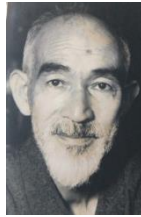


Naoya Shiga and Spirituality

Revised 4th edition



Naoya Shiga

Soji Ohara

e-Book

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Naoya Shiga and Spirituality

Soji Ohara

1. Introduction

Naoya Shiga, ^{shiganaoya}志賀直哉, was a writer in modern Japan, born in 1883 and died in 1971. His writing is very concise with simple Japanese and short sentences. He was a master of short stories which depict real life. His main work was the long story, "A dark night passing" which got the subject matter from half his life. His concise writing style was influenced by the works of Saikaku Ihara, ^{iharasaiaku}井原西鶴, Lafcadio Hearn, Henri Maupassant, Anatole France and Anton Chekhov.

He was able to describe scenes with fresh words which sprung up from his unconscious deep mind rather than from intelligence based on concepts. For instance, he wrote "when I look at Kuze-Kannon in Yumedono, I don't think of anything like the sculptor at all. That is because the statue is completely detached from the sculptor who made it. This is also exceptional" in the preface of the collection in 1928. He wrote with fresh words ahead of concept like "beauty".

Moreover, he had a sharp dynamic vision so he was able to capture the quick movement or the expressions of animals and the subtleties of human nature. He described in “Horse and the Horse tail” that “the mother horse and the foal rubbed their noses a little, checked once with a sense of smell, and then danced together, jumping for a while like a rubber ball. I looked at it with interest, thinking this was the horse’s happy expression. Both of them stopped abruptly, and began to hang their heads and eat grass as if nothing had happened. The way it changed was interesting again”. He wrote as he saw and as he felt, however his writing was revolutionary and fresh for ordinary readers. He was called a writer of the eye like Goethe. He was able to see things as they primary were, undistorted by knowledge or concept. So much so, he was labelled a god of novels in Japan.

After looking at the TV news of Apollo 11 when man landed on the moon when he was 86 years old, he said “intelligence has come to the point of going to the moon, but the wisdom for living is completely equivalent to none”.

In “My life creed”, he wrote “science needs to be reined in somehow. The invention of the atomic bomb make me feel like being ridden on a wild horse without reins”.

In this essay, we explore what Naoya meant by the words “Wisdom for Living”, drawing on the teachings of Yui-shiki Buddhism which is a branch of Mahayana Buddhism.

“^{yui shiki}唯識”, Yui-shiki Buddhism was perfected by ^{se sin}世親, Vasubandhu in the 5th century and ^{go hou}護法, Dharumapale 6th century in India. According to the teaching of Yui-shiki, the unconscious deep mind is constructed by two minds, ”^{ma na shiki}末那識”, “^{a la ya shiki}阿賴耶識”, “Alaya-shiki” recognized by Buddha about 2400 years ago. In this case, “^{shiki}識”, ”shiki” means the mind. Alaya-shiki is also called “^{zou shiki}藏識”, or storage mind and remembers your all experiences. Mana-shiki is called also “^{shi ryoshiki}思量識”, or mind of judging things from ego. Every Shiki in Yui-shiki Buddhism is not a reality like the Hindu Atman, but rather expedient means for us to get along well with our own mind.

We consider the deep unconscious mind described above to be the core of our spirituality.

At first we focus on spirituality which is distinct from intelligence and discuss finally its significance in our life while referring to Naoya's way of life and also referring to Yui-shiki Buddhism. We think Naoya was a person of spirituality and Nara where he lived for 13 years is the sacred place of Yui-shiki Buddhism which was transmitted from India by ^{gen jyo}玄奘 to China and brought to Nara by his Japanese disciple ^{dou}道昭, and has been handed down by Yakushiji temple and Koufukuji temple since the 7th century. In Yui-shiki Buddhism, it is taught that through practices, minds could be converted into wisdoms; we believe that these wisdoms are the wisdom referred to by Naoya.

2. Where and how spirituality works?

Western spirituality seems to be biased on intelligence. The argument of Bruno Snell in "Discovery of Mind" converges to logical thinking and the spirit of science in intelligence. The leading part of mind for Western people seems to

be intelligence. Such a view toward to intelligence may be the traditional tendency of Western people since Plato in ancient Greece. Plato thought that the whole mental thing could be immortal even after death, which was mentioned as the words of Socrates in “Phaedo”, based on the existence of a-priori knowledge which Plato couldn’t distinguish from ordinary knowledge. Today, the a-priori knowledge like a law of gravity is being confirmed by the study of eye tracking of infants in the field of brain science.

For Plato, the soul was inherently separate from body. However, it could be considered a fact for only a-priori knowledge which was acquired before experienced by body.

Plato’s ideas were inherited by Neoplatonism which was realism, which presupposed the existence of “the one”, and influenced mediaeval European Christianity. Kant also didn’t distinguish reason in intelligence to a-priori knowledge which he named “pure reason”. Husserl's phenomenological reduction is close to the approach of Yui-shiki which teaches that the external world is the objectified self, however his

argument of subjectivity and objectivity involves biased appreciation of intelligence.

In Christianity, the mind was installed by God as a simulation of God's mind. Then whole mind which includes intelligence seems to be itself sacred and spiritual and also mysterious for Christians. Certainly, there is no doubt that the whole mind is a miracle event, so that intelligence could research universe and reflect the self. That's a miracle. Reason has brought many scientific results. However, excessive faith in reason has created many tragedies in human history. The intelligence need to respect the unconscious spirituality more. In Maeterlinck's "Wisdom and Destiny", which inspired Naoya, it is also stated that "the vital task of the conscious mind is to instill a sense of reverence for the unconscious mind". Maeterlinck distinguished between reason and wisdom.

On the other hand, in Buddhism, body and mind are one; "身shin心shin一ichi如nyo". The manifestation of this is the awareness of "業gou", "Gou" or karma. Gou means action and also something accumulated in the bottom of our mind as the results of every

action which is not only physical action but also speech and intention as something waiting for retribution. Gou has an affinity with the body.

In the walk, the left foot is put forward by Gou of putting forward the right foot. Gou is a broader concept than “original sin” and it was thought to be passed down across generations. Gou might be one of deterrents to the development of reason based on concepts for East Asian peoples. It may have hindered the independence of thinking by reason to investigate causation. The main deterrent may be so many alphabets including thousands of kanji that didn’t require the formation of concepts for the sake of economy of word. Naoya might had been aware of this after the war at 1946 when he advocated changing Japan's official language to French in his essay “Problems of Japanese Language”.

To remark on the significance of the unconscious deep mind which couldn’t be captured through intelligence alone, we wish now to divide clearly the mind into three elements, accepting Yui-shiki Buddhism. The elements are sensitivity, intelligence and spirituality. These

three elements correspond to 感性、知性、靈性 in Japanese.

In Yui-shiki, sensitivity includes five minds, which correspond to five senses, “眼識”, mind of eye sight, “耳識”, mind of hearing, “鼻識”, mind of smell, “舌識”, mind of taste, “身識”, mind of touch. They are directly connected to the body through five senses. Sensitivity can trigger the earth desires which are particular to the environment and also can be a chance for good mind to emerge.

Intelligence is made up of consciousness, “意識”, that is the sixth mind including all of the functions of knowledge, emotion and will, which are subconscious. In this essay, spirituality means unconscious deep mind which is constructed by the seventh mind, Mana-shiki and the eighth mind, Alaya-shiki as mentioned above.

Every eight shiki and their works has four appearances, “四分”, “Shi-bun” or four selves. “bun” means self. “相分”, “So-bun”, a mapping of an object in mind, “見分”, myself looking at object, “自証分”, another self, realizing myself looking at object and “証自証分”, even other self, reflecting

former self Jisho-bun. We can't reflect self-reflecting self by ourselves. Sho-Jisho-bun needs the help of Buddha or God through faith. This means the absolute need for faith and also means that there can be no conflicts arising from differences in true faith.

The earthly desires such as anger which work in Mana-shiki have also own “四分^{shi bun}”. The external world that we think we are looking at objectively is also a part one's own So-bun and it is shaping a virtual world in our mind. This virtual world or own map of external world is being demonstrated today in brain science. In Yui-shiki, it is an illusion to think that the outside world is real object.

All minds that are the object of awareness, earth desires, good intentions or so work in intelligence. Intelligence has the function of separating and comparing things in the environment. At the center of intelligence, we have reason which functions to reason from premises using concepts.

Spirituality is the unconscious deep mind now and consists of two elements, Mana-shiki which is the mind of self-centered egoism and

Alaya-shiki which memorize all afterimages of our past experiences and a-priori knowledges.

The afterimage was called “種子”, or seed which causes a new action. We could not recognize an object if there is no Shu-ji which concerns this object in our Alaya-shiki. Therefore, we can say that the external world is a silhouette of our Alaya-shiki. Intelligence must be aware this situation, while intelligence examines the external world with concepts and logic.

In Yui-shiki, the a-priori knowledges were called “^{hon nu} 本有 ^{shu ji} 種子”, ”HonNu-shuji” innate memories. Then, Alaya-shiki is responsible for our personality. HonNu-shuji does not include information about the purpose of life. This is the cause of our suffering and also the cause of our progress.

Memories of concepts useful to the intelligence are called “^{myo gon shu ji} 名言種子”, “Myogon-shuji”.

In Alaya-shiki, originally only five primary functions work to contact with an object and activate the mind and accept and confirm the object and sometimes create Myogon-shuji by conceptualization through collaboration with

intelligence and finally form the will through Mana-shiki which directs sensitivity to action, Gou. Alaya-shiki has no function of separating and comparing objects unlike intelligence.

These primary functions called “^{hen gyo}遍行”, work also in intelligence to confirm the object with word or concept informed from Alaya-shiki.

The work of spirituality is free, personal, mystical, irrational, and chaotic, not bound by the logic of intelligence. If intelligence is the protagonist of logic and science, then spirituality maybe the protagonist of art and religion.

Eight shikis from Gen-shiki to Alaya-shiki work simultaneously. When we run across something, sensitivity catches the shape, color or so of the object, and intelligence recognizes the meaning of it through the information researched in our memories by Alaya-shiki without any value judgement. Alaya-shiki is a pure and innocent mind. Then, Mana-shiki determines whether it is in our own interest and directs intelligence and sensitivity to respond to the object. All of these works are memorised anew in Alaya-shiki.

Intelligence works relying on selfishness of Mana-shiki. This means that at first we usually have chance to think selfishly.

The biggest challenge we have to overcome in our life is the obsession with self. Mana-shiki is responsible for this obsession and to make sure of self, reflecting “刹那生滅”, or the momentary appearance and disappearance of everything which is one of the fundamental teachings of Buddhism, therefore Mana-shiki makes a virtual self-image in Alaya-shiki in order to rely on it, because Alaya-shiki seems to be stable and continuous with the passage of time.

Earthly desires, like greed or anger, are always working with Mana-shiki, with “obsession with self-image”.

The division of minds into three elements: sensitivity, intelligence and spirituality is intended to clarify the separate roles of intelligence and spirituality. It doesn't negate the principles and contracts in society that have been established by intelligence. The kamikaze spirit might be noble from point of view of spirituality, but the organization of the kamikaze squad was

against military principles, because it ordered eventually the death of one's own citizens. Naoya's essay "Re-education of kamikaze squad" appears to be well aware of this point. Such division of roles between intelligence and spirituality must always be noted.

Intelligence is developed by utilitarianism, so intelligence alone cannot overcome utilitarianism. It is important to develop intelligence, being able to collaborate with spirituality.

3. Spirituality of Naoya Shiga

Naoya was respected by critic Hideo Kobayashi as a person of action. He cultivated his spirituality through his sharp Gen-shiki. In his youth, he was a pole vaulter and retained his keen athletic ability throughout his life. His honest thinking and positive reaction came from his spirituality rather than his intelligence.

Japanese sometimes call deep mind "肚", "Hara", or gut. "切腹", known as "Harakiri", was committed by samurai to appeal the innocence in his deep mind. They thought Hara was the place of the deep mind. Samurai focused on the deep

mind and the tacit understanding between Hara to Hara. The gut is connected to the brain through the vagus nerve. The gut is today known as the second brain.

The way of life of samurai was likely influenced by Zen Buddhism. The last answer of 8th century Zen-monk ^{nangaku} 南嶽, Nangaku to the repeated question of his teacher ^{enou} 慧能, Enou during eight years, ”^{keno nanimonoka jinno rai}是什麼物怎麼來”, “who are you who came this way?” was “^{setsu ji itimotsu soku fuchuu}說似一物即不中”, or “if you explain it in words, you’ll end up missing the point”. Enou’s question means “where is your true self?”, despite well-known teaching of Zen is selflessness.

Samurai was a person of action, not a person of explanation. Naoya was raised by his grandfather Naomichi who was a samurai of Soma clan in what is Fukushima prefecture today. He was also Naoya’s godfather. ^{nao ya} 直哉 was taken from the Analects of Confucius and means honest.

Naomichi volunteered to become a disciple of Sontoku Ninomiya. Sontoku lost his parents as a boy. He started his life as a poor young farmer and after making remarkable efforts, in he

established 1822 a unique agricultural cooperative association “仕法”^{shi hou}, “Shihou” which was founded ahead of the Rochdale association in England. The most important method of Shihou was “推讓”^{sui jyou}, “Suijyou”, which means giving the surplus to others or future generations. Because of this achievement, Sontoku was promoted to become a samurai by Edo Shogunate. Naoya respected Sontoku more than any politician who accomplished the Meiji restoration. By spreading the Shihou method to many rural areas, Sontoku and his colleagues saved many farmers of more than 600 rural areas from famine. The act of Suijyou comes from spirituality, not come from the utilitarianism of the intelligence relies on the ego of Mana-shiki.

In the old Japan, every elementary school had the bronze statue of young Sontoku, whose childhood name was Kinjiro, in the square. The statue represents the young Kinjiro, reading a classic book while carrying heavy firewoods on his back. We have missed them since they were used as a material for bullets during the war.

A samurai was a person of action who values practical reason “道理”, since 1232 “御成敗式目”, (code of conduct for samurai) which was established by Yasutoki Houjou who was a head of Kamakura Shogunate as the agreement for samurai society that began to rule Japan.

Naomichi was as hard core a practitioner as his master Sontoku. He selflessly made remarkable efforts for the financial reform of the Soma family. Naoya grew up watching the practices of grandfather Naomichi. He learned the un-biased mind, un-obsessed mind and un-bound mind. These minds were necessary for samurai in order to respond to an enemy's sudden attack. ^{Miyamoto Musasi} 宮本武蔵, a great swordsman in 17th century, described “I don't regret anything in my life” for instance in ^{Doku gyo dou} “独行道”, “The way to go alone”.

Naoya advised one of his disciples “it's important to write honestly”. Yasujiro Ozu was a screenwriter and film director, and one of avid reader of Naoya's work. After watching his internationally famous film “The story of Tokyo”, Naoya commented on it by saying “there is no lie”.

An example of his expression based on this honesty is “the rough leg put forward was obviously that of a worker. -----Having seen many beautiful depictions of Jesus Christ, when I saw this painting I thought that a Jesus Christ like this must have actually existed in this world at one time. ----- I believed that this man was Jesus Christ, who I believed to be the only Son of God, who preached the truth with great fervor for several years, and who was eventually killed.” in his essay on Mantegna’s painting “Lamentation of Christ”.

We usually miss a momentary impression which is unexpectedly creative, however Naoya could catch it accurately and keep it in mind as a video. This can be said to be the result of an exquisite collaboration between spirituality and sensitivity. He could be called an impressionist in literature. Many artists of Shirakaba-ha group loved so much the picture of impressionist in France. Naoya was a member of the group. One of his best friends was Ryuzaburo Umehara who was a disciple of Pierre Renoire.

In order to represent a hidden deep mind, Naoya omitted unnecessary conceptual modifiers from his writing as much as possible. Consequently he was called the master of omitting. He seemed to be a minimalist. It is the role of intelligence to acquire miscellaneous knowledge, but it is the role of spirituality to discard what is unnecessary.

Kanji Hatano described in his essay of psychology “Naoya’s writing tries to follow the thing itself, rather than trying to make things understand. It required the reader to jump into things. His words are only hints, and all detailed explanations are left to the reader’s imagination”. This writing style might be along with objectivism in literature which was also insisted on by Chekhov in his works. Naoya said to his disciple that motif was more important than theme for him. When criticized for no metaphysics in his works, he countered by saying “could there be a universal self without an individual self?”.

Naoya preferred the appreciation of painting in art museum. He never read the captions of the

exhibited works. He respected the emotion that arose from direct contact with artistic works.

He himself designed his former residence in Nara, considering the habitability of his family and the completion of three-dimensional art. He described in his essay “About the Residence”, “if you simplified only what you need for the house and if the house had beautiful parts in it, it will be a comfortable house to live in”. The keen reader of his works gets the impression of the atmosphere of Art Deco-style dining is just like his concise writing style. The building's base architecture is sukiya style or tea ceremony room style, inheriting the spirit of ^{ri} ^{kyu} 利休, Rikyu who elevated Wabi-cha to an art at 450 years ago. However, rather than being bound by tradition, Naoya incorporated a comfortable and simple Western and Chinese style designs for living space of his family.

Many visitors seem to get the impression that the design is a reflection of Naoya's having taste for detail, but perhaps it is precisely because he was so free from obsessed mind that his original design could be created. While outcomes are

usually celebrated as culture, what is important is to be free from obsessed mind for the sake of creation. Culture may ultimately be a product of compromise.

In “At Kinosaki” one of his famous masterpieces, he portrayed the quick movement of a cornered mouse and also hidden earthly desires working in Mana-shiki of peoples looking at the mouse. “At Kinosaki” is so often adopted in Japanese language textbook of high school. It is used to learn the preciousness of lives, individual lives “bios” and common lives “zoe”. Human spirituality is related to both bios and zoe.

Naoya might actually tackle the human absurdity that Alaya-shiki, the source of life and personality, moves relying on the egoism of Mana-shiki as revealed by Yui-shiki. Yui-shiki teaches that egoism is an essential part of human existence. This point is probably one of reasons why religious scholar Muneyoshi Yanagi immediately answered that it was Naoya Shiga, when asked who was the most religious member of Shirakaba-ha group of artists. Yanagi wrote in

his essay “to be a person of freedom is to be a religious person”.

Naoya sometimes confessed that he was moved to tears by the story of Zen monk ^{toku san} 徳山, Tokusan in 9th century China. One lunchtime, Tokusan came out from his retirement room, offering alms on his hands when he was 83 years old. His disciple, ^{s e ppou} 雪峰, Seppou saw his old master coming and asked him “where are you going, old master, offering alms, even though the signal bell and drum didn’t ring?” Hearing this, Tokusan went back to his room obediently. Naoya might be moved by the unaffected attitude of Tokusan, who was an outstanding Zen master who raised many disciples.

In one of his essay, Naoya wrote that ““^{nanige na i}何気ない””, or being casual is most desirable style of daily life”. Being casual means a mind not be occupied by ego self and it may be an appearance of “^{byou jyou}平常心”, “^{shin}Byojyou-shin” or primary mind for Naoya as mentioned later.

What Naoya brushed often was a calligraphic writing “^{nyo jitsu}如実知自心” when he was asked it. “^{chi ji shin}如実知自心”, “NyoJitu-Chi-Jisin” is the word described

in a sutra “^{Dai nichī kyō}大日經”. The literal translation is “know your own mind as it is”. It is a message every part of which is mysterious. What is “as it is”? what is “know”? what is “own mind”? We will discuss later. Anyway, he described in his diary at 29 years old that “I have to spend my whole life digging up what I have in my mind”.

Through these episodes, we can believe that Naoya was exploring Byojyo-shin. It maybe the essence of Naoya’s literature to represent primary mind as it is, through a concise style of writing and context as a novel.

He wrote that he had read Hearn's English ghost stories “Kwaidan” and was impressed by their brevity. The ghost stories themselves have very spiritual themes. Hearn also explored in Japan the primary mind lost in modern western Europe. Naoya must have thought that specific context in auto-fiction was more suitable for expressing primary mind than the inferring using concepts in philosophy.

When Zen-monk ^{jyō shū}趙州, Jyoshu , 9th century China, asked that “how could you know the way to Byojyo-shin without a reliable signpost?”, his

master ^{nan sen} 南泉, Nansen responded to his disciple “Buddhism has nothing to do with knowing or not knowing”. This message gave Jyoshu the enlightenment. From view of primary mind, everything seems to be ordinary and unhidden. We could not understand primary mind only by the explanation offered by intelligence. However, we may be able to attain it with our whole body by studying spirituality in practice and by mercy of Buddha or God.

Naoya was also interested in another unintellectual world, night dream or coincidental event. He selected so often for the motif of his short stories and essays, the night dreams or coincidental events which he had experienced. He described in an essay “I have experienced dream prediction or I met so often my friends after thinking I would meet the friend today. I believe that humans have that kind of ability”. His Gen-shiki was sharp also while he was dreaming, so he could remember the dream vividly.

During sleep, intelligence doesn't work, however sensitivity and spirituality operate all the time, so when we are dreaming, our ego and earthly

desires work and the content of our dream is also remembered. In “Morning, afternoon and evening”, he used the phrase “psychological analysis of Freud”. It could be estimated that he had some knowledge of deep psychology, though he did not mention his thoughts on the deep psychology after this. It is also mysterious to us that he didn’t write down “Yui-shiki” at all, despite living in the sacred place Nara for 13 years. This may come from the fact that he was a nominalist. In nominalism, “unconscious mind” is just a name of phenomena and not directly related to something real. We think of the existence of an atom known as hydrogen for instance, but from point of view of elementary particle like proton or neutron, hydrogen is merely the name of an individual phenomena. Proton and neutron are also merely the name from the perspective of quarks.

This is also the fundamental understanding of Buddhism, confirmed by Nagarjuna in 2th century India as “sho hou mu ga 諸法無我”, which means that “everything exists by being interdependent on each other”.

Another possible reason why Naoya didn't quote Yui-shiki is as follows. Maeterlinck stated in "Wisdom and Destiny" that "the source of wisdom lies in the fresh highlands of the unconscious" and "it is wisdom that governs reason". Through Maeterlinck, who was well-versed in ancient Indian thought, Naoya may have intuitively grasped the essence of Yui-shiki Buddhism through "Wisdom and Density".

Naoya also often mentioned coincidental events. In "盲龜浮木"^{Mouki Fuboku}, "Mouki-Fuboku", "A blind turtle in a floating wood", he mentioned his coincidental experience that he came across again lost pet dog by chance in Tokyo. "Mouki-Fuboku" was come from a tale of Buddha to teach the miracle and the gratitude of being a human by the analogy of a blind turtle stick his head into a floating wood by chance, when he rises once every hundred years.

Naoya hated superstition, but he seemed to be attracted to inexplicable events. It is imagined that spirituality plays a big role in these events as well. At the request of the Mana-shiki, through the will-forming function of 遍行^{hengyo} in Alaya-shiki,

big data of “種子”^{shu ji} is processed like in AI, and some kind of intention emerges. This may be the true nature of precognition through dreams.

Inexplicable events often lead us to mysticism and authoritarianism. Intelligence must always be on guard against it through the conscious practices.

One of Naoya’s masterpiece is “暗夜行路”^{Ann ya kou ro}, “a dark night passing”. It is like a detail record of the first half of his life. Most of his works can be considered as auto-fiction. He mentioned that the theme of “a dark night passing” was how to get through fate wisely. This novel might well be compared to Bunyan’s “The Pilgrim’s Progress”.

The dark night, fates for him were his mother’s death at childhood, discord with his father, dying injury due to an accident, early death of the eldest son and eldest daughter, destruction of Tokyo by the Great Kanto Earthquake at 1923, brother-in-law’s financial mismanagement, Japan’s entering and defeat in the Pacific War and his illness.

“暗夜”^{ann ya}, “dark night” is not commonly used in everyday Japanese. We can suppose that this

word as revived from his memories of when he was a Christian. His teacher was a protestant pastor, Kanzo Uchimura. Naoya went to Kanzo's residence every Sunday between 17 and 24 years old. Kanzo belonged to the non-church faction. He studied biology at university and later aspired to be a cleric studying in the United States for two years. He was indirectly influenced by T.Carlyle and R.W.Emerson. His preaching was demonstrative and therefore persuasive. His preaching about "The Book of Job" was well-known. We can suppose that Naoya also listened to part of it. Kanzo had been through so many absurd experiences, that he was called a Japanese Job. He said also "salvation is linked to misfortune in this world". Dark night is for awakening.

Naoya could select the option to abandon his self as teaching in Buddhism , however he dared to go straight inside the dark night of self. It was his way to rely on himself. It is a western style of response to things. It's probably the influence of Kanzo. In western culture, individual self seems to be respected than overall harmony, therefore

excessive self sometimes leads to conflict. However, for humans, the spiritual truth can only be conveyed between two independent selves, as Paul's conversion was due to one-on-one encounter with the resurrected Jesus with spiritual body. The spiritual communication between Zen master and his disciple, “kan nou dou kou 感応道交”, is also performed face-to-face.

St. John of the Cross in 16th century Spain had a writing “Noche Oscura”, “Dark Night”. He wrote “Putting the soul in darkness, thirst, suffering and emptiness is the most indispensable thing”. We can imagine now that Naoya had a chance to remember “Noche Oscura” in the preaching of Kanzo. St John wrote of the significance of liberating the soul from all knowledge and thought in dark night of senses. This is also the significance of zazen sitting. What can't be ignored in relation to our motif is Loyola's “Ejercicios Espirituales”, “Exercise of Spirituality”. Loyola's exercises are fundamentally similar to the practices of Buddhism, that is listening to the preaching, contemplation of primary mind, zazen sitting in

silence, recitation of “Namu Buddha”, chanting sutras walking in the holy mountains or so.

In dark night, So-bun, a mapping of an object in mind, disappears. Then, one can overcome the obsession mind which is caused by the objectification. Dark night is for awakening with conversion of minds obtained by freeing oneself from obsession with self. In Japanese Shintoism, the most important ceremonies take place in darkness, which represents the space for appearance of the divine spirit.

4. A call of conversion of minds

We have studied the spirituality works in unconscious deep mind which is distinguished from intelligence. We should recognize that our spirituality has been defiled by egoism or obsession with ourselves and distorts the direction of focusing of intelligence and sensitivity. Many serious accidents and wars must be caused by collectively defiled and overexcited spirituality with peer pressure sometimes.

It is being revealed in brain science that the unconscious mind seems to have higher priority

rather than intelligence in our decision-making as shown in B.Libet's experiment at 1983. This essay argues for the significance of free unconsciousness rather than free will.

We have to develop a correct and strong rhythm in spirituality. Naoya wrote "when I come across a great work of art, I am awakened to the fact that I have something similar within me. It makes me feel mentally refreshed. I don't think I can stay like this.----- The issue is the strength or weakness of the rhythm of the author's mind."

It is difficult to control spirituality by feedback from intelligence, because they don't have a common word and logic, though watching spirituality with intelligence is always necessary to avoid the descent into the mysticism or authoritarianism.

In intelligence we consider and represent something with the word, but conversely we are bound by the word. This obstacle to the freedom of mind is called "所智障", "Shochi-shou" in Yui-shiki.

Being strongly aware of Shochi-shou in intelligence, our spirituality must be cultivated

well. Kanzo said that “religion is in charge of people’s spirituality”. Just as people develop their intelligence from an early age through education, they must develop their spirituality even more through practices.

Young writer Kei Wakasugi mentioned the impression of Naoya, when he visited Naoya’s residence in Nara without making an appointment to get some advice for his cornered situation. That is “I have never met a person who advised me so candidly as him. I have not met a person who talks with frank affection for me in addition to him. I was deeply moved thinking that this was true courtesy”. Naoya’s this response must have been based on selfless spirituality in his mind.

Buddha taught that one of five declines of heavenly being “ten nin go sui天人五衰”, is “fu raku hon za不樂本座”, or being not able to enjoy your own present situation. It is very difficult to overcome the emptiness of life, being longer in the god realm with joy and praise. Then, Buddhism teaches that the human realm is closest to the realm of enlightenment among the six realms where we usually transmigrate

moment by moment. The six realms are god realm, humans realm, asura realm, hells realm, hungry ghosts realm and beasts realm.

Rather than concentrating on the present, our mind always works actively for regretting the past and for relying on the future. Living happily in the present situation, “gen pou raku jyu現法樂住”, is one of the difficult challenge to achieve for us in our life.

One critic said that “Naoya always reacted quickly”. We can see that he had a strong concentration on everything that might come from his temperament as a samurai and also from his minds usually focusing on the present.

Then minds should be converted to a matured state through its proper exercise. It is like that mentioned in “Exercise of Spirituality” by Ignatius of Loyola. We have been disturbed by the virtual self image made up in Alaya-shiki by Mana-shiki. Now we have to meet primary self to be able to adapt to this virtual world candidly and furthermore actively work with cultivated spirituality.

Now, we wish to return to study the meaning of “nyo jitu chi ji shin如實知自心”, the message in DaiNichi-kyo,

which Naoya often wrote calligraphy as mentioned in section three. DaiNichi-kyo is one of the sutras of Mahayana Buddhism devoted by Esoteric party of Buddhism started by ^{Ku kai}空海 in 9th century Japan. Naoya mentioned that he studied so much about Kukai at around 30 years old. After leaving Kanzo, he approached Rinzaï Zen Buddhism for a while, however his study on Zen Buddhism doesn't seem to have progressed at least in his work. We could only infer about his thoughts on "Nyojitu-Chi-Jisin".

Through studying the three elements of our minds, sensitivity, intelligence and spirituality referring to the Yui-shiki Buddhism, we find the teaching about another fundamental character of our mind, "^{e ta ki sho}依他起性", "Etaki-sho" which means the strong reliance of our mind on environmental conditions. For example, the walker is troublesome when you are driving a car, on the other hand the car is troublesome when you are walking on the side of the road.

The accumulation of such "Etaki-sho" is also Gou or karma of our daily life. At first, we have to continue the practice to recognize Gou just as it is.

We exist by “縁”, ”Enn”, the grace of connections with everything not by the essential something inside us like Atman. The Enn connections is also expressed as “空”, ”Kuu”, ”Sunya” or “無我”, selflessness in Buddhism. Polish Buddhist scholar, Stcherbatsky interpreted “Sunya” as “relative”.

The reason why Enn connections are possible is because all things are selflessness. Everything happens by Enn connections; “縁起”. “空即是色” or “things come from Kuu” means this relation. Enn represents ultimate freedom.

It is unclear whether Naoya considered his life to be governed by chance or by destiny. While the Enn connections may be akin to chance, the non-linear interplay of Enn connections will likely give rise to situations that appear fated.

The expression “如実”, “just as it is”, means that not only by the demonstration through the intelligence but also by the cultivated spirituality.

Then, through awareness of Etaki-sho and Kuu, we can approach to “知自心” or knowing our primary mind just as it is. We can understand now that “如実知自心” means the message

“overcome the obsession with self by the practices and open your primary mind”. Primary mind should be based on the conversion of minds.

The practice to cultivate spirituality includes following minimum exercise for example. Trying to desire little and being content with little gain. Always remembering and contemplating primary mind and Kuu and trying to be free from the obsession with self and the obsession with the existence of our body on our dark night passing.

Conscious practice is undertaken with intelligence and sensitivity, however its results are also evident in spirituality, then instead of earthly desires, good minds, for instance don't be greedy or don't be angry, begin to function in the Mana-shiki.

In an essay, Naoya wrote that “first of all, you must be clearly aware that working is an end, not a means”. This message is connected to the message of Zen master Dougen, dou gen 道元, “shu shou i ttou 修証一等”, or "practice and enlightenment are one". The former message might come from Naoya's cultivated spirituality.

The base of the altruistic practice is communication by spirituality between peoples. We should be much more interested in and approach the spirituality of other peoples at volunteer activities. Through these practices and with the mercy of God or Buddha, the conversion of minds would be realized as mentioned in next section.

5. The wisdom for living

What is the wisdom, when Naoya said “the wisdom for living is completely equivalent to none”? The answer along with Yui-shiki is four wisdoms which are realized through the conversion of usual minds by the practice and Buddha’s mercy on dark night passing. One can imagine that Naoya had intuitively arrived at a similar conclusion from reading Maeterlinck’s “Wisdom and Destiny”.

1) Alaya-shiki which supports our personality, is converted into purified mind, a fundamental wisdom “^{dai} ^{enn} ^{kyo} ^{chi} 大円鏡智”, ”Daiennkyo-chi” by the practice to find the actual situation of our self which exists only by cause and connection to

other things, which means the selflessness or being without a unique nature like Atman or ^{bussyou}“仏性” or Buddha-nature in our deep mind.

By knowing that we are being kept alive as it is, ^{nyo jitsu}“如実”, just as the heart beats on its own, we come to know the Kuu of the self. However to know the Kuu is achieved not only in intelligence, but the focus must be the conversion of Alaya-shiki or the conversion of personality. This conversion is not an intellectual process.

Naoya’s ability to depict things with high temporal resolution and with high precision may well be a reflection of this wisdom.

2) Mana-shiki which relies on Alaya-shiki is converted into another wisdom ^{byo dou syo chi}“平等性智”, “Byodousyo-chi”. Through this wisdom, everything could end up looking equal ^{byo dou}”平等”. In place of earth desires, the activity of good mind appears in Mana-shiki. This wisdom may use the same module in amygdala, which play a role of ego-self to protect the life, for the opposite good mind function.

It is said that Naoya treated everyone equally, without distinction. It is also said that he sought

to interact with nature and animals as fellow beings living on equal terms. This may well be a reflection of this wisdom.

3) Intelligence which relies on Mana-shiki is converted into a wisdom “^{myo} 妙 ^{kan zatsu} 觀察 ^{chi} 智”, ”Myokanzatsu-chi” through which you can appreciate, “^{kan zatsu} 觀察”, like Buddha, the unhidden real figure of everything. This conversion is the liberation of mind from the shell of Shochi-shou. Naoya was praised for his ability to see into the true essence of things. This may well be a reflection of this wisdom.

4) Sensitivity is converted into a wisdom “^{jyou sho sa} 成所作 ^{chi} 智”, ”Jyoshosa-chi”. This is the most important wisdom for us that is linked to the behavior; ”^{sho sa} 所作” in real life. Using this wisdom, Jizo Bodhisattva saves people who are suffering in six realms. The saving is called “^{dai jyu ku} 代受苦”, ”Dai-Jyuku” which means saving people as a substitute. It is also the wisdom accompanied by positive practice to respond and save the people. In Esoteric Buddhism, they said it is the goal of life to have this wisdom with the ability to respond actively to the world. Kant’s “practical reason” would also

correspond to this wisdom. Hume's idea that passion is more important than reason in initiating action is also related to this wisdom.

It is said that Naoya responded immediately to any problem and answered people's queries with frank and open honesty. This may well be a reflection of this wisdom.

These four conversions is called “^{ten jiki toku chi} 転識得智”, or conversion of minds to obtain wisdoms, in Yui-shiki Buddhism.

A waka poem written by Emperor Showa reads “always comfort the souls of peoples who fell for their country, through living brightly”. In this virtual world which is ruled by intelligence, we need the response power to live brightly with this wisdom, and it must have the power to comfort even the souls of the dead.

These wisdoms are certainly results of conversion of our minds: sensitivity, intelligence and spirituality. However, it cannot be something that we can acquire through personal, intellectual effort. Byodousho-chi and Myokanzatsu-chi are wisdoms in the world of ideas, while Daiennkyo-chi and Jyoshosa-chi are

wisdom in the world of concrete action. Yui-shiki teaches Daiennkyo-chi and Joshosa-chi can only be attained when the practices are completed. The deep mind could not be aware of these two wisdoms, but it is possible that an intelligence which relies on Mana-shiki can realize them.

Even these wisdoms are also “方便”, or expedient means for continuing the practice which is equivalent to enlightenment as demonstrated by Dougen.

6. Conclusion

Humans suffer from self. We can't see face to face our own face. In the world of ideas, self is used to think about everything even about the universe as a subject, then self has a tragic illusion of self's own omnipotence and immortality. As long as my self tries to attain the truth of this world or a state of enlightenment, it is merely my own satisfaction. It is the common destiny of all human beings to possess a self; the purpose of life is to transcend this destiny by attaining wisdoms and the primary mind through the conversion of minds.

Naoya also suffered from self to the extent that he isolated from his father for several years. His reconciliation with his father was embodied in the act of eating a meal together as he wrote in “wa kai和解”, or “The Reconciliation”. It can be said that he achieved this goal by adjusting his self through spirituality rather than through intellectual discussion. How to manage self is the most important challenge in our life. That’s a reason why Buddha left a will “Rely on your-self” and Naoya advised his children “take care of your-self and love your-self”. As part of this challenge, we have divided the mind into three components: sensitivity, intelligence, and spirituality, and clarified the role of each. Furthermore, we approached that wisdoms gained by the conversion of these minds was what Naoya calls wisdom for living. It is common destiny of human being to have selves, eight minds. By the conversion of minds through practices on dark night passing, we could obtain the wisdom to overcome any destinies with primary mind. This maybe the goal of life.

Naoya can be said to be a writer of daily life as Chekhov, but perhaps it can also be said that he achieved conversion of minds through the practice he undertook to accurately describe his primary mind on a dark night passing. His living happily in the present situation, ^{gen pou raku jyu}”現法樂住” might also come from the practice of calm contemplation in peaceful Nara.

According to Yui-shiki Buddhism, our usual image of our self is the virtual image of our self which Mana-shiki made on Alaya-shiki. We obsess over this virtual image as a certain existence. We should recognize first through practices that this virtual image is just illusion, then our minds get the chance to be converted into wisdoms for living by the grace of Buddha or God.

Four wisdoms for living induce us to a positive and appropriate response toward outside world. Wisdoms are even expedient means for us, because truth is the entire universe and is not something that can be controlled by any one individual.

Even if the outside world is a virtual illusion, we are able to believe that it is actually at one with the world of enlightenment, as long as Dharmakaya of expedient means is come from Dharmakaya of Dharmata as demonstrated by ^{don ran}曇鸞, Donran 6th century China, with the message “^{kouk ryaku sou nyu}広略相入” in his “^{oh jyo ron chuu}往生論註”. This could be illustrated as “waves allows us to feel the deep ocean below”.

Naoya's ability to focus on the present and his ability to respond quickly might come from the wisdoms for living.

In his final essay “A drop of water of Nile”, Naoya described that “That drop contains only me, both before and after, and no matter how many thousands of years I go back, I am not there, and no matter how many thousands of years pass, I will never be born again. And yet, that I am still just a drop of water in a great river. And that is fine”. He had an awareness of solitary life,” ^{siki soku ze kuu}色即是空”, or “A drop of water is nothing more than a collection of water molecules by Enn” and” ^{kuu soku ze siki}空即是色” or “It is precisely because of Kuu that

water molecules form into a drop of water and Nile”.

Kanzo said that the spirituality which was realized by grafting Christianity onto the spirituality of samurai must bring peace to the world. We suppose now that Naoya acquired this spirituality and he could see everything with primary mind come from the wisdoms for living.

The description of Yui-Shiki Buddhism in this essay is based on the lectures given by Dr. Kyuki Ohta at “yui shiki gaku ryō唯識学寮” in Yakushiji temple in Nara.

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Author dedicates this small book to author's wife Kazue. Thanks to her dedication, author was not abandoned from Buddhism.



nyo i rin kannon
如意輪観音

made by author and his wife

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Written by Soji Ohara, Ph.D.
Studied material science in Hiroshima University.
Studied Chaos of Cosmic-rays in Nara-Gakuen University.
Professor emeritus of Nara-Gakuen University.
Director of the former residence of Naoya Shiga, seminar house of Nara-Gakuen. ohara@naragakuen.jp

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