

Again she went to the Sixteen-foot Buddha, offered flowers, incense, and lamps, and returned home to sleep. The next morning she found the four *kan* of coins in the garden. The attached plate said that they were from the Jō-sutaraku 常修多羅供⁶ fund of Daian-ji. Therefore she sent them back to the temple. The monks of that group checked the iron safe, but it was sealed. When they opened it, they discovered that four *kan* of coins were missing. In wonder they sealed the safe.

As usual she went back to the Sixteen-foot Buddha, praying for a share of benefits, and came home to sleep. When she opened the door the next day, there were the four *kan* of coins in front of the threshold. The plate attached to them said they were from the Jōjitsu-ron 成實論⁷ group fund of Daian-ji, so she sent them back to the temple. The monks of that seminar checked their safe, but it was sealed. When they opened it, they found exactly four *kan* of coins missing.

Accordingly, the treasurers of the six schools⁸ got together in wonder, asking her, "Which practice have you been observing?" She answered, "Nothing in particular. As I am extremely poor with no means of livelihood, no one to depend on, and nothing to take recourse to, I have only been asking for a share of benefits." Hearing that, the monks consulted and said, "Since this is the money Buddha gave her, we won't keep it in our safe anymore." They returned the money to her. She made the gift of four *kan* of coins a step for further advancement,⁹ attained a great fortune, and enjoyed a long life.

Indeed, we know this took place by the miraculous power of the Sixteen-foot Śākya and the woman's utmost devotion.

6. At both Daian-ji and Gufuku-ji there are Dai-sutara and Jō-sutara groups. According to Tamura, these groups were devoted to the study of the *Dai hamya-kyō*; the prefixes "Dai" and "Jō" are taken from the word 大業 *daijō*. Since this scripture consists of six hundred volumes, Tamura maintains that the scripture was divided between the two groups (See Tamura, *Asuka Bukkyōshi kenkyū*, 129).

7. The group seems to be devoted to the study of the *Jōjitsu-ron* (*Taishō*, XXXII, No. 1616), although the "Daian-ji garan engi" does not have any record of such a group. Inoue Mitsusada infers that Sutara and Jōjitsu are the same and interchangeable ("Nanto rokushū no seiritsu," *Nihon rekishi*, No. 156, 11-12), but they seem to be separate groups with separate offices and treasuries. Since the Sanron group has the second largest fund at Daian-ji, it is possible that Kyōkai may have confused it with the Jōjitsu, since the two are similar in their tenets.

8. The Six Nara Schools came into existence between 747 and 751, from the latter years of Emperor Shōmu's reign to the beginning of Empress Shōtoku's reign. The six schools in this story may mean the Six Nara Schools (see Chap. I(1)c, n. 63), or the seminar groups which existed at Daian-ji at that time, five of which are recorded in the "Daianji garan engi," or in Kyōkai's general statement.

9. 増上縁 *zōjōen*, all causes which contribute to the emergence of a thing.

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On the Most Venerable Gyōgi, Who Accused a Woman of Having Smeared Her Hair with Animal Oil Recognized with His Penetrating Eye¹

In the village of Gangō-ji in the old capital,² there was once held a service at which the Most Venerable Gyōgi³ was invited to preach Buddhist teachings for seven days. Accordingly, both clergymen and laymen gathered to listen. In the congregation a woman whose hair was smeared with animal oil, listened to the preaching. He saw and accused her, saying, "That smell is offensive to me. Take the woman whose hair is smeared with blood far away." Greatly ashamed, she left the place.

Although our mediocre eyes⁴ see only the hue of oil, the sage's penetrating eye⁵ sees real animal blood. He is an incarnation of the Buddha,⁶ the sage in disguise.⁷

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On the Extraordinary Sign of the Most Venerable Gyōgi Who Perceived a Woman with a Child Loaded with Past Enmity and Made Her Throw the Child into the Stream¹

The Most Venerable Gyōgi opened up a canal from Naniwa, built ferries, and preached Buddhist teachings to convert people. Clerical

1. One of the Venerable Gyōgi cycle. Cf. *Sanbō ekotoba* (II, 3), *Konjaku monogatari-shū* (XVII, 36).

2. See I.3, n. 9.

3. See Chap. I(1)d.

4. 凡夫肉眼 *banbu no nikugen*; physical eyes of ordinary men.

5. 聖人明眼 *shōnin no myōgen* (天眼 in the heading), sage's clairvoyance; see Chap. II(2)c, n. 109.

6. 化身聖.

7. 隱身聖.

1. One of the Venerable Gyōgi cycle. Cf. *Konjaku monogatari-shū* (XVII, 27).