

## ENTERING THE SHUGEN GATE (入門の条件)

*Colour your life with prayer* (祈りで人生に彩りを)

By Shokai Koshikidake

### Getting Started (入門を許します)

Koshikidake Shugen-shu is an independent religious organisation; it is religious activity and not a fellowship or a club. If you want to learn Shugendo seriously, we will accept you as a novice. Shugendo is a 'practice religion' to be incorporated into your home and daily life. There is no room to make a living economically, unlike family temples. However, if you want to serve and praise the Gods and Buddhas, and live a spiritually fulfilling life, we promise you the road.

The Honshu does not solicit forcible introductions (recruiting). Practicing the road of Shugendo is not something you ask for, so if it does not suit you, you may quit at any time on the way. If you want to learn in earnest, get started and become a disciple of one of the Sendatsu. After discussing what you want to do, we can decide what you will learn. And you only have to learn at your own pace, as a pleasure of life.

Anyone can pray. This is not the patent of a monk or master. Serving the Gods and Buddhas and protecting them, devoting yourself to Shinto and the Dharma with all your heart. This is a path of service to others, your friends and family and to mourn your ancestors.

Well, the Honshu has a scripture which requires hard work. This is the beginning. The Honshu is made up of a group of homes, with normal people who are not professional monks. Shugendo is a above all a practice religion. Remember you are free to enter and leave.

### Lifestyle of Yamabushi (山伏という生き様)

However, if you want to go a step further and learn properly, we will teach you bits of the daily worship practices as a gyaku-ho/shingyaku (客峰 meaning a guest in Shugendo). If you feel that the waters of the Honshu are suitable, consider this in earnest. As an ordained practitioner, a dharma name and the name of Yamabushi are given, and you will begin learning systematically. The Yamabushi way is to extend yourself to the point of correct training, and we hope to bring joy in interacting with Kami and Buddhas.

Don't overdo it. No matter how motivated, the prayers you can practice are limited by your purpose. If you do it for economic or personal gain, it will not last. We understand that a little overkill is just the right amount of training, and we will help you to have a fun life interacting with Kami and Buddha.

The main manners are as follows, but you do not need to learn all of them. However, you cannot learn the most difficult manners first. Every thing has an order and pre-requisites.

### Koshikidake Shugen Honshu Practice (修験本宗勤行作法)

Establishing a connection to Gods and Buddhas, we first perform prostrations (raihai-gyo).

In addition, there is a liturgy book for the daily services, morning and evening. This is the daily work that is the basis of the Honshu. You must first study these Sutras and Norito daily, incorporating their truths into your heart-mind. If you are proficient, you can read it all in 35-40 minutes. The minimum chanting

time is about 10 minutes. As mentioned earlier, it is also a prayer (kaji-kito) manner. Even this daily work practice alone is sufficient for serving the Gods and Buddha.

Once mastery is reached you will begin learning manners that build to meditation practices and the Incense Goma method (線香護摩). It is a manner of burning incense and reading Sutras. This manner can be used for a wide range of reasons, from exorcism to memorial (kuyo). In addition, by adding various manners, it can be transformed into an advanced performance.

### **Next, the Great Bodhisattva Rite (行者大菩薩法)**

This is a manner in which the founding ascetic En'no Gyoja is taken as principal image (Honzon). This manner introduces and builds on practices combining Esoteric-Buddhist and Shinto rites. The prerequisite for learning this technique is that you must be proficient in the basic manners of the Honshu, the preliminary practices, and receive ordination.

### **Aji-kan and Nenju-ho (阿字觀)**

Meditation practices on Mahavairocana and Acalanatha-Vidyaraja.

### **The Great Five (五尊法).**

Post ordination rites lead to studying the Law of the Great Five (Gosonpo) and the flow of Ka-ji (加持). These form the basis of the Goma Kito-Ho practice. These are Laws of Dainichi Daisho Fudo-Myo-o Daikoku-Ten Yakushi-Nyorai Bishamon-Ten and Juichimen Kanjizai Bosatsu.

### **Jingi-Saho methods (神祇作法)**

In the methods of Shugendo, you will learn a variety of contents related to Jingi, from daily worship to full-fledged Kagami prayer.

### **Hashiramoto-Shimpo (柱源神法)**

This is a unique rite of Shugendo, representing highest wisdom.

There are also various ritual methods with various Honzon, funeral manners, local folk-religious practices, divination rites, mountain practices, advanced esoteric practices, Shinto practices, and trials. We provide information as needed. Contact for further information.