Japanese Conjurations.
The days on which Gofū (charms) and Manovi (amulets) shall be made.

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

Kanoe-Fora, Mizonoe-Ne, Mizuno-Fora, Mizonoe-Fori, Mizunoto-U, Mizonoto-Fori, Hinoe-Uma, Hinoe-Fatan, Hinot-Fori, Tsuchinoe-Ne, Tuchinoe-Fora, Tuchinok-Fatan, Tuchinoe-Lara, Tuchinoe-Uma.

Note:

Kanoe, Kanoto, Hinoe, Hinoe, etc. are the names of the day, and there are ten days in this group of the day's names.

Ne, Ushi, Fora, 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 clearing blind.

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

 Spells to clear evils.

On hito higa bei ro sha man ma ka to
ka iki ze go yu ni ki 31 ze
dare kari tantoni jin bara bar harita ya
un.
Mystery of the Saying, "Yaqin yaqin songs 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 Tenbō Myōō or Yakushiji Myōrai is ought to be enshrined especially.

The Gohei used in praying the rough god to stop this 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 Takamagahara when all the gods and goddesses there passed by."

"Who made this fine knife which bears the holy figures of Fudo 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 sword.
命 (life)
If you suspect of some poison in "sake" which you must drink at others',
you shall write the letter "i" in order
to get rid of the danger.

月 (victory)
If the game-player write the letter
月 (before he goes out to play), he
will surely win the day.

青 (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.

哭 (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.

If one writes this letter and with him carries it about, he will suffer from no thirst 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.

, and so forth.
A Method of Getting Great Wealth from a Farthing.

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

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

The Gofü used at this magic.

Charm

Charm Charm

Charm
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 varnished red board.

A method I found out a spring underground.

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

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 bean-shell.

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 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 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 plaster it on the door, the measles
of his family will soon be cured.

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

Illogami river is always clear
because it flows, and the
enés tense 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 moka to the end of the stick
uttering some spell, one's tooth-
ache will be gone soon.
If one writes the letter 儀 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. As if one writes 丙 (Kanse), 丁 (Kinte), 戊 (Kanse) with bamboo on the earth and puts the earth where the bee has stung, uttering "丙,丁,戊" three times, ache will soon stop.

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

If one wants to clear white ants from one's house, one shall splat on 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.

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 vermin has come out in a farm, if one burys the horse's hoofs in the four corners of the farm, the vermin 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 run 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 "Dick" or "Jhon", こいせ (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 smallpox washes his body with the water with which a Sandin tree was boiled, the disease will be lightened good deal.

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

If one stains his face with an egg of duck after the crisis of his smallpox passed, he has his face cleared from the marks of the smallpox.
The ages and the directions which go against to each other.

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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 Fönen, amen. A star of Komme, amen. A star of Ganshin, amen. Amen, the polar star.

Stars! Pray, chase devils off to the remote part." The he can get rid of the danger that is to fell 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 reflect 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 魚 (Carp) with ink on the soil to cure it.

If one drinks down a strawberry with dew on the morning of the 6th day, one will never be caught by any disease.

On the 1st of spring, we can know all good-luck and ill-luck by the attitudes of cloud.

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.

Sofu's which can tell where the robber is.

Sofu which depends the robber.

Sowalca of the ken Shimin Walcatatu

Sofu which make a good couple.
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 clothing, she
will tell of her paramour involuntarily,
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 on his left palm and woman on her right palm, the thunder do
If one utter the following spell and uses the light of a wick, all the mosquitoes will disappear.

Heaven and Earth are fine.

Sun and Moon are very clear.

Male and Female principles are in harmony.

The crisis and fatal events are like the permanent rule.

An amulet which protects silk-worms from the rats.

This amulet shall be put about the silk-worms at night.
If one across the water
after writing the character + (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 it 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 the part some water from the mouth of a cat, the wound will soon be cured.

Anecdote About 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 财 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 "Bobo bobo" three times and rub the leg gently.

If one scorch 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 全面令金 on a paper and put it on a light, no insect go into the light in the summer night. Or, "Ishi fushi enrin kirifuku enifulcunin" is written sometimes instead of "全面令金."
If one writes 風 (wind) 火 (smoke) on a paper and put 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 hole smaller, one shall have to...
Drink down some powder made of some scorched leaves of a logan 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 仏 on a paper and throws it in the path of foxes, they do not pass the way any more.

If one puts a handle of a spoon on a wart and utter "I do navori innu kunu innu kunu" 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 Sick-eye.

These two shall be drunk down together with some water.

When one becomes deaf suddenly, if one drinks 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, 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 '水' 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 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, erray, one do not forget anything.
I wish to thank the author for his kind
words in not finding me in the right.

The third of the first day
was my birth, and the fourth
was the turn of events on the
road.

He watched me and
the world
through the
night.

I was just down the
road,
but the<br>view
was
enchanting.

He watched me and the
other
world over on the
road.

I was just down the
road,
but the
view
was
enchanting.
Kit of manzai.

Instruments: two books, a set of chopsticks, a fan, a towel, and a kiseru and tabakaize. (A small bag for containing tobacco and a pipe made of metal and bamboo stem.)

On the happy morning of the new year, with the appearance of decorations of pine trees and bamboo, a manzai appeared, accompanied by a saizan, his usual adherent. They came 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. I have your visit without waiting you for. Must mean a happy event surely. Come up to Toshiki (parlor) and play a piece. Welcome thus gladly, munzai went up and squat on Toshiki with satisfactory expression. Putting on the ceremo-
mal dress a Kamishin. The master accepted them as it was the happy new year. While he was listening to the pleasant voices of the chant, he observed that the mantai had no tsutsumi, a required instrument for the performance. With the chuckle of dissatisfaction, he cried out, "Is it the first time for me to see mantai playing with no tsutsumi?" Why, sir, responded the mantai, "do you not aware that I am no other person than Tanuki-daiyu (Budger master,) dwelling at the foot of Kachikachi."
mountain of the Mikawa province, responded the manzai. "No need to say the following wards. We're in your bellies, all in your bellies, rejoined the master with the countenance well sati-
---fied."
Old story of Bunyano's yashichide.
The same instruments as in the former performance.

Once there lived Bunyano Yashichide in the province of Yezo.
After pain disfigure in his sickbed, he died. Parted with the endeared faces, lonely and solitary he passed over the mountains of Shide and crossed Sandzu river, where he was extorted all his pocketmoney by the old woman of Shodsuka, the river guard well renowned.

While he was wand-
dering in the miserable manner, he was
forced to make presence
in the court of The
King. Enemy, reigning
the Empire of Hell.

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

"Allow 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 candidate. The officials found out that a Tobeinomo (coyote of fire brigand) Kichi by name ended his death at the said time. Therefore, the soul of Yashikide was restored to the body. Meantime, the bereaved wife of Kichi was absorbed in the sorrowful 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 happiness sake of the partly, she seemed to hear a groaning in the sepulcre. 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 spoke out, I am not your husband, at 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 Jse and the family left there. The poor woman couldn't understand what he said at all. She related him gently about the province of Jse 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 field. Henceforth, the story of Ise and Hinga became synonymous to an unnatural and incomprehensible matter. And thus, days passed in joy or in perplexity. Between wife and hus-
band, the thoughts 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
Desolate, was of course glad to see a man to announce to be 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 stature of the resuscitated were so totally unlike from those of the dead person. His recollections, 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, Dichi or Yasuhide, whichever you may will him, had love towards the woman who was fetched from Hiiga so he treated her as the second or another wife. And thus they were living together.

With the body of Tobi-nomono a cootie of the firebrigand Yasuhide would tied up a towel in his head, put Hiyo-nigeta commonly used by a labourer of the
lower class, and draw
his sleeves up to the end
of the upper arm and
would cry out loudly
and rudely, Beratome,
(an interjection used
by a lowest Japanese
labourer.) Who do
you think am I?
Why I am no other
person than Binyano
gasahide the famous
poet. I am no person
to be slightly treated.
One day he was acting
in his wild domesrories
as usual, some of
the persons with whom
he was acquainted
while in Ittinga, ha-
pened to pass by on
their way to the
Isfe shrine pilgrimage
and sighted the
state of things, Hallow! Huyhi!" cried one of them. How unexpected it is to find you here. I have heard you have restored to life again. You do not stop your old habit of puffing! Stop your impertinent words, responded Huyhi; do you think me the same person with whom you became acquainted while in Tarugu? Why, I am no less than that famous poet, Gunyaro Mashihide! Indeed, what a laughable story this is! I have heard no poets are the easygoing folks!
was the reply of a Hinga people. "What do you say?" Kichi said, "But you know, A old poem Tsurakaram atsune Kusakino shi waruna mube yama warane wo arushi to yit-an, was composed by me!" "Ho! Kichi!" cried one of the men, "You big liar! Just in the front at the office of constables Hyakuninitsuhu (meaning the collection of poems in which the aforesaid poem of Yakunihide 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)
The resemblance of Japanese sound of Hyakuminishu, meaning "Collection book of poems of one hundred poets among whom is Bun'ya Yasuhide and Yatake", meaning "Constables, officials or ''officials. This is one of Otoshibanashi, so common in Japan, concluding Hadashi or tale by the resemblance of sound of the important words referred to in it."
Scenarics of the four seasons.

Instruments: is teacup is added to the former instruments.

In January the new year's callers appear.

In February the new had flags appear (teno buri that is flapping was formally dedicated to the Mari shrine by children in February).

In March paper dolls appear.

In April the birthday of Buddha is commemorated.

In May headpieces appear in every home for decoration.

In June, Suwankunne that is roofed boats get cool in summer time.
In July, toro appear. (Toro 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 (Shinto is translated into English by Hearn.)

In August, moon sceneries are admired. In September, also moon sceneries.

In October, ebisu (is festival of God Ebisu) is made by the people. (Ebisu is god of wealth and prosperity. People make convocation for the god. Hence the word Ebisugawo.)
meaning the countenance
like Eishu is used as
signifying approachable and
delightful countenance.)

In November, monta-
ban (sign board) of
Kawagishi (literal; shop
of faces; that is those
of prostitutes or actors)
appear. (It was a
custom in the shogunato
time to put out a
bowl in front of theatre
or the prostitute house,
containing Crests, ages,
and other matters of
actors or prostitutes in
the end of November.
But it is not practiced
at all. So the young
men of Meiji do not
know even the name.

In December, Sekkizoro
appears,
Sekizoro is now absolutely impracticed in Japan. At the end of the Shōgunate or, in the beginning of the Meiji Era, it came to stop in practice. It is a kind of a beggar performance. Several persons, putting on Omigafu and shamfo sticks in hand, would rush into every door as they would, and sing:

Mainen Maitachi, tobi-
Ryone Hanekone,
Koban mo toki kome
taramo toki kome,
and so on.
(Only a few old folks know the chant sung by them.)

Why sekizoro, in their
customary manners, were seen to rush into a store of a koji dealer, chanting, Mainsen maitse:
whipome fanskome!
(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 Sethizaro
more roam me plan to one in half to meet new place we have be a very fine day in when we will listen to men in assistance and find to find at answer a letter is sent to her and been learned that some privant of fear may be in the lote to give to good mean that at an other ree so proud les but a lot it last
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 performance 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"
fell o w! Aint it a manner of Teikizaro to be changed into a manzai at the time of his helped out of the cell into which he fell down? Hsi! Hsi! sir, replied the fellow not the least beaten back.

"Hikudaihan (god of Waikoku is one of the three gods, Waikoku, Eishu, and Hotei, who have in power, prosperity, and wealth of people) who appeases after manzai? In January, Waikoku was 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:
1 wine bottle.
1 billbook.
1 wine cup.
1 patate (made of mindful cord in which the Japanese pen or brush is contained. Commonly was used by scribes man in ancient time.
1 fan.
1 towel.

Once a hunter went up a mountain and sighted a bird something alike a Kijii. Is bird quite common in Japanese.
mountains or fields. It is a kind of mild pox.
So he took aim and pulled it out once.
To his great surprise, however, he saw
a piece of stone erected 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 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. The man who seemed to be a priest would not listen to any entreaty or asking. Just at the moment when the hunter thought he should be executed, a priest with esoro (in which incense is burned and which has a handle. Esoro is one of the common instruments in the Buddhist temple) and furting on oritate guruma (dress with its upper end that is eri erected straight. Burn by Gyoju chiefly the Shingon sect priest), came into the spot, and
began 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 soothed by the words and said he would let him go.

Glad and thankful was the hunter. He asked the third 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 twisterously, the master came forth and asked them for the pay. The hunter, without showing the least trouble, replied, "Why sir, I am a Haridvo (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..."
bad things) As I am a priest, and not the Shinto man I shall read Saturas (Kyomori) 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 Kami and while the other says I cannot make Kami as I am not a Shinto priest. Absolutely ungentlemanlike!" But alads! he continued lowering his voice - "I cannot help myself from having such an unlucky event, as I am engaged in this
line of business. St. Sitwly near by, Banto (agent or old apprentice) makes the sound, Kata-
ri Katari. (Katari means traugd. The sound
Katari is made by striking Yotate (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 Otoshibona-shi.)
Calamity of the performer
-
er of Daikagura

Same instruments

is daikagura performer

Marunichi by name

made the spring round

and was asked by

Onashiki (residence of

Abumiyo-lands) or of Bani-

rai) to play a performance

of Kago-matri. Charmed

by the handsome app-

pearance of the performance,

the maids of the yashiki

all hurried forth to cast glances on

him. One of the maids,
especially seemed to be

the prettiest of all.

Marunichi, while he was

engaged in the performan-
-
cing, was greatly

attracted by the

charming and sweet
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
ever given to the blind men. It has the governing power over the inferior class of the ordinarily blind. His old name, Muruchi, was used as the new one. (If that is, puchi is generally used in the case of naming a blind.)

Now the loss of sight was a great trouble to Muruchi 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 statefu

-da. (Sign board on
which the inscription
roll carts except government
business, must be stopped
was contained. Greatly
he was enraged and
cried out loudly.
'Are you idiot! Be
careful.' Do there
such a fool as to
push aside a thing?
So saying, he took
the side of the board
and gave another
loud cry. Surely
this is the board
for stopping carts. Kell
then it ought to
be placed in the
counter side of the
road. Absolutely
unreasonable to put
it in the centre! And
so he went on rubbing
the swollen flesh.
in his head. Well, now while Marjichi was going on his way murmuring and complaining, he tumbling 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 stand up as my loin bongs 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 not be heard. He
rubbed his hands but alas! he couldn't help himself. Then a Kagokobu (the polan- 
qin 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 Kagomawar
ni has a close resemblance in sound. The latter means to make visit by 
Kago or polaqqin, while the former means the performance."

How Taiko learned the instruments; excerpt of chapter 7

Taiko is the name of a big bird not existing in reality, but only in imagination. So, a great Chinese philosopher alluded to the big bird in his works. 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 Ron.

(The name Ron was also appear in the works of Soshi, also an imaginary fish.) It was transformed into a big bird Taiko. The huge wings of the bird were able enough...
to carry it ten thousand miles by a single movement.

It happened that one time it intended to take travel to the South Pole. After flying over the space of several million ri, it felt much fatigue.

So it looked around for rest amidst ocean. Sight of a wide island reached the eyes. Gently it flew on there and spreading the immense wings of tending over two thousand ri, 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. 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 feet high. Stuck with wonder and terror, and disharmonized at the same time, for it was unknown to the idea that of being the largest animal in the world, it flew back to the old home in the earth. The crab looked
attentively after the flying traveller, and thought how big and striking it appeared, he was, so the in his turn went out for pilgrimage. After traversing seven thousand miles in, he thought greatly tired and wanted to take rest. A large tree was seen to grow up out of the sea. He went men up to it and was quite at ease with the back bathing in the sun. Suddenly a loud voice which almost healed him, would out. Who are you to sit on my beard? With that voice the tree began to move. Needless to say the expedi
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
gold and silver. I am so lucky to pay visit to such a splendid city, capital. He said to himself. We proceeded to the gate and entered in. 

Princesses of the Eight Great Kings (八大公子) were seen to be at play, batting shuttlecock and making temari (handballs). In older times, 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 Year. At 8 o'clock, the thoughts and feet very happy. He entered into it.
savage (has of sake) and

the drunk of Tanteigoro

and

Sojo is a little day! Crying

the face crimsoned

left and seeing the

crippled to the dark.

and was there any the

coulder than April to set

ever off theater and learn

surprised the great

her recovery to canada
his beard quite haughtily. "One can surmise me in the greatness of body, and who are you to speak thus mockingly to me?"

"I am Kugamimochi," was the reply from beneath.

"Kugamimochi is a round-shaped Mochi decorated in the toponoma of the Japanese house. Commonly it is the biggest Mochi which every Japanese makes in the new year for the sake of decoration."
Aichy, play at Katsura. A fragment of wooden pillow. A long pipe. A tobacco box. A fan. 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 the old, some for the young.

The Katsura which was employed by an actor when he played the part of Yanoke Goro, was rumoured to go out of the play to Yoshiwara. The actor was much displeased and one night he followed Katsura when the latter secretly left the house.
Through the desire he learned that Katsura
would take the way
of Yanagibashi or of
boat sometimes, and
d sometimes by jofu-
take the way of Umu-
mih. (Umbambashi
and Yanagibashi are
the ways to Yushurara)
"What is the matter," said
the actor. "To go for Yushi-
warar play when Kutsu-
ra has only a head.
Perhaps he get pleasure
for . Suitsuke tobacco
(Suitsuke means "to
fire" or "attractive.") The
prostitutes of Japan, or
Joró do had the custom
of tempting guests
by holding their pipe
out of kōshi (screen)
and
Every how he ought to be reprimanded, as it is too foolish to go playing to Yoshiiwara only for sake of smoking! So one day he called Kustma into his room and advised to stop his foolish habit of it. He was much ashamed but sir, said he, 'I can play at Yoshiiwara without buying lots I would have no need to spend any gold coins or silver coins. With the expression of scarce the muffler questioned, 'How can you play without gingi (that is gold and silver money, formerly there was no paper money in Japan)."
Hai, Hai, I made clay by Kami (paper), was the reply. (Flour is made of paper.)
The Five Evils

Explanatory of Pictures
Introduction.

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

We ask that you cease all

activity until we can

amend our position.

Until that moment,

existing in

reality, we

must

continue

this

intervention.

Please note that we

are acting

in

self-defense.

Please note that we

are acting

in

self-defense.

From this point on,

we

will

continue to

act.

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act.
(3) Appearance of Blood.
(4) " " Corruption.
(5) " " Prep.
(6) " " Skeleton.
(7) " " Bursing.
(8) " " Bottles.
(9) " " Brave.
(9) New York
(8) Los Angeles
(7) Chicago
(6) Seattle
(5) San Francisco
(4) Denver
(3) Salt Lake City
(2) Phoenix
(1) El Paso
(0) -
(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. Then one dies, one's countenance becomes pale, that is to say, quixtis 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 its corpse through its six holes, it swells up like a paper bag with wind. The countenance fades away - like maple leaves change day after day.

(3) A. F. 13.

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

(a) Komachi Ono is one of the most beautiful maidens in this country,
Visitors are only the sound of wind and rain.

(4) A. of Corruption.

Some time after, it corrupts out and out and 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. Oh! One's life is but a dream if one lives on only for one's own wants.
(6) A. of Skeleton.

In this way, the corpse becomes a skeleton. This is an end of one's carnal life. Could it be really, Oh! Poor thing! We are 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 this? Reality? No, nothing. Men and women vainly spend their lives by sinning against God. Buddha has a deep sympathy towards them.
noted

what is it? you with me?

I wish you would just come to

I wish you would just come to

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I wish you would just come to
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.

A. of grave.

All, 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,
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(1) Avarice and worldly desires.

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

(2) Calamity of fire.

Wealth is to be destroyed by fire. The following things:

(3) C. by flood.
I don't understand. Could you explain further?
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 away to the poor.

4) Men shall love one another.

(10) Hell of Fighting & Slaughter.

If we sin in present, we shall sin in future.
of prisoners in this connection, the additional
materials and stocks through.
I understand we will take the case
not least. We'll see if it can
and whether it is some decent.
prepare to hand them over.
mandate as and that we can.
principals + fields for

be discerned in this
matter of

remaining to be done next.
In fighting & slaughtering sense

If we sinnot 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 if present, he will
be rewarded by Karma in future.

More than that, if one's ancestor
had done a great thing to the
poor, one should have been
rewarded by it Karma.
Karma never dies but exists forever the more. Like a mirror in which we can see our actions.

1) Parent weeps on their child's death.
2) Child weeps on their parent's death.

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

3) A devil can come at the point of death.
Nonsense is the source of naivety. Simply driven by worldly desires, one commits nonsense quite against the truth. If one accumulates wealth and enjoys passions (cardinal desires), just against the teaching, one shall surely see a devil car if fire at one's death point. Driven by naivety, passions, and desires, one day by day forget engaged by worldly affairs. And they have no time whatever to think of their terrible Karma.
In such a way, the majority leave this world and begin their journey to the another.

(4) **Source of agencies of evil spirit.**

There are nothing but Karma of the past. Men are not conscious that they are sitting. 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)

Things have changed.

We need to pay attention to running into

mistakes that pattern our past

Can we really trust our past?

Can we really trust our foundation?

Can it support us?

If so...

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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.

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

The former knows righteousness while the latter righteousness.
(3) The Poor.

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

(4) Beggars are the insane of the weak. 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. In the world of present, there are the places of judgment.