

though in a trance, his breathing stopped; as though asleep, his life came to an end.

Indeed, we learn that an evil mind is a sharp sword which kills the bearer; an angry mind is an evil fiend which incurs calamities; greediness causes the suffering of a hungry fiend; avarice is an impenetrable bush to block the offering of compassion. When you see a mendicant, you should be merciful and happy and make spiritual and material offerings. Therefore, the *Jōbu-ron* 丈夫論⁵ gives this passage: "Those who are greedy value even mud more than gold and jewels, while those who are merciful offer gold and jade, caring less for them than grass and trees. At the sight of a mendicant they cannot bear to say they have no alms and wail in sorrow. . . ."

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On a Licentious Woman Whose Children Cried for Milk, Receiving an Immediate Penalty

Yokoe no omi Naritojime 橫江臣成眉女¹ was from Kaga district, Echizen province 越前國加賀郡.² Innately licentious, she used to keep company with many men. She died before completing the best years of her life,³ and many years passed.

Dharma Master Jakurin 寂林,⁴ who was from the village of Noo, Nagusa district, Kii province 紀伊國名草郡能應里,⁵ left his home and traveled to other provinces, practicing the teachings and seeking the path. He came to the village of Uneda in Kaga district 加賀郡畝田村⁶ and stayed there for some years. In the reign of Emperor Shirakabe 白壁,⁷ who governed Ōyashima 大八嶋⁸ at Nara Palace, on the night

5. *Daijōbu-ron*, I (*Taishō*, XXX, 260). This quotation shows more identity with the *Shokyō yōshū* than the original text. See *Shokyō yōshū*, X (*Taishō*, LIX, 93). 又丈夫論云 若慳心多者 雖復泥土重於金玉 若悲心多者 雖施金玉輕於草木 若慳心多者 喪失財寶 心大憂惱 . . . 富慳貪者 生餓鬼中 受無量苦 . . . 菩薩心念 施無有財物 見人乞時 不忍言無 悲苦墮淚 . See also III.33, n. 21.

1. Unknown. Naritojime seems to be her first name.

2. See III.14, n. 2.

3. 丁齡; from twenty-one to sixty. See *Ryō no gige*, "Ko-ryō," Article 6.

4. Unknown.

5. Present Yamaguchi-mura, Kaisō-gun, Wakayama-ken 和歌山縣海草郡山口村.

6. Present Ōno, Ishikawa-gun, Ishikawa-ken 石川縣石川郡大野.

7. Emperor Kōnin 光仁 (r. 770-780).

8. See II.1, n. 3.

of the twenty-third of the twelfth month, in the winter of the seventh year of the dog, the Hōki era,⁹ he had a dream: He was heading toward the east along the path in front of Prince Shōtoku's palace at Ikaruga, Yamato province.¹⁰ The path was like a mirror, about half a furlong wide,¹¹ and as straight as a plumb line, with a grove of trees on one side. Jakurin stopped to look into the grove and found a large naked woman crouching there. Both her breasts were swollen as big as a mound oven and hanging down with pus oozing from them. Kneeling, she grasped her knees with her hands, looked at her sick breasts, and said, "How painful my breasts are!"

Jakurin asked her, "Who are you?" She replied, "I am the mother of Yokoe no omi Narihito 橫江臣成人 in the village of Uneda in Ōno, Kaga district, Echizen province. In the prime of life I was licentious and used to keep company with many men, abandoning my little ones so that I could lie with men. For days they were hungry for my breasts. Among them, Narihito was the hungriest. I received a penalty of this disease of swollen breasts because of my sin of letting my little ones go hungry for milk." He asked her, "How can you be released from this sin?" She answered, "If Narihito learns of it, he will forgive my sin."

Awaking from the dream, Jakurin was amazed; filled with wonder, he went round the village inquiring about the man. One man answered, "I am the very one you are seeking." Jakurin told him about the dream. On hearing it, he said, "I lost my mother at such a young age that I do not remember her. But I have an elder sister who may know the situation well." When he asked his sister, she said, "The story is true. Our mother had such good features that she was loved by men, kept company with them, and begrudged giving her breasts to us."

Thereupon, all the children grieved and said, "We don't bear her a grudge. Why does our loving mother suffer for this sin?" They made Buddhist images and copied scriptures in order to atone for her sin. After the ceremony was over, she appeared to Jakurin once more in a dream, saying, "I am now released from my sin."

Indeed, we learn that a mother's tender breasts, though capable of bestowing great benefit, can, on the contrary, become a source of sin if she begrudges offering them to her little ones.

9. 770.

10. See I.4, n. 7.

11. 1 *chō*; see II.24, n. 9.