

retreat with Dharma Master Kaimyō to lecture on the Eighty-volume *Kengon-gyō*. The nun was seated in the audience, never missing a lecture.

Seeing her, the lecturer said accusingly, "Who is that nun unscrupulously seated among the monks?"¹⁹ In reply she said, "Buddha promulgated the right teaching out of his great compassion for all sentient beings. Why do you restrain me in particular?" Then she asked a question by quoting a verse from the scripture, and the lecturer could not interpret it. In amazement, all the famous wise men questioned and examined her, but she never failed. In that way they could not interpret it. In amazement, all the famous wise men questioned and examined her, but she never failed. In that way they learned that she was an incarnation of Buddha, and named her Bodhisattva Sari.²⁰ Clergy and laymen revered her and made her their master.

In Buddha's lifetime, ten eggs born from Sumanā, a daughter of Sudatta, a wealthy man of Śrāvastī, opened to produce ten men, all of whom renounced the world to become arhats.²¹ The wife of a wealthy man of Kapilavastu became pregnant and gave birth to a flesh ball, which opened after seven days to bring forth one hundred children, all of whom renounced the world to become arhats.²² Even in a country as small as ours, there is an excellent example which is similar. This is also an extraordinary event.

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On Immediately Getting a Twisted Mouth by Speaking Ill of a Woman Copying the Hoke-kyō¹

In the village of Hani, Nakata district, Awa province 粟國名方郡
埴村,² there was a woman whose surname was Imbe no obito 忌部首.³

19. Although the *Sōni-ryō* allows monks to visit a nunnery and nuns to visit a monastery on occasions of religious ceremonies or lecture meetings, this passage is an indication that Buddhist studies were generally confined to monks and institutions were dominated by men.

20. See Chap. II(2)b, n. 98.

21. See *Kengū-kyō* 賢愚經, XIII (*Taishō*, IV, 440).

22. *Senjū hyakuen-gyō* 撰集百緣經, VII (*Taishō*, IV, 237ab).

1. Cf. *Konjaku monogatari-shū* (XIV, 27). Similar to I.19; II.18.

2. Present Ishii-chō, Myōzai-gun, Tokushima-ken 徳島縣名西郡石井町.

3. The Awa Imbe 阿波忌部 families, which lived in present-day Oe-gun, were originally in charge of traditional religious affairs.

(Her name was Tayasuko 多夜須子.)⁴ In the reign of Emperor Shirakabe,⁵ she was copying the *Hoke-kyō* at Sonoyama-dera 苑山寺⁶ in Oe district 麻殖郡⁷ when Imbe no muraji Itaya 忌部連板屋⁸ of the same district spoke ill of her, pointing out her mistakes. Immediately he was inflicted with a twisted mouth and a distorted face, which never returned to their normal state.

The *Hoke-kyō* says: "If you speak ill of a devotee of this scripture, none of your organs will work well, and you will be dwarfed, ugly, feeble limbed, blind, deaf, and hunchbacked." Speaking to the same effect, it also says: "If you reveal the mistakes of a devotee of this scripture, you will contract leprosy in this world, whether what you say is true or not."⁹ Therefore, be reverent and have faith in the *Hoke-kyō*. Praise its power. Do not speak ill of others' faults, for you may incur a great disaster if you do.

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On a Monk Whose Blind Eye Was Cured by Having the Kongō hannya-kyō Recited¹

The Venerable Chōgi 長義² was a monk of Yakushi-ji on the West Side of Nara. In the third year of the Hōki era,³ Chōgi lost the sight in one of his eyes. Five months elapsed. Day and night he was ashamed and grieved, and he invited many monks to recite the *Kongō hannya-kyō*⁴ for three days and nights. His eye was then cured, and he could see as distinctly as before.

How great is the miraculous power of the *Hannya*!⁵ For, if a vow is made with profound faith, it will never remain unfulfilled.

4. Kyōkai's note. Tayasuko is her first name.

5. Emperor Kōnin.

6. Unlocated.

7. Present Oe-gun, Tokushima-ken.

8. Unknown. See *Shoku Nihongi*, XXIX (Jingo Keiun 2:7:14).

9. *Myōhōrenge-kyō* (*Taishō*, IX, 62). See also I.19, n. 7.

1. Cf. *Konjaku monogatari-shū* (XIV, 33). Similar to I.8; III.11, 12, etc.

2. Unknown.

3. 772, in the reign of Emperor Kōnin.

4. See II.24, n. 20.

5. Refers to the above scriptures.