

Agata-no-uji 縣氏.³ She was over twenty but unmarried, and she became pregnant without any sexual intercourse. At the end of the second month in the spring of the tenth year of the boar, the first year of the Enryaku era, in the reign of Emperor Yamabe,⁴ she gave birth to two stones after a three-year pregnancy. They measured five inches in diameter. One was blue and white mixed together, while the other was pure blue. They grew year after year.⁵

In Atsumi 淳見 district,⁶ next to Katakata district, there was a great kami, whose name was Inaba 伊奈婆.⁷ The deity took possession of a diviner⁸ and spoke through him, saying, "The two stones which were born are my own children." Therefore, they were enshrined at the girl's residence in a sacred place surrounded with a hedge.⁹

We have never heard a story like this from ancient times until today. This is also a miraculous event in our country.

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On a Fisherman Netting Fish Who Was Almost Drowned in the Sea but Saved Owing to His Devotion to Bodhisattva Myōken¹

Kurchara no imiki Nanimomaro 吳原忌寸名妹丸² was of the village of Hata, Takechi district, Yamato province 大和國高市郡波多里.³ From his childhood he used to make nets and catch fish. On the evening of the nineteenth day of the eighth month, in the autumn of the first year of the rat, the second year of the Enryaku era,⁴ he went out

3. The *Sandai jitsuroku* 三代實錄 gives the same name as a local gentry family.

4. 782, in the reign of Emperor Kanmu.

5. See Chap. II(2)b.

6. Present Inaba-gun, Gifu-ken 岐阜縣稻葉郡.

7. Inaba Shrine 稻葉神社 is located in this district.

8. 卜者 *kamnagi*.

9. 忌籬 *imigaki*; or *igaki*, the hedge which marks the holy precincts of a shrine.

1. Similar to III.35.

2. Unknown. Since the name *imiki* was often conferred on immigrant families, the Kurehara family may have immigrated from China.

3. Present Hata, Takechi-mura, Takechi-gun 高市郡高市村畑.

4. Enryaku 2 is the tenth year of the boar 癸亥, and Enryaku 3 the first year of the rat 甲子 (784).

upon the sea between Iwataki Island 伊波多岐嶋⁵ in Ama district in Kii province 紀伊國海部郡 and Awaji province 淡路國⁶ to cast a net and catch fish. There were nine fishermen in three boats. All at once a gale came up, destroying the three boats and drowning all the men except him.

Floating on the water, Nanimomaro devoted his heart to Bodhisattva Myōken,⁷ making a vow and saying, "If you save my life, I will make a statue of Myōken as tall as I am." He floated on the sea and battled the waves, exhausting himself and nearly losing consciousness, being more asleep than awake. He awoke on a bright moonlit night to discover himself lying on the grass on the beach of Kata 蚊田浦濱,⁸ Ama district, Kii province. Having been saved, he took his own measurements and made a statue as tall as himself.

Ah, how miraculous! When the gale destroyed the boats and waves drowned his friends, he was the only one that survived. Therefore, he made a statue as tall as he was. Indeed, we learn that he was saved by the great help of Myōken and the power of his devotion.

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On the Immediate Penalty of Violent Death for Persecuting a Humble, Begging Novice¹

Ki no atae Yoshitari 紀直吉足² was popularly called Lord Hashi no iegimi 橋家長³ in the village of Wake, Hidaka district, Kii province 紀伊國日高郡別里.⁴ He was innately evil natured and did not believe in the law of karmic causation. In the fifth month in the summer of the second year of the ox, the fourth year of the Enryaku era,⁵ a provincial official who was making the rounds of the district to give out

5. It may be Tomogashima 友島 off the coast of Kada, Kaisō-gun, Wakayama-ken 和歌山縣海草郡加太.

6. Present Awajishima, Hyōgo-ken 兵庫縣淡路島.

7. See Chap. II(3)b, n. 133.

8. See n. 5, above.

1. Similar to I.29; II.1, 35; III.14, 15; etc.

2. The *Shinsen shōjiroku* lists the Kii family in Kinai as descended from kami.

3. See I.10, n. 3.

4. Present Hidaka-gun, Wakayama-ken.

5. 785, in the reign of Emperor Kanmu.

loans of government rice⁶ came to that district to distribute them to all.

There was a self-ordained monk⁷ who was called Ise no shami 伊勢沙彌.⁸ Reciting the divine names of the Twelve Yakṣa⁹ of the *Yakushi-gyō* 藥師經,¹⁰ he went around the village begging. He followed the official who was distributing the rice and came to the gate of the evil man. At the sight of the mendicant, the latter did not offer anything, but persecuted him by scattering the rice he had been carrying and also stripped him of his surplice. The mendicant ran away and hid himself in the residential quarters of Wake-dera 別寺.¹¹ The evil man gave chase and caught him there, brought him back to his own door, picked up a big stone, took aim at the mendicant's head and said, "Recite the divine names of the Twelve Yakṣa, and bind me with a charm." The mendicant refused, but the evil man pressed him harder. The abuse was so unbearable that the mendicant recited them once and ran away. Not long after that, the evil man fell to the ground and died.

There should be no doubt that the man was punished by the Guardian of dharma. Even a self-ordained monk deserves to be regarded with tolerance, for sages live hidden among ordinary monks.¹² Do not try to pick holes in a person who has no obvious faults as if you were blowing back the hair to search for a scar. If you try to find faults, even those who are in the three preliminary stages¹³ or the ten stages¹⁴ in the bodhisattva's ascent have some. If you look for virtues, even those who speak ill of dharma or prevent good have something worthy of praise.

Accordingly, the *Jūrin-gyō* 十輪經¹⁵ says: "As an orchid, even if it has withered, excels other flowers, so monks, even if they violate

6. 正稅 *shōzei*; see I.23, n. 9, for the government loan system of rice as one form of taxation.

7. 自度 *jido*.

8. Since self-ordained monks did not have clerical names, they were often called after their native place. See I.27; III.10.

9. 十二藥叉, 十二神將 *Jūni yasha* or Twelve Divine Generals; attendants of Yakushi-nyorai 藥師如來, who protect ascetics.

10. *Yakushi rurikō nyorai hongan kudoku-kyō* 藥師琉璃光如來本願功德經 (*Taishō*, XIV, No. 450).

11. Unidentified.

12. 隱身聖人交凡中故. See I.4, n. 14.

13. 三賢 *sangen*; in the Mahayana tradition there are three preliminary stages preceding the ten stages (see n. 14, below) in the practice of bodhisattvas. Although scriptures differ in the details, the most generally accepted theory is found in the fifty-two stages of the *Yōraku hongō-kyō* 瓔珞本業經 (*Taishō*, XXIV, No. 1485).

14. 十地 *jūji*; see I.Preface, n. 15.

15. *Daijō daijū jizō jūrin-gyō* (*Taishō*, XIII, No. 411).

precepts, excel non-Buddhists. To talk about a monk's faults such as whether he violates or keeps the precepts, whether he recognizes or does not recognize the precepts, or whether he has or has not faults is a graver sin than that of letting the bodies of innumerable Buddhas bleed."¹⁶

According to a certain commentary,¹⁷ this means: "Even if you cause the Buddha-body to bleed, you cannot block the Buddha's teaching. However, if you talk about a monk's faults, you will destroy many men's faith, arouse their cravings, and block the Buddha's path. Therefore, the bodhisattva desires to look for virtues but not faults."

The *Zōbō ketsugi-kyō* 像法決疑經¹⁸ says, "In the future secular officials should not make monks pay taxes. If they do, they will commit an immeasurable sin. Laymen should not ride on the cattle belonging to the Three Treasures. Nor should they whip slaves¹⁹ and the six kinds of domestic animals belonging to the samgha.²⁰ Nor should they accept the greetings of the slaves of the Three Treasures. If they do, they will all be punished. . . ."

Or another commentary²¹ puts it this way: "Those who are greedy value even mud more than gold and jewels, and misers begrudge a gift, even when they are asked for dirt, never making offerings, being stingy of their wealth, and fearing that their accumulated wealth will become known to others. When they pass away, leaving their bodies, they join the group of hungry fiends who lament their pangs of hunger."

Speaking of wealth, it is shared by five parties: first, government officials who might come and ask for it unreasonably; second, robbers who might come to steal it; third, water which might wash it away; fourth, fire which might destroy it suddenly; fifth, wicked children who might waste it unreasonably.²² Therefore, a bodhisattva is very happy to make offerings.

16. This quotation is closer to a passage in the *Bonmō-kyō koshakki* (*Taishō*, XL, 706) than to the original text of the *Jūrin-gyō* (*Taishō*, XIII, 741).

17. 義解 *gige*; unidentified.

18. *Zōbō ketsugi-kyō* (*Taishō*, LXXXV, 1337). The quotation differs a little from the original text; the original passage depicts the age of degenerate dharma which is coming, but the quoted passage is changed into a warning to secular officials.

19. 奴婢 *nuhi*; see Chap. I(1)a, n. 24.

20. The six domestic animals are the horse, ox, sheep, dog, pig, and fowl.

21. *Daijōbu-ron* (*Taishō*, XXX, 260b). See III.15, n. 5; also Haraguchi, "Nihon ryōiki," 59-60.

22. Kariya gives a passage of the *Dai-hōshak-kyō* 大寶積經 (*Taishō*, XII, No. 352) as the possible source of this statement, although there are slight differences. 一切財業 五家水火盜賊怨家債主 縣官惡子分耳.