

opened the chest, he found the color of the scripture brilliant and its characters distinct. People came from all quarters to see it and could not help wondering at it.

Indeed, we know that the same manifestations of power took place here as in the case of the scripture being copied properly by a highly disciplined nun of Hotung 河東練行尼, or as in the case of the daughter of Wang Yü 王與女 in the time of the Ch'en dynasty being saved from fire by reciting the scripture.⁹

The note says: How praiseworthy was this member of the Enomoto family for accumulating merits by his great devotion and by copying the Ekayana scripture!¹⁰ The guardian deity of dharma performed a miracle in the flames. This is an effective story for converting the minds of nonbelievers and an excellent guide for stopping offenses of the evil-minded.

II

On a Blind Woman Whose Sight Was Restored Owing to Her Devotion to the Wooden Image of Yakushi Buddha¹

There was a wooden image of Yakushi-nyorai 藥師如來² in Tadehara-dō 蓼原堂³ in the village of Tadehara, south of the pond of Koshida 越田池 in the capital of Nara.⁴ In the reign of Empress Abe, a blind woman lived in the village. She was a widow whose only daughter was seven years old. She was so poor that she could not get food, and almost starved to death. She said to herself, "My poverty comes not only from my deeds in this life but from those in my previous lives.⁵ I had better practice good with faith rather than die of hunger in vain."

Asking her daughter to lead her, she went to the hall and prayed to

8. See *Myōhōki*, I (*Taishō*, LI, 789).

9. Source unknown.

10. 一乘經, that is, *Hoke-kyō* which expounds the Ekayana teaching that all vehicles are reduced into one vehicle on the ultimate level. See I.Preface, n. 16; III.38, n. 42.

1. Cf. *Konjaku monogatari* (XII, 19), *Genkō shakusho* (XXIX, 3).

2. *Bhaiṣajyaguruvaidūryaprabhatahāgata*; see Chap. II(3)b, n. 135.

3. Unidentified.

4. It may be located in the southern outskirts of the capital.

5. 宿業; see I.8, n. 4.

the image of Yakushi Buddha for restoration of her sight, saying, "I do not care for my life, only for my daughter's. Both of us are about to die. I entreat you to give me sight!" A patron of the temple who was present saw her and, in sympathy, opened the door of the hall to let her pay homage to the image and recite its name.⁶

Two days later the daughter saw something pink and as sticky as gum suddenly oozing from the breast of the image. She told her mother about it. The mother, who wanted to eat it, said to her child, "Will you take some and put it in my mouth?" It was delicious, and all at once her eyes were opened.

Indeed we learn that any vow will be fulfilled if made with utmost devotion. This is an extraordinary event.

I 2

On a Blind Man Whose Sight Was Restored Owing to His Chanting of the Name of Nichimanishu of the Thousand-armed Kannon¹

In a village east of Yakushi-ji 藥師寺² in the capital of Nara, there was a blind man whose eyes were open, but he could not see. He was devoted to Kannon and meditated on Nichimanishu 日摩尼手³ to restore his eyesight. During the day he used to sit at the eastern gate of Yakushi-ji, spread a handkerchief, and chant the name of Nichimanishu. Passersby and sympathizers put money, rice, and cereal on the handkerchief. At other times he sat in the marketplace doing the same thing. When he heard the temple bell at noon, he would go to the temple to beg food from the monks and in this way he lived for many years.

In the reign of Empress Abe, two strangers came to him, saying, "In sympathy for you we have come to cure your eyes." After they

6. 稱禮 *shōrai*.

1. Cf. *Konjaku monogatari* (XVI, 23).

2. See Editor's Preface, n. 4.

3. The Thousand-armed Kannon has forty arms in addition to the regular two, and each of them has twenty-five spheres of existence; hence, the figure 1,000 is arrived at. Nichimanishu or Nishhōmanishu 日精摩尼手 is the eighth right arm of the forty, which holds the jewel of the sun, a symbol of Kannon's cosmic significance. It gives off light continuously. *Senju-sengen-kanzeon-bosatsu-daihishin-darani* says, "The blind man should recite [the following *mantra*] in the name of Nishhōmanishu . . ." (*Taishō*, XX, 111a).