

temple allowed the lay brother to be ordained and to renounce the world, naming him Dharma Master Dōjō 道場法師.

This is the story of the mighty hero of Gangō-ji, renowned in later legends, whose extraordinary strength originated in the merits accumulated in his former lives. This miraculous event was witnessed in Japan.

## 4

### *On Prince Regent Shōtoku's Showing Extraordinary Signs<sup>1</sup>*

Prince Regent Shōtoku 聖德皇太子 was the son of Emperor Tachibana-no-toyohi 橘豊日,<sup>2</sup> who reigned at the Palace of Ikebe-namitsuki in Iware 磐余池邊雙槻宮.<sup>3</sup> He became Prince Regent in the reign of Empress Suiko 推古,<sup>4</sup> who resided at the Palace of Owarida 小墾田. He had three names: Umayado no toyotomimi 厩戸豊聰耳; Shōtoku; and Kamitsu-miya 上宮. Since he was born in front of the stables, he was called "Umayado" [meaning "stable door"]. "Toyotomimi" [which means "intelligent ear"] originated because he was by nature so wise that he could attend to the legal claims of ten men at a time and decide them without missing a single word. He was also called "Shōtoku" [which means "sacred virtue"] because he not only behaved like a monk but was so well versed in Buddhist teachings that he could write commentaries on the *Shōman-gyō*, *Hoke-kyō*, etc.,<sup>5</sup> and so well versed in Chinese classics as to institute the system of court

1. This tale consists of two independent stories; the first is an anecdote of Prince Regent Shōtoku; the second concerns Ensei and Gangaku, two Buddhist monks. A common structure is found in these two stories: the beggar in the first and Gangaku in the second are sages in disguise, whom Prince Shōtoku and Ensei recognized with their penetrating eyes, thereby demonstrating their own sagacity. The former is similar to a popular legend found in works such as the *Nihon shoki*, *Jōgū Shōtoku hōō teisetsu*, *Jōgū taishiden hokejsuki* 上宮太子傳補闕記, *Sanbō ekotoba* (II, 2), *Nihon ōjō gokurakuki*, *Konjaku monogatari-shū* (XI, 1), etc. Also see Herman Bohmer, "Shōtoku taishi," *Mitteilungen der Deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens*, XXVIII (1936).

2. Emperor Yōmei 用明 (585–587).

3. Situated in present Ikejiri 池尻 and Ikeuchi 池内, Sakurai-shi, Nara-ken.

4. (592–628), Emperor Bitatsu's consort and the aunt of Prince Shōtoku, who appointed him Prince Regent in 593.

5. See Preface, n. 12, above.

ranks and honors.<sup>6</sup> He was called Kamitsu-miya no kimi [which literally means "Prince of the Upper Palace"] because his residence was located above the imperial palace.

Once, when the Prince Regent lived at the Palace of Okamoto in Ikaruga 鶯岡本宮,<sup>7</sup> he happened to go to Kataoka 片岡<sup>8</sup> and, on the way, he found a sick beggar lying by the side of the road.<sup>9</sup> Alighting from his palanquin, the prince talked with the beggar, took off his cloak to cover him, and went on his way. On his return he did not see the beggar, but only his cloak hanging on the branch of a tree. The prince put it on again. One of his ministers said to him, "Are you so poor that you must wear the soiled garment once worn by a beggar?" "It's all right, you wouldn't understand," was his reply. Meanwhile the beggar died in another place. The prince sent a messenger to have him buried temporarily<sup>10</sup> while a tomb which was named Hitoki no haka 人木墓 (Man-tree-tomb)<sup>11</sup> was built for him at Moribeyama 守部山 in the northeast corner of Hōrin-ji 法林寺<sup>12</sup> in the village of Okamoto. A messenger sent to visit the tomb found it too tightly closed to allow anybody to enter. Only a poem was found at the door, and it read:

The name of my Lord  
Would be forgotten,  
Should the stream of Tomi of Ikaruga  
Cease to flow.<sup>13</sup>

6. The *Nihon shoki*, XXII (Suiko 11:12:5), gives an account of the initiation of the twelve-grade ranking system (603); see Aston, "Nihongi," II, 128. Cf. Inoue Mitsusada, *Nihon kodai kokka no kenkyū*, for the significance of this system in Japanese history.

7. Situated in the present site of Hokki-ji 法起寺 at Okamoto, Ikaruga-machi, Ikoma-gun, Nara-ken 奈良縣生駒郡斑鳩町岡本. Cf. *Nihon shoki*, XXII (Suiko 9:2); Aston, "Nihongi," II, 125.

8. In the vicinity of present Kamimaki-mura, Kita-kazuraki-gun, Nara-ken 奈良縣北葛城郡上牧村.

9. The *Nihon shoki*, XXII (Suiko 21:12:1, 2); Aston, "Nihongi," II, 144–145. The difference between the *Nihon ryōiki* and the *Nihon shoki* is as follows: in the former the sage is a sick beggar while in the latter he is a starving man; in the former the poem expresses admiration for Prince Shōtoku, while in the latter it expresses grief for a dying man; in the former people do not understand what really happened, while in the latter they understand and increase their veneration of Prince Shōtoku. See Tamura Enchō, *Asuka Bukkyōshi kenkyū*, 262–278.

10. 暫 *magari*; see Chap. II(3)a.

11. The name may have originated in the preceding passage: "he could not see the beggar, but only his garment hanging on the branch of a tree," implying that the beggar had been replaced by a tree.

12. Founded in 622 by Prince Yamashiro no Ōe 山背大兄王 for his late father, Prince Regent Shōtoku, who died in 621.

13. It is one of the three funeral songs composed by Kose no Sanjō daifu 巨勢三杖大夫, according to the *Jōgū Shōtoku hōō teisetsu* (DBZ, 112, 46b).

The messenger, on his return, reported this to the prince, who was silent.

We learn that a sage 聖 recognizes a sage, whereas an ordinary man cannot recognize a sage. The ordinary man sees nothing but the outer form of a beggar, while the sage has a penetrating eye able to recognize the hidden essence.<sup>14</sup> It is a miraculous event.

The Venerable Ensei 圓勢師, a disciple of Dharma Master Shaku 藉法師, was a national preceptor of Paekche.<sup>15</sup> He lived in the Takamiyadera 高宮寺 at Kazuraki in Yamato province 大倭國葛木 in Japan.<sup>16</sup> In the north chamber of that temple, there once lived a monk whose name was Gangaku 願覺, who used to go out to the village at dawn and come back at dusk. When a lay brother, a disciple of the Venerable Ensei, told his master about Gangaku, the master said "Don't say a word about him." The lay brother secretly bored a hole in the wall of Gangaku's chamber to spy on him and found the chamber full of light. Again he reported to his master, who answered, "This is why I told you to keep quiet about him." Before long it happened that Gangaku suddenly passed away. Ensei told the lay brother to cremate him and bury the ashes, and this was done. Later the lay brother came to live in Ōmi 近江.<sup>17</sup> Once he heard someone say, "Here lives the Venerable Gangaku." At once he paid a visit, finding Gangaku exactly as he had been. Gangaku said to the lay brother, "It is a long time since I last saw you, but I have been thinking of you all the time. How have you been getting along?"

We learn that he was incarnated as a sage.<sup>18</sup> Eating five kinds of strong herbs<sup>19</sup> is forbidden in Buddhist precepts, but, if a sage eats them, he will not incur any sin.<sup>20</sup>

14. See Chap. II(2)c.

15. In the Maeda manuscript this story is found in III.39. The three monks are otherwise unknown; a similar story is found in Hui-chiao's *Kao-seng chuan* (X, 2, 邵頌). 百濟國之師 may be interpreted in two ways: "national preceptor of Paekche," or "monk from the land of Paekche."

16. A mountain temple in present Minami-kazuraki-gun, Nara-ken.

17. Present Shiga-ken 滋賀縣.

18. 聖反化 *hijiri no henge*; the alternate reading is *shōhenge*, meaning "sacred incarnation, Buddha incarnated."

19. 五辛 *goshin*; garlic, scallion, onion, ginger, leek; see *Ryō no gige*, "Sōni-ryō," Article 7; Sansom, "Early Japanese Laws," Part Two, 128-129.

20. This note does not fit the story, but it may have been added to emphasize the idea that a sage is free from all precepts and conventions.

## 5

### On Gaining an Immediate Reward for Faith in the Three Treasures<sup>1</sup>

Lord Ōtomo no Yasunoko no muraji 大部屋栖野古連<sup>2</sup> of the Great Flower Rank<sup>3</sup> was an ancestor of the Ōtomo no muraji in Uji, Nagusa district, Kii province 紀伊國名草郡宇治.<sup>4</sup> He was endowed with a lucid mind and highly revered the Three Treasures.<sup>5</sup>

According to a record,<sup>6</sup> in the reign of Emperor Bitatsu,<sup>7</sup> sounds of musical instruments were heard off the coast of Izumi 和泉 province.<sup>8</sup> They sounded like pipes and strings or rolling thunder. They were heard in the daytime and at night a light spread eastward. Lord Ōtomo no Yasunoko no muraji heard this tale and reported it to the emperor, who did not believe it and remained silent. When he reported it to the empress, however, she ordered him to investigate. He went to the seaside to witness the scene himself and found it exactly as reported. While there, he came upon a camphor log which had been struck by thunder.<sup>9</sup> On his return, he said to the empress, "I have found a camphor log on the beach of Takaashi 高脚濱.<sup>10</sup> I humbly request permission to make Buddha images out of it." The empress gave permission saying, "Your wish is granted."

Yasunoko was very happy and announced the imperial decree to Shima no ōomi 嶋大臣,<sup>11</sup> who, in great joy, commissioned Ikebe no

1. Cf. *Nihon shoki* (Kinmei, Bitatsu, Suiko), *Konjaku monogatari shū* (XI, 23), *Fusō ryakki* (III, IV), etc.

2. The Ōtomo family is one of the influential families mainly in charge of the imperial guards, whose ancestry can be traced to the age of kami. See *Nihon shoki*, II, III, XVI, etc.; Aston, "Nihongi," I, 86, 116, 133, 403, etc. *Muraji* is a hereditary title for high ranking administrators from the end of the fifth century to the first half of the seventh century at the Yamato court.

3. 大花位 *daikai*; the seventh of the nineteen ranks instituted in 649 by Emperor Kōtoku 孝德 (645-654). See the *Nihon shoki*, XXV (Taika 5:2); Aston, "Nihongi," II, 231-232.

4. Present Uji, Kimiidera, Wakayama-shi 和歌山市紀三井寺宇治.

5. See Chap. II(3)b.

6. 本記 *honki*; this story must have been quoted from a source which no longer exists.

7. According to the *Nihon shoki*, this event took place in 553 in the reign of Emperor Kinmei, not that of Emperor Bitatsu (XIX Kinmei 14: 5: 1); Aston, "Nihongi," II, 68. In the *Nihon shoki*, it was Ikebe no atae 溝邊直 who was sent to make an investigation by the emperor.

8. The *Nihon shoki* gives "Chinu no umi, Izumi," 和泉茅渟海 (present Izumi-nada, south of the Gulf of Ōsaka).

9. See I.3.

10. Present Hamadera beach in Sakai-shi, Ōsaka-fu 大阪府堺市濱寺.

11. Meaning Minister of the Island, a popular name for Soga no Umako; in the courtyard of his mansion he had a pond dug with a small island in the middle. See *Nihon shoki*, XXII (Suiko 34: 5: 20); Aston, "Nihongi," II, 154. *Omi* is a hereditary title for high-ranking administrators.