

Pilgrimage Experience in Tokushima Prefecture



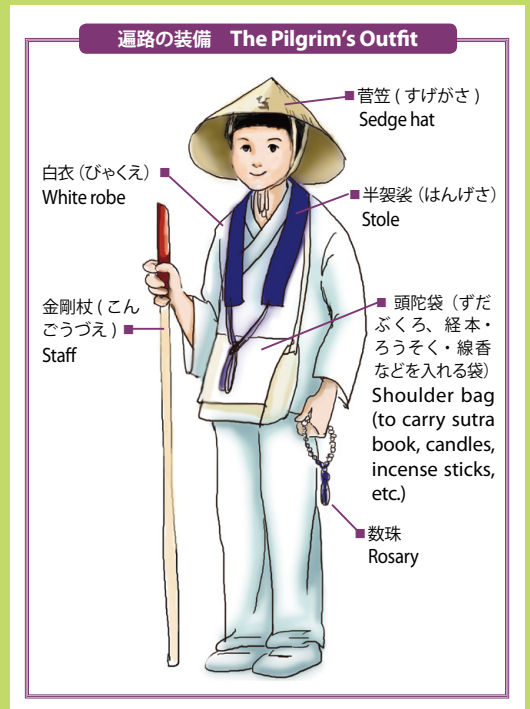
日本の
祈り

第一部

徳島県遍路体験



弘法大師空海(774～835年)が若き日に修行をした場所を巡る旅、四国八十八箇所霊場巡礼、いわゆる四国遍路は、信仰の旅であると同時に、若者たちにとっては通過儀礼(イニシエーション)の意味も持っている。近年はバスや車を利用した「車遍路」が一般的だが、修行僧や修験者が行った本来の修行に近い形の「歩き遍路」も、退職後の元気なシニア世代や若者の間で根強い人気がある。また歩き遍路は外国人旅行者の間でも、比較的安価に深い文化体験ができる旅として好評だ。



The Shikoku Pilgrimage around 88 temples in the region where the famous monk Kukai (774–835), also known as Kobo Daishi, did his practice many centuries ago, has the meaning of both a journey of belief and, among young people, a journey of initiation into adulthood. In recent years many people have come to make the pilgrimage by bus or car, but the walking pilgrimage, similar to the original practice conducted by trainee monks and ascetics, remains popular among energetic retirees and young people. The walking pilgrimage also attracts foreign travelers, who see it as a relatively cheap and good way to have a deep cultural experience.

弘法大師空海と四国遍路

空海は774年に生まれ、若くして都の大学で官僚候補生として学んだが、勉学に飽き足らず19歳のとき四国の山林での修行に入った。その後出家して804年遣唐使の留学僧として唐に渡り、真言密教と土木技術・薬学などを学び2年後に帰国した。816年高野山開創に着手。弘法大師の死後弟子たちがその足跡を辿って遍歴の旅を始めたのが四国遍路の原型とされており、江戸時代になるとそれが庶民にまで広がった。

Kukai and the Shikoku Pilgrimage

Kukai was born in 774, and when he was young he studied at a university in the capital, in preparation for a career as a court bureaucrat. Kukai grew tired of studying, however, and at the age of 19 he began practicing to become a monk in the mountains of Shikoku. Subsequently he entered the monkhood, and in 804 he crossed over to Tang China as a student monk on a diplomatic mission. Kukai returned to Japan two years later, having studied esoteric Buddhism, civil engineering technology, medicine, and other subjects. In 816 he initiated the construction of a monastic complex on Mount Koya. After Kukai's death, his disciples traced his footsteps and began a pilgrimage that was the prototype for the Shikoku Pilgrimage. In the Edo period (1603–1868), the Shikoku Pilgrimage became popular among ordinary people as well as monks.



遍路の服装とマナー

四国八十八霊場のスタート地点である徳島県の一歩札所 霊山寺から「歩き遍路」を体験した。まず寺の門前にある遍路用品店で必要なものを調達する。遍路のフル装備は略図(マンガ)に示すとおりだが、実際は写真にあるように各自自分のスタイルで自由である。

参拝の基本的な手順とマナーは以下のとおり。(1) 各寺の山門にて合掌一礼。(2) 水屋で手と口を清める。(3) (許可されているお寺では) 鐘楼で鐘を突く。(4) 本堂にて名前・日付・住所等を書いた納札を収め、ろうそく・線香・賽銭をあげ、経を読む。(5) 大師堂にて(4)と同様にする。(6) 納経所で参拝の証拠として印を頂く。(7) 山門にて振り返り合掌一礼する。

四国遍路はその人の宗教を問うことはなく、弘法大師信仰も強制されないので、真言宗の信者でなくても、外国人であっても自由に体験して自分と向き合えばよいという。

個性ある寺と遍路道を楽しもう

四国遍路の楽しみの1つは、寺がそれぞれユニークな特徴を持っている点だ。山門や本堂の色や形も違うが、その他にも庭に特徴があるところ、周囲の風景に趣がある場所、仏像の種類や数が豊富な寺など興味は尽きない。

交通網が整備された現代では歩き遍路で辿る道の多くは一般道だ。それでも途中昔からの遍路道を通ることがある。草原に人が歩いたところだけ細い道ができており、そこを歩くときには弘法大師をはじめかつてここを通った人や、今自分の先や後を歩いている人たちとのつながりを感じる。

もうひとつ遍路道やお寺で驚かされることがある。「お接待」というお遍路さんをもてなす地元の人の習慣で、今回の取材中も数キロの区間一緒に歩いて道やお寺のことを教えてくれた人、お寺の境内で手作りの記念品をくれた人など、人のつながりが少なくなった現代ではとても珍しい体験をした。人間関係の距離感が分からず、最初は面食らったが、後で考えてみると最も心に残った経験だった。



① 最近修復が完了した庭園 (15 番国分寺)
Recently restored landscape garden (15th temple, Kokubunji)

② 樹齢 1200 年の杉 (2 番極楽寺)
1,200-year-old cedar (2nd temple, Gokurakujji)

③ 五百羅漢 (5 番地藏寺)
500 statues of disciples of Buddha (5th temple, Jizoji)



Pilgrimage Dress and Manners

Beginning at Ryozenji in Tokushima Prefecture, the first temple and starting point for the Shikoku Pilgrimage, I experienced the walking pilgrimage. First of all, I went to a pilgrimage equipment store in front of the temple to procure the necessary things. The cartoon illustrates the full gear of a pilgrim, but as the photos show, actually people are free to go as they please.

The basic sequence and manners for worshipping at a temple are as follows: (1) At the temple gate, put your hands together and bow. (2) At the temple washstand, purify your hands and mouth. (3) At temples that permit it, strike the bell in the belfry. (4) At the Hondo (main hall), submit a card with your name, date, address, and so on written on it, offer a candle, incense stick, and money, and read a sutra. (5) At the Daishido (hall with a statue of Kukai), follow the same procedure as (4). (6) At the Nokyosho (sutra office), receive a stamp as evidence of your visit. (7) At the temple gate, turn back to face the temple, put your hands together, and bow.

Temples along the Shikoku Pilgrimage do not question a person's religion and do not force you to accept the Kukai faith. Even if you are not a follower of the Shingon sect, and even if you are not Japanese, you can freely experience the pilgrimage and come face to face with yourself in the process.

Enjoying the Individual Temples and Pilgrimage Roads

One of the pleasures of the Shikoku Pilgrimage is that each temple has its own unique personality. The colors and shapes of the temple gates and main halls are different, but that is not all. Some temples have original gardens, or attractive surrounding scenery, or abundant types and numbers of Buddhist statues. Your interest will be piqued all the time.

Today, as the transport network has developed, most of the roads along the pilgrimage route are ordinary roads. Nevertheless, you will pass some old-fashioned pilgrimage paths as well. These are narrow paths where people used to walk across fields. When you walk along these paths, you feel a link with Kukai and others who treaded this way in the past, as well as the people walking now in front of and behind you.

Another surprising thing along the pilgrimage roads and at the temples is the hospitality that local





大師縁起のさかさ松
(6番安楽寺)
Auspicious upside-down pine
(6th temple, Anrakuji)



畠田秀峰住職
Chief Priest Shuho Hatakeda

people show to pilgrims. While researching for this article, I met people who walked for several kilometers with me between temples, showing me the way and directing me to places. And in the precincts of temples, people would give me handmade souvenirs. In this day and age, when human relations have become so weak, it was a rare experience indeed. At first I was a little confused, not understanding the sense of distance in human relations. But thinking about it afterward, it was perhaps the most memorable experience.

Reasons for Making the Pilgrimage: Memory of the Deceased and Initiation

At the lodging of the 6th temple, Anrakuji, I spoke with the chief priest, Shuho Hatakeda.

Q: What is the main reason why people make the pilgrimage?

A: The most common purpose is to pray for the souls of family members. People make the pilgrimage in memory of deceased loved ones, such as parents, a spouse, or a child. There are also people who go around the temples to pray for recovery from illness or something. Completion of the pilgrimage to all 88 temples is called *kechigan* [fulfillment of the pilgrimage].

遍路の目的は供養とイニシエーション

宿坊6番札所「安楽寺」の畠田秀峰住職にお話を伺った。

— お遍路の目的で多いのはなんですか？

最も多いのが先祖（家族）の供養です。先立たれた親・配偶者・子供などを想い、その供養のために遍路をさせていただきます。病氣平癒などの願をかけて回る方もおり、八十八箇所を巡り遂げることを「結願」といいます。

— 若い人は自分探しの旅と考えているようですね。

弘法大師空海が初めて四国を修行して歩いたのが19歳の時です。これは空海にとっても自分探しの修行の旅だったのです。ですから四国遍路と青年が大人になるためのイニシエーションとは非常にシックリ来ると思います。

— 四国遍路は宗教も問わず、観光的な要素も強いようですね。

日本の仏教は元々あった原始自然宗教に仏教哲学を取り入れたもので、寛容な宗教観を持っています。観光感覚でも「気持ち軽くなった」「元気になった」と感じられれば結構です。でも空海やその他の修験者たちのころは、遍路道も険しく食料もなく、非常に厳しい修行の旅であったことは忘れないでください。お接待の習慣も厳しい旅をする者に対する同情から生まれたものです。あくまで四国遍路は自分を見つめ、心の中に仏心を見つける宗教的な旅なのです。

— 外国の方はよくいらっしゃいますか。

欧米の方を中心に、日本文化に深い興味があって歩き遍路をやられる方が多いです。珍しいところでは、先日ロシア人のグループが泊られて夕食の後2時間も議論しました。今ロシアでは自然宗教への回帰が憧れという形で起こっており、日本の宗教観にとっても興味があると言っていました。

Q: Young people seem to see it as a journey of self-discovery.

A: Kukai was 19 years of age when he first began practice in Shikoku and went walking. It was a journey of self-discovery for him as well. So the Shikoku Pilgrimage and the initiation of young people into adulthood go very well together.

Q: The Shikoku Pilgrimage is not necessarily religious. There is a strong tourist aspect as well, isn't there?

A: Japanese Buddhism has a very tolerant religious view. It developed by adding Buddhist philosophy to primitive nature worship. So from a tourist perspective, it's fine if people just feel lighter or better after the pilgrimage. But please do not forget that at the time of Kukai and other ascetics, it was an extremely harsh practice indeed. The pilgrimage roads were steep, and there was no food. The hospitality toward pilgrims arose out of sympathy for people who were making this tough journey.

Q: Do many foreigners make the pilgrimage?

A: Many foreigners, especially from Europe and North America, make the walking pilgrimage because they have a deep interest in Japanese culture. Rather unusually, the other day a group of Russians stayed here, and we had a discussion for about two hours after dinner. They said that in Russia at the moment there is a yearning for a return to natural religion and a lot of interest in the Japanese religious view.



道しるべはあるが外国語のものは少ない。外国人は寺の名前と番号を日本語で言えるようにしたい。
There are not many road signs in foreign languages. Foreigners are recommended to learn how to say temple names and their numbers in Japanese.





人それぞれの歩き遍路

17番井戸寺から13番大日寺まで逆に歩いてみた。

鹿児島県から歩いてきたという真言宗大国寺の平野眞照^{しんしょう}さんは、まさに修行僧だった。「1日65kmは歩くのでそれほど日数はかかっていません」という。通常の歩き遍路は1日30kmが目安なので倍以上

のスピードだ。四国遍路およそ1,200kmを歩いてからまた九州へ歩いて戻るそうだ。

兵庫県の坂田史朗さんは定年退職した記念と、先立った奥様の供養で歩き遍路をしているという。そのすがすがしい笑顔がとても印象的だった。

福岡県の中島史生^{しお}さんは26歳。飲食店で3年勤めて退職し、自転車で日本一周の旅をする途中、歩き遍路に挑戦しているという。将来の夢はと聞くと「有機農業をやりながら無農薬野菜を使った飲食店を経営することです」と明確な答が返ってきた。

ドイツ人のクラウス (Klaus) さんは、昨年およそ50日かけて四国遍路を結願し、今回が2回目だ。「昨年は旅の途中で財布をなくしました。誰かが見つけてくれて、次の寺に届けてくれたんです。私は財布の中身を調べる必要がないのを知っていました。何もなくなるはずがない。それが四国の旅です」誰にでも遍路体験を勧めるかと質問すると少し考えてこう答えた。「私は日本語を話しません。それでも日本の文化が好きですし、日本人に対する理解も深いので全く問題がありません。日本文化に対する興味や理解があまりなく、不自由を楽しめない人には苦痛な旅になるかも知れませんね」

四国遍路は自分と向き合う旅であり、特に歩き遍路は人と出会う旅でもある。人生の区切りや岐路に立ったとき、また閉塞感を感じた時などに人が四国へ向かいたくなる理由が分かる気がした。



外国人観光客にとっても、クラウスさんの忠告を聞いた上で数日間四国を歩くことは、日本文化に関する深い理解につながる旅となるだろう。英語、韓国語、中国語繁体字・簡体字で書かれた案内書兼地図は、第1番札所霊山寺で入手できる。また参考となるホームページを以下にご紹介する。

(四国遍路関係ホームページ)

巡るめぐ四国： <http://www.shikoku.gr.jp/henro/>

All Kinds of People Walking

I walked in the reverse direction from the 17th temple, Idoji, to the 13th temple, Dainichiji, and on the way I encountered all kinds of people.

Shinsho Hirano, from the Shingon sect Daikokuji temple, had walked all the way from Kagoshima Prefecture--a real trainee monk! "I walked 65 kilometers a day," he said, "so it didn't take that long." The usual traveling distance for walking pilgrims is 30 kilometers a day, so he was going at more than double that speed. And after the 1,200-km Shikoku Pilgrimage, he said, he was going to walk back to Kyushu!

Shiro Sakata from Hyogo Prefecture explained that he was doing the walking pilgrimage to commemorate his retirement and in memory of his deceased wife. His fresh smiling face was very impressive.

Shio Nakajima from Fukuoka Prefecture was 26 years of age. He had quit his job in a restaurant, where he had worked for three years, and was having a go at the walking pilgrimage while touring Japan by bicycle. When I asked him about his future plans, he answered clearly, "I want to do organic farming and run a restaurant using vegetables grown without any agricultural chemicals."

Klaus from Germany completed the Shikoku Pilgrimage last year in about 50 days, and this was his second time. "Last year I lost my wallet during the trip," he said. "Somebody found it and, wanting to return it to me, delivered it to the next temple. I knew there was no need to check the contents. There wasn't likely to be anything missing. That's the Shikoku Pilgrimage." When I asked whether he would recommend the pilgrimage to others, he thought for a moment and then replied, "Although I don't speak Japanese, I like Japanese culture and have a good understanding of the Japanese people, so there is no problem at all. But maybe it's a tough journey for people who don't have much interest in and understanding of Japanese culture and don't like inconvenience."

The Shikoku Pilgrimage is a journey of self-discovery and, especially the walking pilgrimage, an encounter with others. I think I understand why people head for Shikoku when they reach a milestone or turning point in their lives or feel a sense of impasse or whatever.

For foreign tourists, bearing in mind Klaus's advice, walking in Shikoku for a few days will lead to a deeper understanding of Japanese culture. Guides with maps, written in English, Korean, and unsimplified and simplified Chinese, are available at the first temple, Ryozenji. The following websites might be useful as well. □



"Around Shikoku":

<http://www.tourismshikoku.org/features/o-henro/>

協力：徳島県商工労働部観光国際総局観光政策課、霊山寺、極楽寺、金泉寺、地藏寺、安楽寺、井戸寺、国分寺

写真：君和田富美夫 Photos: Fumio Kimiwada

Cooperation: Tokushima Prefectural Government (Tourism Policy Section, Tourism and International Affairs Division, Department of Commerce, Industry, and Labor), Ryozenji, Gokurakuji, Konsenji, Jizoji, Anrakuji, Idoji, Kokubunji