

Eventually he reached Great T'ang China where he made an image to worship day and night. He was called Dharma Master Riverside 河邊法師. No one exceeded him in fortitude,<sup>7</sup> and he was respected by the emperor of the T'ang dynasty.<sup>8</sup> He returned home with the Japanese envoys to China in the second year of the Yōrō era.<sup>9</sup> He lived at Kōfuku-ji 興福寺<sup>10</sup> and never ceased performing services before that image until he died.

Surely we learn that the power of Kannon is beyond understanding. The note says: An eminent monk went to study abroad, fell into danger, and was unable to cross at the ferry. On a bridge he meditated on Kannon<sup>11</sup> and trusted holy power. Kannon, in the form of an old man, came to his rescue and disappeared after they had parted. The monk made an image of Kannon and worshiped it continuously until his last day.

## 7

### *On Paying for and Freeing Turtles and Being Rewarded Immediately and Saved by Them<sup>1</sup>*

Dhyāna Master<sup>2</sup> Gusai 弘濟<sup>3</sup> came from Paekche. When that country was invaded, an ancestor of the governor<sup>4</sup> of Mitani district in Bingo province 備後國三谷郡<sup>5</sup> was put in charge of reinforcements and

7. 忍辱 *nin'niku* (Skt. *kṣānti*), one of the six practices of bodhisattvas for attaining Buddhahood. The *Hoke-kyō*, XIII (*Taishō*, IX, 36c), advocates it as the most suitable for working among ignorant people in the age of the degenerate dharma. See Katō, trans., *Myōhō-rence-kyō*, 266-268.

8. Probably Hsüan-tsung 玄宗 (713-755) of the T'ang dynasty (618-906).

9. *Shoku Nihongi*, VIII (Yōrō 2: 10: 20). An envoy to China, Tajihī no Mahito agatamori 多治比真人縣守, returned to Japan.

10. Originally founded in 669 at Yamashina and called Yamashina-dera 山階寺; next moved to Asuka, and then to Nara in 710.

11. 聖 Buddha or bodhisattva; in this case, Kannon.

1. The same motif of repaying kindness is found in tales II.5, 8, 12, 16, etc. See Chap. II(2)a. Cf. *Myōhōki* (I, On Yen-kung 嚴恭), *Konjaku monogatari-shū* (XIX, 30), etc.

2. 禪師 *zenji* is a title often used honorifically for monks in general.

3. Unknown.

4. 大領 *dairyō* is the first among the four high officials in the district, generally a man of influence from the local gentry.

5. Present Futami-gun, Hiroshima-ken 廣島縣双三郡.

sent to Paekche.<sup>6</sup> At that time that he would build a temple on earth if he came home, he invited Dhyāna Master 三谷寺<sup>9</sup> is the temple of monks and laymen felt.

Once, in going to the temple and paints,<sup>10</sup> the master went to see a seaman selling turtles and set them free with two acolytes<sup>13</sup> to help him with greed, threw them into the sea in Bizen 備前,<sup>14</sup> and told you!" The monk tried to catch them. Finally, after making a net came up to his waist, he lit a light and found that he was on the beach of Bitchū. It seems that the turtles were saved by his kindness.<sup>17</sup>

Eventually the thief went to sell the gold and paid

6. *Nihon shoki*, XXVI (Sain 274-280. Paekche and Koryō joined T'ang China, which sent troops in 660. T'ang China joined by Silla receiving help from the Japanese and T'ang joined forces again to an end to Japanese influence in

7. 伽藍 *garan*, also written 伽藍. 8. 諸神祇 *kamigami*; deities (including) are included.

9. Unidentified; there are temples at Iwata-dera (II.31), Miki-dera (I.10).

10. Probably for the use of paper.

11. The port of present Ōsaka.

12. 放生 *hōjō*, the practice of releasing animals, highly recommended for promotion among fishermen. The first reference is Tenmu (676), who promulgated

*shoki*, XXIX (Tenmu 5:8:17);

13. See I.3, n. 8.

14. Unidentified, but situated

15. 願 *gan*; this has a meaning

(See I.6, n. 6).

16. Present Okayama-ken.

17. 報恩 *hōon*; see Chap. II(2)

18. 檀越 *taniuchi* or *dan'otsu*, a

patron, often an influential person in the temple and, hence, controls financial

sent to Paekche.<sup>6</sup> At that time the present governor's ancestor vowed that he would build a temple<sup>7</sup> to dedicate to the deities<sup>8</sup> of heaven and earth if he came home safely. Eventually, he escaped harm. Thereupon, he invited Dhyāna Master Gusai to return to Japan with him. Mitani-dera 三谷寺<sup>9</sup> is the temple that was founded by this master, and both monks and laymen felt awe and reverence at its sight.

Once, in going to the capital to exchange his belongings for gold and paints,<sup>10</sup> the master reached the port of Naniwa.<sup>11</sup> He happened to see a seaman selling four big turtles, and he advised people to buy them and set them free.<sup>12</sup> After that he rented a boat and boarded it with two acolytes<sup>13</sup> to cross the sea. Late at night, the sailors, filled with greed, threw the acolytes into the sea near of Kabanejima 骨嶋, in Bizen 備前,<sup>14</sup> and turned to him, saying, "Quick, into the sea with you!" The monk tried to reason with them, but they would not listen. Finally, after making a vow,<sup>15</sup> he sank into the water. When the water came up to his waist, he felt a stone supporting his legs. In the morning light he found that he was being carried by the turtles. They left him on the beach of Bitchū 備中<sup>16</sup> after nodding to him three times. It seems that the turtles which had been set free came back to repay his kindness.<sup>17</sup>

Eventually the thieving sailors, six in all, happened to visit his temple to sell the gold and paints they had stolen from him. The patron<sup>18</sup> of

6. *Nihon shoki*, XXVI (Saimei 6-7), XXVII (Tenchi 1-2); Aston, "Nihongi," II, 263-270, 274-280. Paekche and Koryō joined forces to fight against Silla in 641. Silla sought help from T'ang China, which sent troops in 658 and 659, but had no success in conquering Koryō. In 660 T'ang China joined by Silla conquered Paekche, but in 661 Paekche rose and fought back, receiving help from the Japanese expeditionary forces in 662. In the next year, however, Silla and T'ang joined forces again to invade Paekche where they destroyed the Japanese base, putting an end to Japanese influence in Korea.

7. 伽藍 *garan*, also written 僧伽藍 *sōgaran*; see Chap. I(1)d, n. 116.

8. 諸神祇 *kamigami*; deities of heaven and earth in which all the Buddhas and Bodhisattvas are included.

9. Unidentified; there are temples built by local officials and given local names such as Iwata-dera (II.31), Miki-dera (III.36), etc.

10. Probably for the use of painting Buddha images and temple buildings.

11. The port of present Ōsaka-shi.

12. 放生 *hōjō*, the practice of buying captive fish, birds, or animals and releasing them is highly recommended for promoting the Buddhist doctrine of *ahimsā*, nonkilling, particularly among fishermen. The first reference to *hōjō* in the *Nihon shoki* is found in the reign of Emperor Tenmu (676), who promulgated a decree to release all living beings in captivity. See *Nihon shoki*, XXIX (Tenmu 5:8:17); Aston, "Nihongi," II, 334.

13. See I.3, n. 8.

14. Unidentified, but situated off the coast of present Okayama-ken 岡山縣.

15. 願 *gan*; this has a meaning closer to prayer as a confession of faith. Compare with *seigan* (See I.6, n. 6).

16. Present Okayama-ken.

17. 報恩 *hōon*; see Chap. II(2)a.

18. 檀越 *taniochi* or *dan'otsu*, a translation of Skt. *dānapati*, meaning one who makes offerings; in Japan, a patron, often an influential member of the local gentry who makes donations to the temple and, hence, controls financial matters of the temple.

the temple first came out to make an estimate, and then the master appeared to see them. The thieves were petrified with terror. Out of mercy he did not punish them, but rather made a Buddha image to be consecrated in the pagoda and performed rites of dedication. Later he lived by the seaside, and preached to passersby. He passed away when he was over eighty.

Even an animal does not forget gratitude, and repays an act of kindness. How, then, could a righteous man<sup>19</sup> fail to have a sense of gratitude?

## 8

### *On a Deaf Man Whose Hearing Was Restored Immediately Owing to His Faith in a Mahayana Scripture<sup>1</sup>*

In the reign of the empress residing at the Palace of Owarida<sup>2</sup> there was a man whose name was Kinunui no tomonomiyatsuko Gitsū 衣縫伴造義通<sup>3</sup> who suddenly became seriously ill. He was deaf in both ears and suffered a chronic skin disease which never healed. He said to himself, "My past deeds<sup>4</sup> influence my life not only in the present but also in the future. It is better to do good and die soon than to live long and be hated by others." Therefore he swept the ground, cleaned the hall, summoned a *dhyāna* master<sup>5</sup> with all due reverence, and, after purifying himself with holy water,<sup>6</sup> devoted himself to reading a Mahayana scripture 方廣經.<sup>7</sup>

Meanwhile, he experienced an extraordinary sensation and said to the master, "I am hearing the name of a bodhisattva in my ear, so I beg you, Most Venerable Master,<sup>8</sup> to continue the service." During

19. 義人 *gimin*.

1. Cf. *Sanhō ekotoha* (II, 5), *Fusō ryakki* (IV, Suiko), *Konjaku monogatarihū* (XIV, 36), etc.

2. Refers to Empress Suiko; see I.6, n. 3.

3. According to the *Shinsen shōjiroku*, Kinunui is the name of an immigrant family.

4. 宿業 *sukugō* or *shukugō*; the term is ethically neutral, including both good and evil deeds, but it usually refers to evil deeds.

5. 義禪師 *Gi-zenji* may be a combination of a personal name *Gi* and *zenji*, an honorific title, or a monk who is well-read in scriptures.

6. 香水 *kōzui*, ritually purified water.

7. *Hōkō-kyō*; 方廣 *hōkō* is a shortened compound of 方正 *hōsei*, "square, upright," and 廣大 *kōdai*, "large, great"; hence, in the Buddhist tradition it designates Mahayana. Therefore, *Hōkō-kyō* means Mahayana scripture; for another possible meaning, however, see Chap. II(1)a, n. 8.

8. 大徳 *daitoku*; see I.5, n. 43.

the master's perform joy, Gitsū repeated with the service, but at the news. We listened with spondence.<sup>9</sup>

### *On the Reign of His Child*

In the third month of the reign of the empress Kawara 飛鳥川原 皇太后 a remote village in Suiko. While she was carried her high in grief, and we could not find it.

Eight years past of the seventh year at the Palace of her father happened in Danboku 丹波國加佐郡 a daughter who the well there. Her pail and together to buy why don't you remarks and "Why are you

9. 感應 *kanden*. Every prayer. See Chap. II(1)a.

1. Cf. *Shinsen shōjiroku*, founder of the

2. Empress

gun, Name

3. Prince

4. well-being

5. Emp

6. The