Fujisan World Heritage
The sacred place and source of artistic inspiration
Connecting the world heritage component assets

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Fujisan, A Great Road to Worship

Since the ancient times, Fujisan, all of its components including the mountaintop, the breast of the deep mountain and vast plain of the foot, has been a “sacred place”. Throughout this magnificent mountain, there exist many “sacred places”, each of which has a special implication, formed one unique world view of Fujisan as a whole. Shinto shrines, lakes, springs, lava caves and pilgrimage roads… Such "sacred places" were registered as the component assets of "the Fujisan World Cultural Heritage".

When you go upstream to the eternal time of Fujisan, and visit just like old pilgrims the sacred places in order, you will find a true figure of "Fujisan", the treasure of Japan.

Fujisan (Mount Fuji) was registered as the World Cultural Heritage in 2013, valued as "the sacred place and source of artistic inspiration". This guidebook clarifies the reason why Fujisan was selected as a world cultural heritage through visiting around the sacred places.

1. Creation The fierce mountain and source of scenic beauty

At registration of Fujisan as a World Cultural Heritage by UNESCO, "Fujigoko (Fuji Five Lakes) ", that are distributed in an arc at the foot, were included in the list of its component assets. Let’s travel back to the time of foundation of Fujisan. You may feel ineffable emotions to the magnificent scale of nature at Fujisan, which was miraculously born as the fire and water mountain.

- Referred Component assets Lake Saiko, Lake Shojiko and Lake Motosuko

2. Worship from afar Beginning of the worship

In the ancient times that Fujisan was not easily accessible like present days. How people confronted with Fujisan and offered their prayers? If you travel around the ancient sacred places of Fujisan, you will find the figure of Fujisan in deep psychology of the Japanese for nature veneration and mountain worship.

- Referred Component assets Kawaguchi Asama-jinja Shrine, Lake Kawaguchiko and Omuro Sengen-jinja Shrine

3. Fuji-ko Popularization of the worship

“Fuji-ko (Fuji pilgrimage association) ”, which prevailed among common people in the Edo period (1603 – 1868), is a origin for popularization of today’s Fujisan climbing. The differences from today is that the Fuji-ko pilgrims, who were motivated by their strong faith to Fujisan, started climbing from the bottom foot towards the summit. If you visit around the sacred places at the foot, you will find a deep and rich world which had been built up by the common people for Fujisan.

- Referred Component assets “Oshi” Lodging House (former House of the Togawa Family) and Kitaguchi Hongu Fuji Sengen-jinja Shrine

4. Circuit Pilgrimage Visiting around sacred water places

The modern people, who love Fujisan as a sightseeing spot and the highest mountain for climbing, are also attracted by Fujisan as a source of artistic inspiration and an object of worship. By going around the water places, people can revisit Fujisan of such image even without climbing to the mountaintop. It is a travel for "reborn for a better life".

- Referred Component assets Oshino Hakkai springs and Lake Yamanakako

5. Worship-Ascent A road to the summit

As the old pilgrims had an important meaning for climbing Fujisan from the foot, let’s step in forward firmly the same climbing route. You will be attracted by the deep world of worship which was engraved on the whole surface of this gigantic mountain, Fujisan, the Japanese spiritual symbol.

- Referred Component assets Yoshida Ascending Route, Funatsu Lava Tree Molds, Yoshida Lava Tree Molds and Mountaintop worship sites
How was the highest and most beautiful mountain in Japan created?

Fujisan is a figure of nature’s bounty brought by vivid volcanic activity of the earth.

A tiny volcano, which emerged on the surface of the earth by fierce magma activities in hundreds of thousands years age, has grown after repeated eruptions.

The unequalled figure and the surrounding magnificent landscape have been created to be higher and more elegant as a fierce fire mountain and a rich water mountain which fertilizes the fields below.

Let’s imagine Fujisan of the time of foundation, through visiting around the component assets in the western foot area.

When you visit Lake Saiko and adjacent Aokigahara Jukai forest, you will find the primeval landscape at the time of foundation of lakes and forest created by volcanic activities of Fujisan.

Prior to the Jogan great eruption which occurred in 864, there was a large volcanic lake called “Senoumi” in the north-western foot of Fujisan. Furthermore, it is considered that the larger lake called “Ko-senoumi” existed before 5,000 years ago.

Firstly Lake Motosuko was separated from Ko-senoumi and, then, Senoumi was divided into two lakes, Saiko and Shojiko, by the massive lava stream of the great eruption of 1200 years ago. Aokigahara Jukai primeval forest had been emerged over 1200 years on the huge lava plateau. You see the same landscape of lakes and forest for over 10 centuries.

At the northwest side of Lake Saiko, there is a scenic spot called “Nenba-hama”. Standing on the lake shore, you command extensive view of Fujisan in front and it seems that the lake water overflows alongside the jukai forest from Fujisan. Rippling waves are amazingly clear. You may see with luck the “Inverted Fuji” reflected on the mirror like water surface. Lake Saiko is also the native habitat for rare species such as kokanee salmon and fujimarimo (round green alga). The kunimasu trout originally from Lake Tazawa, which has been once believed extinct, was found in the bed of lake Saiko in 2010 for the first time in 70 years.

Stepping into Aokigahara Jukai forest from the lakeside, you will find the inside world of Fujisan such as roots of trees twined around bare lava rocks like a creature and carpets of moss covering the mysterious forest. The primeval forest of Fujisan is full of beauty in the seasons of budding and autumn color of leaves.

You can easily explore the forest by walking along the nature trails and travel around many tourist spots around Lake Saiko, such as “Ryugu Lava Cave”, “Saiko Bat Cave”, “Saiko Wild Bird Forest Park”, “Fugaku Wind Cave”, “Nanaya Ice Cave” and so forth.

In the later days when Fujisan worship became popular, Lake Saiko had a byname called “Aoki Ryujin” which literally means the dragon deity of green leaves. Lake Saiko and Aokigahara Jukai Forest are inseparable ever since they were originally formed.
Among lava caves formed by the eruptions of Fuji-san, about half of them exist in Aokigahara Jukai area. Only by entering into these caves, you can feel numinous breathing of Fuji-san as you find ice pillars even in the summer time. These caves are ruins of awful power of eruptions, “Ryugu Lava Cave”, a deep cave connecting with Lake Saiko, is one of representatives of these caves. At the mossy adit of the cave, there is a small shrine which enshrines "Toyotama-Hime (the goddess of safe birth)" and is registered as “Senoumi-Jinja Shrine”. Considering the fact that this cave has the name old lake’s name, this shrine has a long history. There is a legend that a Ryujin (dragon deity) lives in the cave, and in the old days during times of drought, the local villagers would pray to it for rain. It’s also known as a sacred ground for the Fuji-ko pilgrimage trail. Ryugu Lava Cave is a nationally designated natural monument.

The massive lava flow (Aokigahara Lava Stream), occurred by the Jogan great eruption in 864, reached and filled most of the huge lake “Senoumi” in the northwest foot of Fuji-san. A primeval forest formed on top of the lava plateau roughly 30 square kilometers wide that had been formed is the Aokigahara Jukai forest. It is a mixed forest comprising both conifers such as Japanese Hemlock and Japanese Cypress and broadleaf trees such as Mongolian oak, where we can observe such a forest of a young volcano that trees desperately root on slight soil in the lava crack and over moss covered fallen trees.

In order to enjoy a safe trekking in the world-class forest of Fuji-san, you can take the Takai Nature Trail, which is a long distance walkway in the nature that covers 1,700 kilometers running from Mino, Osaka to Mt. Takao in Tokyo. You may take part in a guided tour for walking across Aokigahara Jukai forest and enjoy lava caves exploration, wild birds watching and forest bathing with imagination of the past great eruptions of Fuji-san.

Lake Shojiko

Lake Shojiko, which was formed separated from the huge Senoumi in ancient era, has the smallest surface area (5 kilometers in circumference) of the Fuji Five Lakes. The water of the lake lacks transparency and has a tendency towards a greenish hue due to abundant plankton. The scenery of the lava bed which flowed into the lake, gives you unique and attractive observation.

The three lakes of Saiko, Shojiko and Motosuko are considered to have been one huge lake called “Ko-senoumi” as three lakes remain connected to maintain the same water level. Also, in case that the water level raised due to typhoon or heavy rainfall, the sixth lake, which is called Lake Akaake or the phantom lake, emerges in addition to Fuji Five Lakes. It is suggested that lakes are connected by the underground waterways. At the time of emersion of Lake Akaake, the fantastic view of a swamp sinking into the water gives you romantic imagination of the birth of Fuji-san.

While all of Fuji Five Lakes were similar dammed lakes born by volcanic activities of Fuji-san, each of them has its own unique and attractive features. It proves magnificent scale of the great nature of Fuji-san.

The smallest Lake Shojiko is said as the first lake of Fuji Five Lakes which introduced to the foreign countries. In the Meiji period (1868-1912), a British gentleman, Harry Stewart Whitworth, introduced during his one year stay in the north foot that the Fuji-san view from “Japan Shoji” is the best and the “Oriental Switzerland.” From “Tate-ga-hama”, the northwest shore of the lake, you can enjoy the view of “Kodaki-Fuji”. It looks like as if Fuji-san is holding Mt. Omuro, which is one of the bunch of lateral volcanoes. It is a representative scenery created by Fuji-san after repeated volcanic eruptions.

There are several opinions on the origin of the name of “Shojiko”, for instance that pilgrims made “shoji-kessai” or water ablution prior to their worship ascent to Fuji-san, or that the place is in the “senochi” or the back side of Fuji-san.

Mt. Sanpobunzan and Mt. Panoramadai

From Shoji Colony along side of Nakamichi Okaen Road, you can proceed to a mountain pass reaching to Mt. Sanpobunzan and Mt. Panoramadai of Misaka Mountains. As you go up the winding trail of Ominazuka Pasa, a magnificent scenery of “Japan Shoji” can be thoroughly seen below.
Creation

Lake Motosuko

Linkage of Japanese people with the sacred Fujisan

The ‘Sakasa-Fuji’, or the inverted image of Fuji reflected on the water surface, has been admired by Japanese people for long time. This picturesque scenery, which can be seen at each of Fuji Five Lakes, has been depicted in many artistic works such as ‘Fugaku Sanjuninkkei (Thirty-six Views of Mount Fuji)’ painted by Katsushika Hokusai (1760-1849), a famous Ukiyo-e artist.

Especially, the ‘Sakasa-Fuji’ at Lake Motosuko reflecting its deepest water of bright blue color can be seen only several dead calm days in spring. This imposing spectacle is used as the design for Japanese bank notes of 1,000-yen and old 5,000-yen.

This design of bank notes was originally from the fine-art photo named “Kohan no Hanu (Lakeside Spring)” taken by Okada Koyo (1895-1972), a photographer who loved and photographed Fujisan during his life.

With regards to the prehistoric ancient time, various historic ruins of the Jomon period (BC 131st - BC 4th century), the Tumulus period (3rd - 7th century) and the Nara-Heian period (710 - 1185) were excavated around Fuji Five Lakes area. They are the evidence to prove that people lived together being afraid of the fierce fire mountain and seeking for wealthy water.

Ancient remains were found at the bottom of Lake Motosuko, which was formed separating from the ancient huge lake ‘Ko-senoumi’. It is considered that a colony sank under the water due to the eruptions of Fujisan. From the ruin, old bases and tall cups of the early Tumulus period were excavated as well as stone-ware and earthenware of the Jomon period.

The ancient Japanese people, who desired to live in the foot of Fujisan again and again, even after the lakes and villages were buried, might have enjoyed the beauty of “Sakasa-Fuji”. As you go up the trekking trail of the northwest side of Lake Motosuko, you will reach Nakanokura Pass, where is deemed as the photograph-place from which you can enjoy the beauty of “Sakasa-Fuji”.

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Mr. Ryugatake and “Diamond Fuji”

Mr. Ryugatake at the elevation of 1485m, which is shown in the picture of Fujisan of 1,000-yen note, is very popular among hikers to start climbing from Lake Motosuko for panoramic view of Fujisan.

Especially in the winter morning, you can enjoy viewing “Diamond Fuji”, which is a mystic natural phenomenon that the sun is rising from the top of Fujisan and is seen like the glitter of diamonds. Lake Yamanakako is also famous for “Diamond Fuji” of sun setting in the evening. As “Diamond Fuji” from Mt. Ryugatake can be seen in December - January, a lot of people go to observe the holy scene of Fujisan and the sun on the first morning of the year.

There are several legends of a dragon about the name of Mt. Ryugatake (literally means Dragon Peak). One of the these legends tells that in the old days when the Mt. Ryugatake was once called as Kofuji (Small Fuji), there was a dragon deity of Lake Motosuko that predicted a great eruption of Fujisan and ran up Kofuji to escape people from the flowing lava. Since old days, Japanese people noticed that a dragon deity lives in the lakes of the foot of Fujisan.

The scenery of the beautiful sand bar, on which black pine trees (Pinus thunbergii) stand in a group looks like a suspended bridge towards Fujisan, attracted people and depicted in art works and literatures since the old days. During Nara period (710 – 794), the Mihonomatsubara pine tree grove became the subject of many poems as ‘Man'yoshu (Collection of a Myriad Leaves)’, Japan’s oldest anthology of poetry. It also became the stage of the ‘Noh’ play titled “Hagoromo” which was written based on the “Legend of Feather Robe”. During Edo period (1603 – 1868), this place was repeatedly depicted in Japanese paintings including “Suruga Mihonomatsubara“ the representative work of Utagawa Hiroshige (1797-1858).

“Mihonomatsubara” is also appeared in the “Kenpon Chakushoku Fuji Mandala” figure of this silk work-colored Fuji mandala” produced in the Muromachi period (1336 -1573) which illustrates the stages of worship ascending to Fujisan. It was an important site for Fujisan as the “object of worship” as well.

The lakes of Lake Motosuko, Lake Shojiko and Lake Saiko are considered to have been one huge lake called “Ko-senoumi”. Lake Oshino are considered to have existed around the Oshino Hakka area. These old ancient lakes were formed in such a way that the lava dammed subsoil water of Fujisan and inland water from surrounding mountains. Lake Kawaguchiko became the current shape by a flow of lava stream from Shin-Fuji volcano which dammed its southern coast in the middle-late Jomon period (BC 1131st – BC 4th century). Around 4,500 years ago, lava stream flowed into Lake Ko-Senoumi and divided it into Lake Motosuko and Lake Senoumi. Then, massive Ashigakara lava stream by the big Jogan eruption in 850 flowed into Lake Senoumi and buried most part of the lake, which resulted in making Lake Saiko and Lake Shojiko. Taka-marubi lava flow, occurred by big Etnyu eruption in 850 or 13th Century, is said dammed a river and formed Lake Yamanakako. The present shape of the lakes in the foot reflects transitional changes of volcanic activities of Fujisan.
In ancient times, Fujisan itself was considered as the fierce God of the Fire with repeated eruptions or the merciful God of the Water constantly giving priceless spring water to the people. Fujisan was also a confined mountain which would not allow people to enter. Therefore, they came to live at the base of this sacred mountain looking for the blessed water and prayed it from a distance.

The present-day Sengen-jinja shrines at the foot were constructed mainly at the places where people could worship from afar. In such a mythical era, it was only the legendary man who could come near the enchanted summit by riding a sacred horse soaring freely in the sky through golden clouds.
The beginning of Worship of Fujisan / the Lake Kawaguchiko Area

Kawaguchi Asama-jinja Shrine

The over 1,000-year-old Japanese cedars tell the origin of Fujisan Worship.

Lake Kawaguchiko has many ‘holy’ places including famous scenic spots at the lakeside. Among them, there is a surprisingly sacred site which gives you a complete change of atmosphere from the bustle of the lakeside. At the approach to the shrine there was a line of giant cedars. In this holy precinct, stands Kawaguchi Asama-jinja Shrine which relates how Fujisan Worship started after the passage of 1,200 years.

Asama means volcanoes. Asama-no-Okami, the God of Asama, is supposed to be the God of Fujisan which is often replaced with Konohana-Sakuya-Hime today.

From around the end of the Nara Period (710-794), Fujisan broke its silence and restarted volcanic activities. Regarding the eruptions as the ‘God’ anger against people’s negligence to pray the God of Fujisan, they rethought Asama-no-Okami and built Sengen-jinja Shrines to ease the rage around the base. This Asama belief is the true beginning of Fujisan worship which continues till today.

On May, 864 Fujisan burst into historically famous violent eruptions which kept on emitting fire through the year and next. In 865 the Imperial court ordered to erect shrines to pray for the God of Asama in Kai Province (present-day Yamanashi pref.) as well as in Suruga Province (present-day Shizuoka pref.). Thus, it is handed down that this shrine was constructed in the very place situated facing Fujisan with the lake in front so as to escape great lava flows. Fujisan is indeed God of the Water as well as God of the Fire.

With seven giant cedars watching over the holy place and Haha no Shirataki waterfall gushing and setting up clouds of spray at its back in the mountain, the whole shrine precinct, which was the center of Fujisan Worship in the Northern area, is still veiled in sacred atmosphere fit to worship.

After the eruptions subsided, Fujisan Worship began to spread in the form of ‘Worship Ascents’ in place of ‘Veneration from afar’. Oshi machi, the holy site of Fujisan Worship, developed centering around Kawaguchi Asama-jinja Shrine. With 140 Oshi lodging houses at their peak, this machi was older than Yoshida Oshi machi which flourished with countless Fukiko followers in the Edo Period (1603 – 1868). As the result of the development of railways, Oshi lodging houses lost their functions. Traces of those days, however, are still found while walking around this silent place facing Fujisan.

Since the Heian Period (794-1185), it is said that those who climbed Fujisan for worship first purified themselves with the water here. At its side stands Haha no Shirataki shrine, a subordinate of Kawaguchi Asama-jinja Shrine, where Takuhatachichi-Hime-no-Mikoto, mother-in-law of Konohana-Sakuya-Hime was enshrined.

Misakatoge Pass

In old times Fujisan pilgrims from Kofu, Nagano and surroundings took the scheduled pilgrimage course; they enjoyed looking at Fujisan, the highest in Japan, at this pass along Old Kamakura-kaido Route called Misakaij Road and went down to pray at Kawaguchi Asama-jinja Shrine. In the east of the road, at the new Misakatoge Pass of the newly opened route in the Showa Period stands Tenka-chaya. In his stay at this lodging house, Dazai Osamu (1904-1948), a writer, composed a phrase; “Fuji niwa tsukimiso ga yokuniau” literally meaning “Fujisan looks excellent with an evening primrose” in his famous book, “Fujikko Hyakkei (100 fine views of Fujisan)”.

Nowadays the way to the summit is open to everyone, however, there were times Fujisan, the fierce God of Fire, refused being approached. A legendary man called Prince Shotoku (574-622) went up and down this strange and holy top. The episode that he flew toward the soaring summit riding a black horse was drawn in a picture scroll of Prince Shotoku in the Heian Period (794-1185). The legend of Kurokoma Taishi says that he is presumed to summon up excellent horses throughout the nation and select the black one at first sight, then fly toward Fujisan and fly back after three-day-flight around Fujisan. Another legendary man was Enno Gyoja (a 7th-century ascetic), the founder of Shugendo (a sect of a combination of mountain worship with non-native religion of Buddha) who could fly freely with a supernatural power. They say that when he was exiled in Oshima island he practiced asceticism on Fujisan flying from there at night, but stayed there in the daytime.

The first to climb Fujisan

The first to climb Fujisan was actually Saint Matsudai (a 12th-century Buddhist), who built Daisho-ji temple on the peak after the cease of eruptions. Next to him was Kukuyo, the founder of Fuji-ko-worship. Worship-ascents began in this way.
The beginning of Worship of Fujisan / the Lake Kawaguchiko Area

This lake has numerous Fujisan-view spots including Tenka-cha-ya at Misakatoage Pass, Ubagayasi Cape and Oishi Park selected in New Fusakute Hyakkei. It appears that since ancient times it had been one of the best places to worship Fujisan from afar.

A lot of relics including Unoshima island dating back to the Heian Period (794-1185) from the Jomon Period (BC 131st - BC 4th century) were found around the lake. They refer that it has a history of prehistoric times. In Middle Age, it became a gateway to Fujisan Worship in the northern region. That is why two over 1,000-year old shrines stand here.

Lake Kawaguchiko

The view of Fujisan from Lake Kawaguchiko capturing the Japanese minds since ancient times

While walking slowly around the brisk lakeside with many tourists, you can realize how much the Japanese people had loved and worshipped Fujisan from a distance with a feeling of fear and belief. "Fujisan Mieishinubue Guidebook" in the Edo Period (1603 – 1868) expresses praise that Lake Kawaguchiko is the biggest lake in Kai Province with a wonderful view of Fujisan. In old times Fujisan was a mountain to look up at, not to climb. Though worship ascents started after eruptions stopped, people still kept on praising the beauty of Fujisan from afar. With the natural beauty like the lake and cherry blossoms, Lake Kawaguchiko was the best scenic spot to admire Fujisan, which changed from the angry God of Fire to the white skinned brilliant Goddess.

Stone monuments with an engraved Haiku, phrase or poem by famous men of letters are dotted around the lakeside. Those writers are Daizai Osamu (1904-1948), who wrote "Fugaku Hyakkei", Tanizaki Junichiro (1886-1965), "Sasame Yuki", Matsuo Basho (1644-1694), "Nozarashi Kiko", Tanaka Fuyuji (1894-1980), "Supu ni ukanda Fuji" and Nakamura Seiko (1884-1974), "Shonen Ki".

With one of these masterpieces in hand, please try to look up at Fujisan from another aspect from here, you will find that this nice view is deeply rooted in the Japanese minds since ancient times. Even now you can find people with a camera gather here to photograph Fujisan and the lake brilliant with cherry blossoms or red leaves at their best.

Ubagayasi Cape at Lake Kawaguchiko

The view of the lake and snow-capped Fujisan seen through cherry blossoms is the typical scenery, which can be seen from Ubagayasi Cape projecting over the north side of Lake Kawaguchiko. It is a famous location for photographing Fujisan with the lake. This point is crowded with a relief of Okada Koyo (1895-1972), an admirer of Fujisan, wrapped with his camera at Ubugayasaki Cape projecting over the north side. The tradition that the God residing on Fujisan is Goddess is handed down from old times, however, her name changed with the times. They are "Asama-no-Oka", God of the Fire, in the Heian Period, "Danich-Nyorai" in the Shoguen Period, "Seigen-Dotokuzatsu", a mixture of Buddhism and Shintoism, in the Kamakura Period (1185 – 1333) and in Middle Age "Konohana-Sakuya-Hime" who appears in "Konohana-Sakuya-Hime" and "Nihon Shoki" (chronicles of Japan)

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God and Buddha on Fujisan

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The beginning of Worship of Fujisan / Fujinomiya city

Yamamiya Sengen-jinja Shrine

The earliest Sengen-jinja shrine to pass down the original style of Fujisan Worship.

In place of the usual main shrine and hall of worship, a facility for worshiping Fujisan as the embodiment of God was built. It was surrounded only by ramparts made of lava stones. This form of ancient Fujisan Worship still remains here. It is valuable to recognize time-honored Japanese worship for nature. This shrine is said to have been the predecessor of Fujisan Hongu Sengen Taisha Shrine, the Head of Sengen-jinja shrines. A tradition says that erecting a shrine building in this old holy place incurs a curse from God of the Wind. When you look up at Fujian with pure and deep prayer, you will see Fujisan larger and feel closer to your heart.

Fuji Omuro Sengen-jinja Shrine

The headquarters for the Sengen-jinja shrines throughout Japan with clear spring water from Fujisan in its precinct.

This is the head of Sengen-jinja shrines in Japan and its origin dates back to the day when Asama-no-Okami was first enshrined to ease the volcanic activities of Fujisan. According to the historical documents of the shrine, the great eruption in the year of Seventh Emperor Suinin (270 BC), it was transferred to Yamamiya and finally, in 806 to Omiya, the present site where Sakurao Tamuramaru rebuilt it. The Omiya area around Wukutama Pond with gushing spring water from Fujisan, could be a perfect site to appease the volcanic activities with its water. Two of his masterpieces are “Kanagawa-oki Namiura (the Great Waves off Kanagawa)” and “Gaifu Kaisei (South Wind, Clear Sky)”. The latter is presumed to be depicted from Mitsutoge mountain, a famous view point of Fujisan whose access from a Tortusuke Pass or Lake Kawaguchiko. Whether it is true or not, many people admit that the view of Fujisan from 1,785-meter-high peak is truly best in Japan. Daiizumi Osamu (1904-1988) also climbed it and wrote “Fugaku Hakkai (one hundred views of Fujisan)”. Katsushika Hokusai (1760-1849) made Fujiyama woodblocks prints worldwide well-known and it exerted great influences on European artists such as Van Gogh. Two of his masterpieces are “Fugaku Sanjurokkei (Thirty-six Views of Fujisan) and View are widely located over the Kanto District, which shows what great care the Edo Period.

The view of Fujisan from afar.

“Gaifu Kaisei” by Hokusai and Mitsutoge Mountain

Fujisan, the fierce God of Fire, was a mountain to worship from a distance. Because of Japan’s highest solitary mountain, the magnificent and breathtakingly beautiful figure could be seen from a distance. A lot of places named “Fujin”, Fujisan-View are widely located over the Kanto District, which shows what great care the Edo Period.

By Car ● From Kawaguchiko IC on Chuo Expressway or from Fujiyoshida IC on Higashi Fuji Expressway to Oishi Park . Take Fujikyu Kawaguchiko Sightseeing Omnibus (35 minutes) to Oshino station, then change to the bus from Oshino station to Fujinomiya city (approx. 40 minutes). By Train ● from Kawaguchiko Station on Fujikyu railway to Oshino Station (approx. 15 minutes) to Oshino station, then change to the bus from Oshino station to Fujinomiya city (approx. 40 minutes). By Train ● from Kawaguchiko Station on Chuo Expressway or from Fujishima IC on Higashi Fuji Expressway to Oshino Station (approx. 20 minutes) to Oshino station, then change to the bus from Oshino station to Fujinomiya city (approx. 40 minutes). By Car ● From Kawaguchiko IC on Chuo Expressway or from Fujiyoshida IC on Higashi Fuji Expressway to Oshino Station (approx. 15 minutes) to Oshino station, then change to the bus from Oshino station to Fujinomiya city (approx. 40 minutes)