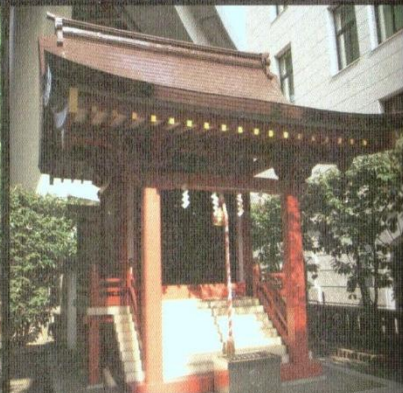
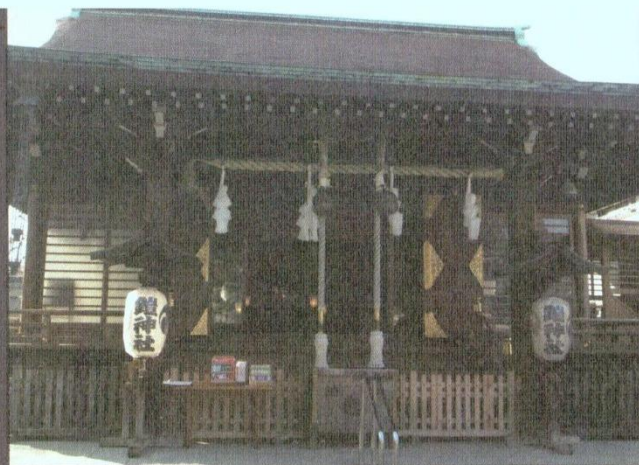


鎧神社

⇒ p.29

鬼王神社

↓ p.29



兜神社

⇒ p.20



鳥越神社

⇒ p.20

将門 コレクショ



首塚

⇒ p.30

読

者の皆さんの多くが、東京を訪れたことがあるとは思う。遠方から遊びに行った？ 上京して働いている？ あるいは親子何代も続く江戸っ子かもしれない。ただその中でも、「平将門の霊地」、つまり千代田区的首塚や、

将門ゆかりの神社を巡った人は、そう言い足りないのではないか。「わざわざ東京で遊ぶのに、小さな神社や心霊スポットに行く必要があるの？」といった意見は分かる。確かに普通の観光や息抜きのためなら、東京には明るく楽しい場所が溢れているだろう。しかし本書はひとひねりしたスボットを楽しみたい人へのホラー・ツアー・スムガイド。その観点から言えば、「将門観光」はどうってつけのものはない。

朝廷への叛逆者として乱をおこした平将門。戦に敗れて殺された後、その首は京都にてさらされた。しかし彼の首は夜な夜なうめき声をあげ、ついにある夜「我に四肢を与えよ。もう「戦せん」と叫び、体を求めて飛び去った。坂東を目指し飛行した首だ

ったが、東京大手門あたりで力尽き落ちてしまう。それが大手町にある首塚だという。この将門伝説には、他にも様々なディテールが充実している。将門の首が飛び越えたという「鳥越神社」、兜や鎧を埋めたという「兜神社」「鎧神社」、さらに神田明神の「かんだ」は「からだ」がなまったものだという説まで……。反権力のアンチ・ヒーローである将門は、江戸・東京の民衆たちから密かな人気を集め、次第にこの大都市の守護神として崇められるようになったのだ。バラバラに埋葬された将門の身体（の象徴）は東京各地に点在している。これらをスタンブラリーのようにして廻っていけば、きらびやかな表舞台からは隠された、東京の裏側にひそむ歴史と信仰が見えてくるだろう。そして東京の将門巡礼が終わったら、将門の出身地であり、その命を落とした地でもある茨城にも足を延ばしてみよう。各地にちらばる将門の体を集めてみれば、あなたの心にも叛逆者の魂が宿るかもしれない……？

THE MASAKADO COLLECTION

I think many readers have visited Tokyo. Did you go there from a distant place for some fun? Did you go to the capital and are working there now? Or maybe you are a Tokyoite for many generations. Still, there probably aren't many people amongst you who have gone to 'Masakado's Holy Sites', such as the burial mount for his severed head in the Chiyoda Ward, or the shrine linked to him. I understand the perspective of 'Is it really necessary to go to a ghost spot and a small shrine having come all the way to Tokyo to have some fun?'. Surely, when you come here for some standard sightseeing or to take a break, then Tokyo is overflowing with colourfully fun places. However, this book is a horror tourism guide for people who want to enjoy puzzling spots. Speaking from that point of view, there is nothing more ideal than 'Masakado Tourism'.

Taira Masakado (903-940): the man who led a rebellion against the imperial court as a traitor. After having lost the battle and being killed, his head was exposed to the public in Kyōto. However, his head moaned night after night, and finally on a certain night it shouted "Give me my limbs! One more battle", and flew off in search for his body. The head headed towards Bandō¹, but landed in the area of the Ōte Gate of Tōkyō having used up all its strength. They say that it is now the mount for his severed head in Ōtemachi.

This legend is full of other details too. From the 'Torigoe Shrine' over which Masakado's head flew, and the 'Kabuto Shrine' or the 'Yoroi Shrine' where his helmet and armour are buried respectively, to the theory that the word 'Kanda' of the 'Kanda Shrine' is a mispronunciation of the word 'karada' (meaning body)²..... Masakado, the anti-establishment anti-hero, gathered popularity in secret from the people of Edo (now Tōkyō) and gradually came to be revered as the guardian deity of this large metropolis.

¹ Voormalige naam voor de Kantō regio

² The writer refers to the theory that Masakado's body might be buried in this 'Kanda Shrine'

偉人の墓

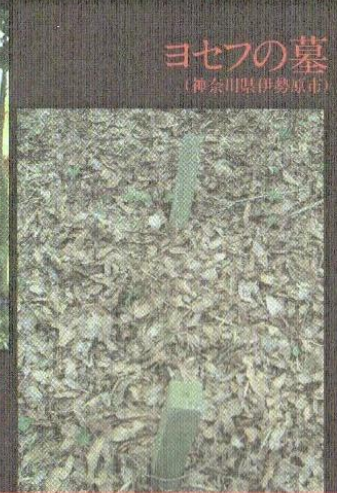
ALL STAR TOUR



キリストの墓 → p.134



徐福の墓
(和歌山県新宮市)



ヨセフの墓
(神奈川県伊勢原市)



モーゼの墓
↓
p.176



リストもモーゼも釈迦も、すべて日本で死んでいた……。日本各地に点在する、世界宗教の偉人たちの墓所。もちろん彼らが日本に渡ったことを裏付ける学術的資料は何一つとしてない。では何故、このような「偉人の墓」があちこちに建てられたのか？ それは日本オカルト界最大の文献と、それに熱狂した一人の女性によるものだ。

時代は昭和初期。新興宗教・天津教の開祖である竹内巨磨は、竹内家に代々伝わるという古文書、神宝の数々を公開していった。その内容は、日本こそ全人類の文化・民族の起源であり、モーゼやキリストも代々の天皇（その系譜は数百

億年前から続く）によって任命された、というあまりに壮大なもの。中には「キリストの遺言状」「真のモーゼの十戒を記した石版」まであり、これらすべてを併せたのが、いわゆる「竹内文書」だ。そんな竹内文書を独自に読み解いていったのが女性運動家・山根キク。バイタリティ溢れる彼女は、竹内文書の謎に満ちた文章を手がかりに全国を調査していった。例えば「ノオト、ホウタツ、ミツツカ、モオセロミユラス」という部分から能登の宝達山にモーゼの霊地があるとし、地元民たちに熱心な聞き込みを開始。当地に「三つ子塚」と呼ばれる古墳があれば、そこをモーゼが死んだ地と特定する、といった具合だ。当の竹内

巨磨からしてもスタンドブレイすればに思われる快進撃により、代表作(?)「キリストの墓」を皮切りに「モーゼの墓」「ヨセフの墓」「釈迦の墓」を次々に発表していったのである。

今では珍スポットとして怪しまれつつ親しまれる、これらの墓。それは戦前の国粋主義とリンクした、「日本こそ世界の起源」という思想から生まれたものかもしれない。当時の熱を偲ぶためにも、一度は訪れてみることをオススメする。ちなみに、竹内文書系とはまた違う、民間伝承からきた「徐福の墓」「八百比丘尼の墓」も各地に存在するので、墓参りの一貫としてこちらもチェックしてみてもいかがだろう。



楊貴妃の墓
↓
p.208



釈迦の墓
→ p.183

GRAVES OF GREAT MEN

Christ, Moses, and the historical Buddha (Shakyamuni), they all died in Japan. Grave sites of great figures of the religions of the world are dotted around the various regions of Japan. Of course there are no academic materials backing up their coming to Japan. So then why were these kind of 'graves for great men' built here and there? This is because of one of the biggest documents within the occult world of Japan and a certain woman who was very passionate about them.

The period is early Shōwa (1926-1989). Takeuchi Kyomaro, who was the founder of the new religion 'Amatsu', presented to the public many treasures and ancient documents handed down within his family for generations. As for the contents, it talks about grand things such as Japan being the origin of the cultures and ethnicities of all of humankind, and the appointment of both Mozes as well as Christ by generations of Japanese emperors (whose lineage goes back hundreds of billions of years). Amongst this we even find 'Christ's testament' and the 'stone slabs on which Mozes' real ten commandments are inscribed', and when you add all this up we have what are the so-called 'Documents of Take-no-uchi'.

It was Kiku Yamane, a women's movement activist, who deciphered these Takeuchi Documents by herself. Using the sentences filled with mystery of the Takeuchi Documents as clues she investigated the entire country. For example, from the part '*nōto, hōtatsu, mitsutsuka, mōseromyurasu*' she was able to distill that Moses's sacred ground is situated on the Hōdatsu Mountain in Nōto (Ishikawa Prefecture), and started to zealously enquire with the locals. It was a situation where she designated the place where Moses died as the burial mount called 'Mittsukozuka'. Even Takeuchi Kiyomaro, through his steady advancement which is thought of as being close to showboating, starting with 'Christ's grave', "discovered" 'Moses' grave', 'Joseph's grave', and 'Shakyamuni's grave' one after the other.

These graves are now being enjoyed, despite being questioned, as rare spots. They might have been born out of the ideology where 'Japan is the origin of the world' connected to pre-war nationalism. I recommend trying to visit them one time also to recall the fervor of those times. As a side note, graves of 'Xu Fu'³ and 'Happyaku Bikuni'⁴ who come from folklore different from the Takeuchi Documents also exist in various locations, so why not integrate these in your grave-visiting and also check these out.

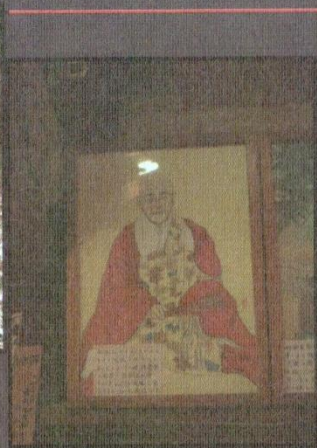
³ A court sourcerer during the Qin Dynasty of China (221 BC – 206 BC)

⁴ A figure of Japanese legend said to have lived 800 years and look like a young girl



即身仏

⇒ p.146



「あ」の未確認生物は実在した！今ならUMAと呼ばれる謎の生物たちは、昔の人々からも大人気だった。河童、雷獣、人魚に烏天狗……とはいえ生きたまま捕獲することも出来ないため、その死体を「ミイラ」として珍重していたのだ。本書では天照教本社の「人魚ミイラ」と御坊市の「烏天狗ミイラ」を紹介しているが、他にも日本各地に沢山の妖怪ミイラたちがいる。野暮なことを言わせてもらえば、これらは動物を合体させて作った工芸品だ（例えば、猿の上半身に魚の尾を組み合わせて人魚を作るなど）。江戸時代には海外への輸出品目として人気があり、オランダとの貿易記録にも「人魚」という品名が残されているほど。現在ヨーロッパに残されている妖怪ミイラたちはほぼすべて日本産とも言われ、まさにクールジャパンのさがけだったのだ。さらにこれらミイラが作られたのは、民衆に不可思議を目の当たりにさせ、仏教の教えを広めようとの目的もあった。

「ミイラと信仰」という意味では、自らの体をミイラ化した「即身仏」についても紹介しなければならぬ。即身仏とは、弘法大師・空海を元祖とする、木食行と土中入定の二段階をなす極限的修行法。まず何年もの間、五穀・十穀を断つ厳しい食事制限にて身体を乾かしきる。その上で穴の中に作られた石室に入り、死を迎えるまで経を読み、手に持った鐘を鳴らし続けるのだ。地下から鉦の音が聞こえなくなる、つまり息絶えた時点でいったん地上へと出されるが、すぐにまた埋められる。千日後にまた掘り出せば、死後も腐らない即身仏となるのである。

これだけの凄まじい苦行を、自ら志願して行っていた高僧たち。そんなエクストリーム修行者の身体が、今もなお保存され、目の当たりに出来るのである。本書では「鉄門海上人」「鉄電海上人」「真如海上人」「忠海上人・円明海上人」の有名どころ四寺しか紹介していないが、是非とも全国16寺の参拝を目指してもらいたい！

烏天狗のミイラ

↓ p.121



即身仏 ⇒ p.146



人魚のミイラ ⇒ p.150

ミイラ。即身仏

みいら・そくしんぶつ

MUMMIES AND MUMMIFIED BUDDHIST MONKS

‘Those unidentified animals did exist!’. The mysterious living creatures now called UMA’s⁵ were very popular for people back in the old days as well. kappa⁶, raijū⁷, mermaids and on top of that crow-tengu⁸.....because these could not be caught living, their dead bodies are valued highly in a ‘mummified state’. This book will introduce you to the ‘merman mummy’ of the Tenshōkyō head temple and the ‘crow-tengu mummy’ of Gobō City, but there are many other yōkai mummies in different places in Japan besides these. Allow me to put it quite bluntly though, these are handicrafts made by combining animals in one form (i.e. joining a fish tail and the upper body of a monkey and creating a merman). During the Edo period export goods meant for abroad were popular up to the point where a product with the title of ‘mermaid’ has also been left behind in the trade records with the Dutch. It is also said that the monster mummies are left in Europe at present are almost all made in Japan, and were the frontrunners of Cool Japan⁹. Furthermore, the creating of the mummies also had the goal of having the masses come into contact with the unknown and furthering the teachings of Buddhism.

When we talk about the significance of ‘mummies and religion’, I must also introduce you to ‘Sokushinbutsu’, a practice where one turns one’s own body into a mummy. Sokushinbutsu is an extreme ascetic practice founded by Kōbō Daishi/Kūkai¹⁰ where one performs two steps of eating bark and being buried alive whilst in intense concentration. First off one dries out one’s body completely by severely restricting one’s intake of the common grains such as rice or wheat for a number of years. On top of that, one enters a stone chamber that was constructed in a hole in the ground and reads sutras until one dies whilst continuing to ring a bell which one holds in one’s hand. When the sound of the bell cannot be heard from underground anymore, in other words the moment of death, the body is temporarily brought up and then quickly buried again. When the body is dug up again after a 1000 days it becomes a ‘Sokushinbutsu’ which even after death does not rot and decay.

The high priests willingly took part in all these severe austerities. The bodies of the extreme ascetics have even to this day been preserved and you are able to see them. In this book I only introduce you to four famous temple which house “Saint Tetsumonkai”, “Saint

⁵ Unidentified Mysterious Animal

⁶ Japanese creature of legend; a reptilian, humanoid being

⁷ Japanese creature of legend; a beast-like figure appearing during thunderstorms

⁸ Japanese creature of legend; a humanoid creature capable of flight with wings and the face resembling a crow

⁹ A strategy of the Japanese government to have the world perceive Japan as being ‘cool’ thus stimulating the Japanese economy

¹⁰ Founder of the Shingon school of Buddhism in Japan. Lived from 774 to 835.

Tetsuryūkai”, “Saint Shinnyokai”, “Saint Chūkai”, and “Saint Enmyōkai”. However I’d really like you to go and pay your respects to the 16 temples with saints all over the country.

THEME TOUR 賽の河原

川倉 賽の河原

→ p.130

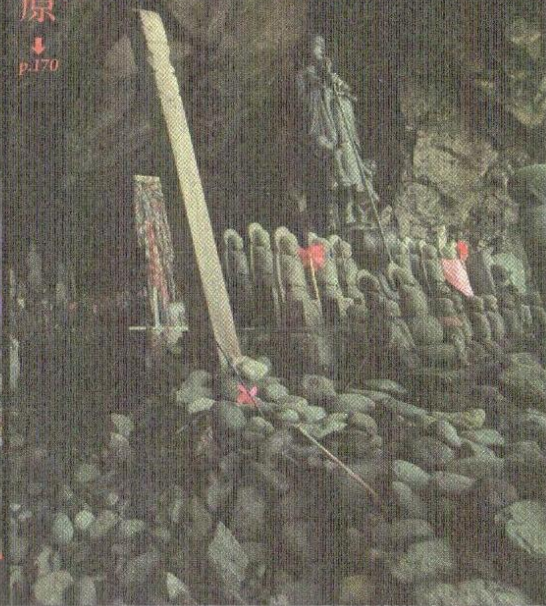


恐山 → p.138



佐渡願
賽の河原

↓
p.170



西院の河原

↓
p.89



「これはこの世のことならず……」
幼くして死んだ子供たちが赴くという賽の河原。ひたすら石を積んでは鬼に崩される、なんとも哀しい黄泉の地である。ここは地獄ですらなく、三途の川の手前、死後の裁きも受けない中ぶらりんの段階。

そして、日本では古来の自然崇拜の地が賽の河原とされていった経緯がある。あの世の果てではないという発想、実際にある山や川への信仰地が元となっていくこと。これらの特徴が、日本各地に「実在する場所」としての賽の河原を作り出していった。荒涼たる山の水辺、草木もない川沿いの岩場、ひょうひょうと風の吹く



海岸沿いの洞穴……昔の人々は、そんな荒地にて亡き子たちを供養していったのだ。

一般の人々にはあまり縁のない賽の河原。本書では知名度のある場所を紹介する。だが、有名な「恐山」以外はほとんど知らないという人が多いだろう。津軽地方の篤い信仰を受ける「川倉賽の河原」や、小説やマンガの舞台にもなった「佐渡願 賽の河原」はともかく、千葉県「西院の河原」、福島県「餓鬼洞」になると、近隣住人でもなければ知る機会はずり得ない。ただ、青森県「仏ヶ浦」や栃木県「殺生石」、島根県「石見置ヶ浦」でも一部が賽の河原として扱われており、これら観光地を訪れた際、

餓鬼洞
賽の河原 → p.150

知らずに通り過ぎた人はいるかもしれない。ちなみに多くの寺院で行われている「水子供養」については、1970年代以降に広まったものなので、賽の河原とは別ものとして考えておくべきだ。現在残されている賽の河原は、百か所を超えとも言われている。しかしその多くは地元の外には知られず、ひっそり隠れるように存在している。それどころか、各地の賽の河原を訪ねていけば、地元民にすら存在を忘れられているケースも数多くあった。今もどこかで、人知れず消えてゆく場所もあるのだろう。読者の方々も、もし旅先にて賽の河原を見つけたら、なるべく立ち寄っていただきたい。

CHILDREN'S LIMBO

“This is not of this world...” This is the ‘Children’s Limbo’ where children who died young go to. It’s a sad and hellish land where children eternally pile up rocks which then get destroyed by demons. And this is not even hell, it’s the limbo before the Sanzu river¹¹ without receiving your judgment after death.

Furthermore, within Japan there are stories where the ‘Children’s Limbo’ was considered a place of nature worship in ancient times. From the concept that the otherworld has no beginning nor end, mountains and rivers that really existed become the basis for places of reverence. This feature came to create the ‘Children’s Limbo’ as “actual existing places” in various spots in Japan. The waterside near a desolate mountain, a rocky stretch next to a river with no vegetation, a cave next to a shore through which the wind is howling,.....the people of yore held memorial services for their deceased children in such wastelands.

The general public doesn’t really have any connection to the ‘Children’s Limbo’. In this book I will introduce places which are well-known. Still, outside of the famous ‘Osore mountain’ there are likely many who will not know them. Aside from the religious “Kawakura Children’s Limbo” of the Tsugaru region or the “Sadonegai Children’s Limbo” which has also become the backdrop for novels and manga, when it comes to Chiba prefecture’s “Sai’in river” or Fukushima prefecture’s “starving ghouls cave” there is no chance in the first place to know about them without locals. However, parts of Aomori prefecture’s “Hotoke-ga-ura”, Tochigi prefecture’s “Sasshōseki”, and Shimane prefecture’s “Iwamitatami-ga-ura” are used as ‘Children’s Limbo’, and so there might be people who pass by without knowing this when visiting these places as a touristic spot. As a side note, the “Mizugo-kuyō”¹² rituals which are being held in many temples is a phenomenon that has spread since the 1970s, and therefore is separate from the whole “Children’s Limbo” concept.

It is said that there are over a 100 “Children’s Limbo” places these days. However, many of them are unknown outside of local circles and exist quietly hidden away. Not only that, when visiting “Children’s Limbo” places in various areas there are also many cases where even the locals have forgotten about them. There are probably even now places that are vanishing unbeknownst to us people. If possible, I would want readers of this book to pay a visit to a “Children’s Limbo” place if you happen to find one during your travels.

¹¹ A river one must cross after death. Similar to the Styx river in Greek mythology

¹² Rituals carried out for the well-being of deceased child spirits.