

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 man¹⁹ fail to have a sense of gratitude?

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On a Deaf Man Whose Hearing Was Restored Immediately Owing to His Faith in a Mahayana Scripture¹

In the reign of the empress residing at the Palace of Owarida² there was a man whose name was Kinunui no tomonomiyatsuko Gitsū 衣縫伴造義通³ 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 deeds⁴ 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* master⁵ with all due reverence, and, after purifying himself with holy water,⁶ devoted himself to reading a Mahayana scripture 方廣經.⁷

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,⁸ to continue the service." During

19. 義人 *gimin*.

1. Cf. *Sanhō ekotoba* (II, 5), *Fusō ryakki* (IV, Suiko), *Konjaku monogatari* (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. 大德 *daitoku*; see I.5, n. 43.

the master's perform joy, Gitsū repeated with the service, but at the news. We let spondence.⁹

On the Reign His Child

In the third month of the reign of the empress Kawara 飛鳥川原 遠野 a remote village in S. 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 *kanō*. Every prayer See Chap. II(1)a.

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

2. Empress gun, Name

3. Priest well-being

4. The

5. Emp

6. The