#### Debt: Hiromushime in Medieval Japan

... religious traditions have different perspectives. In medieval Hindu law codes, not only were interest-bearing loans permissible (the main stipulation was that interest should never exceed principal), but it was often emphasized that a debtor who did not pay would be reborn as a slave in the household of his creditor – or in later codes, reborn as his horse or ox. The same tolerant attitude toward lenders, and warnings of karmic revenge against borrowers, reappear in many strands of Buddhism. Even so, the moment that surers were thought to have gone too far, exactly the same sort of stories as found in Europe would start appearing. A Medieval japanese author recounts... the terrifying fate of Hiromushime, the wife of a wealthy district governor around T76 AD. An exceptionally greedy woman, "she would add water to the rice wine she sold and make a huge profit on such dilluted saké. On the day she loaned something to someone she would use a small measuring cup, but on the day of collection she used a large one. When lending rice her scale registered small portions, but when she received payment it was in large amounts. The interest that she forcibly collected was tremendous, often as much as ten or even one hundred times the amount of the original loan. She was rigid about collecting debts, showing no merry whatseever. Because of this, many people were thrown into a state of anxiety; the abandoned their households to get away from her and took to wandering in other provinces." After she died, for seven days, monks prayed over her sealed coffin. On the seventh, her body mysteriously sprang to life. Debt: The

https:/ja.wikipedia.org/wiki/ デヴィッド・グレーバー

# Nihon Ryōiki (日本霊異記) Setuswa

Nihon Ryōiki (日本霊異記) is an early Heian period setsuwa collection. Written by Kyōkai between 787 and 824, it is Japan's oldest collection of Buddhist setsuwa. It is three volumes in length. Commonly abbreviated as Nihon Ryōiki, which means "Ghostly Strange Records from Japan," the full title is Nihonkoku Genpō Zen'aku Ryōiki (日本国現報善悪霊異記?). It may also be read as Nihon Reiiki. The book has been translated into English under the title Miraculous Stories from the Japanese Buddhist Tradition, but this does not represent a literal translation of the Japanese title.

https:/en.wikipedia.org/wiki/Nihon ryoiki

# Hiromushime in Kyoukai's story: 負債論 貨幣と暴力の5000年 デヴィッド・グレーバー 2016

"Those who came to look at her encountered an indescribable stench. From the waist up she had already become an ox with four-inch horns protruding from her forehead. Her two hands had become the hooves of an ox, her nails were now cracked so that they resembled an ox hoof's instep. From the waist down, however, her body was that of a human. She disliked rice and preferred to eat grass. Her manner of eating was rumination. Naked, she would lie in her own excrement."... Gawkers descended. Guilty and ashamed, the family made desperate attempts to buy forgiveness, canceling all debts owed to them by anybody, donating much of their wealth to religious establishments. Finally, mercifully, the monster died... The author.. a monk, felt that... the woman was being punished by the law of karma for her violations of "what is both reasonable and right." (source: Nakamura, Kyóko Motomochi. 1996. Miraculous stories from the Japanese Buddhist tradition: the Nihon ryóiki of the monk Kyókai London: Routledge)

https:/en.wikipedia.org/wiki/ Debt: The First 5000 Years

#### 日本現報善悪霊異記, 説話

日本現報善悪霊異記/日本国現報善悪霊異記

(にほんこくげんほうぜんあくりょういき) は、平安時代初期に書かれ、 伝承された最古の説話集で『日本霊異記』と略して呼ぶことが多い。 番者は景戒。上・中・下の三巻。変則的な漢文で表記されている…上巻に35話、 中巻に42話、下巻に39話で、合計116話が収められる。 それぞれの話の時代は奈良時代が多く、古いものは雄略天皇の頃とされている。 場所は東は上総国、西は肥後国と当時の物語としては極めて範囲が広い。 その中では戦中と周辺諸国が多く、特に紀伊国が多い。登場する人物は、庶人、 役人から貴族、皇族に及び、

後人から貴族。 豊族に及び、 僧も著名な高僧から貧しい乞食僧まで出てくる…当時の世相を うかがい知ることができる。 田に引く水をめぐる争い(上巻第3)、 盗品を 市で売る盗へ(上巻第34、第35、下巻第27)、長期勤務の防人の負担 (中巻第3)、 官営の鉱山を 関可が人夫を 使って細ること (下巻第13)、 浮浪人を 捜索して税を とりたてる役人 (下巻第14)、 秤や桝を 使い分けるこまかし (下巻第20、第26) などである。また、性要を 扱った説話も収められ…編纂の目的から、 奇跡や怪翼についての話が多い。 『霊異記』の試話では、善悪は必ず報いを もたらし、 その報いは現世のうちに来ることもあれば、来世で被ることも、 地獄で受けることもある。 説話の大部分は善を なして良い報いを 受けた話、悪を なして悪い解しを 受けた話のいずれか、あるいはその両方だが、 一部には善悪と直接かかわりない怪異を記した話もある。

https:/ja.wikipedia.org/wiki/ 日本国現報善悪霊異記

#### 26 "Tanaka no mahito Hiromushime ...

... gave birth to nine children and was very rich. ... She did not show any mercy in forcibly collecting interest, sometimes ten times and sometimes a hundred times as much as the original loan. ... Hiromushime ... told ... about the dream she had experienced..."I was summoned to the palace of King Yama, and told my...sins... of using such of the property of the Three Treasures and not repaying it;... 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...that you...receive a penalty in this life, 'said the king."...She passed away on the same day she told the dream. ... On the evening of the seventh day she was restored to life and opened the lid of the coffin. ... Her body above the waist had already turned into an ox with four inch horns on the forehead...The lower body below the waist was human in form. She did not like rice but grass...She did not wear any clothes".

http://hagiography.00.gs/ Miraculous\_Stories\_from\_the\_Japanese,\_3.htm

## 廿六 強非理以徵債取多倍而現得惡死報緣

田中真人-廣蟲女者,讃岐國美貴郡大領-外從六位上-小屋縣主-宮手之妻也.產生八子, 富貴寶多.有馬牛奴婢稻錢田畠等.天年無道心,慳貪無給與.酒加水多, 沽取多直.貸日與小升, 償日受大升.出舉時用小斤, 償收大斤.息利強徵太甚.非理或十倍徵,或百倍徵.債人澁取,不為甘心.多人方愁, 棄家逃亡, 鈐跰他國, 無逾此甚.廣蟲女, 以寶龜七年六月一日, 臥病床, 而歷數日, 故至七月廿日、呼集其夫並八男子、語夢見狀而言: 「閻羅王闕所召、 而示三種之罪.一者三寶物多用不報之罪.二者沽酒加多水取多直之罪.三者斗升斤兩種用之, 與他時用七月, 乞徵時用十二月而收, 『依此罪召汝, 應得現報, 今示汝耳』 傳語夢狀 即日死亡 涇王七日 不燒而置 請集禪師優婆寒卅二人 九日之頃 發願修福.其七日夕, 更甦還之, 棺蓋自開.於是望棺而見, 甚臭無比.自腰上方, 既成牛, 額生角長四寸許,二手作牛足,爪皴似牛足甲,自腰下方成人形,嫌飯噉草, 食己齝飴,反芻狀,裸衣不著,臥於糞土,東西之人,匆匆走集怪視, 隙頃莫息,大領及男女之, 愧恥戚慟, 五體投地, 發願無量,為贖罪報, 三木寺進入家內雜種財物,東大寺進入牛七十頭馬卅疋治田廿町稻四千束,負他人物, 皆既免之.國司郡司見,將送解官之比頃,經五日而死.舉國郡見聞之人, 喟然懆然.不睠因果,非理無義.是以定知,非理現報,無義惡報矣.現報猶然, 況亦後報平,如經說: 「債物不償,作馬牛償云云」, 負人如奴,物主如君,負人如鴙, 物主如鷹.唯雖負物,而徵非分,返作馬牛,更役償人.故莫過徵迫也

http:/miko.org/~uraki/kuon/furu/text/ryoiki/ryoiki03c.htm#26

### Rolling Jubilee: Buying Up Distressed Debt, Occupy Offshoot Bails Out the People, Not the Banks

An offshoot of Occupy Wall Street has launched a new movement called "Rolling Jubilee" to buy distressed debt from financial firms, often for pennies on the dollar, and then canceling it so that borrowers do not have to repay. The people who incurred the debt in the first place then get a certified letter informing them they are off the hook. Typically, financia institutions sell debt for pennies on the dollar to third parties who either try to collect on it or bundle it up for resale. However, the Rolling Jubilee activists say they are buying up the debt in order to "liberate debtors at random through a campaign of mutual support, good will, and collective refusal." Tonight, Rolling Jubilee is holding a sold-out benefit concert in New York City to continue its anti-debt fundraising. The group says it has already raised \$129,000 through online donations, which is enough to buy approximately \$2.5 million worth of defaulted loans, due to their steep markdowns. We're joined by Pamela Brown, a Ph.D. student in sociology at the New School and one of the organizers of the Rolling Jubilee. She also is participating in the Occupy Sandy efforts to organize local relief efforts to people hit hardest by Superstorm Sandy

https:/www.democracynow.org/2012/11/15/rolling\_jubilee\_buying\_up\_distressed\_debt

## 借金を ストライキ! 「ローリング・ジュビリー」 とは?

最初期から占拠運動を支援してきたデイビッド・グレーバーが著書『債務 最初の5000年』で語ったように、貧困層は債務を通じて富裕層に無限に縛りつけられてきた。 ローリング・ジュビリーは、ウォール街占拠運動から派生したストライク・デット(「借金をストライキせよ」)と、 占拠運動のなかで当初から提起されていた学生の負債問題にとりくむ占拠運動学生債務キャンペーンなどのグループが協力して立ち上げた、債務に対する新しいかたちの抵抗運動である。 寄付などを通じて集められた資金を使って債券市場に出回る債権を買い上げ、廃棄するのである。 債券市場では個々人の債権の特定は困難であるため、この運動は純粋な相互扶助として行われている。 占拠運動は当初から、運動総体としては明確な獲得目標を掲げないこと(個別の地域の占拠運動では異なる)が特徴であり、弱点でもあると見なされてきたが、ローリング・ジュビリーは具体的な手段の行使を通じて資本主義に対する批判的・倫理的抵抗をつきつけるものとして、占拠運動の一段階先への展開において大きな意味を

http://democracynow.jp/video/20121115-2

(小田原琳)