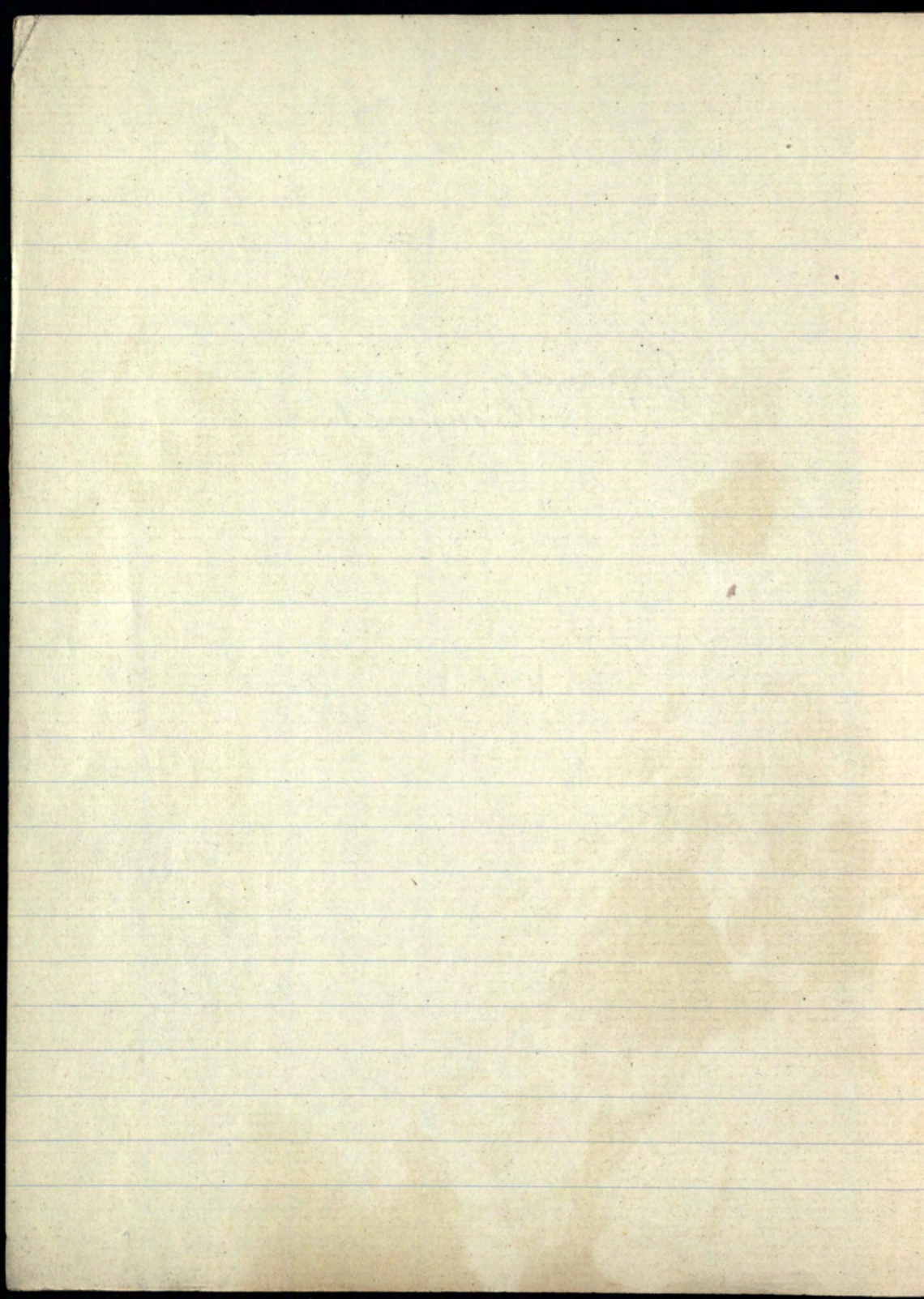
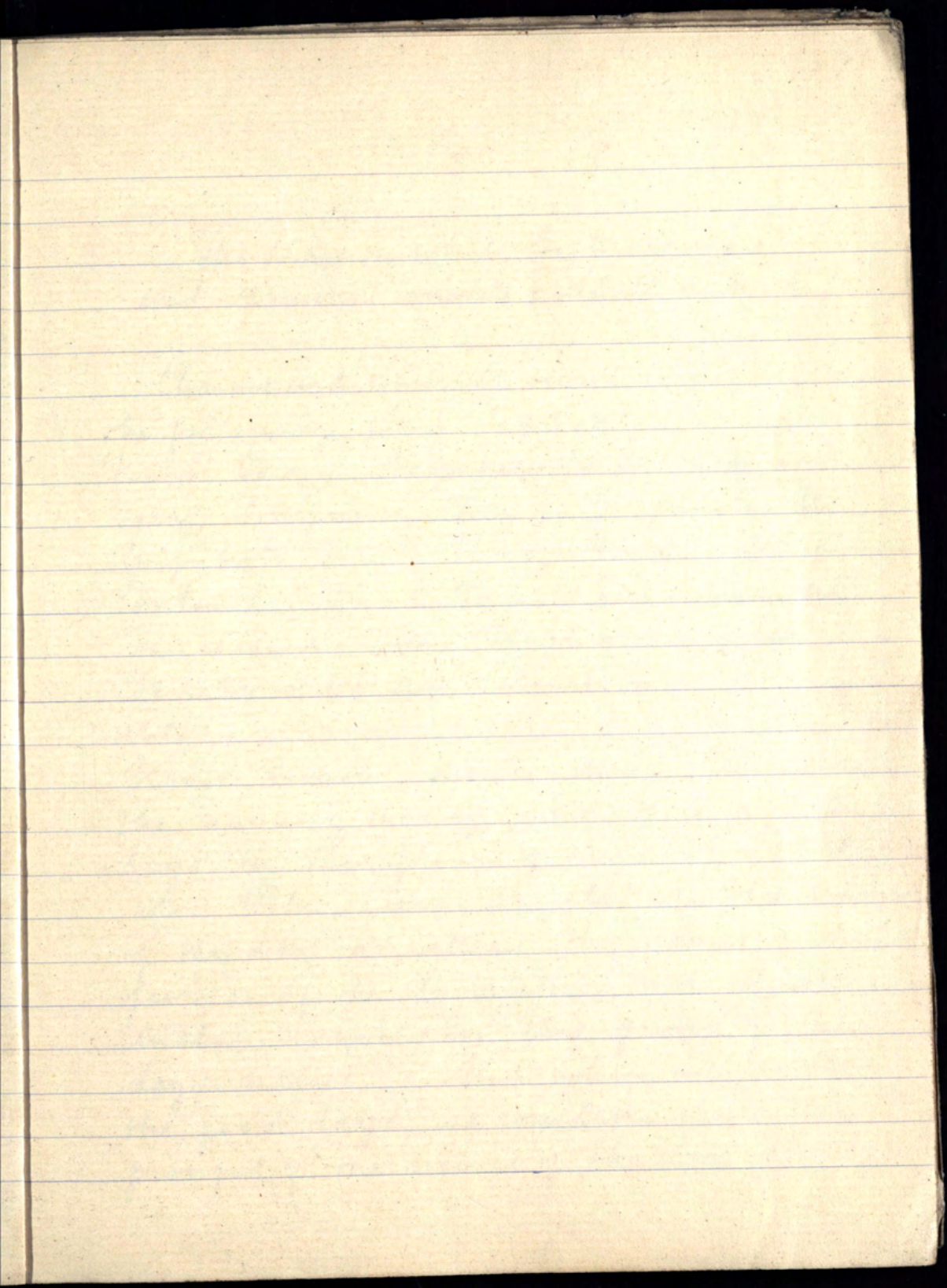


*Japanese
Conjurations.*





The days on which Gofū (charms)
and Mamori (amulets) shall be made.

Charms and Amulets shall be made on
the following good days only, —

Kanoe-Tora, Mizunoe-ke, Mizunoe-
Tora, Mizunoe-Tori, Mizunoto-U,
Mizukoto-Tori, Kinoe-Uma, Kinoe-
Tatsu, Kinoto-Tori, Tsuchinoe-ke,
Tsuchinoe-Tora, Tsuchinoe-Tatsu,
Tsuchinoe-Saru, Tsuchinoe-Uma.

Note:—

Kanoe, Kanoto, Kinoe, Kinoto, etc. are
the names of the day, and there are ten
days in this group of the day's names.
ke, Ushi, Tora, U, etc. are the names
of the day as well as the names of the
year or of the direction, and there are
twelve names in this group of the
day's names. And when we settle
the good days, we combine these two
groups of the names of the day one by

one in turn, so the every good day comes round only once in sixty days, for the least common multiple between ten and twelve is sixty.

And if we want to know whether a certain day of the month is good day, or not, we must see it in our old calendar.

A charm of Curing Blind.

If one make amulets on the good day and put them at the clear, sacred place after spelling a charm, one's blind eye will be cured.

Spells to clear Evils.

〃 ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ
 On sho kiya sei ro sha nan ma ka bo
 ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ ㄗ
 dara kani Nantoni jin bara har haritaya
 un.

「^ニ ^マ ^カ ^ラ ^ギ ^ヤ ^ウ ^ゾ ^{シュ} ^ニ ^シ
 on ma ka ra gya un zoro shu nisha
^バ ^サ ^ラ ^ハ ^ク ^ウ ^バ ^ラ ^ソ ^ク
 ba san ba lara shaku un bara soku.

「^ド ^ド ^ド ^マ ^リ ^キ ^ヤ ^キ ^テ ^イ ^ソ ^サ
 do do do ma ri kya ki tei sosa
^カ
 ka.

「^ナ ^マ ^ク ^サ ^マ ^ン ^ダ ^ホ ^ダ ^ナ ^ン
 nan maku san man da ho da nan
^ア ^サ ^ラ ^バ ^ホ ^ダ ^ホ ^ラ ^サ
 an sa raba ho da ho ra sa
^ト ^バ ^キ ^リ ^ダ ^ヤ ^ニ ^ガ ^ウ ^エ ^シ ^ヤ ^ニ
 toba kiri da ya niga wei shiya ni.
^ハ ^マ ^ク ^サ ^ラ ^バ ^ヒ ^デ ^イ
 han maku sa raba hi dei

Mystery of the Saging,
 "kyū kyū ngo riten rei."

When man feels the mystic power of
 this mystery uttering the spell, he will
 be cured from whatever disease or

defects which he has.

About all Prayers and Gohei.

When any prayer is performed, first the patron saint or the tutelary deity should be enshrined whom we pray to.

If we want to pray asking the recovery of disease, the patron saint Tendō-Nyōō or Yakushi-Nyorai is ought to be enshrined especially.

The Gohei used in praying the rough god to stop his rough deed should be one foot and eight inches long. The Gohei used in praying the god of the earth should be two feet and eight inches long. The Gohei's used in praying other gods should be 1.5 feet long, or 2.1 feet long, or 5.2 feet long. Before the Gohei is made, the following sayings should be uttered.

" This bamboo grew up in Takamaga-hara when all the gods and goddess there passed by. "

" Who made this fine knife which bears the holy figures of Tendo the god. "

" Who say that this board is a board of boxwood, but it is a board of a tree that is said to clear evils. "

Mystery of Ten letters.

天 (Heaven).

Before one goes in the presence of noble men, one shall write the letter 天 on the palm of the left hand and say heartily, "The sun and the moon" to himself.

王 (King).

When the warrior happen to go out in night, if he write the letter 王 he will never be robbed of his swords.

命 (life).

If you suspect of some poison in "sake" which you must drink at other's, you shall write the letter 命 in order to get rid of the danger.

月券 (victory).

If the game-player write the letter 月券 before he goes out to play, he will surely win the day.

青龍 (dragon)

If one write this letter and have it with him when he goes over the water, he will never be drowned.

虎 (tiger)

If one write this letter and have it with him when he goes through the woods or over the mountain, he will not get any harm from wolf, fox and such like beasts.

口笑 (angry)

If one write this letter when one goes to pay a visit to some family suffering from pestilence, one will

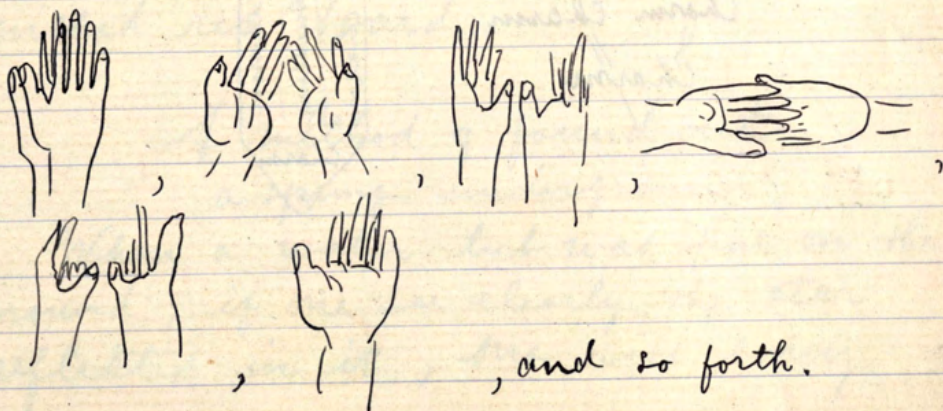
not be inflicted by the disease.
 K (water)

If one write this letter and with him carries it about, he will suffer from no drink nor water he takes.

日 (the sun), 月 (the moon).

If one utter these two words to himself keeping his heart clear, he will be able to get rid of all the evils.

Attitudes of the Fingers when
 Man ~~utter~~ the Spell to
 Protect himself from
 all Evils and Harms.

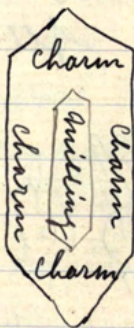
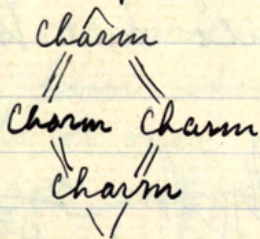


A Method of Getting Great Wealth from a Farthing.

If man give another a farthing with good will on the day of Father in August every year, he can get a great wealth without fail.

When something disappeared in the house, if man put a Gofu behind the oven, the lost thing will be found out.

The Gofu used at this magic.



When man is bitten
by dog,
if he pull off three pieces of hair from
the fur of the dog and apply them
to the wound, it will be cured
soon.

When one suffer from
the weasel,
if one put some pepper in the pass
of the weasel, it will never come
out again.

If one want to light
the bottom of a well,
one shall hang down a light in
the well and cover it with a var-
nished red board.

A method of found out
a spring underground.

When a water tub was put on the
ground, if one see clearly the star
reflected in it, one will surely

find a spring of water under there when he dig out.

If one drink the water in which the leaves of a loquat-tree were boiled on the 1st, Jan., on the 2nd, Feb., on the 3rd, March, on the 4th, April, and so forth, one will never be caught by disease.

If one hang the shells of a certain crab on the every side of one's house, one can keep one's family from all sorts of evils.



The crab used in this magic.

Methods of Taking out the Spots of Clothes.

The oil-spots are taken out by the powder of stone and dried flower put on them.

The lacquer-spots are taken out by washing with crashed sea-urchin.

The beer-spots or the soy-spots are taken out by the crashed root of the lotus.

Methods of Curing Warts.

When one puts a piece of paper as large as the wart ^{to the end of a pen-holder} and burns it, his wart will be cured within a night.

When one suffer from many warts, he shall apply moxa as small as a bean between his fingers.

Methods of Curing Consumption.

If one take every day three times ^{with} meals the powder of the rice leaves, one can be cured from consumption.

A Charm of Curing Measles.

If one makes the following placard and plasters it on the door, the measles

of his family will soon be cured.

Fr

I am under the watch of god
knowing not a bit of the
measles for a long time.

Fr

Mogami river is always clear
because it flows, and the
evils sink while we flow on
it happily.

A Magic of Curing Tooth- ache.

When one puts a small stick of a
peach-tree between the teeth and
applies mossa to the end of the stick
uttering some spell, one's tooth-
ache will be gone soon.

If one write the letter 儀方 or 晶 on a placard and plaster it on the door on the 5-th in May, the fly will not come out in the summer.

If one puts the white part of the onion where the bee has stung and applies moxa there, the ache will be forgotten. Or if one writes 丙 (Hinoe), 丁 (Hinoto), 火 (Kanoé) with bamboo on the earth and puts the earth where the bee has stung uttering "丙, 丁, 火" three times, ache will soon stop.

When blood bleeds from the nose, if one writes the Sanskrit character 𑖅 on one's forehead and presses there three times with a finger, bleeding will soon stop.

If one wants to clear white ants from one's house, one shall plaster a placard with the following poem written on it on the hole of the white ants.

The meaning of the poem is, "White ants are destined to live in a dry tree

in the mountain, then it is mistake of them to spend their lives among men." An amulet that cures a boil.

此
藥
能
治
心
又
急
如
律
令

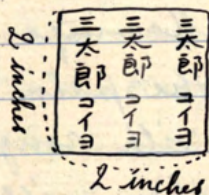
This amulet shall be drunk down with water.

If one want to stop a habit of making a sound or a noise with teeth while sleeping, one shall put in his mouth who has the habit, when he is asleep, some earth from under the floor on which he sleeps always.

When vermins has come out in a farm, if one burys the horse's hoofs in the four corners of the farm, the vermins will be gone without doing any harm on the grain of the farm.

Straw bags of rice put on the bare mountain make trees grow on it when they are rotten entirely.

When some one had ran away, if his family put the following Gofu at the corner of W.C., he will soon come back.



"三太郎" is a familiar name of youth like a western name of "lick" or "John". コイヨ (koiyo) = Come back.

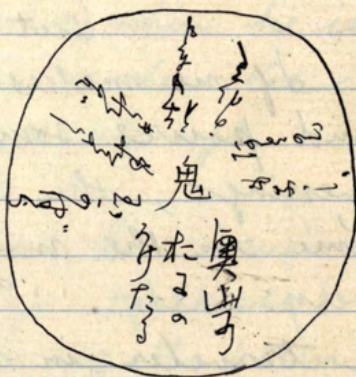
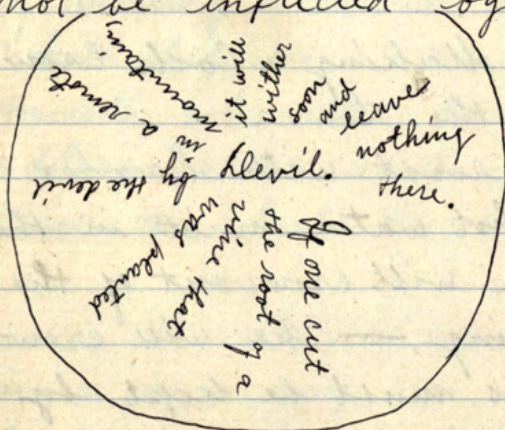
A Method of Making a Cock Crow Out of the time.

If one makes a roost with bamboo and pours some hot water in it in the evening, the cock will crow out of the time in the morning, — he will crow very early. This must be kept by a traveler in mind, for sometime the host of a inn will do such a thing to make him start early when he has

many lodgers and is in busy with them.

After taking something which has severe scent like onion or garlic, if one chews a paper, the scent will not be felt any more.

If one writes the following magical words with ink on the palm of left hand of his boy and with rouge on the left palm of his girl, they will not be inflicted by smallpox.



If one who suffers from small-pox washes his body with the water with which a Kandin-tree was boiled, the disease will be lightened good deal.

When smallpox prevails, one shall have one's body rubbed uttering, "Ten ngo, Ten ngo Ten Ten", after drinking water in which loquat leaves were boiled, and keep with him an amulet with the words written, "The grand daughter of the host of a restaurant by a mountain pass of Shishio, Yeehizen." Then he will not be inflicted by the disease.

If one stains his face with a egg of duck after the crisis of his smallpox passed, he has his face cleared from the marks of the small-pox.

The ages and the directions
which go against to each other.

directions	ages
See directions.	7, 10, 19, 28, 37, 45, 55, 64, 73, 82, 91.
Inui and Fatsumi.	2, 11, 20, 29, 38, 47, 55, 65, 74, 83, 92.
East and West.	3, 12, 21, 30, 39, 48, 57, 66, 75, 84, 93.
Ushitora and Hitenji sum.	4, 13, 22, 31, 40, 49, 58, 67, 76, 85, 94.
North and South.	5, 14, 23, 32, 41, 50, 59, 68, 77, 86, 95.
Fatsumi and Inui.	6, 15, 24, 33, 42, 51, 60, 69, 78, 87, 96.



If one goes or travels to those
directions at those ages, one
will fall into a fatal
danger.

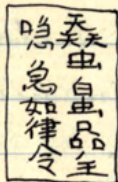
When he went, however, to the prohibited direction by chance at the prohibited age, he shall have to utter facing to the heaven the spell, "A star of Fōnen, amen. A star of Kōmmei, amen. A star of Gwanshin, amen. Amen, the polar star.

Stars! Pray, chase devils off to the remote part." Then he can get rid of the danger that is to fall upon him. Or, when this spell is uttered every morning, it will keep one's family out of all dangers and misfortunes.

On the 5th of May, if one write the character 茶 (tea) with vermilion on a placard and plaster it upside down at the entrance door, no snake will go into the house.

When one is dying of some poison in food, if another make him

drink an amulet and put another the same amulet on his head uttering any words of prayer, his life will be saved.



This amulet shall be used in this magic.

When a person is dying of some sudden disease on the way, if he is applied moxa thirty times under his nose, he will be cured from the disease.

If your image do not reflects in hot water, in tea, in beer and such kind of drink which you are going to drink, you must be careful of the drink, for there may be some poison in it.

When woman suffers from the boil on her breast, she shall write

the character 鯉 (Carp) with ink on the boil to cure it.

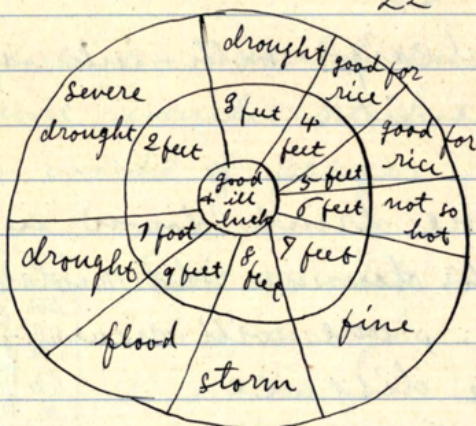
If one drink down a strawberry with dew on the morning of the 5th, May, one will never be caught by any disease.

On the 1st of spring, we can know all good-lucks and ill-lucks ^{to come in the year} by the attitudes of cloud.



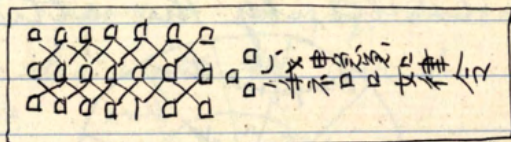
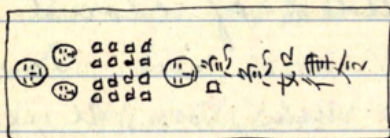
me, Ushi, Tora, Al, etc. in this show the directions.

On the 1st of early spring, we can know the climate in the year from the length of the shadow of a post ten feet in the length. The post shall be erected on the ground at noon.

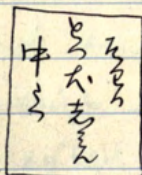


If the post casts a shadow one foot long, the climate of the year is hot and there will be a drought. And so on.

Gofu's which can tell where the robber is.



Gofu which defends the robber.



Sowaka
To ten ken shimin
wakataten

Gofu which make a good couple.

明品弓品主如夫和合且日月噫意如律合

口者屬品用噫意如律合

A method to know whether
the wife loves some other man
or not.

If one picks up a little soil from
the trace of a hoof marked by the
horse passed to the east and puts
it in one's wife's clothings, she
will tell of her paramor involunt
unconsciously in speaking if
she has him.

If one make one's jealous
wife eat a bush-warbler boiled,
she will forgive her jealousy
without knowing of it.

A Method of Curing beri-beri.

On the 8th, August, if one

make a straw-shoes under the blossom and throw it into the river after the day passed, his Beri-beri will be cured soon.

If one utter three times a poem of the following meaning when he meet a wolf, he will have no harm from the wolf.

"I am a tiger. However a wolf be fierce, he is only a sort of dog. Then he can not bite me, a tiger."

Protections Against the Thunder.

If one plant a holly at one corner of one's yard, the thunder never fall on one's house.

When man writes the characters 目 - on his left palm and woman on her right palm, the thunder do

not fall on them.

If one utters the following spell and uses the light of a wick, all the mosquitoes will disappear.

天 土 地 太 清
ten chi tai sei

Heaven and Earth are fine.

日 月 太 明
jitsu getsu tai mei

Sun and Moon are very clear.

陰 陽 太 和
in yo tai wa

Male and Female principles are in harmony.

急 々 如 律 令

kin kin ngo ritsu rei All crisis and fatal events are like the permanent rule.

An Amulet which protects Silk-worms from the Rats.

急	々	々	々	京
々	々	鬼	々	風
如	律	令	々	々
々	々	々	々	々

This amulet shall be put about the silk-worms at night.

If one across the water
after writing the character 土 (earth)
in red, he will never be drowned.

If one wrap a small cup in
paper and put it in his sleeve
before he goes in a palanquin, he
do not get any sick in it.

If one sing a poem of the
following meaning into a left ear
of one's boy and into a right ear of
one's girl, they do not cry in night.
"The day-fox in the grassy plain
of the country! Though you yelp in
the day time, do not yelp in the
dead of the night."

When you happen to go
out to the distant place in the
night, you shall write three char-
acters 我 (I) 是 (am myself) 鬼 (a devil)
on the left palm before start,

that you might meet no wonderful events.

If one utters three times a poem of the following meaning before one goes to sleep, one will awake whenever there happens some unusual thing. "If I happen to fall into asleep, awake me pulling my pillow off, pray!"

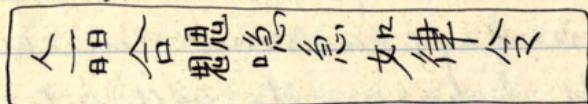
If one writes the character 田 (field) on the ring-worm and stains ink on it, the ring-worm will disappear.

"ring-worm" is "田 虫, (ta mushi)" in Japanese.

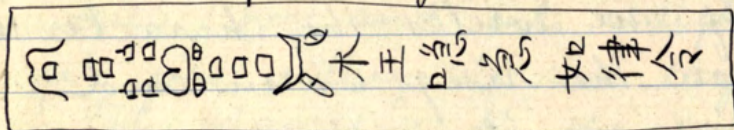
When a fox changed his form into a human being and came among you to do something on you, if you see him reflecting into an old looking-glass, you can discover

his real form.

When you bring a suit, if you go to the suit with the following amulet, you will surely win the case.



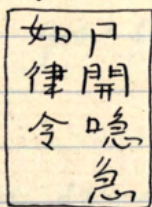
And if you go with the following amulet, the suit case will be prolonged a month more.



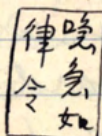
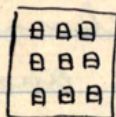
If you throw water behind W.C. without being known by your family at 6 o'clock in the night of the last day of the year, you and your family do not suffer from any cold (sickness) and fire (fire burn down the house).

When you have been bitten by a rat at a part of your body, if you put ^{on} the part some water from the mouth of a cat, the wound will soon be cured.

Amulets Used When Your wife is in a difficult delivery.



These two shall be drunk down by her. 開 = open
生 = life 白 = white
赤 = red



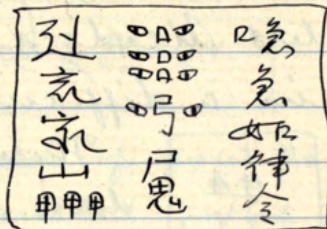
These shall be put at her feet.

If one put some garlic in one's nostrils, one will feel no thirsty at all.

If one writes on the bottom of a cup, "Nine snakes become bones, and god goes into the body" and drinks

from the cup, one can get out anything which has stuck on the throat.

Amulets which defend Pestilence.



If one writes the character 貝武 on the board of a ship and put
of 武 on one's forehead, one will
not suffer from the sea-sick.

When one suffers from the
boil at the throat, one shall have
to write the character 生 (life) three
times with a finger and press the
boil with the finger.

When one suffers from a cramp in the leg, one shall have to utter "Boke boke" three times and rub the leg gently.

If one scorches some pepper and has it wrapped in paper with him, one will not freeze though one goes through the snow-storm.

If one hangs some hair from some living person on the branch of the tree which bears many fruits, birds do not come to peck them.

If one writes the characters 金西令舍 on a paper and put it on a light, no insect go into the light in the summer night.

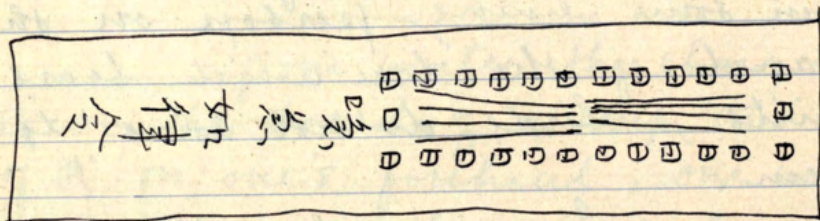
Or, "Ishi fushi enrin kirifuku enifukurin" is written sometimes instead of "金西令舍."

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If one writes 風 (wind)
火煙 (smoke) on a paper and puts it
under the window, no snake will
go into one's house.

If one feeds ducks with
Chinese rice, she lays many
eggs.

An amulet which hold the
contract tightly.



If one drinks down some
powder made of some scorched bark
of a cherry-tree, one will not be
drunken with "sake" (drink).

If one wants to make one's
nose smaller, one shall have to

Drink down some powder made of some scorched leaves of a loquat with "sake".

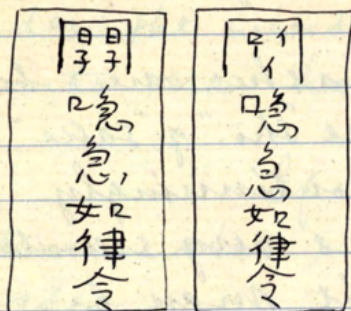
If one washes one's body in a bath with one "shō" of "sake" for twenty one days continuously, one's skin becomes very smooth ~~however~~ rough it may be.

If one writes the character $\frac{1}{2}R$ on a paper and berys it in the path of foxes, they do not pass the way any more.

If one put a handle of a spoon on a wart and utter "Ibo nawore inuno kuso inuno kuso" three times, the wart disappears within three days.

If one press the inside of the cheek when dust get into the eye, the dust will go out.

Amulets which Cures the Lick-eyes.

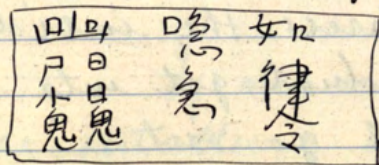


These two shall be
drunk down toge-
ther with some
water.

When one becomes deaf
suddenly, if one drink down a
scorched earthworm with oil,
one can hear again.

If one drinks down some
scorched seed of hemp, hair will
grow on though one was bald.

An amulet which cures the
sickness of tongue.



When a child complains of its head-ache, if one put a straw hat on its head and pour some water on it, the head-ache will be stopped.

If man write the character 犬 (dog) in his left palm and woman in her right palm, their hiccough will stop. Or, if they write the characters 如, 是, 空, with the tip of a knife on their tongues, the hiccough stops, too.

If one have some moxa at one's bosom when go out in a sultry day of summer, one do not feel the heat so hard.

When one happen to pay a visit to a person who suffers some pestilence, if he write the character 土 with a finger in the right palm

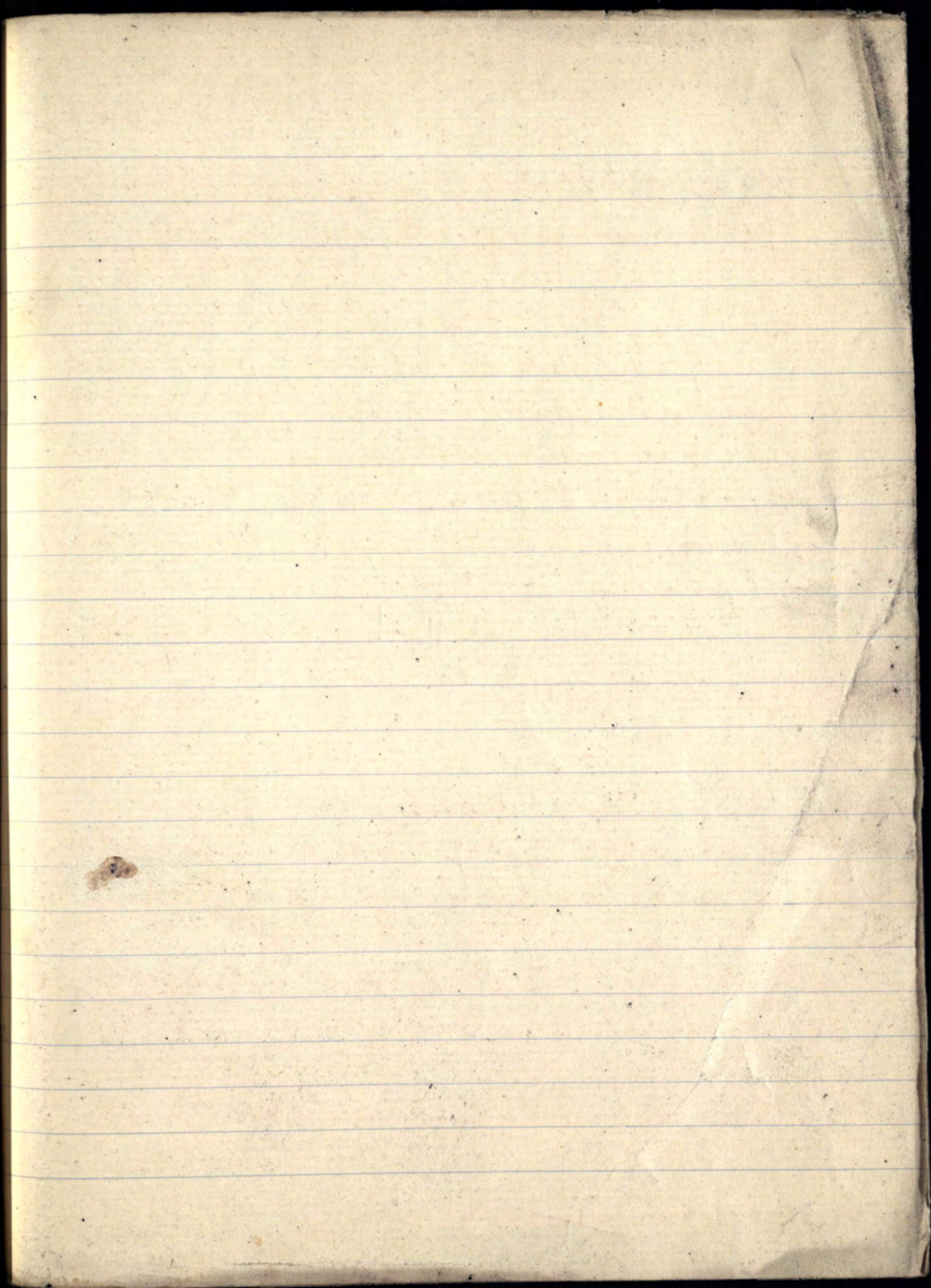
and go with the right hand clenched, one will not be caught by the pestilence.

A Method of Refreshing Some Dry Mushrooms.

If one put some sugar on some charcoals and pour water on them and lay some dry mushrooms with the charcoals on sand, the mushrooms will refresh in one night so as to seem to be the raw ones.

If one put some oil on the feet before start, one do not feel ache at foot however far away one may travel.

If one stick a little stick of a willow-tree in the clothes facing to the east at dawn on the 5th, May, one do not forget anything.



and the right hand hand
and will not be caught by
the hand

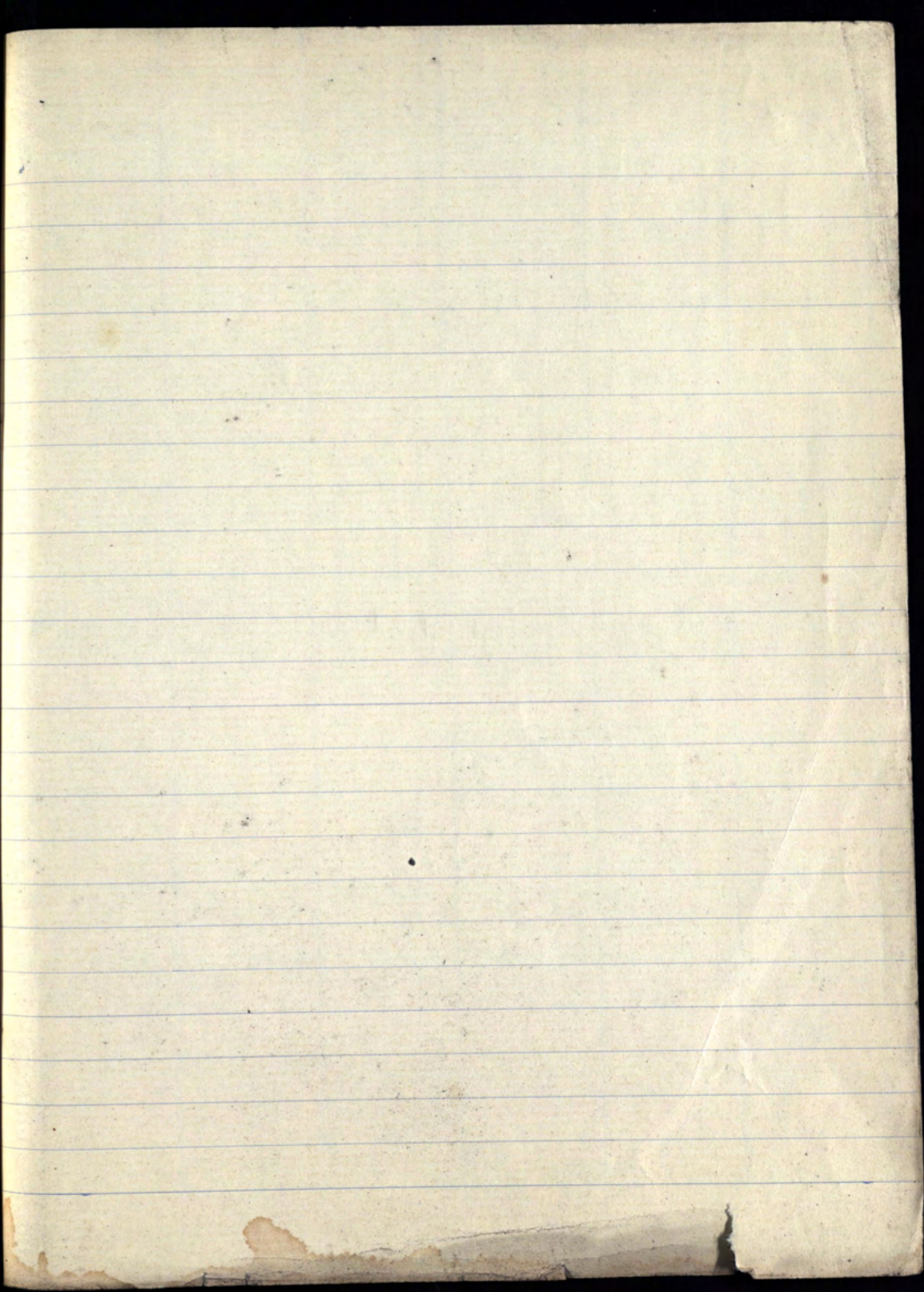
3. Third day of the day

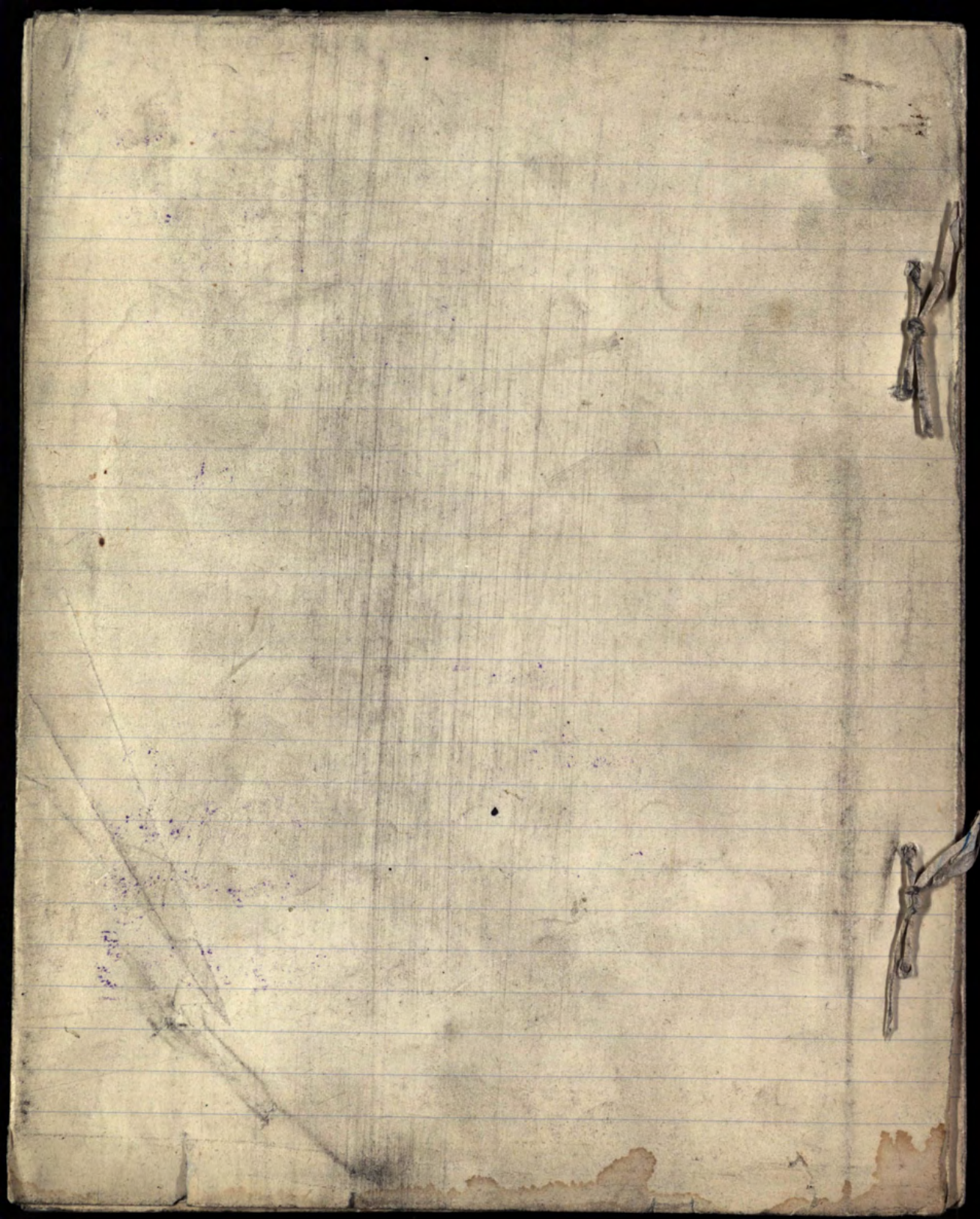
some day the day

If you put some sugar on some
and pour water on them
they will be soft and sticky with
the sugar and water. The sugar
will be soft and sticky in the night
and the water will be soft and sticky

If you put some sugar on
some day the day
the day the day the day
the day the day the day

If you put some sugar on
some day the day the day the day
the day the day the day the day
the day the day the day the day





Kit of manzai.
Instruments: two books,
a set of chopsticks,
a fan, a towel,
and a Kiseru and
tabakaire. (A small
bag for containing
tobacco and a pipe
made of metal
and bamboostem.)

On the happy
morning of the new
year, with the
apperance of decorations
of pinetrees and
bamboos, a manzai
appeared' accompanied
by a saizo, his
usual adherent. They
come to the entrance
of a door and
offer the new year's
greet in loud voice,
singing, Patience

is virtue, O gomanzai!
(meaning peace and
happiness lasting
fifty thousand years.)
The master of the
house comes forth
and greets them,
saying, How glad
to see you. It is
a long time since
I saw you last
time. To have your
visit without sending
you for, must mean
a happy omen
surely. Come up
to Tashiki, (parlour)
and play a piece.
Welcomed thus gladly,
munzai went up
and squat on Tashiki
with satisfactory ex-
pression.
Putting on the ceremo-

3
mial dress a Kamishimo, }
the master accepted }
them, as it was the
happy new year.

While he was listening
to the pleasant voices
of the chants he observed
that the manzai had
no tsutsumi, a required
instrument for the
performance. With
the chuckle of dissatis-
faction, he cried
out, 'It is the first
time for me to see
manzai playing with
no tsutsumi.' 'Why,
sir,' responded the
manzai, 'do you not
aware, that I am
no other person than
Tanukidayu (Dudger
master), dwelling at
the foot of Kachikachi

mountain of the Mikawa
province,' responded
the manzai. No need
to say the following
wards. All in your
bellies, all in your
bellies', rejoined the
master with the
countenance well satis-
fied.

Old story of Bunyano &
Yasuhide.

The same instruments
as in the former performan-
-ce.

Once there lived
Bunyano Yasuhide in
the province of Ise.
After pain disease
in his sickbed, he
died. Parted with
the endeared faces, lonely
and solitary he passed
over the mountains of
Shide and crossed
Sandsu river, where
he was extorted all
his pocket money by
the old woman of
Shoduka, the river
guard, well reknown.
While he was wan-
-dering in the miserable
manner, he was

forced to make presence
in the court of the
King Emma, reigning
the Empire of Hell.

Looking at the new
comer, the King roared
out, 'This fellow still
does not complete
the years allotted to
him. Therefore, instan-
tly restore him to
the human world.'

'Show me, great King'
answered one of the
Hell officials, 'to say
that the body of the
man was already
burned up and
so no means of giving
him life cannot
be found out.' 'Well
then, restore his soul
to the body of a
dead who breathed

his last just at the
same moment of the
same day! The King's
order was faithfully
observed and an
investigation was
made into the candi-
date. The officials
found out that a
Tobinomo, (coolie of
fire brigand) Kichi
by name ended his
death at the said
time. Therefore, the
soul of Yasuhide was
restored to the body.

Meantime, the berea-
ved wife of Kichi was
absorbed in the sorrow-
ful recollections of
his husband and
was never idle in
sprinkling water
on his tomb every

morning. One morning while she was performing the same act for the ~~happyness~~ sake of the party, she seemed to hear a groaning in the sepulchre. Wondering what was the matter, she began to dig it. And lo! and behold! the dead person for whom she mourned so bitterly, was tossing and stretching his limbs in his narrow confinement. Needless to say that she was only overjoyed and exultated at the scene. Kichi, however, showed no feeling of gladness. With the countenance of indifference and

absentmindedness, he ⁹
spoke out, 'I am not
your husband. Let
the first, I ask you
a question. What is
the name of the place
where I am now?'
(And all his talkings
ensued were related
to the province of
Ise and the family
left there. The poor
woman could not
understand what he
said at all. She
related him gently
about the province of
Ise and the household
affairs as well as
to the manner of the
dying moment of the
supposed husband.
The latter, of course,
had no reason to

understand the whole
things which the woman
told. Henceforth ^{the phrase} the
story of Ise and Hinga
became synonymous
to an unnatural and
uncomprehensible matter.

And thus, days passed
^{either} in joy or in perplexity
between wife and hus-
band. As the thou-
ghts and feelings of
husband were always
yearning towards the
province of Ise, he
left Hinga with ~~his new~~
~~wife~~ and travelled
to Ise accompanying
his new wife.

Now the wife of Yasu-
hide who was sending
the mournful and
unhappy time at her
home alone and

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desolate, was of course
glad to see a man
to announce to her
his dead husband
for whom she shed so
much of bitter tears.

But it was also impossible
for her to realize the
wonderful transformation
for the appearance and
attire of the resuscitated
were so totally unlike
from those of the
dead person. His recollec-
-tions, however, about
the parting moment
from the human world,
and remembrance of
poems to which he
was so much devoted
in his lifetime, were
powerful enough to
convince the lady the
wonderful fact of

resuscitation and transformation. So they came to pledge that they should be wife and husband even in the time of re-existence.

On the other hand, Kichi or Yasuhide, whichever you may will him, had love toward the woman who was fetched from Hiogo. So he treated her as the second or another wife. And thus they were living together in Ise.

With the body of Tobinomono a coat of the firebrigand, Yasuhide would tie a towel in his head, put Hiogirigeta commonly used by a labourer of the

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lower class, and draw
his sleeves up to the end
of the upper arm, and
would cry out loudly
and rudely, 'Deratome,
(an interjection used
by a lowest Japanese
labourer) Who do
you think am I?
Why I am no other
person than Bunyano
Yasuhide the famous
poet. I am no person
to be slightly treated!

One day he was acting
in his wild demeanour
as usual, some of
the persons with whom
he was acquainted
while in Hingai, hap-
pend to pass by on
their way to the
Ise shrine pilgrimage,
and sighted the

state of things. 'Hallow!
+ Kichi!' cried one of
them. 'How unexpected
it is to find you
here. I have heard
you have restored to
life again. ^{Still} You
do not stop your ~~got~~
rid of your old bad
habit of puffing!
Stop your impertinent
words', responded Kichi,
'do you think me
the same person with
whom you became ac-
quainted while in
Siūga? Why, I am
no less than that
famous poet Danyano
Yasuhide! ^{Indeed} What
a laughable story
this is! I have
heard ~~xx~~ poets are
the easygoing folks!

was the reply of a Hing a
 people. 'What do you
 say?' Kichi said, 'don't
 you know, A old poem
 Fukukarami akinu
 kusakino shiworureba
 mube yamakazemo arushi
 to yu-ran, was composed
 by me!' 'Ho! Kichi'
 cried out one of the
 men 'You big liar!

Just in the front, at
 the office of constables,
 Hyakuninitshu (meaning
 the collection of poems
 in which the aforesaid
 poem of Yashuhide is
 contained. It resembles
 in its sound Yakunin-
 shu, that is constables)
 are listening to what
 you say.

(The conclusion of
 the above story is made

comical by the resemblance
of Japanese sound of
Hyakuninitshu meaning
Collection book of poems
of one hundred poets
among whom is Bunya^{no}
Yasuhide and Yakunin
-shu meaning constables,
officials or palices. This
is one of Otoshibanashi
so common in Japan,
concluding Hanashi or
tale by the resemblance
of sound of the
important words
referred to in it.)

Scenes of the four seasons.

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Instruments: A teacup is added to the former instruments.

In January the new year's callers appear.

In February the new had flags appear. (teno bari that is hand flag was formally dedicated to the Inari shrine by childrens in February.)

In March paper dolls appear.

In April the birth day of Buddha is commemorated.

In May headpieces appear in every home for ~~the~~ decoration.

In June, Sumibune, that is ^{roofed} boats to get cool in summer time,

appear.

In July, toro appear.
(to-ro is made of paper
and bamboo. The shape
is either round or
square. It is used
in the Bon festival of
the month. There is
a famous tale named
Otando-ro translated
into English by Hearn.)
In August, moon
sceneries are admired.
In September, also
moon sceneries.

In October, ebisugawo
(festival of God Ebisu)
is made by the people.
(Ebisu is god of wealth
and prosperity. People
make invocation of
wealth and prosperity
for the god. Hence
the word Ebisugawo

meaning the countenance like Ehisu is used as signifying affable and amiable countenance.)

In November, monkan-ban (sign board) of Kawomise (Literally shop of faces, that is those of prostitutes or actors) appear. (It was a custom in the Shogunate time to put out a board, in front of theatre or the prostitute house, containing crests, ages, and other matters of actor or prostitutes in the end of November.

Now, it is not practiced at all. So the young men of Meiji do not know even the name.

In December, Sekkizoro appears.

(Setkizaro is now absolutely
unpracticed in Japan.)
At the end of the Shōgu-
nate or in the beginning
of the Meiji Era, it came
to stop in practice.

It is a kind of a
beggar performance,
several person, putting
on Comigasa and bamboo
sticks in hand would
rush into every door
as they would, and
sing.

Mainen Maitashi, tohi-
kome Hanekome,
Koban mo tohikome
taramo tohikome,
and so on.

(Only a few old folk
know the chant sung
by them.)

Now Setkizaro, in their

customary manners, were
seen to rush into a
store of a Koji dealer,
chanting, 'Mainen matosh
to hikome hanekome.'
(rush in every year
and every season) (acci-
-dentally one of them
overstepped his feet and
fell into the cell of Koji,
(where Koji is made
or rather is put to
make itself through the
natural chemical operation.
Rice is steamed and
dried up in the air,
and put into a dark
cell, ~~where Koji is~~)
Seeing it, the master
came running forth
to save him. He
thought to himself
that he remembered a
tale that a Dethizaro

unusually manner, were
seen to rush into a
store of a hop dealer
chanting, "Whimsey, whimsy,
whimsey, whimsy!"
(rush in every year
and every season) (then
chanting one of them
oversteped his feet and
fell into the cell of hops,
where a hop is made
or rather is put to
make itself through the
natural chemical operation
there is steam and
blow up in the air
and put into a charge
cell, ~~where hops are~~
seeing it, the monster
came running forth
the same time. He
thought to himself
that the monster was
told that a

falling into a cell was helped out and happened to become munzai. So he thought he would make a trial for the sake of experience, and he went down into the bottom of the cell and helped the fellow out. To his great disappointment, however, the fellow remained the same performer as before. Looking into his face, the fellow apologized for his thoughtless actions and thanked for his kindness. And he was at the point of going out, when the master cried out loudly, - Why, you stupid

85 fellow! Isn't it a
manner ^{with} Jekizaro
to be changed into a
manzai at the time
of his helped out of
the cell into which he
fell down? 'Hsi! hai!
sir,' replied the fellow
not the least beaten back,
'Thukudaioku (god
'Daikoku is one of the
three gods, Daikoku, Ebisu
and Hotei, who have in
power prosperity and
wealth of people.) who
^{appears}
~~comes~~ after manzai.'
(In January, Daikoku
~~was~~ ^{is} worshiped in con-
-vocation of wealth
by the people in old
time. It is thought
to appear after manzai
in the happy month.)

Afflicted Kariudo. (meaning both hunter and moneylender. Here it is used in the sense of the former.)

Instrument:

One wine bottle.

is billbook.

A wine cup.

A yatai (made of mineral and in which the Japanese pen or brush is contained.

Commonly was used by business man in ancient time.

is fan. is towel.

One a hunter went up a mountain and sighted a bird something like a Kiji (is bird quite common in Japanese

mountains or fields. It
is a kind of mild fowl.
So he took aim and
killed it at once.
To his great surprise,
however, he saw
a piece of stone erect-
ed by the roadside,
in which killing or
wounding of any
animals was strictly
prohibited. Thinking
it wise to take escape
as soon as possible,
he was going down
the slope when he
was called ^{stopped} out stop!
you bad hunter! by
a loud and harsh
voice. Much terri-
fied and almost out
of breath, he threw
himself down at the
foot of the man,

and entreated for help
 generosity. The man
 who seemed to be a
 priest would not
 listen to any entreaty,
 or askings. Just at
 the moment when the
 hunter thought he
 should be executed,
 a priest with *sko-ro*
 (in which incense is
 burned and which has
 a handle. *Ho-ro* is one
 of the common instruments
 in the Buddhist temple.
O means handle.)
 and putting on *Oritate*
-goromo (dress with its
 upper end that is
 erect straight,
 worn by *Gyoju*
 chiefly, the Shingon
 sect priest), came
 into the spot, and

he gun to go between them.
He said, 'the man does
not kill' any living
creatures yet. So I
entreat you not to
kill him! (The hunter
had not the game with
him) The enraged
torite (literally meaning
catcher that is the priest
of the mountain) was
softed by the words
and said he would
let him go.

Glad and thankful
was the hunter. He
asked the kind priest
to go a restaurant
at the foot of the
mountain. There
they kept a wine
drinking festival
and were much
intoxicated.

When they were coming
out of it, reeling and
talking fastidiously, the
master came forth and
asked them for the
pay. The Hunter,
without showing the
least trouble, replied,
"Why sir, I am a
Kariudo (lender) and
no reason at all
why I should ^{not} be
treated as such in
the case of this pay."
Greatly perplexed the
master turned to the
priest and asked him
for it. He also,
coolly and calmly replied
"I cannot make any
Harai (meaning either
pay or a Shinto
ceremony sweeping
away devils or other

6 bad things) As I am
a priest, and not the
Shinto man, I shall
read saturas (Kyomon)
for you!

Needless to say that
the muster was wholly
out of temper at the
manner of pleadings.
He cried out loudly,
'How unreasonable
are these fellows. One
says 'I am a Kariudo
while the other says
I cannot make harai
as I am not a Shinto
priest. Absolutely
ungentlemanlike.' But
alas!' he continued
lowering his voice,
I cannot help myself
from having such a
unlucky event, as I
am engaged in this

line of business. It
 sitting near by, Banto
 (agent or old apprentice)
 makes the sound, Kata-
 -ri Katari. (Katari means
 praughd. The sound
 Katari is made by
 striking Yatai (metal
 pen holder) and fan.)
 (The foregoing Tale
 is concluded by the
 sound Katari made
 by the two instruments
 used by Banto. This
 is also one of Otoshi bōna-
 -shi.)

Line of business, it
sitting near by, (Ants)
(opposite or old apartment)
makes the house, (old)
in history, (Ants mean)
fringed the house
history is made by
striking (Ants) (not)
from (Ants) and (Ants)
(the house) (Ants)
is considered by the
house (Ants) make
by the (Ants) instrument
used by (Ants) (Ants)
is also one of (Ants)
(Ants)

Calamity of the performan-
cer of Waikagura

Same instruments.
Is daikagura performer
Maruichi by name
made the Spring round
and was asked by
Oyashiki (residence of
daimyo (lords) or of sam^u-
rai) to play a performan^{ce}
of Kogomari. Charmed
by the handsome app-
earance of the performer
the maids of the oyashiki
all hurried forth
to cast glances on
him. One of the maids
especially seemed to be
the prettiest of all.
Maruichi while he was
engaged in the performan-
ce was greatly
attracted by the
charming and sweet

36 face of the maid.

This caused him to lose balance of his act, and the teacup which was on the top of the instrument, above his head, came down just on his eyes and struck them to the sad result of losing sight. The Yashiki master and wife thought it pity to see him become blind. So the favourable order permitting him to enter the yashiki whenever he wanted. Furthermore, in future the title of Kengyo was to be given through the lord's good will and influence. (Kengyo is the highest treatment

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ever given to the blind men. It has the governing power over the inferior class of the ordinary blind. His old name, Maruichi was used as the new one. (If, that is, jichi is generally used in the case of naming a blind.)

Now the loss of sight was a great trouble to Maruichi in the advanced age, for it is generally said the loss of sight in advanced age is further more painful than the blind in younger age.

One day, when he went out, he came to downright to Tatefu-da. (sign board on

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which the inscription
 'All carts except government
 business, must be stopped'
 was contained. Greatly
 he was enraged and
 cried out loudly,
 'Hie you idiot! Be
 careful. Is there
 such a fool as to
 push aside a blind?'
 So saying, he took
 the pole of the board
 and gave another
 loud cry. 'Surely
 this is ~~the~~ the board
 for stopping carts. Well
 then it ought to
 be placed in the
 corner side of the
 road. Absolutely
 unreasonable to put
 it in the centre.' And
 so he went on rubbing
 the swollen flesh

35
in his head. Well,
now while Maryichi
was going on his
way murmuring and
complaining, he
tumbled a big wine
bottle and fell flat
on the ground.

None the less, out of
temper than in the
case of the board, he
gave a loud cry,
(Oh! I cannot
stap up as my looin
bones are deranged,
I cannot pardon
the rascal who caused
me such a pain.
Come to me instantly.
Resolved as he was
to make vengeance
on the offender, no
human voice could
nt be heard. He

96 rubbed his eyes but
alas! he couldn't help
himself. Then a
Kagokari (the palan-
-quin carrier) observed
the unfortunate
blind from the
distance and spoke
to him. 'Say, Za-
-tosan, (the common
name when addressing
the blind, meaning
mr. blind person) will
you not take Kago?
'What?' responded
the blind. 'I hate
Kagomari with my
heart and soul.'
(Kagoma and Kagomawa-
-ri has a close ressembla-
-nce of sound. The latter
means to make visit by
kago or palanquin,
while the former means
the performance.)

world.

Han Taiho learned the
Instruments; Issit of chop 37
sticks.

(Taiho is the name
of a big bird, not
existing in reality, but
only in imagination. Sohi,
a great Chinese philo-
sopher alluded to the
big bird in his marks.

And it was he perhaps
who used the word
for the first time in
any written documents.)

In the North Sea,
there was once a big
fish named Kon.

(The name Kon ~~was~~
also appears in the marks
of Sohi. (Also an Imaginary
fish.) It was transformed
into a big bird, Taiho.
The huge wings of the
bird were able enough

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to carry it ten thousand miles by a single movement.

It happened that one time it intended to take travel to the South Sea. After flying over the space of several million mi, it felt much fatigued. So it looked around for rest amidst ocean. Sight of a wide island reached the eyes. Gladly it flew on there and spreading the immense wings extending over two thousand mi, it felt quite at home.

All of sudden, the island on which the travelling bird was taking rest, seemed to shock and move. And then it floated out with

the movement of the waves. 39

The bird was greatly surprised and ~~was just~~ flying away into the sky when a loud voice roared out, "Who are you to sit on my back?" The bird gave two or three movements to its wings and looked down on the monstrous animal which turned out to be a big crab, five or six thousand li in the size. Struck with wonder and terror, and disheartened at the same time, for it was undeceived of the idea ~~that~~ of being the largest animal in the world, it flew back to the old home in the North.

The crab looked

Of

attentively after the flying
traveller and thought
how big ^{in body} and striking
it appearance he was.
So he, in his turn, went
out for pilgrimage. After
traversing seven or eight
million ri, he thought
greatly tired and
wanted to take rest.

A large tree was
seen to grow up out of
the sea. He went run
up to it and was quite
at ease with his back
bathing in the sun.

Suddenly a loud voice,
which almost deafened
him, roared out: Who
are you to sit on my
beard? With that
voice, the tree began
to move. Needless
to say the poor

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traveller was instantly
terrified and disheartened.
So he escaped away
in the direction of the
South Sea trembling
and out of breath.

Now this huge
creature which seemed
a large tree was a
lobster dwelling in the
East Sea.

He also began to
esteem himself the
biggest being in the
whole world. 'I am
the largest living being'
he boasted himself.

So he sunk into the
bottom of the East Sea,
deep and fathomless;
and went on until
he saw a glittering
building which was
the gate made of

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gold and silver.

How lucky I am
to pay visit to such
a splendid capital
he said to himself.

He proceeded to the
gate and entered in-
side. Princesses of
the Great King
(八大王) were seen
to be at play, batting
shuttlecock and making
temari, (handballs. In
older time, it was one
of the chief games of the
Japanese girls. The
ball is made of thread
and paper.)

Surely, it is the
happy new year of the
Dragon Emperor's pa-
lace! He thought and
felt very happy. He
entered into a

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sakaya (bar of sake) and
~~took~~ drank Goso with
the dish of Futakigobo. (Goso is a liquid taken
during three days of
the New Year.) Slightly
intoxicated and with
his face crimsoned
he left the bar, feeling
tired and seeing a
large rock in the
way side, he went
up to the top of it
and was lying flat
there, when a voice,
louder than any he
ever heard, cried out,
"Who are you to sit
on my head?"

The lobster was
surprised and lost
his heart. Soon,
recovering his courage,
he inquired, rubbing

ht

his beard quite haught-
-ingly. 'None can
surpass me in the
greatness of body. And
who are you to speak
thus, rudely to me?'

'I am Kugamimochi'
was the reply from
beneath.

(Kugamimochi is a
hi roundshaped Mochi
decorated in the tokonoma
of the Japanese house.

Commonly it is the
biggest Mochi which
every Japanese makes
in the new year for the
sake of decoration.)

Nightly play of Katsura.
Instrument. A wooden
willow. is long pipe
of tobacco box. Is
Jan. A Japanese towel.
Katsura is employed
by actors chiefly.
There are many kinds
of Katsura, some for ^{the} male,
some for ^{the} female, some for
^{to} old and some for ^{the} young.

The Katsura which
was employed by
a Danjuro when he played
the part of Yanone
Goro, was rumoured
to get out ~~secretly~~ ^{or}
nightly play to Yoshiwa-
ru. The actor was
much displeased and
one night he followed
Katsura when the
latter secretly left the
stealed out the house.

96 Through the device, he
learned that Katsura
would take the way
of Yanagibashi by of
boat sometimes, and
sometimes by palanquin
take the way of Umu-
mih. (Umunichi
and Yanagibashi are
the ways to Yoshiwara)
'What is the matter', said
the actor, 'to go for Yoshi-
wara play when Katsura
has only a head.
Perhaps, he get pleasure
by Suitsuke tobacco
(Suitsuke means 'to
fire' or 'attractive'. The
prostitutes of Japan, as
Goro do had the custom
of tempting guests
by holding their pipe
out of Koshi (screen)
and around

anyhow he ought to be
reprimanded, as it is too
foolish to go playing ⁹⁷
to Yoshiwara only for
the sake of smoking!
So one day he called
Kustura into his ~~room~~
and advised to stop
the foolish habit of
them. He ^{seemed} was, of course,
much ashamed,
'but sir,' said he 'I
can play at Yoshiwara
without pay as I would.
I have no need to spend
any gold coins or
silver coins. With the
expression of scorn,
the author questioned,
'How can you play
without kingin (that
is gold and silver money
Formerly there was
no paper money in Japan.)

84
(Hai, Hai, I make play
by Kami (paper), was
the replr.
(Tatsura is made of
paper.)

The
Five Evils.

Explanation
of

Pictures.

Mr

John Good

Explanation

of

Picture

Introduction.

Men are mortal after all. They must die once. The prosperous ruin in time. Human life is but the dew on a grass. And so, Buddha, our saviour, appeared and taught the mortals His immortal teaching.

To study the mortality of men, there are different ways and theories; but the following is perhaps a most short-cut one:—

(1) Appearance of Death.

(2) " " Cypical Expansion.

Introduction.

There are mental after all. They
must die once. The phenomenon
is in time. Human life is
but the dear one a process of
Buddha, our conviction, appeared
and taught the mental
the immortal teaching.
To study the mortality of man.
There are different ways and
theories; but the following is
perhaps a most short-cut
one: —

- (1) Appearance of death.
- (2) " " " " " "

(2)

- (3) Appearance of Blood.
(4) " " Corruption.
(5) " " Prey.
(6) " " Skeleton.
(7) " " Burialling..
(8) " " Bones.
(9) " " Grave.

(3)	Appearance of blood.	(3)
(4)	" " " " " " " "	(4)
(2)	" " " " " " " "	(2)
(6)	" " " " " " " "	(6)
(7)	" " " " " " " "	(7)
(8)	" " " " " " " "	(8)
(9)	" " " " " " " "	(9)

(5)

(1) Appearance of Death.

This is an appearance of men who breathe their last. Some persons die from so called natural death. But ^{the} majority die from disease. There are four hundred and four different diseases in the world.

When one dies, one's countenance becomes pale, that is to say, quite different from that before.

(2) A. of E.

After a funeral over, the corpse

(1) Appearance of Death.

This is an appearance of men
who break their fast. Some
persons die from a called natural
death. But ^{the majority} die from
disease. There are from
hundred and four different
diseases in the world.
When one dies, one's countenance
becomes pale, that is to say,
quite different from that
before.

(2) A. of E.

After a funeral over, the corpse

is generally left in a field.
When

Wind comes in for the corpse
through its six holes, it smells
up like a paper bag with
wind. The countenance fades
away ^{autumn} like ^{as} maple leaves change
day after day.

(3) A. of B.

after many a day, the corpse
corrupts naturally and blood
comes out. Even if it is
the remain of Komachi Ono,
who would dare to pay a
visit?

x (a) Komachi Ono is one of the most
beautiful maidens in this country.

(4)

day after day.
as they leave change
the counterpane folds
up like a paper bag with
knaps its six tubes, it smells
It and comes in for the corpse
is generally left in a field.

(2) Q. V. B.

visit?
 who would dare to touch a
 the remains of Kanashiro Ono,
 comes out. Even if it is
 corrupts naturally and blood
 after many a day. the corpse

(a) *Thymus* is one of the most beautiful members in this family.

(5)

Visitors are only the sound
of wind and rain.

(4) A. of Corruption.

Some time after, it corrupts
out and out and ~~worms~~
worms creep and crawl about;
and flies enjoy its offensive
smell.

(3) A. of Prey.

Wild beasts and fowls come
after the smell and enjoy
their prey.. Ah! One's life
is but a dream if one
lives on only for one's tem-
poral wants.

(2)

Practise one only the second
of mind and heart.

(4) A. of Corruptio.

From time after, it corrupts
out and out and ~~is~~
weep and weep about;
and flies enjoy % of
well.

(3) A. of Grey.

With heart and power come
after the well and enjoy
their way. Oh! Love life
is but a dream if we
live on only for ourselves
and wants.

(6)

(6) A. of Skeleton.

In this way, the corpse becomes a skeleton. This is an end of one's carnal life. ^{Could it be that?} Ah! Poor thing! We are ^{not to} decide ~~what~~ about our spirit?

(7) A. of Burning.

When it is burnt up, bones are only a remainder of the deceased. What is ich? Reality? No, nothing. Men and women vainly spend their lives by sinning against God. Buddha has a deep sympathy towards them.

(6) A. of Skelethon.

In this way, the corpse
becomes a skeleton. This is

an end of man's carnal life.
Oh! Poor thing! We are left
decide what about our spirit.

(7) A. of Drowning.

When it is burnt up, bones
are only a reminder of the
deceased. What is left?
Reality? No, nothing. Men
and women vainly spend their
lives by sinning against God.
But there too a deep sympathy
towards them.

(7)

(8) A. of Bones.

The bones are bones after all.
When sunk in the bottle of the
deep sea of passions and
desires, one should pray so
as to know about one's
future life. Then one may
naturally convince of Karma.

(9) A. of grave.

We, male and female, or, young
and old, are destined to
change into graves after
death. Such is really an
end of our present life.
For our future happiness,

(7)

(8) A. of Power.

When sunk in the bottle of the
deep sea of passion and
desires, we should pray as
we do know about our
future life. Then we may
naturally conceive of Power.

(9) A. of Power.

As, male and female, or, young
and old, are destined to
change into forms after
death. That is really an
end of our present life.
For our future happiness,

(8)

we shall believe in Buddha
and follow His teaching.

Vol. I.

(1) Avarice and Wordly desires.

Men regard both wealth and
rank as "real happiness. But
very few are convinced soul
is a first thing: What is
wealth? Only material. What
is rank? But worldly.

(2) Calamity of fire.

→ Wealth is to be destroyed by
fire. the following things:—

(3) C. of Flood.

(8)

we shall believe in Buddha
and follow his teaching.

Vol. I.

(1) Gravice and Worldly desires.

Men regard both wealth and
rank as "real happiness". But
very few are convinced and
is a final thing: What is
wealth? Only material. What
is rank? Not worldly.

(2) Colours of the

which is to be destroyed by
fire. the following things:—

(3) C. of Blood.

- (4) C. of Storm.
(5) C of Earthquake.
(6) C of Robbery.
(7) Bankruptcy.

Human wants are in fact absolute. In another words, ~~there~~ there is no satisfaction whatever ^{for} one's desires in ^{those} the world, who ^{can} ^{may} satisfy with material things must be find ~~things~~ ^{things} with them always. Otherwise, they are disappointed.

(8) The Dead Spirit Punished with Hunger.

(9) Wrath.

(1) Wheat.

(8) The least spirit pervades
with thought.

They are disappointed.

~~Things~~ ~~with their change.~~ ~~Things~~
Things must be found there

who can satisfy with material
ever this ~~for~~ ~~one's~~ ~~desires~~ in the world.

There is no satisfaction that
absolute. In another world,
Human wants are in fact

(1) Bankruptcy

(6) C of Robbery.

(7) C of Bankruptcy.

(9) C. of Storm.

In accordance with the teaching of Buddha, the following must be observed:—

- 1) Parents shall love children and the latter be obedient to the former.
- 2) A wife shall respect her husband and the latter love the former.
- 3) Men shall lend or give anything to the poor.
- 4) Men shall love one another.

(10) Hell of Fighting + Slaughtering.

If we sin in ^{the} present, we shall bring it to future.

In accordance with the teaching of
Bible, the following cannot be
observed: —

- 1) Parents shall have children
and the latter be obedient to
the former.
 - 2) A wife shall respect her
husband and the latter love
the former.
 - 3) Men shall love a free wife
to the bone.
 - 4) Men shall have no masters.
- 10) Hall of Righting & Mankind.
- If we are in ^{the} present, we
shall bring it to future.

(11)

In fighting & slaughtering ~~have~~
If we ~~sin~~ sinned in the present,
we shall be condemned
by Karma in future.

(III) Speaking Nonsense.

Those who speak nonsense ~~do not~~
never believe in Buddha's holy
words. That is to say, They do
not know as to what is Karma.

If a person does charity in the
world of present, he will
be rewarded by ^{to} Karma in future.

More than that. If one's ancestor
had done a great thing to the
poor, one should have been
rewarded by ^{to} Karma.

If we ~~are~~ ^{are} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~present~~ ^{present} ~~state~~ ^{state}
 of fighting & slandering ~~each~~ ^{other}
 we shall be condemned
 if Karma is future.
 (III) Speaking Karma

Those who speak ~~words~~ ^{words} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future}
 are ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~present~~ ^{present} ~~state~~ ^{state}
 words. That is to say, they do
 not know as to what is Karma.
 If a person does ~~not~~ ^{not} ~~know~~ ^{know} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~present~~ ^{present} ~~state~~ ^{state}
 what is Karma, he will
 be ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~present~~ ^{present} ~~state~~ ^{state}
 more than that. If ~~one~~ ^{one} ~~is~~ ^{is} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~present~~ ^{present} ~~state~~ ^{state}
 that does a great thing to the
 poor, one should have been
 rewarded by the Karma.

(12)

Karma never dies but exists
forever the more. ~~Like~~ saying,
Like
Karma is but a mirror in
which we can see our action.

- (1) Parents weep on their children's death
- (2) Children weep on their parents' death.

Life and death is a matter
of regls. We can not know.
A father dies while his grand-
son is given a birth. This is,
indeed, a principle that
a former disappears and a
latter appears.

- (3) A Devil ^{of Fire} _{car} comes at the point
of Death.

Karma never dies but exists
for ever the more ~~like~~ ^{like}
Karma is but a mirror in
which we can see our action.

- (1) Parents weep on their children's death
- (2) Children weep on their parents' death

Life and death is a matter
of degrees. We can not know
A father dies while his grand-
son is given a birth. This is
indeed a principle that
a former disappears and a

latter appears.
(3) A ^{of the} ~~death~~ can ^{be} seen at the point
of death.

(13)

Nonsense is the source of avarice.
Simply driven by worldly desires,
one commits nonsense quite
against the truth. If one
accumulates wealth and
enjoys passions (carnal desires),
just against the ^{hol} teaching, one
shall surely see a devil car
of fire at one's death point.
Driven by avarice, passions, and desires,
^{naiv}
we are day by day ~~brief~~ engaged
by the worldly affairs. And
they have no time whatever to
think of their terrible Karma.

(3) Leaving The World.

Learning the World.

think of their terrible names.
they have no time whatever to

lay the worldly affairs. And
we are day by day ^{being} engaged

by our business, pleasure, and dining,
of fire at our desk point.

shall ever be a devil can

first against the ^{last} temptation, we

copying, passing on (and not doing)

accountables, wealth and

against the truth. If we

are committed to some great

deeply given by worldly things,

there is the source of sin.

(14)

In such a way, the majority
leave this world and begin
their journey to the another ~~world~~

(4) Sources of
agencies of evil spirit.

There are nothing but Karma
of the past. Men are not
conscious that they are sin-
ning. Really absolutely.

(5) Vol. II.

I). Karma.

(1). Killing. "against"

Killing is (a lack of) humanity.
What is humanity? It is
no less than love. A lack of
humanity is, therefore, nothing

(4)

and away, the magnificent
have this world and begin
their journey to the another

(4) Species of evil spirit.

There are nothing but forms
of the great. There are not
conscious that they are sin-
ning. Really absolutely.

1st Vol. II.

I. Karma.

(1) Killing.

Killing is (a lack of) humanity.
What is humanity? It is
no less than love. A lack of
humanity is, therefore, wanting

but a lack of Love. And those who commit crimes in society ~~are~~ because of their lack of humanity. They shall be judged.

It is, then, clear that those who commit killing in the world shall be also condemned.

(2) & Two Gods. ^{in future}

One is called Doshō, who is female and dwells on men's right shoulders, and the other So-myo, who is male, and dwells on the left shoulder.

The former knows ^{them} rightness, while the latter ^{the} rightness.

but a lack of love. And those
who commit crimes in society
are because of their lack of
humanity. They shall be judged.

It is, then, clear that those who
commit killing in the world

shall be also condemned.
(2) Two kinds.

One is called hate, who is
female and dwells on men's
right shoulders, and the
other hate, who is male,
and dwells on the left shoulder.

The former knows right from wrong,
while the latter tries to know.

(3) The Poor.

The reason why the poor are in the world is that Buddha teaches them the judgment of future by their present lives.

(4) Beggars, the insane, & the weak.
insane

They are condemned by their Karma of the past in the present

(5) The Rich, noble, intelligent.

They are, on the contrary, by their Karma of their past ^{destined to be so happy}

In the world of present, there are the places of Judgment

(3)

The Poor.

The reason why the poor are in
the world is that the rich
teach them the lessons
of failure by their present
live.

(4)

Lesson 4, the lesson of the weak.

They are condemned by their
knowledge of the fact that the present
(2) The Rich, noble, intelligent.

(2)

They are, on the contrary, by their
knowledge of their present
in the world of present.
There are the places of judgment.

53.12
19.12
72.12
25.12
47.12