

Ama district 海部郡濱中郷⁷ in the same province. Kinomaro no asomi 紀萬侶朝臣⁸ lived at a port in Hidaka district 日高郡⁹ in the same province, using a net to catch fish. Umakai and Ojimarō were given an annual payment for their labor by Maro no asomi, and both were driven hard day and night to catch fish by net.

In the reign of Emperor Shirakabe, on the sixth of the sixth month in the summer of the second year of the hare, the sixth year of the Hōki era,¹⁰ it suddenly blew hard and rained in torrents, so that the water flooded the port and floated various timbers and logs into the sea. Maro no asomi sent Umakai and Ojimarō to collect driftwood. Both man and boy made the collected timber into a raft on which they rode, trying to row against the current. The sea was extremely rough, breaking the ropes that held the raft together, and immediately the raft broke apart and drifted out of the port into the sea. The man and the boy each got hold of a piece of wood and drifted to sea on it. Both of them were ignorant, but they never ceased wailing, "Śākya-muni Buddha, please deliver us from this calamity!"

After five days, the boy was eventually cast by the waves onto the beach at a salt makers' village, Tamachino no ura, in the south-western part of Awaji province 淡路國田町野浦,¹¹ in the evening. The other man, Umakai, was cast onto the same spot early in the morning on the sixth day. The local people, having asked them why they had been cast by the waves onto the shore, learned what had happened and took care of them out of pity, reporting it to the provincial magistrate.¹² When he heard, he came to see them and gave them food because he was sympathetic.

In grief, the boy said, "As I have followed a man who kills, my suffering is immeasurable. If I go home, I shall be driven to begin killing again and never be able to stop." Thus he stayed at the provincial temple in Awaji province 淡路國,¹³ becoming a follower of the monk of that temple.

Umakai, however, went home after two months. When his family saw his face and protruding eyes, they wondered and said, "He was drowned in the sea. The seventh seventh day¹⁴ has passed, and we

7. Present Shimotsu-chō, Kaisō-gun, Wakayama-ken 和歌山縣海草郡下津町.

8. Unknown. For the Ki family see n. 2, above.

9. Present Hidaka-gun, Wakayama-ken 和歌山縣日高郡.

10. 775, in Emperor Kōnin's reign.

11. Takeda and Itabashi read this "Minami omota no ura, Awaji province" 淡路國南面田野浦, while Endō and Kasuga suggest that 三原 might be replaced with 南西.

12. 國司 *kokushi* or *kuni no tsukasa*.

13. Located at present Mihara-chō, Mihara-gun, Hyōgo-ken 兵庫縣三原郡三原町.

14. 七々日, that is, the forty-ninth day, the last day of the funeral rites.

have already offered a vegetarian feast¹⁵ to thank the Buddha for his benevolence. How could he come back alive so unexpectedly? Is it a dream, or is he a ghost?" Thereupon, Umakai told his family in detail what had happened, and they were sorrowful as well as happy. Awakened and disillusioned with the world, he entered the mountains to practice dharma. Those who saw or heard of him could not but marvel at the event.

The sea being full of danger, it was owing to the power of Shakan-nyorai¹⁶ and the deep faith of those who drifted on the sea that they could survive the peril. The immediate repayment of our deeds is as sure as in this instance, and how much more certain repayment in future lives will be!

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On Receiving the Immediate Penalty of Violent Death for Collecting Debts by Force and with High Interest¹

Tanaka no mahito Hiromushime 田中真人廣虫女² was the wife of Oya no agatanushi Miyate 小屋縣主宮手,³ of Outer Junior Sixth Rank, Upper Grade, a governor⁴ of Miki district, Sanuki province 讚岐國美貴郡.⁵ She gave birth to eight children and was very rich. Among her possessions were cattle, slaves, money and rice,⁶ and fields. However, she lacked faith and was so greedy that she would never give away anything. She used to make a great profit by selling rice wine diluted with water. On the day when she made a loan, she used a small measuring cup, while on the day she collected, she used a big measuring cup. Or, when she lent rice, she used a lightweight scale, but, when she collected it, she used a heavyweight scale.⁷ She did not

15. 齋食 *saijiki*; see I.24, n. 3.

16. 釋迦如來, Śākya-muni Tathāgata.

1. Similar to I.10, 20; II.9, 15, 32, the motif of rebirth in the form of an ox or a cow as a penalty.

2. Unknown.

3. Unknown. *Agatanushi* is a title.

4. 大領 *dairyō*.

5. Present Miki-chō, Kita-gun, Kagawa-ken 香川縣木田郡三木町.

6. 稻錢 loaned with interest.

7. 小斤 *shōgon*, 大斤 *daigon*; see I.23, n. 9; I.30, n. 10.

show any mercy in forcibly collecting interest, sometimes ten times and sometimes a hundred times as much as the original loan. She was strict in collecting debts, never being generous. Because of this, many people worried a great deal and abandoned their homes to escape from her, wandering in other provinces. There has never been anybody so greedy.

On the first of the sixth month in the seventh year of the Hōki era,⁸ Hiromushime took to her bed and was confined there for many days. On the twentieth of the seventh month she called her husband and eight sons to her bedside and told them about the dream she had experienced.

"I was summoned to the palace of King Yama, and told of my three sins: the first one consists of using much of the property of the Three Treasures and not repaying it; the second, of making great profits by selling diluted rice wine; the third, of using two kinds of measuring cups and scales, giving seven-tenths for a loan and collecting twelve-tenths for a debt. 'I summoned you because of these sins. I just want to show you that you should receive a penalty in this life,' said the king."

She passed away on the same day she told of the dream. They did not cremate her for seven days, but called thirty-two monks and lay brothers to pray to Buddha for her for nine days. On the evening of the seventh day she was restored to life and opened the lid of the coffin. When they came to look in it, the stench was indescribable. Her body above the waist had already turned into an ox with four inch horns on the forehead; her two hands had become ox hooves, with the nails cracked like the insteps of an ox hoof. The lower body below the waist was human in form. She did not like rice but grass, and, after eating, ruminated. She did not wear any clothes, lying in her filth. Streams of people from the east and west hurried to gather and look at her in wonder. In shame, grief, and pity, her husband and children prostrated themselves on the ground, making numerous vows. In order to atone for her sin, they offered various treasures to Miki-dera 三木寺,⁹ and seventy oxen, thirty horses, fifty acres of fields, and four thousand rice bundles to Tōdai-ji 東大寺.¹⁰ They wrote off all debts. At the end of five days she died after the provincial and district magistrates had seen her and were about to send a report to

8. 776, in Emperor Kōnin's reign.

9. Since the temple was named after the local name, it might be founded by local magistrates. She is said to have used the temple property, which may belong to Miki-dera.

10. See Chap. I(1)c.

the central government. All the witnesses in that district and province grieved over and worried about her.

She did not know the law of karmic retribution, being unreasonable and unrighteous. Thus we know that this is an immediate penalty for unreasonable deeds and unrighteous deeds. Since the immediate penalty comes as surely as this, how much more certain will be the penalty in a future life.

One scripture¹¹ says: "Those who don't repay their debts will atone for them, being reborn as a horse or an ox." The debtor is compared to a slave, the creditor to a master. The former is like a pheasant, the latter a hawk. If you make a loan, don't use excessive force to collect the debt, for, if you are unreasonable, you will be reborn as a horse or an ox and made to work by your debtor.

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On an Extraordinary Sign of a Skull Shown to the Man Who Removed a Bamboo Shoot from Its Eye and Prayed for It¹

In the reign of Emperor Shirakabe, at the end of the twelfth month in the winter of the fifth year of the horse, the ninth year of the Hōki era,² Homuchi no Makihito 品知牧人,³ from the village of Ōyama, Ashida district, Bingo province 備後國鞆田郡大山里,⁴ traveled to the Fukatsu Market, Fukatsu district 深津郡深津市⁵ in the same province, to shop for the new year's celebration.

Since it grew dark while he was still on the road, he slept in the bamboo grove at Ashida in Ashida district.⁶

In the place he chose to spend the night, he heard a plaintive voice say, "How my eye hurts!" Hearing it, he could not sleep all night, though he lay curled up on the ground.

11. A summary of a passage from the *Jōjitsu-ron*. See II.32, n. 12.

1. Similar to I.12, III.1, the motif of the "grateful dead." See Chap. II(2)a.

2. 778, in Emperor Kōnin's reign.

3. Homuchi is the family name; Makihito, the given name.

4. Present Ashina-gun, Hiroshima 廣島縣産品部.

5. Present Fukayasu-gun, Hiroshima-ken 廣島縣深安郡.

6. Present Fuchū-shi, Hiroshima-ken 廣島縣府中市.