

The Inner Scriptures¹ and Outer Writings² initially came to Japan by way of Paekche³ in two waves: the latter arrived during the reign of Emperor Homuda 譽田,⁴ who resided at the Palace of Toyoakira in Karushima 輕嶋豐明宮;⁵ the former, during the reign of Emperor Kinmei 欽明,⁶ who resided at the palace of Kanazashi in Shikishima 磯城嶋金刺宮.⁷ Nowadays, it is fashionable for scholars who study the Outer Writings to slander Buddhist teachings, and for those who read the Inner Scriptures to neglect the Outer Writings. They are foolish and deceive themselves, ignoring the consequences of good and evil deeds.⁸ But the wise, who are well versed in both the Inner and Outer traditions, stand in awe and believe in the law of karmic causation.⁹

There are many examples of piety in the imperial line. For instance, it is said that there was an emperor who climbed a hill to survey his domain, had compassion for the people, and thereafter contented himself with a palace that had a leaky roof.¹⁰ Again, there was a prince who was innately prudent and foresighted, able to listen to ten men addressing him at the same time without missing a single word.¹¹ At the emperor's bidding he lectured on a Mahayana scripture when he was twenty-five years old, and his commentaries on Buddhist scriptures have been handed down for posterity. Another emperor made

1. 內經 *naikyō*; Buddhist scriptures.

2. 外書 *gesho*; non-Buddhist writings, that is, Chinese classics.

3. 百濟 Kudara (traditionally 18 B.C.–663 A.D.); one of the Korean Kingdoms which unified the southwestern part of the Korean peninsula in the beginning of the fourth century and served as the chief route for the introduction of continental culture to Japan.

4. (traditional reign, 270–310) posthumous name Ōjin 應神. Homuda might be a local name. About 400 the King of Paekche, whose country had been aided by the Japanese expedition against Koguryō 高句麗 in 291, sent scholars (阿直岐, 王仁) and Chinese classics to the Japanese court. See *Nihon shoki* (Ōjin 15:8:6; 16:2); Aston, "Nihongi," I, 262–263.

5. Located at present Ōkaru, Kashihara-shi, Nara-ken 奈良縣橿原市大輕.

6. (traditional reign, 539–571) According to the *Nihon shoki*, the introduction of Buddhism took place in 552, when King Syōng-myōng 聖明王 of Paekche presented to Emperor Kinmei a bronze statue of Śākyamuni Buddha, several flags and canopies, and a number of scriptures. See Chap. I(1)b, n. 37; see also I.5.

7. Located at present Kanaya, Sakurai-shi, Nara-ken 奈良縣櫻井市金屋.

8. 罪福 *zaifuku*; evil deeds which lead to penalties and good deeds which lead to rewards.

9. 因果 *inga*; cause and effect, that is, the law of karmic causation. It is juxtaposed with *zaifuku* in the preceding sentence.

10. Refers to Emperor Nintoku 仁德 (traditionally, 290–399); depicted in the Confucian image of an ideal king in the *Kojiki* (III.110) and *Nihon shoki* (XI, Nintoku 4:2:6; 7:4:1).

11. Refers to Prince Shōtoku. See I.4, 5.

12. The *Sangyō gisho* 三經義疏; commentaries on three Buddhist scriptures, that is, *Hōke-kyō* (*Saddharmapuṇḍarikasūtra*), *Yuima-kyō* (*Vimalakīrtinirdeśasūtra*), *Shōman-gyō* (*Śrīmālādevīsīmhanādasūtra*), which are traditionally ascribed to Prince Shōtoku (*Taishō*, LXI, Nos. 2185–2187). See Chap. II(3)b, n. 145.

great vows¹³ and, as an act of devotion, built a statue of Buddha. Heaven aided his vows, and the earth opened its treasure house to offer gold.¹⁴

There were also eminent monks whose virtues equaled those in the ten stages¹⁵ and whose path went beyond the two vehicles.¹⁶ They brought the light of wisdom to dark corners, rescued the drowning with the boat of compassion, practiced religious austerities, and were known even in distant lands. As to those of our own age who are enlightened, we cannot yet know how great their merits are.

Now I, Kyōkai, monk¹⁷ of Yakushi-ji¹⁸ in Nara, see the world closely. There are men who are able, but they are selfishly motivated. Their desire for gain is stronger than a magnet that can pull a mountain of iron; their lust for the possessions of others and their tightfisted hold

on their own goods are greater than that of a grinder¹⁹ which relentlessly squeezes even the husk of a single millet seed. Some men defraud temples and are reborn as calves to toil and repay the debts of their former lives;²⁰ some speak ill of Buddhist teachings and monks and meet with calamity in this present life;²¹ some seek the path [of Buddha] by leading a disciplined life of practice and are rewarded in this life;²² some practice good with a profound faith and are blissful.²³

Good and evil deeds cause karmic retribution as a figure causes its shadow, and suffering and pleasure follow such deeds as an echo follows a sound in the valley.²⁴ Those who witness such experiences marvel at them and forget they are real happenings in the world. The penitent withdraws to hide himself, for he burns with shame at once. Were the fact of karmic retribution not known, how could we rectify wickedness and establish righteousness? And how would it be possible to make men mend their wicked minds and practice the path of virtue without demonstrating the law of karmic causation?

In China,²⁵ the *Myōhōki* (Record of Invisible Work of Karmic Retribution)²⁶ was compiled, and, during the great T'ang dynasty, the *Hannya kenki* (A Collection of Miraculous Stories Concerning the *Kongō hannya-kyō*)²⁷ was written. Since we respect the documents of foreign lands, should we not also believe and stand in awe of the miraculous events in our own land? Having witnessed these events myself, I cannot remain idle. After long meditation on this, I now break my silence. I have recorded the limited information that has come to me in these three volumes called the *Nihonkoku genpō zen'aku ryōiki*,²⁸ for future generations.

However, I am not gifted with either wisdom or lucidity. Learning acquired in a narrow well loses its way when out in the open. My work resembles that of a poor craftsman working on the carving of a master. I am afraid that I will cut my hand and suffer from the injury

13. 弘誓願 *guzeiigan*; four great vows of bodhisattvas, formulated in reference to the Four Noble Truths in Śākyamuni's teaching. The contents of the vows differ according to various traditions, and the following is widely accepted in the Tendai School: 1. However innumerable sentient beings are, I vow to save them; 2. However inexhaustible cravings are, I vow to extinguish them; 3. However limitless dharma is, I vow to study it; 4. However endless the quest for enlightenment is, I vow to attain it. For the significance of a vow, see M. Anesaki, "Prayer (Buddhist)," *ERE*, X, 166-170.

14. Refers to Emperor Shōmu 聖武, who made a vow in 743 to build a statue of Lochana Buddha in gold and copper but had difficulty in accomplishing it, because the statue was more than fifty feet high. In 749 gold was discovered in Japan for the first time, and eventually the statue was completed with popular support organized by Gyōgi. See Sansom, trans., "The Imperial Edicts in the *Shoku Nihongi*," *TASJ*, Second Series, I (1923-24), 26.

15. 十地 *jūji* (Skt. *daśabhūmi*): the ten stages in the disciplinary process of the bodhisattva; according to the *Kegon-gyō*, they are as follows:

1. *paramitā*: stage of joy at benefiting oneself and others;
2. *vimalā*: stage of freedom from all possible defilement;
3. *prabhākarī*: stage of emission of the light of wisdom;
發光地
4. *arcīsmatī*: stage of glowing wisdom;
焰慧地
5. *sudhījayā*: stage of overcoming utmost difficulties;
難勝地
6. *abhinokhī*: stage of realization of wisdom;
現前地
7. *cīvanānā*: stage of proceeding far;
遷行地
8. *acalā*: stage of attainment of immobility;
不動地
9. *sādhumatī*: stage of attainment of expedient wisdom;
善慧地
10. *dharmameghā*: stage of attainment of ability to spread the teaching.
法雲地

16. 二乘 *nijō*; *śrāvakayāna*, the path of listeners, and *pratyekabuddhayāna*, the path of solitary Buddha; Mahayana Buddhists place *bodhisattvayāna* beyond these two paths, saying that the goal of these two paths is self-enlightenment while that of the *bodhisattvayāna* is enlightenment for all beings. See III, 38, n. 42.

17. 沙門; see Chap. I(1)a, n. 4.

18. See Chap. I(1)c.

19. 流頭 may be a mis-copying of 臼頭, which is a grinder. Itabashi holds that the script is a combination of water and grinder 硯. In T'ang China, Buddhist monasteries were engaged in milling with grinders 碾 for profit. See Michihata, *Tōdai Bukkyōshi no kenkyū* 450-452.

20. See I.20; II.9, 32, etc.

21. See I.19; II.7, 11, etc.

22. See I.14, 26, 38; II.21; III.1, 6, etc.

23. See I.31; II.14, 28, 42; III.21, etc.

24. 善惡之報如影隨形。苦樂之響如谷應音。 See Chap. I(2)a, n. 139.

25. 漢地 literally means "the land of the Han," that is, China.

26. See Chap. I(1)b, n. 34; Chap. I(2)b.

27. See Chap. I(2)b. 般若驗記, a shortened title of *Kongō hannya-kyō jikkenki*, 3 vols., compiled by Meng Hsien-chung 孟獻忠 in 718 in the reign of Hsüan-tsung of the T'ang dynasty (*Dainihon zokuzō-kyō*, Part II. 乙, case 22: 1).

28. See n. 1, above.

long afterward. My work is comparable to a rough pebble beside the K'un-lun Mountains.²⁹ Its source in the oral tradition is so indistinct that I am afraid of omitting much. Only the desire to do good has moved me to try, in spite of the fear that this might turn out to be a presumptuous work by an incompetent author. I hope that learned men in future generations will not laugh at my efforts, and I pray that those who happen upon this collection of miraculous stories will put aside evil, live in righteousness, and, without causing evil, practice good.³⁰

I

On Catching Thunder¹

Chisakobe no Sugaru 小子部栖輕² was a favorite of Emperor Yūryaku 雄略天皇 (called Ōhatsuse-wakatake no sumeramikoto 大泊瀬稚武天皇) who reigned for twenty-three years at the Palace of Asakura in Hatsuse 泊瀬藪倉宮.³

Once the emperor stayed at the Palace of Iware 磐余,⁴ and it happened that Sugaru stepped into the Ōyasumidono 大安殿⁵ without

29. 崑崙山 a mountain range in Sinkiang province which is famous for jade.

30. 諸惡莫作諸善奉行, a popular maxim found in most Buddhist scriptures.

1. Another version of the same story is found in the *Nihon shoki*, XIV (Yūryaku 7:7:3); Aston, "Nihongi," I, 347. The emperor commanded Sugaru to go and seize the kami of Mt. Mimoro. Sugaru climbed the hill and caught a great snake. When he showed it to the emperor, thunder rolled, and its eyeballs flamed. The emperor was frightened and sent it back to Mt. Mimoro, renaming it Ikazuchi, thunder. For a discussion of snake (dragon)-thunder themes, see De Visser, *The Dragon in China and Japan*.

2. Chisakobe is a surname, and Sugaru a given name, the latter meaning "wasp." The *Nihon Shoki*, XIV (Yūryaku 6:3:7) gives a story on the origin of Chisakobe; Aston, "Nihongi." Once Emperor Yūryaku (traditionally, 456-479) told Sugaru to collect silkworms (Ja. *kaiko*) in order to encourage court ladies to work for the silk industry. Sugaru collected babies (*kaiko*) instead of silkworms. The emperor was amused and gave him the title of Chisakobe, literally meaning "little children cooperation." Shida, on the basis of these stories, holds that Sugaru was in charge of preventive magic against thunder and was related to the Hata 秦 family which had immigrated from Silla early in the fifth century and probably taught the Japanese the process for making silk. See his "Chisakobe no seikaku ni tsuite," *Nihon rekishi*, No. 214 (March 1965), 66-79. Naoki says that Sugaru was a royal guard in his "Chisakobe no seishitsu ni tsuite," *Shoku Nihongi kenkyū*, VII (No. 9, September 1960), 225-228.

3. Located in the eastern part of present Sakurai-shi, Nara-ken 奈良縣櫻井市.

4. It may be a detached palace somewhere in present Shiki-gun, Nara-ken; neither the *Kojiki* nor *Nihon shoki* refers to this palace.

5. The main building in the imperial palace during the Asuka and Nara periods; identified by some scholars with the later Daigyokuden 大極殿.

knowing that the emperor lay with the empress there. The emperor, ashamed of his conduct, stopped making love, and it thundered in the heavens. The emperor then said to Sugaru, "Won't you invite the rolling thunder to come here?" "Certainly," answered Sugaru, whereat the emperor commanded him, "Go, invite it here."

Leaving the palace, Sugaru hurried away on horseback, wearing a red headband⁶ on his forehead and carrying a halberd with a red banner.⁷ He passed the heights of Yamada in the village of Abe⁸ and Toyura-dera 豊浦寺,⁹ finally arriving at the crossroads of Karu no morokoshi.¹⁰ He cried out: "The emperor has invited the rolling thunder of heaven to his palace." While galloping back to the palace, he asked himself why, even if it were a thunder kami, would it not accept the emperor's invitation.

As he returned, it happened that the lightning struck between Toyura-dera and Ioka 飯岡.¹¹ On seeing it, Sugaru sent for priests to place the thunder on the portable carriage,¹² and he escorted it to the imperial palace, saying to the emperor, "I have brought the thunder kami." The thunder gave off such a dazzling light that the emperor was terrified. He made many offerings¹³ and then had it sent back to the original site, which is called "Hill of Thunder" 雷岡.¹⁴ (It is situated to the north of the Palace of Owarida 小治田 in the old capital.)¹⁵

After a while Sugaru died. The emperor let the corpse stay, in its coffin for seven days and nights.¹⁶ Then, recalling Sugaru's loyalty, the emperor had a tomb built at the place which had been struck by lightning and had a pillar inscribed: "The tomb of Sugaru who caught the thunder." The thunder was not pleased. It struck the pillar and was caught between the splintered pieces. When emperor heard this,

6. 緋纒 a piece of red cloth tied around the head; also worn by a guard of the land of the dead (II.7). According to Shida, wearing it was a protective measure against thunder ("Chisakobe," 74).

7. 赤幡 杖 a sign of a royal messenger; see n. 6, above.

8. 阿部山田, a village to the south of Mt. Kagu 香具, the eastern part of the present Takechi-gun 高市郡, Nara-ken.

9. Also known as Mukuhara-dera 向原寺 or Kōken-ji 興建寺; a nunnery originally built by Soga no Iname 蘇我稻目 (d. 570) at his residence, which is located at present Asuka-mura, Takechi-gun, Nara-ken.

10. 諸越 *morokoshi* may be a place name which derived from the intercourse between China and Japan, hence meaning Chinese or trading center.

11. Unidentified local name.

12. 鼻籠 *koshiko*; a palanquin made of bamboo.

13. 幣帛 *mitegura*; see Chap. II(1)a, n. 18.

14. A low hill located in the present Asuka-mura on the bank of the Asuka River.

15. Since Kyōkai lived in the late Nara and early Heian periods, "the old capital" refers to the capitals before the Nara period, that is, during the Asuka and Fujiwara periods.

16. See Chap. II(3)a, n. 115.