Meiji period, the star is Two Black, in the twenty-fourth year, it is One White, and in the twenty-fifth year, it is Nine Purple, and so on. Therefore, individuals born in the current year, the twenty-fifth year, are associated with the Purple star. Each of the Nine Stars has its own unique characteristics, and by using these, one can infer a person's inherent disposition and temperament.

For example:

Individuals born in a One White year often receive much respect and admiration from others. Therefore, if they cultivate kindness in their hearts, it will further enhance their development.

Individuals born in a Two Black year often excel in their endeavors and are well-utilized by others. Therefore, they should be able to have personal growth in their ventures if they further study and dedicate themselves to their pursuits.

Individuals born in a Three Blue year tend to progress smoothly in all matters but may also encounter some mistakes along the way. Due to their quick decision-making nature, they may innovate and create, yet their relationships with relatives and friends might not be particularly close or intimate.

Individuals born in a Four Green year tend to frequently say stupid things and harbor a suspicious nature towards others, which may result in strained relationships within the family and potential losses. They should be cautious in their dealings with others.

Individuals born in a Five Yellow year are influenced by the central earth virtue of their star, making them strong-willed and patient, determined to pursue their own goals. It is not considered auspicious for them to stay close to their birthplace. They may not face significant challenges in terms of basic necessities such as clothing and food.

Individuals born in a Six White year tend to be charming but may find it challenging to maintain close relationships with relatives and friends due to a somewhat stingy or frugal nature. However, their character is generally straightforward.

Individuals born in a Seven Red year, influenced by the metal element of their star, tend to not have governing skills but are capable in various tasks, and thus often utilized by others. They are articulate, which can bring both favorable and unfavorable outcomes. However, they may face challenges in relationships, particularly with women, and harbor a potentially aggressive or intense disposition. Caution is advised.

Individuals born in an Eight White year are inherently strong-willed yet outwardly gentle. However, their quick temper may lead to impulsive actions and disruptions. Despite being considerate, acting hastily might result in loss rather than gain.

Individuals born in a Nine Purple year have a preference for beautiful and elegant things, but their somewhat shallow nature may attract troubles. Their talkative disposition requires careful consideration, and it is advisable for them to be cautious and avoid unnecessary arguments.

This is a secret method for determining people's characteristics based on the nine star horoscopes, and when applying it according to the year,

Meiji 1st Year: Six White

Meiji 2nd Year: Five Yellow

Meiji 3rd Year: Four Green

Meiji 4th Year: Three Blue

Meiji 5th Year: Two Black

Meiji 6th Year: One White

Meiji 7th Year: Nine Purple

Meiji 8th Year: Eight White

Meiji 9th Year: Seven Red

Meiji 10th Year: Six White

Meiji 11th Year: Five Yellow

Meiji 12th Year: Four Green

Meiji 13th Year: Three Blue

Meiji 14th Year: Two Black

Meiji 15th Year: One White

Meiji 16th Year: Nine Purple

Meiji 17th Year: Eight White

Meiji 18th Year: Seven Red

Meiji 19th Year: Six White

Meiji 20th Year: Five Yellow

Meiji 21st Year: Four Green

Meiji 22nd Year: Three Blue

Meiji 23rd Year: Two Black

Meiji 24th Year: One White

Meiji 25th Year: Nine Purple

Meiji 26th Year: Eight White

Meiji 27th Year: Seven Red

Meiji 28th Year: Six White

Meiji 29th Year: Five Yellow

Meiji 30th Year: Four Green

Meiji 31st Year: Three Blue

Meiji 32nd Year: Two Black

Meiji 33rd Year: One White

By using these correspondences, one can estimate the nine star horoscopes associated with individuals born in various years. In certain writings, there are calculations of the inherent characteristics of the nine star horoscopes from ancient times, as illustrated in the following manner.

- Emperor Jimmu: One White
- Shakyamuni Buddha: Five Yellow

- Emperor Ōjin: Nine Purple
- Emperor Nintoku: Three Blue
- Prince Shōtoku: Six White
- Kōbō-Daishi (Kukai): Two Black
- Sugawara no Michizane: Three Blue
- Enkū: Eight White
- Shinran Shonin: Eight White
- Nichiren: Five Yellow
- Ikkyū Sōjun: Three Blue
- En no Gyoja (Enma-O): Eight White
- Taira no Kiyomori: Eight White
- Minamoto no Yoritomo: Six White
- Minamoto no Yoshitsune: Four Green
- Benkei: Three Blue
- Ashikaga Takauji: Two Black
- Oda Nobunaga: Seven Red
- Toyotomi Hideyoshi: Five Yellow
- Akechi Mitsuhide: Four Green
- Tokugawa Ieyasu: Eight White
- Tokugawa Iemitsu: Nine Purple

Indeed, whether the nature of the stars aligns accurately with the individual's characteristics can be determined by comparing it to the characteristics of each star previously listed. While some aspects may align with the individual's characteristics, it is not true for all the

characteristics. It falls into the category of “accurate or not, it’s still divination,” suggesting that it is chance coincidence.

Furthermore, each of these stars has a specific point of the compass, and it is believed that if a person violates that unfavorable point, it may lead to disaster. However, there are also methods to avoid or mitigate these influences. According to these methods:

To avoid the negative influences of harmful points, one can take sand from the area associated with the auspicious star that aligns with their birth year, month, day, and time. This sand should be scattered towards the inauspicious point of their residence. If the auspicious point is not in a temple or palace, one can use water from a clean location and sprinkle it towards the harmful point. By doing so, it is believed that one can be certain to have warded off disasters.

It should be noted that the belief in avoiding disasters through such seemingly irrational methods is not something that those with a little knowledge would understand. However, it is indeed remarkable that there are those who believe in such practices. It is important to recognize that a small number of people possess knowledge, while many others may lack education and knowledge.

Next, there is something widely trusted in the world called a “*Hōkan* point.”<sup>89</sup> This, too, falls under the same category as *Wuxing* and nine star horoscopes. While it does not require a separate explanation, now, based on the perspective of point practitioners, there seems to be a certain rationale. Therefore, I will present their views and try to offer a comment. As stated in the preface of a certain book:

In the vast expanse between heaven and earth, all things are generated, and there is no entity that does not receive the influence of the five elemental energies:

---

<sup>89</sup> *Hōkan* point: 方鑑方位 (*hōkan hōi*). The basic ideas of the nine star horoscopes.

water, fire, wood, metal, and earth. Especially in the case of humans, who are like miniature worlds, by acquiring the positive energies of *Wuxing*, one naturally possesses all five virtues. Heaven and earth are the parents of all things, and *Wuxing* serves the purpose of heaven and earth. They are distributed in the four points and corners, establishing the positions of the birth and control cycles through the annual and seasonal circulation of energies. Therefore, when one aligns with these energies, they receive blessings and prosperity; however, opposing these energies may lead to misfortune and harm—such is the natural order of things. The saying “Those who follow the ways of heaven prosper, those who go against them perish” encapsulates this concept. Originally, points of the compass have their roots in the *Graph of Rivers* and *the Book of Luo* that precisely define and teach the seasons—a divine instruction from heaven. Based on this, the compatibility of men and women and the selection of marriage, construction, and housing physiognomy are all considered auspicious when following the principle of “generation” and inauspicious when following the principle of “control.” The concept of *Wuxing* remains central in all these considerations. Selecting the compatibility of men and women or choosing the housing physiognomy without considering points of the compass can be considered a form of neglect. Both compatibility and point are like the two wheels of a cart.<sup>90</sup> They should be considered together. Even if the housing physiognomy is considered auspicious, violating an inauspicious point may result in swift consequences. The consequences may range from minor issues such as public disturbances and illnesses to severe consequences like the destruction of the household and facing life-threatening dangers. Fortune and misfortune, disaster and happiness are like these. One should understand that fortune and misfortune are determined by the

---

<sup>90</sup> Means that they should be treated with equal importance.

celestial order. For those who disregard points of the compass, understanding and adhering to these reasons become essential. Certainly, there are instances where individuals, knowingly or unknowingly, violate inauspicious points and eventually face disasters, etc.

The first flaw in this explanation lies in the assertion that all things between heaven and earth, including humans, inevitably arise from the influence of *Wuxing*. Furthermore, it does not provide any reasoning as to why things originate from the energies of *Wuxing*. It simply states that there is an ancient text describing *Wuxing*, and ancient sages believed in this description, therefore deeming it true. Therefore, considering this explanation as unquestionably true relies solely on assumptions. Indeed, the concept of *Wuxing* originated solely in China and is not present in Indian or Western traditions. In India, there is a theory of the four elements—earth, water, fire, and air—and a similar theory exists in ancient Greece. Moreover, with advancements in modern chemistry, the explanations of molecules and elements have become significantly clearer. The perspectives in China, India, and the West regarding these theories are indeed distinct. However, solely believing in the Chinese perspective and using it as an immutable principle for all time reflects a biased viewpoint favoring China and is not considered a fair judgment. If one wishes to consider this as an immutable principle, clear evidence must be provided. If the text mentioned earlier appears on the *Graph of Rivers* and the *Book of Luo*, people would regard them to be divine teachings. However, these ideas in the *Graph of Rivers* and the *Book of Luo*, we cannot accept them unquestioningly! If these ideas are indeed found in ancient texts, should we not doubt their authenticity? In any country, the transmission of unfounded claims in ancient texts is unavoidable. All of these should not be unquestionably believed as truths. When critically examining such matters, both the nine star horoscopes and the point of the compass lack sufficient credibility. However, if the claims of these theories do

occasionally align with reality, it may be attributed to mere chance coincidence. Consequently, the efficacy of these beliefs might be limited solely to those who believe them, while those who do not believe or are unaware would likely find them irrelevant.

In the preceding discussion, we gradually delved into the topics of divination, the point of the compass, *Wuxing*, and the nine star horoscopes, often referring to the theory of coincidence. Now, as we bring this together, it is essential to explicitly define what is meant by coincidence. The accuracy of practices like divination and prophecy is primarily attributed to nothing more than coincidental alignments rather than any other significant factors. If it is a coincidence, then out of ten instances, it may not align with reality in every case; it may only align in a few cases. For instance, consider tossing a coin and predicting whether it will show heads or tails. It might be correct sometimes and incorrect at other times. When it is correct, it is not considered extraordinary. Divination, in a sense, is not much different from this.

Therefore, we must acknowledge the existence of coincidences in the world. Coincidences do exist. However, if we delve further into the nature of coincidences, we should recognize that they are not just chance alignments but are governed by inherent logical reasons. Hence, I initially asserted that chance is not separate from inevitability. For example, if one predicts that a coin will show heads, and it does show heads when tossed, even if calling it a coincidence, both the reason for the coin showing heads and the reason for predicting it to be heads are based on proper causes. In such cases, we cannot deny the element of necessity in both the occurrence and the prediction. While predicting tomorrow's weather today may be challenging, whether it turns out to be clear or rainy, either outcome is governed by the inherent rules of necessity. In such cases, we must consider them as inevitable outcomes. However, whether we call it chance, or inevitability, or probability depends not on the inherent nature of

the phenomenon itself but rather on the adequacy or inadequacy of our powers of observation and inquiry.

If the causes and conditions on the factual side lead to complex phenomena that are challenging to predict, and if simple rules govern the occurrence of certain phenomena, then predicting the latter is more manageable. For example, the act of tossing a coin seems to involve a very simple action. However, the result produced by this seemingly straightforward action is influenced by various factors such as the direction of the hand, the force applied, the way the coin is held, the distance of the toss, air resistance, and more, making it a complex process. Therefore, it becomes difficult to make a definite judgment. If there is indeed a clear boundary between chance and inevitability, there should be a rational basis for determining that boundary. Indeed, when we observe instances where what was once considered chance in years past becomes an inevitability in the present day, or what was once considered probability yesterday becomes an inevitability today, and the like. It is evident through experience that inevitability, probability, and chance are fundamentally interconnected, and we should understand that there is no inherent boundary separating them. However, asserting the existence of a boundary is not appropriate, as it likely originates from the inadequacy of our current level of intellectual development. This concludes my discussion on the topic of coincidence.

(Additional Note) *Lecture on Monster Studies* concludes here. As mentioned in the preface, this lecture is not intended as a comprehensive study of monsterology but rather as a contribution to the field of psychology research. It aims to provide psychological explanations for the observed facts related to monsters that have been studied so far. Readers, if this lecture serves as a reference for applied psychology, my intention would be fulfilled.

## Bibliography

- Biddle, Ward William. “The Authenticity of Natsume Soseki.” *Monumenta Nipponica* 28, no. 4 (1973): 391–426. doi:10.2307/2383559.
- Figal, Gerald. *Civilization and Monsters: Spirits of Modernity in Meiji Japan*. 1st ed. London: Duke University Press, 2000. doi:10.1515/9780822396338.
- Inoue Enryo [井上円了]. “Monsterology [妖怪学, *yōkaigaku*]. Auzora.  
[https://www.aozora.gr.jp/cards/001021/files/49269\\_50168.html](https://www.aozora.gr.jp/cards/001021/files/49269_50168.html).
- National Geographic. “Feng Shui.” Accessed Feb. 29, 2024.  
<https://education.nationalgeographic.org/resource/feng-shui>.
- Natsume Sōseki [夏目漱石]. *Complete Works of Sōseki* [漱石全集, *Sōseki zenshū*] volume 8. Tokyo: The Organization of Print and Publish of Complete Works of Sōseki [漱石全集刊行会, *Sōseki zenshū kankōkai*], 1920.  
<https://babel.hathitrust.org/cgi/pt?id=keio.10810303531>.
- Natsume Sōseki [夏目漱石]. “The Hollow Tone of Musical Instruments [琴のそら音, *koto no sorane*].” Aozora. [https://www.aozora.gr.jp/cards/000148/files/1073\\_14944.html](https://www.aozora.gr.jp/cards/000148/files/1073_14944.html).
- Sakado Hiromu [沙加戸弘]. “Buddhist Languages in Lives [生活の中の仏教用語, *seikatsu no naka no bukkō yougō*].” Otani University.  
[https://www.otani.ac.jp/yomu\\_page/b\\_yougo/nab3mq0000000rxv.html](https://www.otani.ac.jp/yomu_page/b_yougo/nab3mq0000000rxv.html).
- Schulzer, Rainer. *Inoue Enryō : A Philosophical Portrait*. Albany: State University of New York Press, 2019.

Sugiwara Shundō [杉原春洞] and Sebe Edō [瀬邊惠燈]. *Abhidharmakośa-bhāṣya* [阿毘達磨俱舍論, *abida tsuma kusharon*]. Kyoto: *Hozokan* [法藏館], 1887.

<https://dl.ndl.go.jp/pid/817531/>.

The Society of Philosophy. “About the Society of Philosophy [哲学会について, *tetsugaku kai ni tsuite*].” Accessed Feb. 29, 2024. <https://www.l.u-tokyo.ac.jp/philosophy/tetsugakukai/about.html>.

Toyo University Inoue Enryo Research Center. “Inoue Enryo’s Life.” March 2020.

<https://drive.google.com/file/d/1DGDgEtoJyrmM3fS2LfL44SmYVzfcLnrl/view>.

Josephson, Jason Ānanda. “When Buddhism Became a ‘Religion’: Religion and Superstition in the Writings of Inoue Enryō.” *Japanese Journal of Religious Studies* 33, no. 1 (2006): 143–68. doi:10.18874/jjrs.33.1.2006.