

pardon from his severe punishment and for permission to return to the capital, he lay down on the blade of an assassin's sword and ascended to Mt. Fuji. Three years passed in ascetic practice after he was exiled to the island. At the turn of the eighth year of the ox, the first year of the Taihō era,²² he was pardoned and approached the capital, finally becoming a saint²³ and flying to heaven.

Dharma Master Dōshō 道照²⁴ of our country received an imperial order to go to Great Tang China in order to search out Buddhist teachings. On the request of five hundred tigers he went to Silla 新羅²⁵ to lecture in the mountains on the *Hōke-kyō*.²⁶ At that time there was a man among the tigers who raised a question in Japanese. The monk asked, "Who are you?" and the man answered, "E no ubasoku." The monk thought that the man was a Japanese sage²⁷ and came down from his high seat to inquire about him, but he was gone. Hitokotonushi no Okami was bound with a spell by E no gyōja 役行者, and he has not escaped²⁸ even to this day. E no ubasoku did so many miraculous deeds that we cannot enumerate them all. Indeed we learn that Buddhist miraculous arts are comprehensive. Those who have faith will attain them without fail.

29

On Breaking Wickedly the Bowl of a Begging Novice and Gaining an Immediate Penalty of Violent Death¹

Shiragabe no Imarō 白髮部猪麿² was a man from Oda district, Bitchū province 備中國少田郡.³ He was evil⁴ by nature and did not believe in the Three Treasures.⁵

22. 701.
 23. 仙: Taoist saint.
 24. See above, I.22. Since Dōshō died in 700, his encounter with E no ubasoku lacks historical evidence.
 25. Silla unified Korea in 668 and flourished for the following century.
 26. See Chap. I(1)d, n. 93; Chap. II(3)b.
 27. 我國聖人.
 28. 離脫; see I.15, n. 6.
1. Cf. *Konjaku monogatari-shū* (XX, 20).
 2. The Shiragabe family is well known from early times. The *Shinsen shōjiroku* cites it as an indigenous family (both 神別 and 皇別).
 3. Present Oda-gun, Okayama-ken 岡山縣小田郡.
 4. 邪見, *yaken*.
 5. 三寶 *sanhō*; see Chap. II(3)b.

One day a monk came to him begging for food. Imarō offered him not food but abuse, broke his begging bowl, and chased him away. Then Imarō went on a trip to a strange land. On the way he was caught in a storm and crushed to death when the storehouse in which he had taken shelter collapsed.⁶

Truly we learn that retribution is close at hand in the present life. Why do we not behave ourselves prudently? The *Nehan-gyō* is referring to this when it says: "All evil deeds originate in wicked minds."⁷ The *Daijōbu-ron* says: "If you offer alms with compassion, the merit will be as great as earth; if you do so to all for your own sake, the reward will be as tiny as a mustard seed. It is better to save a person in danger than to make all kinds of offerings"⁸

30

On Taking Others' Possessions Unrighteously, Causing Evil, and Gaining a Penalty Showing an Extraordinary Event¹

Kashiwade no omi Hirokuni 膳臣廣國² was an assistant governor³ of Miyako district, Buzen province 豊前國宮子郡.⁴ In the reign of the emperor at Fujiwara Palace, on the fifteenth of the ninth month in the autumn of the second year of the snake, the second year of the Keim era,⁵ Hirokuni passed away suddenly. On the fourth day after his death, about four o'clock in the afternoon, he was brought back to life and told the following tale:

"There came two messengers, one with an adult's hair style, the other with a child's. I accompanied them for the distance of about two stages,⁶ and on our way there was a river with a golden bridge.

6. See I.10, n. 10.
 7. *Daihatsu nehan-gyō*, XXXV (*Taishō*, XII, 573c). 如我所說一切惡行邪見爲因.
 8. *Daijōbu-ron* (*Taishō*, XXX, 257b).
1. Cf. *Fusō ryakki* (V, Mommu), *Konjaku monogatari-shū* (XX, 16). The motif is the visit to the other world; see Chap. II(1)b.
 2. Kashiwade is a family name; *omi*, a title; Hirokuni, a given name.
 3. 少領 *shōryō*, an official who assists a district governor, *dairyō* 大領.
 4. Present Miyako-gun, Fukuoka-ken 福岡縣京都郡.
 5. 705, in the reign of Emperor Mommu.
 6. One stage (*umaya* 驛) is about twelve miles, the distance between stages which were established to facilitate the transportation of taxed goods and messengers along main roads.