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I. What is Qi?

As Chinese 'qigong' has come to be applied in medical treatment, Qi has become an object of interest for the academic world in recent years. Here I would like to take up the question: 'What exactly is Qi?'

The character 'Qi' is used in word expressions meaning, 'illness' 'weather', 'atmosphere', and its concept is quite confusing. I believe the first time Qi was studied academically was the time of Cheng Ming Dao (1032-1085), and his brother Cheng Yi Chuan (1035-1107) of the North Sung period.

1. Cheng Ming Dao's View of the Universe

The cosmology of Cheng Ming Dao was based on the traditional study of the Book of Changes of China which held that the unified body of two Qi's, Yin and Yang was the 'Gan Yuan' (heavenly origin 乾元); and that all things in the universe originate where Yin and Yang intersect, and the differences in the combinations of the two Qi caused differences in all existing things. He maintained that man had the power to reason because he possessed proper Qi while in all other things of the universe, there was only partial Qi and therefore, no power of reason. The universe existed because there was an original mind or cause and the existence of the heavens and the earth would be difficult to perceive without recognizing such a mind; therefore, one could not conceive of the existence of Qi apart from this mind, and furthermore, the mind of man and the mind of Heaven were inseparable. This was the thinking behind the theory of Li-Qi monism.

2. Cheng Yi Chuan's View of the Universe

The younger brother, Cheng Yi Chuan devised the theory of Li-Qi dualism which held that there is no Dao (the way) separate from Yin and Yang, and that the reason for the occurrence of Yin and Yang is the Dao; Yin and Yang are equal to Qi, which is material, while the Dao is metaphysical, and therefore secret. He maintains that noumena have a dualistic nature, Li being metaphysical, and Qi, material.

3. The Ontology of Chang

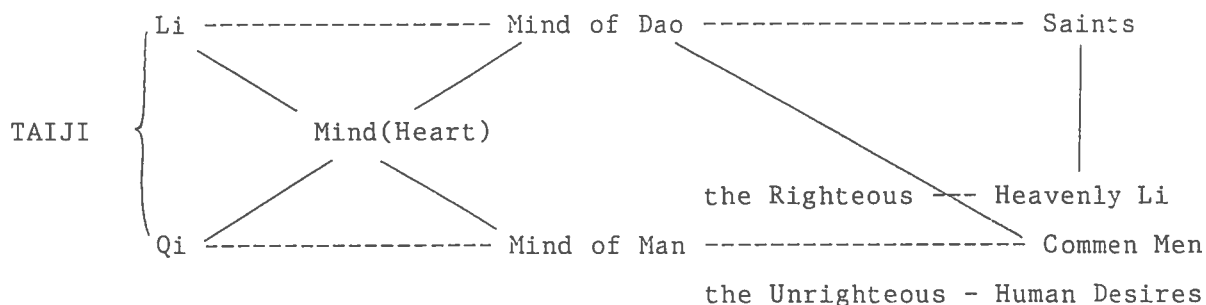
Zhang Heng-Qu (1019-1079) believed that the body of Qi was the Da Xu, the Huge Void, Qi contained Yin and Yang, and that there was infinite expansion and contraction of Qi which was the cause of all noumena in nature.

This theory was close to the theory of nothingness held by Lao Zu, who stated that Da Zu, which is without shape, is the noumenon or substance of Qi;

Da Zu is the origin of all things of heaven and earth, and the Qi of Yin and Yang found within is originally a monistic Qi, which expands and contracts, rises and falls, and this interaction gives birth to all things.

4. The Cosmology of Zhu Zi

Zhu Zi (1130-1200) called the mind based on Li, the mind of the Dao, and the mind based on Qi, the mind of Man. The mind of Dao was pure and good without any element of evil, whereas the mind of Man, although not necessarily evil, could turn in that direction if it did not attain the right state. Man is born by receiving this Qi, and thus, even Saints possess the mind of Man, while because of the existence of Li, all men possess the mind of Dao as well.




5. Two Aspects of Qi

The Chinese concept of Qi does not observe a phenomenon concretely, but merely interprets it in an abstract way. Since the Book of Changes, the thought of explaining all things deductively by the antinomy of Yin and Yang continued in China for several thousand years. This led to the development of a spiritual culture centering on written language, while the growth of science based on deductive inference was hindered. Thus methods such as acupuncture were developed, but on the whole, scientific research on such methods fell behind.

The spiritual dialectic which developed through Fichte and Hegel, the concepts of thesis-antithesis-synthesis, as well as Marx's materialistic dialectic have points in common with the Yin-Yang thought of China; they do not interpret things concretely, but approach them deductively in an abstract manner from the two aspects of thesis and antithesis.

Thus, the Oriental Yin-Yang and the idealistic thesis-antithesis of the West were not incorporated into the more concrete natural sciences, and gradually lost their position. However, I think it fortunate that there is a trend to reflect on reductionistic science and to develop a more holistic cosmology today.

II. Perceiving concretely by "Double Antinomy" through intuition

By transcending abstract antinomy, to make double antinomies overlap in a cross shape through inference or reasoning, and by seeing the center of the cross () through intuitive thinking, one is able to grasp the real condition of all things in the universe.

All things which exist in this world exist in time and space, so they must be understood not vaguely as Yin and Yang, but as time and space. If it is a physical object, it can be seen from the dimensions of direction of motion and energy. If it is a living thing, it can be understood from the aspects of intention and energy. By viewing something from the four dimensions of time, space, intention and energy in a reductionistic way, and then sublating it holistically, one can intuitively know the true nature of things. Concretely speaking, the freedom of movement of life can spread itself out freely in three-dimensional space of length, width, and height. There is freedom of time, which constitutes the fourth dimension. Let us consider that the two freedoms of intention and energy are multiplied, creating a six-dimensional space. When observing all things in the universe, if one analyzes in a reductionistic way as the four dimensions of space, time, intention, and energy, and sublates this to perceive the whole through intuition, one can grasp the real state and laws of all phenomena concretely.

III. Life seen as having six dimensions through intuition

The cosmology centering on Qi sees the Taiji or the Ultimate of the universe as the two Qi of Yin and Yang, and as Yin and Yang expands and contracts, phenomena appear. If one views Qi six-dimensionally, the intention

If Qi would be Yang, energy would be Yin, the expansion (space) of Qi is Yang, and the flow (time) of Qi is Yin, one can observe this as an intersection of two antinomies from a reductionistic point of view.

If one observes cosmic life which continues to evolve creatively, from four dimensions, energy spreads out in infinite space, with an inclination to attain a higher state; it finally enters into the infinite, and continues to flow from the non-beginning to the future non-end. (It has no beginning or end.)

Thus if all is seen six-dimensionally, one can concretely grasp what Qi is. The reality of all things in the universe is neither space nor time, neither mere energy nor intention. All four aspects are integrated into one to form life. Here life is of a broader sense than biological life, it is life in the philosophical sense as one would call the Great Cosmos, life.

Although the same term, 'life', may be used, this six-dimensional interpretation of 'life' sees reality more deeply than 'life' defined merely as the expansion and contraction of Yin and Yang.

-- On Qi and Nen

Cosmic life, called Qi in China, is embodied by all matter which exists in this universe. I see that even inorganic matter which can make only the simplest motion also is the simplest form of life. Scholars think that after several conditions were met, biological life was born out of such inorganic matter, and after a period of some 3 billion years, mankind with a highly developed brain evolved.

It has been proven by cerebro-physiologists that if a certain part of the cerebrum is removed, consciousness which arises from that part disappears, and if the entire neocortex is removed, the person becomes a vegetable.

When the consciousness images a certain idea, and concentrates on that one point, this is called Nen. Normally, an idea is accompanied by an image, but it is also possible to develop a certain pattern of reasoning without any images. When one does not make a mental image, but exercises Nen by a passive will, one is able to see clear images of the outer world at times. And at times this probability of seeing an external image goes beyond coincidence. This is known as clairvoyance.

One draws a mental picture in mind, and concentrates on it as if to send it

out into the outer world, which leads to the projection of that image, for instance of a letter, a person, a scene, on a dry plate. This is called mind photography, or 'nengraphy'. This was discovered in Japan in 1910 by a professor of psychology at The University of Tokyo, Dr. Tomokichi Fukurai.

Debating the authenticity of mind photography is obsolete, and I believe this is the time for furthering research in its academic significance and its application to medical treatment and other areas. I have founded an institution in Hida (Gifu prefecture, central Japan), the birthplace of Dr. Fukurai to continue this research. I believe that the practice of Qi, or qigong, in China is also a form of application of Nen. Nen is no mystery, but an object worthy of scientific research, and there are many laws controlling it which have yet to be discovered.

It is of great interest that in Nengraphy experiments, clear results have been obtained: e.g., a dozen sealed dry plates are locked in a safe, and a person concentrates on projecting images on for instance, the first, third, fifth, eighth, ninth and tenth plates. Several successful cases in which the images appear clearly in the order they were pictured, and on precisely the plates focused on, have been confirmed.

5. The Field of Consciousness, Qi, and Nen

Qi and Nen are manifestations of the life of the cosmos, and are essentially the same. If one were to distinguish them clearly, Qi is a name given to phenomena of cosmic life, but in an abstract manner based on Yin-Yang thought.

Nen is a name given to a state in which consciousness arising from the cerebrum forms a field to spread out into time and space, in which its energy is concentrated on a certain aim. Qi is the smallest unit which comprises Nen, as well as being the whole of Nen.

6. Memory, Freedom, and Personality as Nen

The field of consciousness as Nen normally does not spread out into the outer world, but spreads out within the brain. This field of consciousness is constantly renewed and the older fields become memory. Judgment and mental associations are made freely based on this memory. If matter which moves physically

and chemically moves according to mechanical laws only, how is freedom born? This freedom arises from the field of consciousness.

Such a field of consciousness which increases in freedom arises from the cerebrum, and in turn, dominates the cerebrum so that it can control it to create the values of truth, goodness, beauty or work (labor). This highly developed structure of Nen has been called 'the personality' in many disciplines.

7. The Eternal Nature of Nen

As can be demonstrated through Nengraphy, a personality which possesses a memory and freedom can leave the physical body and spread out into space. Many cases of appearances of spirits illustrate that even after the destruction of the physical body, Nen which looks to the future remains as long as there is a purpose that is working strongly.

Data I

Plate One: The characters "Mind of the Buddha"

Plate Three: Image of the Amida Buddha

Plate Five: Image of the Bodhidharma

Plate Eight: Sanskrit letters

Plate Nine: The Characters "New Year's Greetings"

Plate Ten: Image of Kamegoro Minami

1. Nengraphy Transcending Space

On December 6, 1917, an experiment of Nengraphy was held at the University of Religions in Sugamo, Tokyo, by President Mochizuki and Dr. T. Fukurai. The nengraphy was performed by Mr. Kôichi Mita, and it was decided that he should project on the first plate, the characters, "Mind of Buddha", the image of the Amida Buddha on the third plate, the Bodhidharma on the fifth, Sanskrit on the eighth, and his father who had passed away 30 years ago on the tenth plate. After deciding on these topics, Mr. Mita concentrated for several minutes, and the plates were developed. The five images appeared successfully, and in addition, the characters "New Year's Greetings" which was unintentional also appeared. It was thought that because the date of the experiment was close to the New Year, Mr. Mita had unconsciously projected this image.

5枚目

Plate 5

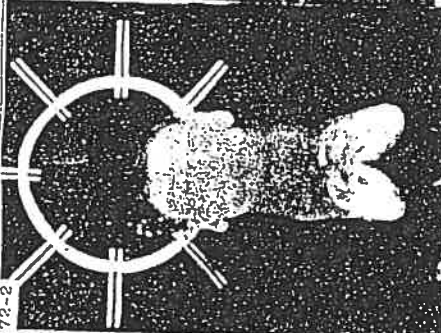


三田光一による念写

72-1 達磨大師, 大6

3枚目

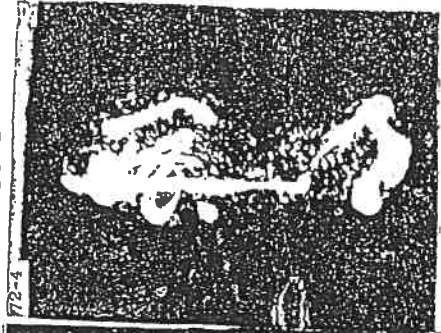
Plate 3



72-2 阿彌陀仏, 大6

1枚目

Plate 1

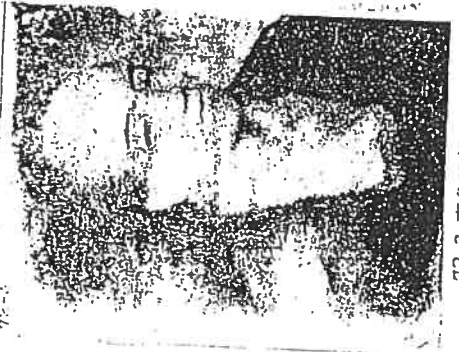


72-4 仏心, 大6

"Nengraphy by Kôichi Mita"

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Plate 10



72-3 南無五郎

9枚目

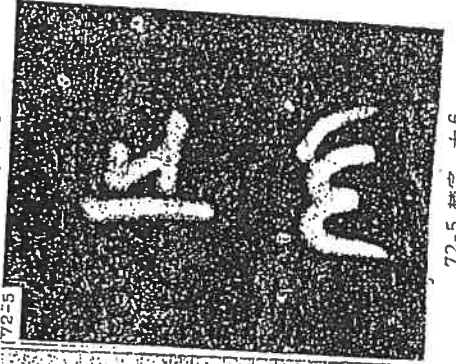
Plate 9



72-6 眞正, 大6

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Plate 8



72-5 梵字, 大6