

Eventually he reached Great T'ang China where he made an image to worship day and night. He was called Dharma Master Riverside 河邊法師. No one exceeded him in fortitude,⁷ and he was respected by the emperor of the T'ang dynasty.⁸ He returned home with the Japanese envoys to China in the second year of the Yōrō era.⁹ He lived at Kōfuku-ji 興福寺¹⁰ and never ceased performing services before that image until he died.

Surely we learn that the power of Kannon is beyond understanding. The note says: An eminent monk went to study abroad, fell into danger, and was unable to cross at the ferry. On a bridge he meditated on Kannon¹¹ and trusted holy power. Kannon, in the form of an old man, came to his rescue and disappeared after they had parted. The monk made an image of Kannon and worshiped it continuously until his last day.

7

On Paying for and Freeing Turtles and Being Rewarded Immediately and Saved by Them¹

Dhyāna Master² Gusai 弘濟³ came from Paekche. When that country was invaded, an ancestor of the governor⁴ of Mitani district in Bingo province 備後國三谷郡⁵ was put in charge of reinforcements and

7. 忍辱 *nin'niku* (Skt. *kṣānti*), one of the six practices of bodhisattvas for attaining Buddhahood. The *Hoke-kyō*, XIII (*Taishō*, IX, 36c), advocates it as the most suitable for working among ignorant people in the age of the degenerate dharma. See Katō, trans., *Myōhō-rence-kyō*, 266-268.

8. Probably Hsüan-tsung 玄宗 (713-755) of the T'ang dynasty (618-906).

9. *Shoku Nihongi*, VIII (Yōrō 2: 10: 20). An envoy to China, Tajihī no Mahito agatamori 多治比真人縣守, returned to Japan.

10. Originally founded in 669 at Yamashina and called Yamashina-dera 山階寺; next moved to Asuka, and then to Nara in 710.

11. 聖 Buddha or bodhisattva; in this case, Kannon.

1. The same motif of repaying kindness is found in tales II.5, 8, 12, 16, etc. See Chap. II(2)a. Cf. *Myōhōki* (I, On Yen-kung 嚴恭), *Konjaku monogatari-shū* (XIX, 30), etc.

2. 禪師 *zenji* is a title often used honorifically for monks in general.

3. Unknown.

4. 大領 *dairyō* is the first among the four high officials in the district, generally a man of influence from the local gentry.

5. Present Futami-gun, Hiroshima-ken 廣島縣双三郡.

sent to Paekche.⁶ At that time that he would build a temple on earth if he came home, he invited Dhyāna Master 三谷寺⁹ is the temple of monks and laymen felt.

Once, in going to the temple and painting,¹⁰ the master went to see a seaman selling turtles and set them free with two acolytes¹³ together with greed, threw them into the sea in Bizen 備前,¹⁴ and told you!" The monk tried to catch them. Finally, after making a net came up to his waist, he lit a light and found that he was on the beach of Bitchū. It seems that the turtles were saved by his kindness.¹⁷

Eventually the thief went to sell the gold and paid

6. *Nihon shoki*, XXVI (Sain 274-280. Paekche and Koryō joined T'ang China, which sent troops. In 660 T'ang China joined by Silla receiving help from the Japanese and T'ang joined forces again to an end to Japanese influence in

7. 伽藍 *garan*, also written 伽藍. 8. 諸神祇 *kamigami*; deities (and spirits) are included.

9. Unidentified; there are temples at Iwata-dera (II.31), Miki-dera (II.32).

10. Probably for the use of the word "painting".

11. The port of present Ōsaka.

12. 放生 *hōjō*, the practice of releasing animals, highly recommended for promotion among fishermen. The first reference is Tenmu (676), who promulgated the law. *shoki*, XXIX (Tenmu 5:8:17);

13. See I.3, n. 8.

14. Unidentified, but situated in Bizen. 願 *gan*; this has a meaning of "prayer" (See I.6, n. 6).

15. Present Okayama-ken.

16. 報恩 *hōon*; see Chap. II(2)b.

17. 檀越 *taniochi* or *dan'otsu*, a patron, often an influential person in the temple and, hence, controls financial affairs.