

present is an iron ball in the future.”⁷⁷ Indeed, we learn that the law of karmic causation never fails. We should be ever mindful of that and behave ourselves. Thus the *Daijiki-kyō*⁸ says: “Those who steal from the samgha commit a sin graver than the five sins . . .”⁹

IO

*On the Death Penalty for Constantly Boiling and Eating Birds' Eggs*¹

In the village of Shimoanashi, Izumi district, Izumi province 和泉國和泉郡下蒲脚村,² there was a youth³ whose name is unknown. Innately evil, he did not believe in the law of karmic causation and used to hunt birds' eggs to boil and eat.

In the third month in the spring of the first year of the horse, the sixth year of the Tenpyō shōhō era, a strange soldier came to him and said, “I was sent to get you by a provincial official.”⁴ He had a plate four feet long⁵ fastened to his waist. So they went off together, and, when they came to the village of Yamatae in Hitada district 纒郡山直里,⁶ they made their way into a field covered with several acres of wheat two feet tall. The youth saw the field all aflame and it was too full of embers for him to put his feet down. Running about in the field, he wailed, “It's hot, it's hot.”

It happened that a villager was collecting firewood on the hill. As he saw the boy running and falling down and heard his wailing, he came down from the hill and tried to stop him, but the boy resisted. Nonetheless, the villager tried hard to catch the boy until he was able to pull him out of the enclosure. The boy fell to the ground without a word.

7. See I.30, n. 22.

8. *Daijinhō daijiki-kyō* (*Taishō*, XIII, No. 397).

9. This quotation is the preceding line of the quotation in I.20, n. 12.

1. Cf. *Myōhōki* (III), On Emperor Wu of the Chou dynasty 周武帝, and on a boy), *Konjaku monogatari-shū* (IX, 24; XX, 30). This story is based on the folk etymology of the local name Anashi 蒲脚, which literally means “sore legs,” dressed in the Buddhist clothing of karmic retribution.

2. Present Izumi-ōtsu-shi, Ōsaka-fu 大阪府和泉大津市.

3. 中男 *chūnan*, a boy between the ages of seventeen and twenty (*Yōrō-ryō*, “Ko-ryō,” Article 6); after 757, between ages eighteen and twenty-one (*Shoku Nihongi*, Tenpyō hōji 1:4-4).

4. 國司 *kuni no tsukasa*.

5. 札 *fundā*, a writ of summons on a wooden plate.

6. In present Kishiwada-shi, Ōsaka-fu 大阪府岸和田市.

After a while he woke up and groaned in pain, saying, “Oh, my sore feet!” The villager asked him, “Why did you behave like that?” He replied, “A soldier came to take me and forced me to step on embers so hot that I felt as if my feet had been boiled. Looking around, I found myself surrounded by mountains of fire without any way out and so I was crying and running about.” Hearing this, the villager rolled up the boy's pants and looked at his legs. The flesh was all gone and nothing was left but the bones. He died the next day.

Now we are sure of the existence of hell in this world. We should believe in the law of karmic retribution. We should not behave like a crow which loves its own chicks and eats others. Without compassion man is just like a crow. The *Nehan-gyō* 涅槃經⁷ says: “Though there is a distinction in respectability between man and animal, they share the fact that they cherish life and take death gravely . . .” The *Zen'aku inga-kyō* 善惡因果經⁸ contains a passage which gets right to the point: “The one who roasts and boils chickens in this life will fall into the Hell of the River of Ashes⁹ after death.”

II

*On the Penalty of a Fatal Disease for Abusing a Monk and Committing a Lustful Deed*¹

In the reign of Emperor Shōmu, nuns of Saya-dera 狹屋寺² in Kuwahara, Ito district, Kii province 紀伊國伊刀郡桑原, vowed to hold a service and invited a monk of Yakushi-ji³ on the West Side of Nara, Dharma Master Daie 題惠 (popularly called Dharma Master Yosami 依綱, for his secular name was Yosami no muraji),⁴ to perform the rite of repentance⁵ devoted to the Eleven-headed Kannon 十一面觀音.⁶ It happened that a wicked man lived in that village. His surname

7. *Daihatsu nehan-gyō*, XX (*Taishō*, XII, 484b); see Chap. II(2)a, n. 65.

8. *Zen'aku inga-kyō* (*Taishō*, LXXXV, 1381). See Chap. II(1)c, n. 61.

9. 灰河地獄 Kega-jigoku, one of the sixteen subhells that belong to the eight Hells of Heat (see II.7, n. 24), in which scorching ashes flow.

1. Cf. *Konjaku monogatari-shū* (XVI, 38).

2. A nunnery which once existed at present Saya, Katsuragi-chō, Ito-gun, Wakayama-ken 和歌山縣伊都郡葛城町佐野.

3. See Editor's Preface, n. 4; also Chap. I(1)c.

4. The parenthesis is inserted by Kyōkai. Although nothing is known of Daie, the *Shinsen shōjiroku* cites Yosami as a family descended from kami in the capital or an immigrant family in Kawachi.

5. See Chap. II(1)a, nn. 5.

6. See Chap. II(3)b.