

3. *kototari shitate riyo hedate bai fumi no toi taye*
satisfy lower world separating wall writing of request sustains
shiriyo shitate riyo
spirit lower world
4. *ide hedate bai mumei shita shita bei yo hedate* [fated
go out separating wall dishonourable dead dead warrior from separ-
yurei naoshi tashita
spirit heal perfectly
5. *tariodzu fumi no naoshi tashita yurei yo*
unworthy writing of heal perfectly spectre from
6. *shita nin tadzuwa shita riyo tera tera*
dead man participates dead kingdom resplendent
7. *naoshi fumi no riyo shita hedate yurei tatsu ide*
healed writing of world lower separated spirit rises goes out
shi muho bei yo itoma bei
dead wicked warriors from free warrior.

The following is a free, but, at the same time, an exact English rendering of the above :

HIKAYE.

"Distinguishing gain and loss, the writing of Buddha will hasten to put away from the man former wicked devils, (namely) the charm of the law of the unacquainted with Amida. To satisfy the separating wall of the lower world, the request of the writing sustains the spirit to go out of the lower world. The separating wall (delivers) the dead warrior from the dishonourable dead (and) the separated spirit it heals perfectly. Through the writing, the deficient are perfectly delivered from spectres. The dead man participates in the resplendent kingdom of the dead. Healed by the writing, the separated spirit of the lower world rises and goes out from dead wicked warriors, a free (discharged) warrior."

These documents enlighten us in regard to the character of Buddhist worship in the eighth century. It seems to have been largely a matter of magic or charms; the priestly writings in the name of Buddha being efficacious to deliver the soul of the dead from any relation to the dead body, from the six lusts of the Buddhist six senses, from spectres, from the wicked and unaided dead, and from the various stages of the lower world. Our Indians of northern Asiatic origin have long ago lost all the Buddhism their ancestors may have possessed, yet many of them still retain veneration for written documents which have in their eyes the value of a fetish. It is of course possible that the priests practised and taught the people to practise the virtues which are the opposites of the