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ELLEN WHITE AND MIKI NAKAYAMA:
A COMPARATIVE STUDY OF MYSTICAL EXPERIENCE

by

Yoshikichi Chiba

Thesis presented to the School of Graduate
Studies in partial fulfillment of the requirements
for the degree of Ph.D. in Religious Studies

UNIVERSITY OF OTTAWA



Yoshikichi Chiba, Ottawa, Canada, 1989



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CURRICULUM STUDIORUM

Yoshikichi Chiba was born August 25, 1934 in Tajiri, Miyagi, Japan. He received the Bachelor of Arts degree in Theology from Saniku Gakuin College, Sodegaura, Chiba, Japan, in 1958, and the Bachelor of Arts degree in History from Hosei University, Tokyo, Japan, in 1972. In 1976, he received the Master of Arts degree in History of Religion from Taisho University, Tokyo, Japan. The title of his Master's thesis was Influence of Zoroastrianism upon Judeo-Christianity.

EXPLANATORY NOTES

1. The spelling of the Japanese terms in this thesis follows the Hepburnian system of romaji. A long sound mark (¯) is employed only when a term cannot be distinguished from the other homophones without it.
2. Japanese terms are underlined only at their first occurrence; an English translation in parenthesis is added immediately after each term except when it is explained in the text or notes. After the first appearance, Japanese terms are shown with quotation marks.
3. In the Bibliography, English translations of Japanese titles of articles or books are added in brackets. The same procedure is followed in the text for those references which are not included in the Bibliography.
4. The abbreviation "DF" in the Bibliography stands for "Document File," which is used by the Ellen G. White Research Center to classify documents concerning Ellen G. White.

Introduction

INTRODUCTION

A. Aim of the Study

Through comparison between mystical experiences of Ellen White, one of the originators of the Seventh-day Adventist Church, and Miki Nakayama, foundress of the Tenrikyo sect, this study intends to (1) describe some of the similarities and differences seen in mystical experiences drawn from different contexts, and (2) analyze and explain the factors responsible for these similarities and differences. Mystical experience has at least three main aspects--natural, cultural, and personal. The first is the element that is very closely linked with human nature; the second refers to the side that is controlled by cultural tradition; the last signifies the totality of the mystic's personality and life history. Broadly speaking, similarities emerge in the natural phase of mystical experience; differences characterize the personal aspect; in the cultural aspect, however, both differences and similarities can be observed. That is to say, the former predominates when the experiences are compared through the prism of different cultures, whereas the latter is, as a rule, found within the same cultural environment. This study will explore the above theses by means of a comparison of the mystical experiences of White and Nakayama.

B. Basic Orientation of the Study

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Behind the basic point of view in this study, there is a body of scholarly study of mystical experience molded by many scholars of the past. This study borrows two significant concepts from this body of knowledge. These concepts will be discussed below.

Analytical study of mystical experience began with William James' The Varieties of Religious Experience (1902).¹ Subsequent studies have presented us with two contrasting types of understanding of mystical experience. One takes the position that all mystical experiences are basically the same; the other supports the contrary view, namely, that there are differences among the experiences reported by mystics. These two views will be tentatively named hereafter "monomorphism" and "polymorphism" in the understanding of mystical experience. Contentious disagreement between these two positions has been the most conspicuous phenomenon of critical studies since the 1950's.

The dispute was triggered by the publication of R. C. Zaehner's Mysticism Sacred and Profane (1957). In his ground-breaking study, Zaehner rejected the deep-rooted monomorphous view propagated by James² that all mystical experiences are essentially one and the same. Rather, Zaehner "attempted," he announced, "to distinguish between what seem to be radically different types of mystical experience and to relate them to one another."³ In his view, there were at least three distinct mystical states which cannot be identical, that is to say, "the pan-en-henic, the

isolation of the 'self,' and the return of the 'self' to God."⁴ He named them "nature mysticism," "monistic mysticism," and "theistic mysticism," respectively.⁵

It was W. T. Stace's Mysticism and Philosophy (1960) that first offered a critical analysis of Zaehner's three categories. Stace, however, was not a disinterested observer, for he embraced the polymorphous viewpoint in the understanding of mystical experience. He examined the "universal core of mystical experience"⁶ and therein distinguished two kinds of mystical experience corresponding to two kinds of core,⁷ which he named the "extrovertive" type and the "introvertive" type.⁸ He deemed each particular mystical experience to be the mystic's own interpretation of the core experiences referred to above.⁹ Thus, the problem of mystical experience and its interpretation which he introduced into the field of dispute has, since that time, been one of the main concerns in all studies of mysticism. He classified the interpretation into two categories: (1) low-level interpretation and (2) high-level interpretation.¹⁰

Ninian Smart has produced the most systematically negative judgement of Zaehner's scheme. In his article, "Interpretation and Mystical Experience" (1964), Smart argues that Zaehner's nature mysticism is a valid category, but that the other two distinctions are not so much "two types of experience" as "two types of interpretation of experience,"¹¹ and develops a detailed argument concerning the relation between mystical experience and its interpretation. For

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Smart, Zaehner's monistic and theistic mysticisms are essentially the same and no more than two interpretations of mystical experience caused by extrinsic factors. He suggests that the degree of ramification,¹² and further, the difference between the standpoints of interpreters result in the following four distinctions in the interpretation of mystical experience:

- (1) Auto-interpretation with a low degree of ramification (Low auto-interpretation)
- (2) Hetero-interpretation with a low degree of ramification (Low hetero-interpretation)
- (3) Auto-interpretation with a high degree of ramification (High auto-interpretation)
- (4) Hetero-interpretation with a high degree of ramification (High hetero-interpretation).¹³

Finally, he summarizes his own view:

(1) Phenomenologically, mysticism is everywhere the same.

(2) Different flavors, however, accrue to the experiences of mystics because of their ways of life and modes of auto-interpretation.

(3) The truth of interpretation depends in large measure on factors extrinsic to the mystical experience itself.¹⁴

Thus, he returns to the monomorphous understanding of mysticism.

Smart's theses provoked more enlarged discussion of

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mystical experience. It is H. P. Owen's "Christian Mysticism: A Study in Walter Hilton's The Ladder of Perfection" (1971) that most severely criticized Smart. Analyzing Hilton's arguments in detail, Owen pointed out that Hilton's conception of mystical experience was closely connected with the Christian tradition:

If we abstract the theistic--indeed, the Christian--elements in his book, nothing remains. The whole life of contemplation that he describes is indissolubly linked to belief in Christian doctrines, in the authority of the Church, in the objective efficacy of the sacraments, and in the necessity of acquiring the Christian virtues. The only mystical experience he knows is one of loving union with God Incarnate, and his only aim is to achieve the spiritual perfection that this union confers.¹⁵

Furthermore, he sharply upbraided Smart for his thinly supported generalizations:

I do not wish to claim that all Christian mystics exhibit such a complete (or at any rate such an articulate) interpenetration of Christian dogma and mystical experience. Yet this one, major, instance of the interpenetration is sufficient to refute Smart's view that all mystical experiences are experientially identical.¹⁶

This stinging rebuke clearly implies that Owen's

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understanding of mysticism favored a position closer to polymorphism.

The polymorphous view is again the dominant note in P. G. Moore's understanding of mystical experience. In his article, "Mystical Experience, Mystical Doctrine, Mystical Technique" (1978), Moore identified the following forms in the interpretation of mystical experience, whereby he elucidated the complex relationship between doctrine and mystical experience:

- (1) Retrospective interpretation (interpretation after the experience)
- (2) Reflexive interpretation (interpretation during the experience)
- (3) Incorporated interpretation (interpretation before the experience).¹⁷

In Moore's view, there is the possibility that mystical experience is, on the one hand, interpreted by doctrine and, on the other hand, that mystical experience is oriented by doctrine. Having thus merely sketched the degree of interrelationship possible, Moore continues:

For there is a complex interplay between experience and doctrine, both at the external level where doctrine affects the description of an experience, and at the internal level where doctrine may affect the substance of the experience itself.¹⁸

In addition, he says that the mystic's institutional and cultural background, as well as doctrine, affect his mystical

experience.¹⁹ This suggests that the forms of mystical experience are as numerous as the number of mystics.

Philip C. Almond subscribes to roughly the same opinion. In his Mystical Experience and Religious Doctrine (1982), he enumerates five possible models of the relationship between mystical experience and its interpretation:

(1) All mystical experience is the same. There is a unanimity about mystical utterance which points towards the unanimity of mystical experience.

(2) All mystical experience is the same but the various interpretations of the experience depend on the religious and/or philosophical framework of the mystic.

(3) There is a small number of types of mystical experience which cut across cultural barriers.

(4) There are as many different types of mystical experience as there are paradigmatic expressions of them.

(5) There are as many different types of mystical experience as there are incorporated interpretations of them.²⁰

The first two are monomorphous models; the last three are polymorphous.

He concludes:

I have argued that the first four of these models fail by relying on too crude a notion of the relationship between experience and interpretation. . . . In contrast to these, the view that there are as many types of mystical experience as there are

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incorporated interpretations of them circumvents a number of problems inherent in the alternative models.²¹

He further mentions that mystical experience is "crucially (although not necessarily) context dependent."²² Almond's statements indicate that he also espouses a polymorphous understanding of mystical experience.

Steven T. Katz is another student of mysticism who considers that mystical experience falls under the mystic's religious tradition. In his article, "The 'Conservative' Character of Mystical Experience" (1983) he advocates the adoption of a new theoretical orientation:

Thus, contrary to the prevailing scholarly view--that of James, Stace, Underhill, Otto, and even Zaehner--we must recognize that a right understanding of mysticism is not just a question of studying the reports of the mystic after the experiential event but also of acknowledging that the experience itself, as well as the form in which it is reported, is shaped by concepts which the mystic brings to, and which shape, his experience.²³

For Katz, the Hindu mystic experiences "at least partially preformed anticipated Hindu experience,"²⁴ and the Christian mystic experiences "the at least partially, prefigured Christian experiences of God, Jesus, and so forth."²⁵ Thus, he suggests that "mysticism" should be more accurately termed

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"mysticisms."²⁶

The views of the last four scholars cannot be said to be necessarily identical in every detail. Without a doubt, all subscribe to a polymorphic understanding of mystical experience. Considering their academic position, the view that mystical experience is polymorphic seems to represent the dominant trend in the study of mysticism at the present time.

Psychological and physiological approaches to the study of mysticism have been developed along with the dominant academic philosophical approach outlined above. Beverly Timmons and Joe Kamiya list over 200 articles and books published in this field during the period from about 1925 through 1969.²⁷ One of the viewpoints constantly seen in the psychological approach is that any kind of mystical experience operates under the same psychological mechanism. While the philosophical approach has tended to favor polymorphism, this approach has been favorable to monomorphism.

This approach first found in the classical psychologists of religion in the United States in the early twentieth century, is typified by W. James. He wrote:

It is evident that from the point of view of their psychological mechanism, the classic mysticism and these lower mysticisms spring from the same mental level, from that great subliminal or transmarginal region of which science is beginning to admit the existence, but of which so little is really

known.²⁸

The following declaration by W. B. Selbie in his The Psychology of Religion (1924) likewise represents the general view of American authorities in the early twentieth century:

When we come to examine the phenomena of mystical religion more closely we find that they range from the crudest type of spiritism to the loftiest sense of communion with God. Their distinguishing characteristic is the immediacy of the consciousness involved. Psychologically this means a state automatism, or unconscious cerebration, representing experiences which range from inspiration to ecstasy. There is no difference in kind between the assurance of God's help and presence which any humble Christian may feel, and the rapturous absorption of the mystic in the All. The mental attitudes and processes in both cases are the same.²⁹

Most of the subsequent studies of the psychological element of mystical experience, even when a difference is recognized in the methodology and concepts, have supported the same view. For instance, Claudio Naranjo is one of the most recent scholars to articulate such a view. In his On the Psychology of Meditation (1971) co-authored by Robert E. Ornstein, Naranjo, describing various technics of mystical experience, mentions as follows:

I . . . have indicated enough of the connections

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between the different ways of meditation and other activities to show that there is a common psychological ground in such seemingly disparate cultural manifestations as shamanism, the rise of moral injunctions, artistic vocation, prophecy, ritual--and meditation.³⁰

Arthur J. Deikman invoked the concept of deautomatization to explain the particular mental state as a common stem of mystical experiences.³¹ Similarly, Arnold M. Ludwig used a more extensive term, "altered states of consciousness."³² The above observations, and Glyn Richards' summary statement in his review (1985) of Katz's (ed.), Mysticism and Religious Traditions, "One of the universal features of mysticism, however, is the fact that ordinary consciousness has to be suspended if special insight is to be achieved,"³³ reveal that most scholars at present regard the same mental state, regardless of the particular name given to the concept, as the parent of mystical experience.

Such a historical review of the study of mystical experience gave the present writer two important suggestions. One is polymorphism in the form and contents of mystical experience and the method to induce it, and the other is monomorphism in its psychological mechanism. These two concepts will be fundamental presupposition in this study.

C. Definition of Mystical Experience

Roughly speaking, comparative study unfolds according to the following procedure: in the beginning, the object of

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study is chosen; next, data for the study are collected; lastly, through comparison, the data are categorized and generalizations formulated. To carry forward the procedure, especially at the beginning of the second stage, it is necessary that the object of study is defined. For the present study, the term "mystical experience" must be clearly defined, because the judgment that a certain datum belongs to mystical experience, can be possible only when it is precisely known what mystical experience is.

Before defining the term, an important point should be stated. Science, principally, is non-evaluative and descriptive, whereas theology or, occasionally, philosophy tends to be evaluative and normative. The former does not deal with the veraciousness of a given phenomenon nor with its ethics. When mystical experience becomes the object of science, it then is deemed to be true. Considerable effort has been expended to determine the validity of mystical experience. James R. Horne, in his article, "Which mystic has the revelation?" summarizes the situation.³⁴ Many students of mysticism attempt to distinguish genuine mysticism from pseudo-, semi-, or quasi-mysticism. Some proceed from the position of apologists for a particular view, while others concentrate on arbitrarily selected criteria. Martin D'Arcy represents the former group. He proposes that the truthfulness of a mystical experience should be tested by the integrity of the character of the experiencer himself, and by whether the stated contents of

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the experience should conform to church doctrine or not.³⁵ On the other hand, Elmer O'Brien's view typifies the latter position.³⁶ He defines genuine mystical experience as one which is felt to be an involuntary occurrence by the subject and contrary to his fundamental world view, and which gives meaning and consistency to the mystic's doctrines. These arguments sometimes prevent an impartial stance in dealing with every variety of mystical experience. James' view, which suggests that as far as the psychological mechanism is concerned, automatism, hypnoid condition, delusion, hysterical accident, supra-normal cognition, etc., do not differ from what is called mystical experience,³⁷ is very important for this present study. Evaluative intention must be studiously avoided here, and various mystical experiences extensively scrutinized.

A definition of mystical experience in the present study does not necessarily presume an ideal religion nor justify religious faith. It simply defines the object to be studied by the researcher for the sake of this academic investigation. It is no more than a tentative postulate which defines what characteristics are sought in the experiences that are deemed to be mystical. Therefore, it must be considered as a working hypothesis, which does not claim to be written in stone. If a phenomenon is found that diverges from the current definition, but deserves the status of a mystical experience, the definition must then be refashioned. Ideally, any definition is to be made

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inductively only after the whole domain of its milieu has been surveyed. A working hypothesis, however, is needed before such an attempt. Therefore, it must be deduced from the foregoing instances of scholarship in this field.

Generally, definitions of mystical experience revolve around two questions; one is "What is experienced in it?"; and, "How is it experienced?" In other words, the signal characteristic of mystical experience is the uniqueness of its object and mode. Let us consider, for example, Jaroslav Jan Pelican's definition of mystical experience: "the immediate experience of oneness with Ultimate Reality"³⁸; "Ultimate Reality" is the object of the experience, while "the immediate experience of oneness" is its mode.

The particular concept used to indicate the object of mystical experience varies from one researcher to another. It may be expressed as a personal being such as "God" or "Deity," or it can be more general, as, for example, "Ultimate Reality," "Beyond," or simply "Being." On the other hand, there is no uniform understanding of the mode of mystical experience held by all researchers. The word "mode" here refers to the pattern of the experience of the object by the subject in mystical experience. The concept most commonly used to express it is "union"; synonyms of this term, such as "unity" or "oneness," are also frequently used. These words normally pertain to the first two of the following three concepts: (1) Identity, (2) Communion, and (3) Contact. However, Gershom G. Scholem, in addition,

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included the third meaning in his usage of these terms.³⁹

The first concept prevails in mystical experiences observed in a pantheistic context. Most Hindu and Buddhist mystics describe their individual experiences in these terms. In such experiences, the individuality of the subject is absorbed into the object, and a distinctionless unity is then formed between the two. He realizes a literal identity with the divine being in the experience of mystical consciousness. The Upanishadic phrase "tat tvan asi" (that art thou) most forcefully illustrates this point.

The second concept, communion, is most commonly applied to those mystical experiences founded on a theistic view of the universe. Christian or Islamic mystical experiences often furnish the best examples of this concept. The barrier between subject and object breaks down and the two directly engage one another. Although the two interact intimately, and although their inter-participation may indicate considerable interpenetration, the object remains the object and the subject remains the subject. The subject never loses his individuality; he is constantly aware of the "I-Thou" relationship between himself and the object. This type of experience was described by the medieval mystic Heinrich Suso:

In this merging of itself in God the spirit passes away and yet not wholly; for it receives indeed some attribute of God, but it does not become God by nature. It is still something that has been

created out of nothing, and continues to be this everlastingly.⁴⁰

The third concept, contact, is typified by Jewish mysticism, in which the discontinuity separating the creator and his creature is at its extreme. Jewish theology presupposes a gulf so wide that neither God nor the man is able to enter into the other. In spatial terms, God always resides either "outside" or "above" man. In Jewish mysticism, the equivalent in significance of "unio mystica" implicit in other mysticisms, according to Scholem, is the concept of "devekuth."⁴¹ In the "devekuth," man retains the "sense of the distance between God and man,"⁴² and yet experiences "mystical contact with God."⁴³ The earliest form of Jewish mysticism is the so-called "throne-mysticism." Distinguishing "throne-mysticism," from its analogue in other religions, Scholem makes the following observation:

Its essence is not absorbed contemplation of God's true nature, but perception of His appearance on the throne, as described by Ezekiel.⁴⁴

It is an experience in which man saw his God in vision. The vision experiences of the prophets and the apocalyptists stemmed from this tradition. These biblical figures had contact with their God through such experiences.

It is obvious from the above consideration that the experiences of "identity," "communion," and "contact" with God are respectively distinguished from each other in their particularity. The following liquid-mixture analogy should

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help to visualize these three diverse concepts of the mode of mystical experiences: (1) water-water mixture, (2) water-alcohol mixture, and (3) water-oil mixture. In the first mixture, two liquids are mixed thoroughly and are inseparable. In the second mixture, the two mix readily with one another, but the molecules composing each liquid retain their identity, and are thus separable. In the third mixture, the two never mix, and contact each other only along a thin bordering surface. These three mixtures metaphorically illustrate the three conditions of the conscious level of the mystic at the moment of mystical experience; they correspond to the "identity," "communion," and "contact" experiences, respectively. While these three differ from one another in the types of experience they designate, all have the "immediateness" of the subject-object relation in common. The broadly indiscriminate use of the word "union" for all three of these concepts has its root in this common feature.

So far, it has been shown that the particular manner in which two factors are combined determines the definition of the mystical experience. This holds equally true for the definition to be adopted in this study. Therefore, what has been discussed above is immediately applicable to this division. The two factors to be specified here are (1) the immediateness of the mode of the experience, and (2) the extraordinariness of the object of the experience. When a certain experience is made up of these factors, it will be

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regarded as mystical in this study.⁴⁵ Whether or not these factors are actually experienced cannot be known from outside without some form of manifestation by the experiencer. In this sense, mystical experience is therefore highly subjective.

"Extraordinariness" refers to the experience of a reality not ordinarily perceived. Reality here can be either personal or impersonal. The experiencer names it the "Absolute," "World-spirit," "Divine principle," "Cosmic power," "Self," "God," "Jesus," "Angel," "Spiritual being," or sometimes "deep meaning unknown until now." Because of its strangeness, the experience impresses the subject with astonishment and a keen sense of its importance.

"Immediateness," on the other hand, refers to the condition in which reality is experienced through a depth of feeling that seems to come immediately from a source beyond the subject. This reality cannot be explained by sensory experience, scientific verification, or logical deduction. This "immediateness" is experienced in every progressive stage, from quiet passion to ecstasy accompanied by physical manifestation. The subject is then convinced that he has penetrated the depths of truth. Such an experience may be described as "contact with the Reality," "communion with God," or "identity with Brahman."

When mystical experience is understood in this way, it appears to have a very broad extension. Here, two important points should be emphasized. Mystical experience and

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mysticism must be conceptually distinguished. Mystical experience is merely "the experiential component of mysticism."⁴⁶ Stace maintains that mysticism comprehends "both mystical experience and its interpretation."⁴⁷ Hideo Kishimoto enlarges the concept of mysticism and regards it as a complex of mystical experience, mystical thought, and mystical exercise.⁴⁸ In Robert M. Gimello the concept of mysticism is extended even further. For Gimello, mysticism includes "the whole pattern of his [the mystic's] life" and mystical experience is merely "a part of that pattern."⁴⁹ Though, as evident to some degree from the above citations, the concept of mysticism differs from one scholar to the next, the view that mystical experience is the fundamental component of mysticism, is generally held. The present writer holds the same point of view.

The second point to emphasize is that mystical experience does not pertain only to mysticism. Mysticism always includes mystical experience. However, mystical experience can take place outside mysticism, or in other contexts. As mystical experience is defined above, shamans and prophets, for example, as well as mystics can be said to have it. Thus Walter Houston Clark writes: "Both prophet and mystic start from the same base, their immediate experience of God."⁵⁰ The same emphasis on the experiential similarities between shamans and mystics is seen in the observation of G. Parrinder that "not all ecstasies are Shamans. . . . but when Shamans claim to be in communion with

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supernatural powers, there is a clear link with mystics elsewhere."⁵¹

The particular sense ascribed to the term "mystical experience" in the present study reflects the broad circumference of meaning seen in the authorities examined above. Therefore, the term is undoubtedly capable of embracing many of the experiences reported by White and Nakayama which will be discussed in detail in the succeeding chapters.

D. Reasons for the Choice of Ellen White and Miki Nakayama

This is a direct consequence of the aim of this study as described in the Introduction. First, this aim requires that the subjects of the study be those who underwent mystical experiences. Next, the aim further requires that, in order to analyze the cultural element of mystical experience, the data to be compared be obtained from different cultural traditions. These two persons were thus chosen in accordance with these fundamental principles.

Specifically, in regard to the choice of the cultural traditions for comparison, those which show a clear contrast in cultural factors, especially conceptions of God and man bearing most directly on mystical experiences, were sought. A helpful scheme of classification was, in this regard, obtained from Genchi Kato. To deal with various religious forms, he developed the concepts of shin-jin-kenkaku-kyo and shin-jin-dokaku-kyo.⁵² The former assumes an immense gulf between divinity and humanity. He saw that it was

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characteristic of Judeo-Islamic-Christianity. The latter, in contrast, does not significantly distinguish divinity and humanity. Man may become god, and God may live as man. The religions of India and Japan, according to Kato, reflect this concept. Though the dichotomy he observes is admittedly rough, it is generally still valid. Thus, the data for this study came to be chosen from religious traditions representing in some degree each category of religion outlined above. In addition, it was also an important factor at this time that the source materials in Japanese and English were most accessible to the present writer. Within the above guidelines, the final selection was left to his judgement. The religious traditions of the United States and Japan were chosen for this study. Many candidates from both traditions were carefully screened and White and Nakayama were finally chosen.

At this stage, a somewhat modified viewpoint of the following was adopted: in comparison, the effect that difference in one factor brings is best detected when matters to be compared are identical in all other factors. Consequently, it was considered to be desirable that the subjects to be compared in this study share multiple similarities. An attentive examination was undertaken, and the following similarities were especially noted: (1) both were women; (2) both received little in the way of formal education (though not entirely uneducated persons as seen in chapter II); (3) both founded religious sects. These

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characteristics are thought to have disposed them, to some extent to a common fate.

According to Yuji Sasaki's survey, of the fifty-six professional and semi-professional shamans living in the four areas in Japan,⁵³ forty-six (about 82%) were female.⁵⁴ He says, "This tendency is recognized in almost all other reports."⁵⁵ Shoma Morita, who named temporary, shamanic abnormal experience Kitosei-seishinbyo (invocational psychosis), mentions that female cases are observed more frequently than male ones in the study of this disturbance.⁵⁶ According to Naotake Shinfuku, the fox-possession phenomena widely observed in the Sanin district⁵⁷ of Japan are also widespread among women.⁵⁸ Such an inclination is not restricted to Japan. C. W. Back and L. B. Bourque, in their joint work, "Can Feelings Be Enumerated?" (1970), reported that in three Gallup Polls that surveyed intense religious experiences, such experiences tended to be more often reported by women than men.⁵⁹ In his article, "Possession in a Revivalistic Negro Church" (1962), A. Alland comments that females were more likely than males to enter into "trance" states during religious services.⁶⁰ These reports suggest that susceptibility to mystical experience is stronger in females than in males. In White and Nakayama, as mentioned in chapter IV, clear individuality is recognized in aptitude for mystical experience. Nevertheless, a high frequency of the experience suggests that there must have been such a quality widely observed in females, possibly standing behind

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their mystical experiences.

It likewise seems to have worked as a trigger for their mystical experiences that both received little formal education. Limited exposure to formal instruction is often related to an uncritical and suggestible mentality, which can give rise to such experiences. Morita reports that most of his cases of kitosei-seishinbyo occurred in uneducated individuals.⁶¹ According to Y. Sasaki, forty-six of the above fifty-six cases were born into farming families and received little, if any, formal education.⁶² He concludes that this fact and a susceptibility to shamanic experience are in close relation.⁶³ It is not hard to imagine that the poverty of education seen in the lives of White and Nakayama also encouraged this same tendency.

Furthermore, it seems to have promoted the common concern in both White and Nakayama that they were foundresses of each religious sect. While gender and lack of formal education prepared the terrain for mystical experiences, this in turn affected the contents of the experiences. It is clear from the extremely other-oriented contents of their mystical experiences. Thus, many of their visionary and auditory experiences had to do with the guidance of their devotees and the formation of doctrine and organization.

Besides the above, they displayed several common characteristics. For example, they were nearly contemporaries. The historical situation of the United States and Japan during this period was, of course, not

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identical. Nevertheless, this suggests that contemporary popular attitudes on many matters were similar in both societies. White and Nakayama further suffered deep psychological traumas by which their lives were profoundly affected. These two factors also place them in a similar position. But this will be carefully considered in the succeeding chapters.

The common factors mentioned above act as constants for a comparison of their mystical experiences. The more constants and their consequences are found, the more the results of variables can also be clearly discerned. White and Nakayama shared many constants. Consequently, differences can be more easily recognized. This is why White and Nakayama were finally chosen from many candidates to be the subjects of this study.

E. Expected Contributions of the Study

There are two main contributions to knowledge in this field which the present writer hopes will emerge from this study.

(1) Students who have chosen Ellen White or Miki Nakayama as their research subject are few and far between, with the exception of those who are either mere apologists or hostile critics. Moreover, the religious experiences of these two persons have not previously been subject to careful scrutiny. This study will bring them into the purview of academic study by offering an unbiased account of their religious experiences.

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(2) However, this is merely the secondary contribution expected from this study. Up to the present time, the study of mystical experience has mainly focused on major mystics. Categories for the understanding of mystical experiences were formulated, and many religious experiences were accordingly analyzed. However, those particular experiences to which the categories could not apply were not usually regarded as mystical experiences. This study aims to depart from such a general trend and, through an in-depth analysis of the particular experiences of White and Nakayama, will propose that even experiences usually considered outside the scope of mysticism can be grouped together with the experiences of those who are called "mystics."

Notes

1 See P. G. Moore, "Recent Studies of Mysticism: A Critical Survey," Religion: Journal of Religion and Religions 3 (1973) 146.

2 He emphasized this, stating as follows:

This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the ever-lasting and triumphant mystical tradition, hardly altered by differences of clime or creed. In Hinduism, in Neoplatonism, in Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually telling of the unity of man with God, their speed antedates languages, and they do not grow old (W. James, The Varieties of Religious Experience. New York: Mentor Books,

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1958. p. 321).

- 3 R. C. Zaehner, Mysticism Sacred and Profane (London: Oxford University Press, 1961; orig.: 1957), p. v.
- 4 Zaehner, Mysticism 168.
- 5 Zaehner, Mysticism 153.
- 6 W. T. Stace, Mysticism and Philosophy (Philadelphia, Pennsylvania: J. B. Lippincott, 1960), p. 41.
- 7 The "cores" found by Stace were (1) "the unifying vision, expressed abstractly by the formula 'All is One'" (Stace, Mysticism 79), and (2) "the unitary consciousness from which all the multiplicity of sensuous or conceptual or other empirical content has been excluded, so that there remains only a void and empty unity." (Stace, Mysticism 110).
- 8 Stace, Mysticism 60.
- 9 E.g., see Stace, Mysticism 103-04. Here he asserts that "union with God" is "a theistic interpretation of the undifferentiated unity."
- 10 For him, the former meant a "mere report or description using only classificatory words"; the latter included "far more intellectual addition than a mere descriptive report." (Stace, Mysticism 37).
- 11 Moore, "Survey Articles" 147.
- 12 By "ramification," N. Smart meant branching of an explanation or description.
- 13 N. Smart, "Interpretation and Mystical Experience," Religious Studies 1 (1965) 81. By "auto-interpretation," Smart means an interpretation given by the mystic himself. "Hetero-interpretation," to him, is an interpretation "which may be placed upon it from a different point of view" (Smart, "Interpretation" 80).
- 14 Smart, "Interpretation" 87.
- 15 H. P. Owen, "Christian Mysticism: A Study in Walter Hilton's The Ladder of Perfection," Religious Studies 7 (1971) 36-37.
- 16 Owen, "Christian Mysticism" 37.
- 17 F. G. Moore, "Mystical Experience, Mystical Doctrine, Mystical Technique," in: S. T. Katz, ed., Mysticism and Philosophical Analysis (New York: Oxford University

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- Press, 1978), pp. 108-09.
- 18 Moore, "Mystical Experience" 110.
- 19 See Moore, "Mystical Experience" 114-16.
- 20 F. C. Almond, Mystical Experience and Religious Doctrine (Berlin: Mouton, 1982), p. 128.
- 21 Almond, Mystical Experience 181.
- 22 Almond, Mystical Experience 183.
- 23 S. T. Katz, "The 'Conservative' Character of Mystical Experience," in: Katz, ed., Mysticism and Religious Traditions (Oxford: Oxford University Press, 1983), p. 4.
- 24 Katz, "'Conservative'" 4.
- 25 Katz, "'Conservative'" 4-5.
- 26 Katz, "'Conservative'" 3.
- 27 B. Timmons, and J. Kamiya, "The Psychology and Physiology of Meditation and Related Phenomena: A Bibliography," Journal of Transpersonal Psychology 2 (1970) 41-59.
- 28 W. James, The Varieties of Religious Experience (New York: Mentor Books, 1958), p. 326.
- 29 W. B. Selbie, The Psychology of Religion (London: Oxford University Press, 1926), pp. 248-49.
- 30 C. Naranjo, and Robert E. Ornstein, On the Psychology of Meditation (New York: Viking, 1971), p. 5.
- 31 A. J. Deikman, "Deautomatization and the Mystic Experience," (orig.: 1966) in: R. Woods, ed., Understanding Mysticism (Garden City, New York: Image Books, 1980), pp. 240-60. By deautomatization, Deikman meant "the undoing of automatization, presumably by reinvesting actions and percepts with attention" (Deikman, "Deautomatization" 33).
- 32 A. M. Ludwig, "Altered States of Consciousness" (orig.: 1966), in: C. T. Tart, ed., Altered States of Consciousness (Garden City, New York: Doubleday, 1972), pp. 11-24. Ludwig himself defines it as "any mental state(s), induced by various physiological, psychological, or pharmacological maneuvers of agent, which can be recognized subjectively by the individual himself (or by an objective observer of the individual) as representing a sufficient deviation in subjective

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experience or psychological functioning from certain general norms for that individual during alert, waking consciousness" (Ludwig, "Altered States" 11).

- 33 G. Richards, "Review on Steven T. Katz ed., Mysticism and Religious Traditions" Religious Studies 21 (1985) 419.
- 34 J. R. Horne, "Which Mystic Had the Revelation?" Religious Studies 11 (1975) 283-91. See also J. R. Horne, Beyond Mysticism (SR Supplements, 6. Waterloo, Ont. Wilfried Laurier University Press, 1978).
- 35 Horne, "Revelation" 286-88.
- 36 J. Ferguson, An Illustrated Encyclopaedia of Mysticism and Mystery Religion (London: Thames and Hudson, 1976), 126.
- 37 W. James, The Varieties of Religious Experience 366.
- 38 J. J. Pelikan, "Mysticism," Encyclopaedia Britannica 15 (1967).
- 39 G. G. Scholem, Major Trends in Jewish Mysticism (New York: Schocken, 1961; orig.: 1941), p. 278.
- 40 S. Ghose, "Mysticism," The New Encyclopaedia Britannica (macroaedia) 12 (1984).
- 41 Scholem, Trends 123.
- 42 Scholem, Trends 123.
- 43 Scholem, Trends 123.
- 44 Scholem, Trends 44.
- 45 Some members of the jury said that this definition was too broad in extension.
- 46 R. M. Gimello, "Mysticism in Its Contexts," in: S. T. Katz, ed., Mysticism and Religious Traditions (Oxford: Oxford University Press, 1983), p. 84.
- 47 Stace, Mysticism 36.
- 48 H. Kishimoto, Shinuishugi to Yoga (Tokyo: Keiseisha, 1975), p. 22. For Kishimoto, these three concepts were defined thus:
 - (1) mystical experience: the immediate experience of being conceived as the ultimate reality,
 - (2) mystical thought: the categorical expression of the mystical experience, which is systematized to be

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doctrine if circumstance so requires, and
(3) mystical exercise: the preparatory practice to induce
the mystical experience.

- 49 Gimello, "Contexts" 85.
- 50 W. H. Clark, The Psychology of Religion (New York: Macmillan, 1967; orig.: 1958), p. 296.
- 51 G. Farrinder, Mysticism in the World's Religions (New York: Oxford University Press, 1976), p. 78.
- 52 G. Kato, "Sekai Shukyoshi-jo ni okeru Shinto no Ichi," in: Shinto Kokyukai, ed., Shinto Koza (Tokyo: Hara, 1981; orig.: 1929-1931), vol. 2: pp. 185-86. Both the terms were coined by him. The former designates religions laying a stress on heterogeneity between God and man, and the latter, religions giving emphasis to homogeneity between divine and human.
- 53 Hiroasaki, Togane, Hachijojima, and Aogashima.
- 54 Y. Sasaki, "Wagakuni ni okeru Fuja no Kenkyu," Gendai no Esueuri 165 (1981) 107.
- 55 Y. Sasaki, "Fuja" 121.
- 56 S. Morita, "Yo no iwayuru Kitosei Seishinbyo ni tsuite," Gendai no Esueuri 165 (1981) 45.
- 57 The areas facing the Japan Sea: Hyogo, Tottori, Shimane, and Yamaguchi Prefectures.
- 58 N. Shinfuku, "Saninchiho no Kitsunetsuki ni tsuite," Gendai no Esueuri 165 (1981) 192, 194.
- 59 Qtd. in M. Argyle, and B. Beit-Hallahmi, The Social Psychology of Religion (London: Routledge & Kegan Paul, 1975; orig.: 1958), p. 74.
- 60 Qtd. in Argyle, and Beit-Hallahmi, Social Psychology 74.
- 61 Morita, "Kitosei Seishinbyo" 45.
- 62 Y. Sasaki, "Fuja" 121.
- 63 Y. Sasaki, "Fuja" 121.

Sources

Chapter I

SOURCES

A. Three classes of Biographical sources

The present study of White and Nakayama is based primarily on biographical sources. The sources that were used for this study can be divided into three classes.

(1) Autobiographical writings

Those are divided again into two subclasses: (a) Pure biographies, and (b) other writings containing biographical passages or references. Although the latter were not intended to serve as biographies, they provide additional information on the histories of White and Nakayama, and this information allows one to make reasonable deductions about the lives of these two religious figures. That the straight biographical information is fragmentary does not necessarily mean that its value as source material is therefore reduced.

(2) Biographies written by contemporaries

The classification outlined above is applicable here as well. But, more significant is another criterion of classification: that is, (a) those written from a sympathetic point of view; and (b) those written from a more critical one. Not surprisingly, these two approaches often contradict one another. However, careful and precise critical scrutiny of these contradictory approaches will show that each can

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usefully serve as source material in its own way.

(3) Other secondary documents

All biographical writings not included in classes (1) and (2) are grouped under this heading. The classifications applied above are valid here as well.

In the present study, class (1) is preferentially employed. When documents from this class do not provide adequate information class (2) documents are also consulted. Differences between the accounts supplied in class (1) and class (2) documents do not necessarily imply a difference in value or credibility as source material. Indeed, when mystical experience is the subject under examination, these two classes often reveal the two sides of a single experience. In this case, they are not so much in a superior-inferior relationship, as in a mutually complementing relationship, a point which the following discussion will make clear. Generally speaking, when a mystical state of deep trance is achieved, the subject himself, while in this state, may be able to perceive his inner condition, but is usually not aware of things obvious to observers. Consequently, we find little or no record of this phase in the autobiographies. On the other hand, although it is impossible for the observer to see directly into the subjects inner world during this mystical experience, he can provide a reasonably accurate record of the subject's physical condition. The account of White's physical behavior during the vision-experience described in

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Spiritual Gifts vol. 2¹ is comparatively detailed. This, however, was not written by the subject, but quoted from the record provided by Otis Nichols,² an eyewitness of this experience, as White acknowledges in her own account of this same experience: "As I was unconscious to all that transpired around me while in vision, I will copy from Bro. Nichols' description of that meeting."³ Besides this description, White left few comments on her physical condition during visions. Virtually all the information that we possess concerning her physical condition comes from eyewitnesses. With regard to Nakayama, the situation is quite similar. For this reason, the present study, as a rule, deals with both class (1) and class (2) as its primary sources. Class (3) will additionally be used as supplementary source, when it is obvious that other original class (1) or (2) documents, which could not be obtained by the present author, are incorporated into it.

The following pages will enumerate and describe the chief literature to be used as primary source material.

B. Literature on Ellen White

1. Autobiographical writings

At the time of her death, White left twenty-four books in current circulation, two book manuscripts ready for publication, 4,600 periodical articles published in the journals of the church, over 200 tracts and pamphlets, 6,000 typewritten manuscript documents consisting of letters, general manuscripts aggregating approximately 40,000

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typewritten pages, and 2,000 hand-written letters, diaries, journals, all totalling, when transcribed, 20,000 typewritten pages. Many of these manuscripts have since been edited and published. Today, over sixty books have been catalogued. Among these books, the following are those autobiographical writings which will be considered in this study as class (1) literature.

(1) Spiritual Gifts vol. 2 (1860). This is an autobiographical account of White's life up to 1860 and contains many details not found elsewhere. The present study is based on the 1945 edition.

(2) Early Writing of Ellen G. White (1882). This is the bound volume of the following texts: A Sketch of the Christian Experience and Views of Ellen G. White (1851), Supplement to the Experience and Visions of Ellen G. White (1854), and an abridged edition of Spiritual Gifts vol. 1 (1858). The first part consists of five articles written for three different periodicals; it includes as well an autobiographical sketch and an account of the visions she experienced in her earlier years. The second part presents an explanation of some misunderstood phrases in the first and certain later counsels. The last text represents the first published account of her view of the long-extended conflict between Christ and Satan. For the present study, the 1945 edition is used.

(3) Testimonies for the Church vol. 1 (1885). This volume contains her own "Biographical Sketch" (pp. 9-112)

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which deals with the period up to 1881. The 1948 edition is used in this study. (Concerning Testimonies for the Church itself, see below.)

(4) Life Sketch of Ellen G. White (1915). This is a narrative of her experience to 1881, written by White, with a sketch of her subsequent labors and last sickness, compiled from original sources in White's office. The first half of this volume was compiled from the following three documents: Nos. (1) and (3) above, and Life Sketches, Ancestry, Early Life, Christian Experience, and Extensive Labors of Elder James White and His Wife, Mrs. Ellen G. White (1880, 1888). The White's contribution to the last document (1880) numbers 200 pages of 416 pages total, which is a republication of Spiritual Gifts vol. 2 (1860, pp. 7-212) with slight changes. The 1888 edition added an account of James's death. The latter half is composed of numerous quotations from White's other writings. The 1943 edition is employed for this study.

Of her writings belonging to subclass (b), those listed below are of particular importance for the present study; they will accordingly be most frequently quoted.

(1) Testimonies for the Church vols. 1-9 (1885, 1885, 1885, 1885, 1889, 1900, 1902, 1904, 1906). This is a collection of White's counsels to her church and to individual believers. At various places, this source contains references to her mystical experiences. In the present study, the 1948 edition is used.

(2) Conflict of the Ages. It consists of five volumes:

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Patriarchs and Prophets (1890), Prophets and Kings (1917), The Desire of Ages (1898), The Acts of the Apostles (1911), and The Great Controversy (1888). These volumes present a history of salvation based on her unique understanding of history. Her vision-experience is mentioned glancingly throughout these five volumes. The present study follows the 1950, 1940, 1940, 1911 and 1950 editions of each of the five volumes.

(3) Selected Messages vols. 1-3 (1958, 1958, 1980). These volumes encompass White's counsels, gathered from various periodical articles, manuscript statements, and contain pertinent pamphlets and tracts which had long been out of print. Many references to her mystical experiences are found here. The first editions of each of the three volumes are used for this study.

(4) The Fannie Bolton Story (1932). This is mainly a collection of letters exchanged between White and her literary assistant Fannie Bolton. It reveals the relationship between these two women, and exists in the form of a mimeographed document of 122 single-spaced pages. In this document, White's personality can be vividly perceived. In addition, the letters include references to her mystical experiences in various places, and thus contribute invaluable to the present study. The 1932 edition, published by the Ellen G. White Estate, is consulted here.

2. Biographies written by contemporaries

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Five books are of especial importance in this class.

(1) Joseph Bates, A Seal of Living God (1849). This is a seventy-one page doctrinal study by Bates, one of the founders of the Seventh-day Adventist Church. In the book, Bates often speaks of White. Particularly, pages 24-26 describe what he actually witnessed in White during her vision, and is thus very useful for the purposes of the present study.

(2) James White, Life Incidents (1868). This is a biography written by White's husband James. The document has the most detailed and credible records about the external condition of White during her mystical experiences. The section titled "Mrs. White's Experiences" (pp. 271-74) is highly significant for this study.

(3) John Norton Loughborough, Rise and Progress of the Seventh-Day Adventists (1892). Loughborough was one of the leaders of the Seventh-day Adventist Church in its formative period. Known as "the first church historian,"⁴ he was a co-worker of White and knew her intimately. He witnessed White's visions "about fifty times."⁵ Chapters IX and X of the book contain numerous references to White, and provide descriptions of her physical condition during the vision-experience.

(4) Martha D. Amadon, "Mrs. E. G. White in Vision" (1925). This four-page mimeographed document is a personal account of the vision-experiences witnessed by Amadon; she had a long acquaintance with White and often observed her in

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visions. It supplies information unobtainable elsewhere. She was ninety-two years old when, in November 1925, she recorded her eyewitness observations. In the present study, a copy of the document in the Document File at the Ellen G. White Estate is used.

(5) Otis Nichols, "Statements by Otis Nichols." Nichols, who left this 8 page long mimeographed document, lived in the same residence as White during the years 1845-1846. It includes records of White's physical condition during vision-experiences, which White herself quotes in Spiritual Gifts, vol. 2. It is thought to have been written "probably about 1860."⁶ A copy of the original, preserved by the Ellen G. White Estate, is used here.

All of the above belong to subclass (a) of class (2). Among those belonging to subclass (b), the one which provides the most extensive information is:

(6) Dudley M. Canright, Life of Ellen G. White (1953). Canright was converted to Adventism after hearing James White preach. He then became one of the denomination's leaders. Later, he not only left the denomination but also became its most influential critic. The book reflects his later viewpoint.

C. Literature on Miki Nakayama

1. Autobiographical writings

Nakayama did not write her own biography. All of the following documents which came from Nakayama's own pen belong to subclass (b). The first three have been established as

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the original sutras of Tenrikyo.

(1) Ofudesaki. This volume consists of seventeen chapters, and contains 1,711 waka.⁷ It was compiled between the years 1869 and 1882. Tenriists treat the compositions as the primary source of the Tenrikyo doctrines. In this study, both Ofudesaki (Japanese edition, 1983) and Ofudesaki (English translation, 1983) are referred to.

(2) Mikagura-uta. This is composed of ceremonial songs authored during the period from 1866 to 1875. For the present study, Mikagura-uta included in Kohon Tenrikyo Kyosoden and A Commentary on the Mikagura-uta, the Songs for the Isutome (1978) are mainly employed.

(3) Osashizu [Instructions]. This is a collection of instructions formulated by Nakayama and her successor Iburi. What is currently accessible consists of seven volumes. It contains over 20,000 instructions, made between January 4, 1887 and June 9, 1907. Among them only three instructions are by Nakayama. The document, therefore, does not provide much information about her philosophy. Selections from the Osashizu (1976) is used in this study.

(4) "Tetsuzukisho [A Document for procedure]." This is the summary of her answers to a police interrogation following her arrest on October 7, 1881. It was submitted to the chief of the police station. In this document, she unusually refers to the psychology of her mystical experience. The document for present study is included in Hitokoto-hanashi vol. 1 (1985) by Shozen Nakayama.

2. Biographies written by contemporaries

Except for Ofudesaki and "Tetsuzukisho", which sheds light on her mystical experiences, little can be deduced about Nakayama's life from the material listed above. For this reason, in the case of Nakayama, contemporary witnesses are used more often than for White.

(1) Shizukanaru Honoo no Hito (1978). This is a partial reproduction of Umetani Monjo, a collection of posthumous documents of Shirobei Umetani, one of Nakayama's closest followers. The documents abound with references to Nakayama. In pursuing this study, the 1979 edition is used.

(2) Ne no Aru Hana (1982). This is an excerpt from Yamada Ihachiro Monjo, the posthumous works of Ihachiro Yamada, who was one of Nakayama's favorite pupils. The philosophy of Nakayama is related in detail in the document. Specifically, the second chapter (pp. 35-122) describes the result of the ill-treatment Nakayama received while in police custody. The 1984 edition is adopted for the present study.

(3) "Kamigakari Ryakuki [The Rough Sketch of Nakayama's Kamigakari]." This document is a summary of her biography presented in the first part of Koki [The Foundress' Teachings] (Komatsubon, 1885). There Nakayama's contemporary disciples describe her as they understood her. Since it affords unique illumination of Nakayama's kamigakari,⁸ it fittingly complements the other biographical documents. The document is reproduced in Shozen Nakayama's Koki no Kenkyu in full. It is employed for the present study.

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(4) Michisugara Gaiden [The Life of the Foundress].

This biography was prepared by Masaichi Moroi. The author did not know Nakayama personally, but since his parents were among the first disciples of Nakayama, through them he had an intimate acquaintance with Nakayama's teachings. Just a year after the death of Nakayama he began to work in the Tenrikyo Headquarters; this allowed him to hear about her from the mouths of her intimates. Though the exact year that he finished the biography is uncertain, it must antedate the death of the author in 1903. For years, it had been handed down in manuscript form until, in 1937, it was included in Shomon Iin, a posthumous publication of Moroi by the Tenrikyo Yamana Great Branch Church. Most of the contents have been deemed reliable by the Tenrikyo Headquarters. The document proved to be of primary importance, next to Kyososama Gyoden [The Life Story of the Foundress], when Kohon Tenrikyo Kyosoden was in preparation. In this study, it is adopted, as included in its entirety in Shomon Iin Sho (1977), as the earliest source for Nakayama.

(5) Kohon Tenrikyo Kyosoden Itsuwahen (1976). Provided by the Tenrikyo Headquarters, this is a collection of anecdotes concerning Nakayama, based on many of the documents written by her disciples and other unpublished accounts. The 1983 edition is used for the present study.

The three documents below are testimonies of Nakayama's disciples recorded by a third party.

(6) Kyoso no Osugata o Shinobu (1957). This is a record

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of interviews with many people who were acquainted with Nakayama, prepared by Fukutaro Uemura when he was working at the Tenrikyo Headquarters Archives (1932-1962). It provides invaluable data on Nakayama. The 1982 edition is referred to in this study.

(7) Kyoso yori Kikishi Hanashi (1984). This was written by Yukichi Takai, an associate of Nakayama, and later published by his grandson. Rare information about the Nakayama as a person is found in the first two chapters, "Kyoso yori Kikishi Hanashi [Stories which the Foundress Told]" (pp. 1-74) and "Omoidasu Kotodomo [Memoirs]" (pp. 75-162).

(8) "Koro Kikigaki [Stories Which Elders Told]" and "Kyososama no Omoide [Recollections on the Foundress]." Both are included in Eukugen [Restoring to the Original State] ⁹ vol. 1 (1946). "Koro Kikigaki" (pp. 1-15) is the record, prepared by Yoshinaru Ueda, of three interviews with people who knew Nakayama. The same author interviewed one of Nakayama's grandsons Narajiro Kajimoto in the "Kyososama no Omoide" (pp. 40-52). Kajimoto was sixteen years old when his grandmother died. He knew her quite well, which is reflected in the detailed descriptions of her life he supplies.

By its author and manner of publication, the following is to be grouped into class (3), but is comparable to class (2) in contents.

(9) Kohon Tenrikyo Kyosoden (1956). This biography is highly evaluated by the Tenrikyo Headquarters. It is

considered the most complete of all the biographies, since it is based on Kyososama Gyoden¹⁰ (1898, 1907), which is the most authentic of all material. Shinnosuke Nakayama, the author of the Kyososama Gyoden, is one of Nakayama's grandsons, who assisted her from 1880 till her death. After his grandmother's death, he assumed the first presidential position and laid the foundation of Tenrikyo. The book is based on what the author personally saw or heard. The hand-written original is preserved in the Tenrikyo Headquarters. It was once published in a journal Fukugen vol. 33. Kohon Tenrikyo Kyosoden, prepared by the Tenrikyo Headquarters, and is said to faithfully follow these source documents. Kohon Tenrikyo Kyosoden is therefore placed in this category. In the following pages, except where noted, the English translation The Life of Oyasama, Foundress of Tenrikyo is primarily used. In the present study, the 1984 edition is referred to.

All of the above were written from sympathetic viewpoints. In the case of Nakayama, no class (2) document written from a critical viewpoint was obtainable. Both in the cases of White and Nakayama, critical documents belong mostly to class (3). Some of them, when they satisfy the conditions defined earlier, will be used as secondary sources. All other primary and secondary sources are listed in the Bibliography.

D. Criteria in Using Biographical Sources

When biographical sources are used for such a study in

Sources

which preciseness is demanded, it must be kept in mind that they do not always provide an accurate picture of the subject. The following problems often occur:

(1) Problems resulting from selection of the
biographical facts

The data to be used for a biography are subject to the intention of the author. For example, since the biographies of White place an emphasis on her "prophetess-ship," statements confirming the divine origin of her words repeatedly appear. In the biographies of Nakayama, that she is "god" is the basic premise; the data are chosen to support this premise. In both cases, these women are portrayed as extraordinary human beings. Their personal lives are those of perfect persons. Their lives are punctuated with countless miraculous incidents. Some of their biographies are given the stamp of canonical authority. The heroine's life, as depicted in such documents is presented as a model for the believers of the religion to emulate. Any portrait that might run contrary to the ideal is inevitably rejected.

(2) Problems resulting from insufficiency of material

A biographer does not know everything about the person he chooses to write about. The same is true for the person who writes an autobiography. One's knowledge about himself is at best incomplete. To make up for the deficiency of data, it is probable that the author resorts to interpretation or fictional reconstructions. The harder one strives for coherence, the more one tends to create a

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well-formed but fictitious story. For example, Michisugara Gaiden by Masaichi Moroi has the following sentences concerning the day Nakayama was born:

When the first ray of the sun was about to penetrate, there was a cloud of five colors above the roof of the house. While the villagers all wondered about the scene, the first cry of the baby came out.¹¹

This illustrates a fictitious insertion which is to make up for the obvious lack of data and to stress the heroine's divinity. However, this is not so problematic if, as in this case, the fictitiousness is obvious. It becomes a serious dilemma when fiction is indistinguishable from fact.

(3) Problems resulting from misinterpretation of data

Occasionally, the particular world view of an author distorts his work. A biography written by one who believes in devils is likely to blame them for every misfortune suffered by the heroine. Death and disease may be explained as issuing from the finger of God, if one who fears divine judgement is the author of the book. For a very religious author, a mere hysterical phenomenon may be interpreted as the act of God or an evil spirit. Consequently, a real cause-effect relation is overlooked. Religious biographies are prone to such distortions.

(4) Problems resulting from the attitude of an author towards his hero

Consciously or unconsciously, a biographer may take a

Sources

position as either an admirer or a critic of his subject. It is often difficult even for one who claims to be neutral to maintain his objectivity throughout. The consequences of such an emotional relation between the author and his subject cannot be ignored. Understandably, chances are that, for an admirer, some incidents are presented to fortify a positive image of his subject while others that reveal his negative side are treated as insignificant or disregarded altogether. Likewise, a slanderer would have exactly the opposite tendency. All the biographies of White and Nakayama which are listed in the earlier part of this chapter were written from the point of view of an admirer. Because of this intrinsic inclination on the part of biographers, these documents must be handled with caution and care.

In the present study, ample attention will be paid to these problems. In order to approach the facts as closely as possible, the present writer will try to maintain the following attitude throughout the study. First, it is hypothesized that the heroines of these biographies are not extraordinary human beings. The view that, apart from an apparent uniqueness of personality and environments, as well as the various combinations resulting from these two factors, there is essentially nothing in the experiences and behavior which can mark off these two women from normal human beings, will govern the direction of this study. This means that the present writer admits that the experiences and behavior of the women under examination are deductively explicable through

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comparison with the experiences and behaviors of others. Second, despite the first hypothesis, the present writer does not intend to deny the claims made in the biographies that the women are superior persons characterized with supernatural behavior and experiences. Instead, it will be considered that there must have been a certain set of psychological, social or cultural facts behind the claims which needed such claims. For such a viewpoint, the very fact that certain facts have been exaggerated or distorted by some people can be reckoned in itself to constitute a kind of material in certain cases. In order for the foregoing methodology to operate successfully profound human-discernment, as well as precise analysis of the backgrounds of the subjects, will be required.

Notes

- 1 pp. 77-79.
- 2 "Statement by Otis Nichols" (mimeographed) DF-105 (Washington, D. C.: Ellen G. White Research Center).
- 3 E. G. White, Spiritual Gifts (Washington, D. C.: Review and Herald, 1945), vol. 2: p. 77.
- 4 Ellen G. White Estate, Comprehensive Index to the Writings of Ellen G. White (Mountain View, California: Pacific Press, 1962-1963), p. 3183.
- 5 J. N. Loughborough, Rise and Progress of the Seventh-day Adventists (Battle Creek, Michigan: General Conference Association of the Seventh-day Adventists, 1892), p. 93.
- 6 A. L. White, Ellen G. White (Washington, D. C.: Review and Herald, 1981-1986), vol. 1: p. 73.
- 7 Japanese traditional poem composed of thirty-one

syllables.

- 8 Although the Japanese word "kamigakari" is usually translated as 'possession,' it often means much more. In an analysis of usage of the word, Yuji Sasaki distinguishes its broad from its narrow application. He calls a condition of altered personality "kamigakari" in the narrow senses, and collectively all experiences under the altered state of consciousness, which includes personality alteration, "kamigakari" in the broad sense (Y. Sasaki, "Wagakuni ni okeru Fuja no Kenkyu," 113). According to the latter application of the word, experiences in mystics may be thought of as "kamigakari".
- 9 Eukugen includes the top secret documents available only to the restricted VIP's. Even the leaders themselves rarely have an access to it. The present writer has made a request to the Tenrikyo Headquarters Information Room for this document. The reply made it clear that only those who themselves are the instructors of Tenrikyo and are recommended by the directors of the churches under the direct authorization of the Tenrikyo Headquarters may obtain the document. Fortunately, however, through the courtesy of a certain friend, who holds a professorship at Tenri University, the present writer could obtain the inaugural issue of Eukugen.
- 10 This originally lacks its title. The present title was supplied by Shozen Nakayama.
- 11 M. Moroi, Shomon Iin Sho (Tenri, Nara: Doyusha, 1985), p. 15.

Chapter II

BIOGRAPHICAL SURVEYS OF ELLEN WHITE AND MIKI NAKAYAMA

This chapter will outline the life histories of White and Nakayama, which is essential for an understanding of their religious beliefs and the effects of mystical experiences on their respective careers.

A. Ellen White

1. Main events of White's life

The biographical information blank filled out by White on March 10, 1909, is kept at the General Conference of the Seventh-day Adventists. It states that White was born to Robert and Eunice Harmon on November 26, 1827, in Gorham, Maine. She and her twin sister were the youngest of eight children born to the same parents. Her father manufactured hats, and family-life was relatively unexceptional.

At age nine, she was struck in the face by a stone thrown by one of her older schoolmates, and the wound it caused left a life-long scar. She recovered momentarily from the faintness and dizziness caused by the pressure on her brain, but lapsed back into unconsciousness; she remained in this state for three weeks. The accident affected her entire life, both mentally and physically, as White herself later acknowledged.¹ Five effects of the injury will be here considered.

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(1) Physiognomical effects

Horace Shaw, describing White's facial appearance, pointed out her "plainness and broken nose."² The injury disfigured White, as her nostril bone had been broken. The physician had to abandon the idea of plastic surgery; because his patient, he thought, was too weak: she had lost a great amount of blood, and in any case it seemed that the operation would probably not extend her life-span. The facial disfigurement which the injury caused made her own appearance unbearable to White as a woman. One of the focal points of her lifelong struggle was her effort to reconcile herself to this cruel fate.

White confessed, ". . . my dress was plain, nothing was spent for needless ornaments, for vain display appeared sinful in my eyes."³ When she saw a woman, who had been baptized at the same time as she had, wearing gold rings, large earrings and a bonnet filled with artificial flowers, White thought, "I believe it to be wicked to think so much of appearance, to decorate our poor mortal bodies with flowers and gold."⁴ By determining that dressing up constituted a guilty act, she was fighting against the tragedy of her own life.

The writings of White contain a large number of such counsels:

All that love of dress and pride of appearance will be gone. The time that you spend standing before the glass preparing the hair to please the eye,

should be devoted to prayer and searching of [the] heart. There will be no place for outward adornment in the sanctified heart; but there will be an earnest, anxious seeking for the inward adorning, the Christian graces--the fruits of the Spirit of God.⁵

The Bible teaches modesty in dress. "In like manner also, that women adorn themselves in modest apparel." This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's word enjoins.⁶

These ideas are derived ultimately from the Bible. At the same time, however, her emphasis on man's inner beauty, and her consequent devaluation of outer adornment, was possibly an attempt to rationalize the sadness she felt for the loss of her own physical wholeness, for the permanent disfigurement she suffered at such a tender age.

(2) Physiological effects

Regaining consciousness after three weeks in a coma, White seemed in her own eyes to look like "a skeleton."⁷ For the following two years, she was unable to breathe through her nose. Her nerves were affected, and she could not write because of trembling in her hand, nor could she read clearly. If she persisted in studying, she fainted. She also suffered from "a bad cough."⁸ For these reasons, she had to

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relinquish the idea of pursuing her education.

From that time on, she was plagued by numerous sicknesses for almost the entirety of her life, and several times she endured periods of serious illness. She suffered for years from respiratory and circulatory difficulties. In addition, she had countless fainting spells, paralysis five times, a "pimple"⁹ which lasted for several years, a cancer-like tumor on her eyelid, brain inflammation, malaria in her later years, and rheumatism. She was a person of delicate health. Reflecting on her life at the age of seventy-five, White stated, "Physically, I have always been a broken vessel."¹⁰

Her chronically poor health had a peculiar effect on her life. Ronald L. Numbers described, in his writing, that the two concerns that dominated her life were "good health and Christ's Second Coming."¹¹ To be sure, she wrote more on these two matters than on any others. These formative, passionate concerns were probably not unrelated to her poor health: to her the former signified its temporary solution, and the latter, its final dénouement.

(3) Effects on education and career

The injury which deprived White of her health also robbed her of the possibility of a complete education. Only three years of formal education was given to White, which must have been felt by her as an intolerable humiliation, for she had once dreamed of being a "scholar."¹² After three years, she left the first school. However, she could not

give up her academic aspirations, and so entered the Westbrook Seminary and Female College in Portland. She left there before very long, since she had not completely recovered her health.

Despite this lack of formal education, she was a prolific writer during her seventy years of public life. she produced sixty volumes in total, including those published after her death. This prolific output may have come, to a certain extent, from a desire to compensate for her feelings of inferiority, which stemmed from her lack of formal education. Her extensive library shows how widely she read. Some fourteen hundred books have been numbered.¹³ No doubt they were a great help throughout her literary career. However, her poor spelling and ungrammatical sentences required much correction before her manuscripts could be printed. Her success in producing numerous works, in spite of these deficiencies, she owed to a considerable extent, to the work of her many literary assistants.

(4) Psychological effects

The psychological trauma that resulted from the injury cannot be overlooked. Two prominent examples are given here.

(a) Feeling of loss

I asked for a looking-glass, and as I looked into it, I was shocked at the change in my appearance. Every feature of my face seemed changed. The sight was more than I could bear. The bone of my nose proved to be broken. The idea of carrying my

misfortune through life was insupportable. I could see no pleasure in my life. I did not wish to live, . . .¹⁴

Many times I was made to deeply feel my misfortune. With wounded pride, mortified at myself, I have found a lonely spot to think over the trials I was doomed to bear daily.¹⁵

These remarks reveal the degree of grief that she felt about what the injury had taken from her. She felt that she now had no hope of fulfilling her potential, and therefore wanted to die.¹⁶ After the disfiguring injury, worldly pleasure became for her something to shun: "The earth, its treasures and joys, are nothing to us. Our interest is not here."¹⁷ White's premillennialistic view of history included the belief in a total annihilation of the world. Nothing else reveals her deep despair of the world better. Needless to say, this apocalyptic idea itself did not originate with White; but one cannot properly understand her commitment to this position without first examining her personal experiences. White's Adventism was, in a sense, a declaration of conscious repudiation of a world which she had already lost.

(b) Feeling of inferiority

Her feeling of inferiority, resulting from facial disfigurement in childhood, chronic poor health, and a lack of formal education, has been considered above. Many of her other achievements also seem, in a greater or lesser degree,

to represent an attempt to compensate for this feeling.

(5) Spiritual effects

There were two predominant factors in White's religious life: (a) the influence of her parents, and (b) the consequences of the injury. Her parents were "earnest and devoted members"¹⁸ of the Methodist Episcopal Church. According to the Seventh-day Adventist Encyclopedia, her father was a deacon of the Pine Street Methodist Church.¹⁹ His children joined him in the same church. White was baptized at this church in June 1842, and became a member of the congregation. However, in her understanding, Methodism did not satisfy her aspiration, as Millerism did later, which emphasized that Christ would return before long and consume the existing relations, renewing them completely. She was very anxious for the end of the world. This, she believed, would put an end to her tragedy.

A turning point in her life came when she was introduced to Adventism. She first heard of William Miller in March 1840, and, with her parents, thereupon embraced the belief that Christ would return around 1843. Because of this conviction both White and her parents were disfellowshipped from their church.

Along with other Millerites, she was to experience disappointment: Christ returned neither on April 21 nor on October 22, 1844, contrary to their expectations. It was in December, after having spent several days in mental distress, that she received her "first vision."²⁰ It strengthened her

faith. The second vision came about two weeks later, and encouraged her to tell others the contents of the first vision. She considered this impulse as God's command to her. After hesitating for a while, and in spite of her illness, she made a trip to perform this command.

During the trip, early in 1845, she met James White, a minister of the Christian Connection and a former devotee of Millerism. James heard her speak at a group meeting, and what he saw and heard there convinced him that she was God's chosen vessel. Thenceforth, the two travelled extensively to hold meetings. They were married on August 30, 1846. This union contributed greatly to her attaining the position of co-founder of the Seventh-day Adventist Church.

As her collaborator, James performed countless tasks to build up her reputation. Among these, the following two points are especially significant.

(1) He carried out White's ideas.

In November 1848, for example, she was instructed through a vision that her husband must begin to print a paper. James put this idea into practice in the following year by publishing the journal, The Present Truth, which was the first of its kind put out by the Sabbatarian Adventists. The journal had to be discontinued after its eleventh issue in November 1850. During August, September, and November of the same year, he published five issues of the Adventist Review. Subsequently, in November the Second Advent Review and Sabbath Herald was launched. It appeared irregularly at

first, but in 1853 it became a weekly journal; today it is the official organ of the denomination. In August 1852, a monthly journal, Youth Instructor began to appear, and in June 1874, a weekly journal, The Signs of the Times commenced publication. These journals are still published today.

During this period, James not only wrote numerous articles, which helped him to attain a position of influence, but also worked to build the publishing side of the church's activities. The Review and Herald publishing House James built in 1852 gradually expanded, and was for many years acclaimed as "the largest and best-equipped printing establishment"²¹ in the state of Michigan. On April 1, 1875, in Oakland, California, The Pacific Press Publishing Company was founded through James's efforts. He served as its first editor. As of 1983, the Seventh-day Adventist denomination had fifty-one publishing houses around the world, and they all owed their existence to James for his realization of White's proposals.

(2) He also introduced White to the public.

Even before their marriage, James felt that White's first visionary experience should be made known to the general public. He reprinted, at his own expense, on April 6, 1846, in broadside form for general distribution, the text of the vision, which had appeared twice before in an early Adventist journal, The Day Star, on December 20, 1845, and March 14, 1846. He next introduced her first vision in his A Word to the Little Flock, which appeared on May 30, 1847. As

soon as the new journal, The Present Truth was published, he gave White an opportunity to write articles. Further, in the Review and Herald "Extra" of July 21, 1851, he published several of her articles. In the same month, he published A Sketch of the Christian Experience and Views of Ellen G. White, a collection of all her previous writings; in addition, it included her Supplement to the Experience and Views of Ellen G. White in 1854. The series of Testimonies for the Church by White was started by James in 1855. In addition, he published four consecutive volumes of White's Spiritual Gifts in 1858 and 1864. In 1865, he published six pamphlets entitled Health; or, How to Live, to each of which White contributed an article.

Numerous opportunities to write were offered to White while James served as editor of these publications. Her articles numbered 2,000 in Review and Herald, 2,000 in The Signs of the Times, and 600 in other publications. Many of these articles were owed to opportunities offered by James. The position of White in the church was also established in this manner.

Let us now look at her family life. White had four sons; Henry Nichol (born August 26, 1847), James Edson (born July 28, 1849), William Clarence (born August 29, 1854), and John Herbert (born September 20, 1860). The first child died of pneumonia on December 8, 1863, and the youngest boy died of erysipelas on December 14, 1860. The two surviving sons both became ministers. James Edson built several churches

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and schools in the area along the Mississippi River. He also worked for the social advancement of the disenfranchised blacks. William Clarence, after James's death, assisted White in her travels and writing, and helped to increase her influence within the church.

White, often busy with public obligations, did not necessarily fulfill the conventional requirements of the good mother. For example, in the first winter of her second son Edson, White took the infant, suffering from "inflammation upon the brain,"²² on a trip to fulfill a speaking engagement. When he was nine months old, White left him in the care of her friend Clarissa M. Bonfoey so that she could complete her travel schedule. Five weeks later, she returned to her sick child, who appeared "very feeble."²³ However, she again took the child on her next trip. In September 1850, though his "life had been so much in danger,"²⁴ White again left him in Bonfoey's care. In the summer of 1852, he suffered from cholera, "was very weak," "gained no strength," and for three days "ate nothing."²⁵ Nevertheless, White took him along with her to fulfill her commitments for the following two months. On the way, the family who entertained them said they should bury the child on the road; to all appearances it would be so.²⁶ White did not, however, abandon the trip.

A similar chain of events occurred in the case of Henry, her first son. When he was about twelve months old, White left him in the care of Stockbridge Howland's family; they

took care of him for the next five years. As a result, he spent the crucial years of early childhood without the positive influence of his mother. The formative years of William, the third son, seem to have been somewhat happier than those of his older brothers. White was not a full-time mother for her sons. Virgil Robinson, her grandson through William, wrote, "being human, the Whites made mistakes in rearing their children."²⁷

White's behavior in matters of child-rearing was influenced not only by her unique circumstances but also by the following two ideas, which always guided her thinking.

(1) Idea of God-given duty

The sense of a divine calling instilled in her by the second vision was absolute and decisive. Recalling the time when tiny Henry became sick she said, "We had made the child an excuse for not traveling and laboring for the good of others, and we feared the Lord was about to remove him."²⁸ The reason for leaving the child with the Howland's was, she asserted, that:

. . . I dared not let my child stand in the way of our duty. I believed that the Lord had spared him to us, when he was very sick, and if I should let him hinder me from doing my duty, God would remove him from me.²⁹

(2) Idea of objection by Satan

White believed that Satan exists as God does. Anything which delayed or impeded carrying out God's plan was seen to

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be the work of Satan. For White, to compromise or hesitate meant to surrender to Satan. Her own explanation for taking Edson with her on the trip, even though he was suffering from cholera, was: "But I dared not go back to Rochester. We believed the affliction of the child was the work of Satan to hinder us from traveling and we dared not yield to him."³⁰

This whole-hearted performance of duty seen throughout her entire life was almost always determined by these two ideas. Such behavior may indicate a certain aspect of her personality.

White used three methods to transmit the messages which were communicated to her through the visions.

(1) Oral presentation

From the time of her first testimony after the second vision, in early 1845, in Poland, Maine, White continued to speak with those concerned, and, in public services, local churches, camp meetings, or General Conference assemblies she endeavored to present what had been revealed in the visions. She busied herself with traveling in order to present her visionary testimony. According to Fascinating Facts about the Spirit of Prophecy by Phyllis C. Bailey, by 1878, White crossed the United States twelve times. Even in her later years she travelled extensively. During one year she was away from home for a total of seven months.³¹ She also labored in Europe from August 1885 to August 1887, and did pioneering work in Australia, from late December 1891 to 1900. She spent a total of eleven years in foreign service.

(2) Personal letters

With respect to personal matters, White wrote letters to many individuals.

(3) Printed matter

Writings that dealt with church or public concerns were circulated as printed matter. From the publication of a personal letter addressed to Enoch Jacobs of Cincinnati, Ohio, editor of an early Adventist journal, The Day-Star on January 24, 1846, White continued to write throughout her life. According to Seventh-day Adventist Encyclopedia, at the time of her death her literary productions amounted to well over 100,000 pages.³²

These three works represent most of her public contributions. She was not ordained by a laying on of hands like other Seventh-day Adventist ministers. Though she gave suggestions, support, or counsels to the administration of the church, she never actually participated in its day-to-day operation.

On July 16, 1915, she rested from her eighty-seven years of fruitful life. She lived to see the expansion of the Seventh-day Adventist Church from a handful of believers to a worldwide congregation with a membership of 136,879.

2. Significance of mystical experience in White's life

Mystical experience fulfilled a restorative function for White. It produced at least two remarkable effects in her life.

(1) Physio-mental effects

Describing her own experience, Teresa of Avila wrote:

This prayer causes no harm, no matter how long it lasts. At least it never caused me any, nor do I recall the Lord ever having granted me this favor that I didn't feel much better afterward no matter how ill I had been before. The external effects are so apparent that one cannot doubt that a great event has taken place; these external powers are taken away with such delight in order to leave greater ones.³³

The same was true for White. Even when she felt lost her physical strength in a trance state, it did not, in general, affect her health. Subjectively, the experience brought her a feeling of bliss. This feeling always came upon White just before the vision. In other words, it coincided with the initiation of a trance state.

. . . as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped in a vision of God's glory.³⁴

Heaven, sweet heaven, was the magnet to draw my soul upward, and I was wrapped in a vision of God's glory.³⁵

The blissful state continued during the vision. She was liberated from physical pains. For example, once when suffering from a bout of rheumatism so severe that the pain allowed her no rest, White experienced a vision. She

described it as follows:

About half past nine I attempted to turn myself, and as I did so, I became aware that my body was entirely free from pain. As I turned from side to side, and moved my hands, I experienced an extraordinary freedom and lightness that I cannot describe.³⁶

Fortuitious visionary encounter with God, as in the cases of other mystics who underwent similar experience, created in her an entirely new mental state. White, who had formerly avoided the glance of others because of her scarred face, poor health, and lack of education, boldly started to assert her own convictions. As those around White came increasingly to accept her as a God's messenger and to regard her vision as a revelation from God, she had a sense of self-worth and her deep feeling of alienation disappeared.

It is not difficult to deduce that this new situation had a psycho-somatically therapeutic value. In fact, her husband James stated: ". . . her health and physical and mental strength have improved from the day she had her first vision."³⁷ This accords with the following observation recorded by her grandson Arthur L. White, who produced numerous essays and articles on Ellen White: "They [the visions] were usually followed by increased natural strength and improved health."³⁸ At the age of seventy-six, she considered herself to be healthier than she had been in her youth.³⁹ She expressed the same feeling in her eighty-first

year.⁴⁰

(2) Sociological effects

It must be remarked that mystical experience consolidated her social influence. Her autobiographies reveal that the following three concerns were of capital importance to White for her entire life. All three are directly related to her vision experiences.

(a) Establishment of her status in the Adventist group

This was basically what the other two were based upon. The most memorable event of her career was to have convinced the two most influential men in the church, her husband James and Joseph Bates, to believe in her prophetessship. This she achieved by having them observe her during the vision experiences. Along with these two figures she established the confidential co-foundership, and the three were known as "the triumvirate that founded the SDA Church."⁴¹ It was during the winter of 1845 that James came to believe that she was God's chosen messenger. Bates also recognized at the conference held in Topsham, Maine in November 1846 that White's visions were from God. By winning their invaluable support, she quickly established her status in the church. However, many opposed the idea that her visions originated from God. Given this climate, in 1851, James decided not to publish any articles about her vision in Review and Herald. In 1853 and the following year, a group called "Messenger Party"⁴² Withdrew from the Seventh-day Adventist Church in Jackson, Michigan. Their reason was that two ministers, the

leaders of the group, deeply resented criticisms that White had directed against them. In 1866, the president and the secretary of the Iowa Conference, together with their followers, left the church to form the "Marion Party."⁴³ They alleged dissatisfaction with the leadership of the Whites. This group later became known as the Church of God (Adventist-Stanberry), it was the parent organization for several other Church of God groups. Despite these outbreaks of rebellion and secession, her leadership was never seriously shaken, as she always maintained the support of James and Bates. Thus, she eventually came to be officially recognized as "prophetess."

White never claimed to be a "prophetess."⁴⁴ However, she was aware that others did, in fact, regard her as a prophetess.⁴⁵ She did not seek that honorific title for two principal reasons. First, she was critical of those whom her contemporaries had accepted as prophets. Second, she believed that her vocation included much more than what the title "prophet" implied.⁴⁶ She believed, rather, that the name "Lord's messenger" best described her role.⁴⁷ However, she said elsewhere that "if others call me by that name, I have no controversy with them,"⁴⁸ which illustrates that she was not necessarily displeased when others called her a prophetess.

Today, the prophetessship of White is established as a point of doctrine in the Seventh-day Adventist Church. Item 17 in the Fundamental Beliefs of Seventh-day Adventists, "The

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Gift of Prophecy," deliberately avoids calling her a prophetess, while, in effect, it portrays her in terms befitting a prophet:

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested.⁴⁹

The following will demonstrate the extent of her authority within the Seventh-day Adventist Church. Numerous people who claimed to have received visions or revelations from God appeared at her side. Anne Garmire⁵⁰ and Anna Phillips⁵¹ represent the most typical cases. In addition, though their names are not mentioned, those who were described as "different ones,"⁵² "four in one family,"⁵³ or "a sister in Germany"⁵⁴ asserted that they had had visions from God. A letter dated March 16, 1900 from G. A. Irwin to White reveals that her literary assistant Fannie Bolton also received direct revelation from God.⁵⁵ "Many of our brethren and sisters"⁵⁶ are said to have accepted Bolton. Anna Phillips did not find it difficult to gain support from many prominent people such as A. T. Jones, editor of such denominational publications as Review and Herald and The

Signs of the Times, W. W. Prescott, president of Battle Creek College, and Stephan N. Haskell, who occupied an important position in the church.⁵⁷ Nevertheless, White refused to accept any of these "prophetesses." As her position within the church was already unassailable, once her judgement was made in the name of God, no other person could overturn it.

(b) Establishment of Adventist doctrines

All of the present-day Adventist doctrines are, in varying degrees, authenticated by White's visions. Adventists are known to be among the most strict of the fundamentalists. Their theological attitude has its bases in White's biblical exegesis. For example, her understanding of the origin of the universe or the history of the world is based on a literal interpretation of Genesis and related books of the Bible. In her view, the world was created in six literal days. The period from Creation to the time of Moses is reckoned to be 2,500 years, and to the time of Jesus, 4,000 years. The age of the world in her own time White calculated to be approximately 6,000 years.

God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day and set it apart as a day of rest for man.⁵⁸

During the first twenty-five hundred years of

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human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years--from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.⁵⁹

For four thousand years the race has been decreasing in size and physical strength, and deteriorating in moral worth; and, in order to elevate fallen man, Christ must reach him where he stood.⁶⁰

Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the Bible record, because of those things which are to them evidences from the earth itself, that the world has existed tens of thousands of years. And many who profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old. These, to free themselves of difficulties

thrown in their way by infidel geologists, adopt the view that the six days of creation were six vast, indefinite periods, and the day of God's rest was another indefinite period, making senseless the fourth commandment of God's holy law.⁶¹

Noah's flood, according to White, was a literal event and occurred as described in the Bible.⁶² She firmly believed that the Bible presents an authentic account of the early history of the world.⁶³ In accord with this viewpoint, she sent this forceful counsel to her followers:

The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. We need to understand these things. Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who having secured this worldly education think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into

our schools and sanitariums and churches. I speak to you definitely. This must not be done. . . . The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world.⁶⁴

The question of whether these ideas are correct or not goes beyond the scope of the present study. It suffices here to recognize her unquestionable authority, which is best illustrated by the fact that all Adventist schools have faithfully kept the counsels issued by White, despite overwhelming trends in the world which go against such an outlook. The authority derived from her visions lies behind most of the other doctrines of the church. Once granted or presented through the visions, such doctrines attained an authority beyond criticism.

(c) Consolidation of the church organization

The significant role played by White in this aspect of the church is also notable. At first, the Adventists came from many different churches, and had no intention of forming another church. After the great disappointment of 1844, the majority of Adventists strongly opposed any organization, holding that this was inconsistent with the perfect liberty of the gospel. In 1854, seeing this confusion among her coreligionists, White made a plea for order:

The Lord has shown that gospel order has been too much feared and neglected. Formality should be

shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon the earth, and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before; for, as God unites His children, Satan and his evil angels are very busy to prevent this unity and to destroy it.⁶⁵

This idea gained the immediate support of her husband James. In the journal Review and Herald, he argued that an organization was necessary. Thus, in 1860, the name Seventh-day Adventist was chosen for the newly organized church, and as a first step the publishing company was formed. Through James's unceasing labor in the following year, the first church and conference were organized. In 1863, further, the General Conference, with six local conferences, was constituted.

The three most powerful avenues for evangelism adopted by the Seventh-day Adventist Church are medical work, education, and publication. The emphasis on these three methods grew, in one way or another, out of the ideas communicated to White in her visions. In the vision of June 6, 1863, she received the impetus for the program of health reform which was to be expanded worldwide by the church. In the autumn of 1863, she published a booklet entitled An

Appeal to Mothers. In 1864, the thirty-two page chapter "Health" was added to the fourth volume of Spiritual Gifts. This was the first comprehensive presentation of the health reform program communicated in the vision of June 6, 1863. In the year 1865, these ideas were further amplified in Health, or How to Live. The health message of the Seventh-day Adventists has its roots in these writings.

During the Christmas of 1865, White once again experienced a vision that concerned the health ministry. As a result of this vision, she was strongly convinced that the policy of health reformation should be promoted by the church organization, and that the hospitals should be built for the operation of this program. The General Conference of Seventh-day Adventists did not waste any time putting this proposal into practice. To begin with, a new journal, The Health Reformer, was launched in August 1866. It was later renamed Good Health, and was eventually succeeded by Life and Health. On September 5 of the same year, the Health Institute was opened in Battle Creek, Michigan. Further, in 1875, John Harvey Kellogg was elected as the medical superintendent of the institute. It expanded and came to be called the Battle Creek Medical and Surgical Sanitarium in 1877. The health ministry of the Seventh-day Adventist Church, along with the counsels and instructions successively given by White, has grown consistently ever since. As of 1983, the denomination runs worldwide health care institutions, including one medical school, 155 hospitals and

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sanitariums, 276 dispensaries and clinics, and 69 retirement homes and orphanages.⁶⁶

The denomination also maintains an extensive educational program. It operates 4,334 primary and elementary schools, 927 secondary schools, and 94 colleges and universities in various parts of the world.⁶⁷ These educational programs were started after White gained an insight through one of her visions in January 1872.⁶⁸ From that time on, she issued continuous instructions on this matter. They have been gathered in the compilations, Education (1903) and Counsels to Teachers, Parents, and Student regarding Christian Education (1913).

It has already been mentioned in the preceding section that the publishing work, another important scheme for the propagation of church doctrine, was also based on White's visions. Many other works were proposed or encouraged by White. It is not overstating the case to say that what the church has accomplished since the time of White follows in her steps or strengthens the foundations she laid down. These ideas came to her through visions during her mystical experiences. Her vision experiences, thus, allowed her to realize many projects and receive the honor of being acknowledged as the originator of a religious sect.

One's charismatic image does not develop only through his skill and personality. It is necessary for formation of his charismatic image that he be surrounded by those who feel a sense of reverent awe for his qualities and behavior.

After a thirty-six hour trance, Jemima Wilkinson (1752-1819), believing that Christ's spirit occupied her body, claimed to be "Universal Friend," and established a community of followers near Seneca Lake in New York's frontier Genesee County. White's contemporary Joseph Smith (1805-1844) claimed to be a modern prophet receiving divine revelations. He attracted the hearts of many, and became the founder of Mormonism. Beginning with his first vision, experienced at age fourteen in 1819 in Manchester, New York, he subsequently experienced a number of "revelations." Thus, he also won many devotees to his cause. In those days America produced a multitude of self-proclaimed messiahs and prophets. And, there were people around them who would listen to their hallucinations and delusions as coming from God.

This state of affairs was related to the widespread growth of revivalism. William G. McLoughlin has discussed revivalism; he divides it into five periods.⁶⁹ White was born during the Second Great Awakening period (1795-1835) according to McLoughlin's chronology and died during the Third Great Awakening (1875-1915). These two periods represent the two zeniths of revivalism. That the revivalist movement likewise continued after 1835 is apparent from McLoughlin's assertion that "Under the domination of that master revivalist, Charles Grandison Finney (1792-1875), between 1830 and 1860, revivalism attained the basic form and rationale which it has maintained ever since."⁷⁰ Many parallels have been observed between White's philosophy and

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the concerns emphasized in the revivalistic movement. This probably indicates that White was to some degree under the influence of the movement. According to Winthrop S. Hudson, revivalism during the Second Great Awakening period placed great emphasis on "immediate confrontation with God." It often took "the form of an ecstatic vision or mystical illumination" and was easily interpreted as "a fresh revelation."⁷¹ It is probable that such a situation lies behind the mystical experiences of White, Smith, Wilkinson, and their contemporaries.

The development of Spiritualism should be marked as a phenomenon that illustrates such a trend as revivalism. According to R. W. Schwartz, Andrew Jackson Davis (1826-1910), who claimed to have met the ancient Greek physician Galen and Emanuel Swedenborg during a trance in 1844, was "America's first popular medium."⁷² He was known as "the Poughkeepsie Seer."⁷³ Four years later, the Fox sisters of Hydesville, New York heard "mysterious rappings." In 1859, there were seventy-one mediums in New York state, fifty-five in Massachusetts, and twenty-seven in Ohio. Some 350,000 New Yorkers were estimated at this time to be believers in communion with the dead.⁷⁴

During the first decade of her public life, White's activities were restricted to the five Eastern States: Maine, Vermont, Massachusetts, Connecticut, and New York. The area was crowded with many messiahs, prophets and mediums. The mentalities which accepted these spiritual teachers and those

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which accepted White are thought to be essentially identical. At about the same time that White experienced her first vision, two young men claimed to have seen visions which had similar contents. They also believed that their visions came from God.⁷⁵ All these examples support the observation that there was at this time a prevailing tendency to regard visions as divine revelation. The figure of "Prophetess White" was the product of both her personal qualities and the contemporary religious climate.

When people recognize charisma in a religious leader, the following psychology can be seen to operate; it is a psychological pattern generally found in religious phenomena. In Japan, the twilight was often referred to as omagadoki (time when people meet a devil), which implied the common belief that monsters and devils appear at dusk. The ghosts supposedly came out mostly in summer. A statue of a dosojin (a guardian deity of roads) was commonly erected at village borders. A common characteristic unites all of the above. Dusk represents the intermediate time between day and night. For Japanese farmers, each year starts with the busy sowing season in spring and ends with the harvest in autumn. Therefore, summer is seen as the period between two important agricultural seasons. To a villager, the boundaries of his village signify the intermediate space between his own village, to which his life and heart are attached, and unknown territory. The intermediate is no more than the coexistence of two categories. Where normal categorization

fails, there results an intermediate and ambiguous state, which often produces in man a mystical emotion. It raises religious feeling to a higher level. Many things which have been traditionally shunned as unclean or revered as sacred should be viewed in this light.

As Edmund R. Leach observed, excreta such as urine, feces, semen, or menstrual discharge, as well as the hair, nails, saliva, and milk, tend to be placed under a taboo.⁷⁶ This is understandable, for, although issuing from the body, they are neither part of the body, nor natural matter. They are in an ambiguous state. In other words, they represent the overlap of the body and the external world.

On Andaman Island, young people who participate in the coming-of-age ceremony are called kimil.⁷⁷ Kimils have to observe various taboos with regard to certain foods.⁷⁸ The word is also used to describe the time between the rainy and dry seasons.⁷⁹ During this time, the islanders observe other taboos.⁸⁰ The word provides a further example of the point under discussion. The coming-of-age ritual marks the transitional point between childhood and adulthood. The time between the two seasons represents the mixture of both raininess and dryness.

The same psychology accounts for the fact that people with ambiguous characteristics have been held in awe and worshipped in many parts of the world. In Japan, a visitor from outside of a village was often welcomed as a god. The visitor, since he belonged to the world outside the village,

but now resided within it, took on an ambiguous character. That a half-man, half-superman would be elevated to the status of a god is explained by the same phenomenon. Further, the same psychology has nourished the idea that a half-man, half-beast is a symbol of divinity in many cultures. For White's followers, the coexistence of the ordinary and the extraordinary in her vision experience was likewise interpreted as evidence of her direct participation in the sacred. Thus, it contributed to the development of a perception of her as a charismatic figure.

Irvine Schiffer has enumerated the eight elements of charisma: spice of foreignness, some subtle stigma, the calling to public service, a posture of romantic polarized action against a human adversary, an aura of social station and its associated wealth, a diffidence of sexuality, a coating of hoax, and an allure of lifestyle innovation.⁸¹ This analysis will also help us to understand White's particular status. The presence of each and every one of these qualities, according to Schiffer, "is not mandatory for the charismatic image; yet an absence of one or more of these elements, can only serve to reduce the charm of public figure in quest of a people's charisma."⁸²

It is not clear whether all of the eight elements contributed to the establishment of White's position within her church. However, some of these elements can easily be seen to have worked definitely upon her followers, leading them to produce in her an image of prophetess. For instance,

her abnormal behavior during vision experiences corresponds to what Schiffer called "the charisma of foreignness." Her scarred face and weak constitution echo the Schifferian term "the charisma of imperfection." Her proclamation of herself as God's messenger substantiates "the charisma of calling," and her ascetic life and her prophet-like behavior would be equivalent to "the charisma of hoax" named by Schiffer.

B. Miki Nakayama

1. Main events of Nakayama's life

It is necessary that the social conditions in Japan during the Edo Period (1603-1867) be briefly considered before examining the events of Nakayama's life. During this period, the Tokugawa Shogunate reigned over Japan. The seat of the central government in Edo (old Tokyo) during these years gives the period its name.

Feudalism was the political system that the Tokugawa Shogunate administered. The country was divided into many territories; each was ruled by a daimyo (feudal lord) under the control of the shogun. The economic system in this period was based on the exploitation of the peasantry. In the final stage of this period, most fiefs suffered under economic stagnation. Therefore, the exploitation by the daimyos of the peasantry grew increasingly harsher. Furthermore, unseasonable weather affected various parts of the country for a long time. Famines in the 1830's were extremely severe. Consequently, the poverty of the peasants was quite appalling.

The Tokugawa Shogunate adopted Confucian ethics to

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buttress the feudal system. The primary ethical principle was the absolute obedience that a low-ranking person owed to those above him. Servants, children, minors, women, and wives had to perfectly obey their rulers, masters, parents, elders, men, and husbands. Even if the demand of a high-ranking person was severe and irrational, the low-ranking person had to comply with it. Willingness to accept such utter servility was praised as the most valuable virtue. The following will demonstrate that Nakayama's religious life was closely connected with such social conditions.

Nakayama was born on June 2, 1798, in Sanmaiden, Yamabe, Yamato, the second child of Masanobu Hanshichi Maegawa and his wife Kinu. Her father was a farmer whose lord granted him the privilege to wear a sword and bear a family name, and be treated on the same level as a samurai (warrior). This meant that the Maegawas were well-off financially. The family, in fact, possessed considerable land-holdings. The Maegawa family, for generations, filled the post of village headman, and also served as the representative of the parishioners of the Oyamoto Shrine.

From childhood, Nakayama showed an interest in religion. The Maegawas were pious members of the Jodo-shu sect, and this background influenced her religious life. As a child, she memorized Jodo-wasan (a Buddhist chant), accepted onri edo (to hate and renounce this unclean world) view,⁸³ and wished to become a nun. This desire was not fulfilled, owing to her parents' earnest dissuasion. However, in consenting to be

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married, she expressed the following demand: "Even after I go there, I hope I shall be allowed to invoke the Buddha when My[sic]⁸⁴ work for the day is over."⁸⁵

From age nine to eleven, Nakayama attended terakoya (a private elementary school in the Edo Period) and there learned to read and write. This basic training later proved to be very useful when she came to write Ofudesaki. She learned sewing and weaving, the traditional domain of women in those days, from her mother. By age thirteen, she could make a kimono (Japanese traditional garment) in any form she wished. Later she taught needlework to her young neighbors. In later years, she gave her disciples lessons in koto, shamisen, and kyōkyū (all are Japanese traditional stringed instruments).⁸⁶ Presumably, she mastered these skills during this earlier period.

She married Zenbei Nakayama, a cousin on her father's side, on October 13, 1810, at age thirteen. The marriage, however, was humiliating and caused her great unhappiness. The Nakayama family were prominent farmer-landlords in Shoyashiki, Yamabe, Yamato, and, like the Maegawas, had occupied the post of village headman. In addition, they engaged in a cotton brokerage and accumulated considerable financial power. This wealth, however, was anything but a comfort to her; rather, it made her miserable. Later, she gave it all away.

A peasant housewife in the Edo Period was regarded primarily as a means to produce offspring, and, at the same

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time, an important source of additional family income. Nakayama's every day life was that of such a peasant housewife. Serving her husband and in-laws, she worked on a farm, supervised employees, and took care of the brokerage business. That she was granted the right of housewifery from her mother-in-law at the age of sixteen, showed her precocious mastery of a diversity of skills.

The mental anguish that Nakayama suffered resulted from the philandering of her husband rather than from these heavy duties. When she and Zenbei were married, they were thirteen and twenty-three, respectively. She was obviously too sexually immature for Zenbei, who was already in full manhood. With her lack of sexual knowledge and fatiguing daily work routine, Nakayama was unable to maintain a comfortable marriage bed. In addition, she always looked forward to hearing the sermons of Buddhist monks, but never enjoyed sightseeing or going to the theater with her husband. Her gloomy personality must have contributed to the alienation of her husband's affections. Zenbei, meanwhile, kept a mistress by the name of Okano, a situation which Nakayama felt to be humiliating. One of the reasons that she had to put up with such an insult is that she failed to produce a surviving child until long after the marriage. She gave birth to her first child in the sixth year of the marriage; however, this child was stillborn. Eleven years had to pass before she had her first son Shuji. Infertility was regarded as matter for disgrace by the ethics of feudalism. Nakayama had to give leave to her husband to

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dismiss her or allow him to marry a second wife. Many times, Nakayama had Okano wear her best "kimono," when she knew that her husband was going to take Okano sightseeing. Nakayama dressed Okano's hair in the manner befitting the wife of an upper class family, and permitted Okano to use her own comb and kanzashi (an ornamental hairpin). Towards Okano she conducted herself like a maidservant. Later, Okano is said to have attempted to kill Nakayama by poisoning her food. Nakayama, although she had narrowly escaped death, reportedly defended Okano by saying that her stomach had been cleansed by gods. Although this story might have been somewhat embellished, it nevertheless depicts the sorrow felt by a barren woman in feudal Japan. Sotaro Kajimoto, who claims to have heard directly from Nakayama, writes that she thereafter continued to feel as if "separated from her husband by a thousand miles."⁸⁷ The long-lasting agony in her married life was comparable in significance to the injury suffered by White. Both decisively motivated the religious life of these women. Like White, Nakayama was assailed by painful feelings of loss and inferiority. Moreover, she continued to harbor a deep feeling of hatred toward her husband, which she could not plainly express under the restrictive system of feudalistic ethics.

What kept her going, in spite of such an unhappy situation, was the Jodo-shu religion, which she had practised since childhood. At the age of nineteen, she underwent goju-soden (initiation into the mysteries of the Jodo-shu

sect) at the Zenpukuji Temple, the Buddhist temple of the Nakayama family. It was highly unusual for such a young person to be initiated. This revealed the earnestness of Nakayama's religious convictions and the depth of the psychological trauma caused by the breakdown of her marriage.

After Shuji was born on August 21, 1821, Nakayama bore five daughters, Masa (May 25, 1825), Yasu (October 27, 1827), Haru (October 26, 1831), Tsune (December 17, 1833), and Kokan (January 10, 1837). As the size of the family increased, so did her difficulties. Nevertheless, she endured the fate imposed on her by a feudalistic society, fulfilling the role of mother and bearing with her husband's epicurean lifestyle. When her fifth daughter Kokan was born, her health, physical and mental, as a result of a difficult convalescence, was taxed to its utmost, and she began to feel "dizziness."⁸⁸ According to her "Tetsuzukisho," she often fainted.⁸⁸ It was then that she experienced her first "kamigakari."

This "Kamigakari" experience marked a decisive turning point in her life. She felt that this experience was a divine calling. In the course of the next several years, she sequestered herself from family and servants, and devoted herself to prayer and meditation in a secluded room. The philosophy of the new religion that she was to found was developed during this time. Her ideas and practices, however, were not readily accepted by her relatives and neighbors. Almost fifteen years passed without any visible alteration in this state of affairs.

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Nakayama began her career as the founder of Tenrikyo by having her daughter Kokan recite the name of her God on the streets of Osaka in 1853. This is known as the first niqigake (missionary work) among Tenriists. When her third daughter Haru became pregnant in 1854, Nakayama performed obiya-yurushi (grant of safe childbirth) for her. Tenriists designate it as her first soteriological act. She subsequently performed it for neighbors. This changed the popular perception of Nakayama: she came to be called anzan no kamisama (a goddess of safe childbirth)⁹⁰ or obiya no kamisama (a goddess of a delivery room).⁹¹

Nakayama's works consisted primarily of magical performances for easy childbirth and healing of the sick. Her first disciple was Isaburo Nishida. From the time that his wife, who had been suffering from a toothache, was healed by Nakayama in 1861, the number of believers gradually increased. In 1946, Yamazawa, while preparing his publication, Kyotei Retsuden [The Story of Nakayama's Disciples], made a list of thirty-five kyotei (Nakayama's disciples), who all satisfied the following three criteria:

- (1) Those who had studied under the founder Nakayama,
- (2) Those who had contributed to the initial attempts to propagate the Tenrikyo religion,
- (3) Those who are still widely honored today.⁹²

According to the list, their faith in Nakayama arose from the following circumstances:

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Twenty-seven(77%)	Themselves or some members of their families healed by Nakayama,
One(3%)	Wife's delivery eased by Nakayama's incantation,
Four(11%)	Influence of their friends or relatives who already had faith in Nakayama,
Three(9%)	Impressed by the doctrines or ceremonies of Tenrikyo.

The above is probably typical of those who became devotees to Tenrikyo as a result of Nakayama's propagational campaigns.

With the substantial increase in her following, Nakayama began to feel confident in her religion, and actively participated in its systematization. To set this process in motion, she encouraged her disciples to organize ko (a religious organization) in 1863. Furthermore, starting in 1864, she initiated those who wished to perform the incantations such as oqi no ukaqai⁹³ and koe no sazuke,⁹⁴ and mobilized them in a propagational campaign. In the same year, responding to the request of a recent convert Izo Iburi, Nakayama ordered her disciples to build tsutome-basho (a place for ceremonial service). Between 1866 and 1882 she composed mikaqura-uta (songs for service), and formalized the ceremonies such as kagura (a service with a mask) and teodori (a hand dance). In 1869, she began her work on Ofudesaki, the cornerstone of the religion's doctrines; the entire

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seventeen chapters were completed by 1882. She asked her closest followers for heppi betsunabe (a separate fire and a separate pot) in 1872; in addition, she impressively and decisively demonstrated her divinity to her followers by wearing akaki (red clothes) since December 26, 1874. She explained the significance of the "akaki," "What do you think of these red clothes? There is Tsukihi dwelling within."⁹⁵ In 1875, she had Iburi build a model of Kanrodai,⁹⁶ and in the following year, kaqura-mens (masks for service) were produced. By the middle of the year, she began to distribute shoko-mamori (a proof-amulet) to her believers, in order to confirm their identities. The "akaki" was cut into pieces of a certain size, and were then given to the disciples to be their "shoko-mamori." In 1875, the precise site of Jiba⁹⁷ was located. The doctrine of "Jiba" forms the foundation of the cosmogenesis and the soteriology of Tenrikyo. All the events mentioned above paved the way for the growth of her religion.

As it began to gain more adherents, the denomination encountered persecution by the Meiji government (the government that succeeded the breakdown of Tokugawa Shogunate), which had adopted Shintoism as the national religion. During the twelve years between September 1875 and February 1886, Nakayama was arrested eighteen times. To avoid further persecution, her closest associates planned to obtain official sanction for the denomination, which, however, did not happen during her lifetime. Nakayama's

final arrest took place on February 18, 1886; she was consequently imprisoned for fifteen days. The low temperatures of mid-winter were too much for Nakayama, who was eighty-nine years old at the time of her arrest.

Umetani wrote on the conditions of her imprisonment, reported to him by Shinnosuke Nakayama, as follows.⁹⁸ Nakayama was held in a room with a bare board floor. She remained there for fifteen days. Since the prison fronted onto a main street, many by-passers watched her day and night through the glass sliding-doors of her cell. It was as if she had been pillorized. Nakayama, aged, detained in an unheated cell, endured the severity of winter in conditions fit for a common criminal. The winter, in fact, was the worst in thirty years.

Imprisonment was fatally arduous for Nakayama. Yamada recorded what Nakayama herself said when he visited her twelve days after her release from prison. From that time on, according to his account, Nakayama stayed in bed, and was unable to turn over, hear, or see.⁹⁹ On May 3, two months later, she still had not regained her sight or hearing.¹⁰⁰ On New Year's Day of 1887, she returned to her bed. On February 18 of the same year, at age ninety, she quietly breathed her last, while listening to "Kagura-zutome (a service with masks)," which had been completed under her direction.

2. Significance of mystical experience in Nakayama's life

"Kamigakari" experiences, which occurred for the first

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time when she was forty years old and recurred throughout her life, produced at least two major consequences.

(1) Release from oppression

Professor Shigeyoshi Murakami, who has a profound knowledge of the new religions of Japan, observes:

By this measure [her first "kamigakari"], Miki, who had been daughter, wife, mother, and mistress of a landlord family under the frame of the feudal society, was freed from accumulation of both external oppression and internal affliction. In her spiritual world, there was no farming, housekeeping, nor obedience to her husband any longer.¹⁰¹

Her success in attaining this deliverance depended on the contemporary idea that man becomes a god in the "kamigakari" experience.

Her freedom from the oppressive family ethics of feudal society was most symbolically experienced in her release from her husband's arbitrariness. She knew that her sufferings in the Nakayama family stemmed from her husband's philandering and moral dissipation, and that such behavior was a result of the excessive wealth which the Nakayama family possessed. She hated her unfaithful husband as well as his family's wealth. This is implied by the fact that the divine oracle which she addressed to her husband after her first "kamigakari" experience was to abandon the wealth of the Nakayama family, amassed over the generations. In the name

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of God, she gave away the family property. This forcefully expressed her revengeful passion against her husband, which had mounted steadily over the years. He could not stop her, since the acts were undertaken in the name of God. The Nakayama family went through a long, drawn-out bankruptcy; Zenbei died from sickness on March 31, 1853, leaving land holdings of merely seven acres and several buildings. In the same year, Nakayama sold the main house, and put the land in pawn, using the money advanced to her to give alms to the poor.

Her benevolent activities on behalf of the needy arose from the feeling that she shared their fate. She lived in a time when the Tokugawa Shogunate showed signs of collapsing. Society was increasingly insecure. Okagemairi (a pilgrimage to express one's gratitude to God) most typically depicts such social conditions. This term refers to the mass pilgrimage made to the Ise Shrine (the foremost Shintoist shrine). This customary observance acquired its name in the middle of the Edo Period. The "okagemairis" of 1705, 1771, and 1830 were the largest in scale. These occasions made manifest not only the religious passion of the people, but also the dissatisfaction of the poor with respect to the governing class. For example, "okagemairi" in 1830 spread out over the whole nation, and the participating population was estimated to be about five million. They travelled along every route that lead to the Ise Shrine, carrying flags, clad with colorful costumes, holding large wooden spoons in their

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hands playing drums or "shamisens," and dancing. Along the way, they boldly defied feudal orders in the name of their gods. Everywhere, they demanded the reduction of the land tax, the cancelling of their debts, and employed mob violence against the officers. In many places, their demands were granted by the authorities, and Kami-kaido (a route to Ise through Tanbaichi close to Shoyashiki where Nakayama had resided) was so crowded with pilgrims that the welfare station was prepared to accomodate many of them in Tanbaichi.

In 1830, Nakayama was thirty-three years old. She must have observed this widespread discontent and been strongly touched by the tragic state of the wayfaring peasants. On top of the general misery caused by the existing social structure, peasant families had to endure severe droughts in the 1830's. During the five years between 1833 and 1837, in particular, their lands and villages were inundated by flood after flood, and the rice crop was seriously decreased. The cost of rice rose every year; many starved to death. The devastating effect extended even as far as the developed farm villages in the Yamato area. According to Yamabe-gun-shi (yamabe County Records), the drought in 1836 took the following form:

In the summer of the seventh year of Tenpo, there are successive rainy days. Frost is already reported at this time of the year; the harvest is poor, while the price of rice rose as high as a sho [a unit of capacity] for 400 monme [a unit of

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currency]. People are terribly hungry, and have finally begun to eat chaff, bran, tree seeds, and grass roots. The dead corpses are piled up at the road sides.¹⁰²

To the Nakayamas and the Maegawas, however, because of their richness, the blow of these droughts was not felt to be so overwhelming. Until that time, she had not experienced any material deprivation. Therefore, her witnessing the frantic behavior of the poor in the "okagemairi" and their tragic suffering in the unending famines appears to have given her a severe shock. Though materially well-off, she was plagued by spiritual depression. She consequently identified herself with the oppressed, and was always quick to exhibit her sympathy to them. The following anecdotes exemplify her attitude. According to one account, she leniently forgave a thief who tried to steal a bag of rice from the Nakayama storage house and, presenting the bag to him, admonished him not to repeat the same act.¹⁰³ She also graciously donated food and clothes to a poor woman with an infant, and held up the dirty baby to suckle it herself.¹⁰⁴ The fate of the oppressed she saw as analogous to her own in relation to the Nakayamas. Convinced of her messiahship as a result of the "kamigakari" experiences, she continued to draw bountifully from her resources without hesitation in order to lighten the burden of those scared and confused by droughts and poverty.

For Nakayama, her challenge to Zenbei and identifying

with the oppressed were not two different things. In her view, society was formed of two groups--takayama (high mountain) and tanisoko (bottom of valley). The "takayama" stood for the privileged; the "tanisoko" represented the unprivileged public at large. This dichotomous view of society had its prototype in Nakayama's relationship with her husband. Zenbei, in a sense, was a "takayama" and Nakayama, a "tanisoko." Her battle against Zenbei was thus portrayed as the symbol of a challenge by the "tanisoko" to the power of the "takayama." Her compassion for the unprivileged was a projection of her self-compassion.

Ofudesaki is filled with statements critical of the "takayama." For example:

They are all on equal terms, whether they be the trees which grow on the high mountains or the trees which grow at the bottoms of the valleys.¹⁰⁵

Until now those who are on the high mountains have been rampant and managing every thing as they please. But from now on, in their place I, Tsukihi [a name of Nakayama's God], will reign as I intend. Copy whatever I do, if you can!¹⁰⁶

In this return, grand shrines and those who are on the high mountains shall be all demolished.

Remember this, all of you!¹⁰⁷

Nakayama's doctrine of salvation was principally available to the masses of the lowest stratum of society. Thus, her religion was known as tanisoko-seriage no michi (a

way to lift the bottom of the valley).¹⁰⁸ Gakusha kanemochi atomawashi (the rich and scholars to be left till later on)¹⁰⁹ was the primary principle in the early Tenrikyo. Therefore, Kazuo Kasahara called her soteriology hinmin-shoki,¹¹⁰ after the Shinran's akunin-shoki.¹¹¹ Despite unceasing persecution by the police, she continued to hold an anti-"takayama" position, thus showing that she ranked herself among the oppressed whose fate she felt she shared. To her, after all, the liberation of the unprivileged meant her own liberation. Emancipation from Zenbei was just the first step of her struggle for that goal over a long period of time. After the first one, all the "kamigakari" experiences that recurred throughout her life continued to fire her with the passion of a messiah of the unprivileged.

She believed that, in order to understand the suffering of the poor, she needed to become one of them.¹¹² Furthermore, she thought that poverty was the beginning of happiness.¹¹³ Happiness, she believed, had its real substance in the cooperative work of all members of a poor family. She formed this belief from the humiliating experiences she endured among the rich Nakayama family. Those who had believed poverty to be the source of all misfortune were attracted by the new insight of her philosophy. It was quite natural that many of the poor were drawn to Tenrikyo. According to Tadamasa Fukaya, her following, calculated several months after her death,

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numbered approximately 200,000 people.¹¹⁴

(2) Self-realization

The "kamigakari" did more than just free her from oppression. Through it, she climbed up the ladder to the ultimate level, which a human being could achieve, by realizing herself as a god and, at the same time, persuading her followers of her divinity. This, however, came after a long period of hardship. During this period, she was ill-treated, denounced as a madwoman possessed by an animal spirit, and ridiculed as an idiot.

In Japan, from ancient times, there has been a psycho-social phenomenon named tsukimono in which a spiritual being is believed to possess a human host. Normally, three kinds of beings are thought capable of taking possession of a human being. One is a human spirit. There are two elements in it--ikiryo (the spirit of a living person) and shiryō (the spirit of a dead person). The second is an animal spirit. The most common animals which are thought to possess man are the fox, the inugami,¹¹⁵ and the snake. The third is a shinrei (literally, god-spirit). In Japanese folklore, an animistic view of the world still obtains. Therefore, numerous spirits are believed to live in mountains, woods, trees, rivers, lakes, the sea, stones, etc. These spirits play a leading role in the "tsukimono" phenomena. If a person possessed by one of these spirits gains an unusual power and benefits others by oracle-giving, prophesying, healing sickness or fortune-telling, the spirit is deemed to

be "desirable." But, if the person is frenzied or becomes ill, the spirit is thought to be "undesirable."

The "kamigakari" experiences of Nakayama were for a long time disputed by others: an argument raged between those who understood it as "desirable" and those who saw it as "undesirable." Her own relatives, at first, did not doubt that she had received a special calling from God. However, when they realized that she was neglecting all domestic responsibilities, remaining in an inner storage room for three years to devote herself to a life of prayer, and giving away all the property and wealth of the family, they began to believe that an undesirable "kamigakari" had come upon her. The following statements reveal that people decided that Nakayama was possessed by a fox spirit. The police, according to Naokichi Takai, one of her disciples, considered Nakayama's behavior to be that of a fox or a raccoon dog.¹¹⁶ Rin Masui, another disciple, remembers that, at the time of her conversion to the religion, some people called Nakayama "kwan kwan(an onomatopoeia of fox's yelp)."¹¹⁷ Ika Yamanaka, who knew Nakayama in her later years, testifies that the neighborhood used to talk that Nakayama was "possessed by a shirogitsune (white fox) from Mt. Kanko."¹¹⁸ More or less the same view was held by her husband and relatives.

A therapy traditionally used to banish undesirable "kamigakari" has been called tsukimono otoshi.¹¹⁹ It is based on the theory that, by inflicting pain on the body, the possessing spirit will quit its human host. Specific methods

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were quite varied: some tried to fumigate using pine leaves or mustard, or to step on, kick, or, beat the victim up, while others made him walk on fire, or, using bamboo leaves, applied boiling water. The logic behind such methods is that if the victim suffers, then the possessing spirit will suffer too. However, this method often resulted in the death of the patient. In some cases, the spirit was successfully driven out simply by threatening the person. For example, red-hot tongs were produced before the victim, as if to be laid on his skin; an unsheathed sword was brandished. Others used some fetish to intimidate the unwelcome spirit. Ofuda (a charm) from the Inari Shrine, for example, was often placed in the patient's room. Still another method was to expel the spirit by transferring it to gohei (a sacred staff with cut paper) of a kitoshi (faith curer), or to a medium. Others prayed to gods. The form varies in detail with each region.

It is assumed that Nakayama received the same treatment at the hands of her family and relatives. The Life of Oyasama reads:

They tried everything in their power to restore Her to normal. They burned pine needles and incense sticks and lit purifying fires as charms, all the while crying in their hearts, "if you are insane, be restored to sense; if possessed, away with the demon!"¹²⁰

On another occasion, he [Zenbei] dressed himself in white and had Oyasama dress likewise. And in

the presence of Her brothers, whom he had called from their home, he sat face to face with Oyasama before the Buddhist altar. He invoked the Buddha and, drawing a sword close to his side, severely demanded the immediate withdrawal of the demon, if indeed it were one.¹²¹

Yoshikazu Nakayama concludes: "the holy body of the founder must have been tormented by various tortures."¹²² According to the same writer, the family built a shrine for Inari, brandished a sword in front of her, and placed it under her bed. Further, they placed an "ofuda" from the Fushimi Inari Shrine under her mattress.¹²³

What distinguishes the desirable "kamigakari" from the undesirable is whether it offers any benefit to the public. The Life of Oyasama reveals that Nakayama tried to present evidence of her sanity by tutoring others in sewing, from around 1848 till several years later.²⁴ What changed the public view decisively in favor of her was the effects of the "obiya-yurushi" incantation performed by her in 1854. From that time on, she came to be known as ikiyami-sama (a living goddess).¹²⁵

In Japan, it has been relatively common to deify a human being. There are several variations in the psychology of people who treat a human being as divine.

(1) Appeasement of a revengeful ghost

In this type, a spirit of the dead, which is thought to desire revenge against certain people, is deified in order to

calm its vengeful wrath. The Shibata Shrine in Fukui, for example, enshrines the spirit of Katsuei Shibata, a military commander during the Sengoku (turbulent) age, the mid-fifteenth century--1603), who was defeated by Hideyoshi Toyotomi and died an untimely death.

(2) Sympathy for the weak

In other cases, not fear but sympathy moved people to deify certain figures who had died with their wishes unfulfilled. A small shrine in Kamaishi, Iwate, enshrines blind-gods. A blind couple lost their only child by mistakenly dropping him into a river. Distressed, the parents followed their child, throwing themselves into the river. Sympathetic villagers, according to an oral tradition, erected a shrine to console the spirits of the dead.

(3) Wish for salvation

If a person who was about to die expressed an intention to succour the suffering, he was consequently deified by those who desired his assistance. Fudosama in Fujimi, Gunma, for example, enshrines a pilgrim monk by the name of Tetsuzan. On his death bed, he promised to heal any sickness above the neck if one were to pray to him. He has been worshipped ever since.

(4) Deferent submission to authority

This type of deification originates from worship of, and longing for, authority. It is possible to subdivide it into four classes, according to the nature of the authority.

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(a) Originator-worship type: the original inventor of a certain art or business is revered as a god by those in the same business in later times. The Sekisemimaru Shrine in Otsu, Shiga, enshrines a blind biwa (a lute) player, considered a god of entertainers.

(b) Expert-adoration type: an adept at a certain art or business is posthumously deified. The representative Heianian poet Hitomaro Kakinomoto has been honored as a god of "waka." He has been the model for every poet since his time and is worshipped at the Kakinomoto Shrine in Akashi, Hyogo.

(c) Winner-praise type: a human god may be created when simple respect towards a winner is expressed. For example, The Shomon Shrine in Hachioji, Tokyo, commemorates Masakado Taira. He came from the powerful clan of the Kanto Plain during the Heian Period (794-1192).

(d) Ruler-admiration type: admiration for a statesman as one who bestowed favors on the people sometimes elevates him to the status of a god. For instance, Gozo (the wooden sculpture of a god) festival celebrated on every 27th of August in Matsuoka, Fukui, commemorates the benevolent ruler Masakatsu Matsudaira, onetime ruler of Fukui clan.

(5) Reverence toward spiritual authority

This is a case in which a person, through "kamigakari" or other similar experience, is deified by people who regard him as one in whom a god dwells, who himself has become God, or in whose humanity God has been manifested. In such cases,

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it is common for the object of veneration to be worshipped while still alive. The most typical example is seen in Tenno (Japanese emperor). The successive "Tennos" were acknowledged as Akitsu-kami (manifested God) by their people, and thus gained their respect. This is the most important type for the present study. Nakayama should be placed in this category. Most of the other founders of new religions in Japan also fall under this category. They have been described either as living gods or living buddhas. In some cases, they themselves advanced such a claim; in other cases, their followers chose the epithets for them. In the former cases, what moved them to make the claim was usually the "kamigakari" experiences that they had undergone. For example, the founder of the Kurozumi-kyo sect,¹²⁶ Munetada Kurozumi (1780-1850) claimed to have had the experience of a fire ball flying into his chest. He took it as a sign of his uniting with Amaterasu Omikami,¹²⁷ and subsequently began to teach his disciples that he was a living god. The originator of the Konko-kyo sect,¹²⁸ Bunjiro Kawate (1814-1883), after his "kamigakari" experience, proclaimed himself to be Iki-gami Konko Daijin (the living God Konko Daijin). Similarly, it was through her "kamigakaris" that Nakayama recognized herself to be a living god. However, that an individual proclaims himself to be a god, and that he actually achieve the status of a divinity among his adherents, are two different things. In general, a charismatic figure is created through the interactions between a particular

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individual and those around him, as pointed out above in regard to White.

The following factors should be taken into account: they explain why Nakayama was accepted as a living god by her followers.

(1) The abnormality of her experience, ideas and behavior

Concerning this matter, it should be reiterated that the development of White's charismatic image can be traced to the dichotomous nature of her personality. The same psychology can be observed at work in the deification of Nakayama. Her disciples perceived a dual quality, human and divine, in her "kamigakari" and behavior. To them, she was neither fully abnormal: had she been, they would have simply dismissed her as the unwitting victim of a usurping fox spirit; nor fully normal: had this been the case, she would have been considered merely an unprivileged farmer under feudalistic oppression. Normality and abnormality, strangely coexisting in Nakayama, shrouded her in a veil of mystical authority.

(2) Her claim to divinity

Initially, Nakayama's understanding was that a god entered her only during the "kamigakari" experience. It was, possibly, in the following declaration that her claim to divinity was publicly announced for the first time: "What do you think of these red clothes? There is Tsukihi dwelling within."¹²⁹ She had worn red clothes since December 26, 1874. This assertion was made right after she began wearing the new vestment. Two years prior to this, however, around

the time when she ordained the practice of "beppi betsunabe," self-awareness of her divinity had already been germinating in her. Two factors were involved in Nakayama's awakening. Intrinsically, there were the repeated "kamigakari" experiences. Extrinsically, there were those who called her kamisama (a god).

It is obvious from Ofudesaki that her description of herself as a god became more frequent from the time of her first public proclamation. Repetition of this claim strengthened her sense of divinity. Today, the above statement is most frequently quoted to support the concept of "god Nakayama."

(3) Indirectness of contact between Nakayama and her followers

Where direct, or face to face, contact between the founder and his followers is in evidence, closer relationship tends not to produce the deification of the founder. The way that Myoko Naganuma achieved the status of a "living Buddha" is described by Kyosuke Amano:

As the body of believers increased in size, the distance between Myoko and the common believers inevitably became greater. Until this point, she took the hands of almost every one and directed them. But it increasingly became difficult for her. Before too long she became virtually a "living Buddha" for a remote believer. In fact, these believers, when they encountered some

obstacle, prayed, "Myoko-sensei, Myoko-sensei, help me." Then, miracles often took place. Suddenly illness was healed, or an accident avoided. Once when Myoko made a public appearance in front of several thousand believers in an auditorium, a woman, who saw Myoko for the first time, fainted there. To this lady Myoko was a real Buddha.¹³⁰

One of the indispensable conditions for the deification of a founder is precisely this "distance" between founder and believers. This is best illustrated by the words of Jesus: "A prophet is not without honor except in his own country and in his own house"¹³¹ It is interesting to note that, as Hiroo Takagi observes in his outline of the history of Tennikyo propagation, the great thrust in the expansion of the religion came when it tried to reach beyond its own local community, and not during its earlier years when it primarily concentrated its efforts on the neighboring communities where people knew one another very well.¹³²

What contributed to the establishment of her divinity among the believers was the distance between Nakayama and her followers, a distance that she endeavored to promote. She started the practice of "beppi betsunabe" in 1872. Two years later, she visibly set herself apart from the commoners by wearing red clothes. In 1875, when Nakaminami no monya (south gate house)¹³³ was constructed, she requested that a room be built for her exclusive personal use. The site where she sat to hear people's requests was designed to be 2.5 feet

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higher than the rest of the floor.¹³⁴ Gokyusokusho (resting house) was built for her in 1883. In this new building, her room was situated at a higher level than the other rooms.¹³⁵ Usually, her receptionists acted for her.¹³⁶ Only rarely did she meet with a common follower. On those occasions, the privileged disciple often "felt so small that they could not look up her,"¹³⁷ or were "so thrilled with joy that they could not stop sobbing."¹³⁸

(4) Intentional god-like conduct

Nakayama deliberately adopted in her behavior the qualities that had been traditionally sought as virtues of divinity. She carefully controlled her everyday activities. As a stoic, she never requested worldly pleasure for her own enjoyment.¹³⁹ Her life style was quite simple.¹⁴⁰ To her disciples, she appeared to approach them with no hint of arrogance, but with an attitude of humility.¹⁴¹ She placed the interests of others before her own.¹⁴² When attacked by a band of "yamabushis (mountain ascetics)," she betrayed no sign of fear.¹⁴³ She responded calmly to the harassment of eighteen consecutive arrests.¹⁴⁴ In fact, she regarded them as missionary opportunities.¹⁴⁵ Above all, she unfailingly welcomed all who came to her, telling them, "I was waiting for you,"¹⁴⁶ as a mother eagerly awaiting the return of her child. Such a blend of courage, compassion, and generosity helped to win the hearts of her disciples. Indeed, the reluctance of her followers to question Nakayama's assertion of her divine status can be partly explained by the

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impression her conduct made upon them.

Returning to the Schifferian categories here, the distance between Nakayama and her followers, a distance which she actively encouraged, whether consciously or unconsciously, corresponds to what Schiffer labelled "the charisma of foreignness." Likewise, the abnormality of her behavior and experiences recalls his term "the charisma of imperfection." Her deity-proclamation answers to "the charisma of calling," and her god-like behavior, "the charisma of hoax," respectively. Further, that her religion found its most enthusiastic supporters among peasants and women is possibly due to the anti-traditional and anti-orthodoxical posture of her actions and philosophy. It spoke to the desires of the oppressed and unprivileged. In essence, this situation is a counterpart of what Schiffer named "the charisma of fighting stance" and "the charisma of innovative life style." Finally, if her exalted social position as the wife of a prosperous landlord had any effect on the people's attitude, it best exemplifies Schiffer's category, "the charisma of social station."

Thus, we find that similar sets of factors can be observed at work in the development of the charismatic image projected upon both White and Nakayama. However, we must put forward another reason to explain why Nakayama was deified, while White was not. This discrepancy can be accounted for by the absence of a concept of transcendent divinity among those in close contact with Nakayama. In the next chapter,

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it will be observed in detail that the indigenous religions of Japan did not nurture the concept of a transcendent God. This is the basic factor that allows for the proliferation of a multitude of human gods in Japan. The predominance of such a mentality among her followers undoubtedly made possible the deification of Nakayama.

Notes

- 1 She writes: "At the age of nine years an accident happened to me which was to affect my whole life" (Spiritual Gifts 2: 7).
- 2 Qtd. in R. W. Olson, "Spotlight on Inspiration," (mimeographed) DF-105-C (Washington, D. C.: Ellen G. White Research Center, 1977), p. 89.
- 3 E. G. White, Testimonies for the Church (Mountain View, California: Pacific Press, 1948; orig.: 1885-1909), vol. 1: p. 38.
- 4 E. G. White, Spiritual Gifts (Washington, D. C.: Review and Herald, 1945; orig.: 1858-1864), vol. 2: p. 14.
- 5 E. White, Church 1: 162.
- 6 E. G. White, Ministry of Healing (Mountain View, California: Pacific Press, 1942; orig.: 1905), p. 287.
- 7 E. White, Gifts 2: 9.
- 8 E. White, Gifts 2: 12.
- 9 E. White, Gifts 2: 9
- 10 Qtd. in Olson, "Spotlight" 110.
- 11 R. L. Numbers, Prophets of Health: A Study of Ellen G. White (New York: Harper & Row, 1976), p. 2.
- 12 E. White, Church 1: 13.
- 13 Letter from Tim Poirier, assistant to the secretary of the Ellen G. White Estate of General Conference of Seventh-day Adventists dated August 4, 1986. See also "A

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- Bibliography of Ellen G. White's Private and Office Libraries," compiled by Warren H. Johns, Tim Poirier, and Rom Graybill.
- 14 E. White, Gifts 2: 8-9.
 - 15 E. White, Gifts 2: 10.
 - 16 E. White, Gifts 2: 9.
 - 17 Qtd. in Numbers, Prophetess 44.
 - 18 E. G. White, Life Sketches of Ellen G. White (Mountain View, California: Pacific Press, 1943; orig.: 1915), p. 17.
 - 19 D. F. Neufeld, et al., Seventh-day Adventist Encyclopedia (Washington D. C.: Review and Herald, 1976), p. 1585.
 - 20 Actually, this was not the first vision that she experienced. (see Spiritual Gifts 2: 9-10). The reason why it was so named by her is that it probably represented the beginning of her public life.
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 - 23 E. White, Gifts 2: 133.
 - 24 E. White, Gifts 2: 143.
 - 25 E. White, Life 144.
 - 26 E. White, Life 144.
 - 27 V. Robinson, James White (Washington, D. C.: Review and Herald, 1976), p. 138.
 - 28 E. White, Gifts 2: 90.
 - 29 E. White, Gifts 2: 107.
 - 30 E. White, Gifts 2: 167.
 - 31 P. C. Bailey, comp., Fascinating Facts about the Spirit of Prophecy (Washington, D. C.: Review and Herald, 1983), p. 6.
 - 32 Neufeld et al., SDA Encyclopedia 1592.
 - 33 Teresa of Avila, The Collected Works of St. Teresa of

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- Avila (Washington, D. C.: Institute of Carmelite Studies, 1976), vol. 1: p. 120.
- 34 E. White, Life 100.
- 35 E. White, Life 161-62.
- 36 E. White, Church 9: 65-66.
- 37 J. White, Life Incidents (Battle Creek, Michigan: Steam Press, 1868), p. 273.
- 38 A. L. White, Ellen G. White: Messenger to the Remnant (Washington, D. C.: Review and Herald, 1969; orig.: 1954), p. 7.
- 39 E. G. White, Counsels on Diet and Foods (Washington, D. C.: Review and Herald, 1941), p. 482.
- 40 E. White, Church 9: 159.
- 41 Neufeld, ed., SDA Encyclopedia 134.
- 42 This name had its origin in their journal, "Messenger of Truth."
- 43 This group had its headquarters in Marion, Iowa.
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- 45 E. White, Messages 3: 74.
- 46 E. White, Messages 1: 36.
- 47 E. White, Messages 1: 32.
- 48 E. White, Messages 1: 34.
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- 50 E. White, Messages 2: 89.
- 51 E. White, Messages 2: 85.
- 52 E. White, Messages 2: 76.
- 53 E. White, Messages 2: 76.
- 54 E. White, Messages 2: 97.

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- 56 Qtd. in Ellen G. White Estate, "Bolton" 93.
- 57 R. W. Schwarz, Light Bearers to the Remnant (Mountain View, California: Pacific Press, 1979), p. 256.
- 58 E. G. White, Patriarchs and prophets (Mountain View, California: Pacific Press, 1958), p. 111.
- 59 E. G. White, The Great Controversy (Mountain View, California: Pacific Press, 1939; orig.: 1888), p. v
- 60 Qtd. in Ellen G. White Estate, "Ellen G. White Statements Relating to Geology and Earth Sciences" (mimeographed) (Washington, D. C.: Ellen G. White Estate, 1982; orig.: 1976), p. 15.
- 61 E. White, Gifts 3: 91-92.
- 62 E. White, Patriarchs 90-110.
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- 64 Qtd. in Ellen G. White Estate, Geology 18.
- 65 E. G. White, Early Writings (Washington, D. C.: Review and Herald, 1945; orig.: 1882), p. 97.
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- 90 Matsuda, "Tenrikyo" 194.
- 91 S. Murakami, Nihon Shukyo Jiten (Tokyo: Kodansha, 1979; orig.: 1978), p. 303.
- 92 T. Yamasawa, "Kyotei Retsuden Sozai," Eukugen 1 (1946)

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pp. 32-39.

- 93 To her prominent disciples Nakayama gave ogi (a folding fan). Sitting straight, they held it and asked God for a favor. Then, the ogi began to move by itself. This is a sort of divination in which divine will is revealed by the movement of the ogi.
- 94 A kind of magic which was performed by Tenriists. A mixture, in a specified ratio, of soil, ash, and rice bran was first offered to God. After a prayer to God, it was spread on the fields. This was believed to be as effective as fertilizer.
- 95 M. Nakayama, Ofudesaki (The Tip of the Divine Writing Brush) (Tenri, Nara: Tenrikyo Church Headquarters, 1983; orig.: 1971), 6: 63.
- 96 A table placed at the center of the shrine in the Tenrikyo Headquarters. The literal meaning of the word kanro is "sweet dew." Tenriists believe that the kanro descended from heaven onto the table heals all sicknesses, prolongs lives, and transforms this world into paradise. They make it the object of their worship.
- 97 The place where the kanrodai is located. In the belief of the Tenriists, this is where the genesis of the human race took place, it is also where God dwells.
- 98 S. Umetani, Shizukanaru Honoo no Hito (Tenri: Doyusha, 1978), pp. 117-18.
- 99 I. Yamada, Ne no Aru Hana (Tenri, Nara: Doyusha, 1982), p. 77.
- 100 Yamada, Ne 87.
- 101 Murakami, Jiten 301.
- 102 Qtd. in Y. Nakayama, Watakushi no Kyoso (Tenri, Nara: Doyusha, 1981), p. 170.
- 103 Tenrikyo Church Headquarters ed., Life of Oyasama 15.
- 104 Tenrikyo Church Headquarters, ed., Life of Oyasama 15-16
- 105 Tenrikyo Church Headquarters, ed., Ofudesaki 3: 125.
- 106 Tenrikyo Church Headquarters, ed., Ofudesaki 6: 72, 73.
- 107 Tenrikyo Church Headquarters, ed., Ofudesaki 6: 115.
- 108 Murakami, Jiten 301.

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- 109 K. Kasahara, "Kyoso Tanjo to Sono Joken," Dento to Gendai 2.9 (1969) p. 44.
- 110 Kasahara, "Kyoso Tanjo" 44. This term means that poor persons are closest to salvation.
- 111 Shinran, the founder of the Jodo-shinshu sect, taught that those who acknowledged their sinfulness were closest to salvation. This teaching has been generally known as akuninshoki.
- 112 Qtd. in Matsuda, "Tenrikyo" 84.
- 113 K. Kasahara, ed., Nihon Shukyoshi (Tokyo: Yamakawa, 1977), vol. 2: p. 236.
- 114 T. Fukaya, Tenrikyo Kyogigaku Josetsu (Tenri, Nara: Doyusha, 1983; orig.: 1977), p. 290.
- 115 An imaginary animal which is thought to resemble a weasel.
- 116 F. Uemura, Kyoso no Osugata o Shinobu (Tenri, Nara: Doyusha, 1982; orig.: 1962), p. 4.
- 117 Uemura, Kyoso 19.
- 118 Uemura, Kyoso 98.
- 119 A ritualized way to drive the possessing spirits out of a victim.
- 120 Tenrikyo Church Headquarters, ed., Life of Oyasama 18.
- 121 Tenrikyo Church Headquarters, ed., Life of Oyasama 23.
- 122 Y. Nakayama, Kyoso 215.
- 123 Y. Nakayama, Kyoso 216-17.
- 124 Tenrikyo Church Headquarters, ed., Life of Oyasama 25.
- 125 Tenrikyo Church Headquarters, ed., Life of Oyasama 34.
- 126 The religion instituted by Munetaka Kurozumi in 1814. As of December 31, 1983, its membership numbers 254,920.
- 127 One of the important gods in Shintoism, enshrined in the Ise Shrine.
- 128 The religion instituted by Bunji Akazawa in 1859. As of December 31, 1983, its membership numbers 469,153.
- 129 Tenrikyo Church Headquarters, ed., Ofudesaki 6: 63.

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- 130 K. Amano, Jihi no Shogai] (Tokyo: Tojusha, 1971), p. 95.
- 131 New King James Version, Matthew 13: 57.
- 132 H. Takagi, Shinkoshukyo (Tokyo: Kodansha, 1958), p. 155.
- 133 Nakayama's residence until the construction of Gokyusokujo.
- 134 Tenrikyo Kyokai Honbu, ed., Kohon Tenrikyo Kyosoden Itsuwahen (Tenri, Nara: Doyusha, 1983; orig.: 1976), p. 216.
- 135 Tenrikyo Kyokai Honbu, ed., Itsuwahan 216.
- 136 Tenrikyo Kyokai Honbu, ed., Itsuwahan 237-38.
- 137 Tenrikyo Kyokai Honbu, ed., Itsuwahan 226-27.
- 138 Tenrikyo Kyokai Honbu, ed., Itsuwahan 180-81.
- 139 Tenrikyo Kyokai Honbu, ed., Itsuwahan 264.
- 140 E.g., Tenrikyo Kyokai Honbu, ed., Itsuwahan 295.
- 141 E.g., Tenrikyo Kyokai Honbu, ed., Itsuwahan 250-52.
- 142 Tenrikyo Kyokai Honbu, ed., Itsuwahan 265-66.
- 143 Tenrikyo Church Headquarters, ed., Life of Oyasama 54.
- 144 Uemura, Kyoso 128.
- 145 Tenrikyo Church Headquarters, ed., Life of Oyasama 109.
- 146 E.g., Tenrikyo Kyokai Honbu, ed., Itsuwahan 11.

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Chapter III

MODES OF MYSTICAL EXPERIENCE

In this chapter, the term "mode" is employed to indicate the fashion in which an individual directly encounters mystical reality. For example, the terms, "extrovertive" and "introvertive" were devised by W. T. Stace to designate the principal modes of mystical experience, and the categories of "identity," "communion," and "contact" with mystical reality as defined in the Introduction were likewise used to describe the mode of mystical experience.

What White and Nakayama both encountered in their respective mystical experiences was an object of worship; these experiences conformed to the theistic type since the objects of worship were spiritual beings endowed with distinctive personalities. As the comparison of similar things is often more easily carried out with the help of differentiating subcategories, so will the comparison of two examples of theistic-type mystical experience profit from finer distinctions. Therefore, the following categories are put forward in this chapter; these categories address the question of whether the figures in question experienced the objects externally or internally. The former is the state in which God or gods affect the subject's personality from the outside, while the latter is the state in which God or gods

enter him and influence the personality from within. Thus, these modes will be called (1) taction-type experience and (2) intrusion-type experience respectively in this chapter. Both concepts refer to subjective states. The hypothesis suggesting that the mode in such cases is determined mainly by the cultural traditions shaping the individual will be discussed here.

A. Ellen White

1. White's mystical experience in taction type

There are five patterns of experiences under which White directly experienced God. For each pattern, an example will be cited below.

(1) "God-restored-me" pattern

The Spirit of the Lord rested upon me as I attempted to speak. Like a shock of electricity I felt it upon my heart, and all pain was instantly removed. I had suffered great pain in the nerves centering in the brain; this also was entirely removed. My irritated throat and sore lungs were relieved. My left arm and hand had become nearly useless in consequence of pain in my heart; but natural feeling was now restored. My mind was clear; my soul was full of the light and love of God. Angels of God seemed to be on every side, like a wall of fire.¹

(2) "God-capacitated-me" pattern

Sabbath afternoon I spoke to the church there,

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although I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the Lord to give me strength to speak to the people. He heard my prayer, and strengthened me. I had great freedom in speaking from Rev. 2:1-5. The deep moving of the Spirit of God came upon me, and the people were strongly impressed with the message borne.²

(3) "God-showed-me" pattern

I arose early Thursday morning, about two o'clock, and was writing busily upon the True Vine, when I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus. He was communicating to me that in which I was to be instructed. Everything was so plain that I could not misunderstand. . . . Not an audible word was spoken to my ear, but to my mind. I said, "Lord, I will do as Thou has commanded."³

(4) "God-controlled-me" pattern

After I had borne my testimony, one sister began to confess in a clear, decided manner; and as she made confession, the floodgates of heaven seemed suddenly opened, and I was prostrated by the power of God. It seemed an awful yet glorious place.⁴

(5) "God-pacified-me" pattern

Friday, March 20, I arose early, about half past

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three o'clock in the morning. While writing upon the fifteenth chapter of John suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly watcher seemed close beside me; I felt that I was in the presence of Jesus.⁵

It is obvious from the definition outlined above that an experience such as miraculous healing, the manifestation of extraordinary abilities, superspatial insight obtained through visions, immovability in the body against the will, or unusual peace of mind shown in the above-quoted statements does not in itself constitute mystical experience; they merely trigger or accompany mystical experience. White's mystical experience is supported rather by the following expressions in the statements:

- (1) "The spirit of the Lord rested upon me. . . . Like a shock of electricity I felt it upon my heart. . . . Angels of God seemed to be on every side, like a wall of fire."
- (2) "The deep moving of the Spirit of God came upon me. . . ."
- (3) ". . . I felt a presence in my room, as I have many times before, and I lost all recollection of what I was about. I seemed to be in the presence of Jesus."

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- (4) ". . . the floodgates of heaven seemed suddenly opened, and I was prostrated by the power of God. It seemed an awful yet glorious place."
- (5) "The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. . . . I heard no audible voice, but a heavenly watcher seemed close beside me; I felt that I was in the presence of Jesus."

All of these expressions show that what White then experienced was evidently part and parcel of mystical experience.

One major characteristic permeating all White's mystical experiences is that her God was always perceived as being outside of her during the experience, that is, her mystical experiences were all of the taction type.

2. Four stages in taction-type experience

This class of experience usually progresses through stages of various degrees of power balance between a main personality (i.e., the mystic) and an external personality (e.g., God). It is helpful to simplify this process by dividing it into the following four stages: (1) main personality dominant stage, (2) main personality and external personality equivalent stage, (3) external personality dominant stage, and (4) external personality stage.

The first stage is illustrated by Nakayama's experience preceding her first "kamigakari." According to one of her disciples, in November 1838 when her eldest son Shuji was

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suffering from a leg pain, God said to her as follows:

I have four children. The eldest son has a leg pain. It is due to innen [predestination] from his previous life. It is I who hurt his leg. At the signal of his pain, I came down from heaven.⁶

Nakayama, without attempting to comprehend the meaning of this communication, is said to have relied on conventional medicine at this time, and not God. The external personality in this case did not affect the main personality. The latter functions almost normally. There is no sign of any difficulty in making the sort of judgments necessarily arising in the course of everyday life. This type of experience has no parallel in White's autobiographies.

The next stage is most clearly illustrated by the earlier experiences of Masahisa Goi, the founder of the Byakko-shinko-kai sect.⁷ The following is one of these, and can be found in Goi's Ien to Chi o Tsunagu Monon.⁸ One night, while he was in meditation, his mind became concentrated. Then he saw a spirit go back and forth in front of him. While he was looking, his hands, which were clasped for meditation, began to shake. Throwing himself into this movement, he soon found himself swinging his arms. With his hands clasped, he now raised his arms up high, and swung them from side to side or diagonally as if he were cutting water in air. Then he decided to take advantage of the swinging motion to communicate with the spiritual world, and he said to the world of spirit, "I would like to initiate

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a conversation with you. Move my arms vertically for 'yes,' and horizontally for 'no.'" In response to this request, his arms moved up and down. This kinetic communication continued late into the night. In this case, main and external personalities reciprocally affect one another on the level of equals. At first, the main personality calls to the external personality. Then, the latter agitates the body of the former. In this way communication is initiated. During and after this process, both personalities maintain the equistate relation through dialogue. Since a considerable degree of freedom is left to the main personality, it can either criticize or reject the external personality. In comparison with the first stage, however, this stage is greater in the degree to which the external personality affects the main personality.

White's experience recounted under the fifth pattern above can be compared to this one. Despite the fact that she was strongly moved by the existence of her God and deeply participated in its manifestation, her description, "I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me," suggests that she still retained her freedom to accept or to resist the agency of God. Equivalence is thus maintained in the power balance between White and her God.

The third stage is best illustrated by the following case reported by White herself:

. . . while at family worship one morning, the

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power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb, and for a few moments was lost to everything around me. . . . Next morning my tongue was loosed to shout the praises of God.⁹

Describing how the experience began, she wrote, "The power of God began to rest upon me." She tried to resist it. However, God showed no sign of being troubled by her resistance. She was overwhelmed by the power of God, and then entered a deep trance in which she began to experience a vision. In this stage the critical faculties and freedom of the main personality are greatly reduced, and the power of the external personality is in turn felt to be irresistible.

In the next stage, the main personality is completely dominated by the external personality. The former shows absolutely no resistance to the latter and fervently accepts any insistence or demand made on it. Most of White's vision experiences which were accompanied by violent manifestations fall into this category.

We felt an unusual spirit of prayer. And as we prayed the Holy Ghost was felt upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God's glory.¹⁰

This demonstrates the general process through which White usually entered into her vision experience. She never took any initiative to fight against any such experience. She

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could not determine the contents, time, place, or circumstance of the vision at least this was her feeling. God visited her unbidden, led her into vision, gave her a message, and departed. Thus we see that in White's experiences of this stage, God's control over her attained its zenith.

3. Psychological state in each stage

As the stages succeed one another, the influence of the external personality over the main personality increases. At the external personality stage, it reaches its summit. Not all taction-type experiences, however, progress to the final stage: some end at a transitional stage. So far as can be discerned from her writings, White's mystical experiences were distributed from the second to the last stage.

The process leading from the main personality dominant stage to the external personality stage represents a gradual deepening of the trance state. The following model illustrates the process of transition in the trance state of an individual during the taction type experience.

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The sphere of consciousness.

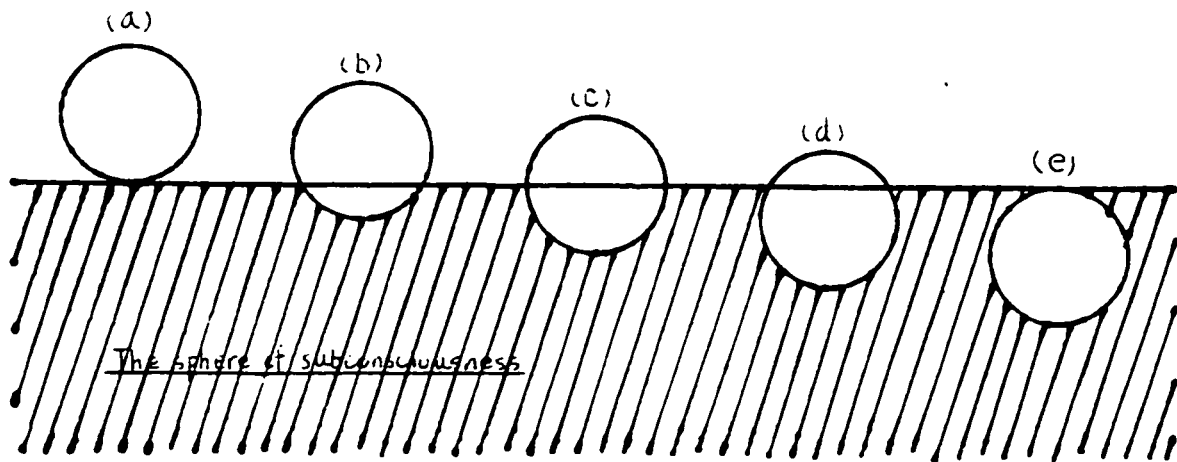


Figure 1.

The five circles signify the ego of the individual. The shaded and open portions represent two spheres in the human psyche. (a) through (e) show the ideal grade of deepening the trance state. The term "trance" here signifies the state in which the ego descends from the sphere of consciousness into the sphere of unconsciousness. (a) portrays the ego in the ordinary state, in which it is encircled by the consciousness, and adapts itself to external reality. The trance state has not been initiated. (b), (c), and (d) depict three typical levels of the entrancing process. As it proceeds, the ego displays a decreasing relation with the sphere of consciousness and an increasing relation with the sphere of unconsciousness. This process culminates at (e). Here the individual exhibits a diminished critical faculty and heightened suggestibility; with less awareness of his surroundings, hallucination and delusion prevail. The ego,

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unaware of the sphere of unconsciousness at (a), is, on the contrary, unaware of the sphere of consciousness at (e). However, at (b) and (d), it makes contact with both spheres. And, the sphere of consciousness rules at (b), whereas the sphere of unconsciousness is predominant at (d). (c) represents an intermediary state. The external personality dominant stage, the main and external personalities equivalent stage, the external personality dominant stage, and the external personality stage respectively correspond to (b), (c), (d), and (e).

The model likewise indicates that the ego maintains its identity from beginning to end in the trance state, though the level of the consciousness may vary considerably. Consequently, the individual can describe the experiences of his ego during the trance after his return to the ordinary state. This is more or less true for all taction-type experiences. In the case of White, most of the visions were experienced while an unawareness to her environment was in effect. After returning to the normal conscious state, however, she was able to report on the contents of her visions. For example, in one vision she saw the heavenly sanctuary and things at the end of the world, which she subsequently recorded:

At a meeting held on Sabbath day, April 3, 1847, at the home of Brother Stockbridge Howland, we felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon

I was lost to earthly things, and was wrapped in a vision of God's glory.¹¹

White then went on to detail the spectacle which she saw in her vision.¹²

B. Miki Nakayama

1. Taction-type experience in Nakayama

Nakayama also displays taction-type experiences in abundance. The same five organizing categories employed to describe the situations in which White entered into her mystical experiences,¹³ will serve to analyze Nakayama's experiences. A heavy concentration can be observed in the taction-type experiences of Nakayama. The first, second, and fifth varieties seen in White's experiences are not found in the biographies of Nakayama. This, however, does not necessarily mean that she did not have any such experiences. Many of Nakayama's taction-type experiences fall under the third category. The following incidents drawn from The Life of Oyasama: Foundress of Tenrikyo can be grouped under this heading.

. . . there came an order from God the Parent: "You must not go anywhere today." So she stayed home all day. And when night came, God the Parent said to Her, "The child will come out while you are asleep."¹⁴

. . . whenever God the Parent urged, "Brush, brush. Take up the brush!" Oyasama [Nakayama] took Her brush in hand and the brush sped on, during the

daylight hours of course, and even in the dark of midnight, abruptly stopping when the revelation of God the Parent ended.¹⁵

The former incident occurred at the time of a miscarriage, and the latter when she authored Ofudesaki. This kind of experience in Nakayama's terminology was known as mimiutsushi (God's talk). As inferred from the above examples, the biographers show that Nakayama almost always took the other from whom she received a call or message through the "mimiutsushi" to be her God. In other words, for Nakayama, these experiences represented direct contact with her God.

Nakayama had several occasions to experience the fourth variety found in White. For example, she once found herself unable to move her body in any direction in a certain spot while walking in her own yard. Judging from her highly sensitive religious susceptibility, it can be easily imagined that she felt an unescapable mysticality and experienced an intense contact with God. This supposition is supported by the fact that she henceforth designated the spot as a holy place.¹⁶

Since her biographers have shown little concern about the psychological aspect of Nakayama's religious experiences, it is difficult to delineate any of the stages of these experiences. It has already been suggested that her experience described in the foregoing section corresponds to the first stage. Considering the tones of the descriptions offered by her biographers, it is assumed that her other

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experiences took place when she retained consciousness of her environment. They are, therefore, thought to conform to the second and third stages. No evidence for stage four experience is to be found in any of her biographies. It is not clear whether this absence indicates that she had no such experiences, or, simply, that it was not recorded. In either case, it is indisputable as a general principle that both Nakayama and White experienced a good deal of taction-type state in the same way.

2. Intrusion-type experience in Nakayama

To judge from the evidence presented in her writings, White experienced no other type of mystical experience than the taction type. The biographies of Nakayama, on the other hand, reveal that, in addition, she exhibited the intrusion-type experience, another major class of mystical experience. It should be especially pointed out that the latter type is superior to the former in quantity, and played a more significant role in the formation of her sect than the former type. This difference between White and Nakayama deserves attention in a comparison of the mystical experiences of these two women.

The intrusion-type experience has two principal distinctions. Firstly, in this experience, the ordinary personality of the subject is supplanted by another personality. For instance, when this personality is God, the subject behaves as if he were God. Secondly, after returning to the ordinary state, he has no recollection of what he did

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while in the trance state.

In the following pages, typical examples of this kind of experience to be found in Nakayama will be presented.

(1) The first "kamigakari"

It was December 9, 1838 when Nakayama experienced her first "kamigakari." According to The Life of Oyasama, her countenance and voice suddenly changed during the prayer, and she claimed

I am the creator, the true and real God. There is preordination in this Residence. At this time I have descended in her to save all mankind. I wish to receive Miki as the Shrine of God.¹⁷

For three days, until her request was granted by her family, she remained in this condition. After it subsided, Nakayama retained no memory from the time of the experience.¹⁸

(2) "Kokugen-banashi"

This is the oracle that is delivered at an unpredictable time. Her personality was observed to alter during this time. For example, it is said to have been because of a "kokugen-banashi" that, while imprisoned, she declared, ware wa ten no shogun nari¹⁹ with a transformed personality. A police officer who observed Nakayama emit another "kokugen-banashi" during her imprisonment, reportedly said, "The blood has gone to her head. Take her to the well-side and douse her with water."²⁰ This would suggest that her physical appearance at the time was intensely abnormal.

A "kokugen-banashi" was often given not only "in the

morning" or "in the afternoon" but also "late at night."²¹ During her last imprisonment, she pronounced one almost every night.²² Her disciples gathered around her at all occasions of the "kokugen-banashi," whether during normal working or sleeping hours.²³ Some even ran to her room without having properly tied a belt around the hastily slipped-on nightgown.²⁴ The very fact that she could not control the time and place of the "kokugen-banashi" strongly suggests that it did not take place under normal consciousness. Nakayama's followers did indeed believe that God had descended on her.²⁵

There exists no definitive account to ascertain whether Nakayama remembered the contents of her discourse after recovering from the "kokugen-banashi" experience. She was able to write freely, as known from her composition of Ofudesaki. Nevertheless, she instructed her disciples to take down her words during the "kokugen-banashi." This suggests that she wished to avoid any loss of memory.

(3) Authoring of Ofudesaki

Her experiences during the writing of Ofudesaki also should be regarded as a prime example of the intrusion type. Describing the circumstances under which she wrote Ofudesaki, Yoshinaru Ueda reports:

After she wrote some stanzas of Ofudesaki, her disciples showed them to her. Her response was, "Are these what I wrote?" She did not remember the things which she penned.²⁶

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If we take this account at face value, it suggests that a sort of amnesia immediately followed the composition of Ofudesaki. It implies that she wrote Ofudesaki under the pressure of an altered personality, and that the wording of Ofudesaki is of a monologue of her God.

3. Four stages in intrusion-type experience

These experiences of Nakayama's did not always display the two principal distinctions of the intrusion-type experience in its full form. In order to understand fully this matter, one needs to know that there are numerous stages between normal personality state and altered personality state. Initially, another personality (called the intrusive personality hereafter because it is almost always felt by individuals to be an invader from outside) begins to force itself into a person. Sometimes two personalities coexist in him, sometimes the intrusive personality expels and supplants the normal personality. This process, as in the taction-type experience, can be divided into four ideal stages: that is to say, normal personality dominant stage, normal personality and intrusive personality equivalent stage, intrusive personality dominant stage, and intrusive personality stage, in which the normal personality is completely overwhelmed by the intrusive personality.

The relation between the normal personality and the intrusive personality at these stages can be depicted as follows:

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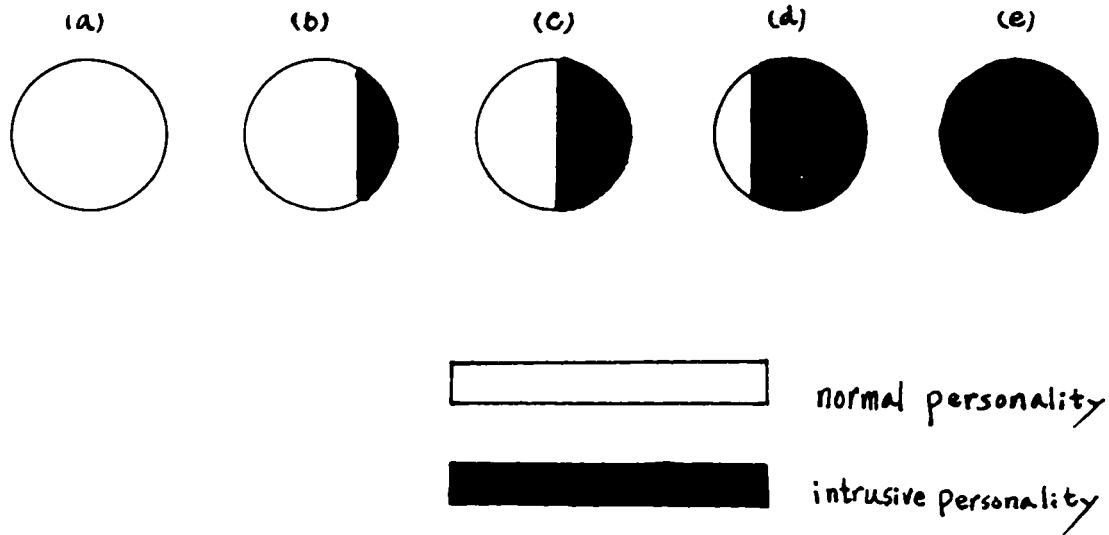


Figure 2

(a) stands for the ordinary state. In this state, the intrusive personality lies outside the direct experience of an individual. These four stages are illustrated respectively by (b), (c), (d), and (e) in the model.

(b) is for the normal personality-dominant stage. At this stage the intrusive personality begins to inroad the individual. Two personalities coexist within the same person who sometimes speaks in his own words, and sometimes in God's (if the intrusive personality is God). The same can be seen in other aspects of behavior. This dual state exists in stages (b), (c), and (d) though there is a difference in degree. At this stage, however, the normal personality retains control over the intrusive personality. This is illustrated by the fact that the open portion is broader than

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the shaded portion in the model.

The experience of a shaman listed as case 12 in the article "Wagakuni ni okeru Fuja no Kenkyu" by Yuji Sasaki exemplifies this stage. The shaman, chanting the name of a god by whom he wishes to be possessed, while in the preparatory prayer, starts to spontaneously utter the words "I am . . . (the name of the god who has been sought after by the shaman)." This is a sort of alteration of personality. His consciousness, however, is considerably clear, and he can check the contents of the oracle, taking the responses from his clients into account. The intrusive personality, in this case, remains under the control of the normal personality.

(c) demonstrates the normal personality and intrusive personality equivalent stage. In this stage, both personalities are well balanced in terms of power. Sometimes the two personalities can even converse with one another. Such a relation is symbolized by an equality in the size of the open portion and the shaded portion in the figure. However, this indicates that the incursion by the intrusive personality into the individual has progressed somewhat in comparison with (b). This state has been observed repeatedly in Japanese shamanism. For example, an experience of Nao Deguchi, founder of the Omoto sect,²⁷ was reported by her daughter Sumi Deguchi:

What is unthinkable to her, overflows from her mouth one word after another. The voice of God comes out of her mouth. It is not hers. When she

asks questions in her ordinary voice, God answers in the godly voice. It appears a monologue, but two thoughts are expressed through one mouth. It is very amazing.²⁸

In her experience, God, who entered her abdomen, conversed with her. She felt her God's voice springing from her abdomen during the dialogue. Actually, she performed a one-person play using two differently pitched voices. She had no control over the intrusive personality, nor was she subject to its control. Both her normal and intrusive personalities communicated on an equal level. The normal personality was able to express hesitation or resistance toward the intention of the intrusive personality and could reject its request.

In Japan, it is not unusual to see a religious person experiencing his God as a sensation in the abdomen. Seisho is a collection of the testimonies that portray Sayo Kitamura, founder of the Tenshokotaijingu-kyo sect,²⁹ encountering her Hara no Kami (God in the abdomen). Unlike Deguchi, she conversed with God with an inner voice. But, as in Deguchi, she could reject the voice issuing from her God, or criticize it. She even made it a proposition. When she accepted a demand formulated by the voice, she did not do so under compulsion, but rather of her own free will. Divine messages stemming either from her normal personality or Hara no Kami were delivered through her mouth. This also illustrates the same stage.

(d) is the intrusive personality dominant stage. In this stage, the incursion by the intrusive personality into the individual proceeds more and the balance of power between the normal personality and the intrusive personality is reversed. Case 43, reported in the same article by Y. Sasaki, corresponds to this stage. One day before her shamanization, a woman suddenly induced a possession state, abruptly jumped to her feet, fixed herself on the floor in a upright sitting posture, with her eyes firmly fixed at a point, turned pale and tense, and swung her right arm up high. Then she castigated her husband, who had been a shaman, by saying, "Hah! Regretful to have been seen through, you Devil?" Leaving him in mute surprise, she continued, saying, "You Devil! You've at last revealed yourself. Obey the true God!" She then collapsed. Gradually the tension in her body subsided, and finally her countenance returned to normal. Her own recollection of this experience is as follows:

I can only vaguely remember it. I felt that I was speaking some words. My whole body moved voluntarily and my mouth uttered by itself, and I felt my high-straightened body as if it had been someone else's. I was exhausted when I returned to normal.³⁶

During the experience her ordinary ego was about to disappear. Returning to her normal condition, she had only a hazy recollection of what had happened. This suggests that

this state immediately preceded the last stage, the complete loss of memory following the experience.

(e) is the intrusive personality stage. Here, the normal personality is completely replaced by the intrusive personality. In (b), (c), and (d), as the stage advances, the alteration of personality progresses but is not complete. In this stage, however, it is fully realized. The first personality is completely expelled by the second. The individual now behaves as if he had become the personality which has overtaken him. In both the taction-type and the intrusion-type experiences, the progress of the stage is seen in the deepening of the trance state. However, they differ in the following respects: in the former self-identity is retained through the whole process and, returning to the normal state, the individual can recollect the things which his ego encountered during the experience, while in the latter, as the stage progresses, self-identity is gradually reduced, amnesia follows the experience, and they reach their high point in the last stage. In this chapter, (b), (c), and (d) are termed a simultaneous dual personality state, because two personalities coexist in the individual, while (e) is called an alternative dual personality state because one personality alternates with another.

Though the alteration of personality increases as the stage proceeds, it is not true that the experience always reaches the last level. Indeed, many experiences terminate at some point before the final stage. Tokutaro Sakurai, a

scholar of the folklore of religion in Japan, reports that in some Japanese shamans the dominant-subordinate relation of the two personalities reverses several times in the course of a single experience.³¹ According to Y. Sasaki, complete alteration in personality is very rare, and in general it is observed in the simultaneous dual personality state.³²

Masahiro Kuba, a psychiatrist, observed a transition from the simultaneous dual personality state to the alternative dual personality state in eleven of fifteen cases (about 73%) who showed possession state and consulted him from October 1971 through July 1972; in some he reported the reverse process.³³

It is obvious from the full amnesia she suffered after the experience that Nakayama's first "kamigakari" advanced to the last level, and, if the recording of her oracles by her disciples implies her strategy against amnesia, her "kokugen-banashi" also reached the last stage or at least approached it. Furthermore, Ofudesaki was not always composed while the author was in the last stage. For example, when, as a child, Tei Miyamoto spoke to Nakayama who was writing Ofudesaki at a table, with her eyes closed, Nakayama responded with a smile.³⁴ This suggests that the depth of her trance state at the time was relatively shallow.

4. Probability of mystical experience in intrusion type

Now, can the intrusion-type experience displayed by Nakayama be regarded as the mystical experience as defined in the Introduction? It is obvious that there is no mystical experience in the last stage, because the subject of the

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experience has altogether faded away by this point. He has become God, and is no longer an experiencer of God. On the other hand, in the stages (b) through (d), a normal personality is more or less present and maintains direct contact with an intrusive personality which is also present. In fact, examples given in each of the above stages (b), (c), and (d), demonstrate immediate contact between the normal personality and the intrusive personality, though different in degree. The following example also deserves attention. In many of the fifteen cases stated above, immediately before the transition from the simultaneous dual personality state to the alternative dual personality state, Kuba observed that an "internal boundary" between an ordinary personality and a possessive personality disappeared.³⁵ From a psychological viewpoint, this probably constitutes a kind of "unio mystica." These observations suggest that Nakayama also entered into mystical experience in her intrusion-type experience.

C. Comparison

1. Continuum between taction type and intrusion type in mystical experience

So far, mystical reality has been treated as if it could be distinctively divided into one experienced internally and another experienced externally. When facts are investigated in detail, however, a kind of continuum is seen to connect the two. In other words, before entering the individual, an intrusive personality has been experienced, more or less, as

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an external personality. This point is confirmed by the aforementioned observations of Kuba. He gives a typical example from one of his patients:

I chanted the prayer, Nichinichi tento fukuiu muryo [Light a lamp every day and you will receive bliss abundantly] seven times or so, facing the altar. It was around nine o'clock in the evening on a certain day January 1972. My clasped hands suddenly started to shake up and down, and I heard a voice of God. The first word that God told me was Bakayaro [You stupid!].<1> I could not help voicing the same word from my mouth at the same time. I felt as if all of gods had entered me. Thrilled with the idea, "Faith is glorious!," I closed my eyes. Light came through a corner of the sky. I beheld the face of Kuseju [the founder of the T sect] for a moment and smelt incense. To my husband I said, "You do not belong here," and I drove him out of the house. Then I said, "I am not Y. K. [her name]. This voice I speak by is of God. God of the T sect is in my body.<2> I have come to relieve those who are suffering"<3> (numerals added).³⁶

This account illustrates a progressive transition from the initial state in which God remains outside the subject <1> through the simultaneous dual personality state in which both the subject and God (with other gods) coexisted in her <2> to

the alternative dual personality state <3>. In the same article, Kuba reported that the previously mentioned eleven cases more or less showed this process.³⁷ The remaining four, in his judgement, are of the type in which spiritual beings are experienced outside of individuals.³⁸

He explains that the stage of the experience depends on the situation of an individual.³⁹ He further observed several cases in which individuals reverted from the alternative dual personality state to the state in which God exists outside the individual.⁴⁰ Even in those cases where it seemed that an individual's state suddenly changed from the normal to the possessed, according to Kuba, he instantaneously experienced God as external.⁴¹ Thus, Kuba understood the external experience of God and the internal one as a continuum.⁴²

The following case taken from Nakayama displays some parallels with the cases observed by Kuba.

On the same night, I heard the big sound above my head. I suddenly felt as if my body had been under a heavy stone. Then I heard a beautiful voice. When the voice said, "I am Kunitokotachi no kami," I felt my body relieved again. Ten gods came on me one by one, and told me as follows. . . . I heard a dream-like divine voice saying, "These ten gods are named Tenrin-O. Your body now is Tenrin-O's residence<1>." After that, I talked of aids for pregnant women, etc., but my family and relatives

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thought that I went crazy, and performed incantations for my recovery here and there. I heard about all of this after I returned to my normal mind<2> (numerals added).⁴³

This is another description of Nakayama's first "kamigakari." At point <1>, God was outside of her. However, at point <2>, she exhibits an altered personality and could not recall this state afterwards. Obviously <1> belongs to the taction type and <2> is grouped into the intrusion type. The above discussion is extremely suggestive for a comparative study of mystical experiences in White and Nakayama. That is to say, it demonstrates that the mystical experiences of both persons can be grasped as a sort of continuum.

2. Factors of difference in the mode of mystical experience

Nevertheless, it must be noted especially that White had more of the taction-type experiences, while Nakayama predominantly had the intrusion-type experiences. Mystical experience consists of an element which is controlled by its context and another that is free from it. The feature which results from human nature is exclusively classified into the latter type. The next chapter will be devoted to a study of subject-matter of this class. The following remarks highlight the former element of mystical experience.

All mystical experiences, like all experiences generally, have specific structures, and these are neither fortuitous nor sui generis. Rather they are given to the experiences, at their very

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inceptions, by concepts, beliefs, values, and expectations already operative in the mystics' minds.⁴⁴

Mysticism is inextricably bound up with, dependent upon, and usually subservient to the deeper beliefs and values of the traditions, cultures, and historical milieux which harbour it. As it is thus intricately and intimately related to those beliefs and values, so must it vary according to them.⁴⁵

The present author holds the same view. The mode of mystical experience is generally a matter of this class.

The concepts, beliefs, values, and expectations referred to by Gimello are related to the cultural tradition of the group to which the individual belongs as well as to his personality. Difference in the mode of mystical experience in both White and Nakayama came from dissimilarity in these matters. In the following section, it will be shown under the headings "Influence of the difference in religious tradition as background" and "Influence of the difference in personality structure" how these two factors were decisive. What is called "personality structure" here, does not refer to individual features in their personalities which were shaped by particular life histories, but culturally determined features of their personalities shared by a large majority of members of the groups to which they belonged.

- (1) Influence of the difference in religious traditions as background

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The difference in the types of experiences observed in these two women should be attributed primarily to the difference in their views of God and man. While the religion of the Bible is central to White's view of the world, the traditional Japanese outlook informs Nakayama's. The God of the Bible is the Creator of the world; this means that there exists a vast gulf between God and his creatures. In this view of the world, it is implicitly assumed that man can never become God in any possible sense. The Japanese, however, have historically never acknowledged such a creator. This clearly emerges in the following extract from Kojiki⁴⁶:

Ametsuchi hajimete hirakeshi toki, Takama no hara ni nareru kami no na wa. Ame no minakanushi no kami, tsugi ni Takamimusuhi no kami, tsugi ni Kamimusuhi no kami (The names of gods who came into being in Takama no hara [the world of gods], when the heaven and the earth opened up in the beginning, are Ame no minakanushi no kami firstly, Takamimusuhi no kami secondly, and Kamimusuhi no kami thirdly).⁴⁷

The words, hirakeru⁴⁸ (to open up) and naru⁴⁹ (to come into being) imply spontaneity. This shows that, for the ancient Japanese, both gods and the world were generated spontaneously, and that the two were never definitively separated.

Norinaga Motoori, a scholar of Kokugaku (the study of Japanese classical literature) during the Edo Period,

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analyzed the ancient view of gods in Japan:

The word kami [a god or gods] in its original sense refers to not only the variety of deities in both heaven and earth, and the spirits which reside in shrines, but also anything and everything which exhibits unordinary, surpassing, awesome virtue, including, not to mention men, animals, plants, mountains or oceans. . . . The surpassing virtue of god refers to not only the excellence which is honorable, right, worthy, but also things which are evil or mysterious.⁵⁰

Accordingly, anything "unordinary, surpassing, awesome" was deemed a likely candidate for deification.

Such an outlook has been passed down through the history of Japanese religions with only slight modification. When we visit shrines and temples in Japan, we are surprised at the multiplicity of the objects worshipped there. Especially, the man-god concept has been most prevalent. Of the existing 80,000 shrines in Japan, the majority deify man as the object of worship. When the man-god concept was syncretized with Buddhism, it produced the folk custom in which every dead person is deified as a hotoke⁵¹ at the housealtar. Also, there is a custom called tomuraiage (close of a service for the dead) in which the spirit of the dead, who has been a "hotoke," is believed to become a "kami" on the fiftieth anniversary of his death. The founders of the new religions and local shamans are still venerated as "kamis." It has

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been accepted throughout the religious history of Japan that man can become god through practice, "kamigakari," initiation, or death. Such is quite unthinkable to the Biblical view.

The concept "God as Creator", on the contrary, is the heart of White's view of God. In many places throughout her writings, God is called "Creator of mankind,"⁵² "Creator of heavens and earth,"⁵³ "Creator of the universe,"⁵⁴ "Creator of all,"⁵⁵ "great Creator,"⁵⁶ etc. In White's view, one of the reasons that God deserved to be worshipped by man was that He is the Creator. Even redemption represented a kind of creation for White. Therefore, she called it re-creation.⁵⁷ The Sabbath, which received her enthusiastic support, was to her the symbol of both creation and re-creation by God.⁵⁸ This indicates that she was aware of the distance between God the Creator and man the creature. The idea, "By nature we are alienated from God"⁵⁹ is always implicit in her view of man. Her emphasis on the mediator Christ was not unrelated to such a belief.

H. P. Owen describes how the doctrine of creation influences the mystical experiences of those who accept it.

Because they assume that the Creator is ontologically distinct from all his creatures they refuse to interpret their felt union with God in terms of identity. Mystical union is one of will and love, not substance. The soul never becomes to any extent divine. The more the mystic is aware of

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God's immanence, the more he is also aware of God's transcendence.⁶⁰

The doctrine of creation postulates an impassable gulf between the Creator and his creatures. From such a dichotomous view is derived the corollary concept that man cannot become god. This observation sheds light upon the general absence of intrusion-type experience in White. Whereas an intrusion-type experience involves the transformation of a human creature into a divine being, the taction-type experience depicts man's connection with his God. The distinction between God and man is lost in the former, while in the latter it is retained. It is obvious that the latter form corresponds to White's experiences.

The following remark by G. G. Scholem concerning the influence of Creation doctrine on Jewish mysticism also furthers our understanding of White's experiences:

Moreover, the fact remains that, even leaving aside the distinction between earlier and later documents of Jewish mysticism, it is only in extremely rare cases that ecstasy signifies actual union with God, in which the human individuality abandons itself to the rapture of complete submersion in the divine stream. Even in this ecstatic frame of mind, the Jewish mystic almost invariably retains a sense of the distance between the Creator and His creature. The latter is joined to the former, and the point where the two meet is of the greatest interest to

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the mystic, but he does not regard it as constituting anything so extravagant as identity of Creator and creature.⁶¹

White perceived a gap between God and man, while Nakayama recognized a continuity between the two. Nakayama thought of the world as the body of God.⁶² She regarded human beings as those born from God and not created by God.⁶³ Emphasis is placed on the heterogeneity between God and man in the philosophy based on the creation, whereas stress is laid on the homogeneity of the two in the philosophy based on generation. In Ofudesaki Nakayama does not at all employ the concept of sin or punishment in speaking of humanity. In her anthropology she showed little sign of rejecting humanity. She considered human nature to be originally good. This shows that her concept conformed to the traditional Japanese view of man. Such a concept can easily coexist with the idea that man can become god.

(2) Influence of the difference in personality structure

That the intrusion-type experience is not present in White but in Nakayama, further seems to result from the difference between their personalities. In this type of experience, the normal personality surrenders to the intrusive personality, while in the taction-type experience, even though the main personality may feel inferior to the external personality, the former does not surrender to the latter. So far, many studies of the people of Japan, undertaken from the view point of cultural anthropology or

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comparative culture, have been published. One of the characteristics commonly observed in these writings is the relatively weak establishment of individuality as well as the lack of individual freedom among the Japanese people, as compared to Westerners. The consensus is that this inclination among the Japanese people should be viewed as a common personality of the national population, which was formed by the history of Japan.

The above suggestion is abundantly supported by the evidence, obviously resulting from the mentality of the Japanese people. The situation of political offenders who underwent conversion during the World War II provides an example. According to a report produced by the Department of Justice of Japan in March 1943 concerning political offenders,⁶⁴ there were 2,440 proponents of communism placed under probation during the war. Only thirty-seven of this number remained unconverted, while the other 2,403 were either converts or quasi-converts⁶⁵. In 28% (677) of the cases, the reasons for conversion were related to family relations, and in 32% (768), it stemmed from self-consciousness as a member of a common nationality. In other words, for 60%, insecurity or difficulty arising from being disunited from compatriots was seen to be the decisive factor.⁶⁶ The Japanese people have traditionally placed greater value in "security" through unity with others than in "freedom" based on the establishment of individuality. This is why murabachibu (village patriarchy) and ie (family

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ostracism) were the most effective punishments in Japanese society.

According to Takeo Doi, a Japanese psychiatrist, language is closely related to the social personality of the members of a group speaking a special language.⁶⁷ One of the most frequently used forms of logic to express one's thoughts in Japanese, that is, the logic of naru (to become) will serve to confirm this assertion. For example, one is likely to say, Kekkonsuru koto ni "narimashita" (It "became" that I married) or Taigakusuru koto ni "narimashita" (It "became" that I discontinued school). This is as if someone proclaimed that he had not made any decision himself, but rather that some prevailing situation had caused this event to happen to him. His own act of decision-making is discounted. These statements actually should properly be kekonsuru koto ni "shimashita"⁶⁸ (I "decided" that I married) and Taigakusuru koto ni "shimashita" (I "decided" that I discontinued school). Such a turn of speech reveals that the notion of the self as responsive subject is not very firmly established.

The use of first person pronouns in the Japanese language are also not unrelated to the same collective personality of the Japanese people. The self is expressed as watakushi (to be concealed), boku (a servant), sessha (an insignificant one), or shosei (a small one). This strong suppression of self-affirmation presents quite a contrast to the mentality of the English-speaking people, for whom the

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self is always expressed with the capitalized "I" at any place in the sentence. This difference reflects two totally different notions of self-consciousness. This, in effect, epitomizes the difference between the personalities of White and Nakayama.

While studying at the C. G. Jung Institute in Zurich, Hayao Kawai, a Japanese Jungian psychologist, was deeply impressed with the difference in ego structure between Westerners and the Japanese people. He found that this fundamental difference was reflected in human relations; he regarded it as the difference between the ethics of ba (a field) in Japan and the ethics of ko (an individual) in the Western world.⁶⁹ In Kawai's view, in the situation in which the ethics of "ba" prevail, people are required to behave in a manner that preserves the balance of "ba." Such a society does not admit self-assertion. The Japanese have historically attached great importance to the security of "ba" rather than the establishment of "ko." Kawai's understanding that such an atmosphere has not contributed to the development of the "I", of the individual ego, is probably right. The weak establishment of self implies the lack of mental distinction between self and others. Tadao Miyamoto, a Japanese psychiatrist, believed that one of the reasons for high occurrence of possessional phenomena among his country men could be located in such a personality structure underlying the collective Japanese psyche.⁷⁰

On the other hand, in those cases in which the ethics of

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"ko" operates. people set a high value on the assertion of individuality. People assert themselves, but at the same time they are strict in the matter of responsibility. It can be inferred from her writings that White's religious life conformed to this model. Her religion consistently demanded the establishment of an "I". A few quotations will exemplify this point:

Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality.⁷¹

Each must stand or fall for himself.⁷²

One cannot do the work of another.⁷³

He knows each individual by name, and cares for each as if there were not another upon the earth for whom He gave His beloved son.⁷⁴

These ethical concepts probably find their prototype within the Biblical tradition, well represented by the following texts to which White often referred:

Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.⁷⁵

Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.⁷⁶

The Christian religious tradition that White inherited

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emphasizes that salvation depends on the individual's voluntary decision.⁷⁷ In her view, communication with God should always be undertaken by the conscious self.⁷⁸ Moreover, she points out that the individual's freedom of will is so inviolable that even God does not force it.⁷⁹ Such an idea naturally tends to sharpen one's sense of self-conscious responsibility. Thus, it can be easily imagined that the difference in the establishment of "I" should lead individuals to have different sorts of experience. This was, in all probability, another reason for the different modes of mystical experience that are observed in White and Nakayama.

Thus, the main points under consideration in this chapter can be briefly summarized:

(1) White and Nakayama had their mystical experiences in either or both of two modes, the taction type and the intrusion type. Both individuals inherited these modes from their own cultures.

(2) Regardless of the mode, mystical experience passes through several stages. Differences observed between mystical experiences often stems from this difference of stages.

(3) Sometimes, mystical experience alternates between the two modes. In this sense, these modes can be understood as forming a continuum.

The next chapter will elucidate diverse aspects of the

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mechanism of mystical experience.

Notes

- 1 E. G. White, Life Sketches of Ellen G. White (Mountain View, California: Pacific Press, 1943), p. 227.
- 2 E. G. White, Selected Messages (Washington, D. C.: Review and Herald, 1958-1980), vol. 1, p. 151.
- 3 E. White, Messages 3: 36.
- 4 E. White, Life 160
- 5 E. White, Messages 3: 35.
- 6 S. Umetani, Shizukanaru Honoo no Hito (Tenri, Nara: Doyusha, 1978), p. 80.
- 7 A new religion, founded in 1954.
- 8 M. Goi, Ten to Chi o Tsunagu Mono (Ichikawa, Chiba: Byakko Shinkokai, 1979; orig.: 1955), pp. 118-21.
- 9 E. G. White, Spiritual Gifts (Washington, D. C.: Review and Herald, 1945; orig.: 1858-1864), vol. 2, pp. 59-60.
- 10 E. G. White, Early Writings (Washington, D. C.: Review and Herald, 1945; orig.: 1882), p. 32.
- 11 E. White, Life 100.
- 12 E. White, Life 100-03.
- 13 See the previous section.
- 14 Tenrikyo Church Headquarters, The Life of Oyasama, Foundress of Tenrikyo (Tenri, Nara: Tenrikyo Church Headquarters, 1982; orig.: 1967), p. 28.
- 15 Tenrikyo Church Headquarters, Life of Oyasama 130.
- 16 Tenrikyo Church Headquarters, Life of Oyasama 98-100.
- 17 Tenrikyo Church Headquarters, Life of Oyasama 1.
- 18 Nakayama's words in "Tetsuzukisho," "I heard about all of this after I returned to my normal mind," (S. Nakayama, Hitokoto-hanashi 154) are thought to indicate this.

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- 19 Tenrikyo Kyokai Honbu, ed., Kohon Tenrikyo Kyosoden (Tenri, Nara: Doyusha, 1978; orig.: 1956), p. 289. English translation of this phrase in Life of Oyasama (p. 222) is "I am the General of Heaven."
- 20 Tenrikyo Church Headquarters, Life of Oyasama 221.
- 21 N. Kajimoto, "Kyososama no Omoide" Fukugen 1 (1946) 42.
- 22 S. Nakayama, Hitokoto-hanashi (Tenri, Nara: Doyusha, 1981-1985; orig.: 1971), vol. 1, p. 21.
- 23 Kajimoto, Kyososama 42.
- 24 N. Takai, ed., Kyoso yori Kikishi Hanashi (Tenri, Nara: Doyusha, 1984), p. 143.
- 25 F. Uemura, Kyoso no Osugata o Shinobu (Tenri, Nara: Doyusha, 1982; orig.: 1962), p. 66.
- 26 Y. Ueda, Ofudesaki Kogi (Tenri, Nara: Doyusha, 1983; orig.: 1973), p. 1.
- 27 A Shintoistic sect founded by Nao Deguchi in 1892 and systematized by her son-in-law Onisaburo Deguchi later. The sect had 169,194 adherents as of December 31, 1983.
- 28 S. Deguchi, Osana Gatari (Kameoka, Kyoto: Tenseisha, 1983; orig.: 1955), p. 160.
- 29 A new-risen religion, launched by Sayo Kitamura in 1942. As of December 31, 1983, devotees to the religion number 438, 194.
- 30 Y. Sasaki, "Wagakuni ni okeru Fuja no Kenkyu" (1967), Gendai no Esupuri 165 (1981) 116.
- 31 T. Sakurai, "Wagakuni Minzokushukyo ni okeru Shinko to Girei," in: G. Naruse, ed. Shukyo ni okeru Gyo to Girei (Tokyo: Seishin, 1978), p. 30.
- 32 Y. Sasaki, Fuja 113.
- 33 M. Kuba, "Hyoishokogun no Seishinbyorigakuteki narabini Shakaibunka Seishinigakuteki Kenkyu," Gendai no Esupuri 165 (1981) 204-05.
- 34 Uemura, Kyoso 89.
- 35 Kuba, "Hyoishokogun" 206.
- 36 Kuba, "Hyoishokogun" 204-05.

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- 37 Kuba, "Hyoishokogun" 204-05.
- 38 Kuba, "Hyoishokogun" 205
- 39 Kuba, "Hyoishokogun" 207.
- 40 Kuba, "Hyoishokogun" 207.
- 41 Kuba, "Hyoishokogun" 205.
- 42 Kuba, "Hyoishokogun" 204-05.
- 43 S. Nakayama, Hitokoto-hanashi 1: 152-54.
- 44 R. M. Gimello, "Mysticism in Its Contexts," in: S. T. Katz ed., Mysticism and Religious Traditions (Oxford: Oxford University Press, 1983), p. 62.
- 45 Gimello, "Contexts" 62.
- 46 This is the oldest literature in Japan edited by Yasumaro Ono (died in A.D. 723). Many Shintoistic sects consider it to be one of the principal sutras.
- 47 K. Kurano, ed., Kojiki (Tokyo: Iwanami, 1963), p. 18.
- 48 The word hirakeshi in the above-quoted sentence is the participial adjective form of the word hirakeru in the past tense.
- 49 Likewise, the word nareru is an honorific form of the word naru in the past tense.
- 50 N. Motoori, "Kojikiden Vol. 3" Norinaga-zenshu vol. 9 (Tokyo: Chikuma, 1968), p. 125.
- 51 The Japanese word hotoke means "Buddha" and every dead person. This is often understood as a typical example of the Japanization of Buddhism.
- 52 E. g., E. G. White, The Great Controversy (Mountain View, California: Pacific Press, 1939; orig.: 1888), p. 534.
- 53 E. g., E. White, Controversy 452.
- 54 E. g., E. G. White, The Desire of Ages (Mountain View, California: Pacific Press, 1940; orig.: 1898), p. 606.
- 55 E. g., E. G. White Prophets and Kings (Mountain View, California: Pacific Press, 1943; orig.: 1917), p. 97.
- 56 E. g., E. G. White, Patriarchs and Prophets (Mountain View, California: Pacific Press, 1958; orig.: 1890), p. 45.

- 57 E. G. White, Testimonies for the Church (Mountain View, California: Pacific Press, 1942; orig.: 1865-1909), vol. 6: p. 253.
- 58 E. White, Church 6: 350.
- 59 E. G. White, Steps to Christ (Mountain View, California: Pacific Press, 1956; orig.: 1892), p. 43.
- 60 H. P. Owen, "Experience and Dogma in the English Mystics," in: S. T. Katz, ed., Mysticism and Religious Traditions (Oxford: Oxford University Press, 1978), p. 156.
- 61 G. G. Scholem, Major Trends in Jewish Mysticism (New York: Schocken, 1961; orig.: 1941), pp. 122-23.
- 62 M. Nakayama, Ofudesaki (The Tip of the Divine Writing Brush) (Tenri, Nara: Tenrikyo Church Headquarters, 1983; orig.: 1971), 3: 40.
- 63 M. Nakayama, Ofudesaki 6: 44-49.
- 64 It was titled Shisohan no Hogotaishosha ni kansuru Shochosa [An investigation concerning political offenses in custody].
- 65 The term "quasi-convert" means a person who, apart from the fact, publicly declared his conversion.
- 66 S. Tsurumi, "Tenko no Kyodokenkyu ni tsuite," in: Shiso no Kagaku Kenkyukai, ed., Tenko vol. 1 (Tokyo: Heibonsha, 1978; orig.: 1959), p. 19.
- 67 T. Doi, Amae no Kozo (Tokyo: Kobundo, 1971), pp. 69-78.
- 68 Shimashita in the Japanese language is the conjugation of suru (to will) in the past tense.
- 69 H. Kawai, Boseishakai Nihon no Byori (Tokyo: Chuokoronsha, 1976), pp. 139-84.
- 70 S. Oda, Kyoki no Kozo (Tokyo: Seidosha, 1979), p. 106.
- 71 E. White, Desire 347.
- 72 E. White, Controversy 395.
- 73 E. White, Messages 1: 166.
- 74 E. G. White, Ministry of Healing (Mountain View, California: Pacific Press, 1942; orig.: 1905), p. 229.

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75 John 21: 21, 22.

76 Ezekiel 14: 14.

77 E. White, Church 5: 543.

78 E. White, Church 2: 66; Testimonies to Ministers
(Mountain View, California: Pacific Press, 1923), p. 114.

79 E. White, Patriarchs 331-32.

Mechanisms of Mystical Experience

Chapter IV

MECHANISMS OF MYSTICAL EXPERIENCE

This chapter will examine several related questions: the mental state from which the mystical experiences of White and Nakayama sprang; the reasons why they differed in their susceptibility to mystical experience; and the psychological process of their mystical experience.

A. Origin of Mystical Experience

1. Conditions preceding the mystical experience of White

Phyllis C. Bailey estimates that White experienced roughly 2,000 visions throughout her life.¹ However, White herself, as well as her followers and Bailey is of the opinion that some of her dreams should be categorized as visions. Therefore, the visions experienced by White, considered in the strictest sense of the term, must have been much less numerous. Many of her mystical experiences were accompanied by visions. In her autobiographies, White described these visions in more detail than any other experience which was attended by a mystical state. Therefore, no other source is both as accessible and valuable as her own accounts of her visionary experiences for the analysis of her mystical experiences.

Comprehensive Index to the Writings of Ellen G. White counts 350 typical "visions." Among this number, forty were

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definitively regarded as dreams by White herself. Of the remaining 310, sixty-one cases contain some reference to the places where they were experienced by White. Of these sixty (about 98%, including the following case) clearly show that the vision occurred while White was attending a spiritual meeting:

At this time I visited one of our Advent sisters, and in the morning we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all women. While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as narrated below.²

One account reports an incident in which White, fearing imminent death, gave herself over to prayer while the boat was tossed about by a storm.

In 1846, while at Fairhaven, Massachusetts, my sister (who usually accompanied me at that time), sister A., Brother G., and myself started in a sailboat to visit a family on West Island. It was almost night when we started. We had gone but a short distance when a storm suddenly arose. It thundered and lightened, and the rain came in torrents upon us. It seemed plain that we must be

lost, unless God should deliver. I knelt down in the boat and began to cry to God to deliver us. And there upon the tossing billows, while the water washed over the top of the boat upon us, I was taken off in vision and saw that sooner would every drop of water in the ocean be dried up than we perish, for my work had but just begun. After I came out of the vision all my fears were gone, and we sang and praised God, and our little boat was to us a floating Bethel.³

Of the remaining 249 cases, forty-seven refer to the times of the day at which the visions were experienced. Among this group, forty-six (about 98%) took place at night. The following extract illustrates this connection:

On the morning of Oct. 23, 1879, about two o'clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming judgment. Language fails me in which to give an adequate description of the things which passed before me, and of the effect they had upon my mind.⁴

Expressions such as "the vision of the night," and the instruction "in the night season," used by White in these forty-six cases, according to Arthur L. White, indicate that her experiences parallel those of Daniel, who "had a dream and visions of his head upon his bed (Daniel 7:1)"⁵. This suggests that some of these forty-six experiences, though not clearly recognized as such, were in fact dreams.

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The following reports one of the rare visions experienced during the day:

One day at noon I was writing of the work that might have been done at the last General Conference if the men in positions of trust had followed the will and way of God. . . . I had written thus far when I lost consciousness, and I seemed to be witnessing a scene in Battle Creek. . . . Then I aroused from my unconsciousness, and for a while could not think where I was. My pen was still in my hand.⁶

Finally, of the remaining 202 cases, three supply information concerning the activities she was involved in at the time of her vision. Two took place while praying, as illustrated below:

While visiting Healdsburg last winter, I was much in prayer and burdened with anxiety and grief. But the Lord swept back the darkness at one time while I was in prayer, and a great light filled the room. An angel of God was by my side, and I seemed to be in Battle Creek. I was in your councils; I heard words uttered, I saw and heard things that, if God willed, I wish could be forever blotted from my memory.⁷

One was experienced while deep in thought:

As I was thus thinking, a portion of the vision given me at Rochester, December 25, 1865, came like

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a flash of lightning to my mind, and I immediately related it to my husband. . . .⁸

No clues are given concerning the immediate circumstances of the vision in the remaining 199 accounts.

2. Conditions preceding the mystical experience of Nakayama

In the following section, the conditions in which Nakayama underwent mystical experience will be examined. Her first "kamigakari" took place while yosekaji had been preceded by shugenja in an effort to relieve her son Shuji of a pain in his leg. The "shugenja" refers to an ascetic monk belonging to Shugendō, a Japanese religion in which mountain-worship commingled with esoteric Buddhism. This monk responded to the demands of the public, performing healings and exorcisms. The "yosekaji" was a type of ceremony for exorcism performed by the monk. It followed an order prescribed by tradition: the "shugenja" sits face to face with kajidai, a person who, under the "shugenja"'s guidance, is to be possessed by the guardian spirit of the "shugenja," and directs the spirit to possess the "kajidai" and to speak oracles through him. Accompanying this ceremony the goma an esoteric Buddhist rite in which sacred cedar sticks are burnt on the altar and prayers are offered to Buddha is performed. This rite signifies that bonno (worldly desire) is purified by the fire of wisdom, and that adversity is consumed by the fire of truth.

Ichibei Nakano was the "shugenja" invited to perform the

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ceremony at this time. He was one of the twelve leaders among the "shugenjas" who made Mt. Taiho their sacred meeting place, and was known to be the foremost spiritual figure in the region by reason of his power of incantation. Until this time, several "yosekajis" by Nakano and a woman as his "kajidai" had been conducted in the Nakayama family on behalf of Shuji in the proceeding year. On each occasion, the "kajidai," with her eyes closed, held two goheis.⁹ The device was employed to ensure possession by the spirit. Nakano, while burning the "goma," continued the incantation. Such a process promoted the suggestibility of the "kajidai," who, had absorbedly waited for the descent of the spirit. In due course, her hands, still holding the "goheis," began to shake, and she fell into a deep trance. It was under this condition that she uttered oracles in response to questions by Nakano. Nakayama had frequently witnessed such a scene. Since, on that particular day, the woman who had usually assisted Nakano as his "kajidai" was absent, Nakayama was assigned to take her place. Nakayama's first "kamigakari" was experienced under these conditions.

When reference is made in her biographies to the time of the day when Nakayama experienced "mimiutsushi" or "kokugen-banashi," which probably produced in her a mystical state, the time is usually night. Shuji and Kokan, her dead children, for example, visited her at night.¹⁰ When a new residence for Nakayama was built, she meditated to obtain permission to move in from her God. It was midnight when she

received it.¹¹ Takematsu Kitada, who personally knew Nakayama, once reported that "kokugen-banashi" "had often started at midnight."¹²

With regard to those cases for which the time of occurrence is not explicitly indicated in her biographies, the context often implies that Nakayama had the experiences during daytime. In these cases, there can be observed two patterns of conditions under which the experiences started. The first condition is one of tension and excitement. For example, immediately after the police had begun an investigation on her, Nakayama fell into the "kamigakari" state and then answered the questions of the police.¹³ When hooligans from a neighboring village invaded her room, she fell into the same state and thus confronted them.¹⁴ On one occasion her husband and relatives threatened her before the family altar with a sword in order to drive a possessing spirit from her. At this time she fell into the "kamigakari" state and defended herself.¹⁵ When she faced enemies or opponents and felt scared, the "kamigakari" often came to her aid.

The second is a condition of release and calmness. For example, prior to what is called the first "kamigakari," she heard her God's voice: "At the signal of his [her son Shuji's] pain, I came down from heaven."¹⁶ This came about in a corner of the wide-open field where she had been engaged alone in farming, when she felt relief from all her domestic concerns and anxieties. After the first "kamigakari,"

Nakayama always stayed in an enclosed room. She remained in the room, unless she had some reason to come out or to meet with visitors who had been especially permitted to see her.¹⁷ It is obvious that the fact was closely related with her "kamigakari" experiences. This quiet place allowed her ample time to meditate. Confrontation with her God in "mimiutsushi," "Kobugen-banashi," and the authoring of Ofudesaki usually took place there.

From the above observations, we can abstract a quality common to their mentalities when they were undergoing mystical experiences. This is the altered states of consciousness described by Arnold M. Ludwig. Before investigating the validity of this supposition, let us first briefly examine Ludwig's concept.

3. Altered states of consciousness as the matrix of mystical experience

Normal consciousness refers to the condition in which an individual is not only sufficiently attendant to his self and surroundings, but also able to respond normally to stimuli from both internal and external sources. Any deviation from such a condition is regarded as an altered state of consciousness. Detailed study of this condition appears in Ludwig's article, "Altered States of Consciousness."¹⁸ The general characteristics of the states observed by him in the article can be safely reduced to the following four points.

(1) Inactivation of mental activities

The abilities of comprehension, judgment, memorization

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as well as introspection decline markedly. Logic and apprehension of causality become indistinct, and objective and subjective facts are confused. Discrepant or mutually exclusive concepts coexist within a single mentality. As the critical faculty deteriorates, suggestibility increases, and delusions emerge.

(2) Distortion of sensory cognition

Adequate apprehension of reality falters, and illusions or hallucinations are experienced. An individual may feel as if he had been touched by someone else, his body separated from the mind or made weightless, as if floating on air. At times, he feels paralyzed or insensible, and loses the ability to distinguish self from environment. Visions, voices, or music may become manifest; in addition, odors may be detected. Sense of time and place weakens, and feelings of timelessness, standstill, acceleration, or slowing of time, and so on, are experienced. An infinite or infinitesimal duration may be apprehended.

(3) Change of emotions

Through above experiences, a new meaning or significance in the universe or in self is intuited. Some mystics achieve quiescent satisfaction with the feeling of an expanded or new self, while others may attain the ultimate rapture with extraordinary physical phenomena. In others, melancholy caused by the illusory and visionary effects of the experience overtakes the individual.

(4) Reduction of the power of will

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Thoughts wander desultorily, and occasionally the anomalous expression of emotions is observed. Often, the subject can neither feel his limbs nor even move them. In other cases, he is powerless to regulate his overwhelming impulse to laugh or weep.

When such phenomena are found in a religious context, they are regarded as mystical experiences. In this sense, the altered states of consciousness are the matrix of mystical experiences. The susceptibility of an individual to this type of experiences depends on his ability to achieve such a mental state.

Ludwig listed five principal causes for the alteration in state of consciousness. (1) Reduction of exteroceptive [sic] stimulation and/or motor activity, (2) Increase of exteroceptive stimulation and/or motor activity and/or emotion, (3) Decreased alertness or relaxation of critical faculties, (4) Increased alertness or mental involvement, and (5) Presence of somatopsychological factors.¹⁹ It should not be thought strange that on the above list (1) and (2), as well as (3) and (4), appear to be contradictory. In order to maintain normal, waking consciousness an optimal range of exteroceptive or proprioceptive stimulation is necessary. Any level of stimulation above or below this range is more or less obstructive to the normal function of consciousness. (1) and (2) bring about such a state by changing the strength of stimuli; (3) and (4) produce the same result by altering the mental involvement of an individual in these stimuli. As

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a matter of fact, many of the preparatory techniques for mystical experiences, as illustrated below, have been grounded on these methodologies. They have been employed not only separately but also in combination.

That many mystics should prefer nighttime, a quiet environment, or a motionless posture to train themselves is viewed as an application of the first principle. For example, Francis of Assisi received the stigmata before dawn when kneeling on the advanced spur of a rock which descended precipitously for thousands of feet in Mount La Verna far from any human habitation.²⁰

A snake-handling ritual at the Zion Tabernacle in Durham, North Carolina reported by William Sargant in his book, The Mind Possessed, bears on the second principle. During the service, according to Sargant, the congregation experienced powerful excitement and tension, while a choir was singing, enthusiastically clapped their hands, and then collectively fell into a deep trance.²¹ Those practices which are named kagyo, suigyō, and dangyo by Japanese mystics also correspond to the second principle. An individual in the "kagyo" walks barefooted through a charcoal fire. This especially is observed among the "Shugendo" ascetics seeking to unite themselves with Eudo-myōō (the God of Fire) enveloped in flames, the object of their faith. The "suigyō" is a spiritual exercise performed with water. Of the various types of the "suigyō," the most popular is mizugori, in which an individual wishing to purify himself physically and

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spiritually bathes in water. Some will even take a cold bath in mid-winter. Since there are a number of natural waterfalls in Japan, traditionally many have practiced takiyō, in which they place themselves under the falling water. "Dangyo" refers to abstinence from a certain necessity, for an entire life or a limited period. For instance, in hi-dachi, mizu-dachi, koku-dachi, niku-dachi, and shio-dachi, the use of, respectively, fire, water, cereal food, animal food, and salt is avoided. Occasionally, as Sakurai observed, Japanese shamans practice nemuri-dachi, abstaining from sleep for a period.²² Thus, the practices of the "dangyo," in which normal consciousness is lost as a result of strong emotional arousal or a heavy sensory stimulation, often lead to the initiation of mystical experiences.

In jojō practice in Japan, what was described by Ludwig as "a 'passive state of mind,' in which active goal-directed thinking is minimal"²³ is maintained: the third principle is evident here. It refers to sitting quietly, waiting for mental tranquility to be achieved. Mokushō-zen of the Sodo-shu sect typifies the practice. "Silent waiting," a spiritual technique practiced by Quakers, may be viewed as another example.

Attempts to induce the alteration in consciousness by long-lasting focused or selected hyper-alertness represent the application of the fourth principle. Muslims repeat "Allah" or "huwa" in their prayer. The repetition of words

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such as "God" and "love" is recommended in The Cloud of Unknowing, in order to silence the senses and reason.²⁴ The Greek, and later Russian, mystics continually repeated the prayer: "Lord Jesus Christ, Son of God, have mercy on me a sinner." All these examples are comparable to shōgyō in Japan. This method involves the repetitive enunciation of formalized verses. The best known examples are shodai (chanting Namu-myōhōrengekyō) of the Nichiren-shū sect and nenbutsu (chanting Namu-Amidabutsu) of the Jōdo-shū sect. Kōshō-nenbutsu is shouted in a loud voice. In others, the low-voiced chant mu-u-u-u-u, suggesting "nothingness," is repeated. Dokyo (sutra-chanting) also can be seen as a kind of "shōgyō." The phrase, haraido no okami (the god of ablution), which is chanted in Shintoistic misogi (a ceremony of purification), achieves a similar effect. The Moslem Dervishes' rhythmic and violent swaying of the body and breath-control are based on the same principle. These practices are similar to Japanese yogyō and sokugyō. The "sokugyō" is a method employed to control breathing. Among Buddhists, susokukan, in which each breath is calmly counted, has been widely used as an important element of Zazen. The "yogyō" refers to the rhythmic swinging or shaking of the body. In the furitama (literally, spirit-shaking) of Shintoism, folded hands are rapidly shaken back and forth with violence. The same motion is often employed by Japanese ascetics before attaining a "kamigakari" state.

In Yoga, the eyes are fixed upon a point of the body or

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some external object. Eskimoan candidates for the shamanic role, according to Mircea Eliade, take two stones and rub them against each other, and use the motion as a means of preparing the mind to experience a mystical state.²⁵ A famous psychic, Jean Dixon uses a crystal ball for the purpose of mind-concentration.²⁶ Joseph Smith's use of the "Urim and Thummim"²⁷ in translating The Book of Mormon and his receiving divine revelations was, according to James, an instance of "crystal gazing."²⁸ All these examples can be compared to gyogyo in Japan. Its purpose is to concentrate mind-power on a focal point. In Kanna-zen of the Rinzaishu sect, for example, a koan (a spiritual conundrum) is given, on which the entire consciousness is centered. The same goal is achieved by other means by staring at the tip of one's own nose while practicing the Zazen, and by gazing hard at the paint or the statue of a god or Buddha, Mandala, the sunset, or the light of joss sticks or candles. All of the above illustrate the fourth principle enunciated by Ludwig.

An Eskimoan shamanic candidate, observed by Eliade, offers another example: in his mind's eye, he contemplated his own skeleton.²⁹ Ignatius of Loyola devised a method of spiritual exercise in which Christ's passion and ascension was visualized over a period of four weeks.³⁰ Japanese mystics call such a practice kangyo. The "kangyo" has been devised to ease the difficulties encountered in the "gyogyo." In the "kangyo," an individual visualizes various scenes in a particular order, and, by so doing, he concentrates his mind.

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For example, in kusohan, one of the most common methods, the process in which a corpse gradually decays until it becomes a skeleton is visualized. The practice known as nanso no ho, originated by Hakuin Ekaku (1685-1768), presents an interesting variant of this type. An individual, in his imagination, places a fragrant ball of the size of a duck's egg on top of his head, and waits until the ball is melted by the warmth of his body and slowly permeates into every part of the body, flowing down from top to bottom. In Japan, such practices as dagyo,³¹ shogyo,³² and toqyo,³³ are used to attain to the same goal. These variations are also based on the fourth principle. Ludwig pointed out that, in addition, fervent praying or total mental involvement while listening to a dynamic or charismatic speaker produces the same effect.³⁴

The fifth principle, in contrast to the other four, which are psychological in substance, is primarily physio-chemical. For example, the alteration of consciousness frequently occurs as the consequence of a shift in the balance of the blood-sugar level. One such physio-chemical change which can be evoked by spiritual exercise is hypoglycemia; this is why fasting can produce mystical experience. Change in the internal balance of oxygen brings about a similar effect. It is most commonly hypoxia which can be manifested as a consequence of spiritual exercise. M. G. Field, observing a Ghanan crowd fall into the possession state during their religious dance, pointed

out that hypoxia was the major cause for the religious ecstasy experienced by the adepts.³⁵ Taoism and Zen have adopted the technique of fasting to induce hypoxic conditions in the body, a technique which tends to intensify the effects of fasting to the externalization of the body's functions, provided that it lasts for a certain length of time and affects the normal physiology. Dehydration and food deprivation often result in an altered state of consciousness, a fact well illustrated by the mizu-dachi and nemu-i-dachi. Furthermore, researchers recognize that alteration in consciousness can be induced by the use of drugs such as marijuana, Canary Island broom, carbon-dioxide, nitrous oxide, LSD-25, mescaline, psilocybin, harmaline, dimethyltryptamine (DMT), diethyltryptamine (DET), etc. As for the mechanism by which the drugs elicit mystical experiences, G. Stephens Spinks explains that they hinder the normal activities of the brain by reducing the glucose level in the circulatory system.³⁶ Ether and chloroform, according to James, act in much the same way.³⁷ He also identified the same function in alcohol and said, "The drunken consciousness is one bit of the mystic consciousness."³⁸ In Japan, sake (a kind of liquor) was often used as a means to set the stage for "kamigakari." The ancient word for "sake" is miki. Mi, the first syllable often combines with other syllables to form new, idiomatic expressions; in these words, it always signifies a mystical state of things.³⁹ The word "miki" demonstrate the ancient Japanese belief in the divine power

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of "sake."

According to Hideo Kishimoto's definition, spiritual exercise is "the physical practice performed systematically in an attempt to cultivate one's mind and to fulfill the ideals in his experience."⁴⁶ From this viewpoint, the fifth principle can hardly represent spiritual training.

Hypoglycemia, hypoxia, dehydration, sleep deprivation, and the like can be the results of spiritual training but not themselves examples of spiritual training. However, if the process of mystical experience brought about by spiritual training can often be explained in physio-chemical terms, any physio-chemical method employed to attain it should be accordingly considered to be significant.

4. White's and Nakayama's mystical experiences during altered states of consciousness

The above information furnishes us with a highly valuable frame to analyze the situations in which White and Nakayama reported mystical experiences. As far as the foregoing 111 accounts, which supply some circumstantial information, are concerned, it is quite obvious that White's visions took place under altered states of consciousness, as defined by Ludwig. White's nightly visions were caused by the first principle. At night, scenes familiar from daylight disappear, and quietness envelopes the atmosphere. A form of sensory deprivational state created by the dark night fosters suggestibility.

The second principle helps to explain her vision

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experience during the storm at sea. Emotional turbulence, which prevails when man is faced with a life-threatening moment, is almost incomparable to anything else. Naturally, all other conscious activities are suppressed, and deviation from the ordinary state of consciousness comes to be observed. This psychological state is similar to that seen in the snake-handling ritual in the United States or "kagyo" in Japan.

The particular spiritual meetings in which White had visions were prayer meetings at times,⁴¹ family worship sessions occasionally,⁴² and sometimes church worship.⁴³ Other occasions were when people prayed at the side of her bed for her recovery⁴⁴ or when she addressed a congregation.⁴⁵ Religious feeling is easily aroused in such settings, which results in the exclusion of other feelings from the mind and, thus, deviation from the usual state of consciousness. At such a point, the subject readily becomes suggestible. It is clear that the fourth principle of Ludwig is what controls this process. This holds true for the visions experienced by White while praying or meditating.

Visions experienced while writing in the daytime also correspond to the fourth principle. White herself describes a typical instance: "I had written thus far when I lost consciousness. . . ."⁴⁶ At this point she had already been occupied in the task for a fair amount of time, and this must have created in her an effect identical to that which "shogyo" produces in its Japanese practitioners. The

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following testimony illustrates that White's preoccupation with writing often lowered her conscious level and induced mystical experience: "While writing the manuscript of 'Great Controversy,' I was often conscious of the presence of the angels of God."⁴⁷ The following shows that even the simple act of holding a pen could result in an alteration of consciousness: "The matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom."⁴⁸

In Nakayama, the circumstances were quite similar. Ludwig's first principle serves to explain the mystical experiences that occurred at night or in the stillness of daytime. Her mystical experiences in terror and tension can be elucidated mainly with the second principle. The "yosekaji" practice that caused her to experience the first "kamigakari" was enveloped in an extremely stimulating and suggestive atmosphere because of the peculiarity of its setting and the behavior of the persons concerned. Nakayama, who had witnessed many exorcisms performed by Nakano, a "shugenja," at her house, had great confidence in his incantational power. Above all, she had a strong motivation to agree to anything which Nakano might ask in order to lessen her son's pain. This situation created a relation akin to the hypnotist-hypnotic relation between Nakano and Nakayama. Such circumstances easily made her assimilate with the atmosphere and greatly improved her feeling. This experience probably falls under the second and fourth

principles of Ludwig.

Having analyzed the mystical experiences of White and Nakayama, we find that there is no essential difference in the mental state that formed the base of these experiences, even if the experiences differ in appearance. That is to say, both obtained their mystical experiences as a result of altered states of consciousness. And, as apparent from many cases, in addition to those of White and Nakayama considered above, the view that this psychological state is the womb of mystical experience can be confidently endorsed.

B. Predisposition to Mystical Experience

1. White's mystical experience as an accident

It has been demonstrated so far that a common psychological state was behind the mystical experiences of both White and Nakayama. However, the processes by which they attained this state were not identical. It would seem that mystical experiences in White were involuntary or spontaneous. She did not elaborate any special program to achieve these experiences. The following case illustrates how suddenly she was overtaken by such experiences. It occurred at the funeral of a fellow Adventist in the spring of 1858. The eulogy was pronounced by her husband James. When his speech was over, White stood up to address the gathered mourners. This speech had not been prearranged for the funeral. She later recalled this impromptu address:

When he closed his remarks, I felt urged by the Spirit of the Lord to bear my testimony. As I was

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led to speak upon the coming of Christ and the resurrection and the cheering hope of the Christian, my soul triumphed in God. I drank in rich draughts of salvation. Heaven, sweet heaven, was the magnet to draw my soul upward, and I was wrapt in a vision of God's glory. Many important things were there revealed to me for the church. . . . After I came out of vision, the afflicted friends, and a portion of the congregation, bore the body to its resting-place. Great solemnity rested upon those who remained.⁴⁹

As implied by the last sentence, this sudden, extraordinary behavior apparently quite surprised the congregation. Further, the second last sentence shows that the funeral was in fact interrupted by her inspired testimony.

2. Mystical experience in Nakayama as an intentional phenomenon

On the other hand, Nakayama's situation offers a good contrast with White. Nakayama clearly intended to have mystical experiences and followed a program to attain them. Her experiences were, in this sense, artificial, though they did not always come to her when she expected. Purposefulness in her mystical experience can be emphasized by reference to several facts. Her first "kamigakari" was caused by the highly suggestive exorcism practices of the "yosekaji" ceremony. However, it is because she participated voluntarily in the ceremony, and practiced the arts of

exorcism herself that Nakayama was able to attain the experience. In order to ensure the success of her preparations, she always strove to induce such experiences in solitude. After the first "kamigakari" she wore black and remained in a storage room for almost three years, except when necessity required that she leave. While burning incense, Nakayama would meditate in the room, and she often heard her God's voice.⁵⁰ This meditational period supplied the basis for her philosophy and behavior as a religious innovator. In fact, roughly half a year after the beginning of her solitary contemplative life, she started to give away the Nakayamas' property and to instruct the people.⁵¹

It is known likewise from the following that she jealously guarded her solitude. In 1875, when Nagayamon (south gatehouse) was still under construction, she wrote in Ofudesaki. "I desire to place both of the two persons who transmit the intention of Tsukihime [the allegorical name of her God] in separate and special rooms."⁵² "The two persons" referred to Nakayama and her daughter Kokan, who at this time were communicating to the people divine messages while in "kamigakari" state. In the Ofudesaki, she ordered her followers to build a secluded room for the two. This private room allowed her on numerous occasions to enter mystical experiences. Many of the "kokugen-banashis" were told in this room, and Ofudesaki, from the twelfth volume on, was also composed here. The following testimony by Motokichi Kamishi, who was acquainted with Nakayama when she resided in

Nagayamon, depicts clearly her self-isolation:

Kyoso [foundress] seldom goes out. She is always in the west room of [Nagaya]mon. She stays in the same room. Even when we go to worship her, we cannot easily see her. Still less can we see her talking with others.⁵³

Prior to the move to Nagayamon, she had occupied Jodan no ma (a raised floor) in Tsutome-basho built in 1864, where she had shut herself in, only relenting to admit occasional visiting admirers. The earlier volumes of Ofudesaki (1--11) are thought to have been written there, and many "Kokugen-banashis" were also proclaimed there.

In 1883, Gokyusokusho was dedicated to Nakayama. She stayed alone for many hours in the house every day. Occasions for meeting with her worshipers were reduced to the bare minimum. Narajiro Kajimoto, a grandson of Nakayama through her third daughter Haru and well acquainted with her, describes Nakayama's behavior in those days:

. . . Kyoso is quietly sitting on a cushion in Jodan no ma of Gokyusokusho. She keeps sitting all day long. Sometimes she leaves her place. But, she merely walks in the room and does not go out. She seldom goes out even into the courtyard.⁵⁴

As membership in the sect increased, she selected several trustworthy disciples, and directed them to act as her agents. Without first seeing these agents, her admirers usually could not meet her. Occasionally, these people only

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received a message from Nakayama through one of the agents, as was the case with Rin Masui who was later to become one of the senior disciples, when she first visited Nakayama.⁵⁵ Many had to return home without seeing her. Even Shirobei Umetani, who would play an important role in the early history of Tenrikyo, was first admitted to see her face to face in November 1882, one year and nine months after his conversion.⁵⁶ Her solitary life, sustained by a variety of means, fostered her contemplative life, which was filled with the mystical experiences.

Furthermore, in order to bring about conditions favorable to mystical experience, Nakayama often imposed the discipline of fasting upon herself. The first fast of record occurred in 1865; it lasted for thirty days. The second was in 1869, this time lasting thirty-eight days. Three years later, she undertook her third fast, which ended after seventy-five days. During these fasts, she allowed herself only water and some fresh vegetables, forsaking cereals and cooked meals. Her diet was equivalent to "koku-dachi" and "hi-dachi," both of which had been commonly known as methods employed to fulfil the requisite conditions of mystical experience in Japan.

3. Difference between the individuals in suggestibility as a cause

Now, this difference between White and Nakayama is comparable to the difference between those mystical experiences occurring "by chance" and "by design" as defined

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by Geoffrey E. W. Scobie.⁵⁷ Most of Nakayama's experiences belong to the latter class, and White's, the former. However, the process "by chance" does not necessarily mean "without cause." Even when an individual feels his experience has occurred "by chance," it is impossible for the experience to take place without some pre-existing psychological trigger. J. A. Symonds' experience, cited by W. James, will best exemplify this.

"Suddenly," writes Symonds, "at church, or in company, or when I was reading, and always, I think, when my muscles were at rest, I felt the approach of the mood."⁵⁸

Symonds noted that when it happened his "muscles were at rest." This suggests that his sensitivity to external stimuli decreased sharply at that time. Thus, here, too we can discern Ludwig's principle that explains how to induce the altered state of consciousness.

To what is due the difference between White's "by chance" and Nakayama's "by design"? Why is it that, while White did not need a particular method for her mystical experience, Nakayama did? The difference can be explained by the difference in suggestibility that distinguishes the two. The more one is suggestible, the more open one is to mystical experience. White's suggestibility was provoked by two factors. The first is the influence of her unique life history, in particular the injury which traumatized her at the age of nine. This incident was a source of both physical

and psychological anguish that lasted for a long time, as seen in chapter II. The following observation of Sargant's affords a better understanding of the situation. In his opinion,⁵⁹ man, when he continually exposes himself to transmarginal stresses by anger, aggression, fear, anxiety or conflict, will experience three distinct but progressive stages of transmarginal inhibition, that is to say, equivalent, paradoxical, and ultraparadoxical phases. The stresses continually imposed on his nervous system eventually result in "transmarginal protective inhibition, a state of brain activity which can produce a marked increase in hysterical suggestibility."⁶⁰ In White, the severe trauma suffered by both body and mind, especially during her youthful years, when the ego was unreconciled to her fate, produced continual tension and conflict. Very possibly, this led her to the state of the "transmarginal protective inhibition," as discussed by Sargant.

The same factor can be applied to Nakayama also. For example, immediately before her first "kamigakari," she was in the extreme stages of fatigue, as the result of considerable physical and mental stress, brought on by her husband's philandering, the heavy work load of a matron of a large farming family, laborious child-rearing, and difficult convalescence after the birth of her seventh child. She described her condition in "Tetsuzuki-sho":

Around the tenth month of the tenth year [of Tenpo], as I made a fire under a pot, I often

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swooned, and just as I was drawing water from a well, I became unconscious several times.⁶¹

Such stressful conditions inevitably induced the state of what is called transmarginal protective inhibition. The state and an extremely suggestive practice peculiar to the "yosekaji" ceremony brought her into a deep trance in the first "kamigakari." However, the physical and mental conditions seen immediately before her first "kamigakari" did not continue for long. After the "kamigakari," she gave up all agricultural and family affairs in her God's name, and, as a result, gradually experienced release from such tension and fatigue.

It is clear from the above considerations that the mystical experiences of White and Nakayama were brought on by suggestibility in tandem with the stressful stimuli of certain physical and mental situations. These situations, however, did not persist throughout their lives. In Nakayama, the importance of these circumstances gradually diminished after her first "kamigakari"; in White, it weakened by degrees with her acceptance as leader by her coreligionists. Their mystical experiences nevertheless persisted, which suggests that these mystical experiences cannot be solely explained by transmarginal inhibition.

Another source of White's strong suggestibility can be found in her personality. This was a more intrinsic source of suggestibility than the above reasons. That mystics practice various spiritual techniques to induce mystical

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experience is, after all, undertaken in order to produce thereby a suitably suggestible psychological state. However, such devices are not necessary for a naturally suggestible person. White seems to have been such a person. In the biographies we can find abundant evidence demonstrating that White was strongly suggestible. For example, following her first vision, White was convinced that God wanted her to tell others about her experience. Compelled by this inner pressure, she related her experience at a meeting in Poland, Maine in 1845.

I had been able to talk but little for about three months. My lungs and throat were very sore. It was with the greatest difficulty that I could speak aloud. I stood up in meeting, and commenced in a whisper; and labored to speak for about five minutes, then the soreness seemed to leave my throat and lungs, and my voice was clear, and I could talk from two to three hours, and when my message was ended, my voice was gone until I stood before the people again.⁶²

Her suggestibility was conclusively demonstrated in this mysteriously rapid recovery from aphonia. The same pattern obtains for her other aphonia experiences.⁶³

White also experienced muteness. The context in which it occurred supports the inference that it derived from the same source.

And while at family worship one morning, the power

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of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb, and for a few moments was lost to everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, and that my tongue should be loosed in less than twenty-four hours. . . . Next morning my tongue was loosed to shout the praises of God.⁶⁴

In this case, no physical cause existed for her loss of speech. When she fell into this condition, as indicated by the above quotation, she was guiltily afflicted with a feeling of doubt that the vision did not originate from God. This feeling must have given rise to the idea that she deserved punishment. This symptom is thought to be connected with that idea. The extent of her suggestibility is also evident in the recovery process.

White occasionally suffered from muscular cramps. While she never completely recovered from her traumatic childhood injury, her hands trembled so severely that she could not write. Because of this affliction she gave up schooling. These cramps persisted for years. Even after she had been impelled to write about her experiences through a vision in 1845, a trembling in her hands prevented her from writing. White recounts this difficult period:

Up to this time I could not write. My trembling hand was unable to hold my pen steadily. While in

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vision I was commanded by an angel to write the vision. I attempted it, and wrote readily. My nerves were strengthened, and my hand became steady.⁶⁵

Some connection with her high degree of suggestibility can be recognized here, too.

Following the great disappointment of 1844, the pioneers of the Seventh-day Adventist Church continued a serious study of their doctrines. White attended the meetings held during that time, but could not understand what was being discussed there. She later penned an account of her reaction to the discussions:

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the Scriptures we were studying. This was one of the greatest sorrows of my life. . . . For two or three years my mind continued to be locked to an understanding of the Scripture.⁶⁶

However, she was greatly excited to see a certain Edward Andrews, who suffered from inflammatory rheumatism, become healed as a result of her prayer for him; consequently her mind was let free again. She began to understand the Bible. We can also discern in this case the emergence of the same powerful suggestibility.

Her autobiographies are filled with such stories. She continued to have these experiences even after her position

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within the denomination had been securely established. This by itself strongly suggests that her suggestibility was due primarily to her personality.

On the other hand, Nakayama's biographies include no clear statement about what precise aspect or feature of her personality was the key to this suggestibility. However, this does not necessarily mean that she did not display a suggestible personality. Y. Sasaki, a mental hygienist, produced a socio-psychological study of fifty-six shamans active in Japan from 1958 to 1961. His article, "Wagakuni ni okeru Fuja no Kenkyu"⁶⁷ which has been referred to elsewhere in this study, is the fruit of his researches. The article shows that a strongly suggestible personality was commonly recognized in most of these cases. Their religious experiences were similar to Nakayama's in mode and process. This hints at a similar tendency operative in Nakayama's personality.

Thus, it can be observed that White and Nakayama share, broadly speaking, the same personality type. However, they diverged considerably in their respective degrees of suggestibility. Suggestibility in Nakayama was of such a degree that she required the stimulus of spiritual practice. This perhaps explains why White did not practise any of the special techniques employed by Nakayama.

C. Process of Mystical Experience

Applying the term "deautomatization" to the perceptual aspect of the altered state of consciousness, Arthur J.

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Deikman argued that deautomatization produced mystical experience in his article, "Deautomatization and the Mystical Experience." According to Deikman, deautomatization is "the undoing of automatization, presumably by reinvesting actions and percepts with attention."⁶⁸ He defined automatization as "a basic process in which the repeated exercise of an action or of a perception results in the disappearance from consciousness of the intermediate steps,"⁶⁹ and "the psychological structures that organize, limit, select, and interpret perceptual stimuli."⁷⁰ While the transfer of attention is accomplished from a percept or action to abstract thought-activity in automatization, the use of attention for abstract categorization and thought is explicitly prohibited and the percept receives intense attention in deautomatization. He understood this state to represent "a shift toward a perceptual and cognitive organization characterized as 'primitive,'" or "an organization preceding the analytic, abstract, intellectual mode typical of present-day adult thought."⁷¹ Meditation, to him, signified that the process of deautomatization is artificially initiated. He recognized a model of the deautomatized mind in H. Werner's characterization of primitive imagery and thought as (1) more vivid and sensuous, (2) syncretic, (3) physiognomic and animated, (4) dedifferentiated with respect to the distinctions between self and object and between objects, and (5) characterized by a dedifferentiation and fusion of sense modalities.⁷² He

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observed that such states had been attained by "experimental meditation."⁷³

Deikman's deautomatization hypothesis portrays mystical experience as a product of abnormality in perception. For example, to illustrate sensory richness and vividness as the result of deautomatization, he quotes the particular experience of Billy Bray depicted in The Varieties of Religious Experience by W. James:

I shouted for joy. I praised God with my whole heart. . . . I remember this, that everything looked new to me, the people, the fields, the cattle, the trees. I was like a new man in a new world.⁷⁴

Similarly, he explains that the experience of unity can be viewed as a consciousness of "dedifferentiation" between the self and an object caused by deautomatization.⁷⁵

Furthermore, Deikman maintains, the light, color, movement, force, sound, smell, or taste frequently experienced by mystics is "the perception of psychic action" inside of them, and experienced only when controlled analytic thought is absent.⁷⁶ His hypotheses throw light on the mental process of mystical experience.

However, Deikman's view is not without its flaws. He says nothing about the dynamics in communication between the subject and the object in mystical experience. He merely makes clear the mechanism of the subject's perception of the mystical object. But, in the case of theistic mystical

experience, that is to say, when the mystical object is interpreted by the subject as a personal being, the experience always assumes an aspect of personal communication between the two interlocutors. Thus, in order to comprehend fully the nature of this experience, knowledge of the subject's unconsciousness must supplement Deikman's observations, because the mystical object can be more or less regarded as another ego formed within the unconsciousness of the subject.

The mechanism by which mystical experience appears when normal consciousness is altered has thus far been explained with the aid of the concept of unconsciousness. In The varieties of Religious Experience, based on his Gifford Lectures at Edinburgh in 1901 and 1902, W. James offers a tentative conclusion:

It is evident that from the point of view of their psychological mechanism, the classic mysticism and these lower mysticisms spring from the same mental level, from that great subliminal or transmarginal region of which science is beginning to admit the existence, but of which so little is really known.⁷⁷

This insightful analysis precedes much of the epoch-making modern investigations into the nature and operations of the unconsciousness. However, his observation was fundamentally right. Subsequent studies concerning mystical experiences eventually followed the paths first roughed out in

James's seminal researches.

Though experiences unfailingly fade from the conscious domain, they do not in fact completely vanish. Anything perceived, considered, or wished, though it may be reduced in intensity and apparently forgotten, or suppressed by the ego and faded from consciousness, continues to exist in the unconscious domain. C. G. Jung said, "The unconscious can perceive, and can associate autonomously" ⁷⁸ These observations show how subtle and fertile are the contents of the unconsciousness. Nevertheless, the conscious ego knows virtually nothing about the movements occurring within the unconsciousness.

Ordinarily, unconsciousness is under the supreme control of the ego: its contents are never brought to consciousness. However, when for some reason this control is attenuated, it is activated and released from the control of consciousness, and begins to act on its own. Various automatic phenomena manifest themselves as a result. "Automatic phenomena," or automatism, here refers to mental or physical activity executed without personal volition; examples include automatic writing, automatic speaking, mental impressions, automatic thinking, and hallucinations, visual or auditory. The phenomenon that is interpreted as possession and ecstasy in mystics is likewise to be considered a form of automatism.

Two basic factors are responsible for automatic phenomena: the mind has to be under a suggestible condition; and some concept must unconsciously affect it in the form of

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a suggestion. The first factor can be satisfied by facilitating the altered state of consciousness, as already discussed. The following statement by Jung on hallucination, which is often experienced in somnambulism, stresses how the unconscious concept contributes to mental automatism:

. . . the thinking of somnambulists proceeds in plastic images which constantly break through into this or that sensory sphere and are objectified as hallucinations.⁷⁹

Various automatic phenomena manifest themselves, depending on the hypnotized areas of the cerebral spheres into which the concepts are introduced. Thus, if the area affected is the visual cortex, a vision is seen. Likewise, automatic writing, speaking or thinking, all result from the involvement of corresponding loci of the spheres. A delusion is a kind of automatic thinking. If an unconscious concept directly enters consciousness, a sudden idea or impression is consequently experienced. In possession and ecstasy, the broader area of the cerebral spheres is actuated.

Such an experience is generally felt to be unrelated to the conscious domain, so that the subject may perceive himself to be compelled by some external being to act thus. This feeling itself spurs him to ponder the source of the compelling force. Separation of the unconscious personality is promoted by the suggestion of such an imagining. The emergent second personality, if evolved in a religious context, associates the experiencer with God or the spirit.

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The identity of the new personality conforms to the subject's religious beliefs. Thus, the second personality was recognized as the God of the Bible by White, and as a new divine revelation by Nakayama. If the personality is imagined to be outside the person, it is experienced as a taction type; if inside, then it is experienced as the intrusion type.

Taking into account the above considerations, let us now analyze the psychic process which led White and Nakayama to undergo their mystical experiences. It ordinarily consists of five steps:

- (1) Practice of spiritual exercise,
- (2) Beginning of trance state,
- (3) Perception of psycho-physical change,
- (4) Interpretation,
- (5) Particular experience of God.

At step (1), a practice aiming to achieve mystical experience is initiated. In Nakayama, in most cases, this proceeded according to a certain program. White, on the other hand, did not employ a specific program. But, though unintentionally, she undoubtedly underwent the same psychological process leading to the trance state discussed above. At step (2), the trance state begins to appear as a result of the process. Only a short time was needed by White, whereas it seems to have taken longer in Nakayama, for she had to depend on spiritual exercise to achieve this state. In the trance, various abnormalities in perception

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emerge. This is step (3). These anomalous experiences include an extraordinary bodily sensation and, at other times, unusual feelings. According to White:

"It was not long after the passing of the time in 1844 that my first vision was given me. I was visiting a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and to be rising higher and higher from the earth." At this time I had a view of the experience of the advent believers, the coming of Christ, and the reward to be given to the faithful. (emphasis added) ⁸⁰

At times the Spirit of the Lord rested upon me in such power that my strength was taken away. (emphasis added) ⁸¹

The passages emphasized above were often used by White in order to demonstrate the initiation of her mystical experience. They all indicate the unusual feelings that swept over her in the course of these experiences. Only one incident of this kind is described in the case of Nakayama. She herself writes, "While I was praying at night on the twenty-fourth, I felt my chest burning."⁸² This account describes the beginning of her first "kamigakari." Such an experience is interpreted by the subject. This is step (4).

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In White, it was regarded as "the power of God" or "the Spirit of the Lord" coming upon her. Though there is no record of Nakayama's interpretation of her "burning" experience, it is not difficult to imagine that she put some interpretation upon it. The self-made interpretation during this step, by acting under the power of suggestion, often shapes the direction of consequent experiences. This is shown at step (5). A good example is found in case 12 of Y. Sasaki:

One night, during his period of fasting practice, he was praying alone sitting on the rock head. His arms were abruptly hauled up high. With a chill in his whole body came an abnormal sense of something vomiting from the stomach to the throat. His mouth muscles hardened and he could not speak. However, these involuntary reactions did not make him feel uneasy in the least. He surrendered himself to the reactions in ecstasy, thinking that "God is possessing me." After repeating this process for a while, fragmentary words, which appeared in the beginning, were gradually replaced by more meaningful words. (emphasis added) ⁸³

In this experience the subject interpreted his unusual sensation that God possessed him. His consequent experience developed as the fulfillment of this interpretation. In fact, he underwent a conversion of personality and conducted himself as if he had become a god.⁸⁴ Interpretation produces

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an expectation. The expectation itself works as a suggestion. As a result, the subject attains the experience that he had anticipated. White interpreted her unusual feelings to signify God's coming upon her. Thus, she continued to feel the presence of God and had many visions which she considered as issuing from God. After the "burning" experience, Nakayama probably felt her God's presence according to a similar process. Then, she experienced a vision in which her God came into her body.⁸⁵ Until this stage, Nakayama had felt God to be outside of her. However, this experience seems to have allowed her to picture her God as being within her. Indeed, after that time her personality changed and she began to act as a god.⁸⁶

The essential points of the present chapter can be briefly outlined:

(1) Mystical practices are multifarious. However, their object is singular. They always aim at the production of altered states of consciousness as the matrix of mystical experience.

(2) The degree of difficulty in obtaining altered states of consciousness varies from individual to individual. It depends on the difference in suggestibility between individuals.

(3) While the mode and contents of mystical experience differ with contexts, the process of mystical experience is almost always the same. It is based on the nature and operations of the unconscious.

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In the next chapter, the physical phase of White's and Nakayama's mystical experiences will be analyzed.

Notes

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- 2 E. G. White, Early Writings (Washington, D. C.: Review and Herald, 1945), p. 13.
- 3 E. White, Early Writings 23.
- 4 E. G. White, Life Sketches of Ellen G. White (Mountain View, California: Pacific Press, 1943), p. 241.
- 5 A. L. White, "Variation and Frequency of the Ellen G. White Visions," DF-105 (Washington, D. C.: Ellen G. White Research Center, 1982), p. 5.
- 6 E. G. White, Testimonies for the Church (Mountain View, California: Pacific Press, 1948; orig.: 1885-1909), vol. 8: pp. 104-05.
- 7 E. White, Church 5: 68.
- 8 E. White, Church 1: 583.
- 9 A slender branch cut off from an evergreen tree with a piece of white paper cut into a certain shape. In religious rite, it was regarded as a thing in which God resides or as a symbol of God Himself.
- 10 Tenrikyo Kyokai Honbu, ed., Kohon Tenrikyo Kyosoden (Tenri, Nara: Doyusha, 1978), p. 191.
- 11 Tenrikyo Kyokai Honbu, Kyosoden 267.
- 12 F. Uemura, Kyoso no Osugata o Shinobu (Tenri, Nara: Doyusha, 1982), p. 66.
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- 14 Tenrikyo Kyokai Honbu, Kyosoden 47.
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- 27 E.g., J. Smith, The History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: Deseret Book, 1978), vol. 1: p. 19.
- 28 W. James, The Varieties of Religious Experience (New York: Mentor Books, 1958; orig.: 1902), p. 365.
- 29 Eliade, Shamanism 62-64.
- 30 See I. Loyola, The Spiritual Exercises of St. Ignatius.
- 31 "Da-gyo" refers to the continuous beating of a mokugyo (a wood block) or koshu (a drum and a bell), and is performed along with the "shōgyo" in many cases. For example, one may simultaneously beat the "mokugyo" and chant the "nenbutsu," or beat a drum and pronounce a daimoku (the prayer in the Nichiren-shu sect).
- 32 "Shogyo" refers to the letter-by-letter transcription of

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a canon. The practice of shakyo (transcribing Buddhist canons) has been popular since the Heian Period (the late eighth century to the late twelfth century) in Japan.

- 33 "Togyo" is walking practice. It provides a basis for such pilgrimages as Saigoku Junrei (the pilgrimage in the western area in Japan) and Shikoku Henro (the pilgrimage in the Shikoku Island in Japan). Ohyakudo also has the same practical meaning. A stone called ohyakudo-ishi is placed at a certain distance from the sanctuary of a Shinto shrine. A worshiper starts from the stone and proceeds to the sanctuary. He worships the gods there and returns to the stone. He repeats the whole sequence hundred times.
- 34 Ludwig, "Altered States" 14.
- 35 Y. Sasaki, "Wagakuni ni okeru Fuja no Kenkyu" (1967), Gendai no Esupuri 165 (1981) 114.
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- 54 N. Kajimoto, "Kyososama no Omoide," Eukugen 1 (1946) 41-42.
- 55 Tenrikyo Kyokai Honbu, Itsuwahan 58-63.
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- 57 G. E. W. Scobie, Psychology of Religion (London: B. T. Batsford, 1975), p. 87.
- 58 Qtd. in W. James, Varieties 296.
- 59 See Sargant, Mind.
- 60 Sargant, Mind 25.
- 61 S. Nakayama, Hitokoto-hanashi 1: 152.
- 62 E. White, Gifts 2: 38.
- 63 E.g., E. White, Gifts 2: 130, 131.
- 64 E. White, Gifts 2: 59-60.
- 65 E. White, Gifts 2: 60.
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- 70 Deikman, "Deautomatization" 247.

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- 71 Deikman, "Deautomatization" 248.
- 72 Deikman, "Deautomatization" 248.
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- 81 E. White, Gifts 2: 26.
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- 83 Y. Sasaki, "Fuja" 109.
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Chapter V

OUTWARDLY OBSERVABLE CONDITIONS DURING MYSTICAL EXPERIENCE

White and Makayama in mystical experience displayed physical phenomena that varied in form and intensity. In this chapter, these phenomena will be described and analyzed, and a difference in appearance between the physical phenomena manifested by these two persons will be explained.

A. Ellen White

1. White's physical state during mystical experience

To begin with, physical phenomena in White are focalized. Let us analyze them as they manifested themselves in her vision experiences, to which she devoted many pages of her autobiography. A. L. White divides her visions into three classes: (1) visions accompanied by marked physical phenomena; (2) visions unaccompanied by physical phenomena; and (3) visions often referred to as prophetic dreams.¹ The first two classes of visions occurred when White was awake; the last, when asleep. Only the former will be put under analysis here, for the following reasons:

(1) Originally, the formulation of the third class was necessitated only because of White's belief in revelation through dreams, as indicated in the following:

These [dream, Urin, and prophet] were God's own appointed mediums of communication²

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Sometimes, when special dangers threaten the cause of God or particular individuals, a communication comes to me from the Lord, either in a dream or a vision of the night, and these cases are brought vividly to my mind.³

However, in any report of her dreams, there is found no such an expression as "the Spirit of the Lord rested upon me"⁴ or "the deep moving of the Spirit of God came upon me."⁵ Phrases usually employed to indicate mystical contact with God while in vision. She habitually begins with "I dreamed that. . ." or the like, and merely continues to describe the contents of her dream. White's own description of her dream does not suggest that it was accompanied by mystical experience.

(2) In her writings, there is no evidence to indicate whether or not her dream produced in her visible, external changes.

A. L. White estimated the occurrence of visions of the first class to number 200 incidents. Physical phenomena in these cases, were extremely unusual. Otis Nichols, who witnessed one such occasion, reported "Sister White commenced praying and was soon afterwards taken off in vision with extraordinary manifestations. . . ." ⁶ Louisa M. Morton, who witnessed White in a vision in February 1857, recorded her impressions:

At the last meeting Sister White was taken off in vision. It was the most solemn scene I ever witnessed. It has made an impression on my mind that can never be erased while reason and life

remain.⁷

Generally, as soon as the trance began, White sensed an unusual atmosphere surrounding her, which to her indicated the presence of God. The phrase such as "the deep moving of the Spirit of God came upon me" referred to this feeling. In a short time White repeatedly uttered the exclamations "glory" or "glory to God." Her first word in vision, relates Martha D. Anderson, who often saw White in vision experience with her own eyes, "was 'glory,' sounding at first close by, and then dying away in the distance, seemingly far away. This was sometimes repeated."⁸ The repeated use of the word seems to have accelerated the process of entrancement.

White's excited exclamations of "glory" were often quite loud. James White recalled his wife's visionary experience in October 1857:

When seated, Mrs. White] began to praise the Lord, and continued rising higher and higher in perfect triumph in the Lord, till her voice changed, and deep, clear shouts of Glory! Hallelujah! thrilled every heart.⁹

Unless caught by some alert person nearby, White, having lost her physical strength, slowly sank to the floor in a swoon. On other occasions, she fell like a log. Nelly Sisley, another eyewitness, concerning White's swooning in front of a large congregation at the church in Battle Creek on June 12, 1869, leaves this recollection:

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Sister White . . . had been talking about a half hour when unexpectedly she fell backward to the floor. It seemed as though angel hands were beneath her as she fell.¹⁰

The sound of her falling to the floor was heard by the whole audience. According to Amador:

While speaking she walked back and forth on the platform earnestly appealing to the people, and pressing the question as to whether they had hold [sic] to the silken cord of love. Suddenly, the sound went through the audience as if she dropped to the floor, but immediately it was apparent that she was wrapped in a vision of God's glory.¹¹

J. White wrote that stiffness in her body always followed the swoon, stating: "Immediately on entering vision, her muscles become rigid, and joints fixed, so far as any external force can influence them."¹² The following statement by Sisley also may indicate the identical state:

Elder White stated that the entire congregation had seen her fall and knew that she had lost her natural strength, but now he wished us to see if she was supernaturally strengthened. Her hands were lying lightly clasped on her chest when he asked these brethren . . . to see if they could release her hand. They endeavored to do so but failed. Then Brother White suggested that they take one finger at a time and try to pull them

asert but this too was impossible. . . .¹³

J. White further revealed that, while in vision, White stopped breathing.

She does not breathe. During the entire period of her continuance in vision, which has at different times ranged from fifteen minutes to three hours there is no breath, as has been repeatedly proved by pressing upon the chest, and by closing the mouth and nostrils.¹⁴

According to White herself, those who witnessed the scene of the experience of her "first vision" thought that she was dead and that there they watched and cried and prayed so long.¹⁵ Even her husband, who had frequently witnessed such occasions, once took her for dead.¹⁶ Though White did not appear to breathe, according to J. N. Loughborough her pulse beat regularly. Her countenance was pleasant, and her face was florid, as in her natural state.¹⁷ Further, in this condition, she often spoke words and shouted sentences.¹⁸

In addition to these statements of ardent apologists, a different view was expressed in a letter by Doctor Merritt G. Kellogg, a witness of White's vision experiences, addressed to his stepbrother John H. Kellogg, also a doctor. He wrote, "Her pulse beat very infrequently and almost stopped" during vision.¹⁹ These two men believed that White suffered from catalepsy.²⁰ The following description of the cataleptic state by J. H. Kellogg seems to have been written to deny the

above apologetic claim:

[Catalepsy] is a nervous state allied to hysteria in which sublime visions are usually experienced. The muscles are set in such a way that ordinary tests fail to show any evidence of respiration, but the application of more delicate tests show that there are slight breathing movements sufficient to sustain life. Patients sometimes remain in this condition several hours.²¹

In this matter, the viewpoints of supporters and opponents have always diverged. Scaramelli's comment on the experiences of mystics, quoted in Foulain's The Graces of Interior Prayer, bears this out:

Whatever certain people may say about it, the other vital actions do not cease in ecstasy, such as nutrition, the circulation of the blood, the beating of the heart, and respiration, although these operations become very weak and are carried on remarkably slowly. For the beating of the heart is very feeble and the respiration is so slight that it is very difficult to distinguish it, as is clearly deduced from numerous experiments made with great care upon ecstatic persons.²²

Concerning the state of White's eyes during vision, Loughborough reported:

Her eyes are always open, but she does not wink; her head is raised, and she is looking upward, not

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with a vacant stare, but with a pleasant expression, only differing from the normal in that she appears to be looking intently at some distant object.²³

Amadeo remarked:

When beholding Jesus our Saviour, she would exclaim in musical tones, low and sweet, "lovely, lovely, lovely," many times, always with the greatest affection.²⁴

Sometimes, after having fallen down, White would rise to her feet and walk about the room.²⁵ She occasionally moved her upper limbs gracefully, as though she had wished to illustrate through her gestures what she perceived, and in some cases she crossed her lips with her finger, meaning that she was not at that time to reveal what she saw.²⁶ In November 1846 when White saw a vision of planets, having made motions as if traveling through space, she began to describe the planets Jupiter, Saturn, and Uranus.²⁷

According to her own testimonies, while in vision, White was often utterly unconscious of her surroundings.

. . . I was unconscious to all that transpired around me while in vision. . . .²⁸

The light of Heaven rested upon me. I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their error.²⁹

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During this rapture, however, she was not always oblivious to her environment. When she experienced the vision characterized by the "extraordinary manifestation" referred to above, for example, although two of her opponents sang hymns "very loud" and talked and read from the Bible "in a loud voice,"³⁰ to drown out White's ecstatic utterance she in vision continued to speak for almost four hours with "a shrill voice"³¹ which could be distinctly heard by all present. In the middle of her speech a certain person laid the Bible open upon White's breast who "was then inclined backward against the wall in one corner of the room."³² That the book did not slip off implies that while in vision her body was propped up; that is to say, she was nearly lying on the floor, and that in this posture she continued her unaptured utterances.

Immediately after the Bible was laid upon her, she arose upon her feet and walked into the middle of the room, with the Bible open in one hand and lifted up as high as she could reach, and with her eyes steadily looking upward, declared in a solemn manner "The inspired testimony of God," or words of the same import. . . .³³

These actions indicate that she was more or less aware of her environment.

Amadon, in connection with White's behavior while in vision, writes:

She often uttered words singly, and sometimes

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sentences which expressed to those about her the nature of the view she was having, either of heaven or of earth.³⁴

This life-wise suggests that White was not completely unconscious of her environment during her vision.

The end of vision was signalled by "a deep inhalation" followed in about a minute by another."³⁵ and natural respiratory movement soon returned. When the vision ended, White would exclaim "D-a-r-r!"³⁶ and was temporarily unable to see. These vision experiences imposed a heavy burden on her physical strength. Amadon's description of her post-visionary conditions revealed that she was "limp and strengthless" and had to be assisted to her chair."³⁷ Sisley remarked concerning the vision of June 12, 1868. "This experience did not impair her eyesight but I remember that Elder White and her son Edson led her home after the meeting."³⁸ Her eyesight, according to Numbers, usually returned to normal after a few days.³⁹

Such phenomena were not peculiar to White. Many mystics have undergone strikingly similar experiences. For example, St. Peter of Alcantara and St. Joseph of Cupertino would utter a cry as the rapture seized them.⁴⁰ St. Teresa of Avila reported that she fell into the state like a "fainting spell" in rapture.⁴¹ She experienced the rigidity of her body at the height of ecstasy, as did White.

Now when the body is in rapture it is as though dead, frequently being unable to do anything of

itself. It remains in the position it was when seized by the rapture, whether standing or sitting, or whether with the hands opened or closed.⁴² Further, her breathing diminished during the rapture.⁴³ According to Poulain, while their bodies were immovable Christian mystics' eyes would remain wide open and fixed.⁴⁴ St. Catherine of Siena, St. Catherine of Ricci, and St. Mary Magdalen of Ricci, during their ecstasies spoke of what they saw or heard.⁴⁵ St. Frances of Rome moved and made gestures corresponding to the consoling or sorrowful pictures that were passing before her.⁴⁶ Towards the end of her raptures, she often uttered moans caused by her vision.⁴⁷

With regard to physical weakness after ecstatic experiences White was not peculiar. Though, in St. Teresa of Avila, it was fatigue only, Dominic of Jesus-Mary Ruzzola experienced severe pains and even vomited blood, the Venerable Mary of the Incarnation, Ursuline, became more enfeebled than after the most frightful ascetic austerities, and Blessed Mary of the Incarnation, Carmelite, on several hundred occasions went to bed not expecting to live to see the morning.⁴⁸

Poulain characterized physical state during ecstatic experiences often undergone by mystics as follows:

- (1) The senses cease to act, or they convey a confused knowledge only.
- (2) The limbs become immovable, and one can neither speak nor walk nor make any gesture.

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- (3) The respiration is almost arrested; sometimes it seems to be completely so. It is the same with the heart-beats, and consequently the pulse.
- (4) The vital heat seems to disappear, a coldness sets in at the extremities of the limb.⁴⁹

In White, these characteristics are mainly found with reference to her experience of the first class as apparent from the above discussion. Her autobiographies, however, do not give any experience corresponding to Poulain's fourth distinction. This does not indicate that her visions never displayed these characteristics; the third condition sooner or later induces the sensations found under the fourth heading.

The following case exemplifies one of White's vision experiences of the second class:

As I was thus thinking, a portion of the vision given me at Rochester, December 25, 1865, came like a flash of lightning to my mind, and I immediately related it to my husband.⁵⁰

This kind of reaction was experienced when she fell into an absentminded state for a short time. Usually such an experience went unnoticed, even by those nearby, as Mrs. G. B. Starr confessed:

In Australia, we were present when she had two visions. We did not know at that time but she told us afterward. . . . All this happened when we were nearby, but we knew nothing about it.⁵¹

While she always had the vision experience of the first class in the presence of others, most of the visions falling under the second class were experienced at night when she woke up in her bedroom and at the time when she was praying or writing by herself. Usually they were so quietly experienced that even those nearest to White did not notice them. However, to keen observers, White's outward changes were apparent. If she had been making some motion when the experience began, the motion would cease. For example, when she was praying, her talking stopped,⁵² and when she was writing, her pen halted.⁵³ Her vision experiences of this class, therefore, contrary to A. L. White's definition, may be correctly defined as those "unaccompanied by marked physical phenomena."

2. Relation of physical phenomena in White to the shift of trance state

In the next pages, the relation between the first and the second classes will be considered. White's trance state, in which she experienced her visions, consisted of a rising process and a declining process. One process yields to the other at the peak point of the trance state. The above mentioned phenomena can all be located within these processes. At the outset, she felt an unusual atmosphere around her. She regarded it as God's presence and therefore uttered the exclamation, "glory." Increasingly, her sensibility lowered and her unconsciousness of her environment deepened. Her strength rapidly declining, she

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fell to the floor. Her body became rigid. She did not respond to any stimuli. This point was the summit of her trance. The length of time she stayed in this condition depended on her physical condition and other circumstances. Loughborough reports the following incident:

The first indication that she is about to be taken off in vision is that she loses all strength, like a person suddenly falling down. This state continues not more than five seconds, when she suddenly rises to her feet.⁵⁴

With the passing of the summit, her body began to be released from rigidity. Her vision experience probably commenced at that time. Sometimes she was prostrate, and sometimes in the trance state she rose to her feet, walked about, or talked to persons at her side. She recovered normal consciousness by degrees. Occasionally the trance state did not reach the highest point. Such cases constituted her vision experiences of the second class. The difference between the first and the second classes lies not in their quality but in degree.

Such a process was not unique to her. St. Teresa of Avila can be compared to White in this respect. St. Teresa stayed at the highest point for a "very short"⁵⁵ period; at the longest, for a half hour. At the height, her sensibilities were completely lost:

I do not say that it [the soul] hears and understands when it is at the height of the rapture (I say "height" to refer to the times when the

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faculties are lost to other things because of their intense union with God), for then, in my opinion, it neither sees, nor hears, nor feels. . . . this complete transformation of the soul in God lasts only a short time, but while it lasts no faculty is felt, nor does the soul know what is happening in this prayer.⁵⁶

At this point, she affirms, no vision is experienced.

Before and after the height, the level of her ecstatic state diminished as it receded from the point. The following describes the state immediately preceding this height:

This experience comes about in such a way that one cannot even stir the hands without a lot of effort. The eyes close without one's wanting them to close, or if a person keeps them open, he sees hardly anything--nor does he read or succeed in pronouncing a letter, nor can he hardly even guess what the letter is. He sees the letters, but since the intellect gives no help, he doesn't know how to read it even though he may desire to do so. He hears but doesn't understand what he hears. . . . In vain does he try to speak because he doesn't succeed in forming a word, nor if he does succeed is there the strength left to be able to pronounce it. All the external energy is lost, and that of the soul is increased so that it might better enjoy its glory.⁵⁷

This height was "gradually"⁵⁸ reached. She suggests, moreover, that the ordinary state was progressively regained after the height.⁵⁹ It is obvious that this kind of experience corresponds to White's experience of the first class, though some differences can be found in the lapse of time during the experience and its contents. Furthermore, in St. Teresa of Avila the trance state did not always reach the height. A vision experienced at a certain Mass best exemplifies this.⁶⁰ Although different in degree, this type of experience is principally comparable with the second class experiences of White. With regard to the preceding observations, it is supposed that there is a very high similarity in physical phenomena during mystical experience between White and so-called mystics.

B. Miki Nakayama

1. Nakayama's physical state during mystical experience

In White's visions, what is called God's communication to man was attained. There are two patterns in Nakayama's experiences similar in significance to the product of White's visions: (1) God's communication to Nakayama herself, typified by "mimiutsushi," and (2) God's communication through Nakayama to others, represented by "kolugen-banashi." When mystical experience is attained by these means, the former can be grouped into the taction type and the latter to the intrusion type. As for the former, A. L. White's categorical scheme for White's vision experiences, which has been classified together with "mimiutsushi" and other experiences of the same kind in

Nakayama into the taction type in the third chapter, can be partially applied. For instance, "mimiutushi" was always a calm experience unaccompanied by spasmodical phenomena. Thus, it can be said to approximate in quality the second class in White's visions.

In Nakayama's extraordinariness in her physical state was rather observed in her intrusion-type experiences. In the following, the "Tokugen-banashi," considered as an example of this type, will be analyzed. Nakayama's physical expression was most unusual in her first "kamigalaris," a type of "Tokugen-banashi." Two of her daughters, present during the first "kamigalaris," were terribly frightened and covered their heads with quilts.⁶¹ Her voice, proclaiming Ware wa moto no Kami jitsu no Kami de aru⁶² (I am the Creator, the true and real God)⁶³ was "full of divine majesty."⁶⁴ When her family rejected her request, "I wish to receive Miki as the Shrine of God."⁶⁵ Nakayama became frantic. The Life of Oyasama contains this vivid description:

. . . She would solemnly reveal the intention of the God of Origin in a resounding voice. Her hands trembling and wavering so violently that the paper fringes of the gohei were torn to shreds.⁶⁶

According to another biographer, she continued to rub her hands so roughly against a tatami (mat) that they bled.⁶⁷ But she did not cease to utter the same request with her thunder-like voice. For three days straight, "taking neither food nor rest,"⁶⁸ she sat and remained on the floor, and it

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became obvious that: clearly exhausted, her health was being endangered. As soon as the family acceded to her request, she is said to have "returned to lucidity as if she had awoken from a dream."⁶⁹

In the other "kokugen-banashi," Nakayama manifested somewhat less violent experiences. This was due to the receptive attitude of her audience. Normally, the "kokugen-banashi" begins with the words "sah-sah," uttered to attract the attention of the audience. It continued in a "high-pitched, loud voice,"⁷⁰ resounding "with such awe-inspiring majesty that it made one wonder if the voice was really that of an old woman."⁷¹

The description: "Suddenly, Oyasama's appearance changed. In a solemn tone, She said . . ."⁷² in The Life of Oyasama, indicates that during the experience not only Nakayama's voice but her facial expression as well changed considerably. The "kokugen-banashi" usually lasted from five to twenty minutes.⁷³

In Nakayama's "kokugen-banashi," then, we usually recognized: (1) change in physiognomy, (2) change in voice, and (3) change in behavior. These transformations imply a change in personality. These phenomena are commonly observed in all intrusion-type experiences. Changes in physiognomy often took many bizarre forms:

. . . that Asmodeus (a demon) was not long in manifesting his supreme rage, shaking the girl backwards and forwards a number of times and making

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her strile like a hammer with such great rapidity that her teeth rattled and sounds were forced out of her throat. That between these movements her face became completely unrecognizable, her glance furious, her tongue prodigiously large, long, and hanging down out of her mouth livid and dry to such a point that the lack of humour made it appear quite furred, although it was not at all bitten by the teeth and the breathing was always regular.⁷⁴

Change in facial expression generally precedes an alteration in the sound of the subject's voice. The following case, quoted by Pierre Janet, exemplifies this.

It was a very extraordinary spectacle for us who were there present to see this wicked spirit speak by the mouth of the poor woman and to hear now the sound of a masculine, now that of a feminine voice, but so distinct the one from the other that it was impossible to believe that only the woman was speaking.⁷⁵

The most important result of the conversion in personality is the subsequent change in behavior. J. Kermer's observation points this out:

. . . that all that these demons say by the mouth of such a man is entirely diabolic in nature and completely opposed to the character of the individual possessed. It consists in mockeries and curses against all that is sacred, against God and

our Saviour, and particularly in mockeries and curses directed against the persons whom they possess, whom they outrage by their own mouth and beat with their own fists.⁷⁶

In the cases referred to above, a spiritual being that entered an individual was felt by the subject to be diabolical. However, such is not necessarily the usual experience. In Japan, for instance, numerous cases have been reported in which a certain god is believed to invade a person.

In any event, outward changes manifested in such persons, as a rule, are oriented by their understanding of the objects by which they feel themselves to be invaded. For example, in Miyagi, Japan, a person possessed by a fox spirit goes on all fours and eats a meal without using his hands, just as a fox would.⁷⁷ When a subject is affected by the double of another person, in Hoshi, Japan, his voice and behavior begin to resemble the double's.⁷⁸ If possessed by a certain god, in Japan, an individual imitates the god's dignity by talking in a roaring voice.⁷⁹ Nakayama's "Kokugen-banashi" conformed to such Japanese folkloric psychology.

2. Physical phenomena in the beginning and the end of mystical experience

The physical token marking the beginning and the end of the "kokugen-banashi" experience should also be noted. Jung classified the many extraordinary experiences of his cousin

Helene Preiswerk (1881-1911) into (1) somnambulism, (2) lapse, and (3) semi-somnambulism.²⁰ The experience that Jung termed somnambulism resembles Nakayama's experience in "kokugen-banashi" with respect to the mode of the experience. Therefore, to properly understand Nakayama's experience, Jung's analysis of Preiswerk's somnambulist experience will be referred to. The onset of Preiswerk's episodes of somnambulism usually followed a fairly regular course: she would grow very pale, and then slowly sink to the ground or into a chair. Closing her eyes, she continued in a cataleptic state. After that, she drew several deep breaths, and began to speak. At this stage she was generally quite relaxed and her tactile sensibility restored. However, she did not respond when addressed by name. In her somnambulist dialogues, she played the parts of dead relatives and acquaintances. Her behavior at this stage was irregular and displayed extraordinary variations. She would lie for ten minutes to two hours on the sofa or the floor, motionless, her eyes closed. Sometimes she assumed a half-sitting posture and spoke, her voice and diction noticeably altered. Occasionally she was in constant movement, going through every possible pantomimic gesture. Sometimes she referred to herself in the first person, but this was not common. Usually she employed the third person. She then would take on the role of some other person. Ecstasy was generally succeeded by a cataleptic stage, which gradually passed over into a waking state. The wan, anemic

state of her face was observed at the beginning of the attack but often appeared only in the second half. Her pulse was then low but regular and of normal frequency; her breathing gentle, though shallow, and often barely perceptible. She was almost totally forgetful in regard to the automatic phenomena manifested during her ecstasy. However, in every instance, complete amnesia prevailed only in the first few moments after the ecstasy. During the first half hour, the amnesia gradually dissipated, and fragmentary memories of what had happened would emerge, though in a quite irregular and arbitrary fashion.

Since the conversion of personality and amnesia immediately after the experience are observed, the present case is evidently of the intrusion-type experience as defined in the third chapter. In this regard, this case and Nakayama's "kokugen-banashi" are very much alike. In this case, however, these two telltale signals did not appear in their perfect forms. It demonstrates that this experience did not attain the final stage of the intrusion-type experience.

To understand Nakayama's physical state in the beginning and at the end of her "kokugen-banashi" experience, the above description of Preiswerk's somnambulism offers suggestive points of comparison. By way of recapitulation, when a normal state passed into somnambulism, a waxen, anemic state was seen in Preiswerk's face. She closed her eyes, collapsed, temporarily lost her physical strength, and

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remained cataleptic for a certain period. After that, behavior evincing the altered state of personality was observed. When the waken anemic state was observed, her pulse slowed and her breathing became shallow, often barely perceptible. Concerning the attacks observed in the first "kamigakari," Nakayama's reactions parallel those of Preiswerk. Sadaji Kitada, a witness of this "kamigakari," remarked to his son Takematsu, "She became like a dead person, and we all were confused and wondered if we should prepare for her funeral. But, then, she opened her eyes and said. . . ." ⁸¹ Subsequently she delivered divine messages. Kitada's testimony illustrates that she collapsed, lost her physical strength, that her breathing and pulse diminished, and that she momentarily seemed to be dead. We do not find any direct reference in the biographies to indicate that Nakayama had the same experience at the onset of other "kokugen-banashis." However, when it began, people around her immediately recognized it as such. ⁸² According to Hisa, a granddaughter of Nakayama who had once stayed with her in prison, when she pronounced "kokugen-banashis" in prison, it was observed that she was lying. ⁸³ These suggest that the "kokugen-banashi" experiences began in accompany with physical phenomena of some sort.

Immediately before returning to her normal state, Preiswerk fell once again into a cataleptic condition. However, as to the presence of physical phenomena at the end of the "kokugen-banashi," Nakayama's biographers are silent.

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This may or may not have been the case. By nature, the intrusion-type state, from the psychopathological point of view, is regarded as a sort of multiple personality.⁸⁴ The transition from one personality to another is not always indicated by physical symptoms. In Pierre Janet's case, two personalities were divided by a profound sleep, which lasted several hours longer than usual.⁸⁵ A Spanish nun, the Venerable Mother Beatrice Mary of Jesus experienced the alternation between a normal adult personality and a child personality. According to Herbert Thurston, the first appearance of the child personality followed an ecstatic experience. But, the Venerable Mother returned to her normal state with the Provisor's command to observe the virtue of holy obedience. Then she suffered a fit (parasismo), and on recovery the child personality returned. After still another fit, she once again came to herself.⁸⁶ In the article, "The Doris Case of Multiple Personality," however, Walter Franklin Prince noted that the alteration of personalities among Real Doris, Sick Doris, Sleeping Real Doris, Margaret, and Sleeping Margaret took place without any tell-tale physical signs.⁸⁷ Judging from these instances, whether or not Nakayama displayed marked physical changes at the end of the first "kamigakari" and other "kokugen-banashis" should not be given undue emphasis.

C. Comparison

1. Age-dependent bias in frequencies of extraordinary experiences

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In comparing White's and Nakayama's experiences, age-dependent deviation in frequency of the experience merits further attention. Three different dates have been assigned for the last occurrence of White's vision experiences of the first class. The year 1875 was first proposed by D. M. Carright.⁸⁸ His argument suggests that her visions were the result of hysteria: hysterical manifestations subside with onset of menopause, and in her case that would have occurred around 1875. Second, M. G. Kellogg's letter to his brother John⁸⁹ favored the year 1879.⁹⁰ According to the letter, in answer to M. G. Kellogg's question, White claimed in 1894 that she did not know if she had experienced a vision after her husband's death in 1881. William, her son, claimed that his mother had her last vision in 1879, before his father died. Lastly, the year 1864 was suggested by Loughborough who had personally witnessed many of White's visions.⁹¹ Today the Seventh-day Adventist Church supports this last date. In any case, it must be noted that her first-class visions occurred mainly during the first thirty years of White's public life. Those of the third class, on the other hand, recurred throughout her career, and were especially common in the last thirty years.⁹² It is thought that the second-class visions appeared during her entire career. On the other hand, in Nakayama, no age-dependent bias in the frequency of her extraordinary experiences was detected. According to her biographers, for instance, "kokugen-banashi" experiences, by which her extraordinary physical phenomena

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were typified, occurred throughout her life. These observations arouse our curiosity to investigate the reasons why such a deviation would exist.

It is probably determined by the following two factors:

(1) Response of witnesses

White's own explanation as to why her visions were accompanied by a spasmodic physical state during the first thirty years was: "These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of Prophecy."⁹³ This apologetic account can be rationally paraphrased: a suggestive expression, accompanied by an anomalous physical appearance, was a remarkable influence on the Seventh-day Adventist Church in its infancy. As suggested in the second chapter, contemporary American society at large still retained a climate of belief in which visions or dreams could be viewed as the medium of divine-human intercourse. A vision characterized by abnormal expressions, occurring in such a favorable setting, possessed considerable power to shape the concepts of followers and win converts. The extraordinary manifestations of her visions strongly impressed many such people, especially her husband James. Though the foundation of the Seventh-day Adventist Church was authenticated through her visions, the actual process of institutional organization was achieved by the lifetime devotion of her husband. The last of what is called White's "public visions"⁹⁴ is said to have taken place in 1884; this

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may be true. However, it is also almost certain that this was a reverberation, and that actually the repeated spasms had already ceased prior to the death of James, as White herself and her son William asserted. Thus, it is not unlikely that her spasmodical visionary experiences were subliminal demonstrative attempts to sway James, who almost always stayed with her, and whose support would move the whole church. Furthermore, that her spasmodical vision experience was observed only in the presence of others, probably exercised the same effect on the church members. It was a most effective technique to move people in line with her beliefs or ideas. Thus, her authority within the denomination was already firmly established by the time of her husband's death. On the other hand, that there was no such age-dependent bias in Nakayama was likely due to the fact that, as considered in the second chapter, at her death, her denomination was still incomplete in its organization and doctrines, and had been in a critical situation owing to the continuous oppression of the authorities.

Outward appearance in the trance state is itself a form of communication. Therefore, it is natural that it can be affected by the response of those surrounding the subject. This observation will be illustrated by the following. Normally, in Nakayama, "kokugen-banashi" was pronounced before an audience, while "mimiutsushi" was experienced in solitude. The outwardly observable physical phenomena of the former experience may be related to this distinction. When

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it was pronounced, those who needed to be persuaded by the oracle were at her side. The greater the abnormality of her appearance, the more dignified the oracle was felt to be. For those who believed in the divine origin of such an occurrence, the abnormality exhibited a truly decisive power.

The following remark by D. J. West likewise suggests that the difference in physical conditions corresponds to the settings in which these experiences took place:

Such hysterical poses are not deliberate, but they verge on malingering, and they thrive on sympathetic attention. If Spiritualists would cease to admire and encourage mediums in their trances and dramatic poses, the spirit guides might die a natural death, in the same way that the hysterical paralyses and shell-shock cases of the first World War went out of fashion in the second. In our modern culture it is only in the mental climate of Spiritualism that hysterical trance and possession are tolerated.⁹⁵

(2) Limitation by physical condition

As observed earlier, White's vision experiences required considerable physical strength. In 1868, James White stated, "she has probably had, during the past twenty-three years, between one and two hundred visions."⁹⁶ On average, they occurred at the frequency of one every six to twelve weeks. Considering that the vision experience had been taxing even in her younger years, it can easily be understood that it

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would have become much more fatiguing in her later years.

Many other examples show that, as age advanced, the spasmodical mystical experiences lessened in frequency. In St. Teresa of Avila, who was described by W. R. Inge, "She is best known as a visionary, and it is mainly through her visions that she is often regarded as one of the most representative mystics," the visions were restricted to her first few years in a convent and to a period in her forties. He further reported similar incidents in others who lived monastic lives. He explained this by man's gradual loss of creativity as his character becomes increasingly fixed during the later years.⁹⁷ Another important reason, however, appears to be declining physical strength as a result of advanced age.

Many facts support this assumption. Tang-ki in Singapore, who, under the alteration of personality during a deep trance plays the shamanistic role, retires from it when such a condition cannot be induced, because of either advanced age or sickness. Consequently, the majority of Tang-kis are in their twenties and thirties.⁹⁸

Yutas in Okinawa, Japan, who exhibit violent trances during their earlier years, were reported to approach progressively closer to normality as they advanced in age.⁹⁹ Yuji Sasaki put forward avoidance of fatigue as one of the reasons for a reduction in violent involuntary movements in "kamigakari."¹⁰⁰

Myoko Naganuma, the founder of the Risshokosei-kai

sect, who in her younger years had experienced frequent possessions accompanied by violent fainting spells, ceased to suffer these fits in the middle of her fifties. In her biography, Jihi no Shogai, Kyosuke Amano suggested that the diminishing of her physical strength with age limited such occurrences.¹⁰¹

On the other hand, that Nakayama did not display age-dependent bias could be explained by the fact that her experiences, with the exception of the first "kamigakari," were presumably not so heavy that they completely wasted her physical strength.

2. The relation between contents of mystical experience and physical phenomena

From a comparison of physical phenomena seen in White's vision experiences and Nakayama's "kokugen-banashi" experiences, we can devise the following two categories:

(1) Physical phenomena unrelated to the contents of experiences

In both cases, sensibility deteriorates, and is completely lost at the peak of the experience. Physical strength disappears and unconsciousness ensues. A cataleptic condition often prevails. Breathing and heartbeat decrease markedly. Occasionally, they stop temporarily. This naturally brings about a drop in body temperature. The depth of such a condition is inversely proportional to the level of consciousness. At the climax of the condition, consciousness may wholly be lost. These phenomena are thoroughly

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physiological and, as known from the fact that they were similarly observed in the different type experiences of both White and Nakayama, probably have no connection with the modes and contents of experiences. The same can be said concerning the extent of the phenomena. It is controlled by the subject's own self-suggestion.

(2) Physical phenomena related to the contents of experiences

There is an evident difference between White's voice, facial expression, and gesture in vision experience and Nakayama's in the "kokugen-banashi" experience. At the outset of vision experience, for instance, White habitually uttered the words "glory" or "glory to God" to express the special feeling that came from direct contact with her God. She also exclaimed "lovely, lovely, lovely" many times in musical tones when she saw Jesus during her vision. Sometimes she crossed her lips with her finger, thus indicating that she was not at that time to reveal what she saw in her vision. She often told others nearby what she saw and heard. Her vocal intonations and gestures varied with the contents of her visions. In Nakayama, on the other hand, her shouting, stiff expression, and violent behavior were based on the contents of delusion she obtained during her trance experiences. Thus, it can be said that the differences between White and Nakayama in this phase of physical phenomena stemmed from the individuality of their inner experiences.

The following summarizes the substance of this chapter:

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(1) Physical phenomena attended with mystical experience show variations in form. Two kinds are distinguished in them: that is, those related to the contents of mystical experience and those unrelated to them.

(2) Difference in the intensity of physical phenomena has relation to the shift of trance state.

(3) The frequency of violent manifestations of mystical experience depends on the response of witnesses and the limitation by physical condition of the subject.

The next chapter will illustrate some qualities observed in the contents of mystical experience.

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- 33 Nichols, "Statement" 6.
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Chapter VI

KNOWLEDGE DERIVED FROM MYSTICAL EXPERIENCE

According to Meister Eckhard, man's understanding of God can be divided into two categories: "to know God"; and, "to know about God."¹ The former signifies direct experience of God by a subject, while the latter refers to the subject's apprehension of God as a distinct object. This epistemological classification applies regardless of the object in question.

These same categories obtain with regard to the knowledge gained by mystics in the course of their special experiences. The first means direct encounter with an object. This corresponds to what was defined in the Introduction as mystical experience itself. The subject of the experience believes that he has plumbed the depths of the object. This type of knowledge, the subject feels, has a more decisive effect than conceptual knowledge. The second type of knowledge comprises what is revealed to the subject by the object through mystical experience. Such knowledge may take various forms: theological or metaphysical insight, vision of the future, reading of hearts, or knowledge of distant places. Both types of knowledge are evident in the experiences of mystics.

In White and Nakayama, the emphasis in their writings is

placed on the second category of mystical knowledge. This, however, is not to say that they did not experience the first category of knowledge. White, for example, recounts the following mystical encounter:

While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and to be rising higher and higher from the earth.²

Clearly, this particular experience should be classified under the first category of knowledge. Her vision experience, which brought her much insight and understanding, followed this brief initial state. The following records another divine visitation: "During family prayer that night, the Spirit of the Lord rested upon me, and I was shown many things in vision."³ Nakayama's "burning" experience just before vision in the first "kamigakari" also manifests this same pattern.

That neither White nor Nakayama set great store by knowledge of the first category presumably has to do with the quality of this knowledge. While the second kind of knowledge is primarily intellectual in character, the first is constituted primarily of emotional contents. These emotional contents, as a rule, resist translation into words. Thus, the mystical knowledge conveyed by words was essentially of the second class.

However, the most probable reason for the paucity of the first category of knowledge is the unique position that White

and Nakayama enjoyed in their respective religious contexts. They were not merely mystics. White claimed to be God's "messenger"⁴ or "prophetess";⁵ while Nakayama was expected to fulfill a shamanic or mediumistic role. Religions assign a different status to a so called mystic and to a prophet or a shaman. The mystic stands before God only, whereas the prophet or the shaman acts as an intermediary between God and man. The former is not required to describe his experiences, but the latter is obliged to transmit to his followers the benefits of his mystical insights. In this sense, it can be stated that the mystic's experiences are self-oriented, while those of the prophet or the shaman are other-oriented. Consequently, the former tends to be sparing with his words, while the latter, by virtue of his status, must forcefully articulate his experience. Followers of a religion in which such a prophet or a shaman is expected to take an active part are oriented towards knowledge belonging to the second class. Thus, prophet and shaman shape themselves to fit the expectations placed on them. Such was the case for both White and Nakayama. The distinctive features of their mystical knowledge will be discussed below.

A. Ellen White

1. The Varieties of White's revelational experience

In chapter three, White's experiences accompanied with mystical state were divided into five patterns: (1) God-restored-me, (2) God-capacitated-me, (3) God-controlled-me, (4) God-pacified-me, and (5)

God-showed-me. The second category of mystical knowledge, which will be examined in this chapter, corresponds principally to this last pattern. White herself, regarded by her followers as God's "prophetess," believed that all she said and wrote was inspired by God. For example, concerning her articles, she remarked:

I do not write one article in the paper expressing merely my own idea. They are what God has opened before me in vision--the precious rays of light shining from the throne.⁶

Conflict of the Ages Series,⁷ which has decisively influenced the lives of the Seventh-day Adventists, is said to have been provided its outlining idea by the vision which White had at Lovett's Grove on March 14, 1858.⁸ She asserted that the experience originated from God. Her commentary on The Great Controversy, one of the volumes of the Series, emphasizes this point:

Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law.⁹

That she considered the letters which she wrote to

individuals or to churches to be divine in origin is clear from the following:

You ask if the Lord gave me that letter to give you. I say He did. The Holy God of Israel will not serve with your sins. That message was given of God.¹⁰

In the series of publications entitled Testimonies for the Church, which established the guiding principles for the life-style of Seventh-day Adventists and the administration of their church, the phrases listed below appear quite frequently:

I saw that. . . .

I was shown that. . . .

I have been shown that. . . .

The Lord gave me a most impressive testimony in regard to. . . .

I received light in regard to. . . .

Many things were revealed to me regarding. . . .
etc.

Indeed, the use of phrases like these at the beginning of each message is a strikingly prominent characteristic of all her writings. The influence of White's message came not so much from its persuasive contents as from her success in persuading the church members to believe in its divine origin. This, however, should not to be interpreted as a calculated technique. White herself believed fervently in the divine origin of her message. These "God-showed-me" pattern

experiences most importantly sustained her role as God's "prophetess." Primarily, White transmitted the knowledge about God and His wishes, which she received through these experiences to her people.

The two channels through which White received revelation from God are discerned:

(1) Quasi-perception

In this case, revelation is felt to be a sensory perception of something external. This mode can be further subdivided:

(a) Visual type

This type appears more frequently than the second. Experiences described as "vision,"¹¹ "view,"¹² or "scene"¹³ in her writings fall into this class. Those experiences referred to by the phrases such as "I saw,"¹⁴ "I beheld,"¹⁵ and the like are also thought to come under this same category.

(b) Acoustic type

White did not so frequently hear the voice of God by itself. The following example may represent one of the rare occasions that she experienced auditory revelations:

While planning for the journey, a voice seemed to say to me: "Put the armor on. I have work for you to do in Battle Creek." The voice seemed so plain that I involuntarily turned to see who was speaking.¹⁶

(2) Impression

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In this type of experience, mental impressions that involuntarily appeared in White's mind were regarded as a divine revelation entrusted to her. Most of the experiences grouped under this type fall into four subgroups described below.

(a) Feeling type

When White experienced a certain feeling, she often took it to be the sign of a divine visitation. The following exemplifies such a case: "While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world."¹⁷ This feeling of bodily levitation is not exclusive to White; in fact, it was an experience common to many other mystics.¹⁸ White interpreted such a feeling as the work of God.

Occasionally, she experienced "an inner feeling of a presence," according to R. H. Thouless¹⁹, exemplified in the following:

Friday, March 19, I arose early, about half past three o'clock in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled with the atmosphere of heaven. A holy, sacred presence seemed to be in my room. I laid down my pen and was in a waiting attitude to see what the Spirit would say unto me. I saw no person. I heard no audible voice, but a heavenly watcher seemed close beside me; I felt that I was

in the presence of Jesus. The sweet peace and light which seemed to be in my room, it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there was presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me as if the unseen presence was speaking with me.²⁰

She perceived no visible manifestations of God, but she strongly felt God's presence.

We find a similar experience in Teresa of Avila:

I was in prayer one day--it was the feast of the glorious St. Peter--when I saw Christ close by me, or to speak more correctly, felt Him; for I saw nothing with the eyes of the body, nothing with the eyes of the soul. He seemed to me to be close beside me; and I saw, too, as I believe, that it was He . . . who was speaking to me . . . Jesus Christ seemed to be by my side continually. As the vision was not imaginary, I saw no form, but I had a most distinct feeling that He was always on my right hand, witness of all I did. . . .²¹

E. Underhill classifies the type of experience seen in Teresa as intellectual vision.²²

(b) Thought type

In this type, White believed a certain idea which suddenly arose in her mind to be divine in origin or God's

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talking to her. For example:

Recently in the night season, my mind was impressed by the Holy Spirit with the thought that if the Lord is coming as soon as we believe He is, we ought to be even more active than we have been in years past in getting the truth before the people.²³

(c) Volition type

When an irresistible volition or impulse toward a certain action occurred, White felt that it was God who was moving her to act upon it.

I have been impelled by the Spirit of the Lord to speak.²⁴

Somethings have been urged upon my mind with great force of late, and I feel constrained by the Spirit of God to write in reference to them.²⁵

(d) Recollection type:

When a memory of something once forgotten returned to White, it was regarded as divine stimulation.

After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision

applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision.²⁶

Not every thought, feeling, impulse, or recollection, however, was considered to be a divine revelation. Only when it was distinguished from other experiences by its involuntariness, unordinariness, intensity, or timeliness, did White accord a particular impression the status of divine authenticity.

2. Principal factors in White's mystical knowledge

In the next section, the nature of White's mystical knowledge will be examined. Contrary to White's claim that all of what she recorded originated from God, her visions in fact, for example, reflected to a large extent her own immediate situation. Her visions were principally shaped by the following three factors:

(1) Desire

A specific wish usually triggered her vision experiences. The contents of her vision were related to things which required a solution. For instance, impelled by the message of the visions, White often reproached, privately and publicly, evils in others. This maddened or even devastated those whom she reproved; as a result some people openly criticized White's censoriousness. When she realized the storm she had created, White was perplexed by it. Then she experienced a vision, which assured her that her actions

had not been wrong.²⁷ By proclaiming the vision, she regained the respect of those who had harbored suspicions about the divine nature of her acts. She often had such an experience. The fact that these visions were experienced when she was upon the rack of self-condemnation or under the threat of harsh criticism suggests that these were closely related to her zeal for self-justification.

For another example, recalling the first time that she saw her injured face after the accident White suffered a severe shock:

I asked for a looking-glass, and as I looked into it, I was shocked at the change in my appearance. Every feature of my face seemed damaged. The sight was more than I could bear. The bone of my nose proved to be broken. The idea of carrying my misfortune through life was insupportable. I could see no pleasure in my life. I did not wish to live, and I dared not die, for I was not prepared.²⁸

She then experienced the following vision:

I well remember one night in winter when the snow was upon the ground, the heavens were lighted up, the sky looked red and angry, and seemed to open and shut. The snow looked like blood. The neighbors were much frightened. Mother took me out of bed in her arm, and carried me to the window. I was happy. I thought Jesus was coming, and I

longed to see him. My heart was full. I clapped my hands for joy and thought my sufferings were ended.²⁹

A close connection between the experience of vision and her wish is illustrated here likewise.

Throughout her whole life, White held a definite idea of the purpose of human life, which is most plainly expressed in her own words: "The earth, its treasures and joys, are nothing to us. Our interest is not here."³⁰ This view seems to have been connected with her painful life history begun with the heavy injury in her girlhood. For White, bearing the physical and psychological trauma, this world was not to be enjoyed. White led the life of a "sick soul" in W. James's term.³¹ She longed eagerly for the new world in which what the injury had deprived her of would be recovered. Her life history and the prominence of the theme of the second advent of Christ, bringing the final consummation to the world, in her visions, are not unrelated. This also shows that her visions had close relation to her wish, whether she was aware of the wish or not.

The same thing was often observed in mystics. For example, nurturing an intense longing for Friar Jerome Gratian, Teresa of Avila consequently had a vision.

One day while I was eating, without any interior recollection, my soul began to be suspended and recollected in such a way that I thought some rapture was trying to come upon me; and a vision

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appeared with the usual quickness, like a flash of lightning. It seemed to me our Lord Jesus Christ was next to me in the form in which He usually appears, and at His right side stood Master Gratian himself, and I at His left. The Lord took our right hands and joined them and told me He desired that I take this master to represent Him as long as I live, and that we both agree in everything because it was thus fitting.³²

After this, she frequently experienced visions in which Master Gratian figured prominently.

(2) Knowledge

Visions, furthermore, are intimately related to the knowledge which the visionary himself possesses. That White's visions were not unrelated to her knowledge is obvious from the example below. In the autumn of 1846 White and her husband began to observe the Sabbath. At first she accepted the judgement of Joseph Bates, who believed that the Sabbath extended from six p.m. Friday to the same time Saturday. At the November 1855 general conference of the Seventh-day Adventists in Battle Creek, Michigan, Andrews argued from the Bible and succeeded in convincing church leaders that it should be reckoned from sunset till sunset. Only Bates and White refused to adopt this method at that time.³³ Three days later a vision convinced White to adopt the sunset-theory. Thenceforth she observed the sunset-to-sunset Sabbath. Uriah Smith, in an attempt to

support White's position, stated that what was revealed through the vision accorded with the authoritative knowledge of the Bible:

And lest any should say that Sister White, having changed her sentiments, had a vision accordingly, we will state that what was shown her in vision concerning the commencement of the Sabbath, was contrary to her own sentiment at the time the vision was given.³⁴

The fact is probably as follows: she subconsciously accepted quickly the sunset-theory when a convincingly logical explanation was presented by Andrews, which then converted many, including her husband, to the new position. Through the vision, she merely confirmed this shift in the conscious domain.

Underhill regarded visions and voices in mystics as forms of symbolic expression, ways in which subconscious activity reaches the surface-mind.³⁵ Her observation is applicable to White's visions. Commenting on the vision experience of Teresa of Avila, who asserted that the holy humanity of Christ had been fully shown to her, as it were, in a picture of his post-resurrection state, W. R. Inge speculated that "This last sentence suggests that sacred pictures, lovingly gazed at, may have been the source of some of her visions".³⁶ This also indicates that the contents of vision relate to the store of knowledge possessed by a visionary.

Describing the experiences of many who had experienced religious visions, Shoma Morita, in his Meishin to Moso, observed that in visions, "one always retrieves what he has experienced, whether it is under consciousness or unconsciousness."³⁷ Moreover, Morita continues, "A visual hallucination or an auditory hallucination occurs among the people who have lost their eyesight or hearing after growing, while it never occurs in the innate blind person or deaf person."³⁸ W. James reports the case of a constitutionally blind person, unable to imagine light or colors and absolutely lacking the capacity for any mental imagery, who once experienced a vision in which a gray-bearded man, wearing a pepper-and-salt suit, entered a room through a small space between the door and the wall, and then moved across the floor towards a sofa. James termed this "quasi-hallucination."³⁹ He described it as "an abstract conception rather, with the feelings of reality and spatial outwardness directly attached to it--in other words, a fully objectified and exteriorized idea."⁴⁰ He affirmed here that a man who is born blind never has visions. These observations support the contention that the raw material of visions derives from previous perceptions and impressions.

The well-known Jungian term "Cryptomnesia" confirms this observation. What Jung meant by the term is the "psychic processes, where an automatic creative force causes lost memories to reappear in sizeable fragments and with photographic fidelity."⁴¹ When previous experiences not

residing in the conscious domain appear onto the front screen of consciousness, the subject who undergoes such an experience apprehends this irruption of the unconscious into consciousness as a surprise because of its apparent involuntariness. If the subject is a religious person, he may regard this abruptness as a sign of the direct intervention of his god or other spiritual beings.

Jung offers the following example.⁴² An old maidservant on her death bed started to chant several verses of the Scripture in Greek and Hebrew. She had not received such a classical education nor had she read the Bible in the original languages. It was discovered later that in her early years she had worked in a minister's house. There, she often overheard him reading aloud from an original language version of the Bible; for it was the minister's habit to walk about the house reciting Scripture while his maid busied herself with her domestic tasks. She herself did not believe that she had retained any conscious memory of this experience, nor could she understand the meaning of the words she had unconsciously memorized. Many hidden or trace memories often reappear when one is on his death bed, under the pressure of ecstatic or hysteric conditions, or in other extraordinary mental states.

An event in White's life which Paul Hamel describes will illustrate the mechanism of cryptomnesia:

When Ellen was very young she heard the song
"The Dream of Pilate's Wife." It impressed her

tremendously, but she had never seen the words or music, and later in life she was unable to recall them. As she and her husband began their ministry they tried to find the song, but failed. Years later, and in the middle of the night, she sat up in bed and sang the entire song without hesitation. As she sang, her husband took down the words and the music.⁴³

It was "the middle of the night" when she sang the song. For White, midnight was typically the hour of vision. In all likelihood, this occurrence took place under the same mental conditions as vision. The above consideration suggests a connection between her visions and her stored knowledge.

(3) Thinking activity

Still another factor influencing White's vision experiences is her mode of thinking. The following case bears this out. In 1847, White saw in a vision the tables of stone on which the Ten Commandments were inscribed, kept in the ark of the heavenly sanctuary; the fourth commandment was highlighted, being brighter than the others.⁴⁴ The vision impressed her with the significance of the Sabbath commandment. Her recognition of the significance of the commandment, however, was not necessarily the result of this particular experience. Already in August 1846, as a result of reading Bate's tract, The Seventh-day Sabbath a Perpetual Sign, she had been seized with the importance of the matter. The following autumn, she began to observe the Sabbath. The

vision merely confirmed and strengthened what she had already known and practised. For White and other Adventist leaders of the formative period, who themselves espoused this central doctrine and exhorted their followers to do likewise, the authoritative assurance to support the doctrine was of the utmost importance. This vision was the response of White's subconsciousness to such a particular desire, one that prevailed in and around her at the time.

To drive home the importance of the Sabbath, her subconsciousness selected the expressions, the "tables of stone" on which the Ten Commandments are written, the "ark" in which the tables of stone are preserved, the "holy of holies" at the center of which the ark is placed, the "temple" in which the holy of holies occupies the central place, and the "holy city" at the center of which the temple stands and which occupies the center of the universe according to her religious view. All of these expressions have their roots in the Bible, and were no doubt retrieved from her store of previously acquired knowledge.

The fruit of her thinking, in this case, is seen in the context which gives the meaning to each one of these terms. The vision placed the "holy city" at the outermost ring of a series of concentric circles in which the degree of holiness increased as the circles proceed from the outer to the inner. The Ten Commandments, occupying the center of the circles, were given the status of ultimate sacredness by the structural design of the scheme. The progressive nature of

the central holiness expressed in the vision further advanced first when "the four [commandments] on the first table shone brighter than the other six," and then when "the fourth, the Sabbath commandment, shone above them all."⁴⁵ By situating the Sabbath at the ultimate center, this vision succeeded in emphasizing the significance of the commandment. When it was made public, people were profoundly impressed with the Sabbath message. Observance of the Sabbath has since assumed a central position in the doctrine of the Seventh-day Adventist Church.

The metaphor which follows illustrates to what degree each of these three influential factors relates to the vision. Any drama must begin with a theme which the author seeks to convey. Next, a scenario is required in order to develop the drama along with the theme. Lastly, skilled players must play their role in the success of the scenario. A vision can be considered a sort of drama. It also contains a theme. The theme refers to the goal which is to be fulfilled in the vision. The visionary's specific desires play an important role in selecting the theme of the vision. The wish or desire is generated by the interaction of an individual and his environment. Thus, it reflects his personality and ability, as well as his natural, social, and cultural environment. The vision possesses its own scenario. It outlines exactly what is to be played out by the actors and how it is to be done. In White's visions, the player is not confined to God, angels, or humans. It includes things,

places, or certain conditions, provided that these can play significant roles and contribute to the accomplishment of the goal of the vision. Usually, these "players" are selected from the visionary's own stock of knowledge. This knowledge is accumulated through learning or experience, and thus also mostly depends on his environment. During the vision, the thinking activity of the visionary scripts the scenario. In other words, the progressive process of his thoughts is expressed as the performance of the players. Naturally, this thinking conforms to the theme. In the aforementioned vision of White, the theme was the importance of the Sabbath; the players were the tables of stone, the ark, the holy of holies, the temple, and the holy city; the scenario was the context which arranged these concepts in particular order. These three factors originate in the unconscious domain, normally hidden from the visionary himself. For the visionary, therefore, the vision always seems to be completely foreign, and so he consequently thinks that it comes from an external agent, or from God.

Both vision and dream originate in the unconscious and are experienced when the level of consciousness sufficiently diminishes.⁴⁶ The two operate according to the same psychological mechanism. Thus, Calvin S. Hall's observation will be more or less applicable to the vision also:

The cardinal rule for understanding dreams is that a dream is a creation of the dreamer's mind. The dreamer is playwright, producer, director,

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scenery designer, stage manager, prompter, principal actor and audience all at the same time. He writes and prepares the dream for production, sets the stage and designs the costumes, arranges the business and stage effects, provides the props, instructs the actors in the interpretation of their parts, assumes the leading role, does the work of the stagehands, and then sits back to enjoy or suffer through the performance. In short, a dream is a projection of what the dreamer thinks about himself, about other people and about the world.⁴⁷

B. Miki Nakayama

1. The Varieties of Nakayama's revelational experience

To begin with, the same categories obtained from analysis according to the "God-showed-me" pattern experiences in White are applied to Nakayama. Nakayama's experience of the visual type is not found in any biography referred to in this study. This is worth underlining as it contrasts with White's case.

On the contrary, Nakayama experienced "mimiutsushi" in large number. For example, in a collection of his sayings, Naokichi Takai, one of Nakayama's most devoted disciples, repeatedly asserted his belief that the reason Nakayama knew everything was that she had experienced "mimiutsushi."⁴⁸ In the course of a conversation with her in 1884, she suddenly paused and turned her face downward. After a while, she told him that she had just received an oracle from God. She then

conferred upon him the right of performing oiki no sazuke (an incantation performed for faith-therapy).⁴⁹ Other followers also witnessed her "mimiutsushi" experiences. One of them, Ihachiro Yamada, recorded another incident that he had heard from Nakayama herself.⁵⁰ According to what she revealed to Shirobei Umetani, before making a fair copy of Ofudesaki God told her to read it.⁵¹ Masaichi Moroi also reported some similar incidents.⁵²

On the other hand, few of the impression-type experiences which occurred repeatedly in White are to be found in the biographies of Nakayama. Her words, "at that time, a thought came into my mind that a bellyband and the observance of taboo on food were not necessary any more" in "Tetsuzukisho"⁵³ probably indicate such an experience. This can be compared to the thought type seen in White.

In 1853, the main house building of the Nakayama family was sold. Just before this, Nakayama had experienced the sudden sensation that both of her shoulders were unbearably heavy-laiden. She took it as a divine direction to dispose of the building, and immediately hired some laborers to remove tiles from the rooftop. This work begun, her shoulders felt light once again. This may be regarded as analogous with the feeling-type experience in White.

2. Principal factors in Nakayama's mystical knowledge

The above instances represent God's communication to Nakayama, and parallel the "God-showed-me" pattern experiences of White. Thus, the same parallelism is found

between a vision which represents the latter and a "mimiutsushi" which typifies the former. As White's experiences of the "God-showed-me" pattern were examined in the analysis of vision experiences in the previous section, so Nakayama's experiences of this form will be elucidated by means of an examination of the "mimiutsushi" experiences in the following pages.

Unconscious desire, knowledge, or thinking activity, which formed the vision experience in White, were similarly involved in the "mimiutsushi" of Nakayama. Generally, a theme, material, and logic are the main elements of a talk. The theme comes from the wish of a speaker, and the material is obtained from knowledge accumulated and stored in the memory. Thought supplies the logic of the talk. The "voice" which mystics hear in a trance state is, so to speak, the speech of their God, and it should exhibit in varying degrees the above three factors.

For Nakayama, a "mimiutsushi" could be the preliminary announcement,⁵⁴ the command,⁵⁵ or doctrinal instruction⁵⁶ issued by her God. When she underwent the "mimiutsushi," there was always an inciting situation which required the wisdom and guidance acquired in the trance state for its resolution or treatment. The condition in which she was told to "teach young girls sewing,"⁵⁷ bears this out. From the time of her first "kamigakari," she endured ten years of adversity, during which she was struck by the severest poverty, looked down upon as a mad woman, and cast out from

any hope of sympathy. It was natural for her to wish to recover her formerly respected social position under such difficult circumstances. More than anything else, the financial situation of the Nakayamas gradually deteriorated to the point that she could no longer devote herself entirely to the ministry but had to earn a living with her own hands. The "voice" commanding her to work spoke at this time.

Several years prior to this, agitated by the contradictory pressures of God and family, Nakayama had attempted suicide; she then experienced a "mimiutsushi" sent from her God. At that time the Nakayamas had four unmarried daughters, the youngest of whom was only five. To Nakayama, who did not place confidence in her husband, it took a tremendous courage to leave her girls behind. It was at such a time that she received instruction from God, saying "Be not rash!"⁵⁸

Before she started to write Ofudesaki, God told her to "take up the brush!"⁵⁹ When she first heard this command, there existed the following conditions. In 1853, the name of the God with which she communicated in "kamigakari" was for the first time pronounced by her daughter Kokan on the streets of Osaka. This event signified the beginning of Tenrikyo propagation. In 1854, Nakayama granted the first "obiayurushi," and in 1862, launched the faith-therapy. In this same year, she encouraged the ever-increasing number of her believers to organize "ko." She gave her disciples instructions for various incantations, and sent them out to

be missionaries in 1864. Consequently, the sect grew rapidly; but, at the same time, many other religious organizations began to feel offended by it. In this year, yamabushis (mountain priests) from the Kongoin Temple came to request Nakayama to have a public debate with them. In 1865, monks from the Horinji Temple and the Korenji Temple, also came to debate. In the same year, Nakayama debated with Sukezo Imai, who was the first deserter from her own flock. In the following year, 1866, "yamabushis" from the Fudojin Temple visited her for the same purpose. These incidents suggested to Nakayama that her religion needed solid doctrines to endure such contests with its rivals. Converts from the "samurai" caste, the intellectual class of the contemporary period, further stimulated the cause. It was in 1869 in such a climate that the God's voice to press the writing of Ofudesaki, which was to form the basis of the sect's doctrines, was heard. A similar atmosphere persisted throughout the entire publication period of Ofudesaki.

That the theme of the "mimiutsushi" always corresponded to the reality of Nakayama's everyday life, as White's visions echoed her personal concerns, shows that the "mimiutsushi" originated from her recognition of surrounding difficulties, and her desire to overcome them.

In the above three cases, instructions received through the "mimiutsushi" were simple; the material and logic used in them, in turn, were simple. However, they present ample evidences to conclude that they were based on Nakayama's own

knowledge and manner of thinking. For example, the Japanese phrase for "teach young girls sewing" is ohariko o tore,⁶⁰ that sewing was individually taught, and that the student was called ohariko find their roots in Japanese traditions. Eude in Eude o tore,⁶¹ the original phrase for "take up the brush," has for centuries been the traditional writing tool in Japan. All of these have been connected with the material lives of common people in Japan, and therefore, must have been familiar to her. The simple wording of the "mimiutsushis" above, now that it was understandable, can be seen to reflect logical thinking.

Revelational experience in Nakayama includes another form, mentioned in the last chapter, namely, God's communication through Nakayama, in an altered personality state, to others. "Kokugen-banashi" and authoring Ofudesaki are of this kind. In the following, the analysis of this form shall be attempted by using a "kokugen-banashi" which exhibits a relatively detailed narrative. The "kokugen-banashi," like "mimiutsushi," is a discourse which has theme, material, and logic as its main components. By focusing on the first "kamigakari," these three aspects of the "kokugen-banashi" will be analyzed.

The theme of this "kokugen-banashi" is indicated by the words from God, "I wish to receive Miki as the Shrine of God" which she pronounced while in a trance. This message implied that she should be freed from all constraints endured by her. That this was in accordance with her own wish is clear from

the following. What is understood to be possession from the religious view point, as discussed before, is generally designated as a dual personality from the psychological viewpoint. The second personality is the repressed inclinations forming in the subconscious another unified personality. This personality is likely to be found in those with strong repression. What has been denied by the first personality and pushed to the unconscious, and thus manifested as the first personality is reduced and emerges in the second personality. In short, as Paul J. Stern once said, "repressed psychic complexes stage a sort of 'coup d'état' and seize temporary control of the executive centers of personality."⁶² Many view the two personalities to be "negative mirror-images"⁶³ of one another.

Whately Carington, applying the Word Association Test devised by Jung, compared the normal state of Mrs. Osborne Leonard, a medium, and her mental state under trance when supposedly possessed by the spirit of a child named Feda.⁶⁴ The results of the test revealed considerable number of differences between the two conditions superficially. According to West, however, the two were "negatively correlated."⁶⁵ Where Mrs. Leonard normally displayed a long reaction time, under trance she showed a short one, and vice versa. This suggests that both Osborne and Feda were not truly independent individuals, but rather "complementary characters."⁶⁶ Feda is thought to be "a dramatization of the medium's own subconscious trends."⁶⁷

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The personality alteration seen during the first "kamigakari" experience of Nakayama in certain respects resembles the Osborne case. In her normal state she suffered from inki (melancholy)⁶⁸ and uchiki (shyness),⁶⁹ and feared to be in the presence of others. However, during the "kamigakari," she shouted "in a resounding voice,"⁷⁰ and "her hands trembled and waved so violently that the paper fringes of "gohei" were torn to shreds."⁷¹ Further, she threatened her husband and other relatives present, saying, "If you should object to it, I shall destroy this house so completely that not a trace of it will remain."⁷² Such violence could never be imagined from her in her normal personality state. After being relieved from the "kamigakari," she returned to a calm state.

Before this experience, she had been already at the point of extreme mental and physical exhaustion as a result of her husband's betrayal, her heavy work load in the large peasant family, difficult postpartum convalescence, and nursing her sick eldest son. For Nakayama, "kamigakari" represented a release from such oppressive misfortune; the people around her readily perceived the "kamigakari" to be a divine phenomenon.

S. Lipton, having examined with great detail one woman with a dual personality, who had undergone a transition from sedate Sara-personality to a vivacious Maud-personality, reported, "It seemed that Sara changed to Maud at the point when Sara's feeling of guilt was greatest."⁷³ Sara, by

acquiring a Maud-personality who had no relation to the feeling of guilt, was freed from the heavy burden of guilt.

The personality change observed in Nakayama during the "kamigakari," in its principle, depends on the same mechanism. At the very moment her personality was about to collapse under the diverse pressure inherent in the feudalistic society in which she lived, "kamigakari" experience allowed her to overcome this intolerable situation by winning the seat of God. No longer did she care about household affairs or her children; she even began to order her husband around. Her consecutive "kamigakari" experiences generally showed the same tendency. What this suggests is that the theme for the "kokugen-banashi," as in the case of the "mimiutsushi," originated in her own wishes.

As in the "mimiutsushi," the material for the "kokugen-banashi" derived from her own personal knowledge. Interestingly, in Kochi, Japan, "inugami"-possession was widely credited, but not fox-possession, as in many other parts of Japan, even though foxes were found in the area. A Kochi-born psychopathologist, Shoma Morita, pointed out that this belief is connected with a folktale in which a mighty racoon-dog called Shibaemon had once chased all foxes away from the area.⁷⁴ This incident illustrates that the contents of the "kamigakari" experiences flow from the contents of the individual's mind. That infants do not experience the "kamigakari" is explained by the fact that they have not developed the concept which could induce this experience.⁷⁵

and, similarly, that those who regard the "kamigakari" with scepticism rarely experience it, comes from their lack of such a concept.⁷⁶

The first "kamigakari" experience in Nakayama supports this view. According to the officially published Kohon Tenrikyo Kyosoden, which enjoys among believers the status of the "only presently authentic biography of founder Nakayama,"⁷⁷ Nakayama makes this pronouncement:

Ware wa moto no kami, jitsu no kami de aru.
Kono yashiki ni innen ari. Kono tabi sekai
ichiretsu o tasukeru tame ni amakudatta. Miki o
kami no yashiro ni moraiuketai.⁷⁸ (I am the
Creator, the true and real God. There is
preordination in this Residence. At this time I
have descended here to save all mankind. I wish to
receive Miki as the Shrine of God.)⁷⁹

However, in other biographies, in addition to, or in place of "Ware wa moto no kami, jitsu no kami de aru," the phrase Ware wa ten no shogun nari (I am a heavenly general) is inserted. The phrase, according to Taketeru Matsuda, is found in the description of Nakayama appearing in Oyasama Gyoden by the first Shinbashira,⁸⁰ which was used as a main source when Kohon Tenrikyo Kyosoden was prepared. The same phrase appears in "Kamigakari Ryakuki" in Kami no Koki (Komatsu Bon),⁸¹ and also, as Yasuhiro Ono pointed out,⁸² in Shomon-ijin by Masaichi Moroi. Further, in other passages of Kohon Tenrikyo Kyosoden itself, the phrase appears. It is

thought that the omission of the phrase from the first section of Kohon Tenrikyo Kyosoden, which describes her first "kamigakari," is due to some unknown editorial consideration.

The word shogun (a general) has often been used as an appellation for a particular god in Japan. It was, for instance, used to designate a god who governs direction in Kyoto. The patron god of residences was known by this name in Nara, the region where Nakayama lived. Morita recognized that the name ten-dai-shogun (a heavenly great general) appears in Myohorengekyo (Wonderful-Law Lotus-Flower Sutra).⁸³ It is unlikely that Nakayama, whose formal education was quite elementary, obtained the name directly from the above Buddhist sutra; it is, however, possible that she learned it from the lectures given by the monk of the temple which she regularly attended. Nevertheless, the most credible explanation for her use of this word is her association with the Tokugawa Shogunate, the dominant ruler of her country in those days. By adding the word ten (heavenly) to the earth-bound "shogun," she proclaimed the ultimate superiority of the God who was manifested through herself.

She challenged her husband's authority by disposing of all the property belonging to him, and contested with the political authorities by criticizing in the Ofudesaki and by persisting through eighteen imprisonments. What sustained her through these activities was this experience in which she felt herself the residence of ten no shogun (a heavenly

general).

While "ten no shogun" signified a challenge to earthly oppression, moto no kami, and iitsu no kami, signified rebellion against the powerless, existing religious kingdom. Tenriist theology interprets "moto no kami" to mean both Creator God and Original God.⁸⁴ In its etymological sense, however, moto does not imply creation. This interpretation results from the word's immediate context, exemplified in such phrase as ningen haiimo moto no kami (the Original God who created human being),⁸⁵ where the word takes on a sense that diverges from its root meaning. The true meaning of "moto no kami" is closer to the latter.

The concept of Original God derived from the view of honji-suijaku, which is a result of syncretism of Shintoism and Buddhism. In A.D. 538 Buddhism was officially introduced to Japan. Over the following years, conflicts between the "pro-" and "con-" Buddhism parties raged until the eventual triumph of the former, and Buddhism consequently came to receive the same national protection given to Shintoism. The history of Japanese religions can be summarized as the process of the continual unification and conflict of these two religions. One of the products of this fruitful cross-fertilization was the idea of "honji-suijaku," which reached its apogee in and after the twelfth century. This doctrine is originally taken from Buddhism, which teaches that the ideal Buddha (honji, or original body), in order to save people, appeared and became Shakyamuni, the historical

Buddha (suijaku, or manifestation). This idea was applied to the relation between Buddha and the traditional gods in Japan. Buddha who appeared to save the people in Japan, was thought to be the gods of Japan. From the twelfth century on, most of the Japanese gods came to possess their "honji"-Buddhas in accordance with this belief. Whereas "honji" signified "substance," "suijaku" stood for "avatar," and the two were distinguished clearly in terms of priority. The nationalistic Shintoist priests opposed this idea, prompted mostly by the bonzes, by insisting on the idea of anti-"honji-suijaku," in which the Buddhas were depicted as the "suijaku" of the gods of Japan. But, this attempt was another version of "honji-suijaku," merely reversed. Although this movement was already visible in the Kamakura era (1185-1333), its eventual success came when, during the middle to late Muromachi era (1338-1573), Kanetomo Yoshida (1405-1511) formulated the new Shintoist doctrine called Yoshida Shinto (the Yoshida sect of Shinto). These contradictory "honji-suijaku" concepts persisted throughout the history of religions in Japan. That the phrase "moto no kami" in Nakayama obviously meant the god of "honji," in contrast to the god of "suijaku," is supported by its phraseology and her own concept of God.

The designation "jitsu no kami" can be viewed in a similar light. Jitsu is often rendered as the antonym of gon (temporary). Thus, "jitsu no kami" stands for, as in the case of "moto no kami," a substance god as opposed to an

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avatar god. The omission of "jitsu no kami" in Kyososama Gyoden⁸⁶ is explained by the fact that "jitsu no kami" and "moto no kami" have the same meaning. Other writers, however, retained both expressions for the purposes of wordplay and emphatic repetition. From the above observations, it becomes clear that the concept of God in Nakayama during the first "kamigakari" stemmed from the manifestation of knowledge stored in her memory.

Similarly, the concept of innen (hetupratyaya, causes) derives from her stored knowledge. It also finds its root in Buddhist teaching. Buddhism, throughout the development of its variants, primitive Buddhism, Hinayana Buddhism, and Mahayana Buddhism, has held the doctrine of engi (arising from conditional causation) as its fundamental belief. It posits that every phenomenon originates from its relations with others in time and space. The view which emphasizes the temporal domain is known as gohosetsu (Karma-reward view). It teaches that Karma, as a cause, begets a corresponding result, that is to say, a good cause provides a good result, and a wrong cause a wrong result. Two causes, the primary cause known as in (hetu) and the secondary cause, en (pratyaya), are distinguished. The "innen" is the idiom made by combining these two words. This engiism has been handed down in the tradition of Japanese Buddhism; especially, "gohosetsu", as its temporal aspect, has become widely known among the general public. In due course, the meanings of the words "in" and "en" have come to diverge from their original

senses. Those who understand simply that the things at the present moment depend on those in the past have come to express their experiences "by the innen" and to call the things in the past the "innen." Nakayama's use of the word "innen" in reference to the "kamigakari" reflects this popular usage of the word.

There is no doubt that the words amakudaru and kami no yashiro were likewise taken from her own cultural environment. In its early stages, Shintoism did not have permanent shrines, but a sakaki (evergreen tree used as a sacred tree) was erected at a sacred place in every festival; the faithful asked for their gods' presence with the "sakaki" in a ceremony. When these gods descended to earth, what was possessed by them was called yorishiro (the residential place for the descended gods). Eventually, devotees constructed a permanent residence for their gods within reach of their community. This marked the beginning of jinja, or the Shintoist shrine. The Chinese characters that represent the word "jinja" are pronounced in the Japanese phonetic system "kami no yashiro" literally, "a house of god." The jinja was an eternal "yorishiro" of the gods.

Naofusa Hirai observed that there exists a blend of two views of the universe in Japanese mythology.⁸⁷ One is a vertically trichotomic view consisting of Takamagahara (the world of gods), Nakatsukuni (the world of man), and Yomotsukuni (the world of the dead). The other is a horizontally dichotomic view dividing the world into

Utsushiyo (this world) and Tokoyo (eternal world). In the former, interaction among the three domains is expressed in terms of vertical movements, as in "amakudaru" (descending from heaven)⁸⁸ or ame ni mainoboru (ascending to heaven).⁸⁹ In the latter, on the other hand, expressions such as yorikuru (coming)⁹⁰ or wataru (going)⁹¹ imply horizontal movements. Further, the former is seen to prevail in the Shamanistic cultural area of the North Asian continent, while the latter dominates in the oceanic culture of Southeast Asia. This is one of the reasons that the Japanese people have been regarded by anthropologists as a complex of the neighboring races, particularly of the Malayan and Mongolian races.

Of these two world views, the vertical view represents the mainstream of the mythology of Japan. Many of the gods to whom the "jinja" were dedicated have been known in this context. The descent of these gods to the earth is described as "amakudaru." Many forms of "yorishiro" are found. The most common of all is nobori (a flag) or wood-pillar erected in the grounds of the "jinja" in every festival. In addition, to have the "yorishiro" located in the "jinja," where the presence of the deity is already assumed, suggests a mingling of new and old concepts of divinity. Kadomatsu (decoration pines) on the New Year's day is the "yorishiro" for the god of the year. "Gohei," which the priest holds during the service, is the "yorishiro" for the deity he serves. Ihai (a Buddhist tablet) on the Buddhist altar is

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also considered the "yorishiro" for the spirits of ancestors. On occasion, an individual may himself become the "yorishiro." In such a case, he is called yorimashi; this usually means that he experiences "kamigakari." Underlying the concepts that Nakayama referred to as "amakudaru" or "kami no yashiro," were these traditions that prevailed in Japanese thought. From these observations, it can be concluded that the material in the "kokugen-banashi," as in the "mimiutsushi," has its origin in her own knowledge.

What gave logic to the "kokugen-banashi" was her thinking activity during the talk. A forceful assertion of authority can be seen in the language of the first "kamigakari." First, the possessing deity claimed to be "ten no shogun," and gave the audience the impression that his supreme authority was not to be rejected. Next, by proclaiming that Nakayama was determined to be "kami no yashiro" by the "innen," he demonstrated that her calling had been predestined, and thus any human effort to thwart it would be futile. Lastly, the same deity menacingly promised that, should anyone object to his request, he would destroy the house so completely that not a trace of it would remain. This made it quite clear that any opposition would be rewarded with swift punishment.

Supreme authority, the concept of predestination, and coercion have been the most recurrently utilized means to win the minds of a reluctant people. That her oracle was supported by this logic illustrates that Nakayama was in fact

its author. For in a male-dominated feudalistic society, a woman who wanted to free herself from these fetters had to rely on some considerably superior force to them. In such a society, whose intellectual enlightenment had been greatly delayed, divine authority, the concept of destiny, and the past warning of a miserable future, were the most effective means. At least the subconscious of Nakayama is thought to have intuitively recognized this. The preceding observation supports Morita's view that the contents of the "kamigakari" experience were never drawn from outside the subject's mentality.⁹²

From the above discussion, it is clear that each form of divine communication experienced by Nakayama shared the common elements essential to a speech, namely, a theme, material, and logic, and that all of them came from inner desire, knowledge, and intellectual processes of a speaker respectively. In Nakayama the speaker was her God, or, more precisely, her second personality.

C. Comparison

To begin with, let us take note of the most remarkable contrast between these two women. The point is that, concerning the revelational quasi-perception experience, they show a considerable difference. White had numerous experiences of the visual type, whereas she had few experiences of the acoustic type. On the other hand, no mystical knowledge but that of the acoustic type is found in the Nakayama's biographies. The situations are thought to

result from the different personalities of these two women. According to Jung, one of the reasons why automatism in his subject, Helene Preiswerk, broke through in the visual sphere and not in the acoustic sphere, is that the subject was not acoustically gifted.⁹³ This basic principle seems to provide a key to understanding the difference between White and Nakayama. Jung reported, to substantiate the absence of acoustic capacity in Preiswerk, that she was "very unmusical."⁹⁴

As far as music is concerned, Nakayama demonstrated superior insight and skill, and, in this sense, she was a woman of acoustic gifts in the Jungian term. She not only played "koto," "shamisen," or "kokyu," but also gave music lessons. The words and music for "kagura" and "teodori",⁹⁵ which take a leading role in the ceremonies of Tenrikyo, were composed by Nakayama. She chose the instruments, directed the musicians, and was responsible for the arrangement of a dance.

However, the extent of White's musical ability is not known, although she did write widely about music, musical instruments, songs, singers, according to Comprehensive Index to the Writings of Ellen, G. White. In these statements, she correctly indicated the importance of music in worship, ministry and education. However, there is no reference in her writings that suggests that she played a certain musical instrument or sang before an audience as her husband did.

In his Ellen White and Music, Paul Hamel devoted one

chapter to "Music in the lives of the White family."⁹⁶ According to this chapter, her husband James loved to sing: his voice was "rich and melodious," and "clear and silvery";⁹⁷ he "was not a novice at singing."⁹⁸ Hamel furthermore reveals that all the members of James' boyhood family possessed musical talent; his father was "a teacher of vocal music," and his sisters were "first class singers."⁹⁹ It seems that such an environment was in some part related to his musical skills. He published several volumes of hymnals.¹⁰⁰ He often sang in the course of his sermon.¹⁰¹ Hamel, however, is silent regarding White's musical talent and career. This possibly shows that she was not gifted with a musical aptitude.

That she had a considerably imaginative mind can be understood from many passages in her writings. At the slightest prompting, her lively imagination could produce a sensitively evoked sequence of mental pictures; occasionally, reality would be distorted under the pressure of her powerful imagination. The following incidents will exemplify this tendency. The first took place in the summer of 1840, when she and her parents attended a Methodist camp meeting, during which White experienced a religious awakening.

Everything in nature seemed changed. During the meeting, clouds and rain prevailed a greater part of the time, and my feelings had been in harmony with the weather. Now the sun shone bright and clear, and flooded the earth with light and warmth.

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The trees and grass were a fresher green, the sky a deeper blue. The earth seemed to smile under the peace of God. So the rays of the sun of Righteousness had penetrated the clouds and darkness of my mind, and dispelled its gloom.

It seemed to me that everyone must be at peace with God and animated by His Spirit. Everything that my eyes rested upon seemed to have undergone a change. The trees were more beautiful and the birds sang more sweetly than ever before; they seemed to be praising the Creator in their songs. I did not care to talk, for fear this happiness might pass away, and I should lose the precious evidence of Jesus' love for me.

As we neared our home in Portland, we passed men at work upon the street. They were conversing with one another upon ordinary topics, but my ears were deaf to everything but the praise of God, and their words came to me as grateful thanks and glad hosannas. Turning to my mother, I said: "Why these men are all praising God, and they haven't been to the camp meeting."¹⁰²

Another incident took place on November 16, 1885, when she was deeply moved by the scene of a sunset in Norway.

We were favored with a sight of the most glorious sunset it was ever my privilege to behold. Language is inadequate to picture its beauty. The

last beams of the setting sun, silver and gold, purple, amber, and crimson, shed their glories athwart the sky, growing brighter and brighter, rising higher and higher in the heavens, until it seemed that the gates of the city of God had been left ajar, and gleams of the inner glory were flashing through. For two hours the wondrous splendor continued to light up the cold northern sky,—a picture painted by the great Master—Artist upon the shifting canvas of the heavens. Like the smile of God it seemed, above all earthly home, above the rock-bound plains, the rugged mountains, the lonely forests, through which our journey lay.

Angels of mercy seemed whispering, "Look up. This glory is but a gleam of the light which flows from the throne of God. Live not for earth alone. Look up, and behold by faith the mansions of the heavenly home."¹⁰³

White's imagination was so vivid that at times she took things merely imagined for reality. The final example is not so much different from the quality of her ordinary vision experience. In fact, White herself called it a "vision."¹⁰⁴

For the foregoing reasons, Nakayama can be regarded as a woman endowed with an exceptionally sensitive acoustic capacity, while White can be viewed as a woman who possessed a primarily visual brain. The difference between these two women can be readily understood when we realize that

automatism, as Jung pointed out, is manifested within the domain of one's superior capacity.

Another distinction between White and Nakayama also merits further scrutiny. It is the matter of creativity in the attainment of mystical knowledge. The following statement by Charles Conant Josey is approximately admissible:

Finally it should be noted that the mystic experience does not add new content to the mystic's store of beliefs and ideas. The Mohammedan is already a believer in the hour of his mystic experience of Mohammed; the Christian has accepted Christ before his mystic experience of Christ; the pantheist is already convinced that reality is one spiritual whole before he becomes immediately sensible of this unity in a mystic experience. Mystic experiences, then, are not revelations of new truth; they are confirmations of beliefs already entertained.¹⁰⁵

This observation applies to White's and Nakayama's cases also. However, even though White's vision and Nakayama's "mimiutsushi" and "kokugen-banashi" were merely reflection of their mentalities, it does not necessarily mean that these experiences did not reveal any new knowledge. The thinking process, itself one of the factors in the attainment of mystical knowledge, is creative by its very nature. "When a person thinks," Donald W. Taylor observes, "he processes

information he already has learned and obtains a result that in some sense is new."¹⁰⁶ Old information processed by the activity of thinking is thus capable of taking on some new form and value. During the trance, for instance, Nakayama changed the meaning of the old concept of "kami no yashiro," from that of "jinja," a building in which the Shintoist service was performed, to that of a human being occupied by God. By conflating the concept of "shogun" with the concept of "moto no kami," all-encompassing God, Nakayama created a new view of God. This process still manifested old information merely processed, but at the same time her new concept articulated an understanding which had not previously existed.

The same, at least partially, can be observed in regard to White's visions. Though they faithfully reflect the tradition of the Bible and of her church, upon examination they betray a unique emphasis and development resulting from her own thinking. On the whole, nevertheless, her visions did not present any drastically new knowledge deviating from the tradition, as she herself maintained. "The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed."¹⁰⁷ By way of contrast, Nakayama boldly proclaimed, "I wish to teach the world of things not to be found in learning,"¹⁰⁸ and taught that "God will . . . accomplish the marvelous true salvation which has never existed before."¹⁰⁹ Unlike White, she lacked a traditional

norm to which she had to bow. Thus, Nakayama thought, experienced, and practised in comparatively unrestricted freedom.

There are several reasons for this essential difference between the two women. The first is found in the differing characteristics of their religious traditions. Roughly speaking, Biblical religion, on which White's religion was based, is characterized by "the two-valued orientation,"¹¹⁰ in S. I. Hayakawa's term, as its thinking system. In this system, pairs of antithetical values are posited, and experiences and ideas are constructed according to these binary oppositions. God and devil, truth and falsehood, orthodoxy and heterodoxy are the poles that determine the structure of thought. Whatever exists must belong to one of these two poles; it cannot belong to both, nor can it exist independently of them. Only black and white exist, never an intermediate shade of gray. Purity and completeness are the only goals to be pursued. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."¹¹¹ Almost perfect is the same as imperfect. "Thou shalt have no other gods before me"¹¹² is the ultimate command. Often, those who hold this world view violently condemn those who hold different values and follow different customs. Such a behavioral peculiarity is most clearly exemplified by the story of an Israelite conquering the gentile nations narrated in The Book of Joshua. At Jericho, "they utterly destroyed all that was in the city, both man

and woman, young and old . . . with the edge of the sword,"¹¹³ and at Ai, "it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed . . ." (emphasis added)¹¹⁴ Such a tendency of thinking has been inherited by Christianity. The notorious inquisition and the gruesome oppression of heretics graphically illustrate this inherited disposition to absolutism. Monotheism, in order to keep its "mono-ness," rejects all rivals as adulterants. In regard to her commitment to only one faith, White's experiences and thoughts are supported by such a tradition.

On the other hand, the most widespread religious tradition in Japan has been polytheism. The intellectual vision of the people themselves has been polytheistic, hence comes the predominance of polytheistic religious tradition in Japan. Mugen-hoyo (literally, infinite embracement) and shisoteki-zakkyo (mixedness in thought),¹¹⁵ terms coined by Masao Maruyama to describe the ruling principles in the Japanese mentality, illustrate the point. In relation to these principles, yet another, tettei o imu kokoro (abhorrence to thoroughness)¹¹⁶ discussed by Eiichiro Ishida, can also be observed in the behaviors and attitudes of the Japanese people. The fact that the number of Japanese claiming religious adherence is twice the whole national population¹¹⁷ most supports these points. One of the reasons

for this statistical discrepancy is that many individuals belong to several religious bodies, and that each organization reports only the number of its own adherents. Discounting the considerable number of people not claiming any religious affiliation, the number of religions to which a single individual may belong, increases so sharply that it boggles a mind familiar with the zealously exclusive nature of monotheistic religious adherence.

What can thus be concluded about the people of Japan, is that, historically, they have not been disposed to perceive experiences and objects from the dichotomous bipolar perspective in which two opposites are inseparably distinguished. For the traditional Japanese mentality, everything has its own necessity and meaning of existence. Their view is approximated by "the multi-valued orientation"¹¹⁸ in Hayakawa's terms. The argument of "either A or B" is superseded by that of "both A and B." All religions are regarded as different paths leading to the same goal. We need to bear this in mind when we see that Nakayama borrowed many of her concepts and symbols from other religions, and modified them freely, incorporating them into her own.

The tradition in which White evolved, on the other hand, demands that one not only commit to a single faith, but also reject categorically the danger of "pollution" posed by the practices and doctrines of other faiths. It can be easily recognized that this important difference decisively

influenced the creative element contained in the mystical experiences of these two women.

Another determining factor can be found in the different self-perceptions held by White and Nakayama in regard to their positions within the religious sects that they initiated. White perceived herself as "God's messenger," whereas Nakayama considered herself to be "God's residence."¹¹⁹ White acted as God's servant, whereas Nakayama, as God. White believed what she verbalized came from God, whereas Nakayama took it to be God himself speaking directly through her. White sought authoritative justification for her writings in the Bible; Nakayama sought it in herself. Further, White, with all her heart, made an effort to preserve the old tradition found in the Bible, while Nakayama concentrated rather on creating a new tradition. In White, there is the fundamental assumption that what is of value has already been established in the past. "Reformation" to her meant a return to these principles. According to White, religious ideals were already expressed in the Bible. She discarded everything except that which she understood to be supported by the Bible. Nakayama, on the other hand, believed that there was no value in what could not satisfy the demands of the age; she rejected absolutely the idea that a certain thing would be meaningful throughout the ages. To her, "reformation" signified the abandonment of what was unsuitable for the present age. In White, on the other hand, the present age

was judged by a standard obtained from the Bible, and it had to be reshaped in accordance with the biblical standard. "Health reform"¹²⁰ and "Sabbath reform,"¹²¹ subjects of abiding interest throughout her life, represented for White a return to this traditional value-system. However, in Nakayama, the ever-changing present took priority over the rigidity of a fixed tradition. White acted as the restorer of an old tradition, while Nakayama aspired to be the initiator of a new tradition. Such a different conception of their respective roles within the group resulted in the different influence over their mystical experiences.

Analysis of mystical knowledge in White and Nakayama allows the following summary. Judging from their roles, players and scenario in drama correspond respectively to material and logic in discourse. This signifies that White's vision and Nakayama's "mimiutsushi" and "kokugen-banashi" were subject to the same formative factors, and that, therefore, these all were shaped through the same course, or by the interaction of three faculties composing man's mentality, that is to say, desire, memory, and thinking activity. The same seems to be true in such knowledge as mere impression.

Notes

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SUMMARY AND CONCLUSION

The introduction outlined the objectives of this study: to analyze and explain those aspects which are common to every mystical experience. Furthermore, it elucidated certain other aspects which clearly demonstrate that the particular nature of a given mystical experience depends on its context. Through a comparison of the mystical experience of two particular women, Ellen G. White and Miki Nakayama, foundresses of religious sects which are still active in their respective countries, this study endeavored to highlight the central importance of context in the development of mystical experience.

The introduction further proposed two concepts, that is, (1) Polymorphism in the form and contents of mystical experience and the method employed to induce it, and (2) Monomorphism in its psychological mechanism and process, as fundamental suppositions to be examined in this study.

In order to properly situate this comparison, mystical experience was first defined in the Introduction. However, before this definition was put forward, a good many of the definitions of mystical experience found in scholarly writings were scrutinized. Consequently, it was found that uniqueness in the object and the mode of mystical experience was the principal element focussed upon in these definitions. Hence, for the purposes of this study, if a certain

experience was found to display the following characteristics, it was accordingly classified as a mystical experience in the Introduction:

- (1) Mode of experience: immediacy
- (2) Object of experience: extraordinariness

This definition having been adopted, particular experiences reported of White and Nakayama could now be classified under the heading of mystical experience. Moreover, this evoked the possibility of a comparison of their respective experiences with what, in the case of classical mystics, is called "mystical experiences."

Furthermore, the reason behind the selection of White and Nakayama as subjects for examination in this study was explained in the Introduction. They clearly share certain important characteristics. Both were:

- (1) Women
- (2) Foundresses of religious sects
- (3) Roughly contemporaries
- (4) Deficient in formal education
- (5) Deeply marked by psychological traumas.

These qualities produced a similar background for their respective mystical experiences. And, as this thesis has tried to demonstrate, the striking similarities that inevitably emerge from a comparative study serve, paradoxically it may seem, to underline the distinctiveness of individual mystical experience. Thus, White and Nakayama both were adopted as the subjects for a comparative

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examination in this thesis.

Lastly, the Introduction proposed two points that the present author hoped to contribute to the current state of knowledge in the field through his discussion of White's and Nakayama's particular experiences in this study. The first consisted in rehabilitating these two women who, despite an abundance of recorded mystical experiences, have not been regarded as suitable subjects for scholarly attention, by offering documentary information about their experiences; the second consisted in the observation that even experiences which are usually judged to fall outside the scope of mysticism, can -- when the sense of the term "mystical experience" conforms to the definition provided in the Introduction -- be lumped together with the experiences of those figures traditionally referred to as "mystics." The present author believes that these two points were amply treated through the observations made in chapters two through six.

In chapter one, the documentary materials gathered for these researches were divided into three classes:

- (1) Autobiographical writings
- (2) Biographies written by contemporaries
- (3) Other secondary documents.

Classes (1) and (2), as they include the direct testimony of the principals and important witnesses, were given priority in this study. The documents of these two classes often treat the same experience from different perspectives. That

is, class (1) surpasses class (2) in its description of the inner state of the individual during mystical experience, while the latter is preferable by reason of its depiction of physical conditions. Therefore, these two classes should be regarded as complementary research materials. Class (3) documents, used as a supplementary source, were consulted when it was clear that a class (1) or (2) document which could not be obtained by the present author had been substantially incorporated into a secondary source.

In addition to a bibliographical introduction listing the major documents that pertain to classes (1) and (2), chapter one further indicated four kinds of problems liable to arise in the use of biographical sources:

- (1) Problems resulting from the selection of biographical facts
- (2) Problems resulting from insufficiency of material
- (3) Problems resulting from misinterpretation of data
- (4) Problems resulting from the author's attitude towards his subject here.

In a study undertaken on the basis of biographical sources, researchers must always keep in mind these four points if they are properly to use such sources.

In addition to the points above, chapter one outlined the two methodologies which the present writer has applied in regard to biographical documents:

- (1) The subjects of biographical documents are often presented as persons endowed with extraordinary qualities.

But, such a treatment is liable to put a false color on the facts. Therefore, the present writer did not accept such information without first carefully scrutinizing it. The same can be said with reference to White and Nakayama. Their experiences and behavior have been judged acceptable for the purposes of this study only when they are deductively explicable through comparison with the experiences and behavior of other, less dramatically described persons.

(2) However, the claim often advanced in the biographical documents that these women enjoyed superior spiritual gifts characterized by supernatural behavior and experiences is not necessarily rejected out of hand. Instead, it is assumed that there must have been a certain set of psychological, social, or cultural factors at work which favored such a bold claim. Hence, the reality that certain facts have been exaggerated or distorted can be considered in itself to constitute a kind of source material.

Chapter two indicated the significant events which decisively shaped the religiosity of the women under examination. These are: White's disfiguring injury at the age of nine; and Nakayama's grievously unhappy married life. These events molded their views on life and determined their patterns of behavior. In the case of White, the effect of this seminal event was physically imprinted on her. The shock of the injury to her brain left her nervous system seriously damaged. Due to numerous physical and psychological sequelae, White was unable to receive

sufficient formal education. Thus, a profound feeling of loss and inferiority deeply stamped her outlook, and thus her career. In White's view, this world was not a place for enjoyment. She devoted herself to the promotion of W. Miller's doctrine of premillennialism, which teaches that the problems of this world will be solved at a stroke at Christ's second coming.

In Nakayama's case, the infidelity of her husband Zenbei drove her to detest him. She understood that this miserable relationship was a product of the feudal ethics governing Japanese society in the mid-nineteenth century. Her defiant attitude towards authority has its source in this insupportable marital relation. Hatred for her husband soon developed into hatred for the wealth and social position which condoned her husband's unfaithfulness. Consequently, relief of the poor became the primary tenet of her religion. For White, then, the physical and psychological results of her injury and, for Nakayama, humiliating subjugation to an all-powerful system of feudal ethics, imposed sufferings of the highest degree; in these different experiences made both White and Nakayama susceptible to mystical experience.

Furthermore, chapter two demonstrated that mystical experience released them both from these oppressive circumstances. Indeed, White's mystical experience is characterized by a blissful receptiveness. In addition, she felt in these experiences God's call to perform ministerial work. White was regarded as a prophetess and her message was

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received as a revelation from God. This certainly had a great effect on her feelings. Her health gradually improved. Mystical experience brought the same result to Nakayama. Through it she could take revenge on her husband in the name of God. Revered as a goddess she reached the zenith of honor. Neither White nor Nakayama, however, developed their charismatic image merely by dint of their own personal qualities. Surrounding them both were many who perceived in their experiences and behavior a manifestation of divinity.

Chapter two examined the significant differences between the charismatic claims of White and Nakayama. For White, the way to self-realization was to attain the status of prophetess, while for Nakayama such a path involved elevation to the status of goddess. This particular difference reflects the dissimilarity of their respective religious traditions. It derives essentially from two profoundly opposed conceptions of God. In orthodox Christianity, God is regarded as a transcendental being, in traditional Japanese religions, God is understood as a pantheistic spirituality.

In chapter three, the term "mode" was introduced to analyze and explain White's and Nakayama's mystical experiences. This term indicates the manner in which an individual directly encounters mystical reality. It was divided into two kinds: "action" type and "intrusion" type. The former described the state in which a mystical object affects the individual's personality from the outside,

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whereas the latter refers to the state in which the mystical entity enters him and thus influences his personality from within. White's mystical experience conforms, without exception, to taction-type model, while Nakayama's overlaps both types.

Four stages compose the taction-type experience:

- (1) Main personality dominant stage
- (2) Main personality and external personality equivalent stage
- (3) External personality dominant stage
- (4) External personality stage.

As the stage advances, the influence of the external personality increases. However, all taction-type experiences do not necessarily reach the last stage.

Passage from one stage to the next is paralleled by a deepening in the trance state of the subject. A weakening of the critical faculties and strengthening of susceptibility to suggestion are similarly observed. Hallucinations and delusions are experienced. Since the ego maintains (to a greater or lesser degree) its identity throughout the trance state, when the subject returns to a normal state of consciousness, he is able to recollect what he experienced while in the trance state.

The intrusion-type experience is distinguished from the taction-type by reason of the following two distinctions:

- (1) Conversion of personality during the experience
- (2) Amnesia after the experience.

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The intrusion-type mystical experience also comprises four stages:

- (1) Normal personality dominant stage
- (2) Normal personality and intrusive personality equivalent stage
- (3) Intrusive personality dominant stage
- (4) Intrusive personality stage.

As the experience unfolds, the subject moves from a stage in which the normal personality coexists with the intrusive personality to a state in which the former is overcome by the latter.

As in the taction-type, the intrusion-type experience does not necessarily attain the final stage. In some cases, the stages fluctuate, going backward and forward. By nature, these two types of mystical experience are not absolutely different. As Kuba observes, a certain continuity is seen between the two types. That is before it enters the normal personality, the intrusive personality has already been experienced as the external personality. Indeed, in certain cases the intrusive personality changes into the external personality. That White's mystical experiences are limited to the taction type, while Nakayama displays both taction- and intrusion-type experiences certainly owes something to the dissimilarity in their concepts of God, as well as the similarly considerable differences between their personality structures.

According to White's conception of God, the supreme

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reality of a Creator could not coexist with the idea that man himself could become a god. This consequently ruled out experiences of the intrusion-type in the course of which man becomes, in a sense, a god. However, Nakayama's pantheistic notion of God did not exclude the possibility of deification. Further, in White's religion, which placed great emphasis upon self-affirmation, there could not be the instances of an intrusion-type experience where the centrality of the self is affected. Nakayama, on the contrary, raised in a culture which regarded self-affirmation almost as a subversive act, was able to be open to the intrusion-type experience, which, by definition, implies a giving of oneself to others.

In chapter four, the following points were emphasized. Firstly, the psychological matrix of mystical experience lies, in fact, in "altered states of consciousness", as pointed out by Ludwig. Any spiritual exercise which promotes mystical experience aims to induce this state. Ludwig lays down five methodological principles that can effect this transformation:

- (1) Reduction of exteroceptive stimulation and/or motor activity
- (2) Increase of exteroceptive stimulation, and/or motor activity, and/or emotion
- (3) Decreased alertness or relaxation of critical faculties
- (4) Increased alertness or mental involvement
- (5) Presence of somatopsychological factors.

All spiritual exercises employ these principles, separately

or jointly. These principles, moreover, can explain the genesis of the mystical experiences reported of White and Nakayama.

Secondly, White's mystical experiences, as a rule, emerged spontaneously, while Nakayama's were invariably intentional phenomena. This shows the difference between White's and Nakayama's predisposition to mystical experiences. Mystical experience depends on the suggestibility of an individual subject. Accordingly, the above contrast is due to a difference in their respective degrees of suggestibility.

Thirdly, mystical experience, regardless of its mode or contents, always displays the same pattern of development. As a general rule, mystical experience advances through five steps:

- (1) Practice of spiritual exercises
- (2) Beginning of trance state
- (3) Perception of psycho-physical change
- (4) Interpretation
- (5) Particular experience of a mystical object.

Though cultural or personal variation can be seen in the contents of each step, this schema itself is universal.

In chapter five, analysis and explanation considered the observable condition of the subject during mystical experience. White's mystical vision-experiences displayed multifarious physical phenomena in form and intensity. Her trance state consisted of a rising and a declining processes;

one switched over to the other at the peak point of this state. The degree of unconsciousness was deepest at the peak point, where physical manifestations of the mystical state were more frequent. However, her mystical experience did not always attain this point.

In Nakayama, physical manifestations associated with the taction-type experience almost always developed less violently. An extreme physical state was predominantly observed in her intrusion-type experience. However, Nakayama's experiences of this type were not always marked by a violent physical manifestation. This was normally observed at the peak of the trance state.

Furthermore, in White, the intense manifestation of physical phenomena is confined to the first thirty years of her ministry, whereas such phenomena continued throughout Nakayama's public career. This discrepancy suggests two special qualities inherent in the physical phenomena observed during mystical experience:

(1) The intensity of a manifestation can become a persuasive form of communication.

During those thirty years, the organization and teachings of White's church were established in accordance with her design. The single factor that most facilitated the realization of this design was the affective energy of White's mystical experiences. Many God-fearing Americans, raised in a protestant tradition whose biblical fundamentalism laid great emphasis on the ever-present

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guiding-hand of the supreme being, saw God's presence in White's extraordinary behavior while in the trance state; hence they accepted her message as divinely ordained. The establishment of her church was predicated upon such a relationship between a prophetess and her devotees. This same pattern can be traced with regard to Nakayama. In contrast to White, the firm establishment of Nakayama's teachings and organization was not accomplished during her lifetime. Thus, Nakayama's followers were in continual need of her dynamic direction even until the end of her life. Like the pious American Protestants of mid- to late-nineteenth century, a great part of the Japanese people of this period, disinclined to scepticism in such matters, were profoundly affected by the authenticity of Nakayama's physical gestures while in the trance state. In them they saw God's presence. This explains why the intense manifestation of physical phenomena continued throughout her life. For White and Nakayama both, mystical experience as a demonstrative public manifestation was an art unconsciously employed to communicate forcefully a message to their credulous followers.

(2) The frequency of intense manifestations varies with the age or physical strength of an individual.

Intense trance-state manifestations placed an unbearable strain on White's health. Accordingly, as she grew older, such physically draining manifestations became increasingly unbearable. This would then explain the concentration of

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violent mystical experiences in her early years. The same tendency has been observed in other mystics. On the other hand, the intensity of Nakayama's manifestations rarely equalled that of White's. Consequently, Nakayama was able to sustain such manifestations throughout her life.

Chapter five further suggested that the physical gestures associated with White's and Nakayama's trance state could be divided into two groups: the first concerns the content of these experiences, the second is independent of it. Physiological phenomena such as a general decrease in sensibility, fainting, catalepsy, abatement of respiratory and cardiac rhythms, fall into the latter group; such symbolic behavior as verbalization and gesticulation pertains to the former.

In chapter six, various qualities of mystical knowledge were elucidated. Two principal categories were proposed: (1) direct experience by a subject of an object, and (2) revelation to a subject by an object. White and Nakayama display experiences belonging to both categories. Chapter six, however, considered exclusively mystical knowledge of the latter category.

Of the several media through which White received revelation from God, vision experience is the most common. The mystical vision is a kind of drama composed of a theme, a scenario, and actors; the visionary himself fills the role of playwright. The mystical knowledge that White obtained through these visions traces its origin to her personality

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structure. When the contents of her vision are closely examined, it becomes quickly apparent: that the themes of these visions reflected her deep-seated desire; that the scenarios reproduced her pattern of thinking; and that the actors were selected from knowledge stored in her memory.

In Nakayama's case mystical knowledge was acquired mainly through "kokugen banashi" and "mimiutsushi." Both are highly verbal media of communication. The discourse is made up of a certain theme, materials, and logic. The contents of "kokugen banashi" and "mimiutsushi" demonstrate that Nakayama's mystical knowledge likewise came from elements of personal experience now transformed. That is, the theme arose from a desire or wish; materials came from her knowledge; its logic reflected the pattern of her thinking activity. It would appear, then, that the same factors were involved in the formation of mystical knowledge in both White and Nakayama.

Chapter six further clarified that the medium of God's revelation varies in accordance with the personality structure of the mystic. White exhibits numerous experiences of the visual type and comparatively few of the acoustic type, whereas only mystical knowledge of the acoustic type is found in Nakayama's biographies. Jung's observation that automatism in the case of H. Preiswerk appeared in the visual but not in the acoustic sphere, can be called upon to explain this striking difference between White and Nakayama. Such dissimilarity results from the following circumstances.

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Nakayama was endowed with a particularly acute auditory sense, as is known by the fact that she wrote "kagura" music and played several musical instruments; White, on the other hand, was not blessed with musical talent to the same degree. Instead, she possessed a highly refined and dramatic visual imagination.

Chapter six, in addition, showed that mystical knowledge is more or less creative in nature. To be sure, White's and Nakayama's mystical knowledge signifies the confirmation of knowledge stored previously in memory. On the other hand, creativity indisputably plays an important role in the elaboration of mystical knowledge. However, the importance of creativity differs in degree in White and Nakayama. Generally speaking, it can be detected only in rudimentary form in White's case, whereas in Nakayama, it emerges without restriction.

This difference seems to spring from the following grounds:

- (1) Differences between the religious traditions which shaped their views of life and the world

"The two-valued orientation" characterizes White's religious tradition, in which an ideal is always pursued and others are rejected because deemed valueless or impure. White believed strongly that truth had been revealed in the Bible, and that this truth was so perfect that it required no supplement. For White, it was the duty of every Christian to devote his life to proclaiming this truth.

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On the contrary, "the multi-valued orientation" dominates Nakayama's religious tradition. For her, truth could exist in many forms. In addition, no orthodox norm fettered Nakayama's thinking. She enjoyed a considerable degree of intellectual freedom. Consequently, it was comparatively easy for her to syncretize differing doctrines and to thus produce new religious teachings.

(2) Difference in social standing in their respective communities

White was regarded as a "prophetess," and Nakayama as a "goddess." White perceived God as a being worthy of obedience, while Nakayama, who considered herself a goddess, was a norm unto herself. Thus, Nakayama could develop her doctrine to suit the needs of a particular case.

It has been asserted that this study aimed to describe, analyze, and explain the universalities and individualities of mystical experience. In particular, it strove to grasp the natural, cultural, and personal aspects of mystical experience. As stated in the Introduction, the natural aspect encompasses all that is closely linked with human nature. It is probably observed in any mystical experience, regardless of individual mode. In this study, therefore, the natural aspect is considered to be a universal in all mystical experience. The cultural aspect is the element of mystical experience determined by cultural context. This aspect takes on a greater or lesser degree of importance, depending on the nature of the comparison: two

mystical experiences drawn from different cultures; or two experiences selected from the same cultural setting. In the former, the cultural aspect is grasped as a distinguishing aspect of mystical experience, while in the latter it is taken as a common element in the experience. The personal aspect of mystical experience refers to that which concerns the individual's personality and life history. This aspect, naturally, is different for each individual. Variation in mystical experience can be traced to this aspect.

This study has been exclusively concerned with these three aspects in the mystical experiences of White and Nakayama. The following conclusions emerge from this comparative examination:

(1) The specific mode of mystical experience is obviously dependent upon the cultural tradition in which the experience occurs. When we divide mystical experience into two modes as in chapter three, we find that in a monotheistic tradition, which posits an insurmountable gulf between the divine and the human, the taction-type theoretically forms the standard of mystical experience. In contrast, as the case of Nakayama exemplifies, in a pantheistic religious tradition, which erects no such barrier between godhood and humanity, mystical experience can equally well be intrusion-type or the taction-type. Cultural determination of the mode of mystical experience is likewise detected in similar personality structures displayed by individuals raised in the same culture. Consequently, this matter is held to constitute the

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cultural aspect of mystical experiences.

(2) Research methods for inducing mystical experience can be observed in an explicit form of different traditions. These methods have their own historical and cultural backgrounds. Under normal conditions, an individual chooses his preferred technique for promoting mystical experience from among those available in his cultural environment.

To review the approach adopted by certain mystics consists in implicitly eschewing the use of any special technique or method. Such a procedure is often observed in Protestant mystics. Although it may not be explicitly recognized as such, the Protestant mystics do, in fact, practise a certain method. For example, they might pray or meditate prior to mystical experience, even though prayer is not regarded as a method nor systematized like Yoga or Zen. However, since it produces the same result, it deserves to be considered as a "technique" or "method" in its own right. Such a way of thinking is itself the product of a specific cultural tradition. White represents such a case. She understood her capacity for visionary experience to be a "gift" from God, she therefore saw no need for recourse to artificial methods to induce mystical experience. However, examined objectively, her own practice clearly followed a formula or regular procedure which, though she denied it the title, could be termed a method.

Thus, it may safely be said that the question of preparation also pertains to the cultural aspect of mystical

experience.

(3) Mystical experience undoubtedly results from altered states of consciousness. Every technique employed to stimulate mystical experience endeavors to produce these states. The efficacy of a particular technique depends on its ability to rapidly bring the subject to this state. In this altered state of consciousness, the faculties abandon their normal functions and various abnormalities appear. These include automatic writing, automatic speaking, mental impressions, automatic thinking, and hallucinations, visual or auditory. In psychological terms, these various manifestations are regarded as diverse forms of "automatism." Feelings of ecstatic excitement also denote a kind of automatism. Automatism is the state in which mental or physical activity occurs without personal volition. It appears when an unconscious concept affects a suggestible mind while it is in the altered state of consciousness. In other words, various automatic phenomena manifest themselves, depending on the hypnotized area of the cerebral hemispheres into which the operative concept is introduced. When the subject regards such an automatic experience as an instance of immediate contact with mystical reality, it constitutes a particular mystical experience. This process unfolds regardless of the subject's native cultures; it has its primary source in human nature. Therefore, this too is held to constitute the natural aspect of mystical experience.

(4) Disposition to mystical experience is closely related to

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individual suggestibility. This mentality is the temporary result of a continual transmarginal stress in some cases and constitutes the substance of personality in others. In the former, it recedes as the inciting situation disappears, while in the latter it continues to exist for long time afterwards, irrespective of the situation. In the case of a highly suggestible person, no special technique is needed to bring about a mystical experience. This innate suggestibility characterizes White's mystical experiences.

In the ordinary state of consciousness, however, receptivity cannot be attained without the aid of a preparatory spiritual exercise. In short, spiritual exercise serves to open the mind to suggestion. The degree of disposition to mystical experience varies with the individual, in accordance with disparities in personality and life history. In consequence, suggestibility can be grouped with the personal aspect of mystical experience.

(5) The physical phenomena observed during mystical experience can be divided into two groups. The first comprises such semantically empty contentless physical phenomena such as rigidity of the body, changes in breathing and pulse, and meaningless utterances; the second includes significant phenomena by which the inner psychological state of an individual is symbolically manifested. The former phenomena are induced by the trance state itself, independently of the mode and contents of mystical experience, while the latter, though not unrelated to the

trance state, are more directly produced by the mode and contents of mystical experience. Generally the former appear under deep trance state; the latter are observed in a comparatively shallow trance state. Thus, the former can be categorized under the natural aspect of mystical experience, while the latter can be regarded as the fruit of interaction between personal and cultural factors.

Physical phenomena can be further subdivided into mild and violent cases, according to the intensity of such manifestations. This difference stems from a change in the individual's situation. The frequency of the violent case, an utterly exhausting ordeal, decreases as the individual's strength diminishes as the result of old age or illness. In some cases, it reflects an unconscious desire for such a radical transformation. Viewed from this angle, physical manifestations appear traceable to the personal aspect of mystical experience.

(6) Mystical knowledge always consists of three components; that is to say, a theme, raw materials that realize the theme, and logic to give context to the materials. The theme is a product of the mystic's particular wish or desire; the materials are gathered from his memory; the logic reflects his thinking activity. This process is, as it were, a natural law in the formation of mystical knowledge. Thus, the structure of mystical knowledge pertains to the natural aspect of mystical experience.

On the other hand, the contents of mystical knowledge,

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because of individual variation in wish or desire, memory, and thinking pattern, are highly personal. In this sense, this matter can be ascribed to the personal aspect of mystical experience. However, the mental activity evoked above implies a firm connection with the environment. Therefore, the contents of mystical knowledge cannot be reckoned as merely personal.

(7) The contents of mystical experience are often taken by the mystic himself to be a revelation from God. In principle, such an experience comes to him through his most acutely developed faculties. For example, in White, vision was the preferred medium of mystical experience, while, in Nakayama, the auditory sense performed the same role. As noted above, White displayed a highly developed visual sense, while Nakayama possessed a sharply honed auditory sense. White further obtained God's revelation through impression. This may signify that she possessed an intuitive gift. The observation that mystical experience is inseparably bound up with the predominant faculties of the mystic is universally born out in mystical experience. This matter is supposed to constitute the natural aspect of mystical experience. The particular dominant is, however, different for every mystic. Accordingly, this variable can be assigned to the personal aspect of mystical experience.

Thus, the following can now be affirmed. As repeatedly stated, the universal quality of mystical experience is to be found in the aspect dependent on human nature. Mental

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process in mystical experience <the above (3)>, non-semantic physical phenomena observed in the trance state <(5)>, the process of formation of mystical knowledge <(6)>, and the acquisition of mystical knowledge through the subject's most acute faculties <(7)> are the principal headings that pertain to this category.

Individual variation in mystical experience is usually a function of personality and life history. A disposition to mystical experience <(4)>, significant physical phenomena and variance in intensity of these phenomena <(5)>, the contents of mystical knowledge <(6)>, and variation in the faculties through which mystical experience is obtained <(7)> exemplify the importance of individual difference.

The aspect of mystical experience which accounts for similarity within a particular tradition and difference in comparison with other traditions usually reflects cultural environment. The mode of mystical experience <(1)>, spiritual exercises employed to induce mystical experience <(2)>, certain significant physical phenomena observed during mystical experiences <(5)>, and some aspects of mystical knowledge <(6)> bear the stamp of cultural influence.

As indicated in the Introduction, two suppositions, (1) polymorphism in the form and contents of mystical experience and the method used to induce it, and (2) monomorphism in psychological mechanism and process, were primary objects of analysis in this study. Those aspects of mystical experience which were deemed traceable to individual differences

demonstrated the appropriateness of the latter supposition: elucidation of the universal characteristics of mystical experience sustained the veracity of the former.

The above discussion brings out the complex structure of mystical experience. To be sure, all mystical experiences display some common qualities, but, other pertinent factors vary according to the individual and his cultural tradition. Finally, this study arrives at the following inescapable conclusion: mystical experience is not a simple phenomenon determined by one single factor; it is a many-faceted experience in which the individual and the universal interact to produce a synthesis, and thus a new reality.

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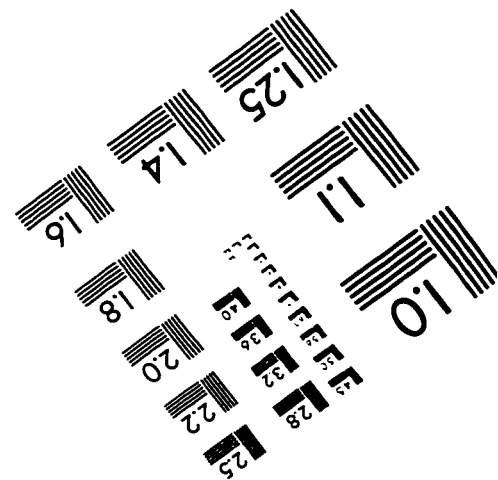
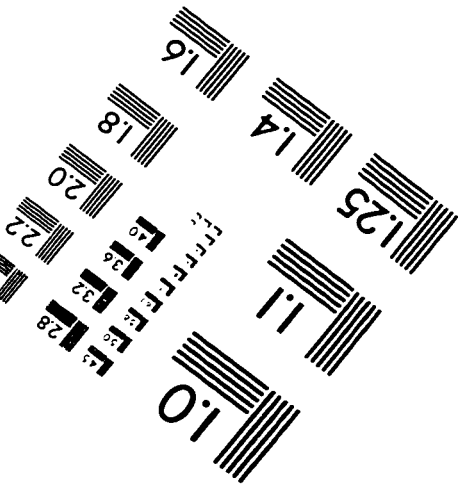
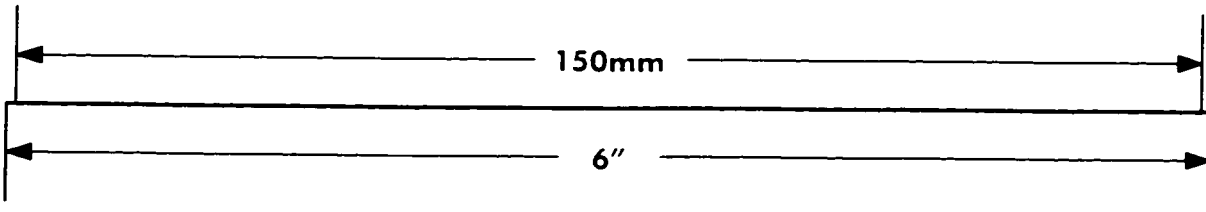
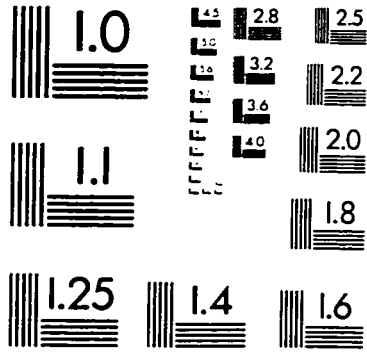
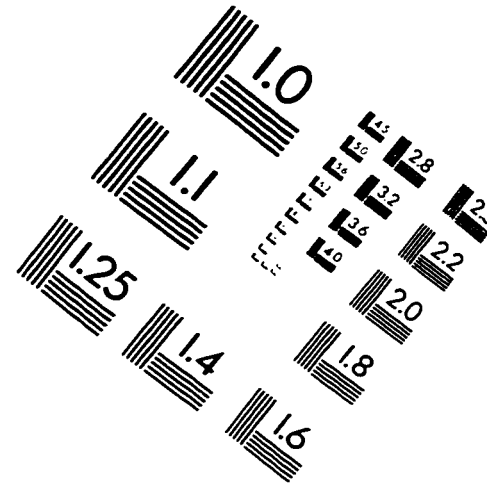
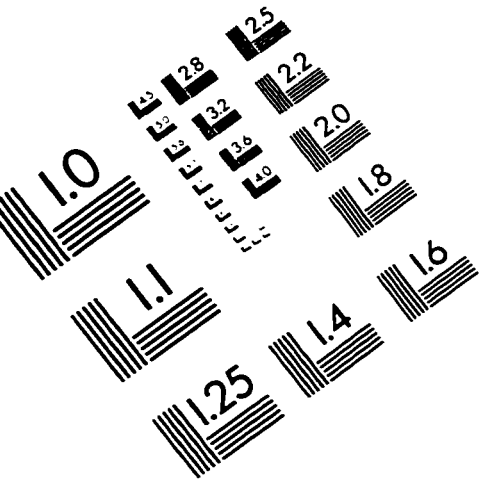
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