

御嶽古道を歩いてみる

Walking along THE MITAKE OLD TRAIL



タイバンコク善福寺の弥勒像は布袋さん
The Maitreya statue in Bangkok, Thailand is Hotei Zempukuji

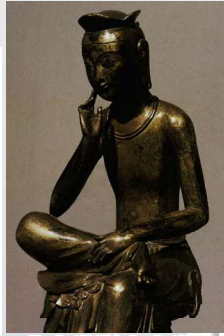


台湾台中の宝覺寺弥勒大仏(布袋さん)
Maitreya Buddha (Hotei) at Paochue Temple in Taichung, Taiwan

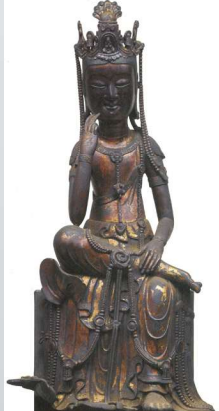


ガンダーラの弥勒菩薩 2~3 世紀・平山郁夫シルクロード美術館
Maitreya Bodhisattva of Gandhara, 2nd-3rd century, Hirayama Ikuo Silk Road Museum

善福寺の右の弥勒像。布袋を弥勒の化身とする説話は、中国からアジアの各地へ広がった。
[タイ・バンコク]



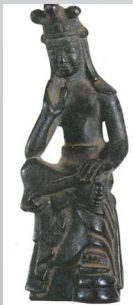
甲斐市常説寺本堂には半跏思惟像写真がある。



菩薩半跏像朝鮮三国時代七世紀京都八瀬 妙傳寺



弥勒菩薩半跏像 白鳳天平時代七世紀 大阪中野寺



菩薩半跏像 朝鮮三国時代または日本白鳳天平時代七世紀 滋賀延暦寺



御嶽古道の会

Vol-5

御嶽古道・江草路延命地藏 20200801 江草路観音峠探査
右足立ち膝に右手頬 納品半跏思惟ボ一茨地藏様

MITAKE ANCIENT TRAIL ASSOCIATION

人々の記憶は何処かに活かされている

People's memories are being used somewhere.

歴史の中に消えてしまったモノ・コトを見つけ出し、歴史を科学しよう。

Let's discover things and events that have disappeared into history and make history a science.

●御嶽古道の吉沢筋・遺された歴史の痕跡と史実を科学する。

Kissawa-suji of the Mitake Ancient Trail: Scientifically studying the historical traces and facts that remain.

いま、時のプラットフォーム(時歴の停車場)に立ち会う。

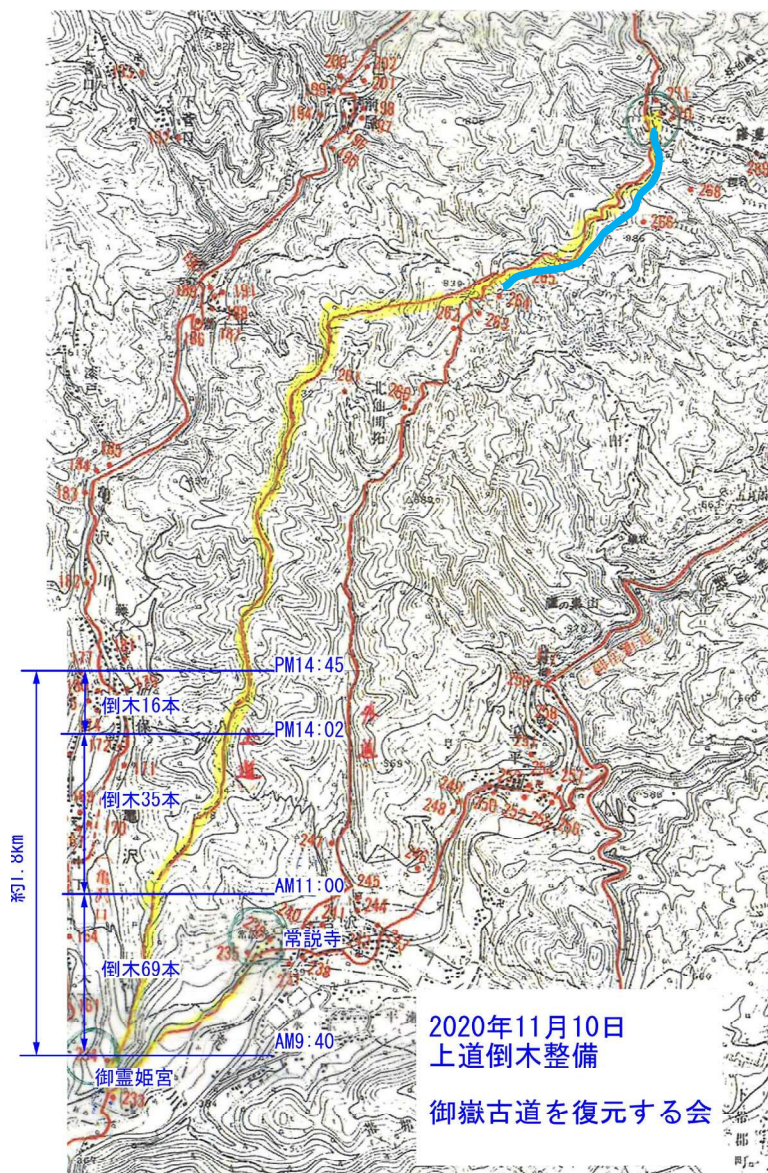
Now we are witnessing the platform of time (a station in the history of time).

● 御嶽古道・上道と下道(外道)は、どうして名付けられたのだろう

Why were the Mitake Kodo (old trail) Joudou and Gedou(Gedou : outer trail) named?

[続] 御嶽古道・上道と下道(外道)は、いつから名付けられたのだろう

When did the Mitake Kodo (Johdou), (Gedou) and (Gedoh; The other road) get their names?



御嶽古道の上道と下道(外道)は、何となく呼ばれているのはどうして名付けられたのだろうか、いつも不思議な呼び方、何が上下や外など気になっていながら、何も考えなく何年も歩いていた。

I have always wondered why the Upper and Lower (Outer) Roads of the Mitake Ancient Trail were named as they are, and I have always wondered what is called up and down and outside, but I have walked the trail for years without giving it any thought.

上道は、吉沢の一の鳥居跡から御霊姫宮を経て、尾根筋を亀沢と吉沢の字境を上がる道(左図黄色線)である。

The upper path(joudou) starts from the remains of the first torii gate in Kltszawa, passes through Goryohimemiya Shrine, and goes up the ridge to the border between Kamezawa and Kittsawa (yellow line in the left image).

また、澤筋を上がる下道(左図赤線): 外道と交わり、そこからは、北上して一本道(外道?)となって進むのである。

Also, the lower trail (red line in the left diagram) that ascends the stream intersects with the outer trail, and from there heads north as a single trail (an outer trail?).

ぼつぼつと 歩き始めた 老いの路

萌葱なぞるる 甲斐の山垣 無要

この道々をたどることになったのは、金桜神社前総代・故細田一弘氏からのお願い事を仲間と聞くことから始まったのである。

The idea to follow this path began when my friends and I heard a request from the late Hosoda Kazuhiro, former head of Kanazakura Shrine.

理不尽を わかりて直す 古老かな
枯木立さく 風すさび泣く 無要



甲斐市常説寺住職高橋栄齋様から御嶽古道をどうにか復元することが出来ないかと懇願された

Takahashi Eisai, the head priest of Joshetsuji Temple in Kai City, pleaded with us to see if there was any way to restore the Mitake Old Path.

2017年3月27日に北村先生、稲田先生、佐藤女史と私をこの両氏を紹介してくれたのは、三枝太七・現御嶽古道の会会長であった。

It was Taishi Saegusa, the current chairman of the Ontake Kodo Association, who introduced these two men to Professor Kitamura, Professor Inada, Ms. Sato, and me on March 27, 2017.



早いもので2012年4月25日の御岳町金桜神社氏子会議に呼ばれて、はや14年目に入る。

It's already been 14 years since I was invited to the Mitake Town Kanazakura Shrine parishioners' meeting on April 25, 2012.

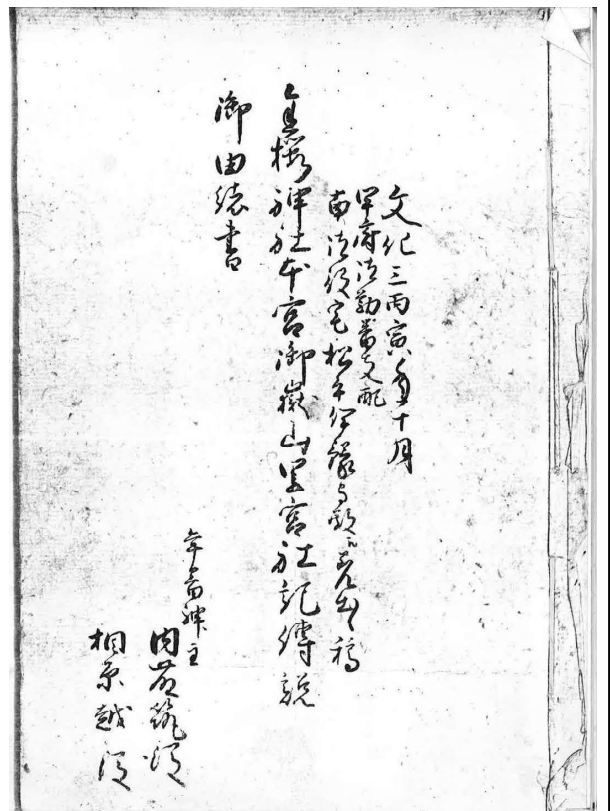
場所地脈 文に記すは いにしへの
民の伝えや 甲斐国志かな 無要

甲斐国志編纂の資料として残る金桜神社里宮 / 社記御由誌書を見る。

We will see the Kanazakura Shrine village shrine and shrine records and history books that remain as materials for the compilation of the Kaikokushi.

故細田一弘翁からいただいた金桜神社里宮社記御由誌書、文化三丙寅(1806)年十月甲府勤番松平伊予宛(後に甲斐国史編纂の資料)を読み返すと、云い伝えられたことなど、地元の古老様たちの記憶などが蘇ってくる気がしていた。

When I reread the history book of the Kanazakura Shrine Satomiya Shrine, which I received from the late Mr. Hosoda Kazuhiro, addressed to Matsudaira Iyo, who was on duty in Kofu in October 1806 (later used as a Document for the compilation of the Kai National History), I felt as if the memories of local elders, as well as the stories that had been passed down, were coming back to me.



甲斐国志には、

「かひはみの水はちまたに分かるとも金の峯のほかあらねど」と詠まれ、

In the Kaikokushi, there is a poem that reads, "The waters of Kaihama are distributed throughout the public, but It's from the Golden Peak."

もともと、金峰山頂の御像岩にある甲斐派美から出でる水の源から流る荒川や千曲川の自然の恩恵をいただき、民の営みが成立してきた。

Originally, the people's livelihood was based on the natural blessings of the Arakawa and Chikuma rivers, which flow from the source of water that flows from the Kaihama at 'Gozoujiwa Rock' on the summit of Mt. Kinpu.

また、地震、台風为天変地異や洪水、疫病から逃れるための救済として、その御像岩を蔵王権現(弥勒の化身)として崇められてきた。

The statue of the rock has also been worshipped as Zao Gongen (an incarnation of Maitreya Bodhisattva) as a refuge from natural disasters such as earthquakes and typhoons, floods, and epidemics.

「金桜神社本宮御嶽山里宮社記縛説」、御由来（続）書 には、金桜神社の境内には弥勒寺が文化三丙寅（1806）年

In the “Kanazakura Shrine Main Shrine Mitakesan Satomiya Shrine Chronicles” and the “Co
Miroku-ji Temple existed within the grounds of Kanazakura Shrine until October 1806 (Bunka 3)

御供水(ごくうすい) についての記載は、

The description of the Offering of water is as follows:

「弥勒寺の地中にある真の清水なり、汚穢(オワイ)ある人が汲むと忽ちに濁る。腰掛けの前にある手水鉢に流れる水は、参詣の人々の手、口を澄む。」とある。

It says, “This is truly pure water found underground at Miroku-ji Temple, but if an unclean person draws from it, it immediately becomes muddy. The water flowing in the water basin in front of the bench cleanses the hands and mouths of those who come to worship.”

また、あらためて御供水に関して付記されて
いる。

There is also a note about water offerings.

これは、後世に伝えるために事実や表現に誤
りがないように校閲されていたことがわかる。

This shows that the text was proofread to ensure there were no errors in facts or expressions in order to be passed on to future generations.

一 御 供 水

彌勒寺、地中ニ有之真ノ清水也汚穢ノ人汲時ハ忽濁
此流ヲ參詣ノ人ノ手ヲ清ム腰懸ノ前ニ有之水鉢是也
此一ヶ條ハ此ヨリ加フ



Offering water

天近く弥勒の化身：金
派美より出流る清水は一
金桜神社・弥勒寺の地を
(ごくうすい) は、聖水とし
民の身体を清め、地を潤

The incarnation of Maitreya r
water that flows from the Kaih
Gongen Rock on Mt. Kinpu ne
and the offering water that flo
Kanazakura Shrine and Miroku T
to offer to the gods and Buddh
people, and irrigate the earth.

「文化三丙寅 (1806) 年十月の写し文中 (細田家文書) 年十月まで存在し、神仏習合の記述として遺っている。

Continued Origins Book" dated October 1806 (Hosoda family documents), it is stated that (3 Hinoe-Tora), and this remains a record of the syncretism of Shinto and Buddhism.



此一ヶ條ハ點ヨリ加フ 本紙ハ彌勒寺所持也

浅野左京太夫殿
但しニテ家室未年三月
黒印
三通

「浅野左京太夫殿 黒印 三通 但し、文禄四乙未 (1594) 年十二月」とある。

此の一ヶ條は跡より加える、本紙は弥勒寺所持なり。

It reads, "Three copies, black seal, Asano Sakyodayu, dated December 1594 (4th year of Bunroku)."

This paragraph was added later, and the original copy is in the possession of Miroku-ji Temple.

この浅野左京太夫は、豊臣秀吉の妻ねね殿の甥；浅野幸長であり、父浅野長政と共に甲府城築城の初期に宰相として赴任していた。

This Asano Sakyodayu was Asano Yoshinaga, the nephew of Toyotomi Hideyoshi's wife Nene-dono, and he was appointed as the chancellor of Kofu Castle together with his father Asano Nagamasa in the early stages of its construction.

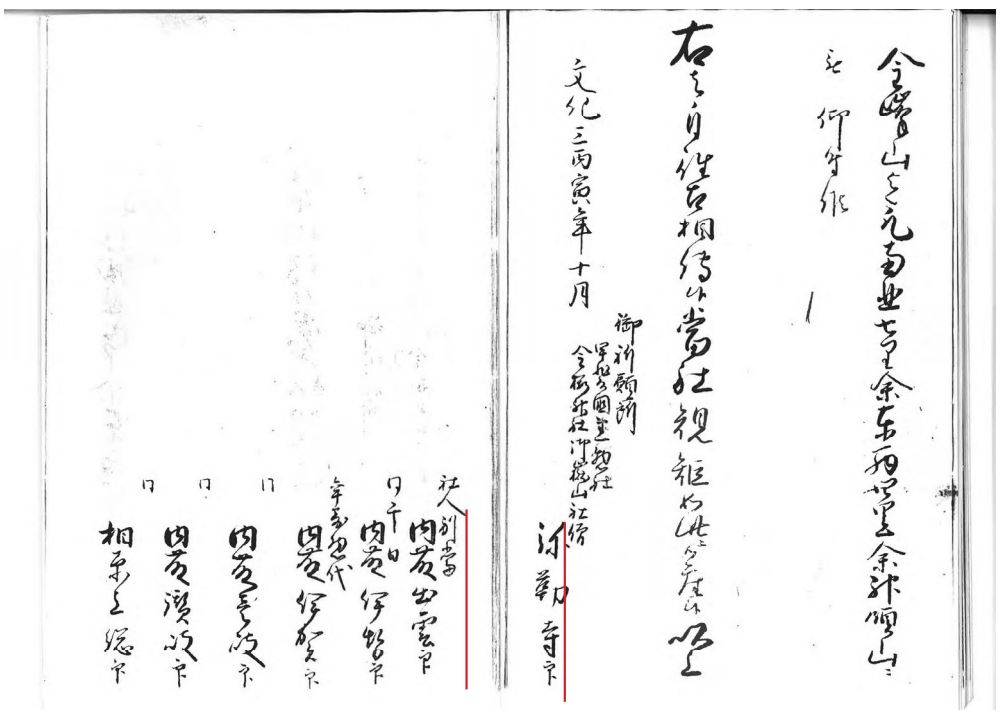
下図は、弥勒寺と金桜神社社人別当 (長) 内藤出雲以下…とある。

The diagram below shows Miroku-ji Temple and Kinzakura Shrine, including the head priest Naito Izumo...



峰山蔵王権現の甲斐年中絶えることなく、潜り湧き出る御供水して、神仏にお供えし、す。

near the heavens: The pure kami (Offering water) of Zao never ceases all year round, flows through the ground at temple is used as holy water na, purify the bodies of the



いまは無き弥勒寺は、何処にいつ頃まであったのだろうか。 Where was the now-defunct Mirokuji Temple located and when did it last exist?

第 285 集山梨県内山岳信仰遺跡群詳細分布調査報告書 151 ~ 152 頁参照 (2012・3 山梨県教育委員会) によると、

According to the 285th report on the detailed distribution of mountain worship sites in Yamanashi Prefecture (see pages 151-152 of the Yamanashi Prefectural Board of Education, March 2012),

金桜神社境内には修験の流れをくむ弥勒寺(土之坊)をはじめとする6坊があり、社僧、神主、社人で三派組織を構成したといわれるが、東の仏堂空間が弥勒寺である。

Within the grounds of Kanazakura Shrine there are six temples, including Miroku-ji Temple (Tsuchinobo), which is based on Shugendo, and it is said that the shrine priests, priests, and shrine attendants made up three groups, with the Buddhist hall space to the east being Miroku-ji Temple.

昭和 30 年に焼失した中宮は室町期の建築で、江戸中期の修復が著しく、東宮は室町期の建築で、内陣に江戸期の厨子を置く仏堂風の建築、神楽殿は 1854 年に再々建された建物である。境内東側の南北軸線上に仁王門、東宮(弥勒堂)、鐘楼、西側の南北軸線上に随神門、神楽殿、庁屋、里宮本社などを配し、仁王門と随神門が東西に並び、東を仏堂空間、西を神社空間とする神仏混合の軸線構造を採用している。

The Chugu Shrine, which burned down in 1955, was built in the Muromachi period and was significantly restored in the mid-Edo period, the Togu Shrine was built in the Muromachi period and is a Buddhist temple-style structure with an Edo period altar in the inner sanctuary, and the Kagura Hall was rebuilt in 1854. The Niomon Gate, Togu Shrine (Miroku Hall), and bell tower are located on the north-south axis on the east side of the temple grounds, while the Zuishinmon Gate, Kagura Hall, government office, and Satomiya main shrine are located on the north-south axis on the west side, with the Niomon Gate and Zuishinmon Gate lined up east-west, adopting an axial structure that combines Shinto and Buddhism, with the Buddhist temple space to the east and the shrine space to the west.



上記の記録によれば境内「弘法堂」という空海滞在を伝える地に永禄2年(1558)一寺を設け、慶長年(1596~1615)中に「弥勒寺」となった。

According to the above record, a temple was established in 1558 in the grounds of the temple, known as "Kobo-do," where Kukai is said to have stayed, and it became "Miroku-ji Temple" during the Keicho era (1596-1615).



神主家が享保年間(1716~35)に吉田・白河家から神道裁許状を得て急速に神道化すると次第に社僧の姿は消え、弘化3年(1846)頃には無住となり、弥勒寺の坊舎は大破、荒廃した。

During the Kyoho era (1716-1735), the head priest's family obtained a Shinto license from the Yoshida and Shirakawa families and rapidly converted to Shinto. As a result, the priests gradually disappeared, and by around 1846, the temple was uninhabited, with the temple buildings of Miroku-ji Temple severely damaged and falling into disrepair.

その後の廃仏毀釈で弥勒寺の仏像・仏具を集めて残らず焼き捨て、天井、板戸、障子、板敷の類、門塀、石敷まで売り払ったという。

During the subsequent anti-Buddhist movement, all of the Buddhist statues and implements from Miroku-ji Temple were collected and burned, and even the ceilings, wooden doors, shoji screens, wooden flooring, gate walls, and stone paving were sold off.

『甲斐国志』によれば6月15日はかつて行なわれた峯入りの初日で、役行者が水無月(6月)16日に開山したという縁起にちなんでいるが、修験の詳細は不明である。

According to the Kaikokushi, June 15th was the first day of the traditional mountain climbing ritual, and is associated with the auspicious event that En no Gyoja founded the mountain on the 16th of Minazuki (June), but the details of the ascetic practices are unknown.

なお神社境内で10世紀前半代の墨書「土」をもつ土師器(はじき)皿が採集されている(梅原・岡野1994)、とある。

It is also said that a Haji ware plate with the ink inscription "earth" from the first half of the 10th century was collected within the shrine grounds (Umehara and Okano 1994).

永禄二年(1559)は、武田信玄が第三次川中島合戦後、出家し「徳栄軒信玄」と号した。

In 1559, after the Third Battle of Kawanakajima, Takeda Shingen became a monk and took the name "Tokueiken Shingen."

同年永禄の飢饉が発生。甲斐国が大規模な水害に襲われる時である。

In the same year, the Eiroku famine occurred. This was the time when Kai Province was hit by a large-scale flood.

これは、信玄も弥勒の救済を願ったか、自ら弥勒と宣言し、その先を見たか。

This suggests that Shingen also prayed for Maitreya's salvation, or that he declared himself to be Maitreya and saw beyond that.

釈迦の後、弥勒はどのように信仰されてきたのでしょうか

How has Maitreya been worshipped after Shakyamuni?

世界がおわる時、五十六億七千万年後に世にあらわれ、民を救済するという。それでは待ちきれず蔵王権現が弥勒の化身として現れたという。救済というとキリストの復活による救済と似ているが、仏教界では珍しいメシアニズム（救世主による終末的救済によってもたらされる新しい世界秩序の到来を待望する世界観）という考えが、弥勒信仰として定着した。弥勒菩薩さまが悩める衆生（民）を救い、一種のユートピアの概念を共有していったという。
※弥勒・宮田登著 42 頁、弥勒信仰の原点より

It is said that when the world comes to an end, Maitreya will appear in the world 5.67 billion years from now to save the people. Unable to wait any longer, Zao Gongen appeared as an incarnation of Maitreya. The idea of salvation is similar to the salvation through the resurrection of Christ, but in the Buddhist world it is a rare idea of messianism (a worldview that looks forward to the arrival of a new world order brought about by the eschatological salvation of a savior), and this idea became established as Maitreya faith. It is said that Maitreya Bodhisattva saved troubled sentient beings (the people), and they came to share a kind of utopian concept.

*From Miroku, by Miyata Noboru, page 42, The Origins of Maitreya Faith

弥勒信仰は、死後に兜率天の弥勒菩薩の下に再生することを願ったり、あるいは修行と禅定（雑念を退け絶対の境地に達するための瞑想）によって現世で兜率天にまみえたいと願う「弥勒上生信仰」と、遠い将来、兜率天より弥勒が下生して仏陀となった時に、その説法を聴聞し、悟りを得たいと願う「弥勒下生信仰」の二つの信仰形態を持つようになる。

文明の十字路・パーミヤン大仏の太陽神と弥勒信仰ガンダーラから日本へ



Faith in Maitreya can be divided into two types: one is the hope of being reborn under Maitreya Bodhisattva in Tushita Heaven after death, and the other is the "Faith in Maitreya's Ascension," which hopes to encounter Tushita Heaven in this life through training and meditation (meditation to eliminate distractions and reach an absolute state).

This led to two forms of faith: the "Faith in the Resurrection of Maitreya," which involves hoping to listen to Maitreya's sermons and attain enlightenment when he descends from Tushita Heaven and becomes a Buddha in the distant future;

Crossroads of civilizations: The sun god of the Bamiyan Buddhas and Maitreya faith from Gandhara to Japan

さて、本題の上道と下道（外道）と、名付けられたのでしょうか

Now, let's get to the main topic: why are they named Kamimichi and Shimomichi (Ged;Sotomiti)?

吉沢、御嶽修験道一の華表（鳥居）の近くにあった圓乗寺は天台宗にて、現在の日蓮宗常説寺に開祖の説明がある。それによると、（平安時代の高僧、最澄の弟子・栄澄が弘仁十四年（八二三年）天台宗・圓乗寺として創建し、御岳金峰山信仰の拠点でした。

文永年間（1270）年頃に日蓮が一泊して日蓮宗に改宗し、現寺院名の順徳院常説寺になりました。

Enjoji Temple, located in Kissawa near the first torii gate of Mitake Shugendō, is a Tendai sect temple, and the current Nichiren sect Josetsuji temple has an explanation of its founder. According to it, it was founded in 823 (Kōnin 14) as a Tendai sect temple by Eichō, a disciple of Saichō, a high priest of the Heian period, and was a base for worship of Mount Mitake Kinpu.

During the Bun'ei era (around 1270), Nichiren stayed overnight there and converted to Nichiren Buddhism, and the temple took on its current name, Juntokuin Josetsuji.

圓乗寺と常説寺の共通していることを深掘りしてみよう。

天台宗はかつて天台法華宗ともいい『法華経を根本経典』に据えている。

天台宗開祖の最澄は、「ゆうゆうたる三界は、もっぱら苦にして安きことなく、じょうじょうたる四生はただ患いにしてたのしからざるなり。牟尼（釈迦）の日は久しく隠れて、慈尊（弥勒）の月はいまだ照らさず」と、弥勒待望の弥勒下生信仰を願っていた。

Let's dig deeper into what Enjoji Temple and Josetsuji Temple have in common. Tendai Buddhism was once called Tendai Hokke Buddhism, and "its fundamental scripture is the Lotus Sutra."

Saichō, the founder of Tendai Buddhism, wished for faith in the long-awaited rebirth of Maitreya, saying, "The three spacious worlds are filled with suffering and no peace, and the four daunting lives are filled with affliction and no comfort.

The day of Shakyamuni has long been hidden, and the moon of Maitreya has yet to shine."

日蓮は「私は法華経の教えをよりどころとします。」と、1253（建長五）年三に歳の時に法華経を中心とした教えを説く「立教開宗」を宣言し、日蓮と名乗る。蒙古襲来を予言したりし、窮民救済の司徒メシアとしての日蓮の布教活動は、弥勒を待つ姿勢の弥勒下生信仰であろう。

法華経により、圓乗寺から順徳院常説寺へと必然的に継承されたのであろう。

Nichiren declared, "I base my teachings on the Lotus Sutra," and in 1253 (Kencho 5), at the age of three, he declared the founding of a new sect, preaching teachings centered on the Lotus Sutra, and took the name Nichiren. Nichiren's missionary activities as a messianic priest who would save the poor, including his prediction of the Mongol invasion, likely reflect his belief in the rebirth of Maitreya, a posture of waiting for the arrival of Maitreya.

そして鎌倉期の風景をたどりたくなっていた。

I began to want to trace the scenery of the Kamakura period.

さて、本題の上道と下道（外道）と、名付けられたのでしょうか。

Now, let's get to the main topic: why are they named Kamimichi and Shimomichi (Ged;Sotomiti)?

現在の下道（外道）千田集落に通ずる旧羅漢寺は、真言宗であったが、今は曹洞宗になったいる。

真言密教開祖の空海は、『三教指帰（さんきょうしいき）：儒教、道教、仏教を戯曲形式で比較し、仏教が最上であること』から、釈迦の印璽（いんじ）を受けた弥勒菩薩がやがてこの世に現れてくるから自分もその準備をしなければならない、と表現している。その場合「私は旅支度をして、昼も夜も兜率天への道を急ぐ」といった内容から判断すると、空海個人には弥勒下生よりも弥勒上生、弥勒の兜率天に生まれ変わろうという意識あったのではないかといわれる。ところが、空海は高野山に入定したという信仰が後世定着した。すなわち空海が留身入定＝ミイラと化しているという信仰である。入定ミイラは一種の自殺行為であるが、弥勒出生まで生身をとどめる形になると信じられた。中世に教団が確立し、教祖に対するいわゆる祖師信仰というものが発達すると、弘法大師の入定信仰（禅定：永遠の瞑想に入っている信仰）が非常に広まってきたことになった。

※宮田登著：弥勒・第三章の比較宗教論における空海と弥勒 84 頁より

The former Rakan-ji Temple, which leads to the current Shimomichi (Gedō) Senda settlement, was originally a Shingon Buddhist temple, but is now a Soto Zen temple.

Kukai, the founder of Shingon Esoteric Buddhism, expressed his belief in the "Sankyo Shiiki" (a playful comparison of Confucianism, Taoism, and Buddhism, with Buddhism being the highest), stating that Maitreya Bodhisattva, who had received Shakyamuni's seal, would soon appear in this world, and that he too must prepare for his arrival. Judging from his lines such as "I prepare for my journey, and hurried day and night on the path to Tushita Heaven," it is suggested that Kukai personally intended to be reborn in Miroku Upper Heaven, or in Miroku Tushita Heaven, rather than in Miroku Lower Heaven. However, the belief that Kukai entered Nirvana at Mount Koya later became established. In other words, the belief that Kukai entered Nirvana, or became a mummified body, is the belief that he entered Nirvana. Mummification in samadhi is a kind of suicide, but it was believed that it would allow the person to remain alive until the birth of Maitreya. As religious organizations were established in the Middle Ages and the so-called founder faith developed, belief in Kobo Daishi's samadhi (belief in eternal meditation) became very widespread.

*From Miyata Noboru: Miroku, Chapter 3: Kukai and Maitreya in Comparative Religion, p. 84

前ページからつづき、このように御嶽古道上道・下道（外道）に関わる寺院の系譜によると、弥勒下生、弥勒上生と別れている。上道と下道（外道）は外道ヶ原にて、一筋に交わることになり、そこから先は一の鳥居を経て、金桜神社と弥勒寺へと目指して進むのである。

弥勒上生経と上道、弥勒下生経と下道が一致しているのか、いなかの問いは、時代の変遷による宗教観の変化、天変地異、疫病、飢餓などにより、政治権力構造の優劣、それが逆転したり、都合よく変化していったと考えることと、今のところそう思えるのである。

Continuing from the previous page, according to the genealogy of temples related to the Upper and Lower (Heretical) paths of the Mitake Ancient Path, they are divided into Miroku Gesho and Miroku Josho. The Upper and Lower (Heretical) paths intersect at Gedo-ga-hara, and from there, via the first torii gate, one continues towards Kanazakura Shrine and Miroku Temple.

The question in the countryside as to whether the Maitreya Sutra of Upper Birth and the Upper Path, and the Maitreya Sutra of Lower Birth and the Lower Path are consistent, seems to me at this point to be the idea that the superiority and inferiority of the political power structure have been reversed or changed conveniently due to changes in religious views over time, natural disasters, epidemics, famines, etc.

それでは、外道という名はどうしてできたのだろうか。 So how did the name Gedo come about?

文化三（一八〇四）年には毀廃され荊榛に崩れていた大石鳥居の記述より以前、慶長期（一五九六～）の浅野左京大夫（浅野幸長：甲府城築城初期の宰相）には、外道ヶ原に桜移植とあり、その時、一の鳥居はいまのロープウエー頂上部にあり、そこから結界に入り金桜神社に向けて正道、そこから南に下るを外道といったのではないかと推測する。

Before the description of the Oishi Torii, which was destroyed and crumbled under thorns in 1804, Asano Sakyo-no-taifu (Asano Yosinaga: the prime minister in the early stages of the construction of Kofu Castle) of the Keicho period (1596-) wrote that cherry trees were transplanted to Gedo-ga-hara, and it is speculated that at that time the first torii gate was located at the top of what is now the ropeway, and that entering the barrier from there was the correct path towards Kanazakura Shrine, and that heading south from there was called the heretic path.

それは、金峰山からいずる水、鉱石などの宝をめぐる領地所有合戦により、金桜神社領地との関係を時の領地支配者（武田・北条・豊臣・徳川）が信仰の名称（上道・下道）から、もう一つの道へと、外の道として外道と呼び、そして、その時代の一の鳥居を結界として、その内を正道と化していくのではないかと考える。

It is thought that due to the battle for possession of the territory over the water, ores, and other treasures that flow from Mt. Kinpu, the rulers of the territory at the time (Takeda, Hojo, Toyotomi, Tokugawa) changed the name of the faith (Johdou and Gedou) to another path, which they called Gedo, an outside path, and then used the first torii gate of that era as a barrier, turning the area within it into the correct path.

ただ、御嶽古道・吉沢筋では、今でも地域の呼び名は、嶺筋を上道、常説寺より澤筋を下道と呼んでいる。

However, on the Mitake Old Trail and Kittsawasuji, the area is still called Johdo, with the ridge trail being called Johdou, and the valley trail from Josetuji Temple being called Gedou.

ここまでの信仰の道として、神と仏の融合された神仏習合の道の軌跡は、その時の宗教界（末法思想の拡がり）や政治権力構造の変遷などで信仰形態が変わってきたが、弥勒上生経、弥勒下生経をとおして実相に近づけたのだろうか、関わる方々に後段を願いたい。

The path of faith up to this point has been the trajectory of the path of Shinbutsu Shugo, in which gods and Buddhas have been fused together, and the form of faith has changed due to the religious world of the time (the spread of the idea of the end of the law) and changes in the political power structure, but I would like to ask those involved to explain in the latter part whether they have been able to come closer to the true reality through the Maitreya Sutra of Upper Birth and the Upper Path, and the Maitreya Sutra of Lower Birth and the Lower Path

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