

TOWARD A SUPERCONSCIOUSNESS

Meditational Theory and Practice

HIROSHI MOTOYAMA

Translation by Shigenori Naga



TOWARD A SUPERCONSCIOUSNESS

This book is designed to be a guidebook for the initiates as well as seasoned practitioners of Yoga meditation, and approaches the subject from the comprehensive standpoints of physiology, neurophysiology, psychology, parapsychology, philosophy and religion. People who practice other forms of Eastern or Western meditation should also benefit from this book, because it clearly demarcates the phenomena that characterize each stage of meditational practice and hence serves as a yardstick for their progress in spiritual growth.

"In this book, Dr. Motoyama presents a superb overview of oriental theories and techniques to achieve Self-Realization, supported by convincing evidence from the research laboratory."

Steven Brena, M.D.

Clinical Professor of Rehabilitation Medicine
Emory University, Atlanta, Georgia

"For the scholar, this book provides an East-West perspective that will stimulate many insights and research directions. For the adept and seeker it provides "how to" knowledge that cross-culturally and developmentally seeks to unite body, mind and spirit. For the materialistic skeptic, there are challenges on every page."

Philip Singer, Ph.D.

Professor, Health Behavioral Sciences
Oakland University, Rochester, Michigan

Toward a
Superconsciousness:
*Meditational
Theory &
Practice*

By Hiroshi Motoyama

Translation by:
Shigenori Nagatomo
& Clifford R. Ames



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Translators' Introduction

Toward a Super consciousness: Meditational Theory and Practice is a free translation of Dr. Hiroshi Motoyama's *Choi-shiki e no Hiyaku: Meiso, Sanmai ni iru to naniga shozuruka*. The Japanese title reads literally as "Leaping into a Super-consciousness: What Occurs in Meditation and *Samadhi*?" As this literal rendition suggests, the intent of this book is to urge the reader to achieve a state of "superconsciousness" through the practice of Yoga meditation, while showing the theoretical and practical procedures of how to actually reach this state. In a word, *Toward a Superconsciousness: Meditational Theory and Practice* is designed to be a guidebook for those who are devoted to the practice of Yoga meditation, although this does not exclude those who are thinking of undertaking it for the first time. People who practice other forms of Eastern or Western meditation will also benefit from reading this book because it demarcates clearly the phenomena that characterize each stage of meditational practice; hence it serves as a measuring stick for their progress in spiritual growth.

Before introducing to the reader the structure and useful content of this book, we would like to say a few words about the author. Dr. Motoyama is a person of diverse accomplishments. He is a philosopher, a scientist, a religious leader, a consummate yogin, and a loving father of five children. He holds two Ph.D.s - one in Philosophy and another in Psychology from the Tokyo University of Education (1962). His dissertation was written on Eastern and Western religious experience, focusing on its universal characteristics, for which he received a special award from the university. We are told that when he was young his singular concern in the study of philosophy was to discover the "ultimate truth" himself, and to this achievement he has dedicated his entire life, both existentially and intellectually.

Dr. Motoyama's interest in science is rooted in his concern for elucidating to the world the nature of religious experience, much of which he has undergone himself. Since he studied under Rhine (1962 and 1964), he is also concerned with the parapsychological dimension of this experience. Dr. Motoyama heads the Institute of Religious Psychology (located in Mitaka-shi, Tokyo) and his approach to the study of religious experience includes its psychological and neurophysiological dimensions; but his most significant contribution to this study comes from the invention of the apparatus called AMI, which measures the condition of ki-energy, the vital life-energy flowing in the human body. The invention of this apparatus is a fruitful consequence of Dr. Motoyama's life-long research in acupuncture medicine, combined with his research in Western medical science. (A brief, though technical, description of this apparatus may be found in Appendix One.) Some American and Canadian, as well as Japanese medical institutions are using this apparatus for various research purposes (e.g., cancer research and research for psychosomatic medicine and paranormal abilities). In our estimation, this apparatus will put the study of religious experience on a "scientific" level, since it is capable of charting out the spiritual dimension of human experience, not to mention the medical and parapsychological dimensions.

As a religious leader, Dr. Motoyama serves as a head priest in the shrine called Tamamitsu Shrine, which his mother, an extremely gifted psychic, founded, and whose faith derives from a strong stream of indigenous Japanese Shintoism. This affiliation, however, is a historical, cultural contingency for Dr. Motoyama. He firmly believes that there is only one Divinity governing the cosmos, although he recognizes at the same time that it is designated under the various names. For this reason, the reader should not be troubled when Dr. Motoyama freely makes references to God, Buddha, Christ, etc., in his articulation of spiritual phenomena that emerge in the course of meditational practice. Mention was also made about the fact that Dr. Motoyama is a consummate yogin; this will be clearly evident as one reads the book, but we will refrain from

saying much about this side of Dr. Motoyama, except perhaps that he has served as consultant to various ashrams in India, and that he has cultivated himself primarily in the Shinto and (*Kundalini*) Yoga traditions.

With all of these interests and qualifications, Dr. Motoyama brings to the English speaking world *Toward a Super-consciousness: Meditational Theory and Practice*. The reader should not be surprised, then, when he or she encounters the passages in this book where Dr. Motoyama elucidates the practice of Yoga meditation from the comprehensive standpoints of hypnosis, physiology, neuro-physiology, psychology, philosophy, and religion. To our knowledge, no one in this field of human pursuit has attempted to approach the practice of this form of meditation from such diverse fields of scholarship, much less to clearly articulate, utilizing the knowledge which these disciplines offer, the phenomena which one encounters in the course of meditational practice. This approach is indeed *rare* and thus towers among the numerous books in English dealing with the practice of Yoga meditation. Nonetheless, the reader should not confound Dr. Motoyama's articulation of Yoga meditation in connection with these diverse academic disciplines with the firsthand knowledge which he possesses through his samadhic experiences. The former is only a heuristic device when it is measured vis-a-vis his deep religious experiences.

The book is divided into three chapters: the first two are originally lectures which Dr. Motoyama delivered respectively to the Institute for Eastern Religions at Sophia University (1977) and to the International Association for Religion and Parapsychology (1982); the last chapter is intended as a systematic summary for the first two chapters.

The practice of Yoga meditation has as its ultimate goal a unification or oneness with Divinity, where "superconsciousness" activates the body and the mind of a practitioner. In order to achieve this goal, Yoga demands of a practitioner a complete shattering of his or her ego. Dr. Motoyama describes the various phenomena in the first two chapters that the prac-

titioner encounters in the process of shattering his or her ego, while providing a set of specific techniques and instructions to deal with these phenomena, a mastery of which prepares the practitioner of meditation for the succeeding stage. Broadly, the process of Yoga practice consists of 1) moral training, 2) bodily training, and 3) spiritual training. They constitute the developmental, progressive steps of spiritual growth through which the practitioner advances in his or her Yoga practice. Therefore, the practitioner cannot hope to attain a higher stage without successfully completing the previous step. Chapter One is intended as a general introduction for this purpose.

Chapter Two, the longest of the three, focuses on spiritual training, which constitutes the last three stages of Yoga practice, namely "concentration," "meditation," and "samadhi." It is in this chapter that the reader will discover rich information concerning Yoga practice. These three stages are analyzed in detail in light of the diverse fields of scholarship and on the basis of Dr. Motoyama's personal experience. They represent the most important aspects of Yoga meditation, the knowledge of which guides the practitioner to a right and fruitful course of meditational practice and eventually toward the achievement of "superconsciousness."

The process of translating *Toward a Superconsciousness: Meditational Theory and Practice* was a cooperative endeavor between Clifford R. Ames and Shigenori Nagatomo. The primary concern was to present the original to the English speaking audience in a most readable form while preserving the accuracy of the original. In consultation with Dr. Motoyama and Ms. Kiyomi Kuratani, however, we edited some parts of the original, re-arranged the order of statements within paragraphs, and deleted materials that seemed inappropriate for the English reader. The result is a free translation. Although we have taken extreme care in completing this task, it is our responsibility if there are any errors in this translation.

In the summer of 1985, Dr. and Mrs. Motoyama suggested to us translating *Toward a Superconsciousness: Meditational Theory and Practice* into English. They unsparingly gave us

constant support and encouragements in the course of this translation, for which we are grateful. In this endeavor we also received kind support and assistance from Ms. Kiyomi Kuratani of the Institute for Religious Psychology. She read the preliminary draft, thoroughly comparing our English rendition with the original, and suggested numerous improvements. Ms. Barbara Turner, of the same Institute, went over this version and gave us useful comments. Dr. Takeo Fujiki of the Nippon Medical School carefully examined the sections where meditation is discussed from the neurophysiological dimension, and we also consulted Dr. Sunao Kubota of St. Marianne Hospital for his expertise in medicine. To these individuals we would like to express our most sincere gratitude.

*Shigenori Nagatomo
& Clifford R. Ames
Honolulu, Hawaii
March 1987*

Preface to the Japanese Version

Almost eight hundred years have elapsed since Zen was carried to Japan from India by way of China. Although "concentration," "meditation," and "*samadhi*" are described in T'ien T'ai Master's *Maho Chih Kuan* and Dogen's *Shobo Genzo*, most modern people find these books difficult to understand. Following the Second World War, Yogas from India were introduced into Japan, and the effect has been a gradual movement from Yoga-exercise to Yoga meditation, thereby increasing the number of people who practice Yoga meditation. Despite this increase, however, there are few who possess a detailed understanding of the differences that separate "concentration," "meditation," and "*samadhi*," and fewer still who are aware of the changes and the benefits which can accrue to the body and the mind from this practice.

I have been engaged in the purification practice of Shintism since my childhood. Moreover, for the last thirty years, since I was twenty-five, I have practiced Yoga. Based upon my extensive experience, I have decided to publish the following detailed explanations of: (1) the various changes which can be affected in the body and in the mind through *asanas*, breathing methods, concentration, meditation, and *samadhi*; (2) the state through which one must pass with caution; (3) the healthy and the unhealthy symptoms; (4) the signs of progress which accompany the practice of Yoga; (5) the daemonic state which precedes authentication; (6) the instability of the body and the mind; (7) the contact with spirits; (8) the state that represents a leap into a higher dimension of consciousness which is accompanied by the eradication of the previous manner of being; (9) the state of *samadhi*; (10) the state of superconsciousness; and (11) the state of freedom. In short, this book provides a set of clear and precise guidelines which will enable those who are dedicated to the practice of Yoga to achieve the free world of satori. It will also give me great pleasure if this book provides clear direction for those who are devoted to meditation.

CHAPTER ONE

Yoga's Effects *On Mind and Body*

The Purpose and Standpoint of Yoga

Yoga is a practical method whose aim is the unification of the individual with sacred objects, and ultimately with God. Before concentration can be employed to achieve this unification or co-incidence with God, or with the sacred objects which Tantric Yoga calls *cakra*¹, or *mandala*², or *mantra*³, there must first be a negation of the ego which exists in opposition to these sacred objects. Before an individual can achieve this negation of the ego, however, he must be prepared to make great efforts and to endure considerable hardship. Only when the ego that is opposed to the sacred objects has been negated, and the experience of "casting off the body and the mind"⁴ has taken place, only then will unification with these sacred objects be possible. At this time, the ego leaps into a higher dimension and, although previously opposed to the sacred objects, it is completely enveloped by them. This leap into a higher dimension may be characterized as a return to the primordial ground of being of both the self and the object, a dimension in which a state of satori is achieved.

Repeatedly using this method in order to rise into a higher dimension of Being, the individual finds that it is possible, ultimately, to have a union with God. In other words, the devoted practitioner can achieve the supreme satori. The aim of Yoga is the achievement of this supreme satori, and the standpoint of Yoga is the state of being in which there is neither an object nor a subject, but a unification of both.

The Western scientific method, on the other hand, has

always maintained the distinction between subject and object, insofar as it is examined in light of its currently prevailing methodological procedure. Science has moved to understand matter and phenomena by exploring them microscopically; but however precisely it examines the natural world, the subject remains distinct from the object it observes, and the essence of the object remains hidden. Thus, subject and object remain in opposition to each other. The knowledge which science accumulates of the objective world, then, is a knowledge that is concerned entirely with the objects themselves, and not with the subject which knows these objects.

However, the knowledge which can be gained through the union between the subject and the object is not only a knowledge about the object itself, but a knowledge of that which underlies both the subject and the object, and allows them to exist. In other words, the knowledge that can be gained through the Yoga practice is a knowledge of the ground which attends to the subject as well as the object.

The scientific approach to the understanding of objects is based primarily upon sensory perception, upon the sensory organs which are associated with the physical being and operate in the physical dimension. On the other hand, Yoga strives for a oneness of the subject and the object through annihilation of the subject which is opposed to the object. Consequently, in transcending the physical dimension, Yoga transcends any dependence on sensory perception. "Superconsciousness" is a consciousness in which the subject and the object become one, and it is as free, as vast and as profound as a Being that transcends the individual. Superconsciousness offers a person an intuitive understanding (i.e., wisdom) of the essence of matter and of phenomena.

The individual can use Yoga to reach this dimension of Being in which the subject and the object are one, if he follows an eight-stage cultivation process.

The Eight Stages of Yoga

The eight stages of Yoga can be divided roughly into three classes: a) moral training; b) bodily training; and c) spiritual training.

- Moral Training:

(1) Do No Evil (*Yama*), and (2) Perform Good (*Niyama*)

It has been said that the modern age is an age of neurosis. Nowadays, the number of neurotic people in middle age is greatly exceeded by the number of young people who display neurotic symptoms, and the total has surpassed the numbers in earlier periods. Many of these people, both young and old, visit my Institute⁵ every year for consultation. In my examination of these people, I have observed that they share two features in common: a lack of discipline in their upbringing, and a lack of religious faith in their families.

The human mind can be divided into two regions: the conscious and the unconscious, and both actively compete with each other. Only when the balance between the conscious and the unconscious mind is maintained in such a way that the conscious is able to control the various effects which issue from the unconscious, can the human mind function normally and sustain itself as a single personality.

Now, the area in which the unconscious mind exists is primarily made up of instinctive, impulsive desires and emotions, such as appetite, sexual desire, and the emotion that accompanies preferences. Relatively speaking, these desires and emotions can surface easily into the field of consciousness, and they can act on it and influence it greatly. When an individual's desires and emotions break through the defenses of the conscious mind, and operate on their own, he can become ego-centric and anti-social and can act in such a way as to provide great concern for those close to him, as well as to the community in general. Members of reckless motorcycle gangs are examples of this phenomenon.

Generally, in addition to the simple desire to ride fast in order to enjoy the thrill of speed, members of motorcycle gangs have a strong urge toward exhibitionism, and they are determined that others view them as "groovy." The personalities of these types of individuals are indifferent to the fact that they are the source of the social unrest. Creating social unrest has a cost, however, and in disrupting the lives of others, they frequently lose their own. Extinction awaits those who lack self-control.

The minds of motorcycle gang members are invariably weak and unstable, and they display neurotic symptoms. Because these people have weak minds, they need to gang together with others of a kind in order to generate the group-power that enables them to stand in opposition to other people. They cannot feel safe individually, but must seek safety in numbers. We might characterize this situation as one in which people with a similar illness receive comfort and reinforcement through organization. This tendency toward collective reinforcement is not restricted to groups of motorcycle riders, but can be found, to a large degree, in those individuals who, working within an organization, form a group in order to support their existence by cooperative opposition to those who would threaten it. These kinds of defensive organizations can be discovered everywhere in Japan.

Generally, the members of these kinds of organizations possess weakness in common in their inability to maintain self-control and in their inability to achieve independence. In order to exercise self-control, the individual must possess the power to consciously control the instinctive desires and emotions that spring from his unconscious mind. Since these desires and emotions are predominantly self-centered, they can become the source of social evils and can produce confusion and suffering in the community unless they find expression on a higher dimension such that they do not disrupt the harmony of society.

The ability to elevate and control these desires and emotions so that they are given expression consistent with the harmony of society is nurtured in childhood when the child is

taught by its parents and teachers to draw up his conscience so that he can distinguish between good and bad. When the child does something that is bad, he should receive sufficient punishment such that it will act as a deterrent, and when he does something that is good, he should receive praise and reinforcement. An individual who is raised in this fashion will have a greater ability to control himself than the person who is not. I believe that those who are taught in childhood the lesson that God, the Creator of the Universe, gives life to man and nature, and promotes the common good while He punishes evil, will be able better to resist evil because the lesson which they learned in childhood will work unconsciously. A family that has religion can be drawn into a unified whole even if one member commits a terribly egoistic deed, since each member will be able to control his mind and forgive the offender, receiving solace in the Grace of God which transcends human will.

Through the preceding brief discussion, I hope that I have been able to communicate to my reader the importance of moral training, both *yama* and *niyama*, which holds up good as the source of harmony and peace, and keeps in check the self-centered, egoistic, impulsive desires and emotions that are derived from the unconscious. As I have attempted to demonstrate above, only those who can control their minds can maintain the balance between the conscious and the unconscious, and so attain mental peace and stability.

Without this mental stability and balance, students of Yoga cannot hope to succeed in concentration, meditation, and *samadhi*,⁶ and thereby achieve satori. Therefore, the moral training of *yama* and *niyama* is an important preparatory step to achieving the state of satori in which subject and object are one. Now, once the individual has attained the stability of his mind in his daily life through the training of *yama* and *niyama*, he is ready to advance to the next stage in the practice of Yoga.

- Bodily Training:
 - (3) Posture and Exercise (*Asana*)

The number and the kinds of *asanas* that are available in the practice of Yoga are many, and if we include the *asanas* designed for the first stage, the second stage, and the advanced stage of Yoga, this number would total more than a hundred. The purpose of the *asanas* is to cure the abnormalities of the body and bring them into health. The following are a few examples of *asanas* for the beginner which have been selected from Motoyama's Meridian Exercises.⁷

[The Beginner's *Asanas*]

a. A Series of *Asanas* Which Cure Rheumatism.

The first *asana* is an exercise in which the individual stretches his legs and bends his toes backward and forward. The second is an exercise that combines this stretching of the legs with moving the feet forward and backward, and rotating the ankles to the right and to the left.

Western medicine explains the curative effect which these exercises have on rheumatism by pointing out that extending and contracting the joints in their toes and in the ankles motivates the muscles surrounding these joints and tendons in such a way that they activate the nerves and related muscles. But this curative effect is explained in Eastern medicine through the theory of ki-meridians.⁸ That is, at the tip of the toes are located important acu-points called *sei-ketsu* from which the energy of the six *yin-yang* meridians begins its flow, and these points also form the terminus for the energy from which it is circulated to the other ki-meridians⁹ (See Diagram 1 below). Moreover, located around the ankle are other important acu-points for each meridian called *gen ketsu*¹⁰ (See Diagram 2 below). Consequently, the exercise of stretching and bending the toes and ankles allows a smooth flow of life-energy from these six ki-meridians and thereby improves the health of such

organs as the spleen, the liver, and the stomach, organs that are governed by each meridian.¹¹ When an obstructed flow of energy in these meridians is restored, rheumatism will be cured naturally. For, from the standpoint of Eastern medicine, rheumatism is the result of an abnormality in the metabolism of the muscles that is caused by the stagnation of the ki-energy¹² (bodily fluid) flowing normally along the ki-meridians.

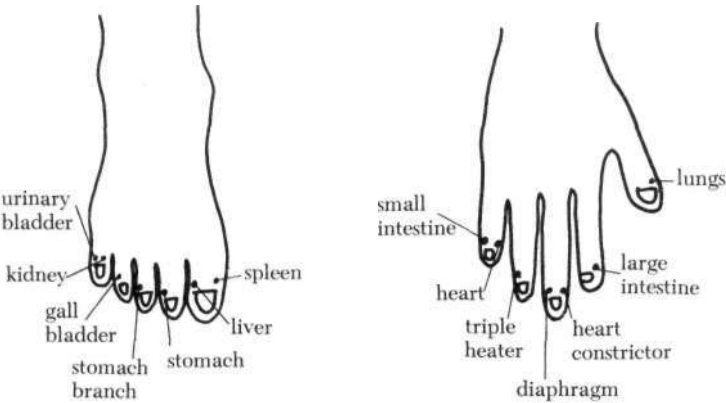


Diagram 1: Sei ketsu near the tips of the fingers and toes.

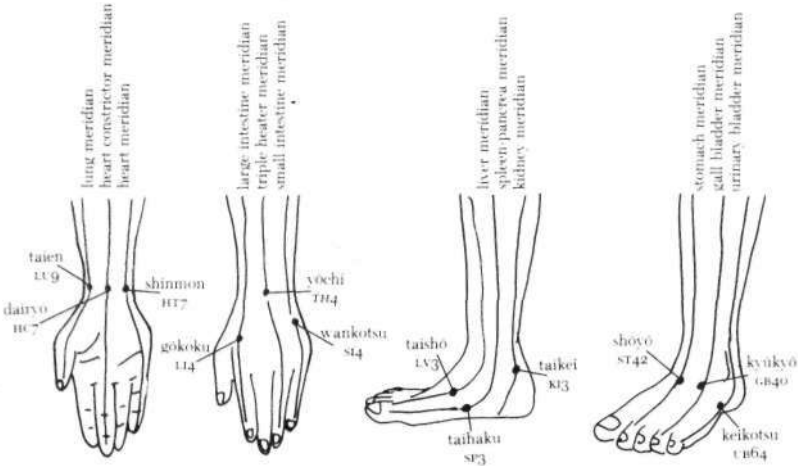


Diagram 2: Twelve gen ketsu.

b. The Series of *Asanas* Which Cure Diseases of the Stomach and the Intestines.

In this exercise the individual lies on his back, straightens his right leg, raises it to an angle of sixty degrees, and then rotates it clock-wise and then counter clock-wise ten times. This exercise is then repeated with the left leg.

This *asana* is an extremely effective cure for symptoms of indigestion in the stomach and the intestines, constipation, and the build-up of gas. Although Western medicine has difficulty explaining why this exercise is an effective cure for stomach and intestine disorders, Eastern medicine does not experience this difficulty.¹⁴ Rather, it recognizes ki-meridians that run the length of the leg and that control the digestive organs, such as the spleen (the big toe), the liver (the big toe), the stomach (the second and third toes), and the gall-bladder (the fourth toe). The exercise in which the leg is raised and rotated, therefore, improves the circulation of ki-energy (bodily fluid) in these meridians and consequently energizes the function of those organs which are controlled by each meridian, thereby correcting the abnormality and curing the disorder.

As these two examples would suggest, most beginners' *asanas* are designed to cure diseases and to promote health, but there are also *asanas* that aid in the practice of extended concentration and meditation. These meditation *asanas* are as follows.

[Meditation *Asanas*: The Lotus Position (*padmasana*) and the Half-Lotus Position (*siddhasana*)]

Padmasana corresponds to Zen's "lotus position," and is a sitting posture in which the practitioner crosses his legs and rests each ankle on the thigh of the opposite leg. *Siddhasana* is also a sitting posture, but in this posture the practitioner places one heel against the perineum and rests the other foot on the

calf of the opposite leg. In both sitting postures, the torso is supported at three points consisting of the two knees and the buttocks. Both positions also require that the practitioner sits with his back straight, but not tense, and that he withdraws his chin slightly, while relaxing all of the muscles in his shoulders, his neck, and his back. At the same time, both postures require a mild tensing of the region of *tanden* (the area 5-6 cm below the navel, or alternatively, the *svddhithana cakra* which symbolizes the red fire field),¹⁴ as well as a gentle constriction of the anus. At this point the individual should either close his eyes completely, or close them half-way.

Once an individual becomes accustomed to these sitting positions, he will be able to sit in a stable, stationary posture for several hours. The ability to assume this stable posture with comfort is a prerequisite to entering into a deep *samadhi*. Moreover, a straight back with its natural curve is essential in assuming these postures, since a crooked spine will produce pain after a long sitting in any area that is out of adjustment. It may also transmit discomfort to the organ which is governed by the nerves radiating outward from this area of the spinal cord. Therefore, although only a few were described here, the *asanas* for promoting ki-energy circulation and for regulating the spine must be performed on a daily basis exactly as they have been described in order to derive the attendant health benefits (such as correcting the spine and curing rheumatism) and they must be perfected before beginning the meditation *asanas*. This daily practice is an essential precondition to executing the *asana* which corrects the misalignment or the distortion of the spine and cures the dysfunctions and the diseases of the organs that are governed by the nerves which branch out from the misaligned region. Practicing these exercises will enable the practitioner to assume a correct sitting posture for meditation, and will make it easier for him to enter into a deep *samadhi*.

As I have suggested, the performance of these various *asanas* will improve the health of the body, and will thus facilitate entering into a deep *samadhi*. Furthermore, by making it

easier to meditate, they will assist the development of the individual's mind. In short, *asanas* are an important preparatory step to meditation.

Many may wonder if an individual can begin his meditation soon after he finishes performing these *asanas*. The answer is that it is certainly possible to do so. In Japanese Zen Buddhism, practitioners start meditating soon after they assume the *asana* associated with the sitting posture. In Yoga, however, one more preparatory exercise must be performed before an individual is ready to start his meditation - and this is a breathing exercise. This breathing method which is preparatory to meditation is a means of filling the conditioned and stabilized body with vital energy.

The relationship between the *asanas* and the breathing method is analogous to the relationship between the process of tuning a car and the supply of gas. The point at which the *asanas* have been completed can be compared to the point at which the car has been cleaned, overhauled, and perfectly tuned. Regardless of the fact that your car is ready, it will not start unless the appropriate fuel is supplied. In Yoga, the breathing method supplies the gas. The Yoga practitioner draws the vital energy fully into his body and into his mind by means of the breathing method. Using this energy, he then sets off courageously on his meditative journey to the other shore.

(4) Breathing Methods (*Pranayama*).

In Yoga, breathing is a three stage process: the inhalation, the retention of the breath, and the exhalation. Note that this process requires that the breath be held between inhalation and exhalation. Yoga's *pranayama* places its emphasis upon this retention of the breath (*kumbhaka*).

The following is a brief description of the standard breathing method which I teach to my students of Yoga. First, inhale slowly for four seconds, breathing in all the way down to the lower abdomen which will naturally distend slightly. Keeping the lower abdomen distended, hold this breath for eight sec-

onds. Next, pull the abdomen inward, and tighten up the sphincter muscle. Subsequently, hold the breath for an additional eight seconds. When the eight seconds have expired, exhale slowly for four seconds. One round of this breathing exercise requires twenty-four seconds to complete, but for sixteen out of the twenty four seconds the breath is held. Ordinarily, the individual breathes approximately sixteen times a minute, but in the breathing method I have just described, this cycle is reduced to only two and a half times a minute. Unlike regular breathing, then, *pranayama* places its emphasis on retaining the breath.

Pranayama is not simply an act of breathing. Rather, in *pranayama* the practitioner strongly imagines that he draws into the *svadhisthana cakra*, the area of the body that corresponds to the lower abdomen, the *prana*¹⁵ which is pervasively present in the Universe. He then retains this *prana* in the *svadhisthana cakra* for eight seconds by holding his breath. In the following eight seconds, he pulls his lower abdomen inward, simultaneously raising the primordial power of life¹⁶ (*kundalini sakti*) from the inside of the coccyx infusing this power in the *prana*. This imaginative process is the most important aspect of *pranayama* since in its act of concentration is contained the secret power that can actualize everything.

Although it is impossible to achieve a union between *prana* and *kundalini sakti* overnight, this union can be accomplished if the individual continues to practice *pranayama* diligently for several months or several years.¹⁷ When this union has been reached, the primordial power which created the Universe will be awakened at a higher dimension in the body and the mind, and it will become active. It is this energy alone which is the propelling force that enables the human being to transcend his earthly being.

This primordial energy *kundalini sakti* has the power to enhance the health of the human body in the physical dimension, and to cure its diseases. In India, there have been innumerable cases in which the exercise of *pranayama* alone has cured such serious ailments as Parkinson's disease, cancer and

collagenosis, ailments for which contemporary medicine has been ineffectual. Sri Ramanda, who came from India to present a paper at the 5th annual conference of our International Association for Religion and Parapsychology, and who has taught *pranayama* for forty years, detailed in his report many of the cases in which the above mentioned diseases were cured.¹⁸

Even if the individual does not achieve the union between *prana* and *kundalini sakti* from the type of abdominal breathing practiced in *pranayama*, he may still derive many benefits. For example, a significant percentage of the total amount of the blood in the body is collected in the lower abdomen (four to six liters depending upon the person's weight). Unless this blood is circulated back to the heart through the venous system, the stagnant blood can cause a weak bodily constitution and can initiate diseases of the abdominal organs. However, the muscle movement involved in expanding the lower abdomen for eight seconds and then contracting it for another eight seconds functions as a pump for the blood collected in the veins of the abdomen, and thereby helps the blood to return to the heart. This breathing method facilitates the circulation of the blood through the body. The smooth flow of blood throughout the body assists in curing organs that are diseased or that are suffering from dysfunctions due to inadequate blood circulation. In a healthy body, this breathing method enriches health and provides stability.

When the individual holds his breath in *pranayama*, a proper mixing of oxygen and carbon-dioxide takes place in his body. This balance between oxygen and carbon-dioxide serves to naturally stimulate the autonomic nerves in particular, and the nervous system in general, thereby enhancing metabolism, activating the body and the mind, and making them energetic.

Moreover, in *pranayama* the respiratory process, consisting of inhaling, holding the breath, and then exhaling, is performed consciously. In other words, each of these separate steps in the breathing process is initiated and completed consciously by the practitioner. Although the respiratory function is ordinarily an unconscious activity, the conscious control of

breathing serves as a means to achieve the awakening of superconsciousness. Under normal circumstances human consciousness has no control or awareness of the bodily functions, and it cannot awaken or control the deeper layers of the unconscious.

On the other hand, superconsciousness can be awakened by the negation of ordinary human consciousness through the practice of Yoga. And, by transcending ordinary human consciousness in the state of satori where the subject and the object are one, superconsciousness is able to consciously control the deep layers of the unconscious and the autonomic bodily functions, both of which are ordinarily regulated by the unconscious. In other words, the light of superconsciousness renders everything conscious, and the conscious control of breathing in *pranayama* is a means to awaken this superconsciousness.

Breath control is also linked to the control of the operations of the heart, which in turn is closely related to the plexus of the autonomic nervous system that controls both the lungs and the heart. Therefore, the conscious control of respiration can lead to the conscious control of the operations of the heart. Once a practitioner acquires the ability to consciously control his heart, he will be able to enter into a deep *samadhi*. Guru Ramana, to whom I referred earlier, and Guru Yogeshwarananda who is said to be the guru of all gurus in contemporary India (also present at the 5th annual conference of the International Association for Religion and Parapsychology) are both able to control the function of their hearts to the point where they can actually arrest their heartbeats.¹⁹

The reason why these gurus are able to enter a deep *samadhi* by controlling the function of their hearts is that the activities of their hearts are correlative with the activities of their minds. For thousands of years, Indian Yogins and Chinese Religious Taoists have recognized that, when the heart is active the mind is also active, and conversely, when the heart is stilled, the mind or consciousness also ceases. Unless the distracting mind (or consciousness) is calmed, the worlds beyond human consciousness remain unattainable. Consequently, in order to attain satori, it is important to be able to consciously control

the activity of the heart and to calm it down. Holding the breath intentionally in *pranayama*, therefore, is linked to the conscious control of the heart, and this control is important to settle the mind prior to entering into *samadhi*, and into that state of satori where subject and object are one.

Before concluding this section, I would like to make one more important point about performing *pranayama*. *Pranayama* is a rhythmic exercise, and because every individual organism has a different bio-rhythm, I recommend that those who feel uncomfortable with the rhythm I have outlined earlier, namely four seconds, eight seconds, eight seconds and then four seconds, should find their own personal respiratory rhythm such as the rhythms of 8-8-8-4 or 8-4-4-4.

I have now finished defining the various meanings and describing the benefits of *pranayama*. In summary, the main purpose of *pranayama* is to fill the body and the mind with vital energy and thereby unite the *prana* that is drawn in through deep and controlled breathing with the dormant and primordial *sakti*.

In the foregoing discussion, we have been concerned with the second division in the eight stages of the practice of Yoga, bodily training. At this point, I will move on to an explanation of spiritual training, the third division in the eight stages of the practice of Yoga.

- Spiritual Training:

- (5) The Control of the Senses (*Pratyahara*).

The first stage in spiritual training involves the control of the physical senses. In responding to the outside world, the human mind acquires information through the sensory organs, through what we may metaphorically describe as the windows of the body. To say that the human mind responds to the outside world sounds capricious, but in actuality it becomes attached to objects in the outside world through the stimuli and the information which it receives from this external world, and forgetting itself, the human mind wanders inces-

santly, now here and now there. It is constantly broken by a discontinuous interest in the objects of the external world. *Pratyahara* is a means of returning the always wandering, always distracted human mind to its True nature. It is a form of training in which the mind closes itself off from the sensory windows of the body and returns to itself.

Among the senses, visual perception most influences the cerebral cortex as a whole, and accordingly, most influences the mind. For this reason, the practice of Yoga requires the individual to close his eyes, or at least close them halfway, in order to shut out stimuli from the outside world and prevent them from distracting him while he turns his mind inward.

One kind of *pratyahara* training involves a withdrawal from the secular world into the seclusion of a temple or a monastery in the mountains. This kind of withdrawal provides an ideal opportunity for the individual to recover his mind within his self by removing his body from the enchanted world which tempts the secular and instinctive desires with a whirlwind of objects that appeal to all of his senses: visual, auditory, palatal, tactile, and olfactory. Because entering a temple or a monastery in the quiet mountains closes out these stimuli, this voluntary exile is tantamount to performing *pratyahara*.

Once the practitioner has recovered his mind and it is returned to itself, the next task is concentration (*dharana*).

(6) Concentration (*Dharana*).

Through concentration the practitioner develops fractures in the being of his individuality, and eventually shatters it altogether. This fracturing of individuality takes place in the mind that has returned to repossess its self, and that focuses at one point both the *prana* gained through *pranayama*, the energy pervasively present in the universe, and *sakti*, the primordial life-energy. The purpose of concentration is not concentration itself, but concentration only as a means to shatter the being of the individual self endowed with body and mind.

In concentration the practitioner brings all of his powers

to bear upon a sacred image, or upon a specific point in his body. In this way, *prana-sakti* is guided by the concentrating mind from its interior source onto the object of concentration, just like a laser-beam. When this occurs, this beam of *prana-sakti* will begin to pierce holes in the shell of the being of the individual. In the interests of clarity, let me describe the individual being metaphorically as a wooden board, the concentrating mind as the craftsman's hand, the prana-beam as a craftsman's drill. Since the being of an individual is extremely hard, like a board of oak, a weak *prana-sakti* will not pierce the surface no matter how single-mindedly the craftsman applies his drill. Here, then, is the importance of absorbing *prana* during *pranayama*. Yet, even with the sharpest of drills (which is the prana-beam) the practitioner will be unable to pierce the surface of his individuality unless he single-mindedly turns the bit by operating the drill with his hands, that is, unless he reaches a sufficient level of concentration. Here are some examples of methods of concentration.

The most common practice is to concentrate the mind on the point between the eyebrows (*ajna cakra*).²⁰ Aside from the general application of this practice, concentrating on this point will relieve depression and restore the strength of the mind and the body by helping to raise the ki-energy that will restore the balance in the body and the mind. Depression is a hindrance to concentration, and its dissipation will enable the practitioner to concentrate more effectively.

On the other hand, when the practitioner feels restless and his ki-energy is shooting up to his head, concentrating on the region of *tanden*,²¹ i.e., on the lower abdomen, will help him to lower his ki-energy, and restore the equilibrium of the upper and lower parts of his body, thus making him feel settled and stable. Again, the body will be filled with the power of vital energy and concentration will be more efficient.

Although these two methods of concentration seem easy when they are described, focussing concentration on the point between the eyebrows or on the *tanden* is in actuality rather difficult.

When the practitioner concentrates on the point between his eyebrows, his consciousness will gradually be drawn to this point and will eventually be "narrowed" and "synchronized." Neurophysiologically speaking, this concentration produces a state in which the overall activity of the neoenkephalon, i.e., the cerebral cortex, is lowered, and only the part that is focussed upon is stimulated. When the activity of the neoenkephalon as a whole is lowered in this way, the paleoenkephalon (i.e., the limbic system, hypothalamus and the other brain stems) becomes stimulated to a relatively high degree. Consequently, the unconscious energy associated with the paleoenkephalon becomes stronger than the energy of consciousness that is associated with the neoenkephalon, and the contents of the unconscious, emotions, desires, impressions - become active and enter the field of consciousness. In this way, consciousness becomes captive to the contents of the unconscious. In spite of the fact that the practitioner is attempting to fix his concentration on the point between his eyebrows or on the 'point in his lower abdomen, he will gradually slip into a state in which he will experience anger, sorrow, or some emotion, or mental images from his past. At some point, it will suddenly become clear to the practitioner that his concentration has been broken, and when this realization comes, he should attempt to concentrate once more by focussing his attention on the original object of concentration. Some who begin the practice of concentration experience these interruptions from the unconscious for several months.

However, if distraction in concentration is consistently followed by a return to concentration, the various complexes that have accumulated in the unconscious will gradually be purged. (These various complexes produce psychosomatic diseases, such as the dysfunction of the autonomic nerves, stomach problems, and heart ailments as well as neuroses.) In brief, the contents of the unconscious (i.e., these complexes) rise to the surface of consciousness because the power of consciousness has been weakened as a result of the act of concentration. This means that the psychic contents which have been suppressed

in the unconscious for a long time can use their power to rise and flood consciousness, and through self-expression release their accumulated energy. Once all of this suppressed energy has been released, however, the psychic contents fade or disappear altogether. Drawing an analogy from the carbonation in a soft drink, we know that the gas will bubble off when the bottle is opened and the pressure is released. But if the bottle is recapped, the liquid is again put under pressure and it ceases to effervesce. If the bottle is reopened, the carbonated gas will resume dissipating into the air until all of the energy is released. Eventually, no carbonated gas will remain in the bottle. Similarly, the psychic contents of the unconscious that surface to consciousness should be left to dissipate as they well up. Once the energy of the unconscious is exhausted, it can no longer be harmful.

When "wandering thoughts"²² interrupt concentration, the practitioner should be aware of them, but he should simply let them go. By continuing to concentrate on the point between the eyebrows, the various complexes which have accumulated in the unconscious will be purged, and the mind will be entirely cleansed. When this point is reached, concentration will no longer be hindered by the presence of wandering thoughts. Rather, the practitioner will be able to sustain his concentration deep and long, and as a result the shell of his ego will gradually be broken. When this occurs and individuality is fractured, the successful practitioner will experience contact with Being of a higher dimension through, as it were, the gaps in the broken shell of his individuality. Initially, this experience will last only a few seconds. However, he will feel the bounty of infinite power and bliss to such a degree that he will believe that he can die for this cause. The first experience of this blissful state will be so clear and intense that it will remain with the practitioner for the rest of his life. Moreover, simply recollecting this initial experience will enable him to immediately recover a similar sense of euphoria.

Once the practitioner is able to penetrate the shell of the individuality that enclosed him until that instant, he will be

able to exist in a higher dimension that transcends his former individuality, and will gradually be able to experience a union with the object of his concentration. Formerly, while he concentrated on the object, his ego, distinct from the object, did the concentrating, that is, his ego and the object of his concentration were distinct and opposed. However, once he is able to shatter the shell of his individuality and enter the higher dimension that transcends the boundaries of the ego, he will experience a union with the object itself. At this point, he will be able to see a thing, and at once become the thing himself.

Now, the practitioner who thinks that he can use concentration and can break the ego of his individuality without difficulty or anxiety is mistaken. This process is always accompanied by danger since it involves breaking and casting away the ego that has, until that point, provided security and comfort. When a baby leaves the amniotic fluid and is born into the world, it will die or will suffer serious injury if it does not breathe even for several minutes after delivery. If the delivery path happens to be too narrow, or if the baby goes through the passage in a breached position, there is danger that both the mother and the child will die. Similarly, when the present being of a practitioner's individuality begins to crumble, he might experience some abnormality and instability in the functioning of his body and his mind. For example, he may develop insomnia, he may become hyper-sensitive, he may be afflicted with the dread of death, or he may experience some alteration in the function of his stomach or his heart.²³ During this period, therefore, it is wise to seek the guidance of a competent guru. An intelligent man would seek the help of a competent boatman if he wished to cross a rapid flowing river, so a disciple should seek the aid of his guru when he needs to navigate these kinds of difficulties safely.

To recapitulate, then, the purpose of the methods of concentration is to penetrate and ultimately shatter the shell of the practitioner's ego by employing, like a laser-beam, the energy of *prana-sakti* appropriated through *pranayama*. If a practitioner is successful in transcending the individual ego

through concentration, he will receive the power to contact and become one with Being of a higher dimension, sacred beings. Through continued meditation this union can be gradually deepened.

(7) Meditation (*Dhyana*).

If through meditation the practitioner is able to strengthen and sustain his union with a Being of a higher dimension, or with sacred beings, he may be able to experience something like a leap or an emanation of his *psyche*. If this occurs, his *psyche* will itself be raised to a Being of a higher dimension that will transcend the physical dimension. In emanating or making this leap of the *psyche*, the practitioner becomes one with this Being of a higher dimension, which may be characterized as a union by way of emanation. When this occurs, ordinary consciousness will almost disappear. A return to the physical body, however, will bring with it a sense of bliss accompanied by a feeling of tension.

On other occasions, the practitioner will experience waves of power as strong as the ocean, and they will flood the interior of his *psyche* and his self will be lost in the surge of this great power. This experience may be compared to melting in an ocean of lights, or dissolving in an ocean of power - it is a union by way of flowing-in. In this state, ordinary consciousness almost disappears, including the awareness of the body.

Before the practitioner experiences a union through either flowing-in or emanation, he will see, during his concentration on the point between his eyebrows, radiating lights that are invisible to his naked eyes, but which will enter into the interiority of his self with great power. Even though he will be concentrating on the point between his eyebrows, he will feel hot around the base of his spine or in his lower abdomen, and this heat will rise up through his spinal cord and will gradually reach the point between his eyebrows with a tremendous force that will ultimately deprive him of his consciousness. At first, he will lose power over his bodily senses, and he will eventually

become unconscious. This unconscious state may last for thirty minutes or even several hours. Ordinarily, the practitioner will come to his senses naturally, but if it is at all possible, he should have someone in attendance. His breathing will become shallow and slow; in many cases his dermal sensation will be paralyzed and a kind of cataplexy will set in. Prior to becoming unconscious, some people experience a sense of dread as if they were sinking into the abyss of death. When the practitioner falls into the unconscious like this because he has glimpsed a Being of a higher dimension, or alternatively, because he has awakened a sacred power, the dormant primordial power of life, and it has risen into a higher dimension through the center tube of his spinal cord from the base of the coccyx, he will realize that human existence and human consciousness are all too small and can but become nothing. Because consciousness becomes nothing, the formation of these states is characterized by the loss of the operations of the mind and the body, i.e., the unconscious state occurs because the practitioner still retains an individual ego which is opposed to the Being of a higher dimension, or the activities of this Being.

Meditation is a process in which the shell of the individual ego that has been fractured and split in the course of concentration is further broken down by the power of this higher Being flowing-in or emanating from the practitioner. During the process of meditation, the higher Being²⁴ that resides within him will gradually join and become one with the sacred Being of a higher dimension, or with the god-spirit. At this level of meditation, unlike the stage of concentration, there are almost no instances in which the various psychic contents that are present in the layer of the personal unconscious, contents such as emotions and desires, surface into the field of consciousness. Rather, the contents of the personal unconscious, consisting of both conscious and unconscious experience that have accumulated since birth, rarely interfere with this union with a Being in a higher dimension. However, the practitioner in meditation can often encounter dreadful, satanic beings, incomparable in power to those from the personal

unconscious. When he experiences this type of daemonic encounter, he has no other recourse but to pray to God and to ask for His protection. The most effective way to dispel these daemons is to have faith and to take comfort in the thought: "Be it Satan or an evil spirit, it is nothing but that which has been created. It will eventually disappear, or pass away, since it is insubstantial and impermanent. Why should I regard it as dreadful! The part of me that can be harmed by Satan is also insubstantial and must also pass away. Consequently, why should I fear for my safety?"

Next, I shall proceed to an explanation of *samadhi*.

(8) *Samadhi*.

In meditation, the individual ego that stands in opposition to the higher Being is nevertheless retained once it has achieved its union with this Being, and since the power of this ego is only temporarily negated, the mind is unconscious and the functions of the body are paralyzed. Since the practitioner retains his individual ego, this ego resists the union by insisting on a kind of independence. Once the individual's ego has been entirely negated, however, the practitioner can experience a perfect union with this sacred higher Being that is within him. This perfect union is *samadhi*.

In the state of *samadhi*, the individual ego which had opposed its extinction in the union with the sacred Being is absent from the body and the mind, and therefore the functions of both the mind and the body are not negated. In the waking state, the practitioner's consciousness becomes one with the consciousness of the higher Being, and his physical body acquires a subordinate function as part of this higher Being. In terms of appearance, the practitioner remains unchanged, but in terms of his essence he travels the enormous distance between his former self and the god-spirit. A Being of a higher dimension is boundless and is not restricted by the individual ego or by the physical limitations of the body. A Being of a higher dimension does not require sensory organs in

order to know external events, physical phenomena, or the thoughts of others. Parapsychology has made considerable progress in the last forty years in researching and demonstrating the existence of these kinds of extraordinary abilities, as well as in describing their characteristics. In parapsychology, the ability to perceive without the assistance of the sensory organs is called "extra sensory perception" (ESP). The Being of a higher dimension is an integral part of the make-up of every human being, and in virtue of this fact all individuals possess the latent powers of ESP that can be activated on some occasions. However, ordinary human beings are not conscious of this ability simply because it is a potential of the unconscious mind that lies beneath ordinary consciousness. Even if this higher Being gains knowledge of a certain event or phenomenon in the external world in a trans-sensory manner, this knowledge does not surface into ordinary consciousness in the wholeness of the original perception. Rather, ordinary consciousness receives knowledge of the event as fragments of information that can sometimes be reassembled to form a coherent pattern. Yet often this pattern is an incomplete and distorted version of the original perception, and therefore its meaning is frequently misunderstood. People have used the term "inspiration" to describe this type of trans-sensory understanding.

A higher Being's consciousness is not circumscribed by the limitations of the individual being, and this higher consciousness we have designated "superconsciousness." The practitioner who is able to engage this superconsciousness in his process of thinking has the ability to create things totally unlike the way in which human beings manufacture, with their instruments in the physical dimension. When Christ divided the loaves and the fishes to feed the multitude, He was probably drawing upon the creative energy of this superconsciousness and His resurrection after His crucifixion is a prime historical example of the creative power of God's consciousness or *Logos*. For even a devout religious person, this type of biblical story must seem incomprehensible, especially in an age that prides itself in scientific methods.

Then, in order to put a scientific light on and investigate the creative energy of superconsciousness, we constructed an apparatus designed for this purpose by our Institute with NEC *San-ei* Instrument Ltd.²⁵ In this experiment we placed electrodes twenty centimeters away from the space between the eyebrows of subjects which included ordinary people, religious individuals, psychics, yogins, gurus, Catholic priests, and Zen masters. We learned that positive or negative static electricity, or a pulsing current is produced and emitted from the space that separates the eyebrows in the relaxed state prior to concentration. We then asked the subjects to concentrate on the point between their eyebrows, but in ordinary people this focus produced almost no measurable change in their readings prior to and during concentration. However, we discovered that the physical energy which the living body generates can be temporarily eliminated in some subjects, and these included Yoga gurus, psychics, and Church fathers. This phenomena occurred when the subject was able to fracture his individual ego, even marginally, and when superconsciousness of the higher Being in himself became active, again even slightly active. This suggests that material can be made to vanish, since material things are simply a concentration of physical energy.

What is even more peculiar is that when we asked our subjects to concentrate on the point between their eyebrows, in spite of the fact that the room in which the experiment was conducted was totally dark and was completely shielded from outside electric disturbances, i.e., there was no electrical field inside, we recorded the presence of light on our photoelectric cell, an instrument designed to register light. Moreover, the electrical energy that we recorded at that point between the eyebrows during the subjects' concentration was totally different in its phase and frequency from that of electrical energy which the living body generates normally when it is not concentrating.

Analyzing the results of the above experiment, we determined that when a person in whom superconsciousness is

awakened activates this consciousness by concentrating on the space between his eyebrows, the physical energy present at that point is extinguished and a new type of energy is created, such as the energy of light and electricity. This would imply that the individual with activated superconsciousness can create and destroy things by means of concentration unassisted by any physical means. Using this experimental result as our point of departure, we can arrive at an explanation for Christ's resurrection, and for His work at the lake when He divided the loaves and the fishes to feed the multitude.

As we have seen, when the superconsciousness is awakened and activated in the individual, it can freely control the activities of the individual mind, as well as the functions of the individual body, since this superconsciousness both transcends and envelops his spiritual and his physical being.

Evidence of the ability of superconsciousness to control the function of the body can be found in the experimental data that record the cessation of the heart of Guru Yogeshwarananda (ninety-four years old when this data was taken in 1976 and one of the greatest yogins in contemporary India). See Diagrams 3 & 4. The first two wave-lines on the following chart indicate Yogeshwarananda's electroencephalograph, the third line his breathing, the fourth his plethysmograph, and

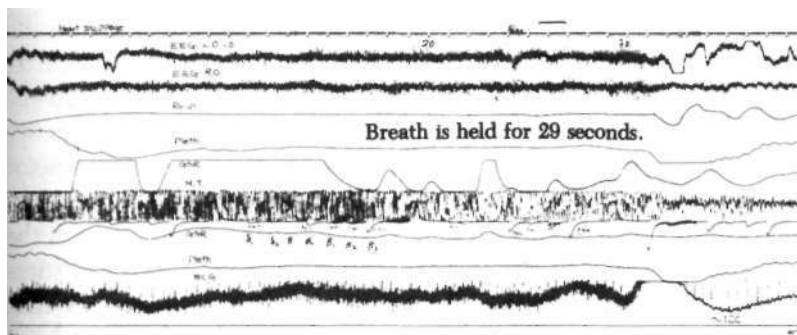


Diagram 3: The polygraph of Yogin Yogeshwarananda, November 19, 1976.

Volitionally
stopped heart---
for 5 seconds

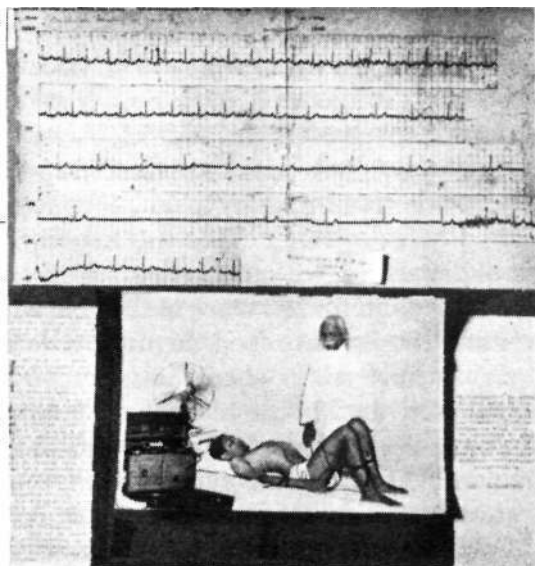


Diagram 4: The electrocardiogram of a Yogin in Lonavla.

the last his electrocardiogram. The third wave reveals that the Yogin held his breath for twenty-nine seconds, and that this suppression of respiratory function was accompanied by a stop in the blood flow in his arteries (the fourth wave) for about the same length of time. During this period, no pulse was detectable at his wrist. When we X-rayed the Yogin's heart, we discovered that it had taken on a tube shape, and we could observe no contraction and expansion of the organ. His cardiac muscles had ceased to function, and along with them the blood flow in the peripheral arteries. Yet, even though we detected no physical expansion and contraction of the heart muscle, we did observe electro-physiological stimulation and atony in the cardiac muscles. It should be apparent from the evidence of the last electrocardiogram that this degree of stimulation and atony was very small when it is compared to that of cardiac muscles under normal conditions. At any rate, we can conclude that at ninety-four years of age Yogeshwarananda was able to control the physical operation of his heart, but could

not entirely control the stimulation and atony of his cardiac muscles at the electro-physiological level.

The next piece of evidence in our investigation of super-consciousness is a similar set of data compiled on a Yogin in Lonavla. This Yogin has secluded himself in the Himalaya mountains and will not return to the secular world, and therefore the unique quality of the following data renders it invaluable. The Director of the Yoga Institute in Lonavla, formerly a professor at Bombay University, administered the series of tests, and his results are as follows: (See Diagram 4 above).

The third wave from the top of the chart indicates that the interval of the Yogin's heartbeat was approximately two seconds, but the fourth wave reveals that his heart had completely stopped for five seconds, even at the electro-physiological level. We can conclude from an analysis of the evidence of the two yogins presented above that those who are awakened to superconsciousness can freely control the function of their bodies and their bodily drives on both the physical and physiological level.

For a Christian especially, or for any religious person who aspires to the kingdom of God (or the other shore), the bodily desires and appetites are a tenacious enemy. But, for those who have been awakened to superconsciousness through the achievement of *samadhi*, these desires present no hindrance. The god-person who has entered the realm of the higher Being within his self, and who has been able to negate his individual ego which opposes this union with this higher Being, has achieved superconsciousness and is one with God, and therefore can become one with the essence of all things. Herein is revealed the world Yoga aspires to: the world in which the subject and the object are one.

Yoga teaches that a human being can enter the realm of God if he continues to practice Yoga diligently and correctly for many years.

I have now spoken of the eight limbs in the practice of Yoga, and have explained the changes that will take place in the practitioner's mind and his body as he progresses through

each of these stages. In concluding this chapter, I shall summarize these changes.

A Summary of the Effects which Yoga Practice Has on the Body and the Mind

1. Through the practice of *yama* and *niyama*, the individual can keep his mind clean and undefiled.

2. By practicing *pranayama*, the individual can fill his body and his mind with vital energy, and can maintain his physical and mental health.

3. The practitioner of concentration can purge his unconscious, and can restore balance to his mind.

4. When the practitioner's ego is shattered as he passes through the stages of concentration, symptoms of instability in the body and the mind can occur. When the ego is transcended and when subject and object become one, the most effective and the safest way to cross to the other shore of satori is to rely on the guidance of an enlightened teacher who can point out the most suitable method of practice and can provide direction which is right and free from danger. These symptoms of instability in the body and the mind are signposts that point to the other shore, and they should be regarded simply as stages of the journey.

5. When superconsciousness is awakened through *samadhi*, the practitioner will gain control over the functions of his body. As a result, he will be able to cure the diseases of his body through sheer will power, and consequently maintain excellent health.

6. Once the practitioner is awakened to superconsciousness, he will be able to transcend and control, through deep awareness, all that which arises from his body - his emotions, his desires, his sensations, and even his consciousness and unconscious. Consequently, he will live in a secular world but transcend it, and he will become detached from this world and will exist in a body and a mind that has achieved harmony and stability.

7. When the individual is awakened to superconsciousness, he will become aware of a deep layer of his unconscious mind which transcends the personal unconscious, i.e., he will become aware of what Jung called "the collective unconscious."

8. When the practitioner is awakened to a superconsciousness that will allow him to transcend and envelop the dimension of individual beings, he will be able to see things while simultaneously becoming these things himself. Because he will be able to understand another person's mind while he becomes it, he will have a profound insight into the nature of other people. Moreover, his great wisdom of events and phenomena will enable him to accomplish extraordinary things, and he will be able to guide others by virtue of his ability to see the primordial ground upon which the beings of these people tread.

9. He will know the content of things and will be able to influence their movement, their function, and their being. In addition, he will know the content of the body and the mind as they exist in the physical dimension, and he will acquire this knowledge without recourse to the sensory organs or to physical means.

10. While he will live under the restrictions of time and space and in accordance with the causal karmic laws, he will be able to exist at the same time in a world that transcends these limitations and that will permit him a freedom of mind that is supreme.

11. Yoga teaches the path whereby the human being can return to God.

August 31, 1977

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ENDNOTES

1. *Cakras* refer to the centers of a higher psycho-somatic energy which exists in the subtle body, and which are the foundation for the material body in the physical dimension. They correspond roughly to the Five Elements in Greek philosophy; those elements exist beneath the phenomenal, physical world and yet are their foundation. (See Diagram 1 in Chapter Two for the relative position and the name of each *cakra*.tr.)

2. "Mandalas" are sacred iconographies in which the gods are depicted.

3. "Mantras" are sacred sounds.

4. "Casting off the body and the mind" [*shinjin datsuraku*] is a linguistic expression which Dogen (1200-1253) gave to his initial confirmatory experience of satori. (tr.)

5. It refers to The Institute for Religious Psychology, located in Mitaka-shi, Tokyo, Japan.

6. "Concentration," "meditation," and "*samadhi*" may for now be understood as successive deepening stages of the practice of meditation. The differences of these terms will be clarified as the reader moves to the later sections, (tr.)

7. For a more detailed description and illustration of various asanas, see Hiroshi Motoyama, "The Meridian Exercises" in *Research for Religion and Parapsychology*, vol. 8, No. 1, Oct. 1982. (tr.)

8. A "ki-meridian" refers to a pathway through which vital energy and body-fluid (the bio-chemical substances of vital energy) travel. (Those who are interested in "fa-meridian" may refer themselves to Lu and Needham's *Celestial Lancets: A History & Rationale of Acupuncture & Mora*, (Cambridge: Cambridge University Press, 1980); and MOTOYAMA, "Meridians and Ki" in *Research for Religion and Parapsychology*, No. 16, 1986, and *Psi to Ki no Kankei (Psi Energy and Ki)*, (now under translation), (tr.)

9. Acupuncture medicine recognizes twelve major ki-meridians which are functionally divided into two groups of *yin* and *yang* meridians. It also recognizes that the ki-energy flowing in these meridians intermingles with the ki-energy pervasively present in nature. Philosophically, this suggests that Acupuncture medicine holds that a micro-macrocosm interrelationship is maintained at the level of ki-energy. (tr.)

10. The term "gen kestu" designates a fundamental curative point in the twelve *yin-yang* meridians and is used as a major acu-point to treat especially the sickness of the internal organs, (tr.)

11. The spleen meridian starts at the medial base of the first toenail and the liver meridian at the lateral base of the same toenail. The stomach meridian terminates at the lateral base of the second toenail.

12. "*Ki-energy*" is that energy that travels through the ki'-meridians in the human body. See also endnote 8. (tr.)

13. Both Eastern and Western medicine have produced excellent results through research and through the analyses of clinical cases. For a more technical discussion of this issue, see Motoyama's *Meridians: How to Measure and Diagnose the Functions of Meridians and the Corresponding Internal Organs*, (Tokyo: The Institute for Religious Psychology, 1975), and *Yoga no Tozai Igaku niyoru Kenku* [A Study of Yoga Through Eastern and Western Medicine]. The chapters of the latter work are published in English separately as follows:

Chapter One as "An Electrophysiological Study of Prana (ki)," in *Research for Religion and Parapsychology*, No. 6, 1978.

Chapter Two as *Theories of the Cakras: Bridge to Higher Consciousness*, (Illinois: The Theosophical Publishing House, 1981)

Chapter Three as "Western and Eastern Medical Studies of Pranayama and Heart Control," in *Research for Religion and Parapsychology*, No. 5, 1977.

14. This refers to the point or the area four to five centimeters directly below the navel. Yoga speaks of it as the *svadisthna cakra*, and it is the reservoir for the primordial energy of the body. Physiologically, *svadisthana cakra* corresponds to, and has control over the reproductive and urinary organs.

15. This refers to divine energy, or to the universal vital energy.

16. It is called *kundalini sakti* and it lies dormant at the base of the spine. When the *kundalini sakti* is awakened, it is felt as an energy that travels through the center of the spinal cord.

17. I recommend that the reader practice this exercise for ten to fifteen minutes a day.

18. This report was originally published by the Medical School of Hyderabad University and it is included in *Religion and Parapsychology*, vol. 15.

19. See Motoyama, *Western and Eastern Medical Studies of Pranayama and Heart Control*. Both Guru Ramananda and Guru Yogeshwarananda were on this physical plane when the original talk was given in Japanese. However, the former passed into the other plane in 1983, and the latter guru in 1985. (tr.)

20. In Yoga this point is referred to as the *ajna cakra*. *Ajna* means "command," and thus the True Self receives its "commands" and "directions" from this *cakra*. The *ajna cakra* is said to be the center where the contacts with the Divine Being take place, and it corresponds, physiologically, to the pituitary gland. Concentrating on the *ajna cakra* can alter the function of the pituitary gland, which controls the secretion of the glands of the body as a whole, and the metabolism and growth of the living body.

Concentration on this *cakra* contributes to the health of the living body as a whole.

21. The term "*tanden*" originates from religious Taoism and roughly corresponds to the area called *svadisthna cakra* in Yoga. It is alternatively called *ki kai* where the kt-energy is abundant. See endnote 14. (tr.)

22. Depthpsychology would refer to these as "complexes." (A detailed examination and explanation of "wandering thoughts" are found in the sections, in Chapter Two, where Dr. Motoyama interprets them from a physiological and psychological perspective and in comparison with the hypnotic state, see p. 46ff. tr.)

23. Zen Buddhism refers to this symptom as "zen sickness" (*zen byo*). (tr.)

24. The higher Being which exists within the human being is called the "True Self."

25. For a more technical treatment of this issue, see MOTOYAMA's "PK Influence on the Meridians and Psi Energy" in *Research For Religion and Parapsychology*, Vol. 5, No. 2, July 1979. (tr.) NEC *San-ei* Instrument Ltd. is one of the top Japanese manufacturers of electro-medical instruments, such as the electroencephalograph and the electrocardiograph.

CHAPTER TWO

Approaching Concentration, Meditation and Samadhi from Various Angles¹

On Concentration (Dharana)

I now intend to discuss the most important aspects of Yoga; meditation, and *samadhi*, as well as the purpose of Yoga and *pranayama* as they have been explained in the previous chapter. I shall begin, then, by describing in detail and from different points of view that which occurs in concentration, meditation, and *samadhi*.

I plan first to deal with the ontological aspect of concentration and what changes it initiates. Next, I will describe concentration from a psychological point of view, and then move to an examination of its physiological dimension. Finally, I intend to describe that which occurs in concentration when it is seen from the so-called spiritual dimension.

- Viewing Concentration Ontologically.

When we view concentration from an ontological standpoint in the simplest terms, we can see that a distinction still exists between the subject and the object. The infinitive verb "to concentrate" implies that someone has the capacity to concentrate on something. In the act of concentration, the self that is concentrating (the subject), and that which is being concentrated on (the object) are separate entities, simply because if they were one there would be no need to concentrate. One concentrates on something in order to become one with it. Therefore, the subject and the object are yet separate in the stage of concentration.

Nevertheless, most contemporary people are accustomed in their daily lives to relate to external objects through symbolized numbers and referential words, and consequently they distance themselves from becoming wholly one with an object. These people think only with the neiencephalon part of their brains, and when they concentrate on an object, they cannot easily abandon the ego that is concentrating.

An example of the type of person who can easily become wholly one with an object is the artist. A painter concentrates on the colors themselves, and those who perform music concentrate on the sounds themselves. In addition, a person who plays sports cannot perform well unless, like the musician, he becomes one with his movements through a deep bodily awareness, such as in running the hurdles or in executing a pole vault. In other words, the type of person whose paleoencephalon has an active function, relatively speaking, becomes the object by instantly abandoning his ego.

On the other hand, the person who tries to gain an understanding of an object by using only his neiencephalon to manipulate the symbolized numbers and words, such as the mathematician and the physicist, can never determine for certain whether what is understood by means of these symbolized numbers and words truly exists. To say that a thing is clearly defined does not answer the question of whether or not the thing truly exists. For this reason, the science which seeks to understand things through symbolic language, requires the experiment in order to verify whether what is understood truly exists. In short, science without experimentations deals simply with hypotheses. Consequently, purely theoretical fields of study, like mathematics and logic, are limited to postulating hypotheses. Whatever a mathematician postulates has nothing to do with whether or not something exists. It must be verified by physics and the like through experimentation.

Therefore, those who are proficient in these areas of study and are accustomed in their daily lives to this mode of understanding will have considerable difficulty becoming one with an object when they concentrate. The ego that is activated

during concentration is present all of the time and it becomes stronger the more it attempts to concentrate. Descartes said that the sensing mind becomes doubtful and the doubting ego remains present, the more one attempts to doubt; the ego remains separate from the object. Similarly, when a practitioner concentrates, thinking that he has to concentrate, his concentrating ego does not disappear regardless of how long and intense his concentration. In the final stage of concentration, when no wandering thoughts interfere, the concentrating ego is abandoned immediately so that the union with the object can be made instantaneously. Unless this leap occurs, concentration in the Yogic sense of the term does not take place, and the practitioner will be unable to become one with the object. In short, concentration can never be successful until the concentrating ego has been eliminated.

On the other hand, those kinds of people who can become one with an object of concentration, the artists, are primarily concerned with their sense perceptions, whether these senses engage sounds, lights or colors. Even the carpenter belongs to this type, for he depends heavily on his tactile sense. Those who are able to become one with things can use concentration as an efficient vehicle since they practice this sort of activity daily. This is of paramount importance, for many seemingly intelligent people judge various things using symbolic language, yet for these people the concentrating ego remains present when they attempt to concentrate. More precisely, the thinking ego remains intact, but not a concentrating ego. Clearly then, at the height of concentration, the practitioner's concentrating mind must disappear by dissolving itself and harmonizing itself with the object. For those who are accustomed to losing themselves in the object, this leap can easily be accomplished, but for those who lack the experience, a leap of this sort is all but impossible. What should the practitioner do if he belongs to the latter group of people who experience great difficulty becoming one with the object? When he is filled with the strength of vital energy and his consciousness of his physical body fades, and when he has reached a clear conscious

state in which he experiences no interference from wandering thoughts, he should instantly leap the gap between subject and object. If this proves too difficult, he should immediately devote himself to God; he should abandon his ego in prayer and entrust his life and death to the care of his Maker. Unless the practitioner is able to undergo this transformation, his concentrating ego will not disappear, and the primary objective of concentration is to allow this to happen.

- The Synchronization of Consciousness.

How can the practitioner lose his concentrating ego when he is in a state of concentration? Let me explain by example. Suppose one of the family of insects called the cicadae is near-by our hypothetical practitioner. He sees it with his eyes: the stimulation in the eye is conveyed to the visual cortex in the occipital lobe. Within this visual cortex is a so-called sensory area (i.e., the striate area), around which is the perceptual area (i.e., the visuopsychic area). The materials which are received in disarray in the sensory area are, to some extent, arranged into an ordered perception. This perception is conveyed to the association area in the frontal lobe, and here the practitioner makes the determination that the cicada is resting on the branch of a tree. While this is taking place, the sounds of the cicada enter his ears and are recognized in the auditory cortex of his temporal lobe as sensory materials. The auditory sensory area receives these sensory materials as a perceptual image, and this image is then transferred to the frontal lobe, enabling our hypothetical practitioner to recognize that he is hearing the sounds of the cicada. When we analyze our example of the practitioner's visual and auditory perception of a cicada, we see that his visual cortex is excited approximately to the ratio of twenty, his auditory cortex to the ratio of fifteen, and his association area to the ratio of thirty. When we examine the brain waves, we find that their configurations and their intensities are all different for the respective areas. Although the degree of excitation of the various parts of the

brain is different and depends upon the receptivity of each center, all of the nervous cells are in a state of excitement. In this kind of situation, it would be impossible for the practitioner to concentrate, since all of the areas of his brain are stimulated at once. Because the brain as a whole is excited, concentration is impossible.

On the other hand, if our practitioner were to remain in a state of immobility, the excitation in each of the regions of his brain would gradually decrease. If he remained idle long enough, a sleeping state would eventually follow. However, in his sleeping state he would be unable to concentrate as well because he would be no longer conscious.

However, if this practitioner were to concentrate on the flame of a candle, his visual cortex would be excited because it would perceive the candle, but the other sensory areas of his cortex would not be correspondingly excited. If this stimulation of his cortex continued, the excitation would pervade all parts of his brain, forming, as it were, one center of activity, unlike the ordinary waking state in which disordered activity occurs throughout the various centers of the brain. For example, if the visual cortex were stimulated to the ratio of approximately twenty, the other cortexes of the brain would respond in a single pattern of activity and therefore would be excited to the ratio of eighteen, seventeen, and sixteen. When we inspect this single brain wave pattern, we can see that the visual cortex displays the largest wave, while the surrounding areas generate smaller waves of a similar pattern. Gradually, the whole of the brain would assume a single pattern of excitation, and this single pattern of excitation would be synchronized with the configuration and the intensity of the excitation localized in one center. Eventually, a single pattern of excitation would pervade all parts of the brain, melding the various centers of the brain into a harmonious whole. To put it differently, in an ordinary waking state the various parts of an individual's brain operate according to their particular function, but when this waking state is reduced to a state close to sleep, the whole brain becomes synchronized and adopts a single pattern of ex-

citation. In short, when an individual enters this synchronized state, the respective functions of his brain are radically narrowed.

The synchronization of brain waves has little value to the Yoga practitioner, however, unless it is arrived at through concentration. In other words, synchronization can serve as an artificial means of inducing an empty mind, and an empty mind is an essential prerequisite to meditation. Concentration cannot occur when the various parts of the brain are moderately activated and when each center is consciously functioning. Our hypothetical practitioner will find it impossible to concentrate while his brain is in the state of activity necessary to perceive the cicada.

This observation can be applied to human society. When a group has its center in a single location, the group as a whole is run in accordance with its consciousness of this center and each person accordingly loses his sense of individuality. Taken to an extreme, if a single person in the group suddenly fell into a hypnotic trance, he would be followed by the other members of the group who, because they lacked individual identity, would, one after another, slip into a similar state. This conformity is the basis of group hypnosis. When a number of individuals lose their identity to a group through hypnosis, and one is encouraged to exclaim "wow," the other members of the group would respond similarly. As the level of consciousness of the group as a whole is lowered, and as a kind of synchronized state begins to take hold of the group's unconscious, the state that is produced is somewhat analogous to that of a hypnotic trance. At this moment, it is relatively easy for the members of the group to enter the next state of consciousness. In other words, something that would lack credibility to the conscious mind could easily appear in that state in which the function of consciousness is radically narrowed and synchronized. If a person in the waking state were to observe this phenomenon, he might well assume that the people in this group were uttering nonsense and were crazy. He would not realize that each member was deriving a sense of solidarity from the group in

order not to feel alone, and that group mentality was the source of this type of synchronized behavior. Collectively, the actions of a group are more powerful than the action of a single member. It is primarily when this type of synchronization occurs that something extraordinary can be realized by a group.

- The Presence of Wandering Thoughts.

What does the practitioner first experience when the function of his neiencephalon is synchronized and his consciousness lowered? He will become aware of the presence of wandering thoughts. These thoughts will enter his mind because, when the activity in the neiencephalon of his brain is narrowed and synchronized, his consciousness is weakened.

The conscious and the unconscious always function in a competitive and adversarial relationship, and while they attempt to interfere with, and to suppress the other, they maintain the balance of the whole. The neiencephalon is to the conscious function what the paleiencephalon is to the unconscious. The operation of the neiencephalon is weakened and synchronized in the act of concentration. However, when the neiencephalon's various functions are operating normally, it takes a dim view of unconscious desires, feelings, emotions, images, and flights of imagination, and therefore when they try to enter the neiencephalon from the paleiencephalon, it attempts to control and suppress them. If consciousness is compelled to act in the external world according to pattern A, it operates in such a way that it will maximize its chances of success by attempting to control the alternative patterns of desire, such as B, C, and D, even if all of these patterns of desire, including A, enter consciousness from the paleiencephalon. In this sense, consciousness is an actor, because it always disguises its true nature behind a mask or a *persona*. It attempts to maintain control of the whole individual so that it can assert to the world: "I am a person who acts according to pattern A."

However, when consciousness is weakened in concentra-

tion, the unconscious desires, emotions, and feelings that are its competitors surface into the field of consciousness as "wandering thoughts." These mental images accompanied by feelings and desires are like "clusters" of memories that stretch back tens of thousands, hundreds of thousands, or even millions of years. Figuratively, they may be thought of as the nests in which the karmas roost. Or, they may be regarded as a place in which the nests of karmas are gathered. In the spinal cord and the brain stem are various *cakras*, and in each of these *cakras* is stored the "seeds" of karma. (See Diagram 1 below.) For example, in the *svadhisthana cakra* is stored the karma of sexuality, in the *manipura cakra* is stored the karmas of feelings and of gluttony, in the *anahata cakra*, the karma of aggression, in the *visuddha cakra*, the karma of human love, and in the *ajna cakra*, the karma that produces true wisdom. Depending upon the degree to which the individual's consciousness is weakened, these karmas will appear in the field of his consciousness.

However, under normal circumstances, that which is active in the *cakras* will not ordinarily enter the field of consciousness since it pertains to previous lives. The various parts of the cerebral cortex are stratiform, and even the center of memory has an old and a new layer. The old layer is made up of a mixture of impressions recalled from an individual's past experience, such as his memory of the events of his childhood, and his memory of various joyful occasions. In the initial stage of concentration, the practitioner will be subject to various memories surfacing into his field of consciousness from the new layer of memory, not from the old one. These recollections from the new layer are the wandering thoughts that will interfere with the practitioner's concentration by attempting to draw his mind into them.

The unconscious memory is made up of a great many things, and the stronger the power of the unconscious, the more intense is its struggle with consciousness. When this struggle renders the mind as a whole unstable, it produces neuroses and insanity. Returning to our earlier metaphor,

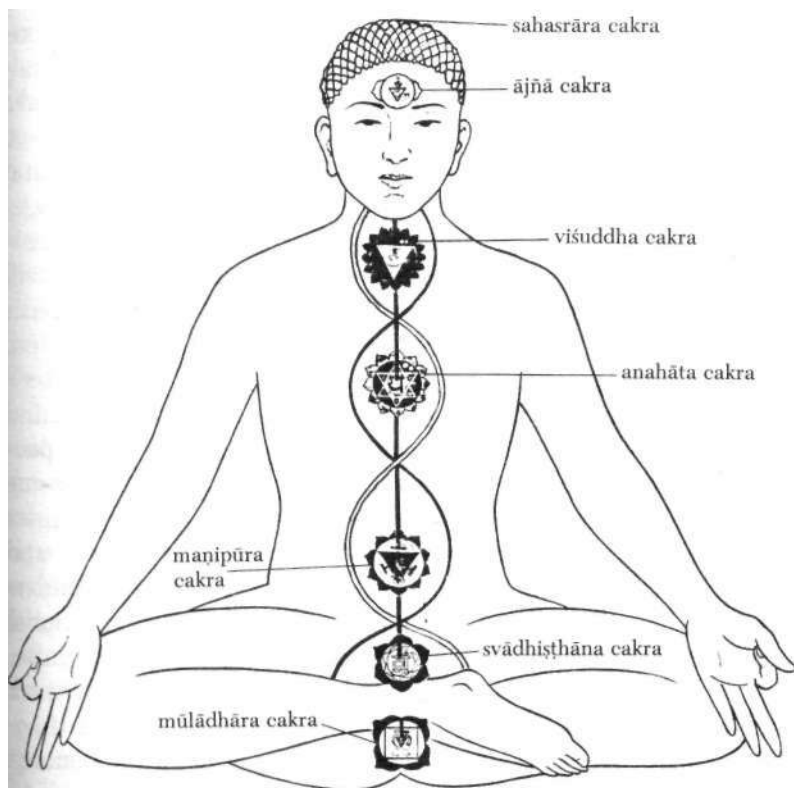


Diagram 1: Chakras.

when a carbonated soft drink is uncapped, the gas which had been pressurized in the liquid in the bottle is released, and its energy dissipates into the air until nothing remains except a flat solution. Similarly, when the upper layer of a practitioner's cerebral cortex is narrowed and synchronized through concentration, his most recent thoughts or activities will surface into his consciousness as the accumulated energy of his mind releases itself in the shape of various representations. As the practitioner makes progress with his concentration, his consciousness will gradually weaken, and as the contents of the new layer of memory are exhausted, old memories and mental images will be released into the field of his conscious-

ness. At a more advanced stage of concentration, the practitioner will become aware of many impressions that are animalistic in nature. Even if he were to sit every day, it would take him at least two or three years before he would be able to purge from his mind all of the desires, emotions, and mental images which had been left behind in the form of memory.

To recapitulate, a practitioner's initial stage of concentration will be interrupted by wandering thoughts that will involve those things which are uppermost in his mind, such as the events and the related concerns of yesterday, the day before yesterday, the concerns of the last few months or the last six months. However, once he passes through this stage, his mind will gradually turn to the things of the distant past. Many people who become stupefied as a result of apoplexy, or become senile with age, gradually forget what goes on in the near present, but can recall their more youthful days accurately and can describe their experiences in detail. Similarly, the wandering thoughts that enter consciousness in early meditational practice concern those experiences that are most recent, but as the practitioner matures, his wandering thoughts will work backwards and draw upon the experiences of an earlier time. After he has completed the preliminary stages of his concentration, the wandering thoughts that rise to his consciousness will be made up of the desires, emotions, and of various recollections from his past.

Once these memories, both new and old, have been purged, and once the unconscious is clear, the surface of consciousness can still be broken by so-called "ideas" and "representations." These "ideas" and "representations," however, are not strong emotions and feelings, but rather possess very little power. A couple of years of meditational practice will siphon off the images and the figments of the imagination, but an idea or a philosophical thought, such as "What is nothingness?" may begin to frequent the consciousness. These ideas, however, are extremely weak in their level of energy, and they demonstrate that the nests of wandering thoughts are largely unoccupied. When the practitioner reaches this stage, he will

feel as if the lower part of his body is charged with vital energy, while the upper part is empty. Once he has achieved this state, he is through with concentration and is prepared to move on to meditation.

In preparing for meditation, then, the practitioner reaches a state in which the lower part of his body is totally energized, while the upper part feels light and empty. The opposite of this state is one in which the "blood" rushes to the head, producing a situation in which meditation is impossible. Meditation can only take place when the lower part of the body is filled with vital energy and the upper part is empty.

During concentration, it is better to spend more time focussing on the lower abdomen than on the *ajna cakra*. For example, if the practitioner sits for an hour, he should concentrate on his lower abdomen for forty to fifty minutes. Only this focus has the power to make the whole person stable. It is best to gather ki-energy² in the lower portion of the body since in ordinary people the *ki* is stationed in their heads and they are restless. However, as the meditational experience deepens, the practitioner's soft abdomen will gradually harden as a result of repeated gathering of ki-energy in the area of *tanden*. This is especially true when the *kundalini* is awakened along with the *svadhisthana cakra*. An objective test for gauging the extent of a practitioner's progress in meditational practice is, therefore, to determine how hard or tense his abdomen has become. If he has a soft abdomen and the "blood" rushes to his head, he will be unable to concentrate no matter how long and hard he tries. As I have already observed, those who are familiar with only the symbols do not know the reality.

- Wandering Thoughts and the Hypnotic State

What should the practitioner do when he has wandering thoughts in the course of concentration? As I explained earlier, he must release them. There is absolutely no need to suppress or to be bothered by wandering thoughts, since if they are released, they will go away. Once the layers of memory that

supply these wandering thoughts have been exhausted, they will disappear, even if they concern things that happened hundreds of thousands of years ago, for these thoughts did not exist before that time. The best way to overcome wandering thoughts, then, is to remain indifferent to them.

Next, I will briefly discuss the relationship between wandering thoughts and hypnosis. Schultz refers to the phenomenon of the self-induced hypnotic trance, or self-hypnosis, as "autogenic training." Schultz's "autogenic training" is in essence self-hypnosis, since it employs a technique in which the hypnotizer hypnotizes himself. In this method of hypnosis, the individual gives himself suggestions, such as, "My forehead is getting hot," or, "I cannot open my eyes because they are getting heavy." In contrast, simple "hypnosis" involves an independent hypnotizer who gives his subject suggestions, telling him, for example, that his head is leaning backward while he exerts light pressure on the subject's forehead. If this suggestion is repeated, and if the pressure on the forehead is maintained, the subject will begin to feel that his head is actually leaning backward. Once the suggestion has been accepted by the subject, he is ready to enter a hypnotic state. Although it may take a little time to reach this preliminary stage, the hypnosis will be simple and easy once the subject begins to respond to the hypnotizer's suggestions.

When an individual enters a hypnotic state, he shuts out the external world, but changes still occur in his mind and in his body. For example, if he thinks about eating meat, the digestive fluids will be secreted into his stomach, even though he only imagines that he is eating. When an individual is in this type of a hypnotic state the function of his consciousness is weakened and it is unable to respond to stimuli from the outside world, thus it becomes a mere observer. In hypnosis, then, the individual's unconscious mind takes the place of his conscious mind. When this reversal occurs, his unconscious mind will accept virtually any suggestion, unlike his conscious mind which, when dominant, is selective in what stimuli it receives from the outside world because it must protect the ego. The

suggestibility that is characteristic of the unconscious mind, then, becomes characteristic of the hypnotic state. In other words, since the hypnotic subject shuts out the reality of the external world, he will accept suggestions only, and this is the essence of the hypnotic state.

In a hypnotic state that is induced either by self-hypnosis or by a hypnotizer, the consciousness of the subject is weakened to such a degree that the unconscious takes control, and little contact with the outside world is maintained. If the hypnotized subject claims that a spirit has entered into him and that he has become a god, this impression is delusory. It has no link with the outside world, and has reality only for him.

Many cases of hysteria have been recorded in which the conscious mind has divorced itself totally from the unconscious mind, and in the strength of its independence, suppressed the operations of the unconscious. More energy is required to hold a ball submerged in deep water than would be required to hold the same ball submerged in shallow water. Similarly, when the conscious mind forcibly suppresses the unconscious and refuses to allow it to surface, the hysterical person becomes tired in proportion to the energy his consciousness must expend in meeting the resistance of the unconscious. Since this kind of suppression is a constant drain on energy, the subject will become fatigued even if he remains inactive. Although an hysterical person is difficult to hypnotize because of the strength of his self-consciousness, once this self-consciousness has been relaxed, he will easily slip into a hypnotic state. When this type of hysterical person eventually enters a hypnotic state, the trance is very deep. Since a tremendous amount of energy has to be supplied on a continuous basis in order to keep the unconscious suppressed, when it is released it will rise to the surface very rapidly.

When this occurs and the unconscious mind surfaces into the field of consciousness, it does so suddenly and with incredible force, and the hysterical person feels as if he has been entered by a powerful force from the external world, like a spirit or a supernatural presence. Since the hysterical person maintains a

clear separation between his conscious mind and his unconscious, he does not realize that this force that appears to invade him from the outside is simply a projection of his own unconscious mind. The contents of the unconscious rise into the conscious mind without the knowledge of the subject because of the strong antagonistic relationship that exists between the conscious mind and the unconscious. This bifurcation of the mind is not the case, however, when an individual actually receives into himself some force from the outside world.

The wandering thoughts that a practitioner experiences during concentration are nothing more than the delusions of a hypnotic state, even though he may be convinced that various gods have taken control of his person, or that a spirit is in possession of his mind. If the practitioner were to submit to tests for Extra Sensory Perception (ESP) or Psycho-Kinesis (PK), his score would almost invariably reflect an accidental response.

- Partial ESP and PK in the Hypnotic State.

An individual in a hypnotic state has no contact with the outside world simply because it represents an interchange of roles between the conscious mind and the unconscious within the individual himself. If this is the case, ESP or PK would appear to be acquired abilities. As we observed earlier, consciousness copes with the outside world and maintains its individuality wearing a *persona* or a mask. Because the unconscious is most self-abandoned when it occupies and governs the field of consciousness, it has little trouble accepting things which would normally be rejected by the conscious mind. In other words, when the conscious mind ceases to function and the unconscious assumes total control, the mind is susceptible to the invasion of things from the outside, including the world of spirits. In an ordinary hypnotic state, consciousness is weakened, and the unconscious takes over its various functions. When this control by the unconscious is prolonged, the mind becomes less resistant to influences from the external world

and to connection with the world of spirits. At this time, the powers associated with ESP or PK may manifest themselves, albeit intermittently. However, because of the spontaneous and unpredictable nature of these powers, the hypnotized person will have no control over them.

Dreaming is also a state in which the contents of the unconscious surface into the conscious mind and become active. As the unconscious gains in strength and rises into the field of consciousness, consciousness relaxes its power and becomes something of a passive spectator. This role reversal accounts for the ability to recall a dream experience, for if consciousness was totally suspended during sleep, it would know nothing of the various things which rise from the unconscious.

When an individual enters the dream state, his bodily functions become unstable and he develops an irregularity in his breathing patterns and in the functioning of his heart, as well as a rapid movement of his eyeballs. Moreover, the brain wave (EEG) in the dream state is characterized by a suppression of the alpha wave commonly observed in the individual whose consciousness remains somewhat active as he passes from waking into sleep. In brief, the unconscious projects its images into the conscious mind in the dream state, and the eyeballs move in a rapid fashion.

- A Physiological Interpretation of the State
in Which Wandering Thoughts Occur.

What are the physiological conditions that are common to the hypnotic state and to the state in which wandering thoughts occur in the course of concentration? The physiological condition in both of these states closely approximates those in the REM state. "REM" is an abbreviation for the "rapid eye movement" that occurs in sleep. This eye movement can be monitored coordinating the data collected from electrodes attached to the lateral margin of the orbits of the subject's eyeballs (i.e., to the skin on both sides of the eyes), with his brain-waves, his breathing rate, and his galvanic skin response (GSR)

which measures the functions of the sympathetic nerve. The movement of the subject's eyeballs is recorded as high voltage wave. And when the eyes blink, the muscular contractions of the eye appear as an electromyogram (EMG); an electro-response that is detectable in the muscles themselves, and in the pattern of the subject's brain-waves monitored at the electrode sites on the frontal lobe. These responses do not represent the brain-wave as such, but collectively they provide a record of the movement of the subject's eyes.

When an individual enters the REM state, his consciousness is weakened to the point where he is only half-conscious and hovers at the edge of wakefulness. This REM state closely resembles the state we discussed earlier in which the activity of consciousness is lowered through concentration. The REM state is similar as well in that it provides an opportunity for the individual's unconscious to rise into his consciousness. This is the reason that dreams are a common characteristic of the REM state. When researchers monitored the brain-waves of subjects over a single night, they observed that the REM state occurs five to six times a night, and that each episode lasts ten to fifteen minutes. Several of my colleagues administered ESP tests to subjects who were awakened during the REM state, and they found that these subjects produced comparatively high scores. Moreover, when these subjects were awakened and questioned at the same time when the REM wave was detected, most admitted that they had been dreaming. Experimental evidence confirms, then, that subjects who are in the REM state frequently manifest partial, spontaneous ESP.

How does the body react in the REM state? Compared to the breathing patterns during normal sleep, breathing in the REM state is extremely irregular, alternating between periods of rapid and slow inhalation. In addition, the activity of the heart becomes irregular, and the function of the sympathetic nerve becomes suppressed to the point where it cannot be detected by a galvanic skin response. In short, the regular, stable functioning of the autonomic nervous system during deep sleep is upset or "destabilized" when the mind enters the half-

conscious state in REM sleep. The REM state, then, is similar physiologically to a hypnotic state, and to the state in which wandering thoughts occur in the course of concentration.

- From Concentration to Meditation.

When wandering thoughts occur in the course of concentration, these wandering thoughts are cathartic and can be purged from the mind. As these wandering thoughts are released, the practitioner's breathing will become irregular and will alternate between periods of rapid and slow inhalation. Similarly, the pace of his heart will accelerate and decelerate, and behave in a manner analogous to that of the REM state. However, if the practitioner purges his mind of wandering thoughts through long periods of concentration, his mind will become momentarily stable. During these few moments of mental stability, his unconscious will no longer invade his consciousness. As a result, his formerly irregular breathing will slow and almost stop, and the reading on the electrocardiograph (EKG) will indicate that his heart beat has become slow and restful. When the practitioner reaches this stable period in his concentration, he will occasionally have moments in which he will experience a brief contact with something of enormous power, and will feel as if he had been entered and had become one with a divine force that embraces all others in embracing him. He will experience a momentary oneness in which subject and object are inseparable. This experience in concentration is, however, very brief and only lasts a few seconds.

When this sort of experience occurs to the practitioner, he will receive what may be called an inspiration or an intuition. This inspiration cannot be contrived and will not come as a result of design, but will occur spontaneously. In an instant, his inspiration will reveal the most efficacious and fulfilling course of action, or it will offer an immediate judgement of value or importance. This type of inspirational experience is an indication that the practitioner is well advanced in his concentration and is ready to move on to the next stage of medita-

tion. However, this sort of experience must recur over a period of a year or more before the practitioner will be prepared to enter into a deep meditation and into *samadhi*.

On Meditation (Dhyana)

- Meditation Seen From An Ontological Standpoint.

I will now briefly explain how meditation is radically different both from concentration (*dharana*) and the hypnotic state. First, let us address the question of the ontological difference between the state of meditation and the state of concentration. The reader will recall that in the state of concentration the object perceived and the mind that perceives the object are still opposed. In other words, the concentrating mind and the object concentrated on are separated by an ontological difference, a difference of distinctness. However, when the practitioner enters a state of meditation, his concentrating mind gradually achieves a partial union (or co-incidence) with the object of his concentration. But this is only a partial union, for if he focuses first on himself and then on the object of his concentration, he will perceive that his body is in one place, and the object in another. What is the source of the practitioner's awareness of his partial union with the object? I raise this question to bring to the reader's attention the experiential fact that, when a practitioner enters a state of meditation, he has a very real sense of entering the object.

When I was a student at Tokyo University of Education, Risaku Mutai was a senior disciple of Professor Kitaro Nishida.³ He is now deceased, but at this time he was a professor and the President of Tokyo University of Education. Professor Mutai became my mentor, and I would often visit him in order to hear him expound on different subjects since I was convinced that I could glean something of value from him. Occasionally, his annoyance would be apparent in his manner when I persistently asked him many questions. I recall one visit in which Professor Mutai spoke of the concept of the "social being," by

which he meant that man is not simply an individual, he is also a member of a social community. He argued that man's nature is such that he extends his being outward, and in so doing develops those rules by which society is governed. If we regard man solely as an individual, and if we carry this idea to an extreme, we arrive at the concept of ex-istence, which is the basis of the philosophy of existentialism. However, man has the greatness to embody society; he is both the individual being and the inner force that moves and directs the social organism. In fact, man's nature has a dual aspect; the existential aspect allows him to exist as an individual, the social aspect allows him to exist socially, and behave as a social being. Professor Mutai, however, went on to elaborate on his concept of the "social being," borrowing "the Logic of *Topos*"⁴ from Nishida's philosophy.

Analogous to the concept of man as a "social being" is Hegel's "Objective *Geist*"⁵ and Marx's "Nature." Hegel's "Objective *Geist*" amounts to little more than a philosophical designation for God. According to Hegel, God exists and the universe is His making. God, he argues, is that force that animates all of Nature, including man, the creature who God addresses as "thou." From this perspective, God is not in His Absolute state, but acts in service to man and His created things. This is a God which assumes a position; He is external to His created universe, but He embraces the totality of all things from His "vertical" perspective. In Hegel's dialectical logic, this God is called the "Objective *Geist*," while Professor Nishida uses the term "*Topos*." However, because Nishida's philosophy is based upon a religious Zen experience or "pure experience," and therefore his "*Topos*" is not the product of philosophical reasoning alone, but of lived experience. It is the difference between theoretical speculation without *praxis*, and theoretical speculation verified through *praxis*.

Hegel thought of God as a theoretical concept. Since Hegel's God was simply a logical postulation, those philosophers like Marx who advocated dialectical materialism replaced this concept of God with the idea of "Nature." It is a kind of "Nature"

that is not only visible, but existed prior to its appearance.

In my estimation, these interchangeable terms - "Objective *Geist*," "Nature," and "*Topos*" - refer to that which Professor Mutai called the "social being." Professor Nishida's "Logic of *Topos*" or simply "*Topos*," which developed from his religious experience is synonymous with "*Tathagata*"⁶ or the "Absolute." To him were revealed the creative acts of God in the spiritual realm, or the *Topos*, where all matter and all living forms in the universe have their origin and their animation. Professor Mutai replaced Nishida's concept of "*Topos*" with his notion of the "social being," contending that the animating and guiding force behind society, whether Japanese or American, is this vital principle or force.

There is a fundamental difference, however, between a philosophical position that begins in, and is verified by personal experience, and one that is pure, albeit logical, speculation. In my judgement, nothing can replace first-hand experience, and this is why I think that Professor Mutai and I were in disagreement.

Professor Nishida eventually narrowed the meaning of this concept of "*Topos*" to "Absolute Nothing," but the question arises as to whether he actually experienced "*Topos*" or "Absolute Nothing." I think not. These terms, I believe, are mere logical constructs. Because of my opposing position, I believe that it is incumbent upon me to clearly define the difference between that which is merely reasoned out, and that which is actually experienced in meditation, or in samadhi states in which one discovers a hierarchy of infinite beings. I intend to identify a sufficient number of the differences between what is thought and what is actually experienced to give the reader a clear understanding of the ways in which these philosophical approaches differ.

When an individual sits in meditation for a long time, he enters a state in which he becomes, for example, the flame of a candle. Similarly, if the focus of his concentration is the sound of a bell, he becomes that sound. However, when he opens his eyes and perceives the flame of the candle, or distinguishes the

source of the sound, he recognizes that his body exists apart from these entities. Nevertheless, he has passed through a state in which he has actually experienced the phenomenon of becoming one with the flame of the candle or the sound of the bell.

Given this experience, exactly how is it possible that an individual can become one with an object? If this integration between the observer and the observed occurs in the physical dimension, the practitioner literally burns like the flame of a candle when he becomes one with it. But he does not physically become one with the object. When a practitioner enters a state of meditation or *samadhi*, his *kundalini* is awakened at the astral dimension,⁷ and he experiences a phenomenon called "astral projection," in which he actually rises out of his physical body. Once he has left his material body behind, his being expands and permeates his immediate area, sometimes stretching out and embracing the mountains and the valleys, and occasionally integrating itself with all creation. Although he ascends higher and higher, when he looks back at himself his body remains physically unchanged. But can this kind of meditative experience be dismissed as a simple hallucination? Furthermore, if it is not a delusory experience, has the practitioner's being actually expanded in a certain dimension? These are the terms in which a mere hypnotic state can be distinguished from a true religious experience, and if these questions are not clearly answered in a book that pretends to describe meditative experience, the author really does not understand the nature of his subject.

When a practitioner reaches the stage where he can begin meditating, he will enter an astral dimension and will experience a partial union between subject and object. Those few individuals who number among the class of saints who have performed meditational practice in their previous lives will have an immediate religious experience that will transcend the union between the subject and object in the astral dimension. However, for most people who enter the initial stage of meditation the union between the subject and the object, or the

concentrating mind and the object concentrated on, will be only partially realized.

We observed earlier that in the state of concentration, the concentrating mind and the object concentrated on remain separate. If the practitioner in this state makes a serious effort to deepen his concentration, his consciousness will be radically narrowed and synchronized and its function weakened. When this occurs, the burden of the unconscious mind will surface into consciousness and be gradually dissipated. This purging of the unconscious mind will take place while the practitioner is in something of a hypnotic state, and it will involve an exchange between the conscious and the unconscious minds in which the nature of the exchange will be reflected in the physical functioning of the body. However, when concentration is naturally deepened, and consciousness further narrowed and synchronized, and when the wandering thoughts or the "debris" that drift through the unconscious mind are dissipated, the shell that contains both the unconscious and the conscious mind in the physical dimension will gradually become transparent. At this point, the mind will be able to enter the astral dimension and expand outward beyond the circumference of the shell. Once the practitioner enters this stage in his meditation, he will find that his mind has absolutely no limits in its ability to extend itself spatially and temporally in the astral dimension.

- A Partial Union in the Astral Dimension.

Through a deep state of concentration, then, the practitioner can enter the astral dimension and expand his mind to make contact and become one with the object of his concentration, but when he opens his eyes he will be aware that his body and the object remain separate. In this early stage of meditation, the practitioner will often experience the strange phenomenon of double vision or dual perception. His vision operates on two levels, allowing him to see the sensible object in the material world with the organ of sense, but at the same

time allowing him to perceive the object by employing the power of the astral dimension. For example, when I see a group of people, I see them physically as material beings, but I also see their previous lives. I know that one individual wore a beard in one of his previous lives, and that another man has undergone a change of gender. Eventually, the practitioner will acquire the power to see others in the astral dimension; if he closes his eyes the material being will disappear, but whether his eyes are open or closed the previous lives of the individual will be clearly apparent in the astral dimension. If the practitioner persists in his meditation, extraordinary phenomena like dual vision will begin to occur. For example, yesterday morning I went to pay my condolences to the deceased president Nakamura before I left for Nebukawa Meditation Center. When I stood before the president I saw his physical remains laid out for burial, but at the same time I could see Mr. Nakamura sitting erect in a body different in shape from his corpse. This type of dual vision can be acquired by a practitioner who perseveres in his meditation, and for the advanced meditator the world will be entirely transformed.

To recapitulate then: in the early stages of meditation the practitioner will become aware of the astral dimension and will experience a partial union with the object of his concentration in this dimension. He will be able to look at an object with his physical eyes and remain separate from it, but he will become one with the energy which the object embodies in the astral dimension. All objects, both animate and inanimate, sentient and insentient, possess energy in the astral dimension, and this energy would become available naturally when progress in meditation is made.

I was informed of Mr. Nakamura's death the night before yesterday about an hour after he passed away at a hospital in Iidabashi, a central district of Tokyo. I was praying at the Tamamitsu Shrine when the spirit of Mr. Nakamura descended down before the altar. He appeared enervated and requested a drink of water. One glass was insufficient, and so I brought him a second. The spirit of Mr. Nakamura drank the water

from the glasses, but when he had finished the glasses were still full. (It is extremely unwise to drink the water left behind by a spirit and it should be discarded.) When Mr. Nakamura's spirit appeared to drink the water, what imperceptible element did he remove that did not alter the material nature of the liquid? A literary person might suggest a metaphorical answer to the question and reply that he must have drawn off the "water spirit." In actuality, however, Mr. Nakamura's spirit extracted the energy of the water that exists in the astral dimension, and the liquid that remained is utterly tasteless, and is devoid of all life energy. Ordinarily, an individual will drink a glass of water in order to refresh himself, but this unsound water will not invigorate the body.

When I use the terms "becoming one," or achieving a "partial union" with an object through meditation, I mean that the energy of the individual's mind and body in the astral dimension combines with the energy the physical object possesses in the astral dimension. It is understandable, then, that the energy of the subject and the object can become one on the astral plane, while the subject and the object remain separate and distinct on the physical plane. This partial union, and the remarkable experiences that accompany it in the early stages of meditation are not the effects of an hallucination, nor is the state like a hypnotic trance in which the unconscious alone surfaces. The experiences that a person believes that he has while he is in a hypnotic trance are not actual, but are mental impressions that are drawn from those past experiences that are stored up in his unconscious and that surface into his consciousness. The hypnotic state is merely an opportunity for the unconscious to discharge these past experiences, and regardless of how convincing and detailed the individual's description of the events, their source is the unconscious mind and therefore they can consist of nothing except what he already knows. Because the unconscious mind is the reservoir of memory, it cannot surrender to consciousness anything that is unknown.

On the other hand, when a partial union of the subject and the object takes place in meditation, the experiences that

enter the conscious mind are totally new and are outside the scope of the individual's previous experience. Jung describes the source of these novel experiences as the "collective unconscious," but in his application of the term he does not distinguish between the type of experience that is characteristic of superconsciousness and transcends ordinary human consciousness, and the type of experience that enters consciousness from the animal and the amoebic dimensions and is sub-human. Jung's concept of "collective unconscious" is only a rough theory that accounts imperfectly for the experience that occurs in the astral dimension when a partial union occurs in meditation. When a practitioner meditates and his mind expands beyond the limits of his body, he will enter the astral dimension and will perceive the energy that is present in all things, ranging from a man to a stone, and from a house to a tree.

- Similarities and Differences in the Meaning of Things Astral and Things Physical.

Consider another hypothetical situation. If a Greek manuscript were stored in a library and a psychic, unaware of its contents, wished to copy a particular passage, he could have his spirit in the astral dimension psychically reproduce the relevant sentences on photographically sensitive film. If these psychically reproduced sentences were compared with the original passage in the Greek manuscript, minor differences would be apparent in terms of the formation of the letters themselves, but the syntax of the sentences and their semantic content would be identical. Similarly, when a psychic operation is performed in the astral dimension, a liquid resembling blood is produced, but this liquid is not real blood, nor is the operation a real operation.

These illustrations demonstrate that there is a correspondence in meaning and form between things astral and things physical, but that this correspondence does not extend to details. The spirit of the psychic who is able to photographically replicate passages from an unknown manuscript would first

see the original sentences in the astral dimension, and then would use psi-energy to copy the letters onto a photographically sensitive plate in the physical dimension. Similarly, a psychic can reproduce the image of an object located in the physical dimension simply by importing his power to perceive the object to his spirit which could then transfer an image of the object onto photographic paper. In these types of demonstrations, the photographic image will not correspond exactly with the original, but the discrepancies will be small and insignificant.

As the examples above suggest, the practitioner who enters the astral dimension through meditation actually sees the material world revealed in the astral dimension, not some hypnotically induced illusion. In other words, when he enters the astral dimension, he maintains contact with the physical world. If he were to see in the astral dimension three men passing his house and conversing, this event would actually be occurring and could be verified by simply entering the street and observing the presence of these three men. Moreover, he would be able to determine whether these figures were real men or spirits.

With hypnotic phenomenon, no such correspondence exists between what is seen in the hypnotic trance and what takes place in the real world. Herein lies the essential difference between the hypnotic state and the state arrived at through meditation. Hypnotic phenomena are subjective in nature since both their physical and their psychological manifestations are tied to the operations of the unconscious mind. On the other hand, phenomena that occur in meditation, even at its most elementary stage, actually take place in the astral dimension that transcends this psycho-physiological connection. In meditation the practitioner is transformed and his being is expanded, while in an hypnotic trance the individual remains essentially unchanged and he must rely upon the knowledge of prior experience stored in his unconscious.

Consequently, unless the individual is able to recognize that he has moved beyond what he already knows, he has not yet elevated himself above the hypnotic state and emerged

from his own shell. The ability to distinguish between psychically true and psychically false phenomena is available only to those who have acquired the power to see in the astral dimension.

Even those who are naturally psychic can have some difficulty distinguishing between those experiences that are hypnotic in nature and those that are actually occurring in the astral dimension. These psychics constantly question the veracity of their perceptions and wonder whether they are real, or are simply the inventory of the unconscious rising into their conscious minds. Unless these psychics refine their psychic gifts, they will never be able to determine if their abilities are genuine and they have truly entered the astral dimension since this enlightenment can only come from a position of knowledge.

President Nakamura, the gentleman whose spirit rose up before me at the altar, gradually awoke to his spiritual existence. Under normal circumstances, people who die do not realize immediately that they have departed from the world of the living and have become spirits who inhabit a spiritual realm. When a recently departed person's spirit sees a living being he sees only his form in the astral dimension, not his material body, and when he greets this living being he will not be heard. Because the departed is unaware of his spiritual existence, he will interpret the lack of response as indifference or rejection and will be puzzled and hurt. However, with time, through repeating such experiences, the spirit will come to understand that he is a spirit being and that commerce between the spiritual realm and the world of the living does not occur under ordinary circumstances.

Similarly, the individual who has a natural psychic gift and who has reached a stage of enlightenment comparable to the practitioner who has achieved a state of partial meditation, will have considerable difficulty coming to terms with his abilities and determining whether or not he is truly psychic.

In conclusion, when the hypnotic state and the state of

meditation are compared in ontological terms, we find that in both states the ego remains distinct from the object of concentration, but in the hypnotic state the experience is self-contained, while in the state of meditation a partial union between the subject and the object occurs and the being expands outwards into the astral dimension as the shell of the ego is shattered.

- A Psychological and Physiological Understanding of the Meditative State

We can now turn to a psychological comparison between the experience that occurs in the state of meditation with that which occurs in the state of concentration. As we have discussed, the beginning stages of concentration are frequently disturbed by the appearance in consciousness of memories of recent events and those emotions - anger, sorrow or joy - that accompany these memories. Along with these current memories and their attendant feelings, the conscious mind may suddenly be disturbed by an overwhelming determination to satisfy a suppressed desire. It is a desire that is all the more intense because its fulfillment has been blocked. These phenomena surface frequently into consciousness during the early stages of concentration, but they gradually lose their power to disrupt meditation when they are allowed to rise and are dispelled as wandering thoughts. It is unwise to attempt to block these wandering thoughts and deny them expression. The more expedient course of action is to let go of them as they rise into consciousness, and because they suddenly find that they are unrestrained and have latitude, they gradually lose their power and eventually disappear altogether.

Even when these wandering thoughts cease to trouble the conscious mind in meditation, there will be the rare occasion when such phenomena as an unusually vivid experience or intense emotion from the past will suddenly appear.

When the practitioner reaches this stage in his meditation, these phenomena will not disturb his concentration sig-

nificantly since they will lack power. If in fact they do continue to trouble him and remain a persistent threat to his concentration, the emotionally charged memories of the unconscious have not been purged and he has not advanced beyond this preliminary stage of meditation. However, even after these forceful memories have been dispelled, the practitioner's consciousness will not be totally free from weak phenomena such as emotionally neutral questions like "What is nothingness?" and "What is it to be human?" When these phenomena enter consciousness they will appear differently and less frequently than the emotionally charged memories, and the practitioner will easily be able to resist their pull since they will be weak and his mind will be at rest. Until this restful state of mind is achieved in concentration, the practitioner will be unable to enter a state of meditation in which he can experience a partial union between subject and object.

Let us consider how this restful state of mind will affect the practitioner's physiological processes. As the practitioner advances in his *pranayama* and concentration, he will gradually be able to assume a comfortable sitting posture for long periods of time. This posture is essential because, unless the practitioner can sit comfortably for a minimum of an hour or two, and even for periods of up to five hours, he will not be able to successfully meditate. The practitioner's mind must be at rest, and his body must be equally so, and this physiological condition is accomplished by his adopting an easeful sitting position that can be extended for an indefinite time. Once the practitioner's sitting posture has been refined and his physiological processes are consistent with meditation, the pace of his heart will radically decrease and his breathing will become slow and periodic. These physiological conditions are essential to true meditation, for when the practitioner's breathing is rapid and his heart is racing, his mind will be unable to resist the pull of his wandering thoughts. When an individual pursues something in order to capture it, or when he contemplates a problem intently in order to solve it, his heart beats rapidly and his breathing becomes fast and shallow. In this kind of an excited

state, meditation is impossible. The practitioner will find that his efforts to meditate will be fruitless until he can moderate his breathing and slow his pulse. In true meditation, the body must be relaxed and the mind must be restful and secure even in the event that the bodily functions slow almost to a standstill.

I explained in our discussion of concentration that when the practitioner performs *pranayama*, he will reach a point where his lower abdomen will feel charged with the vital energy, while the upper part of his body will feel as light as a feather. As this bodily feeling evolves, the practitioner's breathing will automatically slow and become restful and rhythmic. No wandering thoughts will disrupt his consciousness, and he will be physiologically and mentally prepared for meditation.

The next subject I would like to address in our discussion of meditation is the importance of rhythmic breathing. Developing a stable, measured breathing pattern is as integral to

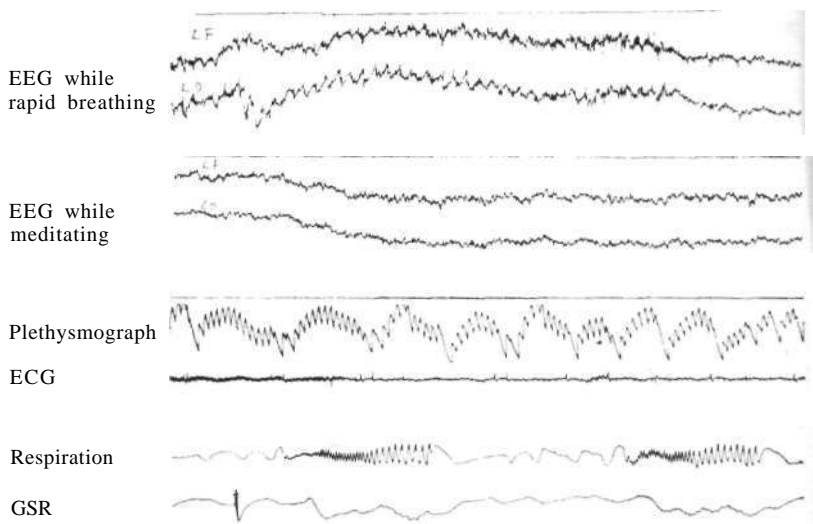


Diagram 2: The polygraph of a guru in Kakinada, December 30, 1969.

successful meditation as the cultivation of a slow, restful heart beat, a lower abdomen that is infused with energy and an upper body that is light and unencumbered. These physiological achievements are interdependent and they all must be realized before meditation is possible.

The preceding graphs are polygraphs that were administered to a yoga guru (See Diagram 2) and his disciple in India in an attempt to record changes that occur in the functioning of the body as a result of the meditational practice.

The second wave from the bottom in the above polygraph documents the rate of the guru's breathing when he was performing a fast breathing method, "*bhastrika*," which is employed to awaken the *kundalini*. The wave in the bottom section of the graph is a record of his galvanic skin response (GSR) and it reveals that his sympathetic nerves were tense during the breathing exercise. Next, the two waves in the upper part of the diagram measure the guru's brain activity in his left frontal lobe (L.F.) and left occipital region (L.O.) during the same test. Notice the dramatic difference in brain activity between when the guru enters meditation (see the pair of electroencephalographs that are second from the top) and when he is engaged in performing *bhastrika* (see the electroencephalographs at the very top). His respiration rate is particularly interesting since it demonstrates that he was breathing approximately forty times every twelve seconds, and that his inhalation and exhalation were regular. Moreover, he could maintain this pace for an hour or two without breaking his regularity. While this is a remarkable achievement, this type of rapid breathing can be harmful to the body if it is carried on for an extended period of time.

The fifth wave from the top in the diagram is the record of the guru's plethysmograph. The plethysmograph is a measure of the volume of blood in one's hands that increases when the heart contracts, and decreases when the heart expands. The chart of this guru's plethysmograph indicates that the blood volume in his hands was rhythmically fluctuating.

This fluctuation in the volume of the guru's blood flow

recorded during his breathing exercise is very unusual since the peripheral blood volume in the ordinary person's body does not change when measured at the tip of the finger or in the palm of the hand, but remains constant. With a psychic, however, the peripheral blood volume itself changes rhythmically and fluctuates. The scope and pattern of this fluctuation can be determined by connecting the lowest points of the small wave on the plethysmograph. With an ordinary person the base line would be flat, but with a psychic, as the diagram demonstrates, this line vacillates in such a way as to make a uniform wave pattern. Similarly, the guru's breathing pattern alternates rhythmically between a series of forty rapid breaths and a period of slow breathing. Once a practitioner develops his own regular breathing pattern, he will be ready to begin his meditation. Note that the record of the disciple of the guru reveals that he has not yet achieved the rhythmical breathing pattern of his master (compare Diagram 2 and Diagram 3).

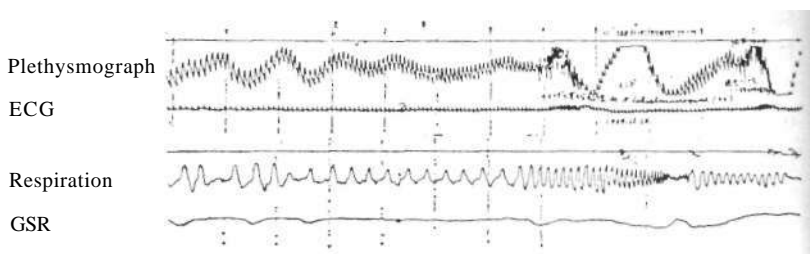


Diagram 3: The polygraph of an assistant professor at Kakinada Institute of Technology.

Diagram 4 is the polygraph of a student who accompanied Mr. Sadakata. Observe that this ordinary person's base line on the plethysmograph is flat, compared to the uniform wave pattern produced by the guru. When this student concentrated, the measure of his blood circulation (the amplitude of the pulse waves) on the plethysmograph decreased, but the base line remained virtually unchanged, indicating that there was no fluctuation in the volume of blood in his hands.

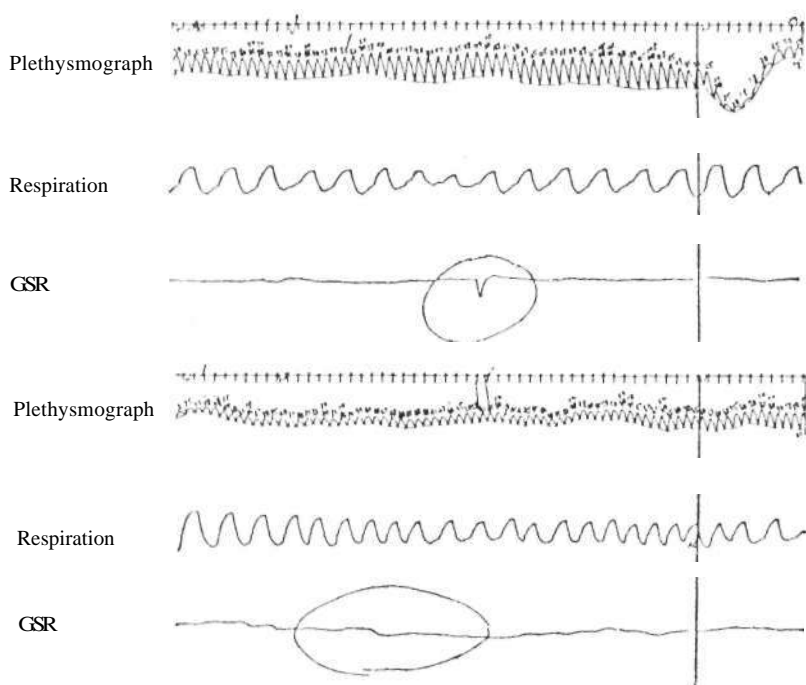


Diagram 4: The polygraph of a student (the ordinary person) at the time of control (above) and at the time of concentration (below).

The next polygraph (see Diagram 5) was a record of the late Mr. Takeuchi, a man who possessed a certain degree of psycho-kinetic ability. Mr. Takeuchi is recently deceased, but when he lived in Niigata he often practiced what is known as the waterfall asceticism with a group of his followers. This ascetic practice involves the immersion of the individual in cascading waters for the purpose of purification and to facilitate concentration. Under normal circumstances, the average person inhales between sixteen to seventeen times per minute, but Mr. Takeuchi's respiration rate was reduced to ten, approximately two-thirds the average rate.

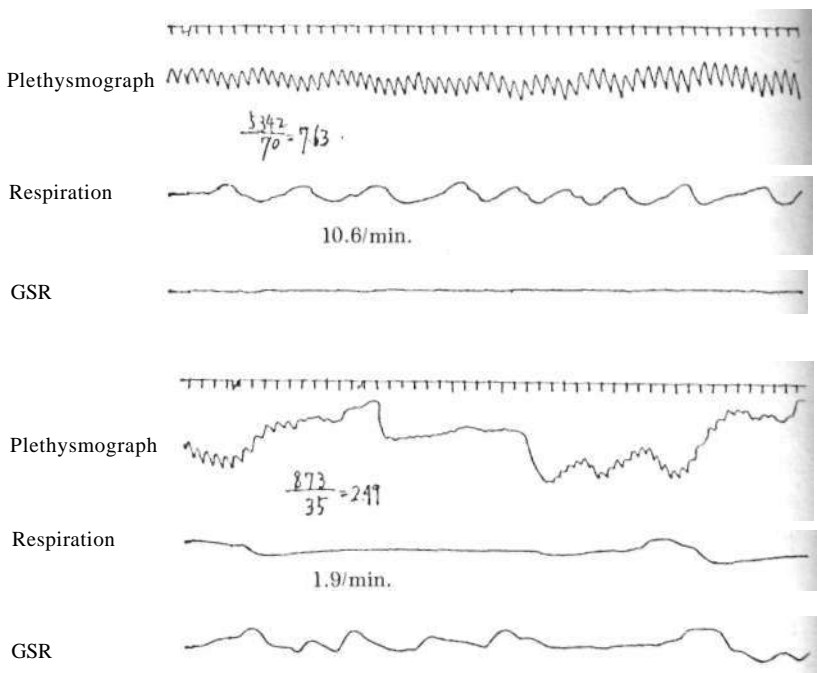


Diagram 5: The polygraph of a psychic at the time of control (above) and at the time of concentration (below).

Notice also that Mr. Takeuchi's base line on his plethysmograph is rhythmical. As the individual advances in his practice of meditation, he will become aware of the activity in the astral dimension. Moreover, the functioning of his entire body, including his respiration, will become rhythmic and slow, and this will be reflected in the pattern of his base line. This regulation of the individual's bodily functions will not be limited to periods of meditation, but will carry over into the activities of his daily life.

Before I invented an apparatus to measure the function of the *ki* meridians and their corresponding internal organs (AMI),⁸ I devoted nearly fifteen years to the study of the physiological changes that occur in a person's body when he is engaged

in a spiritual exercise. In order to measure and document these physiological changes I employed such instruments as the plethysmograph, the GSR and the EKG, and then published my findings to the academic community, while lecturing at various universities around the world.

When the practitioner becomes proficient in his meditational practice, his breathing and the activity of his heart will be slowed, and his awareness of his body will, to a large extent, diminish. However, if an individual experiences some stomach disorder, or is afflicted by a headache, he will be able to localize the problem and identify the source. On the other hand, when this individual is in good health and all of his bodily functions are operating in harmony, he will be unaware of the separate parts of his body in this way. The perceptions of a healthy individual are ordinarily directed at those things that are external to the self. However, when the practitioner focuses his attention on the interior of his mind and subsequently energizes it, he will begin to notice various things about his body - he will begin to realize that he has a body.

During concentration, the practitioner will experience various degrees of awareness of his body, but once he enters the state of meditation his consciousness of his body will gradually disappear. His lower abdomen will be filled with vital energy, and the upper regions of his body will be weightless. At this point, he will be certain of one thing, that is, there is consciousness-only.⁹ Even though he will be unaware of his physical body, his sense of his mind in the astral dimension will be boundless and he will experience that which Buddhists call *manas-citta*. This state of awareness, *manas-citta*, should be distinguished from ordinary consciousness (*vijnana*), and must not be confused with that which Buddhists call the sixth-consciousness, or the consciousness which operates in conjunction with the functions of the body. Unlike the ordinary state of consciousness that is associated with the body, the state of *manas-citta* has an apodicticity of high magnitude, and it is enormously clear and powerful, transparent and radiant.

When the brain-waves of a practitioner in a state of medi-

tation are monitored, his alpha wave will increase. If his alpha wave in the waking state was approximately nine cycles per second, it would decrease in frequency as he entered meditation until it levelled off somewhere around seven or eight cycles per second. Moreover, the wave that lies in the boundary area between the alpha wave and the theta wave (or the slow alpha wave) is frequently recorded. The normal brain-wave of people in the waking state is an alternating sequence of the alpha waves followed by beta waves. However, when a practitioner enters the state of meditation, this periodicity ceases and the alternating series is replaced by a continuous alpha wave.

If an individual is under medication, such as a stimulant for a mild depression, his alpha wave will not appear symmetrical, but will show up as a violent sequence of pulsations. This will be the rapid high amplitude wave, and its occurrence will be erratic. On the basis of wave pattern alone, the meditative state stands apart from those states of mind that are induced by drugs.

- The Various Stages of Meditation.

The progressive stages of meditation represent steps toward enlightenment and toward the realization of the individual's spiritual potential. Moreover, the depth of an individual's meditation is a function of the degree to which he is able to cancel his ego and become one with the cosmos. Our concern here, however, is with the individual's partial union with the object of his concentration. For those who are able to attain satori and enter the sphere that transcends the astral dimension, this type of partial union is a marginal accomplishment that offers little more than a daemonic level of spiritual realization. In Zen terminology, this state in which a partial integration is achieved roughly corresponds to a "daemonic state" (*makyo*) and although it is not a satori itself, it is a necessary stage of meditation that the practitioner must realize in his continuing quest for satori. It is important that the individual

who enters the astral dimension and experiences those phenomena that are consistent with this state does not exaggerate his accomplishment since the astral dimension is not his destination, but simply an early stopover on his long journey to satori.

My purpose in describing the phenomena that occur in the astral dimension is simply to give the practicing sitter, or the student of the accomplished sitter, a means of recognizing and interpreting those phenomena so that he can chart a profitable course and realize his full psychic potential. True guidance is as precious as it is rare.

As we observed earlier, the practitioner who achieves a partial union with the object of his concentration in the astral dimension will have an out-of-body experience. Moreover, he will discover that there is a close correspondence between the things he will perceive in the astral dimension and their objective counterparts in the material world. When a person dies, his spirit enters the astral dimension immediately, but his emotional, imaginative and intellectual awareness of the world of the living is not erased since the spirit embodies the self of the person as it was realized before his death. In other words, the spirit possesses the thoughts and emotions of the person at the moment of his death, and therefore its emotional and intellectual engagement in the world remains essentially unchanged even though the physical body is deceased. The individual who had a strong attachment to the material world, or to material things in the material world, will retain this interest after his death and it will be manifest in his appearance. If a person's chronological age is fifty when he dies, but his mental age is only thirty, his spirit will reveal itself in the younger form, and the likeness of this earlier state will extend from personality and bodily features to specific details of costume. Since a close correspondence exists between the astral dimension and the material world, the spirits of the departed who inhabit the astral dimension appear exactly as their physical counterparts before death, and they can be recognized immediately by their distinctive personalities, lineaments and man-

ners of dress.

However, if a spirit reaches the upper plane of the astral dimension through spiritual growth and enters the world of *karana* which transcends the spiritual nature of those who reside in the lower regions of the astral dimension, he will know not only the lives that he has lived in the material world, but also those that he lived in the astral dimension.

If we let the letter A designate the spirit of a person who has died in the living world and entered the astral dimension, this person's spirit will remain A in all respects as long as he posthumously maintains his earlier interest in the things of the material world. If a psychic were to describe this spirit A to those who knew the person while he lived, they would immediately recognize their departed friend because the A of the astral dimension would exactly coincide with the late A of the physical world.

However, when this person's spirit in the lower astral world dies in body and mind in order that it may pass over into the spiritually superior *karana* dimension, it will come to know all of its previous lives in both the material world and its astral counterpart. Those who approach, but do not reach the *karana* dimension, may be aware of their earlier incarnations in the material world, but they will have no knowledge of their lives in the astral dimension. Furthermore, the spirit which is able to achieve the spiritual growth necessary to allow it to die and be reborn into the *karana* dimension will be able to manifest itself not only as the figure A, but also as the figures A₁, A₂, or A₃; manifestations of previous lives that would have been denied the spirit in the lower astral regions. Consequently, unless a psychic has the power to detect that aspect of the spirit A which is constant in his incarnations as A₁, A₂, and A₃, he will not recognize that these are different configurations of the same spirit. This ability to penetrate to that aspect of the spirit that is preserved in all of its manifestations is reserved for those psychics who have themselves been awakened to the *karana* dimension and those levels of awareness that transcend it.

When I see a spirit which has reached the *karana* dimension, I am unable to determine clearly its color and its outline. The best way to describe a spirit of this quality, perhaps, is to explain that it appears transparent, and although it exudes a strong sense of its substance, its shape and its color are beyond description. Color, shape, smell and texture are characteristics that pertain to the material world and that do not extend beyond the astral dimension.

Recently, I was interested to see on television a psychic by the name of Hiroto Yamashita performing a series of psychic experiments. In one of these tests, a person was asked to draw a picture of an ice cream cone while concentrating on the qualities it would possess if it were real. In the process of drawing the picture, the subject transferred his sense of these qualities into the image, and when the picture was complete, Yamashita was able to hold it while he was blindfolded and determine that it was a representation of something sweet and cold. For those who lack psychic abilities, this act in which a person's mental sense of an object is projected into a graphic representation will be beyond comprehension. However, those who are able to perceive the visual likeness in the astral dimension would immediately be able to determine that the subject of the picture is sweet and cold without the assistance of physical sight.

When an individual is awakened to the energy of the astral dimension, he can transmit this energy to another person. If, for example, a person who has sufficient psychic ability to intercept impressions from the astral dimension visits a friend who has a stomach ache, he acquires discomfort in his own stomach, or if he visits a friend who is energetic, he will experience this energy himself. Moreover, if this psychic individual comes in contact with a person who is possessed by a spirit which exudes a distinctive odor in the astral dimension, even if the person himself or those around him are unable to detect the odor, the psychic will become aware of it immediately because of his sensitivity to the astral dimension.

However, because the world of *karana* is pure, the practi-

tioner who is able to attain the spiritual perfection necessary to enter it will no longer be interested in these phenomena described above. When an individual dreams in his sleep, he has impressions that duplicate the sense of shape, color, taste, smell and so on, but when he transcends the world of dreams, these sense impressions are lost. Similarly, when a practitioner enters the world of *karana*, all this becomes transparent, and those experiences which belong to the astral dimension - the feelings, emotions, and desires - no longer interfere with experience that now consists primarily of intellect and knowledge. Those psychics who are only able to discover the emotional and the sense experience of the astral dimension are limited to the level of enlightenment available to those spirits who dwell in the astral dimension, but for those psychics who have entered the world of *karana*, all things appear transparent as if they were composed of a substance like a diamond. Though like a diamond in sun light they have shape, they are nevertheless transparent and seem to reflect the entire color of the spectrum.

Once again, the form of an object seen in the astral dimension closely resembles the form of the same object when it is seen in the physical dimension. However, these forms that appear in both of these dimensions have power and meaning that are felt by those who have entered the spiritually superior *karana* dimension. Among these forms, the *yantra* and *mandala* are symbolic constellations that originally transcended the astral dimension and are therefore pure and transparent.

It should be apparent from the foregoing discussion, then, that the individual who is able to attain a level of enlightenment that is consistent with the *karana* dimension has a spiritual awakening that far exceeds anything the astral dimension has to offer, and that this superiority extends not only to the spiritual quality of the awakening itself, but also to the depth and scope of the being who is awakened.

- Paranormal Ability and Its World in Meditation.

If a practitioner enters meditation and effects a partial union between the subject and the object of his concentration, he will gain access to the astral dimension and will develop paranormal abilities that will allow him to perceive phenomena in the material world without the assistance of his physical senses. While these phenomena will not be discerned by those who rely totally on sensory perception to explore their world, they will nevertheless appear to have shape and color and to respond to touch, smell and taste. On the television program I referred to earlier, Mr. Yamashita performed another psychic demonstration in which he identified the cross mark on a card while holding the card up before his blindfolded eyes. He was able to accomplish this feat by relying on his ability to perceive the mark of the cross on the corresponding card in the astral dimension, and he explained to the television audience after the demonstration that he received those kinds of sense impressions of the object that we would associate with the astral dimension. Because of the nature of the task, Mr. Yamashita needed to engage only the limited powers that are available in the astral dimension, not the vastly superior powers of the *karana* dimension that would have given him the idea or the concept of a card scored in this manner.

The beings which inhabit the astral dimension are spiritually similar to living people and except that they do not of course have physical body, they resemble human beings in their capacity to experience strong emotions and desires. In fact, these feelings are experienced more intensely and in a purer form in the astral dimension, as are certain sense impressions. In the material world, our minds cooperate with the physical senses, but those things which are perceived in the astral dimension change in accordance with the sensing mind. Consequently, perception of an image or impression is more powerful and more refined in the astral dimension, and many of those who enter this dimension after death with a strong emotional attachment have great difficulty overcoming it.

Furthermore, the mind of the spirit in the astral dimension possesses a level of energy that invests it with a psychokinetic power to alter at will, not only its own spiritual form, but also the objects that constitute the world that it inhabits. Because of this power and because of the images in the astral dimension, the individual who enters this dimension for an inordinate length of time will have extreme difficulty releasing himself and returning to the material world, and could be detained in the astral dimension for even two millenia. When this happens, the spirit of the individual will oppose any attempt to purge it with enormous force, and if a weak or unaccomplished psychic from this world tries to interfere he will fail, and might very well end up losing his life. The spirit's power to resist being overthrown is enormous and attempts to challenge it from the material world requires a power stronger than that of this spirit.

The astral dimension differs from our world, then, in terms of the strength of the emotional attachments that can be formed, and in terms of the purity and the vividness of the mental images that can be conceived. In our world, however, most people have strong attachments to the material things by which they define their world, and the pull of the physical is so strong that often a violent, irrational person can only be subdued by being physically restrained, and then by being injected with a sedative that will relax his physical body. In brief, then, the astral dimension does not share the dependence of the material world on the physical, but rather exalts the emotional and mental aspect of being.

As long as a spirit is engrossed in the emotional and mental aspects of its being, it will be confined to the lower regions of the astral dimension and will have enormous difficulty returning to the material world. This confinement can be extended indefinitely, and in such cases the spirit's return to the world of the living is a desirable alternative since it will be accompanied by renewed self-awareness and physical well-being. It would be a far greater benefit to the spirit, however, if it were able to abandon these restrictive attachments and achieve the

necessary spiritual growth that would allow it to ascend into the *karana* dimension since it would then be numbered among a select few, highly evolved beings. The spirit which descends into the material world is better off than the spirit which is trapped in the lower regions of the astral dimension since its self-awareness as a living being will render it conscious of its particular physical needs. If it is hungry and thirsty it will desire food and drink. The physical body that gives rise to these desires contains great opportunities for awakening from the trapped mind and achieving a free mind.

This type of awareness is all but denied the spirit which is confined to the astral dimension since the stronger its emotional and mental attachment the more intense its preoccupation with the emotion and mental image, and consequently the greater its blindness to the possibility of re-entering the material world. Because the creative mind of the spirit has the power to shape its own world, and because its mind is fixed on a single emotional or mental attachment, the world it creates reinforces and perpetuates its emotional suffering and prevents it from recognizing the alternatives that are available to it. Consequently, this type of preoccupied spirit can prolong its emotional and mental entrapment in the astral dimension for hundreds or even thousands of years. Moreover, because it will possess what we would regard as "supernatural powers," the individual would do well to avoid it.

I recently received a telephone call from a Ms. Shibata informing me that a Mr. Tominaga had taken ill shortly after he had moved with his wife into a house in Akigawa, a district on the outskirts of Tokyo. I was told that Mr. Tominaga had developed severe stomach pains and was at risk of dying, and that his wife had offered up prayers for his recovery, along with Ms. Shibata and a Zen monk named Hogen who used to attend the seminars at the Nebukawa Meditation Center. When I prayed at our shrine I saw an ancient and powerful spirit with a face similar to a white Noh mask.¹⁰ This spirit (about a millennium old) resided in a large tomb, and I determined that, for some unknown reason, it has resolved to

possess the body of Mr. Tominaga. In my prayers I felt the incredible power of this spirit, but after a time it began to fade into nothing and I was convinced that it had released its victim, and that Mr. Tominaga would recover. I later questioned Mr. Tominaga, and he informed me that a large mound called "*Ootsuka Kofun*" was located not far from his new house. It is my belief that the spirit of this ancient tomb took advantage of Mr. Tominaga's vulnerability in order to possess him since he had single-mindedly been practicing meditation. It seems that this spirit came to a realization of its own preoccupation, and then abandoning its emotional attachment, released Mr. Tominaga and would never possess anyone again.

In the foregoing discussion I have explained how a practitioner can acquire paranormal abilities when he enters meditation in the astral dimension. This power will be limited in its scope, however, and will only allow the practitioner insight into personal matters, such as the knowledge of person's previous lives, the source of his current illness, the state of the karma of a particular family, and the lot of those ancestral spirits who were not saved. Beyond these personal matters, he will have no knowledge. However, if a practitioner's awareness in the astral dimension is fully awakened he will develop a clarity and particularity of vision that will allow him to distinguish both the color and the shape of spiritual things. Again, this paranormal experience is fundamentally different from the delusive experience of hypnosis.

The individual's spiritual mind that exists in the astral dimension transcends his temporal body. Moreover, this spiritual mind knows all things that transpire or that have transpired in this world, as well as all that is of the spiritual world. An accomplished psychic who sees clearly in the astral dimension can determine the character and the disposition of a person in one of his previous lives, but this retrospective vision is generally limited to a few hundred years or to ten generations, although in rare cases psychics have been known to reach back more than two millennia. Yet the content of these perceptions in the astral dimension is restricted to personal information

about an individual's past, or the past of his immediate family, and does not extend to the karma of a particular country, or the destiny of the world.

- The Function of *kundalini* in Meditation.

When a practitioner enters the astral dimension in meditation, his *kundalini* is awakened and becomes functioning. Our discussion now turns to the nature and the role of *kundalini* in meditation.

When a practitioner meditates and his *kundalini* is activated in the astral dimension or in the dimension of ki-energy, his body or his spinal cord will become inexplicably hard. It will be accompanied by a sensation of disharmony at the base of the spine or in the perineum, signaled by something of a tingling sensation. This sense of disharmony will not register as a sensation of chill. Rather, it will be felt as a strange, hot sensation much like an electric vibration. Moreover, it will be experienced as if a live serpent ascended and descended through the spinal cord. There will be times when he will feel feverish, but not with the uncomfortable heat associated with a flu. When the condition is severe, he will have a fever of about forty degrees Celsius, but he will feel fresh and comfortable. Regardless of how high his temperature climbs, he will sense that he is filled with the vital energy. Sensing that he is charged with energy, he feels fine. However, if he shivers with a chill, this is a symptom that the conditions are not right. When he experiences discomfort and feels cold although his body temperature is high, this is a result of some impurity in the astral dimension. This impurity is unpurged energy which primarily takes the form of the mental images, the emotions and the possessive nature that is revealed in selfish attachment. Unless this energy is purged and the astral dimension purified, it will turn into an uncomfortable heat.

Once the practitioner has purged the trapped energy in the astral dimension and raised his *kundalini*, he will feel easy and comfortable despite his high temperature. However, if the

gate of *sahasrara* located at the crown of the practitioner's head is not sufficiently open, he will experience discomfort, and feel as if the energy flowing through his body is backing up in his head. When this congestion occurs it will also occasion a fever, but the sensation the practitioner will experience will not resemble a headache, nor the sudden rush of blood to the head. Rather, it will feel as if the body were indisposed and unstable, and the gradual warming of the head will be similar to the body heat that builds up beneath good headgear. This sensation cannot be compared to the hypothermia of illness since, paradoxically, the condition is at once uncomfortable and pleasant. While this description seems inadequate, the experience defies clear articulation.

This congested feeling will dissipate within a few hours, or at most within a day. However, the practitioner can speed up the process by gently tapping the crown of his head, or by focussing his concentration on his lower abdomen. Alternately, he may find relief by performing the *shoshuten* breathing method¹¹ which circulates ki-energy from the head vertically down through the chest into the perineum and channels it through the spinal cord and back to the head. These exercises will help to dispel the blocked energy and relieve the attendant discomfort, but in severe cases this condition could persist for up to a week, affecting both the waking and sleeping states.

Of the three methods I have described above, the *shoshuten* breathing technique is the most effective means of drawing off the congested ki-energy in the head. However, another method that produces good results is a combination of concentrating on the lower abdomen and gently tapping the crown of the head. Both of these techniques are natural and will ease the congested energy, and neither will produce harmful effects.

Some time ago, a member of the M-religious group came to my Institute complaining that he had been plagued by this kind of fever for over a month. I was administering various tests to another patient at the time with an electroencephalograph. In an attempt to rectify the imbalance in his ki-energy and

restore his equilibrium I focussed my power on him through my *ajna cakra* and succeeded in lowering his energy level in approximately an hour after his arrival. When I began treatment, he had a fever of approximately forty degrees Celsius, but when he departed his temperature was normal. He left the Institute relieved and well pleased. This patient later informed me that he had first visited the founder of the M-religious group, now deceased, but this person had been unable to relieve his condition. I have treated a number of other patients similarly afflicted, and in each case I have been able to release the blocked energy and remedy the situation simply by emitting my ki-energy to the afflicted person so that it would travel from his head to his toe. Since these extreme cases are rare, the practitioner need not be overly apprehensive if his ki-energy rushes into his head when he is practicing sitting.

The other day a film crew from the Nippon Television Network Corporation brought a female psychic to my Institute with the intention of making a program on psychic research. This female psychic had lived in the United States for some years with her husband who also demonstrated some psychic ability. I noted that she had developed a yogic breathing technique, and that her *svadhisthana cakra* had been developed naturally, while the bodily organ associated with her *svadhisthana cakra* was functionally weak. Moreover, when I tested her on the AMI (the apparatus that measures the function of the ki-energy and their corresponding internal organs), I discovered that her small intestine meridian was deficient and the flow of ki-energy in the meridian was reversed. When a woman has an abnormally developed womb, the problem is generally manifest in the small intestine meridian, and therefore I asked her if she had children. She replied that she had one, but had miscarried the second and as a result was unable to have more. I then asked her if she experienced pain during menstruation, and she responded in the affirmative. In addition I discovered in the interview that her psychic abilities only surfaced when she was in a trance.

This type of psychic must rely upon a trance because she

still retains a small degree of her ego, and when a higher form of consciousness enters her mind it will not confront an intransigent ego that refuses to give way. In other words, unless the ego relaxes its hold on the mind, the greater consciousness will not enter. Since concentration, meditation, and *samadhi* are processes in which the practitioner's ego is shattered so that a higher form of consciousness can assume control of his mind, if he cannot shatter or temporarily suspend his inferior consciousness, he must depend upon a trance to weaken its grip. When this higher level of consciousness departs, the ego regains control. However, when the practitioner is awakened to a truly great consciousness, no trance is necessary.

The reason that the film crew from the Nippon TV station brought this psychic to me was that they wanted me to examine her trance and discover what she could accomplish while she was in a trance. In our initial interview I established that this person was indeed a psychic, and that both her *svadhisthana cakra* and her *manipura cakra* were functioning. However, because the *svadhisthana cakra* is an unconscious *cakra*, the psychic whose *svadhisthana cakra* is naturally developed cannot enter a trance at will, but must allow this state to occur spontaneously.

While this female psychic was in a prone position and was explaining that she did not know if she could demonstrate her trance, I sent a surge of ki-energy through my *ajna cakra* into her *svadhisthana cakra* which is located just below her navel. Each time when I did this her lower abdomen distended, and she eventually fell into a trance. After her trance was broken she informed us that she usually felt exhausted after this type of experience, but in this case she felt composed and refreshed, as if she had been charged with vital energy. She telephoned me a few days after she returned home to thank me and to say that she still had a sensation that moved up and down her spinal cord, beginning and terminating around the base of her spine. I explained to her that those who meditate frequently experience this type of phenomenon, and that what she felt was the ascending and descending movement of the

kundalini. Finally, I assured her that this sensation would only persist for a day or two.

On Samadhi

- Examining *Samadhi* from an Ontological Perspective.

When a practitioner enters a state of *samadhi* in his meditation, he experiences an ontological oneness involving the concentrating mind and the object of concentration, which is totally different from the union that occurs in the states of concentration and meditation. I will now explain what happens when two entities - a mind and an object - become one in the state of *samadhi*, or what I have called the process of becoming the *Being as Topos*.¹² The author who attempts to describe this state of meditation without having experienced it will lack the authority and the credibility of him who operates from a position of practical, first-hand knowledge.

I had been practicing Yoga for a few years before I had my first experience of the state of *samadhi* in which the mind and the object become as one, and at that time I came to a sudden realization that all is in the Self and the Self is in all. Some have described this revelation as a "cosmic consciousness," but I prefer the term "Being as *Topos*." I decided on this phrase when I recalled that Professor Nishida had used it in his books as a philosophical term during my university years, and I will explain why I believe that it is the most precise means of describing the experience of *samadhi*.

The state of concentration involves both a self which concentrates and an object which is concentrated upon. When the practice of concentration is repeated and the mind extended in the astral dimension, this concentrating mind will gradually be integrated with the object and a partial union will occur. However, this limited union of subject and object is a long way from the experience in which the mind becomes totally one with the object.

When the mind and the object are synonymous, the sub-

ject (the mind) becomes *Topos*, and the new unity is sustained and supported at its base. When the subject becomes *Topos*, this *Topos* can envelop within itself both the object which has stood apart and in opposition to the union and the mind (an inferior mind) which has maintained the differentiation. Unless the mind becomes fundamentally *Topos*, it cannot be united with the object, for if they are separate, they cannot be one.

When the mind is superimposed on an object, they are not as one. Something must envelop and sustain the mind and the object before they can become one, and this "something" must eradicate the base of their distinctiveness and must itself become the new integrity of subject and object. This basis of distinctiveness that exists in the material world prior to this oneness must be neutralized or temporarily suspended before the mind can merge with the object. Moreover, that which is temporarily neutralized becomes the "something" which embraces the mind and the object and is their intrinsic coherence and support in the physical world. It follows that, if the mind and an object can become one, there must be a "something" or a *Topos* which provides the transitional ground and becomes the new integrity by allowing the mind to leap into this "Being as *Topos*," through the neutralization of the basis that gives rise to the distinction.

In philosophy, this process is called "dialectical *aufheben*." That is, the being prior to this movement is first discarded through the momentum of negation, and then raised to a higher dimension. That primary Being which produces both the subject and the object and is anterior to this higher dimension, can become both the subject (mind) and the object, since it provides the realm, or the *Topos* in which this oneness can occur. In other words, the oneness of the subject and the object is such that the mind, free of selfness, ascends to this higher dimension, and merges with the primary Being.

Every being has its own beingness, and even God has His beingness, although God in His "vertical relationship" to man, dwells in a dimension of Being that is infinitely higher than the

created universe. This "vertical relationship" is such that the mind, when it leaves the world of objects and enters a higher astral dimension, undergoes an ascending transformation. Where beings occupy the same dimension, there can be no essential differentiation. For example, in the micro-world of quantum physics, atoms that belong to Group A cannot be distinguished one from another because they possess no individuality. If Group A consists of hydrogen atoms, and Group B oxygen atoms, the atoms can be distinguished with respect to their group, but not within their respective groups. Nevertheless, each of these atoms is a distinct entity and has its own beingness, although all of a group lack distinctiveness. As a result of this lack of individuality, these atoms cannot achieve a oneness. In contrast, when a subject becomes one with an object, the subject or mind loses its distinct beingness and ceases to be what it was; it becomes a "Being as *Topos*" which is at once both the subject and the object.

Beingness is that singularity or uniqueness that allows one being to distinguish itself from another, and everything that is possesses this uniqueness. Moreover, this beingness may be associated with the body and is responsible for a self that each individual embodies. To the degree that God may be conceived of as a Being, He must possess those unique qualities that allow us to think of a God. We may say, then, that God is endowed with a body, but we are left with the question: What is the body of God? The body of God is His cosmos, as the body of man is his flesh and bone.

However, once beingness ceases, and the body is abandoned, its unique identity is not lost forever. Rather, the subject's unique identity is suspended while that which is the meaning and the source of all being emerges and manifests itself through the subject. An individual cannot lose his identity, then, but this identity can be neutralized and it can provide the means or the occasion through which he can realize "Being as *Topos*."

When we think of God or the Absolute in these terms, it is clear that when He assumes His various forms as the *Avalok-*

itesvara bodhisattva,¹³ the Buddha, and so on, we cannot equate the acts which He performs with his Being. The Absolute acts as It wills, and although we can talk about the acts of the "Absolute," or refer to the agent by the name "God," the initiator of these acts is not the acts themselves, but the Absolute capable of infinite tasks which It transcends and which cannot be referred to as God. In worshipping "God," "Buddha," or "*Bhaisajyaguru*,"¹⁴ man pays homage to only the facet or function of the Absolute. "Being as *Topos*" designates the Absolute which is responsible for, but not synonymous with all things, and is consequently distinct from that which is ordinarily called "God."

- The Individual as *Topos*.

When a practitioner becomes a "Being as *Topos*," he retains his body as long as it continues to live. I do not refer here to the kind of "Being as *Topos*" which is achieved when the mind rises into the astral dimension and becomes one with the astral object, but to the ultimate "Being as *Topos*." An individual's physical body may die, but he will still possess his unique karmas and will continue to exist in accordance with the karmic law that governs the world of things. Regardless of whether an individual is able to achieve satori, he must live out his karmas. Shakyamuni Buddha attained satori, but he was troubled by back pain until the moment of his death, and Christ was crucified in order to fulfill his karma. "Being as *Topos*" or "satori" does not release the individual from his own particular karmas.

An argument that has long persisted in Christianity, especially in Catholicism, concerns whether Christ possessed God's mind and will, or whether He possessed an independent human mind and will. This controversy is meaningless because, as an incarnate being, He would have both the consciousness of a human being and God's consciousness. Christ stated clearly that His acts were not His own, but those of God, a clear indication that both the Divine and the human existed within

Christ himself. It is not insignificant that this controversy is pursued by those who lack the experience of "Being as *Topos*."

When an individual becomes a "Being as *Topos*," his earlier being serves merely as a means or an occasion for its expression. By neutralizing this beingness, the subject raises itself into a higher dimension where it transcends but does not lose control over its beingness. When and if it chooses, it can restore its being or its former identity. Nevertheless, since the individual has a pre-established karma in the material world, he is subject to its governance until his death.

A person who has become a "Being as *Topos*" appears unchanged to ordinary human beings who experience the world through their senses and understand only what they can physically perceive. However, the inner being of the individual who achieves "Being as *Topos*" is identical with *Topos*, for he is intrinsically aware that he is an "individual as *Topos*." Christ declared that the miracles that He performed were not acts of his own will, but were the manifestation of the God within Him. Christ was the "individual as *Topos*," not *Topos* itself; He was human, but He embodied the same beingness as the "Being as *Topos*."

Those who maintain the dichotomy of God and man, or Being and *Topos* and who do not recognize the concepts such as "Being as *Topos*," do so because they lack the all important experience that would prove them in error. Understanding is the legacy of experience.

When an individual becomes a "Being as *Topos*" through *samadhi*, his consciousness will be that of an "individual as *Topos*." Therefore, the oneness of the subject and the object means essentially becoming a "Being as *Topos*" or an "individual as *Topos*."

However, a "Being as *Topos*" in the astral dimension is not the greatest spiritual achievement since the true "Being as *Topos*" can be realized such that the individual enters a higher dimension in which his karmas are transcended. Since the physical dimension, the astral dimension and the *karana* dimension (i.e., the dimension of *alaya Vijnana*¹⁵), are distinct

and yet make up a single individual, they must collectively satisfy this person's karmas. However, the individual cannot become a true "Being as *Topos*" unless he is able to transcend his particular karmas.

- Being as *Topos* in the Astral Dimension.

When a psychic is entered by a spiritual being and experiences a oneness in the astral dimension, this sense of oneness represents a certain type of *samadhi*. Yet, the spirit will make congress with the psychic and no union will be possible unless the identity of the self is annihilated in the physical dimension.

In my estimation, only the oneness that occurs in that dimension which allows the practitioner to transcend his karmas can be designated as a true "Being as *Topos*." However, the type of oneness that takes place in the astral dimension and in the *karana* dimension, is a kind of "Being as *Topos*" since it transcends the material world and envelops the astral and the *karana* dimensions. Since the practitioner himself becomes a spiritual being which transcends the physical dimension, he can enclose and sustain both his body and his spirit (his mind), even if a second spirit enters him. In other words, he would achieve a kind of *Topos* in which his mind (subject) would be *Topos*, and he would become one with the other spirits (objects) in the astral dimension. However, the subject and the object would nevertheless remain ontologically separate.

This type of union in the astral dimension is most often accompanied by strong feelings of pleasure and comfort. However, there will be occasions when negative emotions are experienced during the union, and these will also be exaggerated. When an antagonistic spirit enters the oneness, the practitioner may become uneasy and depressed, or he may even become ill. On the other hand, when the practitioner becomes one with an agreeable spirit, he will adopt this disposition and will become cheerful and gratified himself. Moreover, this energy may be carried over into his later experience, or it may have restorative effect on his illness if he had any. When the practi-

tioner experiences a oneness in the astral dimension with a spirit whose nature is emotive, he will necessarily acquire these feelings of the spirit with whom he has become one.

However, when the practitioner is able to transcend the astral world and achieve a oneness in the *karana* dimension, he will experience a kind of sublimity that goes beyond simple emotion. After accomplishing a difficult task or attaining a hard sought goal, most people have a sense of accomplishment in which there is pleasure but little emotion *per se*. On the other hand, when a parent greets a child after a long absence from home, the feeling of joy that the parent experiences is primarily emotional. The feeling of joy that coincides with a returning loved one is analogous to "feeling good" in the astral dimension, while the sense of accomplishment that is experienced after completing a difficult task is analogous to "feeling good" in the *karana* dimension.

Since an emotional experience is by its nature either pleasurable or painful, most normal people seek those that bring pleasure and avoid those that give pain. However, the sublime feeling that accompanies a oneness in the *karana* dimension or the *alaya Vijnana* transcends specific emotion that encourages prologation or avoidance.

I will reserve for a later time a description of the kind of experience that is available to a practitioner whose samadhi state has advanced to the point where he can enter a sphere in which individual karmas are transcended. Until he has reached this stage himself, he will find little in my discussion that will bring him enlightenment.

- Encountering Daemons Before Entering *Samadhi*:
The Importance of Faith.

Before the practitioner enters *samadhi* he will undergo a frightening experience. Because his earlier style of living will be in total ruin he will feel insecure and anxious, and this sense of bewilderment is as alarming as it is difficult for the practitioner to overcome on his own. I strongly recommend to the

practitioner who reaches the stage in his meditative practice where he feels lost and insecure that he draw upon his faith and take comfort in his belief in Divine Being, whether God or Buddha.

Before a practitioner can enter *samadhi*, his ego must be shattered and discarded, and in this instant the present state of his being faces its own death. In a life threatening situation, most people naturally turn to their faith in a Supreme Being. If a person feels that he is not capable of this kind of response, then he has never experienced the terror of certain death and been forced to appeal to the highest authority for Divine intervention. Only those who have been tested can know the predictability of prayer in a seemingly hopeless situation. Nagarjuna,¹⁶ the philosopher who promoted the concept of "emptiness" as if he had discovered it on his own, still prayed to Amitabha Buddha¹⁷ from his heart. When an individual attempts to enter the spiritual dimension that transcends his karmas, he will be confronted by Satan and his legion of devils who will do their best to obstruct his progress. This challenge is inevitable, and from the standpoint of spiritual growth, those who have not faced Satan and his host are neophytes who are trapped in the maelstrom of their individual karmas. Moreover, there can be no comparison between the experience of confronting Satan and the experience of simple fear. For now, the reader need not concern himself with these matters, but he can take some comfort in the knowledge that when he is finally brought face to face with Satan, he will most certainly call upon God's mercy in his terror.

- The Difference Between the Trance State and the Individual as *Topos*.

It is important to reiterate here that the individual who becomes a "Being as *Topos*" becomes in essence "*Topos*," but he remains an "individual as *Topos*" because he remains an individual, living being subject to his own particular karmas. It is extremely important that this distinction is clear in the

reader's mind. We may now ask what happens psychologically when the individual becomes a "Being as *Topos*"? First of all, the practitioner's conscious mind will be clear and untroubled by wandering thoughts because the memory of his personal unconscious mind will have been purged. Unless this purification of unconscious mind is complete, the individual will be unable to rise into *samadhi* since he will be held down by these wandering thoughts.

Consider consciousness as that part of the mind that is knowingly engaged in the external world, and the unconscious mind as that part that lies below consciousness and serves as a memory bank for the individual's personal history since birth. Unless the activity of consciousness is temporarily suspended and the memories stored in the unconscious mind totally dissipated, the foundation which supports both the conscious and the unconscious minds will remain hidden, and as a result the higher consciousness of the "individual as *Topos*" will be unable to emerge.

If this higher consciousness of *Topos* enters the human mind while the conscious and the unconscious minds are still engaged, even though the shell of the individual ego has been fractured, these inferior minds are rendered powerless and cease to function in the presence of this great consciousness. Perhaps we can clarify this relationship between the inferior and the superior consciousness through analogy. As the enormous power of the ocean rushing into an unprotected bay will obliterate a small pond on the shore, so the higher consciousness flooding into the mind of the practitioner will overwhelm his inferior consciousness and he will fall into a trance.

As a person enters this kind of a trance and comes under the influence of an infinitely greater consciousness, the shell of his former being starts to disintegrate. However, the conscious and the unconscious minds are a function of this weakening ego, and as a result they will be retained to the degree that the ego remains intact. Yet, when the enormous presence of the Being of the great *Topos* descends into the individual, the inferior consciousness which has been weakened but not destroyed

will be paralyzed, and as a result he will fall into a trance. Moreover, the features and the general physical appearance of the individual will be distorted until such time as the greater Being releases him and the trance is broken. When this occurs, the newly awakened consciousness of the individual will recall nothing of the events that took place while he was in the trance.

The total disintegration of the shell of a person's former being will bring about his transformation into the greater Being and he will become a "being as *Topos*." This transformation ordinarily takes three to five years after the practitioner starts experiencing an initial trance, and its progress is marked by the individual's growing ability to recall his experience while he was in the trance. As the practitioner's inferior consciousness is replaced by this higher consciousness and he becomes aware that he is an "individual as *Topos*," his trance will gradually disappear and he will come to a clear understanding of the nature of his previous lives. This kind of revelation is possible because a person's physical existence in this world may be limited to sixty years, for example, but after the death of the body, the "seeds" of his previous lives will endure in the astral dimension for upwards of a thousand years. Consequently, those who have insight into the higher dimension will be able to recognize those spiritual forms that are their previous lives, and they will be able to determine the nature of these earlier incarnations and the events that made up their personal histories.

This level of consciousness that allows a person the knowledge of his previous lives is not an awareness that is realized in the physical dimension, but is a level of consciousness that transcends the body and its functions, and provides insight into the spiritual things that are stored in the higher dimensions of Being. Since it is not of the body, it cannot be reached through the body, and it must not be confused with the hallucinations that come from oxygen or glucose deprivation.

We have noted that this level of consciousness is independent of the physical dimension, and therefore it is not bound by the physical limitations of space and time. Moreover, be-

cause it does not depend upon the organ of sight to receive impressions of the events, it is free to transcend space and time and make record of events that have occurred in the past or will occur in the future. Although this order of consciousness is available in the astral dimension and is therefore a lower level of spiritual awareness, it nevertheless must be regarded as a form of superconsciousness since it releases the individual from his confinement within a myopic space-time frame and allows his mind to travel freely in the past, the present, and the future. In short, this level of superconsciousness is capable of both clairvoyance and precognition.

- Paranormal Phenomena that Occur in *Samadhi* both in the Astral and *Karana* Dimensions.

When a practitioner enters the state of *samadhi* in the astral dimension, his activated *kundalini* will become one with the superconsciousness at his *ajna cakra* and his *sahasrara cakra*, and he will experience a kind of sublimity. When the practitioner achieves *samadhi*, the superconsciousness in the astral dimension will accompany his astral body, or subtle-body, as it leaves the physical organism behind and journeys into the astral realm. This phenomenon is called astral projection, and it does not involve a change in the practitioner's physical state. In other words, no levitation of the physical body occurs even though the *kundalini* has animated the individual's astral body and it has departed the physical being and risen into the astral dimension.

This is not, however, always the case. The levitation of the physical body will occur when the practitioner's *kundalini* becomes one with the superconsciousness at either the *sahasrara cakra* or the *ajna cakra* in the *karana* dimension (or the dimension of *alaya Vijnana*), and then is released from the body through the *sahasrara cakra*. When the practitioner has reached the stage of meditation in which these conditions can be realized, he will gain such control over his physical being that he will be able to raise his seated form off the floor, extin-

guish the flame of a candle and then relight it without recourse to any external means, and even walk on water. Moreover, he will acquire the power to perform psychic operations and remove diseased tissues and organs from ailing patients without cutting into the flesh. I have personally experienced levitation twice, and I recently performed a successful psychic operation on a patient in Mexico. Let me now describe the events that led up to a psychic operation I performed on a woman from the city of Kobe in Japan.

Three days after Mrs. Itoh's daughter-in-law gave birth to a baby she developed serious complications. The blood vessel in her uterus had ruptured and the consequent hemorrhaging had required a transfusion of nearly four liters of blood. Since the total volume of blood in the average woman is somewhere between five and six liters, this woman's condition could very well have proven fatal. In any case, I received a phone call from a frightened Mrs. Itoh who was completely at a loss as to what to do. I left my work at the Institute and went immediately to the Shrine where I prayed for about thirty minutes.¹⁸ Mrs. Itoh did not inform me where in Kobe her daughter-in-law was hospitalized, but I knew immediately when I began to pray even though Kobe is some 600 miles from my Institute in Tokyo. I realized quickly that repairing the patient's blood vessel in the astral dimension would not suffice since she would continue to hemorrhage in the physical dimension. In prayer I learned that her uterus was not underdeveloped and that it was hemorrhaging on the left wall. I focussed my thoughts on this lesion and concentrated on closing the ruptured blood vessel. After about thirty minutes her bleeding stopped and she began her recuperation. In total, she had lost nearly four liters of blood before the hemorrhaging could be stopped, and this represents more than half the blood in her system. Under ordinary circumstances, this extent of blood loss alone would have brought about her death.

In another case, I received a phone call informing me that Mr. Kojima's daughter had contracted Kawasaki-disease¹⁹ and a week-long fever had brought her near death. The girl

was in Gifu, nearly 400 miles from my Institute, but I instantly set about to pray for her recovery. I prayed for about an hour and her fever abated; the next morning she was well enough to drink juice. In these types of psychic operations I try to work directly on the patient.

I now intend to describe the different types of psychic operations: those that are performed in the astral dimension; those that are performed at the intermediate level between the astral and *karana* dimensions; and finally, those that are performed in the *karana* dimensions. In my analysis of these different types of operations I will use the photographs to provide visual clarification.



Photograph 1: A psychic operation in the astral dimension.

Photograph One shows the phenomenon of materialization, a phenomenon that can be witnessed in a psychic operation that is performed in the astral dimension.²⁰ If the reader inspects the part of the photograph located by the arrow, he will see something that resembles a membrane covering the surface of the body. This membrane is a product of the phenomenon of materialization in the astral dimension, and through this membrane can be seen something that appears to be blood vessels. However, these are not actually blood vessels, but the energy in the astral dimension which has simply been transformed to seem like real blood vessels. Moreover, the red liquid that appears at the source of the apparent opening was analyzed and found to be a solution foreign to the body. Also, observe that the psychic's hands are not inserted directly into the patient's body. This type of operation that draws upon the energy of the astral dimension accounts for eighty to ninety percent of the total number of psychic operations. Yet, these kinds of operations in the astral dimension are unnecessary since an accomplished yogi can cure these patients' sickness simply by concentrating his power on the afflicted areas.

In Photograph Two the reader will again find what appears to be a membrane covering the body of the patient, but this too is simply a product of the phenomenon of materialization. Notice also that the fingers of the psychic performing this operation actually penetrate a little way into the patient's body. Judging from the evidence, this operation was performed at the intermediate level between the astral dimension and the *karana* dimension, and consequently it draws upon the cooperative energy of both dimensions. In this case, if the liquid that appears at the point where the psychic's fingers penetrate the patient's body were chemically analyzed, it would prove to be real blood. An unmistakable feature of an operation in the physical dimension is that the blood that is produced at the incision will quickly begin to coagulate. In the first photograph, the operation is being performed in the astral dimension and therefore the liquid is not real blood and would not display the characteristics of real blood. Rather, it is only a



Photograph 2: A psychic operation performed at the intermediate level between the astral dimension and *karana* dimension.

solution that resembles blood, and like the liquid that often appears when American and British psychics perform psychic surgery, it shows no evidence of coagulation. Below, Photograph Three records a stage in an operation in the *karana* dimension to repair a hernia. In this type of operation, the fingers of the psychic actually penetrate the body of the patient, and therefore the substance you see splattered about the point of entry is in fact real blood.

The practitioner will find in his own meditation that he will gain control over things in the physical dimension in proportion to his spiritual progress, and that when he can pass from the astral dimension into the *karana* dimension he will require the ability to create things and then make them disappear at will. As long as he remains in the astral dimension he will be denied this power to regulate the energy and control



Photograph 3: The fingers are inserted into the skin showing a sharp intersection between the four fingers and the skin of the abdomen.

the objects that constitute our physical world, but will only be able to produce the phenomenon of materialization. Thus, those psychics who have not transcended the astral dimension in their spiritual development will not be able to perform a psychic operation such as the one depicted in Photograph Three in which the fingers are actually inserted directly into

the physical body of the patient.

According to Biblical history, in the beginning God created heaven and earth, and according to Revelation He will bring the earth to an end at Armageddon. It does not follow, that because the universe is God's creation and exists by His will that the energy that makes up the universe is constant. In fact, the law of conservation of energy that argues that the total energy within a system remains constant regardless of changes within this system is false since it only takes into consideration the energy observable at the macro-level, and does not account for the reciprocal relationship between physical energy and the energy in the spiritual dimension. Because human understanding that is based upon the empirical method draws its conclusions solely from the macro-level, it must be guided by an accumulation of facts that are derived from practical experience, and this practical experience has suggested that energy remains constant through time. Yet, the experiments that the Institute has conducted involving the generation of light point unmistakably to the conclusion that physical energy can be translated into spiritual energy, and that this process can be reversed.²¹ We conducted a number of experiments in which a psychic in a state of concentration generated psi-power and was able to emit a light in a darkened room, and to first create and then dissipate the waves of electromagnetic fields. These results clearly suggest that energy in the physical dimension is not constant, but variable. It will be a day to celebrate when the scientific community and its concern with the physical world, and the religious community and its concern with spiritual things, can cooperate in their efforts to explore man and his relationship to this world.

I conclude our discussion of paranormal phenomena that occur in *samadhi* in the astral and the *karana* dimensions by reiterating that the practitioner's ability to affect change in the physical world is dependent upon his spiritual development and whether he operates from the lower astral dimension, the *karana* dimension, or that dimension that transcends the *karana*.

- Physiological Differences That Are Observable in an Individual Who Enters a State of *Samadhi* in the Astral Dimension, and He Who Enters the State of *Samadhi* in the *Karana* Dimension.

The practitioner of meditation who reaches the point at which he can enter *samadhi* will acquire the power to control the functions of his body and also to affect changes in his external world. For example, while he remains motionless in his sitting posture he will be aware of the flow of ki-energy through the meridians of his body, and if he chooses, he will be able to arrest his breathing. It is the knowledge that comes from this meditative experience, rather than from an activity like massage, that forms the basis of our understanding of the network of *ki* meridians that are spread throughout the body and that are the study of Acupuncture medicine.

Although some skillful acupuncturists have a keen intuition that enables them to locate the meridians and in some cases determine the direction of flow of the *ki*, their intuition cannot compete with the understanding of those who know the flow of ki-energy through meditative experience. Among these are the *ch'i kung* masters, technicians who have acquired the power to control the flow of their ki-energy and emit it from their finger tips in order to let it enter the meridians of another person. Once any practitioner reaches a comparable state of *samadhi*, he will not only be able to realize these powers in himself, but will also be able to recognize the aura that each *cakra* emits and thus determine those *cakras* that have been awakened in another person. In addition, he will develop the kind of self-control that will allow him to project or radiate ki-energy, or alternately to restrain it, and he will acquire the ability to regulate the operations of various organs of his body, such as to arrest his own heart beat.

Diagram Three in Chapter One, page 25, is, you will recall, the electrocardiogram of a guru who allowed his heartbeat to be monitored while he regulated the function of his cardiac muscle through meditation. This guru has since returned to

the Himalayas and is determined never again to leave his mountain retreat. The fact that his particular experiment can never be duplicated, then, renders these test results historically invaluable.

The technician who administered the test is a reliable doctor of medicine who has established a Yoga Institute in Lonavla, and the following is an analysis of the electrocardiogram he obtained. You will observe that at the beginning of the test the guru's heartbeat is approximately one pulse per second, but that this interval increases to 1.2, 1.3, and then 2 seconds as the elapsed time reached twenty, thirty and then forty seconds respectively. The heartbeat slows gradually to three second intervals and finally is stopped for a period lasting five seconds.

I was once visited at my Institute by a Japanese psychic who claimed that he had the power to arrest his heartbeat and to reproduce a psychic photograph. In response to his request that I validate this power experimentally, I administered the plethysmograph and the electrocardiograph. The plethysmograph reading at the tips of his fingers was a straight line, but the electrocardiogram revealed that his heart continued to function normally. With a psychic like this who has the power to produce a psychic photograph in the astral dimension, it is extremely difficult to ascertain the extent of his ability to control the operation of his heart.

An examination of the types of data that are provided by the EKG and the plethysmograph and an examination of how these data can be interpreted will reveal why this determination is difficult to make. First, electro-stimulation at the sinoatrial node will produce activity in the atrial muscle which is recorded as a P wave on the EKG. When this excitation reaches the atrioventricular node, it in turn stimulates the ventricular muscle, and this stimulation is recorded as a QRS wave. However, when the ventricular muscle ceases to be excited, this area begins to relax, first locally, but finally encompassing the heart as a whole, and this gradual process of inactivity in the heart is registered as a T wave. By monitoring these respective

waves with the EKG, the tester can determine the degree, the rate and the duration of the heart's activity. In contrast, the plethysmograph records the pulsation of an artery in a peripheral region of the body, and this reading is usually taken at the tips of the fingers.

When the plethysmograph records no pulse at the subject's wrists or at the tips of his fingers, this flat line reading does not necessarily indicate that the heart has ceased to operate. However, when the electroencephalograph shows that the heart is inactive, this datum reveals that the heart is receiving no electro-stimulation and that it has actually ceased functioning. A psychic who enters *samadhi* in the *karana* dimension, or in the dimension that transcends the *karana*, will be able to arrest the activity of his heart like the guru who was tested at Lonavla, and the electroencephalograph will provide evidence that his heart has in fact ceased to function.

On the other hand, the psychic who enters *samadhi* in the astral dimension and who had developed the ability to influence the expansion and the contraction of his heart will be able to create the impression that his heart has stopped if he is tested only for a pulse in a peripheral region of his body. If the electroencephalograph is administered, however, this finding will not be borne out since it will reveal that the activity of the psychic's heart has been weakened but not entirely arrested. Let us now examine how a psychic can make his pulse disappear such that a plethysmograph will record no activity. When a psychic exercises PK or produces a psychic photograph, he will breathe rapidly and then hold this breath abruptly in order to increase the pressure in his thoracic cavity. When this pressure is increased suddenly, the heart as a whole is contracted and will change shape. If the psychic's heart is X-rayed it will appear tubular, and it is this distortion of the heart and the consequent impairment of its function that reduces the volume of blood which the organ is processing. Furthermore, the effort that an individual makes in attempting to hold his breath will tense the sympathetic nerves and sharply constrict the blood vessels in the peripheral areas of his

body. Collectively, then, the reduced blood flow from the heart and its impaired circulation through the blood vessels located in the peripheral parts of the body will create a physiological condition such that the pulse of the psychic, if measured at the wrist or the finger tip, will appear non-existent. Again, an electroencephalograph will reveal clearly that the psychic's heart has not ceased to function. Many of the psychics in Japan who are able to produce psychic photographs and to perform other similar paranormal activities operate only in the astral dimension.

In the foregoing discussion I have attempted to demonstrate to the reader the important differences between a psychic who can influence the operation of his internal organs by entering *samadhi* in the astral dimension, and a psychic who has control over these organs by entering *samadhi* in the *karana* dimension. Unless those researchers into psychic phenomena who deal in paranormal psychology are alert to these differences and approach the subject with an open mind and a determination to make objective observations, they can easily be deceived by appearances. In an individual's journey toward spiritual enlightenment he must be willing and able to recognize the stage of growth he has achieved. Those who seek this kind of spiritual enlightenment must be confident in their faith and must be able to chart a rewarding course, not toward the world of karmas or toward hell, but toward the realm of God.

- Karmas that must be fulfilled even after Satori.

When an individual enters the state of *samadhi* in either the astral dimension or the *karana* dimension, he will enjoy a considerable improvement in his physical well-being since he will gain awareness of his body and a control over its physiological functions. However, a person's karmas draw him into this life, determine his state of health while he lives, and finally usher him out. Since life itself is a process of fulfilling a predetermined sequence of karmas, they can be eased, temporarily

avoided, but never escaped. Those who choose to evade a particular karma simply postpone it until later in life, or until a subsequent incarnation. As with most things, it is better for an individual to meet his karmas head-on and dispense with them once and for all than to face them again and again. If every living being, even the great Shakyamuni Buddha, must meet and satisfy his particular karmas, the most beneficial course of action for the individual is to cultivate satori or enter a state of *samadhi* so that he can minimize the extent of his suffering. If a person follows an effective spiritual regimen he can limit the number of unhealthy karmas he will have to endure, and reduce his pain and anguish a hundred fold.

QUESTION: Can an individual escape from a disease that is a function of his karma?

RESPONSE: Disease and sickness cannot be avoided.

QUESTION: Are the history of an individual's illness and his life-span independent of each other?

RESPONSE: Yes. An illness that takes a person's life is an illness that is inevitably fatal, and if a person contracts this type of an illness he will not recover regardless of the nature and the extent of his treatment. The only assistance a healthy individual can offer one who is terminally ill is spiritual guidance so that he will be prepared for his death. However, this does not mean that all illnesses are untreatable, only that some are fatal, and the severity of others is determined by the individual's karmas. If a person persists in a type of behavior that is consistent with his particular unhealthy karmas, he can increase the seriousness of a non-life-threatening illness a hundred times, and thereby turn a potentially minor malady at birth into a dangerous disease when it finally manifests itself. These diseases cannot be cured by doctors and therapists employing standard medical procedures, but are remedied only by the restorative powers of the body itself. Unlike conventional medicine, psychic healing does not attempt to identify and then relieve a particular physical disorder. Rather, it is concerned with determining the efficacy of dissipating the karma that lies behind it and is responsible for the illness. This procedure, however, can

only be executed safely by an experienced spiritual practitioner, although some other focus of the treatment can effectively weaken the karma and ease the patient's suffering. With psychic healing, like with conventional medicine, the relationship between the healer and the patient is crucial and can determine the success of the procedure. Those who place themselves in the care of incompetent doctors often receive inadequate, unskillful or ineffectual treatment and can be made to suffer unnecessary pain and stress. Although it is not always the case, those who suffer at the hands of incompetent physicians are frequently living out one of their karmas. An individual's karmas can take virtually any form.

QUESTION: How is it possible to identify a teacher who has genuinely experienced the state of *samadhi* that lies beyond the *karana* dimension?

RESPONSE: If a student lacks the experience and the insight necessary to make this kind of determination, he will be unable to assess the spiritual qualifications of his teacher. Similarly, only those who have the benefit of repeated exposure to the spirits can distinguish the individual characteristics of a spirit and recognize its true nature. However, one of the more reliable ways to judge the spiritual maturity of someone who claims to be a teacher is to compare what he says is occurring with what is actually occurring. If he is frequently in error, his spiritual growth is relatively limited. Another useful way to determine a psychic's spiritual development is to assess the universality of his instruction; whether his pronouncements have limited application and are relevant only on an individual basis, or whether they extend to national or global issues. For example, if a teacher predicts some resolution or escalation of a world conflict, a simple, objective analysis of the international situation will prove him right, or will demonstrate that he offers only uninformed conjecture. Perhaps the simplest way a student can judge the amount of benefit he will be able to receive from his teacher is to trust his feeling response. If the student feels uneasy or troubled after a session with his teacher, the association will likely prove unprofitable.

QUESTION: Are beings in the spiritual world distinguished according to gender?

RESPONSE: Sexual characteristics are retained when the individual enters the astral dimension, but not the *karana* dimension. When a man or a woman reaches the world of the *karana*, his or her understanding of the opposite gender is so intimate that the feelings, thoughts, motives of one are immediately comprehended by the other. On this high spiritual plane, those physical and emotional characteristics which separate the male from the female and which give the species the ability to propagate itself are totally inconsequential since the focus is on those superior aspects of human nature that are pure and noble and are common to both sexes. The powerful emotions that lie behind our human and our material attachments in the physical world are very different for men and women, but in the *karana* dimension these emotional bonds are transcended by a universal humility and veneration.

QUESTION: What should a person do when his meditation in a particular temple is interrupted by a sense of physical illness?

RESPONSE: In most cases, the physical illness that an individual experiences in these kinds of circumstances can be attributed to an ineffable or incompatible spirit who is visiting the temple and whose unknown presence causes the practitioner great anxiety. Since he will not have reached the point in his spiritual training where he will be able to accommodate this type of spirit without harm or discomfort to himself, he should avoid this particular temple. I am not suggesting that he should take such radical action as to flee the temple since those who persevere in their sitting generally overcome this uneasiness. Rather, I am recommending that the individual who experiences only discomfort or restlessness during his meditation at a specific location should seek a more favorable place until such time as this spiritual growth will allow him to tolerate this kind of spirit.

QUESTION: When two people meditate together, but one comes to the conclusion that his companion's presence is

having a negative effect on him such that he feels sick and must break off his practice, what is his best course of action?

RESPONSE: This person has two alternatives; he can either refrain from sitting with his partner, or he can exercise some patience and continue his meditation until his discomfort passes. Both of these approaches will effectively relieve the problem.

It should be observed that this individual's discomfort is a product of his ego, and since an important function of meditation is the transcendence of the ego, once this has been accomplished he will find that his companion's presence will no longer affect his concentration or his physical well-being. This type of concurrent meditation with a good friend should not be avoided since it can eventually lead the practitioners to important discoveries about each other and about themselves.

QUESTION: If an individual's *kundalini* rises in meditation, but it seems to accumulate in his head and makes him feel ill, what should he do to correct the situation?

RESPONSE: When this particular condition occurs, the practitioner should attempt to dissipate the blocked ki-energy by employing the *susumna* purgatory technique.²² His *ki* will have been balanced by practicing the *shoshuten* breathing method, and so it is best to vent the overactive *kundalini* into the dimension that transcends the physical world. Once the blocked *ki* has been released, the *kundalini* will be stabilized and the individual's discomfort will pass.

ENDNOTES

1. This chapter is a transcript taken in shorthand of a lecture delivered to the International Association for Religion and Parapsychology (I.A.R.P.) on August 7th, 1982, and formed part of a seminar intended to train teachers for this Association. The day before this seminar, a lecture was delivered on the different aspects of *pranayama*, but this discussion has not been included in the present chapter.

2. The term "ki-energy" is used throughout this book synonymously with "*prana*" as it functions in the physical dimension. It refers to the vital

energy pervasively present in the Universe. At the level of the physical human body, Dr. Motoyama identifies ki-energy as "the bio-chemical substances of vital energy." His technical analysis of fa-energy may be found in Appendix One where the apparatus called the AMI is briefly explained. This apparatus is designed to measure the flow of ki-energy in the human body, (tr.)

3. NISHIDA Kitaro (1870-1945) is generally considered to be a foremost philosopher in modern Japan. He is the progenitor of Kyoto School of Philosophy. He endeavored to build his own philosophy based on Zen experience while utilizing the Western philosophical (mostly Neo-Kantian) terminologies, (tr.)

4. "The logic of topos" is a rendition of Nishida's term "*basho no ron-ri*." It was one of Nishida's attempts to go beyond Aristotelean logic. In this theory, Nishida employs the term "*basho*" or "*topos*" to make a point that in order for a being to appear it must appear "in" a domain of experience. The preposition "in" is philosophically designated as *basho*. Nishida identifies three kinds of "*basho*" or "*topos*": the first is called "*yu no basho*," i.e., the "*basho vis-a-vis being*" which basically refers to the domain in which beings in the physical nature appear. The second is called "*sotai mu no basho*," i.e., the "*basho vis-a-vis relative nothing*." This refers to the domain of experience in which beings of a physical nature are engaged by consciousness. However, Nishida contends that consciousness is nothing because in order for it to be, it must engage a being, a noema. This "nothing" is said to be "relative nothing" for the status of nothingness is relative to the beings which it engages. The third is called "*zettai mu no basho*," i.e., the "*basho vis-a-vis absolute nothing*." This is a domain of experience where our everyday consciousness is transcended, (tr.)

5. Judging from the context, it would seem that Hegel's term "Objective Spirit" here should be "Absolute Spirit." (tr.)

6. The term "Tathagata" has acquired various meanings in the long tradition of Buddhism, but the meaning implied in this context refers to the ones who have reached the truth (*dharma*). (tr.)

7. Tantric Yoga teaches that man is a being which is endowed with a body and a mind, and this being must pass through three distinct stages before it can evolve into a free and an omniscient Being. Moreover, as the individual achieves the spiritual growth that will enable him to ascend and enter each of these successive stages, he will come to know the spiritual beings which exist in these higher dimensions. When this evolutionary process has been completed, he will transcend the preparatory three stages of his being and will enter the Kingdom of God. The three hierarchical stages of body and mind are as follows:

1. The "physical body and mind" in which consciousness is a function of the senses.

2. The "subtle (astral) body and mind" where emotions form the principal agents.
3. And finally, the "causal body and mind" which is characterized by pure intelligence.

Of these three stages of body and mind, the first stage - the physical- has the principal role in the material world. In terms of the traditional distinctions between *yin* and *yang*, the latter refers to the physical body and mind which has a definite form discernible through the sensory organs of the body or through the intellectual processes of the mind. Moreover, the life of the *yang* aspect or the physical body is maintained by the subtle (astral) body and causal body which are *yin* in nature. See MOTOYAMA, Hiroshi, *Theories of the Chakras: A Bridge to Higher Consciousness*, (Wheaton, 111.: The Theosophical Publishing House, 1981), pp. 20-21.

8. See Appendix One for the technical description of AMI. (tr.)

9. See endnote 15.

10 Among the many masks that are used in Noh drama, the "white Noh Mask" is a symbolic representation of maiden, usually cast in a pale white color, which changes its expression depending upon the ethos that is required in a particular scene, (tr.)

11. For the detailed description of how to perform the *shoshuten* breathing method, see Appendix Two. (tr.)

12. Dr. Motoyama reinterprets Nishida's concept of "Being of Topos" (*yu no basho*) in such a way that it becomes synonymous with Nishida's "*basho vis-a-vis absolute nothing*," "*zettai nu no basho*." Cf. endnote 4. (tr.)

13. *Avalokitesvara* is one of the high ranking bodhisattvas in Buddhism and is believed to have powers of saving sentient beings upon hearing their outcry for salvation, (tr.)

14. *Bhaisajyaguru* is believed in Buddhism to have powers of curing people's sickness, (tr.)

15. The concept of "*alaya Vijnana*" is advanced by Yogacara Buddhism or *Vijnanavadin*. This school contends that ontologically, there is consciousness-only, and everything else does not have a status of reality. For this reason, it is philosophically considered to be an extreme form of subjectivism. This school attempts to articulate the epistemological structure of man based upon the *praxis* of meditation, starting with our ordinary five sense-consciousnesses all the way up to the meta-psychical region. According to this school of Buddhism, this meta-psychical region of the highest order is termed *alaya Vijnana*, "where all the "seeds" of our experience, it is contended, are "stored." "*alaya Vijnana*" is often translated as "storehouse consciousness." (tr.)

16. Nagarjuna is an Indian Buddhist philosopher who is best known for advancing the theory of "emptiness" (*sunyata*). Main contention of this "emptiness" theory is that there is nothing substantial in the world of our

experience; the meaning of each term which we employ to describe the reality is "empty" because its meaning is dependent upon the meaning of another term, e.g., "hot" vs. "cold," and "past" vs. "future." (tr.)

17. *Amitabha Buddha* is worshipped mainly in Pure Land Buddhism which holds the belief that *Amitabha Buddha* resides in the "Western Pure Land." (tr.)

18. "Distance healing" is performed on very rare occasions, and the case mentioned in the text was undertaken only because the life of a devotee at the Tamanitsu Shrine was seriously at risk.

19. This disease displays a syndrome consisting of infant systemic allergic arteritis caused by an antigen-antibody reaction, as well as high fever, swollen lymph nodes. Antibiotics are ineffective, and approximately 1.5% of the cases are terminal.

20. These photographs have been selected from a collection of pictures taken of psychic operations performed by the late Tony Agpaoa of the Philippines. They were given to the author by the photographer, a doctor by the name of Seutemann.

21. Hiroshi Motoyama, *Shukyo no shinka to Kagaku* [The Evolution of Religion and Science], (Tokyo: Shukyo Shinri Shuppan, 1983). pp. 12-34.

22. For the actual technique of the *susumna* breathing method, see Appendix Three, (tr.)

CHAPTER THREE

A Guideline for Concentration, Meditation & Samadhi

Preliminaries to Meditation

1. Before undertaking meditation, the practitioner should first pray to his God or his Buddha and ask for support and guidance in his quest for spiritual growth and enlightenment.

2. Whether the practitioner assumes the posture known as *siddhasana* or *padmasana*, he must make certain that he alternates his support leg in order to avoid curvature or distortion of his spinal cord and his hipbone.

3. Before meditation begins, the practitioner should insure that his back is straight, but that he maintains the natural curvature of his spine. In addition, he should relax his shoulders and focus his center of gravity on his *tanden*, the area that corresponds to his *svadhisthana cakra* located five to six centimeters below his navel. Once the practitioner has assumed the correct posture, his body and his mind will become settled, and the longer he continues to sit the more he will be at rest within himself.

- Concentration.

The State.

The conscious mind of the individual that coordinates his response to his physical world will play a major part in the state in which he concentrates on an object, regardless of whether this object is a *mandala* (form), a *mantra* (sound), a

yantra, or a *cakra*. In ontological terms, this is a state in which the concentrating mind is in opposition to the object of its concentration.

Wandering Thoughts.

When an individual makes progress in his concentration, his brain activity is gradually synchronized as his state deepens. Under ordinary circumstances, each part of the brain is stimulated independently, but when a person focuses on a *mandala*, either the physical design or an image of the design in his imagination, the visual center of his brain will be most stimulated and other parts of the brain will be subjugated to the most excited visual center, a phenomenon called synchronization. In synchronization, the excitation in the neocortex will decrease while the activity in the paleocortex (i.e., the limbic system, the hypothalamus and the other brain stems) will be heightened. As a result, the individual's consciousness will be "narrowed" and "synchronized," and its operation weakened, and the unconscious mind (said to have its center in the hypothalamus) which had been suppressed by the conscious mind will surface into consciousness. When this occurs, the "wandering thoughts" stored in the unconscious mind will rise into consciousness and will interfere with the practitioner's ability to maintain his state of concentration.

Indeed, after a few months the individual will become more proficient at concentration, and as his state deepens the power of his conscious mind will weaken and his wandering thoughts will prove a still greater distraction. Moreover, these wandering thoughts will frequently take the form of concerns that are pressing, or of ambitions that preoccupy the individual's waking thoughts.

Dispelling These Wandering Thoughts.

1. When the practitioner becomes aware that his concentration is being jeopardized by wandering thoughts, he should

make an effort to intensify the focus of his concentration and become one with the object.

2. The effect of wandering thoughts can often be lessened by the exercise of the *kumbhaka* breathing method, a method in which the individual holds his breath from half a minute to one full minute. If this technique is practiced for a period of approximately five minutes, the practitioner can increase the vital energy in his body and reduce the trouble he has been experiencing from wandering thoughts.

3. Wandering thoughts that disrupt meditation can also be brought under control by performing the *khecari mudra*, a technique in which the tongue is rolled backward until it comes in contact with the palate.

4. The early stages of meditation will frequently be disturbed by the appearance of wandering thoughts; they are natural phenomena and they should not discourage the practice of meditation. Rather, the individual should simply attempt to minimize their disruptive effect by disregarding their content and refocussing his attention on the object of his concentration.

The Cause and Effect of Wandering Thoughts.

As men and women grow and mature they have experiences that not only affect their physical development, but also their personalities and their social conduct. While many of these experiences are forgotten, a physical and emotional record is retained by the unconscious mind and continues throughout life to influence the development and the behavior of the person. Under normal circumstances this type of influence is natural and even healthy, but when a network of experiences stored in the unconscious mind becomes so powerful that it constantly threatens to overwhelm the regular function of consciousness, it will emerge as some sort of psychosomatic disease. Furthermore, when these influences extend beyond psychosomatic disorders and begin to affect the autonomic nervous system, they can show up as a dangerous imbalance in

the body's natural chemistry and can disrupt normal bodily functions.

Consciousness is narrowed and synchronized in meditation, and as its power to be self-determining is weakened, those thoughts, feelings and impressions that have been relegated to the unconscious will begin to break the surface of the conscious mind. This process is important because it permits the individual to gradually eliminate all of the mental and emotional debris that has accumulated in his unconscious mind and that exerts a profound influence on his physical and mental well-being. This cleansing of the mind will take time simply because of the volume of debris that has accumulated over the years, but if the individual follows my program for dispelling wandering thoughts his progress will be steady. Once this process has been completed and the unconscious is free of the litter of past experience, any psychosomatic disease that has been troubling the practitioner, or any imbalance in his organic system will disappear. This promise of a more wholesome and vigorous life should be sufficient reason to persevere in meditation despite the temporary frustration of having to contend with wandering thoughts.

Achieving a State of Concentration.

When a practitioner performs *khecari mudra* in order to release the wandering thoughts that invade his consciousness, he will make faster and more certain progress if he is careful not to give these thoughts his attention. Also, he should focus the center of gravity of his body at the point in the lower abdomen called *tanden*, for this exercise will help to bring his mind and his body into a state of balance. Once this balance has been achieved it will be possible for the individual to contemplate an object in a state of tranquility, and once his mind has been delivered from the influence of the wandering thoughts, he will momentarily become one with the object of his concentration. Although this union between the subject and the object will be brief, it will fill him with vital energy and he will

experience a feeling of intense bliss. This, then, is the state in which concentration is realized.

When the concentrating mind and the object of concentration become one, the opposition that normally maintains their separateness will be relaxed and they will momentarily fuse. If a practitioner is able to sustain this state of oneness for a minute or two he will automatically pass into the next higher state, the state of meditation.

- Meditation.

The State.

A practitioner who is able to enter the state of meditation experiences a oneness of mind and object that is superior to the unity of concentration since the opposition between the conscious mind and the object is suspended for a longer duration of time and so is more completely realized. Furthermore, his mind will transcend his ordinary awareness of the interaction that is maintained between his central nervous system and the material world, and as the shell of his ego is fractured, he will experience the presence of a great and powerful consciousness. This meditative state, then, is the vehicle through which the individual can leave his ego and escape the physical limitations that bind his body to the material world, and thus can rise into a super-consciousness the vast potential of which he will only dimly perceive.

Breathing.

During concentration the practitioner endeavors to focus his mind on a particular object, and the deliberateness of this exercise makes his body tense and his breathing unusually rapid. However, when he is able to advance to the state of meditation his breathing will become slow and each breath will be held for a longer time. (Note that here breathing consists of a three stage process: inhalation, retention and then

exhalation.) Under normal circumstances, the average person's breathing rate is approximately sixteen cycles per minute, but in meditation this rate will drop to about ten cycles per minute. Furthermore, the individual's respiration process will be unforced and inaudible. Unless a person is able to achieve this kind of a natural, relaxed breathing pattern he will never enter meditation.

Posture.

When the practitioner assumes either the *siddhasana* or the *padmasana* posture in meditation, he should concentrate his center of gravity in his lower abdomen, in the area termed the *tanden*, so that he can establish a balance between his mind and body and begin an appropriate respiratory pattern. Once the practitioner has entered meditation his lower abdomen will be filled with life-energy while the upper part of his body will feel buoyant. As his state deepens he will feel totally relaxed and peaceful, and his awareness of his physical body and its sitting posture will fade.

Wandering Thoughts.

We noted earlier that a practitioner's wandering thoughts while he is in a state of concentration will consist of those ideas, emotions and impressions that are of recent consequence. In meditation, however, the practitioner's wandering thoughts will take the shape of important events remembered from childhood and adolescence. In effect, the wandering thoughts that disturb concentration rise from the shallow, newly-formed layers of the unconscious, while those that surface during meditation are drawn from the depths of the unconscious mind.

Mental Impressions of Previous Lives.

The practitioner who is able to advance beyond concentration and enter a meditative state in which his ego and the physical limitations of his body are transcended, will be rewarded by the attendance of a superconsciousness that will frequently bring with it vivid mental impressions of his experiences in previous incarnations. These mental images that reach back into the past of an individual's previous lives may be regarded in one sense as "wandering thoughts" when they are viewed from the perspective of *samadhi*, but the phrase "wandering thoughts" does little service since the impact that they will have on the practitioner will be infinitely more profound and far-reaching than anything experienced in concentration. The thoughts, feelings and impressions will be wholly new and unfamiliar, but they will provide the individual with a real knowledge of the source of his present personality, the strengths and weaknesses in his historical development, both the physical and mental. With this kind of extraordinary insight the individual will have the power to shape himself and his life in such a way that he can transcend those karmas which have determined the course of his life, past and present.

The Daemonic State.

The daemonic state may be defined as that state in meditation in which the practitioner comes under the influence or is possessed by a maleficent spirit. This condition occurs when the individual who has transcended the material world and gained entry to the astral dimension by cancelling his ego in meditation encounters spiritual beings which attempt to exert some influence over his body and his mind and thus control the way he thinks and feels. When these spirits are successful and effectively possess the individual, he enters the daemonic state characterized by physical and mental instability which frequently takes the form of a neurosis or a psychosomatic disorder. In some cases the practitioner comes to believe that

the being from the astral dimension which has captivated him is a divine spirit, and that he has himself undergone an apotheosis. This particular condition can be serious, but it should not be considered irreversible.

*Techniques for Dispelling Wandering
Thoughts and the Daemonic State.*

1. The memories of childhood and adolescence that can surface to consciousness during meditation will only do so infrequently, and on these occasions they can easily be dismissed by affecting indifference and renewing concentration on a particular object. If the practitioner remains a disinterested spectator to these mental images they will promptly disappear.

2. When the individual in meditation reaches the stage where mental impressions from his previous incarnations begin to flood his consciousness or his superconsciousness, he should study them carefully and attempt to understand what they can tell him about his present level of physical, mental and spiritual development. Once he has synthesized the information and has a clear understanding of the relationship between his past and his present, he should refocus his concentration on a particular object and allow these mental images to fade. If this procedure is followed, these impressions will not return.

3. It is somewhat more difficult to recommend an infallible means of dissolving the bonds that hold the practitioner in the daemonic state. The principal reason for this difficulty is that in most cases both the controlling spirit in the astral dimension and his host in the physical dimension have arrived at the same stage in their spiritual evolution and therefore share a strong affinity. However, if the individual who is being manipulated is able to reach a higher spiritual plane than the spirit who possesses him the lines of control will be broken and he will be free to act on his own. Those who exercise less spiritual power cannot govern those who exercise more, just as

water cannot flow uphill. Any influence that remains after the daemonic state has been nullified will be both negligible and voluntary, and will not be the source of any physical or mental disorders.

There has been the odd case in which a revengeful being in the astral dimension with a higher spiritual standing than the humble practitioner has attempted to punish him because of the karmas such as of his family. In this case, as in the previous one in which both spirit and host shared the same spiritual status, the most effective way to discourage the menacing spirit is to draw upon personal faith and repeat the name of God or Buddha in a sincere prayer for protection and deliverance. Another successful solution is to disregard the offending spirit and maintain composure by reciting a sutra, such as the *Prajñā-paramita Sutra* or the *Norito* of the Shinto scriptures. Either of these methods will certainly release the individual from the unwelcome and oppressive influences of spiritual beings in the astral dimension.

Astral Projection.

As the practitioner of meditation acquires the ability to rise above the physical limitations of his body and effect a partial synthesis with the object of his concentration, his astral mind and his astral body will become distinct from his corporeal body and he will view himself from a third person point of view. He may look down on his motionless physical body from an elevated position as if he were hovering effortlessly in the air, or he may find himself looking outside through a window located on the wall behind his back. When an individual first experiences this phenomenon called astral projection he should not be frightened or upset since the incident will last seconds, or at most a few minutes before he is reunited with his physical body. These out-of-body experiences are quite fatiguing and the practitioner will require a short rest in order to restore himself.

Silent Voices.

A practitioner who is able to stimulate his *kundalini* in meditation and cause it to rise up his spine to the point where it can engage and activate one of his *cakras* will hear the astral sound that is consistent with a particular *cakra*.

1. Awakening the *muladhara cakra* will produce sounds that resemble the chirping of birds or the buzzing of bees.

2. Awakening the *svadisthana cakra* will occasion sounds like the tinkling of bells.

3. Awakening the *manipura cakra* will elicit a ringing sound.

4. Activating the *anahata cakra* will produce sounds that resemble the mellow tones of a flute.

5. And finally, awakening the *visuddha cakra* will give rise to sounds like the uniform reverberation of a drum or the rhythmic cords of the AUM mantra.

If these astral sounds are heard calmly they will lull the mind into a tranquil state, and if meditation is continued, they will fade naturally and disappear in a short time.

The Feeling of Expansion.

During meditation the practitioner will occasionally feel that his spiritual being is expanding and filling the room in which he is practicing his sitting, or he will experience the sensation that he is growing many times his normal height. These phenomena of spiritual extension will give the individual a clear indication that he has reached the point in his spiritual training where he will be able to free himself from the bondage of the flesh and embrace the experience of the astral dimension, or the experience of those dimensions that transcend the astral.

Achieving Meditation.

Once the practitioner has become accomplished in his meditation, his wandering thoughts will not interfere with his practice as frequently as they had in concentration, perhaps even for intervals of several minutes. In addition, his respiration will become slow and light so that his breathing will appear to stop altogether for periods ranging from one to three minutes. At times his mind will be completely transparent, and he will find that if he concentrates on a particular *cakra* it will radiate with its own unique brilliance. Although he will all but lose touch with his physical body, he will experience a sensation of being charged with life-energy and with Divine power, and he will enter a state of incredible peace and serenity. Ordinarily, this ecstasy can be sustained for only a few minutes, but in most cases the meditative period will be followed by a pervasive vitality and joy, and lucidity of mind that will last a full day.

- *Samadhi.*

The Initial Stage of Samadhi.

Although a practitioner who has achieved meditation can experience the kind of ecstasy I have just described, he may also have the terrifying sensation that he is alone and on the edge of an unfathomable chasm, or that his existence is about to be terminated. When an individual is visited by these kinds of dreadful impressions, he must seek the comfort of God or Buddha and be assured of His supreme mercy and care. God will never forsake those who are prepared to live through their karmas and are able to suspend their egos in order to enter the astral or the *karana* dimension. Instead, He will intercede and will invest the spirit or the *prusa* of the believers with divine power, and they will be filled with the pure white light of heaven that is so intense that it will seem as if a thousand suns all shone at once. In most cases, this state of spiritual illumina-

tion will overwhelm the practitioner and he will lose consciousness, sometimes for hours, but he will wake to a pervasive sense of euphoria that will last for several days.

Continuing Samadhi.

Those who persevere in the practice of *samadhi* and are illuminated by the indwelling Spirit of God will eventually be able to undergo this blessing of Divine visitation without being rendered insensible. Under repeated exposure to the infinite mind of God, the boundaries of the finite mind of the devotee will begin to erode and his consciousness will expand into the external realm of God, and he will become one with God. When he awakens to this superconsciousness, he will be all-seeing, all-knowing, and nothing will be hidden from his sight. He will know all things - past, present and future - in their infinite oneness.

Deepening Samadhi.

As the state of *samadhi* deepens and superconsciousness expands to encompass all things through all time, many practitioners feel in the moment of infinite extension that they are in the universe, but the universe is within them. While this microcosm-macrocosm equation is a common experience, it is not universal and is not a necessary consequence of *samadhi*.

Samadhi and Freedom.

When the meditator reaches the point in *samadhi* where his spirit becomes as the spirit of God and his mind comes to an awareness of the oneness of all things, he will experience and realize a degree of mental freedom unimaginable. He will never again be subservient to anyone or anything, but will always remain free and serene.

The Union With God and the Ajna Cakra.

In order to reach this ultimate state of *samadhi*, both the *ajna cakra* and *sahasrara cakra* must be awakened.

APPENDIX ONE

Apparatus for Measuring the Meridians and Their Corresponding Internal Organs

AMI is a superspeed diagnostic instrumentation developed by Hiroshi Motoyama, Ph.D., director of the Institute for Religious Psychology. Unlike conventional medical check-up, the AMI diagnoses from hook up of the patient to print out of the diagnostic list in less than 10 minutes.

The AMI was designed to measure the electrical conductivity, capacity, and polarization of the skin tissue structure and the tissue fluids therein, for the purpose of evaluating the conditions of these tissues and the functioning of the acupuncture meridians and their corresponding internal organs.

AMI As a Diagnostic Instrument

What the AMI tells you

The AMI system:

- specifies the condition of the meridians and processes the functional condition of your lung, large intestine, heart, small intestine, spleen, liver, stomach, urinary bladder, kidney, and gall bladder in less than 10 minutes;
- visually displays misalignment (contortion) of the spinal column;
- identifies pre-disease states: whether you are prone to heart diseases, urogenital diseases, throat diseases, skin disease, etc.;

- determines whether your system is excessive or deficient in ki-energy;
- super-sensitive GSR that may be used for bio-feedback;
- objective measurement of your autonomic nervous system;
- displays treatment points: which acupoints to be treated for maximum effect;
- continuous monitoring of the autonomic nervous system and ki-energy to find out the effects of acupuncture, meditation, and exercises; and
- diagnosis of occlusion.

In Ten Minutes

The active electrodes are attached to the 28 Sei points around the nailbeds of the fingers and toes. After selecting the measurement mode from the menu screen on the computer monitor and inputting the examinee's name, a single (active) electrode, 3-volt D.C. stimulation, is applied to the Sei ("jing" in Chinese and "well" in English) points and then the current flow response is tabulated by the AMI. The computer software analyzes basically the four parameters (BP, QP, IQ, TC) tabulated by the AMI system and prints out the diagnostic list.

Electrodes

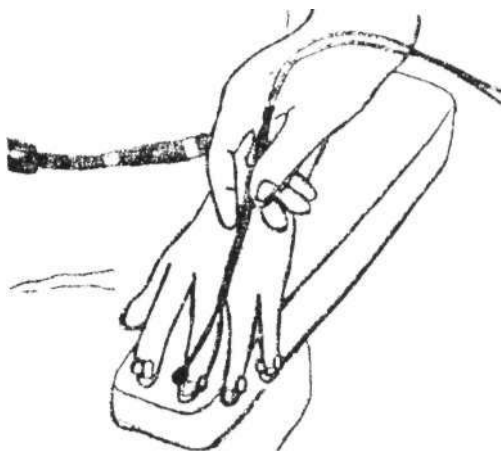
Active electrodes are attached to 28 points lying along the nailbeds of the fingernails and toenails called "Sei" points. Indifferent electrodes are attached on top of the wrist to detect the electrical current.

Sei Point: Lung Meridian, For Example

According to acupuncture philosophy, the Sei points are the terminal points of the meridians which are associated with one or more body organs. For example, the Lung Meridian starts from the outer nailbed of the thumb, rising up the arm and coursing through the lungs.

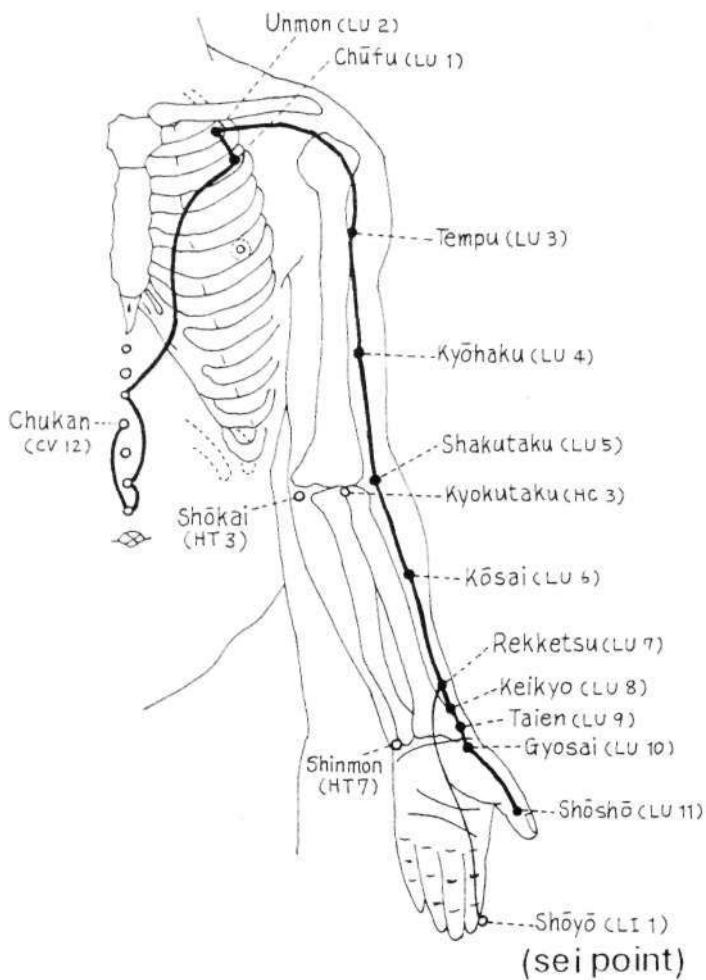


Sei points around the nailbeds of the fingers and toes.



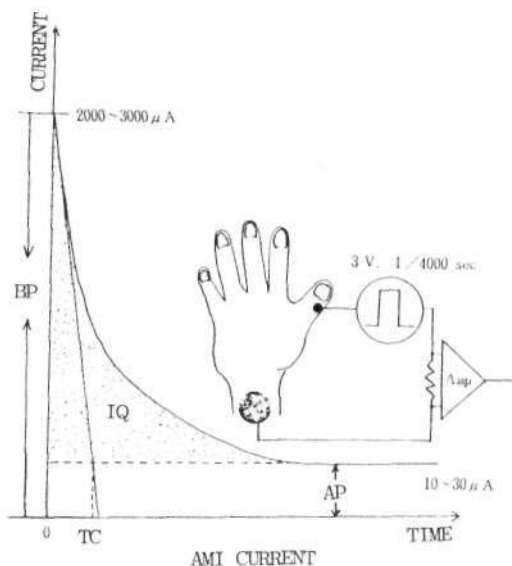
Sei point measurement.

Lung Meridian (LU)



Meridians

For 4,000 years, Oriental medicine has known that channels called "meridians" exist in the human body and that ki flows in those meridians. However, in every surgical operation in Western medical history, not a single trace of a meridian has been detected. The fact is that meridians do not exist in the form of ducts or tubes like blood vessels but are, instead, channels that are dynamically and constantly expanding and contracting, diminishing and appearing, like the water channels of earth. As a matter of fact, as elucidated at the Institute for Religious Psychology, meridians are water channels that run throughout our entire body. More specifically, the biophysiological definition of meridians is the water-rich phase of the connective tissue. Furthermore, the biochemical constituents of the water-rich phase - such as sodium, potassium, calcium, chloride, collagen, and hyaluronic acid - determine the flow or the resistance of the ki flow and vice versa.



BP - Before Polarization

- BP is related to the ki flow of the meridians.

It measures the condition of the meridians.

This is the current resulting from the applied electrical potential before a reverse polarization is generated in response to the electrical potential (a current applied above and below the skin barrier). In this AMI measurement, 3.0 volt, 1 msec square wave pulses are sequentially applied between each active Sei electrode and the indifferent electrode pair attached to each wrist. The BP current is the current which flows before a reverse polarization is generated in response to the applied potential.

However, the positive and negative ions present in the body fluids of an organism can only respond fast enough to keep up with an alternating frequency of around 20kHz (i.e., 20,000 times/second). Thus at the very beginning of the applied square wave pulse, the ions in the body fluid simply allow the maximum applied current to flow, as they cannot respond to such a fast change in the electrical potential. The value of the current that flows at this time is determined by the intrinsic resistance in the skin tissue structure of the organism. This resistance is low in healthy people in whom the body fluids flow well, resulting in a high level of BP current. In the elderly, seriously ill, and physically weak, the flow of the body fluid is poor; therefore, the resistance is high and BP current value low. Thus, the BP value becomes an important factor in distinguishing healthy from sick people. It is widely accepted in present physiological theory that the electrical current applied to the skin flows only through the epidermis, not reaching the dermis. However, the results of this BP measurement suggest that the BP current flows mainly through the dermis.

AP - After Polarization

- AP is a value that shows the autonomic nervous system functions, more sensitive than conventional GSR readings.

The ionic polarization which proceeds immediately after the application of electric potential does not block the current completely, but allows a steady-state direct current of approximately 1/30th of that of the BP to flow. This can be interpreted as an indication that ion dispersion is continuing to some extent through the barrier membranes even after polarization. As evidence, the following fact may be quoted. The epidermis and dermis, under normal condition, attain a negative and positive potential, respectively, through polarization. On the other hand it has been experimentally confirmed that the ion permeability of the membrane increases with stimulation from external electricity, heat, or light mechanical pressure. This causes the negative potential of the epidermis of the stimulated area to become more positive relative to its neighboring areas. The increase in permeability of these two membranes by the application of electrical potential causes, even after polarization, a direct current to flow (although only slightly) between the two electrodes; and this is called AP current.

IQ - Integrated Electrical Charge

- IQ is an important parameter to determine whether an individual is healthy or diseased.
Detects one's immunity system.

The IQ is the sum of the ionic charges that gathers on either side of the barrier membrane. It thus represents the extent of the polarization.

In the sick and weak, the value of the IQ which represents the magnitude of the polarization is smaller than that in healthy people. Late-stage cancer patients and serious rheumatics in particular exhibit an extremely low IQ value; at times it becomes zero. The IQ is an important parameter in determining if a person is healthy or sick. Electrically, the IQ can be thought of as the electric capacity.

TC - Time Constant

- TC is a measure of the time required to complete polarization

About half way through the applied square wave voltage, the alternating current components slow down to the point where the alternation of positive and negative potential becomes (20kHz) about 50 msec from the rise of the applied square voltage, the positive and negative ions contained in the fluid of the body can respond to the applied voltage. Ions in the body can then start to generate a voltage in the opposite direction to the voltage applied from the outside. In other words, a reverse electrical potential or (reverse) polarization is generated across the inner and outer sides of the barrier membranes in the epidermis.

The time needed to complete this polarization is the TC (Time Constant). Thus, in a sense, the TC can be thought of as representing the speed of the ionic flow.

Patient: 32-year old male

Complaint: Depression

This patient has been under medical treatment for six years due to depression. As indicated in the diagnostic list, the liver, gall bladder, kidney, and urinary bladder meridians are deficient in ki energy. This is determined by observing the low values of the kidney, liver, gall bladder, and urinary bladder of section 6 and the radial chart on the lower right hand corner (the meridians are less than the standard circle). Moreover, by observing section 1, the average AP value is lower than the lower limit of the standard criteria indicating parasympathetic nervous tension. According to acupuncture philosophy, the characteristic of neurosis or manic depression is ki deficiency of the liver, kidney, and urinary bladder meridian and ki excessiveness of the diaphragm and the small intestine. And in addition, the heart constrictor and the gall bladder is often

A M I MEASURE DATE = 88/06/11 14:32 NAME =

AVERAGE STAND. DEV.
 AV AP*14.2<18.5 AP 0.317
 AV TC 10.7 TC 0.133
 1 AV BP 2089 2 BP *0.092<0.100
 AV IQ*2182<2342 IQ *0.144<0.160

FINGER/TOE LEFT/RIGHT
 AP 0.995 AP *0.838<0.906
 TC *0.881<0.899 TC 0.993
 3 BP *1.080>1.013 4 BP 0.988
 IQ 0.859 IS 0.960

NC	D/F		BP VALUE	D/E	BP
LU	LU	0	BP=2450	HC	BP=1.10
LV	SP	1	BP=2353	HT	BP=1.09
SP	HT	5	BP=2240	SI	BP=1.08
KI	SI	7	BP=2182	DI	BP=1.06
GB	HC	8	BP=2167	TH	BP=1.05
LI	DI	-4	BP=2147	ST	BP= .97
5 SB	LV	-5	BP=2122	6 SB	BP= .96
HT	TH	G	BP=2042	SP	BP= .95
ST	SB	-2	BP=2007	LI	BP= .93
DI	ST	-1	BP=1992	LU	BP= .93
SI	LI	-5	BP=1958	UB	BP= .91
UB	GB	-7	BP=1948	GB	BP= .91
HC	UB	-1	BP=1831	LV	BP= .85
TH	KI	-A	BP=1803	KI	BP= .82

IMBAL	BP VALUE
SI	BP= 242
HC	BP= 224
UB	BP= 214
KI	BP= 211
SB	BP= 180
LV	BP= 157
TH	BP= 138
HT	BP= 128
SP	BP= 75
ST	BP= 66
LU	BP= 53
LI	BP= 4
DI	BP= 1
GB	BP= 0

INVER	BP VALUE
LV	BP= 0
HT	BP= 127
HC	BP= 56
SP	BP= 0
LU	BP= 0
KI	BP= 55

(TREAT. POINTS)

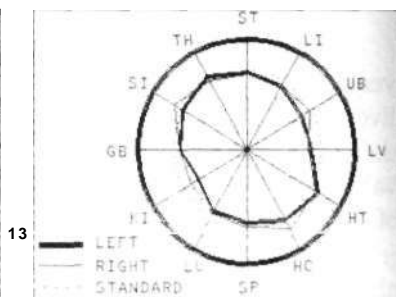
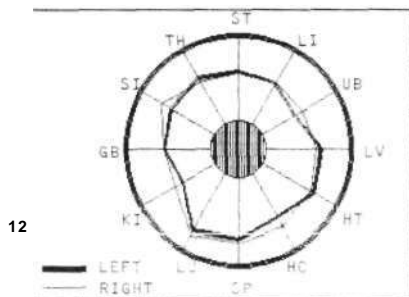
LU:GEN LU 9

9 KI: B 0 GB25

KI: YU UB23

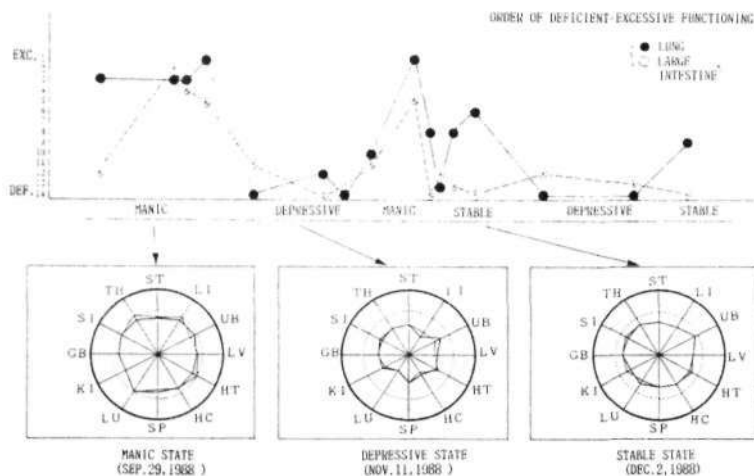
ABNORMAL MERIDIAN (SEASON)											
DEFIC		EXCEV			IMBAL		INVER		MRM	MERID	
			+	+	+					LU	
									O	LI	
									O	ST	
				+	+					SP	
					+			<	<	HT	
10						/	/	/		SI	
							/	/		UB	
		■	■	■					<	KI	
	■	■	■			/	/	<	<	HC	
										o	TH
											GB
			■							O	LV

ABNORMAL		MERIDIAN		(INDIVIDUAL)				
DEFIC	EXCEV	IMBAL	INVER	NRM	MERID			
				O	LU			
				O	LI			
				O	ST			
				O	SP			
		+	+	<	<	<	HT	
11			+	/	/	/	SI	
				/	/	/	UB	
					<		KI	
			+	+	+	/	/	HC
					<	<		TH
					O		GB	
					O		LV	



deficient in manic-depressive states. A person diagnosed as suffering from a parasympathetic nervous tension lacks energy and complains often of being fatigued.

Conventional medicine explains manic-depression as caused by over- and under-stimulation of biochemicals in the system. AMI explains it, as shown below, as deficient and excessive state of the meridians.



AMI OBSERVATION OF MANIC-DEPRESSION
- DEFICIENT/EXCESSIVE OF MERIDIANS -

"EXPLANATION OF THE A.M.I. PRINTOUT"

AVERAGE	STAND. DEV.	FINGER/TOE	LEFT/RIGHT
AV AP*14.2<18.5	AP 0.317	AP 0.995	AP *0.838<0.906
AV TC 10.7	TC 0.133	TC *0.881<0.899	TC 0.993
1 AV BP 2089	2 BP *0.092<0.100	3 BP *1.080>1.013	4 BP 0.988
AV IQ*2182<2342	IS *0.144<0.160	IQ 0.859	IQ 0.960

1. Average value of each parameter: AP, TC, BP, IQ.

2. Standard deviation of each parameter: AP, TC, BP, IQ.
This indicates the degree of excitement and relaxation of the meridians.

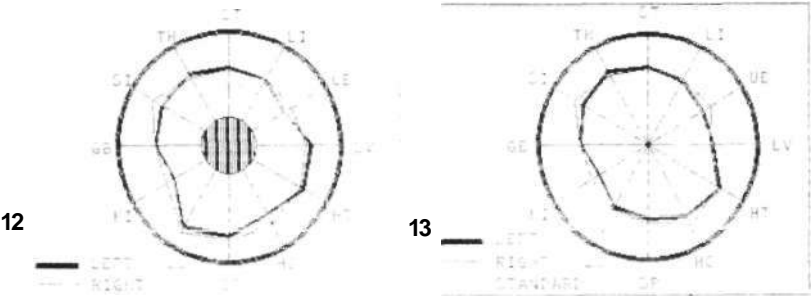
- The average value of the finger meridians is divided by the average value of the toe meridians of each parameter: AP, TC, BP, IQ. This indicates the upper body and lower body balance of meridian function.
- The average value of the left hand and foot meridians is divided by the average value of the right hand and foot meridians of each parameter: AP, TC, BP, IQ. This indicates the left and right balance of meridian function.

NC	D/F		BP VALLE	D/E	BP	IMBAL	BP VALUE	INVER	BP VALLE
LU	LU	0	BP=2450	HC	BP=1.10	S I	BP = 242	LV	BP = 0
LV	SP	1	BP=2353	HT	BP=1.09	HC	BP= 224	HT	BP = 127
SP	HT	5	BP=2240	S I	BP=1.08	UB	BP = 214	HC	BP= 56
KI	S I	7	BP=2182	DI	BP = 1.06	KI	BP = 211	SP	BP= 0
GB	HC	8	BP=2167	TH	BP = 1.05	SB	BP = 180	LU	BP = 0
LI	DI	-4	BP=2147	ST	BP = .97	LV	BP = 157	KI	BP = 55
5 SB	LV	-5	BP=2122	6 SB	BP = .96	7 TH	BP = 138	:TREAT. POINTS) LU:GEN LU 9 KI:B 0 GB25 K I :YU UB23	
HT	TH	6	BP=2042	SP	BP= .95	HT	BP = 128		
ST	SB	-2	BP=2007	LI	BP = .93	SP	BP = 75		
DI	ST	-1	BP=1992	LU	BP = .93	ST	BP = 66		
S I	LI	-5	BP=1958	UB	BP= .91	LU	BP = 50		
UB	GB	-7	BP=1948	GB	BP = .91	LI	BP = 4	9	
HC	UB	-1	BP=1831	LV	BP = .85	DI	BP = 1		
TH	KI	-A	BP = 803	KI	BP= .82	GB	BP= 0		

- BP value for each meridian is shown in order of size (magnitude).
- Each measured BP is divided by the standard BP* and shown in order of size. This allows one to see individual characteristics.
- Left and right differences of each meridian is shown in order of size.
- The meridians that violate the yin-yang relationship are considered abnormal conditions and specified as inverted (inversion).
- The computer prints out the point which has maximum treatment effect.

	ABNORMAL MERIDIAN (SEASON)									
	DEFIC	EXCEV	IMBAL	INVKR	NRM	MERID				
10		+	+	+						LU
									0	LI
									0	ST
			+	+						SP
			+							HT
				/	/	/				SI
	-	-			/					UB
	-	-	-						<	KI
				/	/				<	HC
									0	TH
11										GB
									0	LV

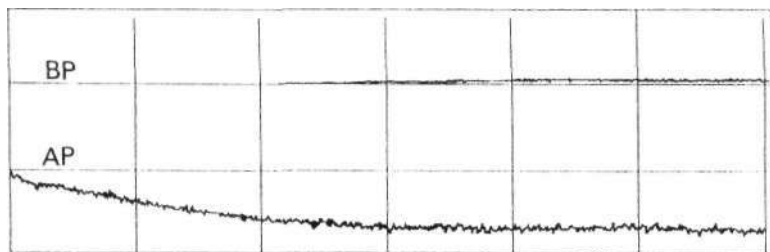
Meridians showing the most, second most, third most deficiency, excessiveness, imbalance, and inversion are shown. The left chart shows measured data with seasonal influences. The right shows seasonal influences eliminated, indicating constitutional tendencies.



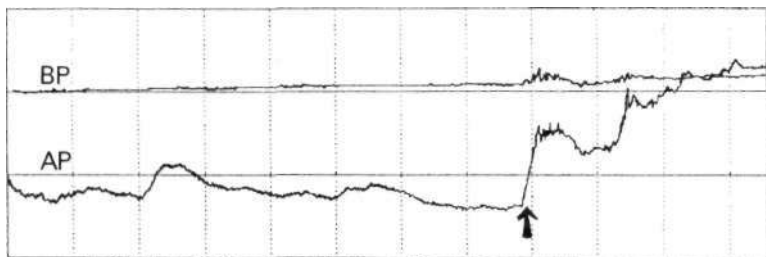
Circular graph plotting of the measurement data. The length of the radius corresponds to the BP value.

- * Standard BP: Each month, standard BP values are determined for each meridian and stored in computer memory.
- * Yin-yang relationship of the six meridian pairs: lung/large intestine, heart/small intestine, heart constrictor/triple heater, spleen/stomach, liver/gall bladder, kidney/urinary bladder. In a normal condition, each yin- and yang-related meridian will show the following relationship: BP value of yin meridians, BP value of yang relationship.

Observing the effects of moxibustion condition while in meditation, and the effects of ki on the monitoring system. AP value increases (tensed sympathetic nervous system) following increase of BP values (indicating increased ki flow). *



AP value gradually decreases (relax state) and BP value increases.



Emitting ki causes AP and BP value to increase rapidly. *

* Only two electrodes (active and indifferent) are used for continuous measurement. The time lapse for the above examples was six minutes.

Principles of the AMI

The Electrical Characteristics of the Skin and Equivalent Circuit

In a standard AMI measurement, through the active electrodes on the nailbeds of the fingernails and toenails and the indifferent electrode on both wrists, short square voltage pulses are applied sequentially measuring the generated electrical current. The current subsequently produces a waveform as shown in Figure 1 below.

By analyzing the waveform, the following equation was formulated to show the time lapse of the electrical current:

$$I(t) = I_{01} \exp(-t/T_1) + I_{02} \exp(-t/T_2) + I_{03} \exp(-t/T_3) + AP$$

The computer initially processes the seven parameters of the equation T_1 , T_2 , T_3 , I_{01} , I_{02} , I_{03} , and AP , then computes BP , AP , TC , and IQ parameters. By placing the waveform into a mathematical equation, the current that flows within the dermal structure can be shown as if the current is merely flowing through a simple circuitry made from a combination of resistors and condensers like the one shown in Figure Two.

For this reason, the circuitry depicted in Figure Two is called the Electrical Equivalent Circuit of the Skin. The equivalent circuit is composed of seven elements (four resistors and three condensers) which correspond to the seven parameters in the given equation.

Being able to substitute the electrical characteristics of the skin with a simple circuit implies that the structure of the skin and the equivalent circuit correspond.

Structure of the Skin and the Equivalent Circuit

The structure of the skin is shown in Figure 3.

Some layers (such as stratum lucidum and stratum basale)

are thought to be electrically insulated layers. Since the stratum lucidum and stratum basale are interposed between the electrodes, stratum spinosum, and dermis they electrophysiologically act as condensers. In other words, when voltage is applied, positive and negative ions are transferred and accumulated on both sides (above and below) of the insulated layers. This phenomenon is called polarization. When voltage is applied, polarization does not occur instantaneously but electrical current flows proportional to the voltage applied. The electrical current is speculated to flow within the water-rich phase (Figure 4) of the dermis where electrical resistance is the least in the skin. This is the initial BP current.

On the other hand, when polarization is completed, the insulated layer builds intrinsic resistance as if shutting out the external voltage, blocking further flow of electrical current. Therefore, the remaining electrical current is a direct current which finds its way through insulated layers called AP.

IQ is a parameter that represents the total amount of the electrical changes of the ions accumulated on both sides of the insulated layer. The total electrical change is proportional to the capacity of the condenser circuit in Figure 2. The capacity of the condenser depends on the characteristics of the insulated layer.

Using all seven parameters creates problems for analysis due to overabundant information. Therefore, the parameters are limited to the four mentioned parameters. The relationship of the equation, the equivalent circuit, and the BP, AP, IQ are quite simple, but TC is understood only by a complicated equation and therefore makes it difficult to perceive its characteristics compared to the others.

The Normal Criteria Value of the Parameters and Seasonal Changes

When attempting to understand a person's functional condition through the AMI measurement, one method is to

measure the subject continuously. Compared to a one-time-only measurement, a continuous measurement would more likely allow the examiner to detect the individual characteristics. The functional condition and the following information are obtained; the subject's individuality, the characteristics of the meridian itself, the environmental influences such as season and time of day, etc.

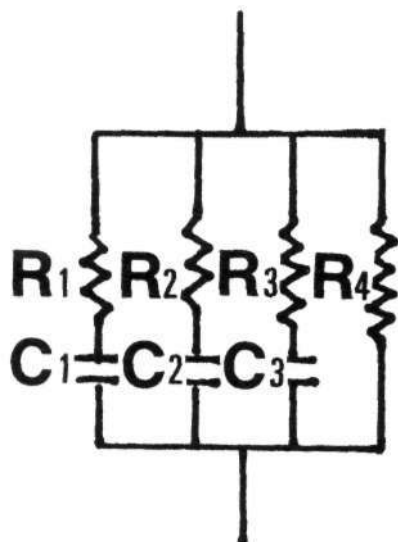
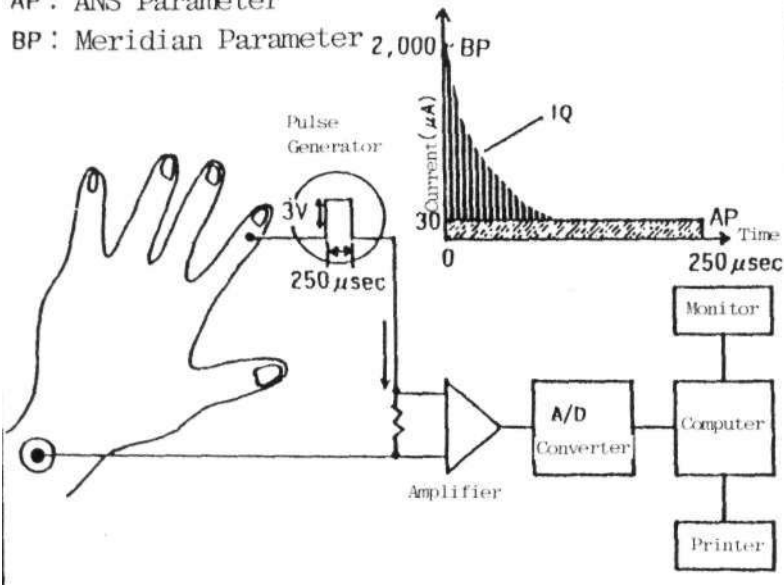
On the other hand, the above raw data will leave some problems when comparing subject's individuality with the average. In order to eliminate such a problem, a standard value is determined by selecting fifty healthy people on a monthly basis and obtaining an average value and standard deviation for each parameter of each meridian.

As a result, as indicated in Figure 5, the BP values of each meridian have large differences and also throughout the year show a characteristic fluctuation. This fluctuation is reproduced quite accurately throughout the year. Therefore, the characteristics of the meridians and the seasonal changes are eliminated to show only the subject's personal characteristics. This is achieved by dividing each parameter by the monthly average value. By doing this, subject's parameter can be compared to the standard. Moreover, when comparing data obtained in different seasons, data eliminated from seasonal fluctuation should be more easily compared.

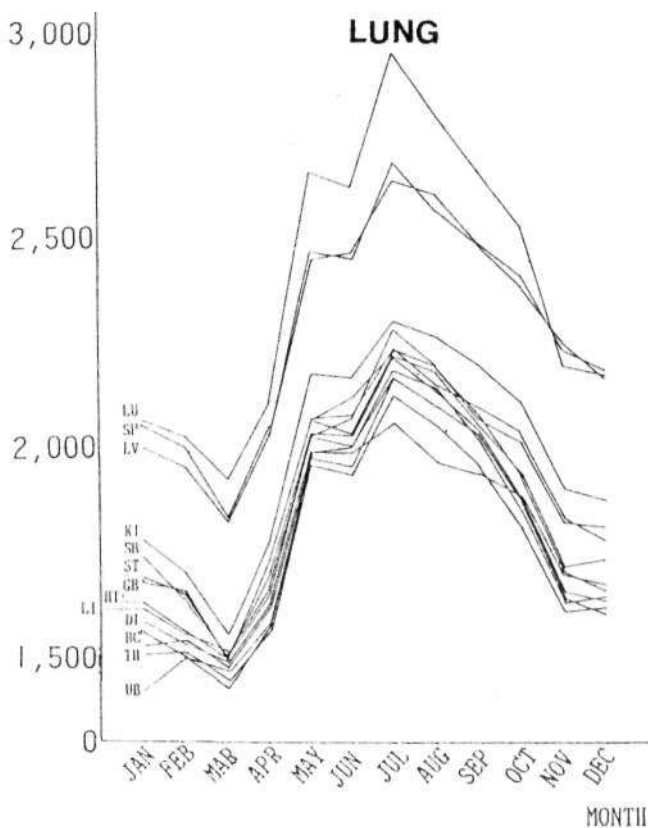
AMI

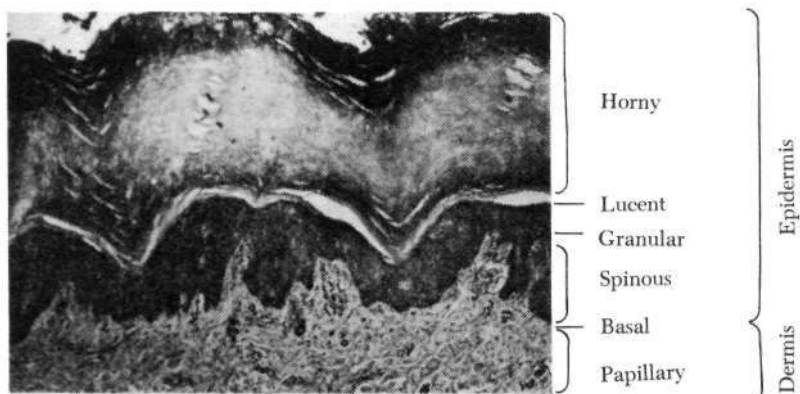
AP : ANS Parameter

BP : Meridian Parameter

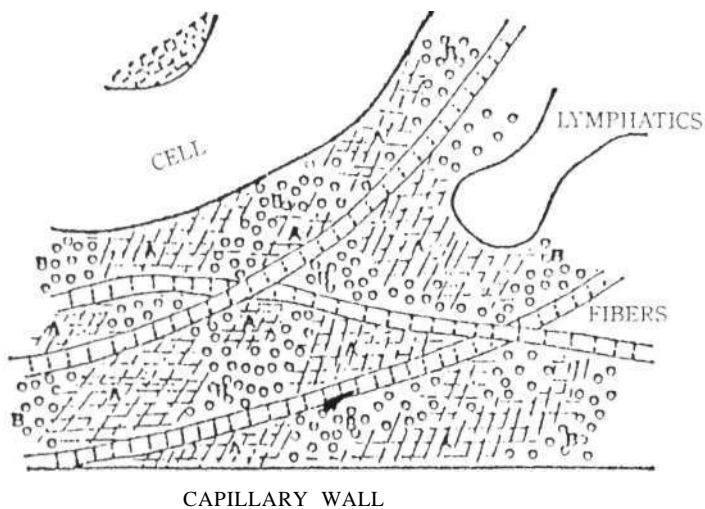


SEASONAL CHANGES OF MERIDIAN FUNCTION

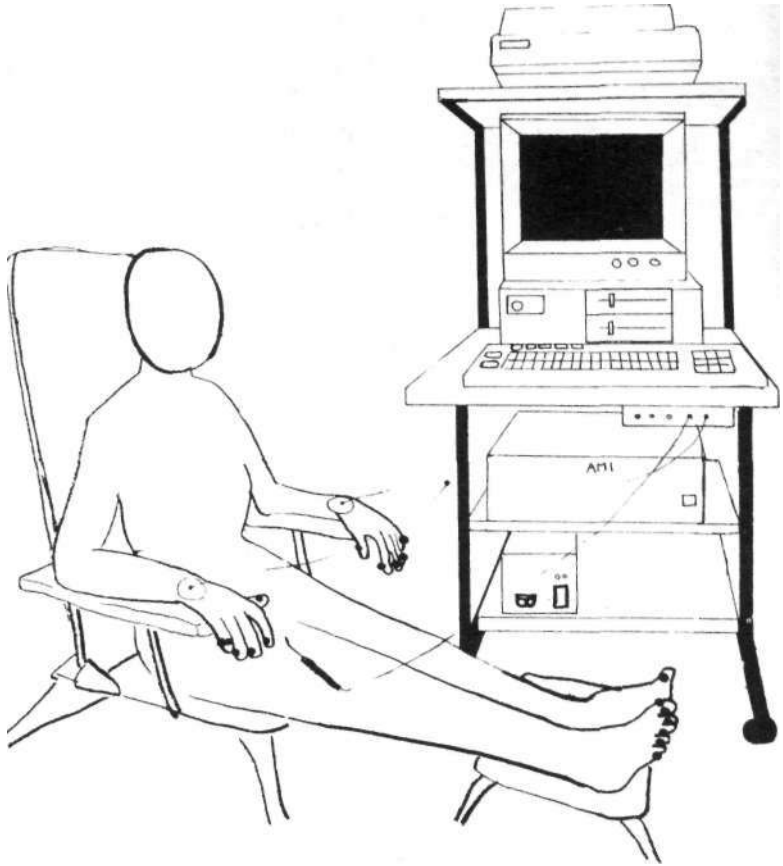
BP



A cross-section through the skin.



- - Water-rich phase
- - Water-poor phase



APPENDIX TWO

How to Perform the Shoshuten Breathing Method

1. Assume either the *Sidhasana* or the *Padmasana* sitting posture.

2. Making certain that your spine is straight, begin abdominal breathing method. It is important to keep in mind while you are performing this breathing exercise that the air that you inhale and exhale is charged with *prana*, the life-energy that pervades the universe. In order to receive the greatest benefit from this technique, then, your respiratory cycle should be slow and rhythmical, and you should attempt to circulate the *prana* you draw into your body by raising your *kundalini* from the base of your spine through the *susumna* to the top of the head, and then back down to your *ajna cakra*. This technique is called the *shoshuten* or "small light circulation" breathing method because you must imagine that the *prana* that is surging through you body is radiant with light.

3. Hold your breath for a count of four at the *ajna cakra* and mix the *prana* you absorbed through your *sahasrara cakra* at the crown of your head with the *kundalini* raised at your *ajna cakra*. If you make an effort to imagine that the energy circulated through your body is luminous, the *prana* you draw into your body will become one with your *kundalini*, and together they will take the form of the primordial energy (the state that is identical with the state prior to the creation of the universe).

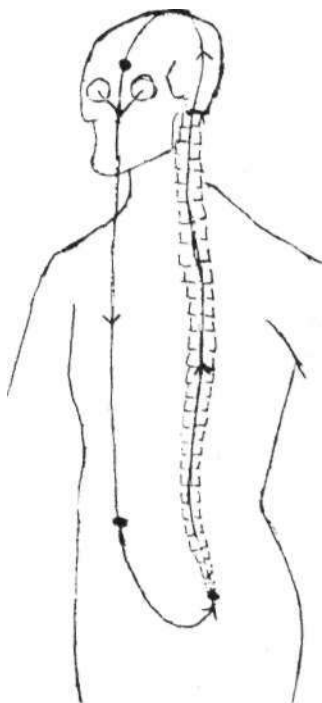
4. As you exhale, bring this radiant energy down to your *svadhisthana cakra* through the frontal part of your torso. Hold this energy at your *svadhisthana cakra* while you inhale for a count of four and mix the *prana* that you draw in with

the *kundalini* that has been activated at your *ajna cakra*. Since you are now ready to exhale again, you have completed one cycle of the *shoshuten* breathing method.

5. As you begin to inhale *prana* in your second cycle, draw the radiant energy that you have stored from your *muladhra cakra* located at the base of your spine and repeat the procedure described above. This breathing method should be practiced in sets of seven cycles.

1. During inhalation stage of the *shoshuten* breathing method, raise your *kundalini* from the base of your spine to your *ajna cakra*. Hold your breath and mix the *prana* you have drawn into your body with the *kundalini* at your *ajna cakra* to awaken the radiant primordial energy.

2. During exhalation stage, bring this luminous energy down the front of your body to your *svadhisthana cakra*, and again blend the *kundalini* with the *prana*.



APPENDIX THREE

Susumna *Purification Method*

1. Sit in *siddhasana* or *padmasana* with the eyes closed.
2. Gently constrict the perineum during inhalation, raise *kundalini* up the *susumna* from the tip of the coccyx and let it stream out into the universe through the *sahasrara cakra* at the crown of the head. Hold the breath for about two or three seconds, while visualizing the unification of *kundalini* with God in heaven.
3. During exhalation, absorb *prana* from the universe through the *sahasrara cakra* and then draw it back down through the *susumna* to the tip of the coccyx. It is important to imagine that the practitioner draws it down to the very base of the spine. At this point, visualize the unification of *prana* and *kundalini* while keeping the lungs empty for two or three seconds.
4. Repeat this practice in multiples of seven.

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