

fire!" and jumped one or two feet off the ground. People gathered around to look and asked, "Why are you screaming like that?" He answered, "Because hell fire has come to devour me, and I am suffering. Why are you asking me such questions?" He breathed his last on that day.

What a pity it is! We should reflect on ourselves since we know that retribution⁸ is no idle fancy. This is what the *Nehan-gyō*⁹ means when it says: "If a man does good deeds, his name will be noticed among heavenly beings;¹⁰ while, if he does evil deeds, his name will be recorded in hell.¹¹ For retribution is a real fact."

28

On Practicing the Formula of the Peacock King, and Thereby Gaining an Extraordinary Power to Become a Saint and Fly to Heaven in This Life¹

E no ubasoku 役優婆塞² was of the Kamo-no-enokimi 賀茂役君 family,³ presently the Takakamo-no-asomi 高賀茂朝臣 family.⁴ He came from the village of Chihara, Upper Kazuraki district, Yamato province 大和國葛木上郡茅原村.⁵ By nature he was endowed with wisdom; he excelled in learning and attained ultimate knowledge.⁶

8. 罪報 *zaihō*.

9. *Daihatsu nehan-gyō*, XI (*Taishō*, XII, 524b). 若見有人修行善者名見天人修行惡者名見地獄定受報故。

10. 天人 *tenjin*, interpreted as heavenly beings or "heavens and this world."

11. 地獄 *jigoku*. See Chap. I(2)a, n. 127.

1. Cf. *Shoku Nihongi* (I, Monmu 5:5:24), *Fusō ryakki* (V, Monmu), *Sanbō ekotoba* (II), *Genkō shakusho* (XV), *Konjaku monogatari* (XI, 3), etc. See H. Byron Earhart, "Shugendō, the Traditions of En no Gyōja, and Mikkyō Influence," *Studies of Esoteric Buddhism and Tantrism*, 297-317.

2. For E, his family name, see Chap. I(1)d, n. 118. For *ubasoku*, see Chap. I(1)d, n. 92.

3. *Shoku Nihongi* (VIII, Yōrō 3:7:13). 從六位上賀茂役首石髓 賜賀茂役君姓。A title, Kamo no enokimi, was given to the family in 719.

4. *Ibid.* (XXIX, Jingo keion 3:5:13) 正六位上賀茂朝臣清瀆賜姓高賀茂朝臣; a title, Takamo no asomi, was given in 769.

5. Present Chihara, Ōaza, Ekinoe-mura, Minami-katsuragi-gun, Nara-ken 奈良縣南葛城郡 檜上村大字茅原。

6. 生知博學得— Kariya Ekisai says 得 may be an error of the compiler or copyist, and later editors interpret this sentence: "... with wisdom, and excelled all in learning." However, as — is the beginning of the numbers and end of all phenomena, 得— or 守— refers to the mystical unity of man with the ultimate cosmic principle, tao or dharma. In the early Chinese translation of Buddhist scriptures, 守— means *dhyāna* (meditation). See Yoshioka Gihō, "Shoki Dōkyō no shuitsu shisō to Bukkyō," *Taishō daigaku kenkyū kiyō*, No. 53 (1968), 61-84.

He lived with reverence and faith in the Three Treasures. His greatest desire was to fly on a five-colored cloud⁷ beyond the sky⁸ and play in the garden of eternity⁹ with the guests of the heavenly palace,¹⁰ lying in the flowering garden and sucking vital force out of the haze to nourish his nature.¹¹

Accordingly, in his late forties he went to live in a cave, wore clothing made of vines, drank the dewdrops on pine needles, bathed in pure spring water to rinse away the filth of the world of desire,¹² and learned the formula of the Peacock¹³ to attain extraordinary power. Thus he could employ spirits and kami¹⁴ at his command.

Once he summoned them all and ordered them, "Make a bridge between Kane-no-take 金峯¹⁵ and Kazuraki-no-take 葛木峯."¹⁶ They were not happy about this, and in the reign of the emperor residing at Fujiwara Palace 藤原宮,¹⁷ Hitokotonushi no Ōkami 一語主大神¹⁸ of Kazuraki-no-take was possessed and slandered him, saying, "E no ubasoku plans to usurp the throne." The emperor dispatched messengers to capture him, but they found it hard to take him due to his mysterious magical power, so they captured his mother instead. In order that his mother might be freed, he gave himself up.

He was exiled to the island of Izu 伊圖嶋.¹⁹ One time his body went floating on the sea as if he were walking on land. Again, his body perched on a mountain ten thousand feet high and looked like a huge phoenix²⁰ in flight. In the daytime he stayed on the island in accord with the emperor's command, but at night he went to Fuji-no-take in Suruga 駿河富峯²¹ to practice austerities. As he prayed for

7. 五色雲, on the rainbow; see I.5.

8. 飛仲慮之外; see II.Preface, n. 14.

9. 億載庭, meaning the garden which does not change for 100 million years.

10. 仙宮賓. See I.13, n. 5.

11. 養性 *yōjō*; 性 nature means body and spirit.

12. 欲界 *yokukai*; see II.2, n. 6.

13. 孔雀王 Skt. *Mahāmāyūrīvidyārājñī*; several scriptures are related to the Peacock (-hen) King. Śrimitra 帛尸梨密多羅 of fourth-century China translated *K'ung-ch'üeh-wang shen-chou-ching* 孔雀王神咒經 and *K'ung-ch'üeh-wang tsa-shen-chou* 孔雀王雜神咒, which are no longer extant. Kumārajīva translated the *K'ung ch'üeh-wang chou-ching* (*Taishō*, XIX, No. 988), and in T'ang China expanded works appeared. Although it is impossible to identify the formulas E no ubasoku learned, some of them might have been transmitted to Japan quite early.

14. 鬼神.

15. Or Kinpu-san 金峯山 located at present Yoshino-gun, Nara-ken.

16. Or Kazuraki-san 葛木山 on the boundary between Nara-ken and Ōsaka-fu: *Shoku Nihongi* says that E no Ozunu lived on Mt. Kazuraki in the beginning.

17. Emperor Monmu 文武 (r. 697-700).

18. Meaning Lord of One Word. See Chap. I(1)d, n. 119.

19. See Chap. I(1)d, n. 120.

20. 鳳 *ōtori*; a male Chinese phoenix.

21. Or 富士山; Mt. Fuji, the highest mountain in Japan, located in present Shizuoka-ken 靜岡縣.

pardon from his severe punishment and for permission to return to the capital, he lay down on the blade of an assassin's sword and ascended to Mt. Fuji. Three years passed in ascetic practice after he was exiled to the island. At the turn of the eighth year of the ox, the first year of the Taihō era,²² he was pardoned and approached the capital, finally becoming a saint²³ and flying to heaven.

Dharma Master Dōshō 道照²⁴ of our country received an imperial order to go to Great T'ang China in order to search out Buddhist teachings. On the request of five hundred tigers he went to Silla 新羅²⁵ to lecture in the mountains on the *Hoke-kyō*.²⁶ At that time there was a man among the tigers who raised a question in Japanese. The monk asked, "Who are you?" and the man answered, "E no ubasoku." The monk thought that the man was a Japanese sage²⁷ and came down from his high seat to inquire about him, but he was gone.

Hitokotonushi no Ōkami was bound with a spell by E no gyōja 役行者, and he has not escaped²⁸ even to this day. E no ubasoku did so many miraculous deeds that we cannot enumerate them all. Indeed we learn that Buddhist miraculous arts are comprehensive. Those who have faith will attain them without fail.

29

On Breaking Wickedly the Bowl of a Begging Novice and Gaining an Immediate Penalty of Violent Death¹

Shiragabe no Imaro 白髮部猪磨² was a man from Oda district, Bitchū province 備中國少田郡.³ He was evil⁴ by nature and did not believe in the Three Treasures.⁵

22. 701.

23. 仙; Taoist saint.

24. See above, I.22. Since Dōshō died in 700, his encounter with E no ubasoku lacks historical evidence.

25. Silla unified Korea in 668 and flourished for the following century.

26. See Chap. I(1)d, n. 93; Chap. II(3)b.

27. 我國聖人.

28. 解脫; see I.15, n. 6.

1. Cf. *Konjaku monogatarihū* (XX, 26).

2. The Shiragabe family is well known from early times. The *Shinsen shōjiroku* cites it as an indigenous family (both 神別 and 皇別).

3. Present Oda-gun, Okayama-ken 岡山縣小田郡.

4. 邪見 *jaken*.

5. 三寶 *sanbō*; see Chap. II(3)b.

One day a monk came to him begging for food. Imaro offered him not food but abuse, broke his begging bowl, and chased him away. Then Imaro went on a trip to a strange land. On the way he was caught in a storm and crushed to death when the storehouse in which he had taken shelter collapsed.⁶

Truly we learn that retribution is close at hand in the present life. Why do we not behave ourselves prudently? The *Nehan-gyō* is referring to this when it says: "All evil deeds originate in wicked minds."⁷ The *Daijōbu-ron* says: "If you offer alms with compassion, the merit will be as great as earth; if you do so to all for your own sake, the reward will be as tiny as a mustard seed. It is better to save a person in danger than to make all kinds of offerings . . ."⁸

30

On Taking Others' Possessions Unrighteously, Causing Evil, and Gaining a Penalty Showing an Extraordinary Event¹

Kashiwade no omi Hirokuni 膳臣廣國² was an assistant governor³ of Miyako district, Buzen province 豊前國宮子郡.⁴ In the reign of the emperor at Fujiwara Palace, on the fifteenth of the ninth month in the autumn of the second year of the snake, the second year of the Keiun era,⁵ Hirokuni passed away suddenly. On the fourth day after his death, about four o'clock in the afternoon, he was brought back to life and told the following tale:

"There came two messengers, one with an adult's hair style, the other with a child's. I accompanied them for the distance of about two stages,⁶ and on our way there was a river with a golden bridge.

6. See I.10, n. 10.

7. *Daihatsu nehan-gyō*, XXXV (*Taishō*, XII, 573c). 如我所說 一切惡行 邪見爲因.

8. *Daijōbu-ron* (*Taishō*, XXX, 257b).

1. Cf. *Fusō ryakki* (V, Monmu), *Konjaku monogatarihū* (XX, 16). The motif is the visit to the other world; see Chap. II(1)b.

2. Kashiwade is a family name; *omi*, a title; Hirokuni, a given name.

3. 少領 *shōryō*, an official who assists a district governor, *dairyō* 大領.

4. Present Miyako-gun, Fukuoka-ken 福岡縣京都郡.

5. 705, in the reign of Emperor Monmu.

6. One stage (*umaya* 驛) is about twelve miles, the distance between stages which were established to facilitate the transportation of taxed goods and messengers along main roads.