

About Kakurinji – the 20th temple along the Shikoku pilgrimage

- Its history and miracles tales based on two early 20th Century documents -

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There are numberless tales related to the Shikoku pilgrimage. Stories about the great saint Kūkai (posthumously known as Kōbō Daishi) (774-835), pilgrims being cured of illnesses or disabilities, pilgrims being rewarded for giving alms or punished for not, and stories about the founding of a temple. However, these stories have been passed on throughout generations by word of mouth or have been recorded in secondary source material about the pilgrimage. Until now, it appears that very little attention has been given to the examination of primary source material, such as books produced by individual temples that contain such stories and that very few of these foundation legends (*engi*) or miracles tales (*reigen*) related to the Shikoku pilgrimage have been translated into English. It is my aim over the next few articles to examine a few of these books produced by temples, which are full of stories, legends and tales and present many of their stories in English.¹ In 1999, Ian Reader offered a limited look at some of such stories. Here he presents an English translation of nine miracle tales² recorded in *Account of the Merits of the Shikoku Pilgrimage* (*Shikoku henro kudokuki*: 四国遍礼功德記), which had been compiled by a priest called Yuben Shinnen in 1690.

At this time, I do not plan to look into the possible reasons why temples produced such books but only offer a possible solution made by Reader. “Foundation legends (*engi*) affirm the sacrality of a location and play an important role in constructing an image of power” and that “such [miracle] legends may well have been invented by priests in order to provide religious institutions or sacred images with a reputation for efficacy and are widely publicized as a means of creating faith and encouraging the faithful to visit religious institutions.” He later states, “Whether produced by temples and shrines themselves or written by outsiders, stories are an important means for establishing the reputation of a place and getting the word out to many people.”³

This paper will take a close look at Kakurinji, the 20th temple along the Shikoku pilgrimage, its history and development and tales that have been written about it. Two primary

¹ The second article will examine two books and the stories contained within about Temple No. 19, Tatsueji. Other books written about temples with foundation and miracle tales include one about Temple 16, Kannonji published sometime after 1919 that contains eight tales or one about Temple 10, Kirihataji (date unknown) that has twelve tales. As well, there are a few books written during the 1800s that contain tales of various temples along the Shikoku pilgrimage.

² See Reader 1999, 361-369.

³ See Reader 1998, 61 and 209-211.

sourcebooks will be used in this study: 1) *The 20th Temple of Shikoku, Jizo Bosatsu Kobo Daishi, Complete Account of Miracle Tales, Kakurinji of Awa province* (*Shikoku Niju-ban Reijo Jizo Bosatsu Kobo Daishi Reigenki Zen Awakuni Kakurinji*: 四國第二十番霊場・地蔵菩薩弘法大師・霊験記全・阿波國鶴林寺, 1908)⁴ and 2) *An Abbreviated Account of Kakurinji* (*Kakurinji Ryaku Enki Zen*, 鶴林寺略縁起全, 1935). The first book is 13cm wide by 22cm long, has fifteen pages and contains fourteen miracle tales each with an illustration many of which have been included in this paper. The first page of the book describes the founding of the temple by Kūkai. The second book is 12.5cm wide by 18.5cm long and was first published in 1926 (reprinted in 1935). It contains descriptions of the founding of the temple and each of the temple buildings, various spiritual tales, stories regarding the main deity, and the naming of the temple. The editor of the 1935 book states in regards to the benefits of doing the Shikoku pilgrimage: “O-Shikoku (note: O-Shikoku is a name for the Shikoku pilgrimage) is a promise from Kōbō Daishi to us that we can obtain peace and comfort for this life and the next as well as tranquility in the present life. It is called *dōgyō ninin* (同行二人) - one is with Daishishama who is letting you do the pilgrimage. There is nothing greater to be thankful for than Oshikoku, especially No. 20, Kakurinji which is well known by people along the pilgrimage route to be an incomparable and remarkable place.”

The Beginnings of Kakurinji:

According to these two documents during the reign of Emperor Kanmu (781-806) when Kūkai was still young, he participated in ascetic training at high and remote mountains. It is said that when he took a break at the home of Zuka, he was told in a dream, “There is a sacred mountain about one kilometer up from this river (Katsuragawa) where the teachings of Buddhism were once spread, so you should go here and restore this sacred site.” When Kūkai awoke he soon set off and climbed the mountain. There, he concentrated on restoring the site and prayed for the wealth and wisdom for all people. During his stay, he saw a light shining from the treetop of an old cedar and a pair of male and female cranes who, in turns, were protecting a gold-coloured statue of Jizo Bosatsu with their wings. The cranes asked that the statue be enshrined, so Kūkai prayed. The 5.4 cm deity statue of Jizo Bosatsu descended from the treetops and stopped on his hands, which were folded in prayer. With tears of gratitude, Kūkai offered a service and carved a 90cm statue of Jizo Bosatsu from the tree that the smaller statue had descended from. He placed the smaller one into the larger one, made it the main deity and named the temple, Reijuzan Kakurinji (Crane-Forest-Temple). Then from the remaining pieces left from making the main deity, he carved five types of bells that now exist today, as a treasure of the temple. The large bell is another treasure, which was found in the ground during the time when

⁴ The illustrations seen in this article (except for the map of Kakurinji) are recorded in this 1908 book.

Kūkai founded this temple proving that this site had been sacred since ancient times.⁵ It is said that Emperor Kanmu (737-806) donated 3000ken (1 ken= 1.8 meters) of land to use.⁶ Then sometime after Kūkai's time, his disciple and nephew, Shinzen (804- 891) is said to have completed the seven temple buildings.



Kobo Daishi taking a break



Discovering the bell in the ground

As well, the documents state that throughout history, Kakurinji has unlike many other temples received the protection from numerous emperors and rulers. For example, Minamoto Yoritomo (1147-1199) repaired the temple buildings, donated a lot of land and worked hard for the temple's protection. He also gave a statue, a golden staff and 3000 *kan* of money.⁷ Minamoto Yoshitsune (1159-1189) in a book wrote, "Riding a boat from the bay of Akashi, one reaches the land of Awa and can see this 'crane mountain'." Later, Miyoshi Nagaharu (1553-1577) of the Ashikaga period as a prayer fee gave 20kan, which is noted in a book called *Ashumiyoshi* (阿州三好記). Hachisuka Iemasa (also known as Hoan: 1558-1638) in 1585 came to this area and in July, wrote in the *Kinseisho* (禁制書) that the cutting down of trees is not allowed within 11km (100cho) by foot of the temple. As well, he donated about 70 *koku* of land⁸ and used money from the Awa domain to make buildings and sent officers to replace the roof and tatami mats. Later, Hachisuka Mitsutaka (1630-1666) in February of 1666 (Kanbun 6) made a record of the temple's history and presented it to the temple. Then, Hachisuka Muneteru (1684-1743) in the summer of 1741 (Kanpo 1) visited here, prayed and donated Kannon sutra, 2 rolls of a beautifully copied

⁵ The discovery of the bell is first mentioned in Shikoku Henro Nikki (1650)

⁶ See *Shikoku Henro Reijoki* (1689) and *Shikoku Reigenki zue* (1886)

⁷ See *Shikoku Henro Reijoki* (1689) and *Shikoku Reigen zue* (1886)

One kan = 1000 mon (copper coins):

For a description of Japanese money: [http://www.pierre-marteau.com/wiki/index.php?title=Money_\(Japan\)](http://www.pierre-marteau.com/wiki/index.php?title=Money_(Japan))

⁸ One koku of land will grow 180 liters of rice (5 bushels) said to be enough to feed one person for a year.

Hannya Shingyo sutra, a brocade Buddhist ornament clothe and a large tin container used for the tea ceremony.

The Buildings of Kakurinji ⁹ :

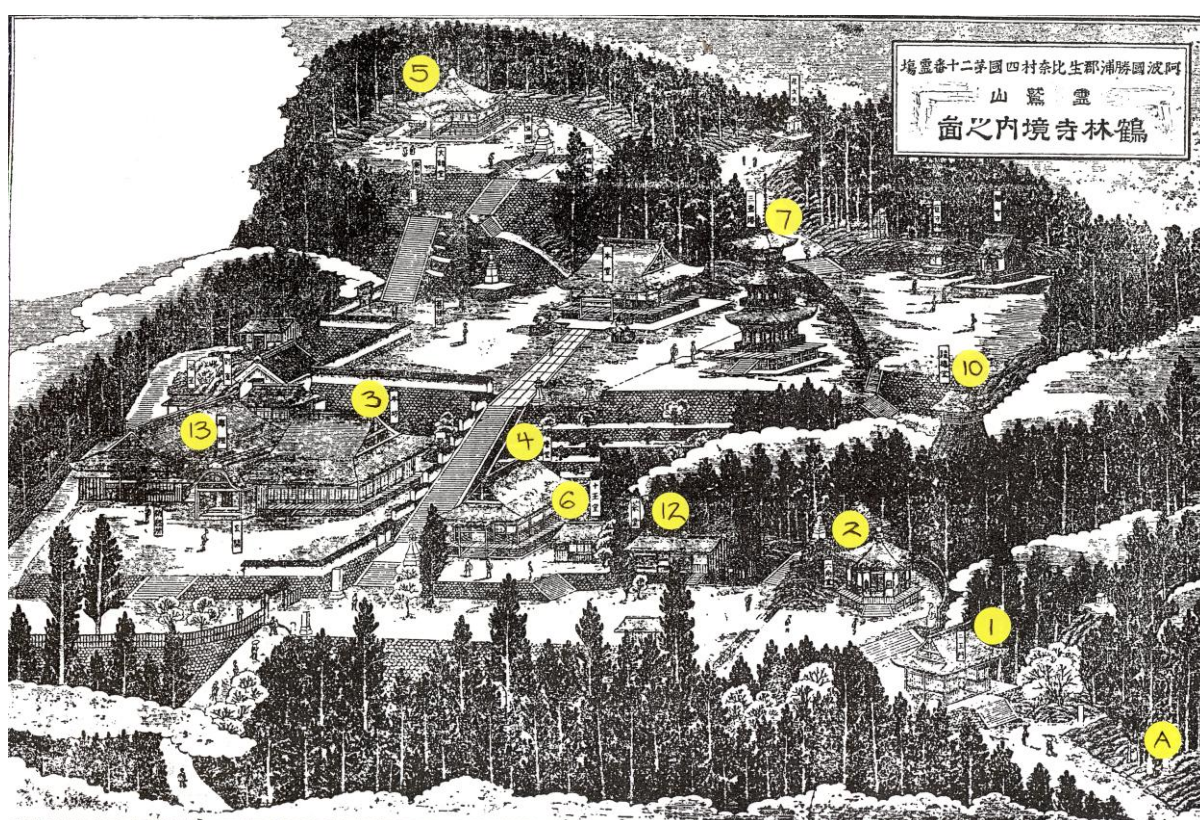
According to the 1935 book about Kakurinji, it states that the temple grounds extend seventy-two meters east to west and 180 meters north to south. As well a detailed description is given for each building: (see corresponding number on map)

- 1) In the fall of 1892 (Meiji 25), the Niomon gate was blown down by a strong wind; however, in February 1909 (Meiji 42), it was rebuilt. It is said that renowned sculptor of Buddhist statues, Unkei (1151-1223) made the Nio (Deva King) statues.
- 2) The Rokkakudō (a hexagonal-hall) was built in 1860 (Bunkyo 3) and the seven Jizo statues made by Kōbō Daishi are stored inside.
- 3) The Hondō (Main hall) was made in 1604 (Keicho 9) and contains the national treasure main deity made by Kōbō Daishi. It also has the Jizo Bosatsu made by Unkei as well as statues of the four heavenly kings.
- 4) The Gomadō (Goma hall) was completed on May 5th, 1926 (Taisho 15) and contains the nembutsu hotoke of Hosokawa Yorino, the Kachitori Fuyo Myoo and scrolls of the founding of the temple. In 1899 (Meiji 32), it burned down and the *nembutsu hotoke* of Chosokabe and the Fudo Myoo, Shiomyo made by Chisho Daishi were all destroyed.
(As of 2008, the Goma-do is part of the main hall)
- 5) The Daishidō (Daishi hall) was rebuilt in May 1913 (Taisho 2). The Yakuyoke Kōbō Daishi statue made by Kōbō Daishi is enshrined inside.
(As of 2008, it is at old entrance of the main hall. See no. 13)
- 6) The Juōdō burned down along with the Goma-do in 1899 and as of 1935; it has not yet been restored.
- 7) The Sanjudō was rebuilt in 1827 (Bunsei 10) and the Gochi Nyorai statue is stored inside.
- 8) The Kannonodō was completed in 1925 (Taisho 14) when the Daishi-do was made smaller. The Juichimen Kanzeon along with the temple protecting cranes, Daibosatsu along with other statues are placed here.
- 9) The Zenkojidō was temporarily constructed during the Meiji period. The statues of Zenkoji Bunshin Nyorai, Gokuzo Bosatsu and Aizen Myoo are enshrined within.
- 10) The Kanetsukidō was rebuilt in 1759 (Horeki 9) and the large bell was made.
- 11) The Hoko (treasury) was rebuilt in April 1748 (Enkyo 5).

⁹ Notes about the temple buildings can be seen in *Shikoku Henro Nikki* (1650), *Shikoku Henro Reijoki* (1689) and *Shikoku Henro Meishozue* (1800) which lists all of the buildings.

- 12) The Chadō (tea house) was built in Feb 1689 (Genroku 2). In the Shikoku Henro Meishozue (1800) (四国遍礼名所図会), it states, “here one can receive a haircut as a osettai and when the sun goes down, it is possible to stay the night here.” In August 1929 (Showa 4), the building fell down and it is written in 1935, that there are plans to rebuilt it.
- 13) The priest’s residence (kuri) burned down in a fire in Aug 1885 (Meiji 18), but it was rebuilt in Feb 1895 (Meiji 28).

Map of Kakurinji
(Kakurinji Ryakuenki Zen, 1935)



Various Foundation and Miracles Tales:

Namikiri Jizo or 'Wave-cutting Jizo' ¹⁰

In olden times, in Genroku 14 (1701), there was a man called Fukui Tobei who was a priest of the fifth rank of Ise Shrine. He sailed from Kata in Kii province (present-day Wakayama prefecture) and was approaching Komatsushima (a city south of Tokushima), when a strong wind blew and large waves came up, almost capsizing the boat as they reached the bay of Nushima. A priest on board told the passengers to pray to the Jizo statue at Kakurinji, the 20th temple of the Shikoku pilgrimage, and thus obtain its blessing. To save all those on board, the passengers, with different voices yet with the same sound, began to pray with all of their hearts for the protection of the Jizo. Strangely, the statue of Jizo appeared in the sky to which they were sending their prayers. The winds quickly subsided, waves became calm and less treacherous and the boat reached the port at Komatsushima. However, the priest was not to be found and no one knew how he had disappeared. People thought that perhaps he was the Jizo statue of No. 20 and so, starting with Fukui Tobei, everyone went looking and soon climbed this mountain. Fukui cried and said that the priest died in order to save all of them in a complete act of benevolence. To give thanks, Fukui donated a *chozubashi* (wash basin) made from splendid stone and this remains in front of the Main Hall today. Future generations have prayed to the main deity as Namikiri Jizo.

Yaoi Jizo or 'Arrow Bearing Jizo' ¹¹

In ancient times during the Genroku period, there was a hunter from Hisakuni who took pleasure in killing. One day, accompanied by his dog, he entered the woods to hunt with his bow and arrow, but finding no animals, he decided to go home early. As he arrived back around 7:30 a large wild boar suddenly appeared. He quickly shot an arrow, which pierced its target. He and the dog went searching for the beast. Following the path of blood, they found that the trail led to the main hall, but upon looking inside they couldn't see where it ended. They told the resident priest who, thinking this to be quite strange then opened the doors enclosing the main deity and found the Jizo Bosatsu had been pierced in the chest. The hunter saw this in great shock, repented for all his past killings, promised to treat all things with respect from now on, and became a monk. For the rest of this life in the *Chado* (tea house), he practiced *nembutsu* and repented of his sins. The grave of the hunter as well as the grave of the dog still exists today

¹⁰ The first reference to this story can be found in *Shikoku Henro Reijoki* (1689)

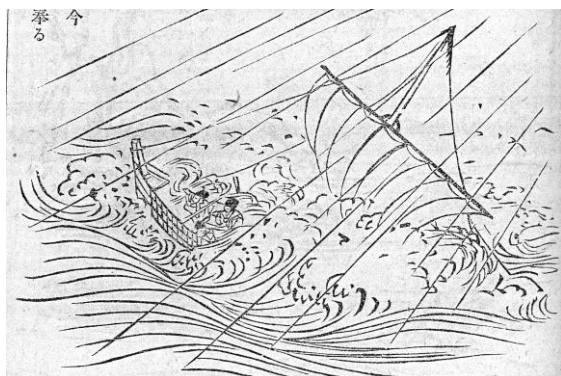
In the *Shikoku Reigenki Zue* (1886), it states that, 'Every year Fukui donated money and each of his descendants had the character for 'crane' in their name.'

¹¹ Story seen in *Shikoku Henro Nikki* (1650), *Shikoku Henro Reijoki* (1689) and *Shikoku Reigenki Zue* (1886) which states that after becoming a priest, he completed the pilgrimage twenty-one times and when arriving back at Tatsueji, he participated in zazen with the resident priest at the Niomon gate and passed away without any discomfort.

below the Niomon gate.¹² For future generations, this main deity became to known as the Yaoi Jizo.

Goma Fuda no Ken or ‘The story of the goma nameslip’

During the Ansei period (1854-1860), there was a person called Jinpei who lived in Kushipuchi, in Naka district of this province. He was an evil man who liked to kill until one fateful day. Seeing an egret perching on a tree in front of the main gate to his house, he quickly got out his gun and fired it at the bird. The bird fell to the ground and he was delighted, yet when he went to pick it up he was surprised to find not a bird but a *goma fuda* of Kakurinji. Jinpei was shocked and realized that his everyday action of killing was evil and could not be forgiven by the temple. So, he changed his way of thinking, repented for his former crimes and placed the *fuda* at the mountain. Today, it acts as a reminder of this story to future generations.



Namikiri Jizo



Yaoi Jizo



Goma Fuda

¹² The graves are marked on the 1935 map (see A), however, when an employee in the temple office in March, 2008 was asked about the existence of these graves, she was not sure if the gravestones still existed. On the path to the Okunoin, a statue of Kobo Daishi was found where offerings of money had been placed, but there are no inscriptions or any other notice confirming that this was the place of the supposed gravestone of the dog and hunter.

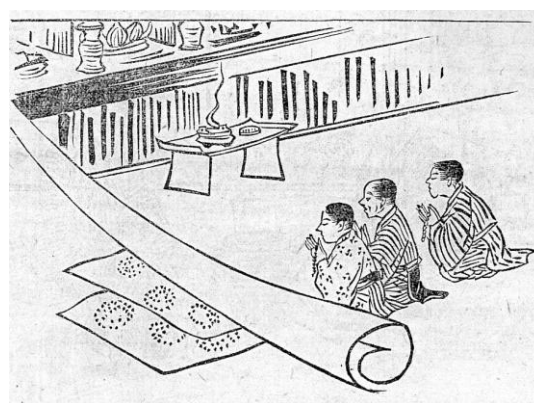
19 Miracle Tales:

1. This is a story from 1889 (Meiji 22). At that time, there was a girl called Harue who was deeply loved by her father, Kubo Denpei of the village of Saijo, Hano district of this country (Awa). At age 4, she suddenly disappeared and despite a search with neighbours and prayers made at various temples and shrines, she could not be found. One night Kubo Denpei was told that if he believed in the statue of Jizo at the Temple No. 20, his wish to see his daughter again would be fulfilled. When he awoke from the dream, he thought it was strange, but he then climbed the mountain and offered prayers. After going home, he kept up his faith. In the spring of 1890 (Meiji 23), one priest brought Harue to him and said, "I found this girl who was lost and felt sad for her grieving parents, so I have brought her here." Harue's parents rejoiced. This was their Harue. The priest had asked where she was from and she had replied, "I am from the south", so they immediately left without knowing where to start looking. Denpei and his wife were so surprised and happy. They had been praying on this day to the Jizo at Kakurinji. Filled with emotion, they asked Harue what country she had been in. She replied, "I was taken by someone of Iyo, but this priest said that she should be reunited with her parents in her own land and took me away." The parents could not hold back their gratitude and quickly took their loving daughter up the mountain and offered prayers of thanks to the Jizo.

2. In 1892 (Meiji 25), there were three people from well-off families in the Yosa district of Tango country who appeared to have become Shikoku pilgrims while actually they came to make money from selling silkworms and had packed quite a few in their bags. They started from Temple 1 and went in order until Temple 19 and then climbed this mountain and, upon receiving permission, spent the night here. During the night all three of them came down with a sickness and by morning, they had not gotten better. The priest thought this was strange and asked. He felt that their pilgrimage was not a true one and they admitted that it was for profit in business. He said that their illness was a 'lesson' from the main deity and made them promise that they would ask for forgiveness. If they were forgiven, they should return to their country, become true believers and come back on the pilgrimage. They prayed in front of the main deity with all their hearts and the next day they were cured. It can be said that going home once and coming back as a true worshipper is one of the teachings of the main deity, Kōbō Daishi.



1. Story of Harue, father and priest



2. Story of pilgrims selling silkworms

3. There was a man called Bando Ryuzo from Sapporo, Hokkaido who was always sad because of having no children. He swore an oath with the gods and one night in a dream received instructions from the main deity of this mountain. His wife kept up her faith and in 1901 (Meiji 34), she became pregnant. Ten months later, in the following year, she gave birth to a baby boy. They could not contain their happiness and believed that their son was a gift from the Jizo statue and thus named him, Tsuruo (crane-child). They lovingly raised him and when he was three, in 1904 (Meiji 37), they brought the small child to pray at this mountain despite the long distance from their hometown. They expressed their gratitude and lit a candle in front of the main deity.

4. There was a woman called Kitagaki Tomi from the province of Tamijima who was poor and had no children. She prayed to have a child and to obtain happiness and prosperity. One day a priest came to pass on her wish to the Jizo statue, which he had brought with him. He told her, "If you pray to this statue, your wish will certainly be fulfilled." Thus she did so with all of her heart and gave birth to a girl who she named Tsuruko (crane-child). She raised her daughter, saved money and worked at home without losing her devotion and gradually, she became prosperous. When Tsuruko was twelve, the family estate was thriving; however, unexpectedly the father became sick and passed away leaving the mother and daughter to live in grief. For the 12 years since the birth of their only child she had kept thinking that they should visit the temple but they had not done so until now. She realized that no one knows when the 'winds of death' will come, so they ought to go as soon as possible. In February 1905 (Meiji 38), the mother took thirteen-year old Tsuruko to worship at the mountain. They prayed to the main deity giving thanks for the two blessings and donated some money to go towards the building of the Niomon gate.



3. Story of a new son



4. Story of Tsuruko

5. A man called Yokoyama Fukumatsu from Kochi had a child in secret with a married woman called Nagano Yasu. Fukumatsu ignored the future consequences of his lifestyle and only played around, eventually falling into a state of despair with no end in sight of such a life. He could not tell Yasu to leave, but because he loved his child so much, he could not make up his mind. So, in order to make life better, he decided that he should go on the Shikoku pilgrimage. He passed through Iyo (present-day Ehime prefecture) and Sanuki (present-day Kagawa prefecture) province and entered Awa (present-day Tokushima prefecture). When he came to worship at this mountain, Fukumatsu, until this point a healthy man with no disabilities, received a 'lesson.' As he stood in front of the Daishi, Fukumatsu collapsed and could not stand up. He resolved to become a good person and, while crying, repented of all his sins committed thus far. He stayed for one week in the *Chado* and prayed devotedly. He received sympathy that made him happy, and then returned home.

6. There was a man, Watanabe Kanshishi from Kobe who with his wife had one girl called Mitsu. When Mitsu was young, she had bad ways and grew up in this manner. As a result, she tricked many people and lived in luxury, but as she grew old, poverty encroached and no one came to rescue her. She found it difficult to eke out a living, so she decided to spend the rest of her days on the Shikoku pilgrimage. She crossed over to Shikoku on April 5, 1907 (Meiji 40). At the age of 67, in early May, she came to this mountain and reached the statue of Daishi where, strangely she became paralyzed. She screamed, pleading for help. The priest came out and said it was the 'lesson' of Daishi and told her to repent in front of the Kōbō Daishi statue. She received permission to stay for a long time in the *tsuyado* and received teachings. She changed to become a moral person and was about to leave for home, but she had come to the end of her life and on Aug 13, passed away. This story tells us that it takes a long period of grief to renew one's heart after engaging in devious and greedy business.

The 1908 book on Kakurinji offers an enlarged version of the story of Mitsu that also describes her son:

“... From a young age, Mitsu was selfish, did not care about her actions, was not pious to her parents, lied and said rude things to other people. For a long time, she followed this way of living and increasingly became more selfish and pretentious. Furthermore, to rebel against her parents and in order to make money she sold herself as a prostitute in Nagoya. She deceived many men to obtain their fortunes and lived the life of luxury knowing no restraints. She did not give her parents any token of gratitude and this lack of filial piety made her parents angry. When she was 25, her parents had forgotten their hard feelings toward her and they passed away. At this time, Mitsu fortunately returned to her hometown and said, “I have been so selfish, not trusting anyone, not caring about my actions, deceiving others, causing stress to men and cheating them. I have had no unique abilities and thus became a prostitute spending my life with several men. I secretly gave birth to one child yet do not know who the father is. I named my son, Jinkichi and as he grew up, he become more and more like his mother. He did not like to work, deceived others, had no direction in his life and as he used his money he became increasingly disliked and avoided by others.” Poverty encroached Mitsu and her son and no one took sympathy on them. It would take too long to describe in words their condition of hardship that lasted for a long time. Time flew by and Mitsu turned sixty-seven and Jinkichi, forty. They could no longer survive in their desperate condition, so they decided to spend the rest of their lives on the Shikoku pilgrimage.

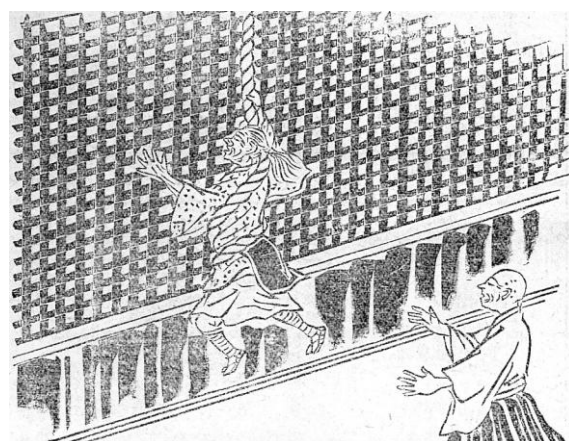
On April 5th, 1907 (Meiji 40), they crossed over to Shikoku and began at Temple 1; however, they could only think about how to get money from others along the way. Jinkishi made to it Temple 4, but unexpectedly became sick and within a week passed away leaving Mitsu, as an old woman of 67, to continue on. She reached the famous temples of Kirihataji, Shosanji and Tatsueji and in early May, reached this temple. She went to the statue of Kobo Daishi and strangely, despite being able to travel this far along the route, became paralyzed and the bell rope wrapped itself around her. Mitsu let out a cry for help. A surprised resident priest came and upon seeing the scene said, “It is a lesson of the Daishi” and questioned her on the circumstances of her sins. She bluntly explained the examples mentioned above and asked to be forgiven of the punishment she had received. She went to the Kōbō Daishi statue, repented of her sins and received permission to spend many days in the tsuyado during which time she also received teachings. One night in her dreams, she received a fearful lesson and she understood to a greater degree the inappropriate way she had lived her life. However, it was too late to change her heart to become a ‘good’ person and on Aug 13, she died. On her deathbed, she realized that she had a led a life doing bad things and said that she wants future generations to know that, “One reaps what one sows.”

She composed this on her deathbed,

“I was taught the lesson of a life of sin and now, I have the heart to ask for a (better) future life.”



5. Story of Fukumatsu



6. Story of Mitsu

7. On June 7, 1894 (Meiji 27), Sukeji the son of Kabata Choemon from Hokkaido was born. At age 16, he became unable to walk due to an illness, so with a devoted heart he realized that that a complete cure would not be obtained unless he made a sincere wish to Kobo Daishi. Thus, on Sept 8, 1911 (Meiji 44), he embarked on the Shikoku pilgrimage. On the 14th, he placed a *fuda* (name-slip) at Temple 1 and on the 24th he reached this mountain. Until this point, he was able to travel along by using a wagon given to him by a man called Hirao Tokujiro from Hokkaido. When he reached the top of this mountain, his legs suddenly became light and he could climb the steep mountain path. He thought it was a dream and rejoiced. His father left the wagon behind here.

8. Minato Hisakishi from Kagawa constantly suffered from gallstones and had been taking medicine for several years but no improvement was noticed. So, in August 1912 (Taisho 1), he began the Shikoku pilgrimage and when he stayed the night at this mountain, he had a strange dream. The next morning, he remembered what it was like to be refreshed and healthy. Shortly thereafter, he was completely cured and to express his gratitude, started the pilgrimage again on May 22, 1913 (Taisho 2) placing a large donation in front of the main deity.

9. Yano Kanichiro from Okayama had, for some time, suffered from a nerve problem and could not sleep, an affliction that weakened his body. Seeing no improvement from the medicine, in Dec of 1904 (Meiji 37), he purified his heart and decided to do the Shikoku pilgrimage to obtain the protection of Kobo Daishi. Soon afterwards, he climbed this mountain and stayed the night. After praying devotedly in the main hall late at night, he returned to the lodging building, fell asleep, and experienced his first deep sleep. Thereafter, he slowly recovered

and now he has returned to a healthy state and is engaged in the making of carpets called Kokimushiro. He donated such carpets to give thanks to the gods who protected him during the time of grief. Later, in March of Taisho 2, he came here and gave another Kokimushiro.

10. In February 1914 (Taisho 3), Ito Kyubei, his wife Nobuko, and two sons from Yamaguchi were returning home from Shimonoseki. While on the boat offshore from Motoyama, a strong wind and rainstorm began and the boat capsized because of the large waves. All thought they would drown but strangely all were saved. The parents and children of Kyubei had amulets of Jizo from this mountain on their bodies, so they were able to escape death. They were so grateful for the great benevolence of the main deity that as a token of their gratitude they presented one black-painted *sampo* (table). They submitted to the police a report of the sea incident and gave a copy of it to this temple. The contents will not be noted here. On April 10, Nobuko visited this temple and, sobbing with tears of gratitude and she talked of what it was like during the storm. She said that it was odd that the three men who came to save them were all from the same province.

11. Matsuno Takazo, age 64, a carpenter from Awaji, had a sore back so he did not have the ability to effectively do his job. He thought that he should pray once for the hand of Daishi to cure him, so in August of 1905 (Meiji 38), leaning on the Kongo staff, he came to this mountain to worship. When he reached the Niomon gate and was tying the string of his sandal, a traveling priest appeared and struck up a conversation asking if they could travel together. Takazo finished tying his sandal and he looked around, but he could not see anyone. He thought this was strange, but after this time, his body felt light and his previous suffering he had gone through so far was forgotten. He worshipped at the main hall and Daishi hall and safely completed the pilgrimage. Returning home, as if he had become a different person, he did not feel any sickness or pain and could enjoyably engage in his job as carpenter. The following year, he did a 'pilgrimage of thanks' and again in April of 1915 (Taisho 4) did the pilgrimage. He spoke with tears in his eyes of the happiness he felt when he received blessings from the gods.

12. Azuma Shigeichi, age 12, from Hyogo had a very severe eye disease which worried his parents who put him in a hospital where much effort, day and night, was put into treating him. There was no improvement, so finally he prayed to Kōbō Daishi and in the spring of 1915, (Taisho 4), he set out on the Shikoku pilgrimage with his mother. They spent a night at this mountain and the following morning, Kōbō Daishi's figure appeared on the shoji door at which they worshipped. After this, the boy was cured and could safely complete the pilgrimage. The following year on March 28, 1916 (Taisho 5) to show gratitude he embarked on the pilgrimage

again and donated the wooden board on which he had recorded the history of receiving blessings. He gave great thanks to the deities.

13. Kawamura Sugimatsu, age 54, from Wakayama had, for a long time, suffered from a nerve disorder, was unable to freely move one arm and one leg and was in great pain. He decided to do the Shikoku pilgrimage and on March 27, 1916 (Taisho 5), he worshipped at this mountain and spent the night here. He prayed to the open statue of Yakuyoke Kōbō Daishi and fell asleep. The next morning, he could move his arms and legs. He was very happy and continued on the pilgrimage.

14. Nakajima Toki, age 40, from Hyogo had an eye disorder and which caused great distress. She was an everyday believer of Kobo Daishi and came to pray to the main deity of the mountain. In early February of 1918 (Taisho 7), she embarked on the Shikoku Pilgrimage and spent a night here. The next morning, she felt that she could see clearly and found a rip in her clothes. She was delighted at being able to see and could now put a thread through the head of a needle. From then on, the disease gradually faded away and she was completely cured. On May 23, 1919 (Taisho 8), she went on the pilgrimage to give thanks and strongly express her gratitude. Recently a building was raised to hold the main deity of that time and morning and evening services are held everyday to offer thanks.

15. Yugawa Sei, age 13, had a spinal cord problem and could not stand up. His parents were extremely worried, tried hundreds of ways to cure him and spent years searching for treatment; however, there was no improvement. They believed in Kobo Daishi and in 1921 (Taisho 10) decided to do the Shikoku pilgrimage. They put Sei in a wagon and his parent, a clerk and others came along. On April 15th, they stayed the night here and prayed to the main deity. The next morning, as if completely forgetting he had been sick, he was cured. They prayed at the *Okumoin* (inner sanctum) and stayed two nights. Leaving the wagon behind, they came down a state of great happiness. Some time afterwards they sent such things as donation money. At present, he can engage in his family's business with no problems at all. (The wagon was placed in front of the Daishido and can be seen today)

16. This is a story from 1921 (Taisho 10). The wife of Aoki Ichitaro from Kumamoto, Ito Komura, age 42, from Hiroshima suffered for several years with an eye disease, which lead to cataracts. She spent time in various hospitals and received treatment, but was not cured. So, she decided to do the Shikoku pilgrimage and when she came to the foot of this mountain, a traveling priest appeared from nowhere and said, "You suffer from an eye problem, don't you?"

He rubbed her eye for a little while and afterwards, for some strange reason, she could see again. She was ecstatic, jumped up for joy and came to worship at this mountain. She said, “Receiving such a blessing was all due to the benevolence of the Jizo Bosatsu”, expressed her gratitude and continued on her way.

17. Kawazoe Yoshi, age 71, from Tokushima, had for a long time been working in Hokkaido. During this time, she contracted palsy and lost the ability to speak clearly. This disability caused great distress. On April 10, 1923 (Taisho 12), she left for the Shikoku pilgrimage and when she came to Tatsueji, she became quite ill, losing the ability to move her arms and legs. She was not able to walk, so she finally hired someone to help her. She came to this mountain to worship and repented deeply of all her sins. After praying to the main deity in the *Chado* (tea house) for twenty-one days, she could move his arms and legs again. As well, the palsy disappeared allowing her to speak clearly. She cried and expressed great thanks for the blessing of the main deity and continued on with the pilgrimage.

18. Hayashida Ko, age 45, from Kobe caught influenza in the winter of 1919 (Taisho 8) and before recovering got a cough as well. He tried medicine, but gradually his body became weak. He thought there was nothing to do but to ask Kobo Daishi, so on March 28th, 1924 (Taisho 13), he embarked on the Shikoku pilgrimage. He started at Temple 1 on April 8 and spent two nights and three days in prayer through the *goma* ceremony asking for relief. For three days, he stayed prayed night and day in front of the Daishi. On the third day, he felt his body being renewed and the relentless cough strangely went away. He shed tears of happiness and continued on his pilgrimage. From then on, his body became completely healthy and he could enjoy each day. The following year, on March 21, 1925 (Taisho 14), to give thanks he did the pilgrimage again, expressing his gratitude and donating money for the rebuilding of the Goma-do. As well, in the same year, he sent by mail a donation offering.

19. Tomi, age 40, the wife of Okada Tokijiro from Yamanashi, became severely ill in 1919 (Taisho 8) and 1924 (Taisho13). She was in a life-threatening condition but she was blessed and became healthy again and led an enjoyable life. As well, her oldest son, Yoshitoki, age 19, was blessed by the grace of the main deity and was able to advance into teacher's college. The following year, this letter of gratitude was sent in.

Conclusion and Future Studies

In this paper, I have examined two rare books about Kakurinji, the 20th temple along the Shikoku pilgrimage and have, based on the information in these books, presented an in-depth look at the history of this temple and its buildings. As well, I have offered English translations of various foundation and miracle tales (*reigen*) tales related to Kakurinji. At present, the amount of materials in English about the temples along the Shikoku pilgrimage and studies related to *reigen* in either Japanese or English are scarce, thus it is my hope that this article will provide useful information for those interested in such topics.

The nineteen miracles tales about Kakurinji included in this article fall into various themes such as a lost girl being found, couples being blessed with children, receiving a 'lesson' from Daishi for evil deeds committed, being saved from a storm at sea and being healed from illness or disease. The story about Mitsu is the most interesting because of the slightly different versions contained in each book. Why is that in 1908 version her son is mentioned and yet he is not in the 1935 version? In the former, they embark on the Shikoku pilgrimage together and he passes away at Temple 4, but in the latter there is absolutely no reference to him. Her story is similar to that of Okyo at Temple 19. In both cases, the women were punished for committing a sin by getting their hair caught up in the bell rope and little mention is given to the men in the stories.

The reason as to why Kakurinji or other temples produced such books about their history and include numerous tales of miracles and events is unclear and deserves further study. One theory is that perhaps the temples wanted to promote the sacredness of their site or of their main deity. Were these books a way to entice pilgrims to their site or a way for the temple to preserve its validity as a sacred site? Such questions deserve a close examination and this will be presented in a future article. However, before such a study is conducted, I would like to offer a descriptive analysis of the contents of two other *reigenki* (accounts of miracle tales), which describe numerous temples along the Shikoku pilgrimage, one from 1886 and the other from 1936.

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[which contains Shikoku Henro Nikki (1650), Shikoku Henro Reijoki (1689, Shikoku Henro Kudokuki (1690), Shikoku Henro Meishozue (1800))