

Sex and Immortality: A Tentative Study on How Chinese Sexual Art Impressed upon the Idea to Become Better-Being in Religious Contexts

Sumiyo Umekawa

Department of History, School of Oriental and African Studies,
University of London

1. Introduction

In general, Chinese sexual art, known as *fangzhongshu* 房中術 or the art of the bedchamber in English, is a series of techniques to become better-being. The efficacies promised by the sexual art fundamentally owe its theoretical backgrounds to the idea of *qi* 氣 (air, vapour, energy), and the sexual techniques for these effects had been categorised under the medical section for centuries¹. Yet, it was the religious Daoism, one of the purposes of

¹ The first surviving reference to the sexual art can be found in the bibliographic chapter of the *Hanshu* 漢書 (History of the Former Han), which categorises the sexual art in a section of “*fangji* 方技 (allied techniques)”, altogether with the medical techniques (“*yijing* 醫經, medical canons” and “*jingfang* 經方, canonical prescription”) and those for the immortals (*shenxian* 神僊, divine immortals). The later bibliographies in the following standard histories, such as the *Suishu* 隋書 (History of the Sui), *Jiu Tangshu* 舊唐書 (Old History of the Tang) and *Xin Tangshu* 新唐書 (New History of the Tang) categorise the sexual art under the section of medicine, although a section for “*Daojing* 道經 (Daoist canon)” in the first text states to involve thirteen divisions of “*fangzhong* 房中 (within the chamber)” and thirty eight *juan* of texts. As pointed out by Douglas Wile, it is in the *Songshu* 宋書 (History of the Song) that the sexual art became to be involved in Daoist section. As for the following standard histories, I have used the collated and punctuated edition. *Hanshu* 漢書 (History of the Former Han).

which was to become *xian*², that finally patronized the art of the bedchamber. Moreover, in the religious Daoism, it was not only the effects promised in other literature of the genre, but also something else that seems to have been expected from the sexual techniques.

Yan Shanzhao 嚴善炤, for instance, suggests that one feature of the association with the sexual art in early religious Daoism could have been the idea of “*Guangsi* 廣嗣 (spreading offspring)” or better known as “*Zhongmin* 種民 (seeding people)”, which was considered good deed³. In this regard, the sexual activities in this religious body might have offered obstetrics and gynaecological features. Meanwhile, it is also pointed out by some scholars that early Daoist sexual activities might have aimed at having “*ganying* 感応 (induction, sympathy, synchronicity)” with heaven, earth, divine spirits and

Compiled by Ban Gu 班固 (32-92 A.D.) around 100 A.D. 1996. Beijing: Zhonghua Shuju. 30th *juan*. “Yiwenji 藝文志”. pp.1776-1779. *Suishu* 隋書 (History of the Sui). Compiled by Wei Zheng 魏徵 (580-643) et al., in 636. 1973. Beijing: Zhonghua Shuju. 34th *juan*, 35th *juan*. “Jingjizhi 經籍志”. pp.1050-1051, p.1091. *Jiu Tangshu* 舊唐書 (Old History of the Tang). Compiled by Liu Xu 劉煦 (887-946), in 945. 1975. Beijing: Zhonghua Shuju. 47th *juan*. “Jingjizhi 經籍志”. p.2051. *Xin Tangshu* 新唐書 (New History of the Tang). Completed by Ouyang Xiu 歐陽修 (1007-1072), in 1060. 1975. Beijing: Zhonghua Shuju. 59th *juan*. “Yiwenji 藝文志”. p.1570. *Songshu* 宋書 (History of the Song). Compiled by Tuo Tuo 脫脫 (1313-1355), in 1345. 1977. Beijing: Zhonghua Shuju. 206th *juan*, 207th *juan*, pp. 5202-5313. Wile, Douglas. 1992. *Art of the Bedchamber---Chinese Sexual Yoga Classics Including Women's Solo Meditation Texts*. Albany: State University of New York Press. p.24.

² As for the attainment of the status of *xian* as one of the main purposes in Daoism, see the followings for instances. Kirkland, Russell. 1998. “*Chūgoku ni Okeru Dōkyō no Rekishi teki Kaikan—Bunrui to Yōgohō no Mondai ni Kansuru Kōsatsu* 中国における道教の歴史的概観—分類と用語法における考察 (Historical Outline of Daoism in China—A Study on the Matte of Clasification and Terminology)”. Translated by maruyama Hiroshi 丸山宏. In Yamada Toshiaki 山田利明 and Tanaka Fumio 田中文雄 ed. *Dōkyō no Rekishi to Bunka* 道教の歴史と文化 (History and Culture of Daoism). Tokyo: Yūzankaku. pp.1-27. p.14. Ge Tiaoguan. 2000. *Dōkyō no Seimei Tetsugaku—Uchū, Shintai, Ki* 道教の生命哲学—宇宙、身体、氣 (Daoist Philosophy of Life---Cosmos, Body and Qi). Translated by Ikehira Noriko 池平紀子. In Noguchi Teturo 野口鐵朗 ed. *Kōza Dōkyō Daisankan---Dōkyō no Seimeikan to Shintairon* 「講座道教」第三卷—道教の生命観と身体論 (“Lectures on Dōkyō” Volume 3---The Idea of Life ahnd Death and Theory of the Body in Daoism. Tokyo: Yūzankaku/ pp.10-28. p.15,19.

³ Yan Shanzhao 嚴善炤. 2001. “*Shoki Dōkyō to Kōseki Konki Bōchūjyutsu* 初期道教と黄赤混気房中術 (Early Daoism and the Art of the bEdchamber of Mixing Qi of Yellow and Red)”. *Tōhō Shūkyō* 東方宗教 (Journal of Eastern Religion). Vol. 97. Kyoto: Nihon Dōkyō Gakkai. pp.1-19. p.5.

etc⁴. Then, the sexual intercourse in Daoism might have been conceived as certain techniques or practices to establish communication with what we can call “the other world”. If so, the sexual art in this particular religion could be apprehended as the techniques of “numinousness”.

This paper is a very tentative attempt to consider the “numinous” aspects of the sexual art and investigate possible psychological effects from sexual activities and/or orgasm. Regarding sexual practices in religion, it further endeavours to make a brief comparison of the sexual practices in religious Daoism with that in Buddhism, for which, I will particularly look into a Japanese Buddhist sect, known as *Tachikawa-ryū* 立川流. In view of the complexity of the topics involved, I will present the order of this paper as follows. Firstly, I will concentrate on the art of the bedchamber and examine the efficacies, including how “numinous” effectiveness are involved and presented. The second part will briefly introduce the background and the outline of *Tachikawa-ryū*. The final part of this paper will make tentative comparison and contrast of sexual practices in religion between Daoism and Buddhism. This comparison, though speculative in nature, would present possibilities of the psychological effects from sexual intercourse exemplified religiously, which I hope forming a sort of springboard for the further comprehension of the matter.

2. The Art of the Bedchamber

Before going into the survey of efficacies in the sexual art, it should be noted how this paper deals with literature of the genre. For the purpose of this paper, I define any writings, in any literary form, dealing with techniques and remedies associated with sexual activities, with a clear focus on any of the following purposes, as literature of the sexual art; self-cultivation, longevity, immortality, becoming *xian* 僊 (the immortal), procreation, and the cure or prevention of disease, sometimes with religions connotations. In addition, this paper will basically exclude any secondary sexual techniques, notably alchemy, *neidan* 内丹 (The inner alchemy) and *cunsi* 存思 (Remaining Thoughts). Also, I temporarily call texts compiled by the end of the Tang

⁴ For instance, Ibid., p.13. Ge Tiaoguang. 葛兆光. 1998. “*Dōkyō ni okeru Sei no Girei* 道教における性の儀礼 (Ceremony of Sexuality in Daoism)”. *Chūgoku Gakushi* 中国学志 (Journal of Chinese Studies). Volume for coterie. Osaka: Osaka Shiritu Daigaku Chūgoku Gakkai. pp. 1-28. p.19.

dynasty (618-907) as “the early literature” and those after the Tang as “the later literature” of the genre. This periodical setting is settled tentatively for the following reasons. Firstly, there seems to have been an outstanding conceptual shift sometimes between the Tang and the Song (960-1279) dynasties, regarding the categorisation of the sexual art; up to the end of the Tang, the sexual art was regarded close to medical techniques, whereas from the Song onward, it was considered the practices of Daoism⁵. Secondly, the most texts of the genre after the Tang were seemingly under the strong Daoist influence. Although it does not necessarily mean that the early literature on the genre is exclusive of any Daoist impact or that there is no non-Daoist text in the later literature, this division would reflect certain differences in contents and contexts between the earlier and the later literature.

Looking over the early literature of the sexual art, the common purposes associated with several different atmospheres are generalised as follows; health improvement such as upgrading in health, eyesight, hearing, skin conditions as well as the condition of the penis which often involves the cure of the impotence; rejuvenation, longevity, immortality and the attainment of the status of *xian*, recovery from illness and unhealthy status, prophylaxis for hundreds of diseases, and procreation⁶.

Meanwhile, the later literature of the genre shows a couple of new features in terms of aims and efficacies of the sexual techniques. Firstly, the reference to immortality, deathlessness, and the status of *xian* are considerably increased, which suggests the escalation of the interest in the length of life as

⁵ This generalization is based on the survey of bibliographic chapters in standard histories. See the note 1. Although most of the standard histories were compiled in later periods, they reflect the notion during the relevant dynasties to certain extent, as was the clarification of the sexual art in the *Songshi* which corresponded with another bibliography composed during the Song dynasty. See *Tongzhi* 通志 (Comprehensive Treatise on Institutions). Compiled by Zheng Qiao 鄭樵 (1104-1162), in 1161. 1935. Shanghai: Shangwuyuan shuguan. 67th juan. “*yiwen* 藝文”. pp787-794.

⁶ Li Jianmin classifies the effectiveness in the sexual art more comprehensively as the following four; *xuanjia* 宜家 (informing the household), *guangsi* 廣嗣 (spreading offspring), *yangshen* 養生 (nourishing life), and *chengxian* 成仙 (to become the *xian*). In addition to the efficacies I mentioned, Li’s categorisation includes *xuanjia* which is courtship. Li Jianmin 李建民. 1996. “‘*Furen Meidao*’ Kao---*Chuantong Jiading de Chongtu yu Huajie Fangshu* 「婦人媚道」考—傳統家庭的衝突與化解方術 (The Investigation on “The Way of coquetry for Women”—Traditional Conflict in the Household and the Technique of the Solution)”. In *Xin Shixue* 新史學 (New History). Vol. 7.4. pp.1-32.

well as the growth of connection between the images of the *xian* and immortality⁷. Secondly, a terminological shift concerning the procreation can be pointed out. The early literature frequently uses the expression of “*qiuzi*求子 (seeking for offspring)” for this particular purpose, but this term is taken over by a phrase “*zhongmin*種民 (seeding people)”, or synonymous terms like “*zhongzi*種子 (seeding offspring)”, in the later literature. As briefly mentioned earlier, *zhongmin* is one of the outstanding Daoist ideas and thus, this term also appears in Daoist texts of the early literature, such known as *Huangshu*黃書 (The Yellow Book)⁸. Yet, its frequent appearance in the

⁷ The early images of the *xian* do not necessarily involve the concept of deathlessness. Also, the images of the *xian* vary greatly which makes a singular clarification of it unable. As for the early apprehension of the *xian*, see the followings; *Shiming*釋名 (Explanation of Words). Compiled by Liu Xi劉熙 of later Han (25-220), compiled ca.200. I have used *Sibu Congkan*四部叢刊 (Four Branches of Literature Collections) edition. Originally published 1919-1922. This edition. 1929. Shanghai: Shangwuyin shuguan. 3rd juan. “*shichangyou*釋長幼”. p. 21., *Shuowen Jiezi*說文解字 (Explaining Single-Component Graphs and Analyzing Compound Characters). Compiled by Xu Zhen許慎 (c.50-c.121), in 100 A.D. I refer to *Shuowen Jiezi*說文解字注 (Commentaries on the *Shuowen Jiezi*). Commented by Duan Yucan段玉裁 (1735-1815) in 1807. This edition. 1997. Shanghai: Shanghai guji chuban. 8th pian shang. “*renbu*”. p. 383. As for the relationship between the *xian* and immortality, see the followings, for instances; Shirakawa Shizuka白川靜. 1994. *Zitō*字統 (The Tradition of Characters). Tokyo: Heibonsha. p.515, p.522, Sakade Yoshinobu坂出祥伸. 1998. “*Happyakusai ikita Sennin/Bōsoi*八百歳生きた仙人・彭祖 (An Immortal Who Lived Eight Hundreds Years/Pengzu)”. *Shibun*斯文 (This Culture). no.106. Tokyo: Shibundo. pp141-150. As for the variety in images of the *xian*, see the followings, for instances; Robinet, Isabelle. 1985-1986. “The Taoist Immortal: Jesters of Light and Shadow, Heaven and Earth”. *Journal of Chinese Religion*. No. 13 & 14. Denver: Society for the Study of Chinese Religions. pp.87-196. Obuchi Ninji. 大淵忍爾. 1952. “*Shoki no Sensetsu ni Tsuite*初期の僊説について (About the Early Idea of Immortals)”. *Tōhō Shūkyō*東方宗教(Journal of Eastern Religion). Vol.2. Kyoto: Nihon Dōkyō Gakkai. pp.23-43. Ogata Toru大形徹. 1992. *Furōfushi---Sennin no Taniyō to Shinsenjyutsu*不老不死—仙人の誕生と神仙術 (The Immortality---The Birth of *Xian* and techniques of *Xian*). Tokyo: Kodansha Gendai Shinsho. Kominami Ichiro小南一郎. 1994. “*Kandai no Sorei Kannen*漢代の祖靈觀念 (The Han view of Divine Ancestors)”. *Tōhō Gakuhō*東方学報 (Journal of Oriental Studies). Vol. 66. Kyoto; The Institute for Research Humanities. pp.1-62. Yu Ying-Shih余英時. 1964-1965. “Life and Immortality in the Mind of Han Chinese”. *Harvard Journal of Asiatic Studies*. Vol. 25. Cambridge: Harvard-Yanping Institute. pp.80-122.

⁸ For instance, the term and its synonyms frequently appear in *Shangqing Huangshu Guadovi*上清黃書過度儀 (Yellow Book of Shangqing Sect for Rules for the Ceremony of *Guodu*). *Shangqing Huangshu Guadovi*. Anonymous. Probably compiled during the Six Dynasties Periods (225-589). Collected in DZ. no.1291. I have referred to the following edition.

later literature, in stead of the term *qiuzi*, suggests greater Daoist power over the literature of the genre. It further suggests that the procreation might have become to indicate more than what it literally means. In other words, reproduction increased its importance in terms of religious context in the later literature.

Finally and most importantly, in the later literature of the genre, the metaphoric statements apparently indicating metaphysical situations start to emerge and increase the frequency quite dramatically. What I call metaphysical situations here are, for instances, the expressions as follows; “The sun approaches while the moon comes near, and [one] is able to ramble among the Milky Way and to enjoy a feast in the Yellow Garden (日就月將、可以逍遙雲漢、游宴黃庭)”⁹; “The dark pearl forms a figure, there is a body outside of the body and the eye reaches over ten million *li* (玄珠成象、身外有身、千万里隨目而至)”¹⁰; and “To turnover the top of the Mt. Kunlun (顛倒崑崙頂上)”¹¹.

Some people may think that these phrases are mere exaggerations and not worth to take into serious accounts at all. However, by looking into such expressions, I become to believe that these statements explain certain

Zhonghua Daozang 中華道藏 (Chinese Daoist Patrology). 2004. Beijing: Huaxia Chuban. vol. 8. no.050. pp.524-530. For the study on this, see the followings for instances. Yan Shanzhao. 2001., Ge Tiaoguang. 1998., Lin Fushi 林富士. 2001. “*Lüelun Zaoqi Daojiao yu Fangzhongshu de Guanxi* 略論早期道教與房中術的關係 (Taoism and Sexual Art in Medieval China)”. In Zhongyang Yanjiuyuan Lishi Yuyan Yanjiusuo Jigan 中央研究院歷史語言研究所集刊 (The Bulletin of the Institute of History and Philology Academia Sinica). Vol. 72, Part 2. pp.233-300. Li Ling 李零. 1997. Zhongguo Fanshu Xukao 中國方術統考 (An Following Investigation of Chinese Recipes and Techniques). Beijing: Dongfangchuban. Especially, pp.350-394.

⁹ Xiuzhen Yanyi 修真演義 (Commentary for Practising Truth). Attributed to Deng Xixian 鄧希賢 of the Han and transmitted by Tao Xialing 陶遐齡 of the Ming, probably copied in 1594. For most of materials after the Tang, I have referred to the following edition. Li Ling 李零 ed. 1993. Zhongguo fangshu Gaiguan-Fangzhong 中國方術概觀—房中 (Outline of Chinese Magical Techniques-The Art of the Bedchamber). Beijing: Renmin zhongguo chuban. pp. 208-219, p.218

¹⁰ Chunyang Yanzheng Fuyou Dijun Jiji Zhenjing 純陽演正孚祐帝君既濟真經 (The True Canon of Salvation by Dijun Rightly Described by Chunyang). Attributed to Deng Xixian 鄧希賢 of the Han and transmitted by Tao Xialing 陶遐齡 of the Ming. Li Ling 1993. pp.205-207. p.205.

¹¹ Shesheng Zongyao 攝生總要 (The Total Hinge for the Maintenance of Life). Hong Ji 洪基 of the Ming. Li Ling. 1993. pp.220-241. p.227.

conditions encountered by practitioners. To be more precise, I suppose they indicate mental or psychological situations experienced internally.

Let me give clearer example for this assumption from the text called *Fangshu Xuanjizhong Cuizuan Yao* 房術玄機中萃纂要 (The Collected and Edited Hinges among the Dark Pivots for the Art of the Chamber) (*Fangshu*, hereafter). This is one of the texts for the “new” art of the bedchamber started to emerge during the Song dynasty, and is one of the text to have influenced on the Ming sexual arts¹². It explains the purpose of the sexual techniques, which are specifically called *neitan* 內丹 (the Inner Alchemy) in this text, by saying as follows; “it is because my body becomes the same object with heaven and earth, and [I] obtain the true breath of the *yang* 陽, which intersects and inducts within my body by ascending and descending. (吾身與天地同體、得一陽真息、昇降交感于吾身之中是也)”¹³. The sameness with heaven and earth could be understood exaggerated way to praise the length of life, which is indeed sometimes observed in the early literature of the genre¹⁴. Nonetheless, there is no necessity or relevance to the statement how the true breath of the *yang* goes up and down within the body. It is, in stead, highly likely that this statement is the account of “personal, internal and apparently psychological experience” encountered through the sexual practices rather than the overstatement.

As such personal and internal experiences, in nature, are not materially testified at all and as they are never been witnessed by others, reports on these sorts of effects would become metaphoric. On this regard, I propose that the metaphysical efficacies given earlier are identical with the instance from the *Fangshu*, and they are the accounts of a result from the sexual techniques which is strictly limited to be experienced internally. Also, since these efficacies occur internally, they, if not all of them, but probably most of them,

¹² See Li Ling. 1993. p.144.

¹³ *Fangshu Xuanjizhong Cuizuan Yao* 房術玄機中萃纂要 (The Collected and Edited Hinges among the Dark Pivots for the Art of the Chamber). Compiled by Chen Zhuan 陳搏 (?-989). Li Ling. 1993. pp.144-155.

¹⁴ For instance, *Shiwen* 十問 (Ten Questions). p.152. For all the materials from Mawangdui tombs, I have referred to Mawangdui hanmu boshu zhengli xiaozu 馬王堆漢墓帛書整理小組 ed. 1985. *Mawangdui Hanmu Boshu* 馬王堆漢墓帛書 (Manuscripts from Mawangdui Han Tombs). Beijing: Wenwu chubanshan. Vol.4.

would likely indicate certain psychological situation, for which I would like to use the term “the altered state of consciousness”, tentatively.

This example from the *Fangshu* above also presents another important point. It is the use of a term *jiaogan* 交感 which I translate “to intersect and induct”. It is likely, at least in this particular sentence, that this Chinese term is the synonym of *ganyin* 感応, or *xianggan* 相感 both of which are rendered as induction, sympathy, resonance or synchronicity. If so, what I call the altered state of consciousness was understood as one form of induction in the Chinese ideas. It further suggests that this text clearly specifies the induction as one of the purposes of the sexual techniques. In sum, the final and the most important feature in the later literature of the genre is the entry of induction in terms of the altered state of consciousness as the purpose and effectiveness obtainable through the sexual activities.

It should be noted that the inductive aspects could also be observed in the early Daoist literature of the genre, namely, a series of texts called *Huangshu*, again. As having been mentioned at the beginning, some scholars have already pointed out that the sexual rituals instructed in the *Huangshu* might have aimed to establish a certain induction with heaven, earth, divine spirits and etc¹⁵. Although there is no precise statements like those observed in the *Fangshu*, the *Shangqing Huangshu Guadoyi* 上清黃書過度儀 (Yellow Book of Shangqing Sect for Rules for the Ceremony of *Guodu*) presents us the interesting ritual on regards of a matter of induction. In the main body of the ceremony instructed in this text is seemingly the sexual intercourse between disciples. At the end of this main ritual, they operate a procedure named *huangshen* 還神 (returning the divinities). In this, the disciples visualise every divines on the forehead and imagine that they transform themselves into *qi*. Then, the disciples further meditate that each *qi* altered from divinities “returns” to relevant internal organs¹⁶. Since this meditation rite intends to unify the participants with various divinities internally, it can also be understood as a form of the induction, which could involve a certain psychological process.

¹⁵ See the note 4 above.

¹⁶ *Shangqing Huangshu Guadoyi*. pp.524-530. Also see the followings. Yan Shanzhao. 2001., Ge Tiaoguang. 1998., Lin Fushi. 2001. Especially, pp248-254. Li Ling. 1997. pp. 350-394

Furthermore, I would like to point out two things, concerning this ritual in the text. Although this act of returning divinities would not be a result caused by sexual activities, but it would rather be an artificial situation caused by meditation techniques, it is still closely associated with the sexual practices. Therefore, it can be said that Daoist literature on the genre conceived the induction in relation with sexual practices from the very early stage. Also, this ceremony, being an instruction for an initiatory ceremony, set the object of the induction as divinities. Although the induction of *qi* between the two sexes was one of the underlying ideas of the art of the bedchamber in general¹⁷, the induction we have been discussed about is completely different from the general one. It is the induction involving the altered state of consciousness and it is a synchronicity with the metaphysics. Moreover, as the metaphysics with which a practitioner attempt to be unified here is divinities, this contact with the other worldly beings should have been regarded numinous¹⁸. Under these circumstances, it can be said that the induction with metaphysics in the altered state of consciousness was the numinous aspects of the sexual art and this feature was especially associated with religious Daoism, regardless of the periodical gap.

Now, the question is whether or not the early literature of the genre other than the *Huangshu* recognised the induction associated with the altered state of consciousness, in other words, the numinous efficacies brought about via sexual activities. To this matter, the term “*shenming* 神明” which I temporally render as spiritual illumination seems to be important.

The *shenming* appears several times in the earliest extant literature excavated from the Mawangdui tombs, of which composition dates are assumed sometimes during the Warring States periods (475-221 BC)¹⁹. We

¹⁷ The best example of *yin* and *yang* induction as the principle idea of the sexual art can be found in *Ishinpō* 醫心方. (Prescriptions from the Heart of Medicine) . Compiled by Tanba no Yasuyori 丹波康賴 of 10th century, in 984. *Ishinpō* comes down to us with a few editions, but I refer to transcriptions of Asakuraya edition. Reprinted in 1955. Beijing: Renmin weisheng chuban. 28th *juan*. “*bōnai* 房內”. p. 637. Also see, Sumiyo Umekawa. 2004I. Sex and Immortality—A Study of Chinese Sexual Activities for Better-Being. PhD. Dissertation. pp.54-67.

¹⁸ Indeed, the text instruct to vow to the divinities at the beginning and the ending of the whole ceremony. *Shangqing Huangshu Guadovi*. pp.524-526, pp.531-532.

¹⁹ The earliest extant sex manuals found from Mawangdui no.3 tomb in 1973 are considered to have taken their original form sometime during the Warring States period (475-221 B.C.). Yet, we do not know whether these were the first texts put in canonical form. See for instance,

find this term eight times in the earliest materials, whereas it appears only twice in other early literature of the genre²⁰. Moreover, there is few occurrence of this term among the vast number of later literature of the genre. As the frequency of the term's appearance had been reduced in the subsequent texts to the earliest extant, the term would have possibly been vanishing in the later literature of the sexual art. Or more probably, it might have been greatly taken over by other expressions as we have witnessed in the case of *qiuzi*.

Table 1. Occurrence in *shenming* among the Mawangdui sexual literature²¹.

| Text | Sentence | Notes |
|--|---|---|
| <i>Shiwen</i> 十問 (Ten Questions) | This is called “the doubly marvellous recipe to access <i>shenming</i> . (此胃复奇之方、通于神明) | The first question. |
| <i>Shiwen</i> | The procedure for longevity is to carefully use the jade closure. When the jade closure enfolds, <i>shenming</i> arrives and accumulates. (長生之稽、慎用玉閉、玉閉時辟。神明來積) | The third question |
| <i>Shiwen</i> | At the ninth arrival without emission, you access to <i>shenming</i> . (九至勿星、通于神明) | The third question. In the context of step by step withdrawal of ejaculation at orgasm. |
| <i>He Yinyang</i> 合陰陽 (Uniting Yin and Yang) | At the ninth, you access to <i>shenming</i> . (九而通神明) | In the context of step by step withdrawal of ejaculation specially |

Harper, Donald. 1987. “The Sexual Arts of Ancient China as Described in a Manuscript of the Second Century BC”. *Harvard Journal of Asiatic Studies*, vol. 47, number 1. Cambridge, Massachusetts: Harvard-Yanping Institute. p. 542; Ma Jixing 馬繼興, 1992. *Mawangdui Guyishu Kaoshi* 馬王堆古醫書考釋 (Interpretations for Ancient Medical Manuscripts from Mawangdui). Hunan: Hunan kexue jishu chubun. p. 11, p. 21.

²⁰ One is mentioned in relationship with the condition of the penis to operate the coitus, the other is stated in the final stage of the withdrawal of the penis. *Ishinpō*, 28th *juan*. “*bōnai*”. p.634, 643.

²¹ For the translation, I consulted with Harper, Donald. 1997. *Early Chinese Medical Literature---The Mawangdui Manuscripts*. London, New York: Kegan Paul International. Especially, pp. 385-441.

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|--|--|---|
| | | named <i>shidong</i> 十動 (ten movements). |
| <u><i>He Yinyang</i></u> | Precisely at this time, <i>qi</i> expands in the central bourn. <i>Jing</i> (essence) and <i>shen</i> (spirit) enter and are stored, then engendering <i>shenming</i> . (當此之時、中極氣張、精神入藏、乃生神明) | In the context of <i>shiyi</i> 十已 (ten pauses). |
| <u><i>Tianxia Zhidao Tan</i></u> 天下至道談 (The Ultimate Way under Heaven) | The matter of <i>shenming</i> lies in what is enclosed. (神明之事、在于玉閉) | |
| <u><i>Tianxia Zhidao Tan</i></u> | Vigilantly control the jade closure, and <i>shenming</i> will arrive. (審操玉閉、神明將至) | |
| <u><i>Tianxia Zhidao Tan</i></u> | At the tenth movement, <i>shenming</i> is engendered. (十動產神明) | In the context of step by step withdrawal of ejaculation. |

As seen in the Table 1, the emergence of the *shenming* among the Mawangdui materials is strongly associated with the withdrawal of ejaculation. In addition to the Mawangdui examples, one of the two appearances in other early literature of the genre is also mentioned in a technique for the extraction of seminal emission. The content of this particular technique, specially named *shidong* 十動 (ten movements) in the *He Yinyang* 合陰陽 (Uniting Yin and Yang)²², is that the quality of benefits rises in accordance with the number of seminal suppression. In the model in the *Shiwen* 十問 (Ten Questions)²³, it values seminal continence at the male orgasm, whereas in the case of the *He Yinyang*, whether or not a man achieves orgasm is of no concern at all, but it is the number of insertion what they worry about. As the second instance from the *Shiwen* emphasises the “enclosure”, it is quite likely the technique to

²² *He Yinyang* 合陰陽 (Uniting Yin and Yang), p.155. It should be noted that the term *shidong* refers different techniques in subsequent text. For instance, it is a name of paradigm of female movements during the sexual intercourse in the *Sunijing* 素女經 (The Canon of Plain Girl) quoted in *Ishinpō*. 28th *juan*. “*fangnei*”. p.639.

achieve the *shenming* is related with an ejaculation control to avoid seminal emission.

It is also noteworthy that the *shenming* in this particular skill is regarded as something of great consequence. For instance, the acquisition of the *shenming* is always the final or semi-final achievement among nine or ten benefits brought about by seminal restrictions. In the *Shiwen*, it is the final stage of seminal control which is conceived greater effect than longevity, whereas in the *He Yinyang*, it is the ninth among ten steps and ranked before the final goal of “the body achieving constancy²⁴”. In the *Tianxia Zhidao Tan*, it is again the concluding achievement which superior to the efficacies that “the will soars boisterously” and “the conformation of that heavenly blossom²⁵”. Finally, *Sunüjing* 素女經 (The Canon of Plain Girl), the subsequent to the Mawangdui sex manuals, quoted in the *Ishinpō* 醫心方, (Prescriptions from the Heart of Medicine), also gives the *shenming* in the final stage of the ejaculation control, which surpasses the achievements of “the body engendering the light” and “life inexhaustible²⁶”. Briefly to say, the achievements other than the *shenming* mentioned in the *Tianxia Zhidao Tan* seemingly relate with certain mental or psychological situation, while those given in the *Sunüjing* is rather metaphysical.

Unfortunately, the precise connotation of the term remains uncertain, although many scholars suggest that it might refer to a certain kind of mental state²⁷. Although I agree with this assumption, this current uncertainty in meaning is the reason I have stick myself to this Chinese term by avoiding English translation, so far. In order to understand possible indication of the term in the context of the sexual art, now, I would like to investigate the usage and apprehension of this term in the context other than the sexual art, though quite briefly. As the *shenming* only appears in the early literature of the sexual art, it should be sufficient to consult with literature up to end of the Tang, for the purpose of this attempt²⁸.

²³ *Shiwen* P.146

²⁴ “十而爲身常”. *He Yinyang*. p.155.

²⁵ “八動志驕揚、九動順天英”. *Tianxia Zhidao Tan*. p.165.

²⁶ “八動不寫、身體發光、九動不寫、壽命未央”. *Ishinpō*. 28th juan. “bōnai”. p. 643.

²⁷ For instances, Harper, Donald. 1997. p.388;; Wile, Douglas. 1992. p.80; Ma Jixing. 1992. p.878.

²⁸ The followings are the fundamental classics I have looked over so far for; *Maoshi* 毛詩(The Songs) which includes 305 poems which may be dated between c. 1000 to c. 600 B.C.; *Zhouyi*

In the first place, the *shenming* is seemingly conceived as something to be worshipped to which people should vow or make a report. For instance, *Maoshi* 毛詩 (The Songs) explains about the *song* 頌 (a song of praise) and says that, by means of *song*, it becomes possible to report to the *shenming*²⁹. It is not only the praising song that enables to report to the *shenming*, but the beautiful things at the prime could also be a means to do so³⁰. In both cases, Zheng Xuan 鄭玄 (127-200), the famous commentator of the Han, interprets the sentences and says that the report to the *shenming* is done by worshipping it and singing songs to it³¹. Kong Yingde (574-648) further clarifies Zheng's comments and says the way to report to the *shenming* is to make a song to be presented³².

The apprehension of the *shenming* as something one should worship and respect repeatedly given by the commentators up to the end of the Tang and this view is seemingly due to the fact that the *shenming* is often regarded equivalent with other things or beings that should be worshipped. For instance, Kong Anguo 孔安國 (d.ca.100.B.C.) uses the *shenming* in a phrase of

周易 (The Book of Change) which is traditionally regarded as the product of Fu Yi 伏羲, King Wen 文王, Chou Gong 周公 and Confucius 孔子 and received text is thought to have compiled during 7th century B.C.; Shangshu 尚書 (Book of Documents) of which Great preface (*daxu* 大序) by Kong Anguo 孔安國 (d.ca.100.B.C.) was ostensibly written in the second century B.C.; and Zhouli 周禮 (Rites of the Zhou). Which is probably a product of mid-second century B.C. The assumed compilation date of these texts varies greatly, but they might reflect the notion on the term around the time of Mawangdui materials, to certain extent. Also, I have intently referred to the explanations by the commentators of the Han up to the end of Tang, namely, Kong Anguo 孔安國 (d.ca.100.B.C.), Zheng Xuan 鄭玄 (127-200), Wang Bi 王弼 (226-249), Kong Yingda 孔穎達 (574-648) and Jia Gongyan 賈公彥 (fl. 650). By doing so, I hope that the connotation with which the *shenming* was employed and comprehended in the early literature of the sexual art becomes clearer. I have referred to Maoshi Zhengyi 毛詩正義 (Commentaries on *Shijing*). Commented by Zheng Xuan 鄭玄 (127-200), Kong Yingda 孔穎達 (574-648) et al.; Zhouyi Zhengyi 周易正義 (Commentary on *Zhouyi*). Commented by Kong Yingda 孔穎達 (574-648), Wang Bi 王弼 (226-249) et al.; Shangshu Zhengyi 尚書正義 (Commentaries on *Shangshu*). Commented by Kong Anguo 孔安國, Kong Yingda 孔穎達 (574-648) et al.; Zhouli Zhushu 周禮注疏 (Commentaries on *Zhouli*). Commented by Zheng Xuan 鄭玄 (127-200) and Jia Gongyan 賈公彥 (fl. 650). All of them are in Shisanjing Zhushu 十三經注疏 (Commentaries and Sub-commentaries for Thirteen Classics). Ruan Yuan 阮元 (1764-1849) ed. This edition. 1997. Shanghai: Shanghai Guji Chuban. Abbreviated as SSSJZ.

²⁹ *Maoshi*. “guofeng 國風”. 1-1juan. p.272

³⁰ *Maoshi*. “xiaoya 小雅”. 9-4juan. p.417.

³¹ *ibid.* p.272, 417.

³² *ibid.* p.417.

“irreverence to heaven, earth and the *shenming*”, in which the term is employed equivalent with heaven and earth. Furthermore, all of them are conceived an object to be respected³³. Jia Gongyan 賈公彥 (fl. 650), the subsequent commentator to Kong Anguo, mentions the *shenming* in relationship with the dead and thus, conceives it as an object to be worshipped³⁴. Similarly, Kong Yingde, Jia’s contemporary, mentions it equivalent with ancestral spirits to that one should make a vow³⁵. Thus, it could be assumed that the *shenming* which had conceived something respectable during the Han period kept the similar comprehension even in the Tang period, which, however, became to be associated with the spirits of the dead person including ancestors by the time of the Tang.

In stead of heaven, earth or ancestral spirits, the *shenming* is frequently considered equivalent with the *shen* 神, which should be rendered here as the divinities. For instance, Zheng comments on the term *zuzhu* 詛祝 (the curse and the prayer) and defines it as a sort of an act to report to the *shenming*³⁶. Kong Yingde, the subsequent commentator to Zhen explains about the same term appearing in the different classic text and gives similar interpretation with Zheng by saying that it is to ask the *shenming* to give misfortune and charge. However, in the case of Kong, he further clarifies that to vow the *shen* 神 (the divine) is called *zhu*, the prayer, whereas to ask the divine for someone’s misfortune is said *zu*, the curse. Here, the *shenming* is clearly comprehended identical with the divine³⁷. So, although the curse and the prayer understood identically both by the commentators of the Han and the Tang, the *shenming* in association with them might have become to hold a synonymous nuance with the divinities by the time of the latter dynasty.

The above example for the *shenming* in relation with the curse and the prayer does not show the connection with metaphysical beings, i.e. divinity, in the interpretation by the Han commentator, namely, Zheng Xuan. Nonetheless, other instances indicate that the *shenming* had indeed been connected closely with metaphysics from the early periods³⁸, at the latest from

³³ *Shangshu*. “*zhoushu*”. 11th *juan*. p.182.

³⁴ *Zhouli*. 3rd *juan*. p.654,656, 22nd *juan*. p.786.

³⁵ *Maoshi*. “*zhousong* 周頌”. 19-1*juan*. p.580., 19-3*juan*. p.595

³⁶ *Zhouli*. 26th *juan*. p. 816.

³⁷ *Shangshu*. “*zhoushu* 周書”. 16th *juan*. p.222.

³⁸ Harold Roth, who investigated *Laozi* 老子, *Zhuangzi* 莊子, *Guanzi* 管子 and *Huainanzi* 淮南子,

the Han onward. The best example for this is the Zheng's comments on the sentence discussed about the people who serve for the divinities appearing in the *Zhouli* 周禮 (The Rites of the Zhou).

He says that a man to whom the *shenming* descends is called *xi* 覡, while a woman to whom it does is called *wu* 巫. *Wu* and *xi* might be understood similarly to what is called “shaman”, although I am not fully comfortable to employ the term “shaman” for Chinese *wu* and *xi*. No matter how we render *wu* and *xi*, they are to be a place where the *shen*, the divine will settle down, in accordance with the explanation of Zheng³⁹. Here again, the *shenming* is understood identically with the divine. What is more, the circumstances described by Zheng could be apprehended as quite similar situation with what may be called a “possession” in the field of shamanism.

To the same sentence, Jia, the later commentator, also gives explanation and he further evaluates Zheng's interpretation. According to him, a concentration is needed for *wu* and *xi* to be a home for the divinities and the procedure of their acceptance of the divine beings is done through their mind becoming the state of “*jingshuai* 精爽”⁴⁰. The term *jingshuai* appears in a section for “*zhaogong qinian* 昭公七年” of the *Zuozhuan* 左傳 (Zuo's Tradition of the Spring and Autumn Annals) of 3rd to 1st century B.C.⁴¹. It says that the *jing* 精 (the essence) is freshened (*shuai* 爽) and [it] leads to the *shenming*⁴². To this, Kong Yingda, the contemporary intellectual of Jia, makes comments and says that the *jing*, the essence is what the *shen* 神 (here, it would be better be rendered as numen⁴³) has not yet become clear and *shuai* (the freshness) is what the *ming* (the brightness) has not yet bright enough. In

points out that metaphors for metaphysical knowledge which often associated with the term *shen* 神 and *shenming*. Especially, in *Huainanzi*, the term *shenming* appears in association with the metaphysical knowledge of future. Harold D. Roth. 1991. “Psychology and Self-Cultivation in Early Taoist Thought”. In *Harvard Journal of Asiatic Studies*. vol. 51, no.2. pp.599-650. p.616, 641

³⁹ *Zhouli*. 27th juan. p.828.

⁴⁰ *ibid.*

⁴¹ *Zuozhuan* 左傳 (Zuo's Tradition of Spring and Autumn Annals). (*Zuozhuan*, hereafter). Attributed to Zuo Qiuming 左丘明, of possibly 5th century B.C., but composed probably 3rd to 1st century B.C. I have used *Chunqiu Zuozhuan Zhengyi* 春秋左傳正義 (Commentaries on *Chunqiu Zuozhuan*). Commentaries by Gong Yingda 孔穎達 (574-648) et al. SSJZ edition.

⁴² *ibid.* “*zhaogong qinian* 昭公七年”. p.2050.

⁴³ Harold Roth renders *shen* 神 as numen. Harold D. Roth. 1991. p.603.

accordance with his comprehension, the *jingshuai*, the freshened essence inevitably becomes the *shenming*, the brightened divinity⁴⁴. These two statements relating with the term *jingshuai* as well as *wu* and *xi* given by the commentators of the Tang indicate that the *shenming* was conceived not only in relation with metaphysical beings, but it was also considered in relationship with psychological situation, at least in the mind of the Tang intellectuals. What is more, at least in the idea of Jia, this sort of the contact with metaphysics was possible through certain mental conditions and such an act “to access to know the will of divinity” is “numinous”⁴⁵.

Since this brief survey lacks to consult with great number of relevant classics, I would like to note that Harold D. Roth, who investigated *Laozi*老子, *Zhuangzi*莊子, *Guanzi*管子 and *Huainanzi*淮南子, points out that metaphors for metaphysical knowledge often associate with the term *shen*神 and the *shenming*. Especially, in the *Huainanzi*, the term *shenming* appears in association with the metaphysical knowledge of future. Furthermore, he examines these phrases in terms of psychological situation associated with physiological conditions. Especially, it should be noteworthy that he understands the term *shen*神 in the connection metaphysical knowledge as “the numinous power present within the mind”⁴⁶.

With the assists from the study by Roth in addition to brief survey above, it seems appropriate now to understand the *shenming* appearing in the literature of the sexual art to indicate metaphysical beings, or the psychological conditions in which one may establish a contact with “the other world.” Furthermore, the access to the *shenming* might have been appreciated as “numinous” act, which should be more probably in the mind of the Tang Chinese.

All in all, the efficacies to access to the *shenming* appearing in the early literature of the genre can be said a numinous aspect brought about by the sexual arts, and it would probably indicate a certain psychological situation, which might be similar to that I call the altered state of consciousness.

⁴⁴ *Zuozhuan*. “*zhaogong qinian*”. p.2050.

⁴⁵ *Zhouli*. 27th *juan*. p.828..

⁴⁶ Harold D. Roth. 1991. p.616. Also see the note 38.

In sum, I would like to emphasise the following points. 1) The sexual art had been associated with “numinous” aspect from the outset, without a distinction whether the nature of a text is Daoist or non-Daoist. 2) This numinous feature has apparently been comprehended a sort of the induction brought through sexual activities, especially by the ejaculation control in the case of male. 3) Such induction could have been understood as a certain kind of contact with the other world by those who experienced it. 4) In the early literature of the genre, this otherworldly experience was generalized in an expression, *shenming*, which might have designated both the metaphysical experience as well as the specific psychological situation in which a practitioner goes through such state of affairs. 5) Those numinous aspects associated with the sexual art were seemingly valued in religious Daoism. 6) The generalized idiom, *shenming*, was overtaken by various other phrases in the later literature of the genre under the greater influence from Daoism, seemingly with more descriptive varieties and religious connotations to express the numinousness.

3. The Background and the Outline of *Tachikawa-ryū*

Tachikawa-ryū 立川流 is a sect generally considered to belong to a *Shingon-shū* 真言宗 (the branch of the True Word), one of an esoteric Buddhist branches in Japan, introduced from the Tang China in 805, by 空海 (774-835). This sect associating itself with sexual activities to a great extent, is said to have come from an idea of an esoteric monk called Ninkan 仁寛 (?-1114?) and to have been led to a success by another esoteric monk of the later period, Monkan 文観 (1278?-1357?⁴⁷). In spite of several oppressions and purges occurred internal of the Buddhist community, the idea related to *Tachikawa-ryū* had held wide and strong influences not only on Buddhist circles but also upon other religious bodies, and after all, all over the Japanese society, up to sometimes during Edo period (16003-1867)⁴⁸.

The following argument of mine is tentative basically due to the shortage of primal sources and difficulties to consult with the surviving texts that either relate to or hold information about *Tachikawa-ryū*. The shortage

⁴⁷ See Moriyama Seishin 守山聖真. 1990 (1965). *Tachikaw Jyakyō to sono Shakaiteki Haikei no Kenkyū* 立川邪教とその社会的背景の研究 (The Study on Heresy Tachikawa Sect and Its Social Backgrounds). Tokyo; Kokusho Kankokai (the first edition was published by Rokuyaen). p.259.

⁴⁸ Moriyama. 1990. p.93.

of materials is fundamentally because of the repeated purges in that many texts might have been burnt. Meanwhile, the difficulty to access the relevant surviving materials comes from the following reasons. Firstly, due to its overwhelming influence on various religious bodies for considerably long term, texts belonging to a rage of field contain fragmental information on the sect. Secondly, a number of texts are stored or hold privately by the temples or collectors, which very often made us difficult not only to access them, but also to know which text exist where. Thirdly, although it is believed that there are number of relevant surviving materials, they are not yet found. In addition to the circumstances mentioned above, I have not consulted with many accessible primal sources yet⁴⁹. Thus, it should be noted that the

⁴⁹ As for the sources concerning information on and thoughts in *Tachikawa-ryū*, namely, *Hōkyōshō* 宝鏡鈔 (Commentary of Treasure Mirror). Yukai 宥快 (1345-1416). In 1499. I have referred to the edition of *Meireki Ninen* 明曆二年 (1656), in *Taishō Shinshū Daizō Kyō* 大正新脩大藏經 (Newly Collected Buddhist Canons). (Abbreviated as DZ, hereafter). 1924-1931. Taishō Issaikyō kankō kai 大正一切經刊行會. no.2456. *Kaki Bukuro* 柿袋 (A Bag of the Form of Persimmon). Attributed to Jimyo Bo 持明房. *Hōkyōshō* reports that this is an aural transmission from Seison 成尊 (probably 10th – 11th century) to Hanshun 範俊 (1038-1112). (See *Hōkyōshō*. p.849). Edition of Ninnaji Tōtōzō Kosha 仁和寺塔頭藏古写本. DZ. 2477. As for the following materials, I have referred to editions involved in Moriyama. 1990. *Sangen Maniyū* 纂元面授 (Collected Origins Initiated to the Face). Seiken 成賢 (1162-1231). 1318?. Moriyama. 1990. pp.523-529. *Jyuhō Yōjinshū* 受法用心集 (Collection of Cautions at Receiving the Methods). (*Yōjinshū*, hereafter). Seiganbō Shinjyo 誓願房心定 (13th century). 1272. Moriyama. 1990. pp.530-571. *Tachikawa Seikyō Mokuroku* 立河聖教目錄 (the Catalogue of Holy Canons in Tachikawa Sect). Yukai 宥快 (1345-1416). Copied by Seikai 性快 (14th century). In 1375.. Moriyama. 1990. pp.582-598. For this, I have also consulted with the edition included in Mizuhara Gyoei 水原堯榮. 1968 (1923). *Jyakyō Tachikawa-ryū no Kenkyū* 邪教立川流の研究 (A Study on Heresy Tachikawa Sect). Kyoto; Toyama Shobō. pp.172-216. *Kyōka Hiden Shō* 許可秘伝鈔 (Commentary for Secret Transmission of Permissions). Yugi 祐宜 (16th century?). In 1532?. Moriyama. 1990. pp.599-603. *Himitsu Zakki* 秘密雜記 (Miscellany Records for Secrets). Koshin 弘真 (?-?). Moriyama. 1990. pp.604-609. There are other sources that are quoted in Mizuhara. 1968., to which I have also consulted with. Although many of those texts quoted in Mizuhara might have been collected by him and their reliabilities are not really certain to me, some of them are still worth for consideration. The materials in Mizuhara that should be noted are; *A Ji Kan* 阿字觀 (Meditation of the Letter A) by Seijyu 精重; *Sokushin Jyōbutsu Kuketu Sai Hihi* 即身成仏口訣最秘密 (The Most Confidential Secret for Becoming Buddha-Hood with the Present Body Transmitted Aurally); *Jyaryūsho Fukakai* 邪流書不可開 (Heresy Texts That Should Not be Opened).

following discussion depends greatly on the secondary studies, many of which have published since 1990's⁵⁰.

As being briefly mentioned, the origin of *Tachikawa-ryū* is generally said to have taken its first form when Ninkan, who is considered as the pioneer of the sect, got acquaintance to an *Onmyōji*陰陽師 (the master of *Yin* and *Yang*) who is only known to have come from Tachikawa region of the state of Musashi武蔵, during his short stay in the Izu peninsula⁵¹. Ninkan was born in a noble family⁵², resident at an important esoteric Buddhist temple Daigoji

⁵⁰ For instance, Moriyama deals great deal with the Ninkan仁観(?-1114?) and Monkan文観 (1278?-1357?), Manabe Shunsho focuses on the transmission of *Tachikawa* thoughts especially in Kanto area as well as on the introduction of materials stored in Kanazawa Bunko金沢文庫 (The Library of Kanazawa), and Mizuhara Gyoei, one of the pioneer in the study of this topic, is rather enthusiastic to introduce materials he has collected. Meanwhile other scholars are fascinated by the surrounding phenomena around *Tachikawa-ryū*, such as Sasama Yoshihiko interested in the topic in terms of similarity and possible contact among Indian and Tibetan Tantrism and *Tachikawa* thoughts, and Fujimaki Kazuho concentrating himself on the belief in a particular goddess, namely Dakini茶吉尼・吒呬尼 (Dākinī). Moriyama. 1990.; Manabe Shunsho真鍋俊照. 1999. *Jyakyō・Tachikawa-ryū* 邪教・立川流 (Heresy・Tachikawa Sect). Tokyo; Chikuma Shobō.; Mizuhara. 1968; Mizuhara Gyoei水原堯榮. 1920. “*Tachikawa-ryū Seiten Mokuroku to Genzon Seikyō no Naiyō ni tuite*立川流聖典目録と現存聖教の内容に就て (About the Contents of the Catalogue of Holy Canons in Tachikawa Sect and Surviving Holy Teachings)”. *Mikkyō Kenkyū* 密教研究 (Studies on Esoteric Buddhism). Vol.4. pp.71-104.; Mizuhara Gyoei水原堯榮. 1927. “*Zhizō In yori Shinshutsu no Tachikawa-ryū Seikyō ni tuite*地蔵院より新出の立川流聖教について (About the Holy Teachings in Tachikawa Sect Newly Discovered from Jizō In)”. *Mikkyō Kenkyū* 密教研究 (Studies on Esoteric Buddhism). Vol. 27. 45-59.; Sasama Yoshihiko 笹間良彦. 1985. *Sei no Shūkyō---Shingon Tachikawa-ryū toha Nanika* 性の宗教—真言立川流とは何か (The Religion of Sex---What is *Tachikawa*-sect of *Shingon* Branch?). Tokyo; Daiichi Shobō.; Sasama Yoshihiko 笹間良彦. 2000. *Sei to Shūkyō---Tantara・Mikkyō・Tachikawa-ryū* 性と宗教—タントラ・密教・立川流 (Sex and Religion---Tantra・Esoteric Buddhism・Tachikawa Sect). Tokyo; Kashiwa Shobō.; Fujimaki Kazuho 藤巻一保. 2002 (1999). *Shingon Tachikawa-ryū---Nazo no Jyakyō to Kishin Dakini Sūhai* 真言立川流—謎の邪教と鬼神ダキニニ崇拜 (Tachikawa Sect of Shingon Branch---Heresy of Mystery and Worship for Demonic Goddess Dākinī). Tokyo; Gakushū Kenkyū sha.

⁵¹ See Sasama. 1985. p.50, Manabe. 1999.p.21, Moriyama. 1990. p.29-38. Especially, Moriyama's discussion about this meeting is evaluated in accordance with the content of *Onmyō Dō*陰陽道 (The Way of *Yin* and *Yang*) obviously imported and influenced by Chinese ideas.

⁵² He was a son of Minamoto no Toshifusa源俊房 (1035-1112) who was in the position of *Sadaijin*左大臣 (the minister on the left), which was the second highest status in the hierarchy among the subjects to the emperor. The following sources give information on Ninkan's family background. *Nozawa Kechimyaku Shū*野沢血脈集 (Collection of Dogmatic Transmission of

醍醐寺 where his elder brother Shokaku勝覚 (11057-1129) had certain influence⁵³, and appointed to a status of an official monk called *Goji Sō*護持僧 (a monk for guarding and maintenance) specially in service for Prince Sukehito輔仁 (1073-1119)⁵⁴. Thus, he stayed close to the centre of the current political and Buddhist circles. Nonetheless, he was exiled to the Izu Peninsula in 1113 due to a specific incident. This incident is known as Incident of *Senjyumarū*千手丸事件 in which a boy named Senjyumarū and Ninkan were blamed for the attempt to curse the emperor Horikawa堀河 (1079-1107), a nephew of Prince Sukehito⁵⁵. Due to the nature of the attempt to kill the emperor as well as the method for it, i.e., the curse which was believed quite effective at that time, this incident seemingly gave a great shock over the current elite society⁵⁶. Ninkan's death in Izu, short after a while, is reported in a diary of Fujiwara no Munetada藤原宗忠 (1062-1141)⁵⁷, according to which he killed himself⁵⁸.

Although it remains doubtful if Ninkan was really the pioneer of the sect as well as if he met the particular *Onmyōji* in Izu before his demise, it is true that the framework of *Tachikawa* thoughts is, in a sense, the mixture of

Nozawa. 2nd *juan*. *Sonpi Bunmyaku* 尊卑分脈 (Lineage Sects of Noble and Humble). *Kechimyaku Ruijyū Ki* 血脈類集記 (Collection of Dogmatic Transmission and Descriptions).

See Manabe. 1999.p.13., Fujimaki, 2002. p.152. Moriyama. 1990.p.15.

⁵³ See Manabe. 1999.p.13., Moriyama. 1990.p.15.

⁵⁴ Prince Sukehito is the third prince of the emperor Gosanjyō後三条 (1034-1073). As for the Ninkan was in the service for Sukehito Sinnō, there is a report in *Genpei Seisui Ki* 源平盛衰記 (Records of the rise and fall of Minamoto family and Taira Family). Sasama. 2000.pp.24-25., Manabe. 1999.p.19-20, Moriyama. 1990. pp.20-24. As for the *Gojisō*, see Manabe. 1999. p.20.

⁵⁵ This incident is reported in the following sources, for instances. *Gukanshō* 愚管抄, *Ima Kagami* 今鏡 (Contemporary Mirror), *Genpei Seisui Ki* 源平盛衰記 (Records of the rise and fall of Minamoto family and Taira Family). Senjyumarū a *chigo* 稚児, who serves for and beloved by Shokaku, the brother of Ninkan. See, Sasama. 1985.p. 34-36,48. Manabe. 1999. p.19-21. Moriyama. 1990. p.24-25.

⁵⁶ The shock over the current elite world was also because of the undergoing conflict over the regime between Prince Sukehito and the retired emperor Shirakawa白河(1053-1129), the father of the emperor Horikawa as well as the elder brother of Sukehito, who, in spite of the promise to hand the emperorship over to his brother, put his son to the throne. Especially, see Manabe. P.19-21.

⁵⁷ This diary, written between 1087-1138 by Fujiwara no Munetada藤原宗忠, is known as *Chūuki* 中右記 (A Diary of *Udaijin* 右大臣, the Minister on the right).

⁵⁸ As for the death of Ninkan, see Sasama. 1985. p.48, Moriyama. 1990. p.30-32.

Buddhist and Chinese ideologies⁵⁹. Also, there remains several materials that claims this particular teachings transmitted from Ninkan⁶⁰

As for the notion to regard Monkan as the key person to have led the *Tachikawa-ryū* to a great success, many scholars are doubtful to say decisively so⁶¹, although his involvement in and association with the sect was more than certain⁶². It has been revealed that there have been many other personas those who must have been influential for the popularity of the *Tachikawa* thoughts⁶³. Monkan's "celebrity" in spite of this fact, was probably due to the following two reasons. Firstly, he was quite successful to have become a chief priest at the important esoteric Buddhist temple, Tōji東寺 as well as Daigoji, became a *Goji Sō* for the emperor Godaigo後醍醐 (1288-1339), and gained special favor from this emperor⁶⁴. Thus, although he seemingly came from humble

⁵⁹ For instance, Sasama introduce a material named *Sanken Icchisho*三賢一致書 (Writings about Agreements among Three Wisdoms) which is attributed to someone called Dairyu大龍 and noted to have written the first year of Bunpō Teiki(文保丁巳元年 i.e.,1317). This text explains appropriateness of heterosexual intercourse with the theoretical assistance from the ideas of *yin* and *yang* and *Yi*易 (the hexagram) . Furthermore, this text accepts gods and goddesses belonging to Buddhism, Shintoism, and other probably popular beliefs. See Sasama. 2000. pp.107-110. Also, Manabe gives a text preserved in Kanazawa Bunko金沢文庫 (the Library at Kanazawa) where many materials related to *Tachikawa-ryū* are stored. It is entitled as *Yugi Tongo Sanmitu Zannyū Isshin Kuketu* 瑜祇頓悟三密漸入一心口法 (Secret Transmitted Aurally of Three Secrets of Sudden Enlightenments in the Yoga Techniques, Which Gradually Enters Into the Heart) and written by Ken'na 阿 of Kamakura period(1183-1333). Manabe points out that the ideas observed in this text bridges esoteric dogma and ideas of *yin* and *yang*. Manabe. 1999. 27.

⁶⁰ For instance, *Hōkyōshō*. p.848, *Tachikawa Seikyō Mokuroku*. Moriyama. 1990. p. 588, *Himitsu Zakkī*. Moriyama. 1990. 604. See, also, Fujimaki. 2002. p.160,170. Sasama. 1985. p.49, Manabe. 1999. p36, Moriyama.1990.p.32-33, 59-62.

⁶¹ See intensive survey on Monkan, Moriyama. 1990. pp.257-488. Also the following scholars take opposing stance to this general notion. Fujimaki. 2002. p.253. Manabe. 1999. p. 27, 36.

⁶² *Hōkyōshō* gives Monkan as the central target for its attack. *Hōkyōshō*. p.849-850. Also, see especially, Mizuhara. 1968. p. 79-93, Moriyama. 1990. p.301-325, 381-386, 401-432.

⁶³ For instance, the following people are paid attentions; Gensho源照, Zouyu增瑜, Shinkei真慶, Myogen明玄, Nyobutu女仏, and Ken'na 阿. Fujimaki. 2002. p.253. Manabe. 1999. p. 27, 36, Mizuhara. 1968. p.50-53, 112-114.

⁶⁴ The claim by monks resident in Mt. Koya where is the centre for Shingon branch, quoted in *Hōkyōshō*, Monkan was appointed to the highest position in the important esoteric temple, Tōji 東寺. *Hōkyōshō*. p.849-850. This text also suggests a close relationship between Monkan and the emperor Godaigo, by mentioning that Monkan took special magical ritual for the emperor. *Hōkyōshō*. p.849. *Dentō Kōroku*伝灯広録 (Vast Record for Transmitted Light), also reports his gaining position at Daigoji as well as the close relationship between Monkan and the

family⁶⁵, he was so visible not only in terms of disgrace of associating with the *Tachikawa-ryū*, but also in the general history of medieval Japanese Buddhism and politics. Secondly, it is due to his well known association with the ritual or “magic” relating to a goddess *Dakini* 荼吉尼・吒呾尼 (*Dākinī*)⁶⁶, to which we will return later.

Although who really established the *Tachikawa-ryū* and how this teaching was transmitted remain uncertain, looking over the background of monks deeply involved in the *Tachikawa-ryū*, namely Ninkan and Monkan so far, there are three things to be pointed out; First, they were the esoteric monks and must have been regarded quite able as a Buddhist. Secondly, both of them were intensively involved in the current politics and can be considered to hold a certain influence over the political world. Finally and most importantly, both of them were reported to have associated with “magical” techniques and should have been respected, especially in the case of Monkan⁶⁷, as efficacious. As for this final remark, it should also be noted that among the variety of probable “magical” techniques, the most noteworthy method must be the method of *Dākinī*⁶⁸.

emperor Godaigo. See, Fujimaki. 2002. p.213. Mizuhara. 1968. p.80-82. In addition to his association with the empire, as for his success in Buddhist world, see Moriyama. 1990. p.402-404.

⁶⁵ Moriyama. 1990. p.257-259. Fujimaki. 2002. p.207.

⁶⁶ *Hōkyōshō*. 849. See for instances, Manabe. 1999. p.200., Sasama. 1985. p. 142., Mizuhara. 1968. 80, Tanaka Kimiaki 田中公明. 1997. *Sei to Shi no Mikkyō* 性と死の密教 (Esoteric Buddhism of Sex and Death). Tokyo; Shunjyōsha. P.80. In addition to his preference in this particular “magical” or metaphysical method, it should be noted that he was also interested in divinations (卜占) and mathematics (算道) both of that were associated with *Onmyō Dō* 陰陽道 (the way of *Yin* and *Yang*) and influenced by Chinese ideas of *Yin* and *Yang*, the Five Phases (五行) and/or *Yi* 易 (divination with hexagrams). *Hōkyōshō*. p.850.

⁶⁷ For instance *Dentō Kōroku* and *Taiheiki* report Monkan’s reputation being good at magic. Also, *Taiheiki* 太平記 (Record of Great Peace) and *Hanazono Tennō Nikki* 花園天皇日記 (A Diary of the Emperor Hanazono) report a secret party held by the right-hand men of the emperor Godaigo which is conceived to have involved group sex and was indeed an confidential occasion of political meetings. According to Fujimaki, several scholars consider that there were the attendances of the emperor himself as well as Monkan and this secret meeting were indeed the magical rituals. Fujimaki. 2002. p. 213, 219, 220. Mizuhara. 1968. p.80-82. Moriyama. 1990. p.281- 294.

⁶⁸ *Dākinī* is said to have originally been a goddess of earth which later transformed into that of eros (Sasama. 1985. p.114.) or that it is modeled on women in service for the Hindu gods who had a nature of what we may call the “holy prostitute”(Masaki Akira 正木晃. 2002. *Kaisō Dorujetaku no Yami to Hikari—Sei to Jyusatu no Mikkyō* 怪僧ドルジェタクの闇と光—性と

The theories and practices in the *Tachikawa-ryū* seem to have been developing for centuries and it was not until the fourteenth century that the list of its teachings, at least in accordance with what comes down to us today, have completed⁶⁹. Unfortunately, most texts listed in the *Tachikawa Seikyō Mokuroku*立河聖教目録 (the Catalogue of Holy Canons in *Tachikawa* Sect) attributed to Yukai宥快 (1345-1416) are lost or possibly not yet found. Thus, based on few texts mentioned in the list as well as those supposedly reflecting the ideas and techniques of the sect, I will briefly present the canons that are fundamental in the *Tachikawa* thoughts, and then, introduce four outstanding ideas and practices in the sect.

Tachikawa-ryū relies its dogmatic bases on what they call “*sankyō ichiron*三經一論 (three canons and one theory)”, namely, *Yugi kyō*瑜祇經 (Yoga Sutra), *Rishu kyō*理趣經 (Sutra for Logics in Flavour), *Hōkyōin kyō*宝篋印經 (Sutra for in Gestures of Hokyo), and *Bodaishin Ron*菩提心論 (Theory on the Heart of *Bodhisattva*)⁷⁰. How *Tachikawa-ryū* comprehended these canons, according to Mizuhara, would have been as follows. They might have understood the terms mentioned in *Yugi kyō*, namely *Bayinzō*馬陰藏 which indicates that the sexual organ of *Bodhisattava* is stored within the body just as that of the horse, and *Sanmaji* 三摩地 which specifies the

呪殺の密教 (The Darkness and the Light of Awkward Monk, Rdo rje Tak(?)). Tokyo; Kodansha. P.114. Also see Tanaka. 1997. P.80). No matter what the origin of *Dākinī*, they, in Japan, closely associated with *Inari*稻荷 (the Fox God), are considered magically efficacious but quite dangerous. As for the view to regard *Dākinī* vicious, *Yōjinshū*, for instance, mentions that they eat what is called *jinō*人黃 (human yellowness) which represents human spirits and soul, located in the top of the head. *Jyuhō Yōjinshū*. Moriyama. 1990. 544. See also Tanaka. 1997. p.80, Manabe. 1999. p.50-54. As for the *Dākinī* belief and its relation with *Inari*, see Gorai Shigeru五来重 ed. 1985. *Inari Shinkō no Kenkyū*稻荷信仰の研究 (Studies on the Belief in the Fox God). Okayama; Sanyō Shinbunsha. Especially, Gorai Shigeru五来重. “*Inari Shinkō to Bukkyō---Dakiniten wo Chūshin toshite*稻荷信仰と仏教—茶吉尼天を中心として (The Belief in the Fox God and Buddhism---Especially Concerning about *Dākinī*)”. pp.75-175.

⁶⁹ *Tachikawa Seikyō Mokuroku* attributed to Yukai of 14th century.

⁷⁰ This is in accordance with the statement in *Jyaryū Fukakai* mentioned in Mizuhara. 1968. 13. Although other primal sources give different canons as “*sankyō ichiron*”, I agree to Moriyama’s assumption to see these four canons presented by *Jyaryū Fukakai* as the true foundations of *Tachikawa* theory, since these three are not forgeries while others mentioned in the other texts are. Moriyama. 1990. p.101-106. As for other “*sankyō ichiron*”, see *Yōjinshū*. Moriyama. 1990. p.534.

concentration, as the sexual themes to be investigated⁷¹. As for *Rishu kyō*, they would have comprehended the seventeen statements concerning about pureness (十七清淨句) as the encouragement for the sexual desire between male and female. *Hōkyōin kyō* was understood saying that “oneself is a doubly completed *stūpa* of Buddha-hood with the present body (自身即身仏 双円の塔婆)” which should have further been recognized as flesh and body are naturally the *stūpa* or the tower of the Buddha. Finally, the following sentences appearing in the *Bodaishin ron* are comprehended to describe the psychological situation at the heterosexual intercourse⁷²; the sentences can be translated something as “white lotus with eight leaves are placed between the length of one elbow, the letter A turning out clearly shines whitely, Zen (or goodness) and Chi (or wisdom) enter together into the tied diamond, inviting to enter the Chi (or wisdom) of the stillness of the enlightened Buddha (八葉白蓮一肘、炳現阿字素光色、禪智俱入金剛縛、召入如来寂靜智)”.

Based on these four canons which were likely comprehended as what Mizuhara suggests, *Tachikawa-ryū* produced number of forgeries in order to explain as well as authorize their apprehension of the heterosexual intercourse⁷³. What are outstanding in the *Tachikawa* thoughts that, unfortunately to them, encouraged the public reputation of their being evil, are; 1) their apprehension of sexual intercourse as a practice for the Buddhist enlightenment, in other words, that to become Buddha-hood with the present body, in which orgasm is seemingly praised as the state of *bodhisattagva*. 2) the conception to see the two secretions coming out from a father and a mother produces the Buddha with the present body, which theoretically supports the involvement of the heterosexual intercourse in their religious practices. 3) the idol or “the statue” which they dedicate to, which is created by a human skull coated by the male and female secretions. 4) the magical features which

⁷¹ Mizuhara. 1968. p. 13-14. The comprehensions of *Bayinzō* and *Sanmaji* are based on the interpretation by Kanaoka Shuyu 金岡秀友, introduced in Manabe. 1999. p.183.

⁷² Mizuhara. 1968. p.13-14.

⁷³ As for the texts in *Tachikawa-ryū*, *Yōjinhū* points out that the most of them are not mentioned in the orthodox catalogues of Buddhist canons, and argues that they are forgeries. See *Yōjinhū*. Moriyama. 1990.p.531-544. Also, the following sources point out that there are many forgeries in *Tachikawa* which could be understood as their distrusts in *Tachikawa* teachings. *Hōkyōshō*. p.848-850. *Tachikawa Seikyō Mokuroku*. Moriyama. 1990. p.582.

are closely related with their skull-Buddha, the method of *Dākinī*, and apparently also with the sexual practices.

1) The first point, that the sexual activities are the method to become the Buddha-hood with the present body, which is a synonym for the enlightenment in the esoteric Buddhist ideas, is indeed clearly mentioned in the *Hōkyōshō* 宝鏡鈔 (Commentary of Treasure Mirror) compiled by Yukai 有快 (1345-1416)⁷⁴ and in the *Jyuhō Yōjinshū* 受法用心集 (Collection of Cautions at Receiving the Methods) (*Yōjinshū*, hereafter) written by Seiganbō Shinjyo 誓願房心定 (13th century)⁷⁵. Especially, the former informs us that *Tachikawa-ryū* has advocated that it is only through the sexual intercourse that man can achieve the enlightenment⁷⁶.

This affirmation of the sexual activities, precisely between male and female, is expressed and authorized primarily with the ideology and the terminology in the esoteric Buddhism. Firstly, it is explained as couplets of *Kongōkai* 金剛界 (the world of diamond) and *Taizōkai* 胎藏界 (the world of storage of the womb), A阿 and Un 吽, *Jyō* 定 (*dhyāna*, or meditated state of mind) and E 恵 (*prajñā* or wisdom) and so forth⁷⁷. For instance, Mizuhara quotes *A Un Ji Gi* 阿吽字義 (Meanings of the Letters A and Un) which states that “with us entered and we entering, when [we] become the seed of *Dainichi* 大日 (*Mahāvairocana*) at the unification and the harmonization between the *Kongōkai* and the *Taizōkai* to produce the one heart, and when [they] ask to each other, the Buddha of the past and that of the present will be unified and harmonized without noticing the first feeling on the body (入我々入とて胎藏界金剛界と和合す時一心になりて大日の種子なる時、互に問う時、最

⁷⁴ “以男女陰陽之道為即身成仏之秘術。成仏得道之法無此外”. *Hōkyōshō*. p.848.

⁷⁵ “此經 (= 三部經) の文には女犯は真言一宗の肝心、即身成仏の至極なり。若し女犯をへだつる念をなさば成仏みちとをかるべし”. *Yōjinshū*. Moriyama. 1990. p.531.

⁷⁶ “成仏得道之法無此外”. *Hōkyōshō*. p.848.

⁷⁷ As for A阿 and Un 吽, see *A Un Ji Gi* 阿吽字義 (Meanings of the Letters A and Un) as well as *A Ji Kan* both of that are quoted in Mizuhara. 1968. pp.16-18, 18-19. As for the corroboration with *Kongōkai* 金剛界 (the world of diamond) and *Taizōkai* 胎藏界 (the world of storage of the womb), see, for instances, *A Un Ji Gi*. Quoted by Mizuhara. 1968. p.17, *Jaryū Fukakai*. Quoted by Mizuhara. 1968. p.35. As for the couplet of *Jyō* 定 (*dhyāna*, or meditated state of mind) and E 恵 (*prajñā* or wisdom), see for instance *Kyōka Hidenshō*. Moriyama. 1990. pp.599-603, *Sangen Menjyu*. Moriyama. 1990. pp.523-529.

初の一念身にも覚えず過去の佛も現在の佛も和合する)”⁷⁸. As briefly exemplified in this quotation, besides the terms I gave for instances above, the numinous features of the heterosexual intercourse is expressed in association with other Buddhist terms, in this case, “us entered and we entering (*Nyūga Ganyū* 入我我入)” and “*Mahāvīrocana*” for examples.

Secondly, there is a specific tool utilized in the esoteric Buddhism. This particular tool, namely *Gokosho* 五鉈杵 (a mallet cast into five arms) is figured as one edge of which is divided into three while the other side is divided into two. In accordance with the comprehension in the *Tachikawa-ryū*, this form of *Gokosho* is related with the five wisdom (五智) in *Kongōkai* representing male, and with the five Buddha (五仏) in *Taizōkai* representing female⁷⁹. The form of *Gokosho* is also understood, in terms of *Tachikawa* theory, to represent the shape of the heterosexual positioning, by two arms representing female, whereas three arms doing male⁸⁰. In this case, two arms should symbolize female legs and three arms should do male legs and his erected penis. Furthermore, this shape of *Gokosho* representing the form of the heterosexual coitus was regarded “pure”⁸¹.

This idea of purity is another important theoretical background to regard the heterosexual intercourse as the numinous method for the enlightenment. For instance, *Hōkyōshō*, though being critical against the *Tachikawa* thoughts, explains that “the organs of male and female is the true place where *bodhi* or the enlightenment (菩提) and *nirvāna* (涅槃) are located, because the eye, the ear, the nose, the tongue and everything can turn out to be the purified earth (眼耳鼻舌皆爲浄土、男女二根即菩提涅槃真處)”⁸².

⁷⁸ *A Un Ji Gi*. Quoted by Mizuhara. 1968. p. 17.

⁷⁹ “上方成五胡形金剛界惠五智意得也、下方成五古形胎界五仏意得也”. *Kyōka Hiden Shō*. Moriyama. 1990. p.601.

⁸⁰ Manabe. 1999. p.81.

⁸¹ *ibid.* Mizuhara quotes *Kakugenshō* 覚源鈔 (Comments by Kakugen) which explains more details about the apprehension of *Gokosho* than *Kyōka Hiden Shō*. In this particular text, *Gokosho* is specially called *Ningyōsho* 人形杵 (The mallet of human figure) and explained as “a shape of the heterosexual intercourse”. Mizuhara. 1968.p.22-24. The phrase I quoted above is Mizuhara. 1968. p.23.

⁸² *Hōkyōshō*. p.848. Also similar explanation can be seen in *Yōjinshū*. Moriyama. 1990. p. 531.

Such conception to view our flesh as well as soul pure is frequently mentioned as the theoretical foundation of their association with the sexual intercourse⁸³.

Sometimes, the enlightenment (菩提) or its synonyms appear seemingly in relationship with sexual excitement, sexual pleasure or possible indication for orgasm. For instance, *Kyoka Hidenshō* 許可秘伝鈔 (Commentary for Secret Transmission of Permissions) mentions that “the internal proof for the enlightenment is the flow of two secretions down from *Jyō* and *E* (which representing male and female), which is produced by three poisonous desires (内証約定恵二水催下事三毒煩惱所作也)⁸⁴”. Here, what they call the internal proof for the enlightenment (内証) is regarded equivalent with male and female secretions. Whereas female secretion may start emitting before and/during the coitus, the male’s, namely sperm, is only ejaculated at his orgasm. Thus, this statement indicates that the orgasm, or at least a great sexual excitement in which both male and female emit secretion, is, indeed, the enlightenment.

Similarly, *Sangen Menjyu* 纂元面授 (Collected Origins Initiated to the Face) states that “on what the practitioner sees, which is his body goes over his mind to issue “the enlightenment(菩提)” at first and then it reaches to the strictly purified country of Buddha, there is no starting and no ending(行者所見其躰超過自心発菩提之前, 剩到嚴淨仏国之後 无始无終)⁸⁵”. Here again, the enlightenment (菩提) in a different phrasing is conceived as something to be issued. More importantly, this release is thought to occur “when the body goes over the mind”, which can be paraphrased as “when the body become so excited beyond the control by the will”. Furthermore, I would like to emphasis the latter half of the quotation in which what they describe as the achievement to the world of Buddha is mentioned to happen after this release. If we could render what is called *bodhi* or the

⁸³ As for the purity of our flesh, *Hōkyōshō* informs *Tachikawa*’s conception that the body of enlightened Buddha is indeed our present body. (“是諸人等。將佛涅槃菩提法身。即是現前我肉身上”). *Hōkyōshō*. p.850-851. Similarly, *Yōjinshū* mentions that everyone has possibility to become the Buddha with the present body, because our nature is pure. (“衆生の性浄きが故に諸仏本誓力を以てすれば相応法印見成諸衆生身即於一座中便成最正覚、若隨此法者応作如是信、或起於一心言我是凡夫同謗三世仏、法中結重罪といへり”). *Yōjinshū*. Moriyama. 1990. p.552. Also see *Sangen Menjyu*. Moriyama. 1990. p.523.

⁸⁴ *Kyoka Hidenshō*. Moriyama. 1990. p. 601.

⁸⁵ *Sangen Menjyu*. Moriyama. 1990. p. 528.

enlightenment mentioned here as “ejaculation” or “orgasm”, this arrival at the purified world of Buddha should be the feeling experienced by the practitioner.

2) The second characteristics of the *Tachikawa* thoughts is the conception to see the two secretions coming out from a father and a mother produce the Buddha with the present body. This comprehension is the rationalization for the concept we have discussed above. And it is not only associated with the Buddhist ideology but also very often supported by the idea of *Yin* and *Yang*. As a rational explanation for the need of the coitus, this apprehension relating with a father and a mother, or two secretions is observed almost all the primal sources that I have accessed so far.

It is, in the first place, a father and a mother that is fundamental in this conception. For instance, it is said that “the cause of the given life is the love and feelings between a father and a mother. To achieve to the heart of *bodhi* or the enlightenment values that the interaction between a father and a mother engenders the heart of through love (託生縁者父母愛情也。通達菩提心者、值父母交會生尽愛心)⁸⁶”. Notably, it is not only the animate beings, but also inanimate thing like *bodhi* or the enlightenment that are produced by such parental coitus. As one of the synonyms of the enlightenment in the esoteric Buddhist terminology is Buddha-hood with the present body, the coitus between parents is naturally a method to “engender” the Buddha. For instance, it is evident in the following expression saying that “only a child engendered by the truth and wisdom of a father and a mother, is the Buddha of the identical truth and wisdom (只父母之理智所生子理智不二之佛也)⁸⁷”.

Here, it should be noted that the couplet of a father and mother is often paraphrased as or appearing together with *yin* and *yang*⁸⁸. And what enables reproduction of life, the Buddha as well as the inanimate enlightenment is, more precisely to say, the two types of secretion coming out from a father and a mother. We have already witnessed the term “two types of secretion” in the

⁸⁶ *Jyaryū Fukakai*. Quoted by Mizuhara. 1968. p.35.

⁸⁷ *Hōkyōshō*. p.851.

⁸⁸ For instance, the following expression is a paraphrase. “It is in order to create a fresh body by means of mutual induction between *yin* and *yang*. (陰陽を相応して生身となさむためなり)”. *Yōjinshū*. Moriyama. 1990. p.559. For other instances, see *Yōjinshū*. Moriyama. 1990. p.558. *Sangen Menjyu*. Moriyama. 1990. p.523. *Jyaryū Fukakai*. Quoted by Mizuhara. 1968. p.35.

previous quotation, which, however, are more often specified as a white water of a father and a red water of a mother, which definitely specify male semen and female menstrual blood⁸⁹. And these two secretions are specially called “*Niteki* or *Nitei* 二滲・二諦”⁹⁰ in *Tachikawa* materials.

The engendering life, Buddha and the enlightenment by means of two secretions of a father and mother, as evident in the above example from *Hōkyōshō*, specifically indicates the birth of offspring. In other words, this particular rationalization regards an offspring equivalent with Buddha, or the enlightenment. Due to this link between an offspring and the Buddhist enlightenment, this excuse for the involvement of the heterosexual intercourse tends to divert itself into two directions; one is the reasoning for the concept to see the offspring as the Buddhist enlightenment and the other is physiological or obstetrical interests for the process from the fertilization to the delivery.

The logic to regard a child as the enlightenment, which is more frequently referred to the Buddha-hood with the present body in this case, is explained in relation with *Shiki* 識 (*vijñāna* or the consciousness) during the period of *Chūu* 中有 (a stage from demise to the new metempsychosis). In accordance with *Kyōka Hidenshō*, *gandharva*, which means the body in the period of *Chūu*, investigates the state of meditation of the father and the wisdom of the mother to see if it could be the new place for him/her to be located, at the occasion of the two secretions of them are unified and harmonized⁹¹. Other sources often specify the two secretions as the container to receive the seed or the consciousness in the stage of *Chūu*⁹². What is significant in these comprehensions is that the concept to see a parental coitus

⁸⁹ As for the white water and red water, see, for instance, *Kyōka Hidenshō*. Moriyama. p.600, 601. *Kakugenshō*. Quoted by Mizuhara. 1968. p.24.

⁹⁰ See, for instance, *Jyaryū Fukakai*. Quoted by Mizuhara. 1968. p.35. *Sangen Menjyu*. Moriyama. 1990. p.524. *Yōjinshū*. Moriyama. 1990. p.556, 558. *Kyōka Hidenshō*. Moriyama. 1990. p.600.

⁹¹ “其父母二滲和合時乾達婆（中有の梵名也）我可住處見定（女）惠（男）交会坪入此中有受者指也”. *Kyōka Hidenshō*. Moriyama. 1990. p.600.

⁹² “中有種子託入二滲”. *Jyaryūsho Fukakai*. Quoted by Mizuhara. 1968. p.35. “相応中有識子託入二滲”. *Sangen Menjyu*. Moriyama. 1990. p.524. “所謂父母二念受者中有引入二念”. In this instance, it is two feelings instead of two secretions that receive something in the *Chūu*, which must be comprehended synonymously with the above two instances. *Kyōka Hidenshō*. Moriyama. 1990. p.600.

representing the state of meditation or truth, and wisdom⁹³. It is seemingly, in the apprehension in *Tachikawa-ryū*, because a father and a mother are in such pure or numinous situations, the seed or the consciousness coming from the stage of *Chūu* turns out to be born as a Buddha with the present body⁹⁴.

It should be noted that such a state of mind of the parents is likely considered to emerge at the equivalent sexual pleasure shared by both of them, or probably the simultaneous orgasm experienced by both sexes. This assumption is evident in the following expressions from *Jaryūso Fukakai* 邪流書不可開 (Heresy Texts That Should Not be Opened); “because the desire and pleasure in two hearts do not differ, it is said the mutual induction [in which] the child seed from *Chūu* enters into the two secretions to enable the salvation and the body of Buddha with true form in the phenomenal world (二心欲樂無違故云相應、中有種子託入二滴爲解脫實相佛身)⁹⁵”; and “on the ground of joy and pleasure realized and obtainable in the present world, a father and a mother have intercourse. [It makes] the child of the consciousness from the *Chūu* produce the feelings of love and anger, and [thus] it enters the gate of the letter A to be received within the two secretions and to completed in a position of life. (現世証得歡喜地父母交會 中有識子生愛恚心 入阿字門託二諦中 成就生位也)⁹⁶”.

As for the other dimension in the concept, the physiological or obstetrical interests, one remarkable idea is to regard the two secretions as the container of “three *hun* spirits and seven *po* spirits 三魂七魄⁹⁷” which is definitely the Chinese concept of human soul, first appearing in *Baopuzi* 抱朴子 (Master Baopu) of the fourth century⁹⁸. It is definitely one example of

⁹³ In addition to the instance in note 95, see *Jaryū Fukakai*. Quoted by Mizuhara. 1968. p.35. *Sangen Menjyu*. Moriyama. 1990. p. 524.

⁹⁴ For instance, “Thus it is said that the purified minds and two secretions are mixed and harmonized. In doing so, the child of consciousness from the *Chūu* gets into the two secretion to enable the salvation and the body of Buddha with true form in the phenomenal world (故云淨心二滲混和。故相應中有識子託入二滲成解脫實相佛身)”. *Sangen Menjyu*. Moriyama. 1990. p.524.

⁹⁵ *Jaryū Fukakai*. Quoted by Mizuhara. 1990. p. 35.

⁹⁶ *ibid*.

⁹⁷ *Yōjinshū*. Moriyama. 1990. p.558.

⁹⁸ *Baopuzi Neipian* 抱朴子內篇 (Inner Chapter of the Master Baopu). Compiled by Ge Hong 葛洪(283-343), probably between 306-317. I have used the collated modern edition. Wang Ming 王明 ed. 1996. *Baopuzi Neipian Jiaoshi* 抱朴子內篇校釋 (Commentaries on Inner Chapter of

Tachikawa's association with Chinese thoughts. Other interpretation is fundamentally concerning where our flesh comes from and what are the foundations for the other parts of the body. In general, the red of a mother obviously relating with the colour of menstrual blood is connected with the same colour of flesh, whereas the white of a father is linked with the colour of bones⁹⁹. The text introduced by Mizuhara, namely *Jishin Kaigozō Shiki* 自心開悟藏私記 (Private Notes on the Self Mind Opening the Storage of Enlightenment), contains detailed information specifically on this matter. According to this text, the secretion of mother comes out from flesh, while that of father does from bones. As they are the foundations of offspring, our flesh are consisted of mother's secretion, whereas our bones, nails, hairs and so forth are made from father's semen¹⁰⁰.

3) Our third point, the human skull Buddha is specifically remarked in *Yōjinhū*¹⁰¹. According to *Yōjinhū*, this is a method belonging to the magic for *Dākinī*, and thus, offering what *Dākinī* favors to the human skull Buddha after completion of creating it would bring the practitioner magical or metaphysical efficacies, such as knowing the future and materializing everything he/she wants¹⁰².

The process to create this human skull Buddha is basically consisted of two steps. First, it is to find and to get a sufficient human skull. There are ten types of sufficient human skulls¹⁰³, as well as the differentiation in

Baopuzi. Beijing: Zhonghua Shuju. 18th juan. “*dizhen*地真”. p.326.

⁹⁹ *Yōjinhū*. Moriyama. 1990. p. 558. *Jishin Kaigozō Shiki* 自心開悟藏私記 (Private Notes on the Self Mind Opening the Storage of Enlightenment). Quoted by Mizuhara. pp.26-30. p. 27.

¹⁰⁰ *Ibid*. It should be noted that the contents of this particular text, of which reliability is doubtful due to its unknown backgrounds, are quite comparative with the ideas observed in the Chinese art of the bedchamber.

¹⁰¹ What is called “a method of a human skull” which apparently indicates the human skull Buddha in *Tachikawa-ryū* is reported in, for instance, the followings. *Sanemi Kyō Ki* 実躬卿記 (A Diary of Duke Sanemi). Fujiwara no Sanemi 藤原実躬 (1283-1301). *Masu Kagami* 増鏡 (Increased Mirror). Attributed to Nijyo Yoshimoto 二条良 (1320-1388). Compiled sometimes between 1338 to 1441. *Kiyū Shōran* 嬉遊笑覧 (Catalogues of Joyful Plays to See with Laughter) of the compilation during Edo period (1603-1867). Fujimaki also gives the instance of “the method of human skull” practiced in *Tendai* 天台 branch, another esoteric Buddhist Branch introduced by Saicho 最澄 (767-822) in 804. Fujimaki. 2002. p.16, 19-20.

¹⁰² *Yōjinhū*. Moriyama. 1990. p.544, 557-558.

¹⁰³ The skull of the wise man, the practitioner, the king, the general, the mister, the rich, the father, the mother, of what is called a thousands tops (千頂) and of what is called the skull of all

accordance with the shape of skull¹⁰⁴. Secondly, the skull collected should be coated with lacquer and then, with the mixture of two secretions of male and female at the sexual activities. This procedure of coating secretion should be done between the practitioner and a particular female who must be chosen in accordance with a certain fixed paradigm which is not mentioned in the text, should be repeated a hundred and twenty times a night and continued nightly for eight years¹⁰⁵.

By doing so, the successful completion of the skull Buddha can be levelled by three. The perfect skull Buddha will become as if it were alive and start talking to the practitioner. The second successful one will emerge in dreams and tell him/her everything, probably about the future and what the practitioner wants to know. The least successful one, though it will never be witnessed, will grant whatever the practitioner hopes¹⁰⁶. What is remarkable here is the causations of skull's "reborn" and the emergence in the dream are explained in relation with the *hun* and *po* spirits. The "rebirth" of the skull is due to the repeated coating with two secretions which is "the seed of every life¹⁰⁷". The logic is as follows; since the two secretions which gradually forms human figure in the womb of a mother naturally contains three *hun* spirits, by covering them on the skull which in nature remain seven *po* spirits in, three *hun* and seven *po* meet each other to create a living body¹⁰⁸. The appearance in the dream is also explained as it is due to the seven *po* which remains to become a demonic divine who keep the corps after one's demise. Thus, being offered feast during the process of creating the skull Buddha, this demonic divine will grant for the practitioner to give information in the practitioner's dream¹⁰⁹. In this case, it does not involve anything concerning the two secretions, but it is precisely because of the seven *po* spirits. Regarding this, it should be also noted that Shinjyo, the author of this text also

over the world (法界鬘) in order from the best. A thousands tops is a artificial skull created by powdered skull tops of a thousand people, whereas the skull of all over the world is the skull always visible even among the numbers of skull in the woods of dead (*shidarín* 死陀林). Ibid. p. 556, 558.

¹⁰⁴ It is the Big Head (大頭), the Small Head(小頭) and the shape of the ring around the moon(月輪形). Ibid. p.556.

¹⁰⁵ *ibid.* p.557.

¹⁰⁶ *ibid.* p.557.

¹⁰⁷ *ibid.* p.558.

¹⁰⁸ *ibid.* p.558.

gives different interpretation. According to it, it is the *D kin* which gets into the skull to live there and shows various metaphysical and magical effects¹¹⁰. In addition, it is reported that the emergence of the skull Buddha is took place in a various forms. Sometimes, it appears in a figure of demonic women, while it does in a shape of beautiful female *bodhisattvas*, or perhaps as wild foxes¹¹¹.

In however and in whatever form the effectiveness emerge, the dedication toward the human skull Buddha is basically for the magical or metaphysical result, which can be understood as a sort of the contact with “the otherworld”. It is also noteworthy that every efficacies are regarded as “*daishicchi*大悉地 (*siddhi*)”, the marvellous result or the perfection through the Buddhist practices¹¹².

4) The “magical” features involved in *Tachikawa-ryū* have already been mentioned in relationship with the human skull Buddha. But in addition to what we have observed, *Hōkyōshō* and *Tachikawa Seikyō Mokuroku* indicate the following “magical” or metaphysical effects are involved, or at least expected, in the *Tachikawa* practices; the method to fly among the heaven freely (飛行自在法), the method to cross over the heaven (渡天法)¹¹³, the secret transmitted aurally about knowing the timing of demise (知死期口決)¹¹⁴, the canon to engender the sun and the moon on the body (日月生身經)¹¹⁵ and the manner to extend life and inviting the *hun* spirit (延命招魂作法)¹¹⁶. Although the specific effectiveness remain uncertain, a technique called “the confidential art for a hundred and eight magic of *D kin* transmitted secretly (吒呖尼天百八呪秘術秘伝)¹¹⁷” is also mentioned.

Regarding the “magical” or metaphysical aspects in *Tachikawa-ryū*, it may be worth noting, though being very speculative, that those magical techniques practiced in this sect would possibly involve that for the curse, to

¹⁰⁹ *ibid.* p.558. As for the feast offered to the skull during the process of creation, see *ibid.* p. 557.

¹¹⁰ *Ibid.* p. 544.

¹¹¹ *Ibid.* p.559.

¹¹² *ibid.* p.557.

¹¹³ *Hōkyōshō*. p.849.

¹¹⁴ *Tachikawa Seikyō Mokuroku*. Moriyama. 1990. p.584.

¹¹⁵ *ibid.* p.587.

¹¹⁶ *ibid.* p.594.

¹¹⁷ *ibid.* p.589.

be more specific, that to kill a person. This assumption firstly comes from the blame for Ninkan, the attributed founder of the sect, to have cursed the emperor. It also inspired by the description about the method of *D kin* in *Yōjyōshū*, which specifies this goddess sent by the practitioner will eat the cursed from the top of the head to the tip of the toes within six months¹¹⁸. As this information appears in relation with the human skull Buddha and also as this particular demonic goddess is very often associated with the *Tachikawa* practices, it seems quite likely that such an vicious magic of *D kin* to kill person magically are understood in the context of this sect. Finally, this speculation could be also supported by the fact that the magical killing or the curse to kill people, called '*dre (dru?)*' was overwhelming Buddhist technique in Tibet. This killing technique by means of cursing seemingly involves sexual yoga and, more importantly, this method is precisely the Tibetan esoteric, or Tantric Buddhist's, with which Japanese esoteric Buddhism is in a relationship of brotherhood¹¹⁹. Sasama suggests the possible alliance between the Tibetan as well as the Indian Tantrism, and *Tachikawa-ryū*, especially in terms of the practical and theoretical similarity¹²⁰. I have not come to my conclusion on this point. Yet, both Tibetan and Japanese esoteric Buddhism coming from the same stream in nature, it is possible that the certain practical or ideological parallels exist.

4. Tentative Comparison of the Sexual Practices between China and Japan; Daoist and Buddhist.

In the first part of this paper which discussed about the numinous aspect of the art of the bedchamber, I have fundamentally pointed out two things; that the Chinese sexual art involved a metaphysical experience and that this features was especially praise by and developed terminologically in religious Daoism. In the second part on *Tachikawa-ryū*, I introduced ideologies and practices in this particular Buddhist sect in which metaphysical effects are also notified in relationship with sexual activities. Thus, sexual activities both in China and Japan are involved in religious phenomena and metaphysical situation is expected in both cases. In addition, the procreation, as a matter of nature is also involved in both religions, and certain religious connotation is added in

¹¹⁸ *Yōjyōshū*. Moriyama. 1990. p.544.

¹¹⁹ See Masaki. 2002.

¹²⁰ Sasama. 1985. p.13.

either case. Under these circumstances, I would like to focus on two themes in the following brief comparison and contrast; the metaphysical situation and the religious connotation on the procreation. As for the materials for the art of the bedchamber, I will fundamentally concentrate on the later literature of the genre for the following investigation, not only because it involves more Daoist influence, but also because the periodical immediateness to *Tachikawa* sources.

1) Metaphysical situation.

Between Daoist and *Tachikawa* sexual practices, it seems that several experiences of them are parallel in terms of metaphysics.

One of the comparable metaphysical effects is what could be understood as visionary and/or auditory hallucinations. For instance, as for the *Tachikawa-ryū*, I have already pointed out the emergence of the human skull Buddha in a variety of forms and its “talking to” the practitioners, which can be comprehended in the scheme of this hallucinogenic “vision” and “hearings”. In literature of Daoist sexual practices, hallucinogenic “vision” seems to be stated as “light (光)” or “brightness(明)” rather than a specific shape of divinities¹²¹, which is often metaphorically expressed as “the sun and the moon”¹²². Sometimes, the emergence of such light and brightness are explained to appear due to the “existence of the *shen*, numen or divinity”¹²³. As for the auditory hallucination, some examples are also found in later literature of the genre. Similar to the visionary association with “*shen*”, metaphysical “hearings” are also likely in association with the *shen*¹²⁴.

¹²¹ *Neidan* and *Cunsi* practices, however, involves various “visionary” examples much more than the art of the bedchamber does, though it is rather visionary meditation than hallucination. However, such visionary meditation should also be equivalent with Buddhist meditation with *Mandara* 曼荼羅, in both of which the participants artificially imagine the certain figures, in many cases, of certain divinities.

¹²² For instance, *Xiuzhen Yanyi*. p.218. *Zigui Mishu* 紫闈秘書 (A Secret Book for the Purple Bedroom). Attributed to Xingxi Huanxiang Zuren 杏溪浣香主人 (probably sometimes between 1522-1566). Duan Chenggong 段成功, Liu Yezhu 劉業柱 ed., *Zhongguo Gudai Fangzhong Yangsheng Miji* 中国古代房中養生秘笈 (The Secret Basket for The Within the Chamber and the Nourishing Life of Ancient China). 3 vols. Beijing; 2001. *Zhongyi Guji Chubanshe*. Vol.1. pp.547-624. p.618. The analogy to the sun and the moon can be understood rather as a meditation technique in some cases, as exemplified, for instance, in *Qianjin Yaofang*. 27th juan. “fangzhong buyi”. p.489.

¹²³ “此神在、故目光明”. *Zigui Mishu*. p.618.

¹²⁴ For instance, *ibid.* p.574, 618.

Sometimes, such “hearing” seemingly indicates the sound of silence or the stillness¹²⁵, which is apparently related with the psychological concentration¹²⁶. In one particular case, the hearing of such stillness is one of the causes for “the heaven’s calling¹²⁷”.

Especially regarding the visionary hallucination analogous with the sun and the moon in Daoist sexual practices, we have witnessed a parallel technique “to engender the sun and the moon on the fresh body” also in the *Tachikawa-ryū*. Although the precise contents of this technique remain uncertain, the designation of the technique indicates the similar hallucinogenic visions with those held by Daoist practitioners. For further information, it is worth noting that such visions are also reported by the Tantric Buddhist *sutras*, and one of the five visions often experienced by them is the emergence of the light¹²⁸. It is also noteworthy that Ninkan, the founder of the *Tachikawa-ryū*, is reported to have seen the sparkling light in his training and similar experiences are also mentioned by subsequent followers¹²⁹.

Such hallucinogenic or metaphysical experiences, which is, at least in context of Daoism and *Tachikawa-ryū*, obtainable through sexual activities, are seemingly comprehended the relevant religious thoughts and described with religious terminologies in both cases. Probably, the instance from the *Sangen Menjyu* we have already observed is the best example for this. In this text, the vision observed by the practitioner, in which he sees his own body goes over the mind and issues “the enlightenment”, and he enters the purified earth of the Buddha¹³⁰. The expression such as “the Buddha-hood with the present body” and the synonymous, “*bodhi*, the enlightenment” in the context

¹²⁵ For instance, *ibid.* p.574.

¹²⁶ For instances, *ibid.* *Chunyang Yanzheng Fuyou Dijun Jiji Zhenjing*純陽演正孚祐帝君既濟真經 (The True Canon of Salvation by Dijun Rightly Described by Chunyang). Attributed to Tao Xialing陶遐齡 of the Ming. I have referred to the following edition. Li Ling李零 ed. 1993. *Zhongguo fangshu Gaiguan-Fangzhong*中国方術概觀—房中 (Outline of Chinese Magical Techniques-The Art of the Bedchamber). Beijing: Renmin zhongguo chuban. pp. 204-207, p. 206, 207.

¹²⁷ *Zigui Mishu*. p.574.

¹²⁸ Tanaka Kimiaki田中公明. 1994. *Chō Mikkyō Jirin Tantora*超密教時輪タントラ(Hyper Esoteric Buddhism---Kālacakra-Tantra). Osaka; Tōhō Shuppan. p. 10, 187 -191, 195, 197, 199. Mizuhara. 1968. p.10-11. Masaki. 2002. p.91.

¹²⁹ Manabe. 1999. p.130.

¹³⁰ *Sangen Menjyu*. Moriyama. 1990. p. 528.

that the heterosexual intercourse is the key for it¹³¹ can also be apprehended similarly. In the case of the latter term, it could also be possible to be regarded comparable with the usage of the *shenming* in the early Chinese sex manuals, as we can find the phrases like “to access to the heart of the enlightenment (通達菩提心)¹³²”. In short, these are the *Tachikawa* orientations for the metaphysical experience in accordance with their religious thoughts.

Whereas *Tachikawa-ryū*, being Buddhism in nature, employs Buddhist thoughts and terminologies for the description of metaphysical experience, Daoism certainly does their own phrases for the same phenomenon. Especially, the expressions such as playing or wondering around the Immortal utopia, such as the Mt. Kunlun, the Yellow Garden¹³³ and the sky¹³⁴, should be thought one of the counterparts for the terms we have observed in the *Tachikawa* terminology¹³⁵. More often than those for mystical visits to the paradise, however, Daoism employs phrases designating what may be called as the “transcendent state” of the mind¹³⁶. For instance, the following expressions should be understood to designate the state of “transcendence”; “a

¹³¹ See the note 74 above.

¹³² For instance, *Jyaryū Fukakai*. Mizuhara. 1968. p.35.

¹³³ See for the Mt. Kunlun mentioned in literature of the genre, *Shesheng Zongyao*. p. 227,228,229. *Zigui Mishu*. p.556. As for the Yellow Garden, see *Xiuzhen Yanyi*. p.218. It is also noteworthy that *Sunü Miaolun* 素女妙論 (Precese Theory of the Plain Girl) includes a phrase saying “practising the Way is to achieve the purified area of the divine immortals (修道則至神僊之淨域矣)”. *Sunü Miaolun* 素女妙論 (Precese Theory of the Plain Girl). Attributed to a Daoist of Maoshan sect. Preface by Zhaihonglou Zhuren 摘紅樓主人 in 1566. I have referred to the following edition. Li Ling 李零 ed. 1993. *Zhongguo fangshu Gaiguan-Fangzhong* 中国方術概觀—房中 (Outline of Chinese Magical Techniques-The Art of the Bedchamber). Beijing: Renmin zhongguo chuban. pp.190-203. p.191.

¹³⁴ For instance, see *Xiuzhen Yanyi*. p.218.

¹³⁵ Probably because of the increased or expand images for *xian* as well as the nature of Daoism being a religion of which one of the several purposes is to become *xian*, there are more expressions to indicates features of or indications one’s turning to *xian* than those otherworldly utopia. For instance, “replacing the oldness and returning to a child (返老還童)” and its synonymous phrases are very often observed, which may designate one image of *xian* without aging, or with a child figure.

¹³⁶ It is probably due to their language disposition to involve many letters individually indicating mental, spiritual or metaphysical situations, as well as a large amount of knowledge on such situations owing to the great development in meditation skills.

body out side the body¹³⁷”, “body without interaction but the *shen* (numen) doing interaction (体不交而神自交)¹³⁸”, “getting over and playing outside the object (超游物外)¹³⁹” and “a wandering heart renouncing the shape (游心瞑目)¹⁴⁰”.

These metaphysical situations, especially those expressed in a scheme of transcendent state of the mind were seemingly understood in relationship with certain psychological as well as physiological alteration in later literature of the genre¹⁴¹. Harold D. Roth has already examined the psychological experiences mentioned in Chinese classics in relation with physiological changes as well as some references to metaphysical experiences¹⁴². His propositions that the many psychological situations are indeed closely parallel to physiological circumstances as well as metaphysical experiences¹⁴³, should be appreciated also in the later literature of the sexual art. Moreover, this apprehension could apply to the metaphysical effectiveness brought about by the Buddhist sexual practices we have witnessed in the instance of *Tachikawa-ryū*.

In addition to the textual observation by Roth, recent scientific study, known as “neurotheology” has approved the connection with physical-metaphysical and physiological-biological links. The pioneering scholar on this field, Andrew Newburg specially investigated, or probably cultivated this area of study for the investigation of religious belief¹⁴⁴. According to the report from this specific area, some parts of brain show special alterations during the meditation. Namely, the frontal lobe of the brain, which is associated with attention, increases activity¹⁴⁵, whereas the posterior superior parietal lobe, which is the place significantly influence our orientation of time and space, decrease its activity¹⁴⁶. The latter phenomenon

¹³⁷ *Jiqi Zhenjing*. p.205.

¹³⁸ *Shesheng Zongyao*. p.224. *Zigui Mishu*. p.591.

¹³⁹ *Zugui Mishu*. p.591.

¹⁴⁰ *Jiqi Zhenjing*. p.205.

¹⁴¹ For instance, *ibid.* *Ziqi Mishu*. p.591.

¹⁴² Roth. 1991.

¹⁴³ *Ibid.* p.602-603, 615-618, 620.

¹⁴⁴ Newberg, Andrew, D’Aquili, Eugene and Rause Vince. 2002 (2001). *Why God Won’t Go Away---Brain Science and the Biology of Belief*. New York; Ballantine Books.

¹⁴⁵ *Ibid.* p.20,181-182

¹⁴⁶ *ibid.* p.28-29,113-120

seems to have gained special attentions from the scholars on this field and it is understood that the brain structure is cut off from the sensory inputs¹⁴⁷. In other words, with the decrease of activity in this specific brain part, we are out of the control of afferent and, in a sense, thrown into the state of an ecstatic transport. Notably, that such a brain situation can be observed not only in meditation, but also in sexual activities, especially at the point of arousal and orgasm¹⁴⁸.

Under these circumstances, I strongly believe that metaphysical experiences take place in a certain altered state of consciousness, or more precise to say, in an ecstatic transport experienced during the sexual activities. And such experiences are, though fundamentally the same in schema, apprehended differently in accordance with religious belief and expressed differently in relevant terminology.

Regarding the neurotheology, I would like to note two things briefly. One is Yukai's reports on the human skull Buddha practitioners, and the other is Daoist attention to what they call "niwan"泥丸 (the muddy pill)" to which the restricted semen or general *jing* energy should be returned. According to Yukai, many *Tachiakwa* practitioners trying to make the human skull Buddha became "mad" or mentally disturbed¹⁴⁹. It may suggest that the sexual practices required for the skull-practitioners have certain psychological influence. As for Daoist apprehension of *niwan*, the origin of this term is said to have come from Buddhist *nirvāna*, but it is thought to locate in the brain in Daoist comprehension. These things may suggest that Chinese people might have realised the connection between brain work and certain psychological-metaphysical circumstances and that they might have regarded the state of the enlightenment in terms of such mental situation which relates with the brain alteration.

2) Religious connotation for the procreation.

In both Daoism and Buddhism, the sexual activities for the purpose of procreation gains special attentions as well as importance. Whereas *Tachikawa-ryū* added meanings of "religious complement" on procreation, by regarding offspring equivalent with Buddha with the present body, Daoism

¹⁴⁷ *ibid.* p.113-120

¹⁴⁸ *ibid.* p.118-119, 125.

¹⁴⁹ *Yōjinsū*. Moriyama .1990. p.563.

gave it the ethical value for the lineage continuation¹⁵⁰ as well as religious importance for the “salvation”¹⁵¹.

On this matter, I would like to give the following assumptions briefly, though the detailed investigation on this point is beyond the scope of this paper; 1. the necessity for ethical reasoning to involve sexual practices, 2. common appreciation for lineage continuation in China and Japan under Chinese influence, 3. procreation as the natural result from the heterosexual intercourse.

Say, the sexual practices in Daoism and Buddhism have been necessary for the religious-metaphysical experiences. Yet, they, being religions, required the ethical reasoning to affirm sexual association in order to face against the moralistic oppositions. Their various explanations on how sexual practices enable us to experience the ideal religious condition by using religious terminology should be one of weapons against such oppositions. It, however, would not work really well as they might have expected. They need means to appeal people with common sense that sexual activities in religion indeed contribute virtuous phenomena. In the sociological circumstances both in China and Japan, the value on procreation was so high, due to the overwhelming influence from Confucian idea of filial piety as well as lineage continuation¹⁵². And indeed, the heterosexual practices naturally lead the result of bearing offspring. Then, if they can add religious meaning to procreation, or delivery, it would be a powerful weapon for them to the oppositions deeply concerning morality.

In *Tachikawa-ryū*, quite large amounts of statements are shared to describe the religious values on an offspring as a Buddha with the present body and also to explain the importance and pureness of parental sexual intercourse for this result. By doing so, it seems to insist that having offspring is one of the “Buddhist generous results” and thus, sexual intercourse is numinous Buddhist practices. Meanwhile, the later literature of the genre in Daoism, rather than authorizing offspring itself, eagerly explains the process of the heterosexual intercourse to have offspring with better condition. By

¹⁵⁰ As for the overwhelming influence of the idea of filial piety over the Chinese society, see for instance, Kaji Nobuyuki 加地伸行. 1990. *Jyukyō towa Nanika 儒教とは何か (What is Confucianism?)*. Tokyo: Chūō Shinsho. pp. 130-134.

¹⁵¹ For this comprehension, see Yan Shanzhao. 2001. p.3, p.6.

¹⁵² See footnote 150.

doing so, it seems to differentiate their “religious” sexual activities from those un-religious ones in common world, and to claim how their technique is practically efficacious to contribute the common moralistic requirement on the lineage continuation.

In my impression, although both religions made great efforts on stating and connecting this matter of procreation with their religious ideology, the emphasis observed in those descriptions seem to be a little diverted from their main theoretical bodies. In other words, the promised results or the leading logics in those statements seem not to fit perfectly with other religious features they advocate. Thus, my suggestions are that the link with procreation in these two religions might have not been the central theme in their religious orientations and that it might have basically been required to eradicate ethical oppositions.

5. Conclusion

Summing up tentative and speculative study on the sexual practices in religions, I would like to propose the following assumptions; either in Daoism or Buddhism, practitioners have opportunity to have metaphysical experiences in a certain psychological situations through sexual practices. Thus, the sexual techniques are appreciated as a numinous method to communicate with the otherworld. The otherworldly experiences in ecstatically altered state of consciousness is apprehended as the enlightenment, the achievement to the state of Buddha or the transient perfection as the Buddha-hood with the present body in a scheme of Buddhism, and as the access to the *shenming*, arrival to the paradise of the immortals or transcendence in a Daoist terminology. Seemingly, religious involvements of sexual art initially expect such “numinous” experiences rather than morally oriented procreative effects.

In addition, I would like to suggest that the gaining the state of *xian* in Daoist comprehension, at least that in the art of the bedchamber, could also be considered parallel with such “numinous” psychological situation. In general, the images of *xian* vary and thus, it does not necessarily indicate mere supernatural abilities enjoyed by many of them. Also, due to such variety of images associated with *xian*, literature of the genre present many different features of *xian*. So, such “numinous” or metaphysical situation may not be accounted in connection with the idea to become *xian*. However, certain experiences such as having visionary or auditory hallucination and transcendent situation would have given the Daoist practitioner the feeling or

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conception that they become the *xian*, though momentary. Although I need further investigation on this point,, I suppose Daoist practitioners might have enjoyed their evanescent *xian* status, just as the transient perfection as the Buddha-hood with the present body enjoyed by *Tachikawa* monks in Buddhism.