

## 16. Temples and beliefs

### 16.1 Zen temples and the Raihaidaimyoin Shrine

What kinds of temples and shrines existed in Fussa of the Medieval Times? According to the "Shinpen Musashi Fudoki-ko," geography of Musashi Province compiled by the Edo Shogunate, 3 shrines and 3 temples existed in Kumagawa Village, and 9 shrines and 3 temples in Fussa Village. According to temple and shrine records and other materials possessed by temples and shrines, all the shrines were established during or after the Edo Period except for Raihaidaimyoin Shrine (Kumagawajinja Shrine). Among the temples, Hozoin Temple (abolished in the Meiji Period) and Senjuin Temple were established in the early Edo Period, but many of the other temples are older than that.

### 16.2 Development of Rinzaishu sects

Rinzaishu was a major Zen Buddhism sect transferred from Song China in the Kamakura Period by Myoan Yosai (1141-1215). This sect flourished under warrior and court noble protection during the Kamakura and Muromachi periods. Among the sect's temples, Kenchoji Temple was the foremost temple of the Kamakura *Gozan* (five temples), and, from the late of Kamakura Period, its branch temples



*Fig.104 Seated statue of legendary founder Getsudo Soshu Zenji(Fukushoin Temple, Fussa City). This statue is joined wood block construction. It is a priest statue equivalent to a chinzo sculpture (portrait sculpture of a Buddhist master) deified in Zen. It is believed to have been constructed in the Muromachi Period.*

expanded throughout the Kanto region, centering on Sagami and Musashi provinces. This temple further developed as the Kanto Rinzaishu sect's center during the civil wars of the Nanbokucho Period. This Musashi Province sect developed significantly in the Tama River basin.

Materials indicating relationships with the Ashikaga family remain in many of the Kenchoji sect temples of the Tama River basin. For example, Northern Dynasty (*Hokucho*) era names are inscribed on many itabi (board-like memorial stones) in the upper Tama basin. The Ashikaga supported the Northern Dynasty, so this fact shows that the Rinzaishu sect flourished and its temples were established while under the Ashikaga family protection in accordance with the Northern Dynasty the rising to predominance in the Nanbokucho Period.

Seigan'in and Chotokuji were branch temples of Kotokuji Temple (Akiruno City) of the Kenchoji sect. Seigan'in Temple, formerly called Seirenji Temple was established during the Oei era (1394 - 1427). In the Edo Period, the temple was given its present name Seigan'in Temple after the Buddhist name "Seigan'inden Ichiben Soken Daikoji" of the priest KATO Kansuke Shigemasa (deceased Shoho 2, 1645) who had contributed to the restoration and reopening of this temple.



Fig.105 Ugajin God portrait (Kumagawajinja Shrine, Fussa City). Ugajin is a white snake god of Buddhism. It is one of the Fukunokami (Gods of Wealth). It attends Benzaiten who grants wealth and virtue to all life. Furthermore because its pronunciation resembles Ugamitamanomikoto, it is united with the god Uke (food).

The Chotokuji Temple was established during the Chotoku era (995 - 998) so the era name was given. However, this temple might have been established in the Muromachi Period considering founder Shigaiso's year of death (1460, Kansho 1). If so this temple must be the oldest temple in the city.

Fukushoin Temple is a Jufukuji sect branch temple of Fumonji Temple (Akiruno City). Jufukuji is the third sect of the Kamakura Gozan. The temple's mountain name was the *Gyokuosan*. It is recorded in the temple's biography that this temple was established by ASHIKAGA Yoshimochi in 1411 (Oei 18). It was a small temple at its establishment, but expanded to its present scale after the related halls were built in Jokyo era (1684-1687).

### 16.3 Raihaidaimyoin Shrine and Ofuruishi-no-mikoto

The Raihaidaimyoin Shrine was established by the Ofuruishi-no-mikoto God. The oldest historical reference of the shrine is the Munafuda, written February 16, 1597 (Keicho 2). According to the Munafuda, the main shrine was constructed in the same year by Ichijobo, Ishikawa, Nojima and other local donors. Of course this shrine had already been the center of religious belief for local people. It is believed that this shrine continued from the Medieval Times. Legend has been remained that priests of Tendaishu sect Entsuji Temple (Hachioji City) escaped to this shrine when Hachioji Castle fell in 1590 (Tensho 18). This shrine was renamed Kumagawajinja Shrine in 1870 (Meiji 3) under a new God, Okuninushi-no-mikoto.

### 16.4 Hanzawa Kakuenbo and Shinpukuji Temple

Shinpukuji Temple was established in 1352 (Bunna 1 also Shohei 7)



*Fig.106 Statue of Fudomyoo Deity (Shinpukuji Temple, Fussa City).Shinpukuji Temple is dedicated to Fudomyo. Tradition credits this sculpture's model as Kakuban Shonin.*

according to the temple's records. This temple was first located in Matsutake Village, Yui-go in Tama-gun (Hachioji City). In 1480 (Bunmei 12) OISHI Doshun, lord of Matsutake Castle, established Fudodo to bring good fortune in battle. Fudodo was transferred to Takiyama when his son, Genzaemon, moved his castle to Takiyama in the Taiei era (1521 - 1527). When HOJO Ujiteru transferred the castle to Jingojisan in Hachioji, he appointed Kakuenbo as *Sofuregashira* (head) of *shugen*(mountain ascetic) in Tama-gun.

Shinpukuji Temple in Kumagawa was the sacred place of Takiyama Castle. Hanzawa Kakuenbo was active at this temple. *Shugendo* (mountain asceticism) split into two sects after the Medieval Times, Honzan sect based in Kumano and Tozan sect based in Yoshino. Sinpukuji Temple seems to be a Honzan sect.

Recently the "HOJO Ujiteru Hanmotsu (transcript)" 1565 (Eiroku 8) and the "Koyasan Jigen'in Ryukan Shojo" (period unknown) were found among documents from Shinpukuji Temple's former main building. The HOJO Ujiteru's Hanmotsu documents decided Ojoindani Minenobo Temple as the visitors' lodgings for going worship to Kii-Koyasan by the people including precursor Hanzawa Kakuenbo of Musashinokuni Tasai-gun. Koyasan was founded by Kobo Daishi, prospered as a holy mountain for the powerful lord of the temple fiefs. When the Sengoku Period arrived, Koyasan deepened its economic ties with the *Sengoku-daimyo* (feudal lords). The lodgings connected with the daimyo sometimes served the fief's people visiting Koyasan.

HOJO Ujiteru appointed *Shugenja* (mountain ascetic) Kakuenbo as the head of his territory. It is presumed that Kakuenbo also served as a



Fig.107 Koyasan Takamuroin Temple (Koyasan, Wakayama Prefecture).Jigen'in Temple (Koyasan Minenobo) merged into Takamuroin Temple. Many historical materials possessed by Jigen'in are now stored at Takamuroin Temple.

Honzan sect precursor for visitors to the holy places, Kumano and Ise. Of course, precursor to Koyasan, too. Other document by Jigen'in Ryukan refers to lawsuits between Jigen'in Temple and Takamuroin Temple (the lodgings in Koyasan) on the supporters of the two temples. It was ruled that the entire Tasai-gun go to supporters of Jigen'in Temple because HOJO Ujinao and Ujiteru's officially stamped document existed. The historical book "Shinpen Musashi Fudoki-ko" recorded that the 150 soldiers of the Hojo side died when Hachioji Castle fell. Topping the list was Hanzawa Kakugen Risshi (posthumous Buddhist name Eiyorintai). This name is thought to be Hanzawa Kakuenbo. Several tens of thousands of MAEDA Toshiie's cavalymen and UESUGI Kagekatsu's soldiers served under TOYOTOMI Hideyoshi to attack Hachioji Castle. Hanzawa Kakuenbo was seemed to be killed by spear at Otetaki-guchi on June 22, 1590 (Tensho 18).

## 16.5 Religious beliefs seen in Itabi

Tombstone-like flat green monuments remain at Eishoin and Chotokuji temples. The Stupa called itabi enshrined the dead. Against the background of Buddhism's diffusion and firm rooting, itabi served as memorials after funeral ceremonies and offered peaceful mind to survivors. Atop the itabi was a triangular crest with two horizontal lines engraved at its bottom. An image of Buddha or some Sanskrit characters appear below the two lines. The itabi's creation year and date or the deceased's date of death and name were usually inscribed in the lower half of the itabi.

Many, known as Musashi type itabi, were made of *Aoishi* (chlorite schist) from the Chichibu region. 69 itabi from 19 sites are confirmed in Fussa. 8 itabi is from outside the city bringing. The number of itabi



*Fig.108 Itabi inscribed with Shakaissan in 1304 (Kagen 2) (Eishoin'in Temple, Fussa City).The oldest itabi in Fussa City.*

originating in the city is 61. As they are not on their original sites, it is difficult to locate their original installation points. Their original distribution in the city cannot be determined. Their location trends are related to development before Early Modern Times. Most itabi found around Fussa belong to the middle 15th century, almost one century after the peak of Musashi type itabi. Fussa was located only at the edge of the Musashi type itabi distribution area.

What is the purpose of itabi and who created them? The creation dates and the purposes of itabi are inscribed in the lower halves of the 5 itabi found in the city. However all of these were inscribed at *gyakushu* (memorial service prior to death). No memorial inscriptions for the deceased have been found yet.

## 16.6 Tomb stones with engraved Buddhist statues

The newest itabi year found in Fussa is 1510 (Eisho 7). No stone monument from the next hundred years has been found in Fussa. After this blank period elapsed, stone monuments such as *gorinto* (five tiered pagodas) and *hokyointo* (sutra-restoring pagodas) were appear in the



Fig.109 Natural stone boat type grave-post  
Shokannonbosatsu figure(Graveyard,  
Chotokuji Temple, 1688 (Jokyo 5)).



Fig.110 Natural stone boat type grave-post  
Amidanyorai seated figure(Graveyard,  
Chotokuji Temple, 1695 (Genroku 8)).



Fig.111 Natural stone boat type grave-post  
Nyoirinkannon figure(Graveyard, Chotokuji  
Temple, 1720 (Kyoho 5)).



Fig.112 Natural stone boat type grave-post  
Jizo Bosatsu figure(Graveyard, Chotokuji  
Temple, 1723 (Kyoho 8)).

middle 17th century. These monuments were created by a few upper class people. From the latter 17th century ordinary folk began to create tombstones. The representative tombstone style is the natural stone engraved boat type grave-posts. Other types are the natural stone engraved with *kanji* (Chinese character) type, the boat type and the itabi type.

Grave-posts of the Edo Period changed through itabi type, boat (including natural stone boat) type, box or block type, then square pillar type. Itabi and boat type grave-posts exemplify the itabi type memorial monument form of the Medieval Times by considering the arrangement of their patterns. Many of the natural stone engraved boat type grave-posts were directly buried as were the itabi installations of the Medieval Times. There is a common feature between this type and itabi.

A characteristic of the natural stone engraved boat type grave-posts found in Fussa is that they used a river stone called *Tamaishi*. Its material is limited to quartz diorite. The only quartz diorite stratum exposure near Fussa is Mt. Mitosan in Hinohara Village, the source of the Aki River. Therefore the natural stone engraved boat type grave-post must have been processed river stone from Mt. Mitosan supplied via the Aki River.

A distinguishing characteristic of the natural stone engraved boat type

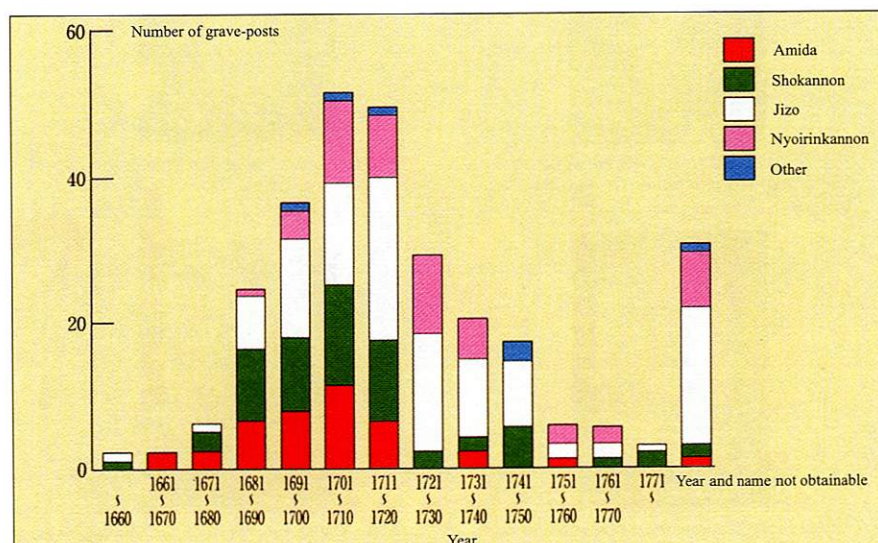


Fig. 113 Transitional natural stone boat type grave-posts with inscribed figures.

grave-post is a Buddha relief carved on the front of the stone. One variation is a Buddha relief image using the natural stone's protrusions and another use a hollowed space engraved in the flat surface of the natural stone. The Buddha reliefs are limited to four subjects: the *Amida* (Amitabha) and *Shokannon* (Saint Goddess of Mercy) were mainly associated with the older periods, while the *Jizo* (Guardian deity) and *Nyoirinkannon* (Have-saint-ring Goddess) increased over time. Lotus flower and leaf patterns usually adorn the bottom of the Buddha images.

Early bottom lotus pattern development is considered as the lotus base of the Medieval Times itabi. The lotus pattern is mainly executed as line carving due to the hardness of the stone material. Many lotus patterns of the initial period were only lotus leaves with little ornamentation. However, the base lotus pattern increased due to an increase in natural stone engraved boat type grave-posts.

The total number of natural stone engraved boat type grave-posts found in Fussa is 279. The oldest from year 1650 (Keian 3) was found in Seigan'in Temple graveyard. The latest one, year 1776 (An'ei 5) was found in Nagasawa graveyard, Chotokuji Temple. Many were created in the early 1700s, a period corresponding to the late Genroku, Hoei and Kyoho eras. Many were found in the Fussa area and a few in the Kumagawa area closely corresponding to the population ratio at that time.