

Founded 1,300 Years Ago

Pilgrimage Map of the Futago-ji Temple

Welcome and thank you for visiting the Rokugo Manzan Futago-ji Temple today.

The Rokugo Manzan

The Kunisaki Peninsula, on which the temple is located, is divided into six districts (rokugo). For this reason, the overall name Rokugo Manzan is used to refer to the totality of the many Buddhist temples built there. The Rokugo Manzan has a distinctive cultural tradition embodying nature faith in the rugged mountains and great boulders of its setting and of the coalescence of native Shinto and Buddhism.

The Futago-ji Temple

The Futago-ji Temple was founded in 718 by the Monk Ninmon Bosatsu. It has a long and profound history as a place of syncretic worship of both Buddhism and the native Japanese deity Ryosho Daigongen, an emanation of the Shinto shrine Usa-jingu. The Futago-ji Temple, which came to be called the Sojiin Temple during the Edo period (1603–1868), is an outstanding example of what is known as the Rokugo Manzan culture. The faith embodied in that culture has been held continuously since the Nara period (710–784). Your visit gives you an excellent opportunity actually to experience a real feeling of it. Part of the Setonaikai National Park and one of 100 sites selected for what is called forest therapy, the temple grounds treat visitors to a seasonally changing natural panorama.



Temple priests are happy to answer your questions and provide further information.

Pilgrimage Procedure

1. Offerings (incense, candles, or money) to the temple main image.
2. Joining the palms of the hands, chant Namu (hail) plus the name of the figure represented by the main image. Example: At the Goma-do hall... Namu Daisho Fudo Myoo.
3. Then, with a feeling of gratitude, bow once to the main image.

The Essence of Pilgrimage is a Sense of Gratitude.

Probably, many visitors have various requests to make. First, examine yourself and the numerous connections on which your existence depends and cultivate a sense of gratitude. Then pray for the fulfillment of your request.

Seven Wonders ⑦

Deer-hoof-print Rock

Two sets of indentations in the rock are said to have been left by the hooves of a mother deer and her fawn.

The Kunisaki Stone Tower

Towers of this kind erected as memorials are in a shape distinctive to the Kunisaki Peninsula. The niches accommodate scriptures. The pedestal is shaped like a lotus flower.

Ganjo-ju Tree

This maple tree is so full of vitality that its roots extend over the surface of a boulder. The word ganjo (on top of a boulder) is homophonous with ganjo meaning hope.

Seven Wonders ③

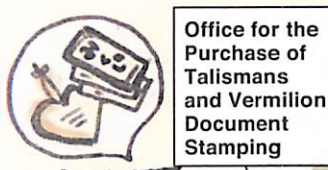
Oni (Ogre) Bridge

The story is that a mighty priest named Sentoku-bo once hauled an immense stone from the mountains and used it to create this bridge.

Waka Memorial Stone

On the stone is engraved a poem (waka) by the linguist Kyosuke Kindaichi (1882–1971) on the occasion of a visit to the Futago-ji Temple. It speaks of his parents' light-hearted and eternal love, which he compares to the sounds of the mountains and rivers. Engraved on a stone next to it is a poem by his son Haruhiko Kindaichi (1913–2004), who visited the Temple at a later time.

Bodhisattva Jizo of Deceased Infants



Shoin and Reception Hall



The beautiful seasonally changing panorama seen with the Futago Mountains in the background.

Peace Bell

Hearing the sound of the bell eliminates sorrows and troubles; ringing it is considered a good deed and a memorial.



Natural Reforestation Futago-no-mori

Part of each admission fee is used for reforestation of Mount Futago.

Seven Wonders ⑥

Ogre's Back Breaking Great Rock

A priest named Sentoku-bo is said to have created this passage by using his own back to break boulders.

Magahi Monument

This stone monument was cut into the living rock as a memorial. It is among the largest of its kind in Japan.

Hall of the Three-faced Daikoku of Success

Transferred from Mount Hiei in Kyoto. The central face (the deity Daikoku-ten) protects dietary life. The face on the left (the deity Bishamon-ten) confers bravery. The face on the right (Benzai-ten) confers beauty and talent.

Travelers' Guardian Deity of Good Marital Unions

Pilgrims write their requests on heart-shaped votary plaques and present them to the shrine. The graces he confers include domestic harmony and good marital connections.

Inari-do Hall

The Inari deities ensure abundant cereal crops, perpetuation of descendants.

Great Lecture Hall (Dai Kodo)

Main Images

Amida Trinity

The graces they confer include memorials for ancestors and rebirth in the Pure Land paradise.

Eleven-headed Thousand-armed Kannon

This compassionate and popular representation of the Bodhisattva Kannon has eleven faces that observe all people in suffering and a thousand arms with hands to offer salvation.

The Great Bodhisattva of the Usa Hachiman Shrine

As a consequence of the syncretic fusion of Shinto and Buddhism, the Usa Hachiman god became a Buddhist tutelary divinity and received the Buddhist title Great Bodhisattva.

The Bodhisattva Ninmon

Referred to as a bodhisattva and sometimes as an incarnation of the god Usa Hachiman of the Usa Hachiman Shrine, Ninmon founded temples in various parts of the Kunisaki Peninsula in 718

Ryosho Daigongen

They are a pair of twins (Obae-no-Miko and Kobae-no-Miko), emanations from the Usa-jingu Shrine. They are the two deities referred to in the name of the Futago-ji Temple (Temple of the twins).

Kobae-no-Miko

Obae-no-Miko

Seven Wonders ⑤

Needle Ear Rock

The path winding its way through the clefts in overlapping boulders suggests a thread passing through the eye of needle.

One Hundred Images of the Bodhisattva Kannon

The miraculous spring water inside the cave prevents aging and confers long life.

Inner Main Hall (Oku-no-in)

Main Images

- Eleven-headed Thousand-armed Kannon
- Ryosho Daigongen
- The Bodhisattva Ninmon
- The Great Bodhisattva of the Usa Hachiman Shrine

The Grave of Hoshuin

Hoshuin, the principal wife of Matsudaira Shigeyoshi (1645–1720), the second daimyo of the Kitsuki clan.

The Six Jizo Bodhisattvas

The Six Jizo Bodhisattvas guard people who, after death, travel to the Six Realms according to the good or evil they did during life.

He confers such benefits as answering prayers for the birth of children and longevity and the prevention of aging.

Amida Trinity



The Bodhisattva Seishi

The Bodhisattva Seishi, who represents the wisdom of the Buddha Amida.



Seated image of the Buddha Amida.

Amida leads to the Pure Land paradise everyone who chants praise to his name, as in Namu Amida Butsu (Hail to the Buddha Amida).



The Bodhisattva Kannon

The Bodhisattva Kannon, who represents the compassion of the Buddha Amida.

Seven Wonders ④

Water-drop Maples

Even on sunny days, people standing under the maples and looking up are said to feel falling drops of water.



The mystical beauty of pristine forest.

Gate Exclusively for Visits by the Matsudaira Daimyo



Magnificent in the autumn, in springtime too maples delight with their charming buds.

Waka Memorial Stone

A poem by Kunio Zaizen (1898–1961), who was born in Futago region and became nature-loving poet, goes "Seeing the mountain when glad or seeing the mountains when sad, nothing is a dear to me as the eternal Mount Futago."

Gate of the Nio Guardians

The robust Nio Guardians keep out evil.

Rubbing their feet is said to strengthen a person's legs and loins.



The Bodhisattva Kannon is worshipped beneath the bridge.

Seven Wonders ②

Mumyo (Ignorance) Bridge

It is said that any human being who crosses this bridge experiences the emergence of the spirit of faith but that the bridge will collapse if cattle or horses cross it.

Main Temple Gate (Sanmon)



Jodoen Cemetery

Parking Lot No. 1

Restroom

Parking Lot No. 2 (for buses)

Parking Lot No. 3

Parking

Seven Wonders ①

Bato (Horsehead) Kannon Bodhisattva of Flowing Sacred Water

It is said that this water never dries up in droughts and never overflows in the rainy season but always preserves the same volume. It is cool in summer and warm in winter.

Bato Kannon



Approximate visit durations

Nio gate ⇄ Inner Main Hall	about 40 minutes
Mountain pilgrimage	about 30 minutes
Climbing Mount Futago (721m)	one and a half to two hours

Visitors intending to hike the mountain should wear comfortable shoes.

Climbers are requested to register their names and other data at the Pilgrimage Reception Office. The mountain is not high; nonetheless, peoples go astray every year. Climbers must follow the paved path from the starting point of the hiking course.

Visiting hours

8:00–17:00

Winter (December–February)
8:30–16:30

Special Main Temple, Tendai School of Buddhism

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