

sent to Paekche.⁶ At that time the present governor's ancestor vowed that he would build a temple⁷ to dedicate to the deities⁸ of heaven and earth if he came home safely. Eventually, he escaped harm. Thereupon, he invited Dhyāna Master Gusai to return to Japan with him. Mitani-dera 三谷寺⁹ is the temple that was founded by this master, and both monks and laymen felt awe and reverence at its sight.

Once, in going to the capital to exchange his belongings for gold and paints,¹⁰ the master reached the port of Naniwa.¹¹ He happened to see a seaman selling four big turtles, and he advised people to buy them and set them free.¹² After that he rented a boat and boarded it with two acolytes¹³ to cross the sea. Late at night, the sailors, filled with greed, threw the acolytes into the sea near of Kabanejima 骨嶋, in Bizen 備前,¹⁴ and turned to him, saying, "Quick, into the sea with you!" The monk tried to reason with them, but they would not listen. Finally, after making a vow,¹⁵ he sank into the water. When the water came up to his waist, he felt a stone supporting his legs. In the morning light he found that he was being carried by the turtles. They left him on the beach of Bitchū 備中¹⁶ after nodding to him three times. It seems that the turtles which had been set free came back to repay his kindness.¹⁷

Eventually the thieving sailors, six in all, happened to visit his temple to sell the gold and paints they had stolen from him. The patron¹⁸ of

6. *Nihon shoki*, XXVI (Saimei 6-7), XXVII (Tenchi 1-2); Aston, "Nihongi," II, 263-270, 274-280. Paekche and Koryō joined forces to fight against Silla in 641. Silla sought help from T'ang China, which sent troops in 658 and 659, but had no success in conquering Koryō. In 660 T'ang China joined by Silla conquered Paekche, but in 661 Paekche rose and fought back, receiving help from the Japanese expeditionary forces in 662. In the next year, however, Silla and T'ang joined forces again to invade Paekche where they destroyed the Japanese base, putting an end to Japanese influence in Korea.

7. 伽藍 *garan*, also written 僧伽藍 *sōgaran*; see Chap. I(1)d, n. 116.

8. 諸神祇 *kamigami*; deities of heaven and earth in which all the Buddhas and Bodhisattvas are included.

9. Unidentified; there are temples built by local officials and given local names such as Iwata-dera (II.31), Miki-dera (III.36), etc.

10. Probably for the use of painting Buddha images and temple buildings.

11. The port of present Ōsaka-shi.

12. 放生 *hōjō*, the practice of buying captive fish, birds, or animals and releasing them is highly recommended for promoting the Buddhist doctrine of *ahimsā*, nonkilling, particularly among fishermen. The first reference to *hōjō* in the *Nihon shoki* is found in the reign of Emperor Tenmu (676), who promulgated a decree to release all living beings in captivity. See *Nihon shoki*, XXIX (Tenmu 5:8:17); Aston, "Nihongi," II, 334.

13. See I.3, n. 8.

14. Unidentified, but situated off the coast of present Okayama-ken 岡山縣.

15. 願 *gan*; this has a meaning closer to prayer as a confession of faith. Compare with *seigan* (See I.6, n. 6).

16. Present Okayama-ken.

17. 報恩 *hōon*; see Chap. II(2)a.

18. 檀越 *taniochi* or *dan'otsu*, a translation of Skt. *dānapati*, meaning one who makes offerings; in Japan, a patron, often an influential member of the local gentry who makes donations to the temple and, hence, controls financial matters of the temple.