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### Hashimoto Ito Regional Tourism Council

### Koyasan 高野山 Buddhist Monastery

Koyasan is a sacred Shingon Buddhist temple complex located in an alpine basin founded in the 9th century by Buddhist Saint Kobo Daishi. A network of pilgrimage routes leads to and around this timeless monastic center.





### UNESCO World Heritage

On July 7, 2004 three sacred sites (Kumano Sanzan, Koyasan, and Yoshino/Omine) and the pilgrimage routes that lead to and connect them, were registered on UNESCO's World Heritage list as the "Sacred Sites and Pilgrimage Routes in the Kii Mountain Range".



### Choishi-michi 町石道 (P.8~11)

Main route lined with ancient stupa signposts.

### Nyonin-michi 女人道 (P.14~15)

Women's route around perimeter of Koyasan.

### Kuroko-michi 黒河道 (P.18~19)

Pilgrimage and commerce route.

Kyo-Osaka-michi 京大扳道 (P.22~23)

Route to Nyonin-do women's hall.

Makio-michi 槇尾道 (P.22~23)

Kyo-Osaka-michi side-route.

Mitani-zaka 三谷坂 (P.24~25)

Route via Niutsuhime-jinja connecting to Choishi-michi.

### Koyasan Nanakuchi & Nyonin-do

There are seven main entrances or gates to Koyasan around its periphery called the Koyasan Nanakuchi 高野七口. Each entrance has its unique pilgrimage route leading to it for pilgrims coming to Koyasan from various directions. These routes are the Choishi-michi, Kyo-Osaka-michi, Kuroko-michi, Omine-michi, Kumano Kodo Kohechi, Ainoura-michi, and Arida-Ryujin-michi.

At each gate was a Nyonin-do 女人堂 or Women's Hall to accommodate female pilgrims who were not allowed to enter Koyasan until the early 20th century. A circuit route around the perimeter connecting these gates is called the Nyonin-michi.

Walking these ancient pilgrimage routes offers a new and active perspective when visiting Koyasan.



### Koyasan

### **Monastic Training Center**

Koyasan was conceptualized and constructed by Kukai (774-835) posthumously know as Kobo Daishi, one of Japan's most famous religious figures—as a monastic training center for his school of esoteric Buddhism called Shingon.

It is a mountain plateau~850 m above sea level, isolated in the northern reaches of the Kii peninsula, surrounded by eight peaks, like alpine pedals of a giant geological lotus flower, a natural mandala ideal for strict religious training.

There are over 100 temples, many of which offer accommodation to visitors (p.28). A network of pilgrimage routes connects Koyasan from the north, including the Choishi-michi, and from the south, the main way being the Kohechi. The Nyonin-michi pilgrimage route circles the sanctuary on its perimeter.

The many sites in Koyasan are in roughly three main zones: Danjo Garan (central precincts) (p.21), Dai-mon (entrance gate), and Okuno-in (cemetery and mausoleum) (p.11).

### Kobo Daishi

### Famous Spiritual Leader

The life of Kobo Daishi 弘法大師 (774-835) is a diverse mixture of fact and legend: pious myths and historical episodes. He is one of the most popular Buddhist saints in Japan.

The multitudes of oral tradition and folklore verge on the miraculous and mystical, a manifestation of the admiring relationship between him and the common people. The founding of wells and springs are ubiquitous subjects of his feats.

### Childhood

He was born in 774 in the Sanuki province of Shikoku to an aristocratic family. From childhood he was regarded as highly gifted.

### Adolescence

His family wished that he become a government official and subsequently sent him to Kyoto for further education at age 14. At 17 he entered university where he studied classic Chinese Confucian literature.

### Dramatic Change

A turning point in his life was when a Buddhist priest introduced him to a text called the Mantra of Akashagarbha. He subsequently cast aside his career for life as a mountain ascetic and retreated to the mountains of Shikoku.

There he performed intense training for long durations including purifications, offerings, incantations, and visualizations, reaching a new level of devotion to Buddhism.

### Journey to China

Kukai was well versed in the Buddhist texts available in Japan at that time but longed for further knowledge, to seek a master in China. He received his chance in 804 when his application to sail with a diplomatic mission was accepted.



### Center of the World

It was a long and arduous journey but eventually he made it to Chiangan, the capital of the T'ang dynasty, the eastern terminus of the Silk Road and center of an emerging esoteric school of Buddhism— Chen-yen. Chiang-an was the greatest city in the world at that time, a cosmopolitan mixture of cultures and religions.

### Fortuitous Meeting

In Chiang-an he was fortune to study at the Ch'ing-lung temple under master Hui-kuo (746-805), who was terminally ill at the time. Hui-kuo was instantly impressed with Kukai who choose him for the next master. Kukai later quoted Hui-kuo's enthusiastic reception:

"I knew that you would come! I have waited for such a long time. What a pleasure it gives me to look upon you today at last!"

Upon receiving the transmission of teachings, he became the 8th patriarch of Chen-yen.

### Return to Japan

In the autumn of 806 he returned to Japan with hundreds of volumes of text, ritual implements, and relics.

After a sojourn in Kyushu, he returned to Kyoto and entered court circles because of contact with the Emperor Saga.

### **Contemporary Friction**

Kukai also came into contact with another famous Buddhist priest, Saicho 最澄 (767-822), who travelled to China during the same period to study esoteric Buddhism. They differed in personality and beliefs, and subsequently broke off relations.

Saicho founded the Tendai school of esoteric Buddhism and training monastery on Mt. Hiei, north-east of Kyoto.

### Founding of Koyasan

Kukai desired a base to train and meditate in the mountains like other such sites in India and China, and in 816 formally requested Emperor Saga. The letter was heartfelt and detailed.

Permission came quickly for this "flat area deep in the mountains", which was the founding moment for Koyasan, with construction commencing three years later.

The name Koyasań refers to the mountain and temple complex in its entirety.

### **Eternal Meditation**

At the age of 62 Kukai entered a profound meditative state for the benefit of all sentient beings, waiting for the appearance of the Buddha of the Future.

He is entombed at the east end of the Okunoin, a site that he had chosen himself.

### Name Meaning

Saeki-no-Mao was the birth name of the famous Buddhist saint who founded Koyasan.

His religious name was Kukai 空海, which he received when being ordained. "Ku" 空 = sky, "Kai" 海 = ocean—combined these two characters could be interpreted as "sea of void".

In 921, 86 years after his death, Kukai received the posthumous title Kobo Daishi 弘法大師. "Daishi" means "Great Saint", a title for Buddhist priests of the highest virtue. "Kobo" means "to spread widely the Buddhist teachings". Some other translations are "Dharma-spreading Great Teacher" and "Great Master who Spread the Dharma".

### Shingon Esoteric Buddhism

### Mysterious Wisdom

Mikkyo 密教 (Esoteric Buddhism) literally means "secret teaching": hidden, difficult, profound and mystical.

### True Words

Kukai named his school of esoteric Buddhism, Shingon 真言, a translation of the Sanskrit mantra "Words of Truth"—a truth that can free the practitioner from illusion with the proper posture and visualization.

### **Enlightening Theory**

Shingon is a complex religious vision—or highly sophisticated philosophical system—of sacred icons, language, and rituals to understand and internalize abstract Buddhist doctrine with the ultimate goal of attaining enlightenment in this existence.

### **Divine Origins**

These esoteric teachings were made known by Dainichi and retrieved from an iron stupa by the first master. They were subsequently transmitted through patriarchs—Kobo Daishi being the ninth.

### **Historical Origins**

Esoteric Buddhism derives from a stream of Mahayana Buddhism which evolved in India in the 7th century related to ancient Indian folk beliefs, magic, and tantrism. It was transmitted to China (and still found in Tibet), before Kukai introduced it to Japan.

### **Mystical Teachings**

Theoretical (written materials) and practical (oral transmission) are both essential forms of teaching. Oral transmission instruction is only given to qualified disciples by illuminated masters. These secret teachings need to be understood through personal experience.

### Intricate Rituals

The powerful rituals of Shingon are grounded in the Three Mysteries of

the esoteric doctrine:
 Body/Physical (Hand Gestures, Mudra)
 Voice/Verbal (Vocalizations, Mantra)
 Mind/Spiritual (Visualization, eg. Mandala)

Through these sensory experiences ultimate reality or identification with Dainichi can be attained.

### **Cosmic Influence**

These esoteric Buddhism rituals facilitate enlightenment allowing the practitioner to influence the six great universal elements to ward off famine, epidemics, and other natural disasters. Powerful esoteric rituals were even used as a divine weapon during times of war in ancient times.

### **Alternative Names**

Esoteric Buddhism has other names such as Mantrayana, Vajrayana, and Tantrayana.

### **Cultural Legacy**

Esoteric Buddhism was indispensable to the ancient imperial court and medieval Japanese society. It made profound contributions to diverse academic fields including arts, literature, and science—a cultural and religious giant which changed Japan dramatically.

### **Two Realms Mandala**

### Mind Mystery

In Shingon mandalas are complex visual aids, or tools, based on Buddhist doctrines for enlightening deeper elements of the secret teachings—a guide for ritual visualization of the metaphysical universe.

### Dual Mandala

Two of the most fundamental mandalas used for contemplation and visualization in Shingon are the Diamond Realms Mandala 金剛界曼荼羅 and the Womb Realms Mandala 胎蔵界曼荼羅, as a set they are referred to as Ryokai Mandala 両界曼荼羅 or the Two Realms Mandala. Together they represent the entire Buddhist cosmos.



### Kudoyama Gateway to Choishi-michi

The present-day access to the trailhead is from KUDOYAMA Station on the NANKAI KOYA LINE. It is ~2km walk through town to Jison-in where the trail turns south to begin the climb into the mountains. Kudoyama is a small town on the banks of the Kino-kawa River with a long history connected to Koyasan.

The name Kudoyama 九度山 means "ninetimes mountain", as it is believed that Kukai descended from Koyasan nine times a month to visit his mother at Jison-in.

### Crimson-Red Samurai

Kudoyama is associated with "The Greatest Warrior of Japan", Sanada Yukimura (1567-1615), who was a primary figure in the 17th century Warring States period of intense feudal wars, social upheaval, and political maneuvering. After defeat in the famous Battle of Sekigahara (1600) he was exiled to Koyasan and lived for many years in Kudoyama where he fine tuned his battle tactics. He eventually died in a legendary siege of Osaka castle where he fought fiercely against overwhelming odds. His armor was crimson-red with a crest of 6 coins.

### Jison-in

Jison-in 慈尊院 is a Shingon Buddhist temple located at the base of the Choishimichi pilgrimage route. It was established in 816 as the residence of Lady Tamayori, Kukai's mother, who became an object of worship herself as a female foreshadowing of Miroku, the Buddha of the Future.

Because of this association Jisonin is a site of devotion for females with a focus on motherly issues of such as conception, childbirth, and breastfeeding—leading to the eye-catching custom of breastshaped ema offerings through the grounds.

Above Jison-in is the connected Niukanshobu-jinja shrine.



# Choishi-michi



### Stone Signposts

The Choishi-michi 町石道 is the original pilgrimage access route to Koyasan from the Kino-kawa River valley to the north constructed by Kukai.

Lining the ~20 km long trail from Jison-in to Koyasan are 180 stone markers set at a distance of one cho (109 m)—hence the name Cho 町 (traditional Japanese distance measure) Ishi 石 (stone) and Michi 道 (way).

These markers were originally made of wood and replaced with stone in 1285, some of which weigh up to 750 kg. They are carved in the geometric shape of a Gorinto and engraved with the distance and Sanskrit names of Buddhas.

### Gorinto

The Gorinto signposts are striking geometrical stone monument towers called Gorinto 五輪塔. Different shaped rocks are stacked to create a five-tier stupa with rich spiritual symbolism representing the esoteric Buddhism theory of cosmic order. Each of the rings or shapes represent the five elements of the universe. From top to bottom they are Composite Jewel (Space/Void 空), Upturned Hemisphere (Wind/ Air 風), Pyramid (Fire 火), Sphere (Water 水), and Cube (Earth 地).



### Passing through Mandalas

The trail is two parts forming a linear pilgrimage through the Two Realms Mandala. The first section (Jison-in to Danjo Garan) has 180 markers with the names of the 180 divinities in the Womb Realms Mandala, and the second section (Danjo Garan to Okuno-in) has 36 symbols of the divine persons of the Diamond Realms Mandala.

6

### Persimmon Orchards

The trail climbs steeply out of the valley on paved agriculture roads through persimmon orchards, a famous local product.



### Forested Trail & Junctions

Near Choishi-michi 160 the trail enters the forest until the Dai-mon Gate of Koyasan.

There are junctions along the way to side routes such as Ropponsugi to Mitani-zaka route and Niutsuhime-jinja.

At Furu-toge Pass a trail leads east to KAMIKOSAWA Station.

The twin Torii gates at Futatsu-torii marks the Hatcho-zaka to Niutsuhime-jinja.

At Yatate the route crosses one of the main roads to Koyasan with some facilities. From here a road leads to KII-HOSOKAWA Station.

### **Fabled Stones**

The Kesakake-ishi Rock is where Kobo Daishi draped his surplice to mark the sacred boundary of Koyasan. Crawling through the crack in the rocks in believed to offer longevity.

The Oshiage-ishi Rock marks the spot the gods sent a fierce thunderstorm of fire on Kobo Daishi's mother when she tried to enter Koyasan. You can see Kobo Daishi's hand prints on the rocks which he raised to protect her.

It is believed that if one sits on the corner of the flat mirror-like Kagamiishi Rock and recites sutras ones wishes will be realized.





### Choishi-michi (Yatate ~ Okuno-in)

### 町石道(矢立~奥之院)





Distance (km) ~7 Time (hr) : 3~4 Total Elevation Gain (m): ~450 Total Elevation Loss (m): ~110

#### KUDOYAMA Sta. ~ Danio Garan

Distance (km) :~21.5 Time (hr) : 9~11 Total Elevation Gain (m): ~1180 Total Elevation Loss (m): ~430

----- Unpaved trail —— Paved trail

### Okuno-in

Okuno-in 奥之院 is the inner temple of Koyasan, a forest cemetery in the upper east end of the valley and site of Kobo Daishi's tomb and one of the most popular sites to visit.

### Gravestones

This serene burial ground is ~2 km long with over 300,000 gravestones, monuments, and memorials, many of which are covered in lush moss and lichens. Hundreds of centuries old Japanese Cedar trees line the way. Ókuno-in is a microcosm of Japanese



history with rich layers of stories and symbolism. For centuries all walks of life have desired to have their grave here, including famous feudal medieval lords and artists. There is a diversity of war memorials for both domestic and international victims.

### **Bridge Boundaries**

Okuno-in is generally divided into sections by three bridges: the



first bridge "Ichinohashi" at the western entrance, the middle bridge "Nakanohashi", and the "Gobyo-no-Hashi" over the Tama-gawa River "Jewel River" into the inner sanctuary.

On the southeast side of Okuno-in is an open area with new cemetery and shorter walking route through the gravevard.

### Mizumuke Jizo Statue

Near the Gobyo-no-Hashi is a row of diverse statues with wooden tablet memorials in shape of Gorinto which are splashed with purifying water. Behind the statues runs the clear Tamagawa River where in winter months cold-water austerity rites take place.



Please abide by the following rules to respect the inner sanctuary after you cross over the "Gobyo-no-Hashi" bridge.

No vukata gowns • No smoking or eating • No impure acts No photography
 No recordings

hall pilgrims light candles, offer incense, chant, and meditate in the

NOTE: You can head underneath the lantern hall to an underground













### Nyonin-michi

The Nyonin-michi 女人道 or Women's Pilgrimage Route is trail that circumnavigates the perimeter of Koyasan and was used extensive by women who were banned from entering the precincts.

This ~16 km route linked the seven entrance gates to Koyasan, of which many featured women's halls. These trails were busiest in the Edo period (1603-1868).

### Walking Options

Present day the route connects different walking courses and are popular walking excursions in and around Koyasan.

This trail has many access points, so it is easy to walk smaller sections. A popular starting point is from Nyonin-do going counter-clockwise to Dai-mon Gate. From here the trail skirts the south side of town to Nakanohashi-guchi entrance to Okuno-in.

The northeast loop over Mt. Manisan, Mt. Yoryusan, and Mt. Tenjikusan is a more isolated mountain trail. This section is called the Koya Sanzan Route.

### Nyonin-do (Fudozaka-guchi Nyonin-do)

Traditionally women were not allowed to enter into the Koyasan sanctuary—which was common practice in Japanese monasteries to eliminate distractions to spiritual training. In 1872 the new Meiji government decreed the banning of women terminated but Koyasan did not follow until 1906.

But women were still drawn to this sacred site to worship, which lead to the creation of womens halls built around the perimeter of Koyasan (mostly near the seven gates) to cater to these female pilgrims. These served as resting, meeting, and lodging sites.

Only one of the seven women's halls that remain today (current construction is from 1871), is the Fudozaka-guchi Nyonin-do 不動坂

口女人堂. It was built by request of a female pilgrim named Kosugi, who had a very hard life, and wished that she could somehow comfort and support other women in similar circumstances. Venerated as the guardian deity of the temple, she now is fulfiling her goal for eternity.



Legend				
iii Toilet	奈 Public Wi-fi	💹 Onsen (Hot sprin	g) $ar{H}$ Shrine	
Public phone	H View point	Station	卍 Temple	
Convenience store		<table-cell-rows> Bus stop</table-cell-rows>	●●● Other Unpaved trail	
Grocery store	Michi-no-Eki rest area	Parking	Other Paved road	
😤 Shop/Store	📷 Choishi	Post Office		
🐼 Vending machine	🎸 Stamp	⊗ Police Station		
<b>T</b> Drinking water	Accommodation	🛞 Fire Station		
<b>1</b> Information	Camping	🕱 School		

### Benzaiten

On the section of the Nyonin-michi between the Nyonindo and the Daimon Gate is the Mt. Bentendake peak.

It is believed that Kukai enticed the Benzaiten 弁才天 the goddess of water, time, words, music, etc; everything that



flows-to this mountain top to protect the precincts.

### Dai-mon Gate

The vermillion Daimon 大門 outer gate is the main western entrance to Koyasan, a massive 2 tier wooden structure over 25 m tall.

The three large wooden signs with the characters of Koyasan 高野山. Above these are intricate swirling wave decorations to ward off fire.



Originally it was a torii style gate which was destroyed by fire. The current structure was built in 1705.

Two muscular Nio Guardian Kings stand tall and fearsome in the side bays protecting the premises.

Plaques with classical Chinese characters allude to Kukai's eternal state of meditation stating: "Kobo Daishi emerges each morning from his meditation to watch over Koyasan and offer us salvation."

### **Nio Guardians**

Nio 仁王 are powerful and menacing guardians sometime referred to as "Benevolent Kings" often found in temple gates with the important duty of protecting the sanctuary.

Their poses are dramatic and threatening—glaring down those that



pass—and are believed to have protected the historical Buddha. One has mouth open for the "a" sound the other for the "n" sound which are the first and last syllables in Japanese and symbolizes beginning and end—birth and death—creation in its entirety.

### **Kuroko-michi**

The Kuroko-michi route leads to the Kuroko-guchi entrance of Koyasan from Hashimoto City. The route was also called Yamato-guchi because many pilgrims from Yamato (present-day Nara Prefecture) used this way Kuroko-michi is a steeper route compared to Kvo-Osaka-michi but has been preserved in a more natural state. This is the shortest route from Hashimoto City to Koyasan.

### Zoji-nobori

This route is used for "Zoii-nobori" a ritual where seasonal farm products are carried to Koyasan as offerings. They are first taken to Kobo Daishi mausoleum, and then distributed to other temples in Koyasan. This event in modern time occurs in the autumn often with Burdock root.



### Tovotomi Hidevoshi

Toyotomi Hideyoshi (1537-1598), a great Samurai regarded as the second "Great Unifier" of Japan, was a devotee of Koyasan. He constructed the buildings of Kongobu-ji and a large grave is dedicated to him in Okunoin. Hidevoshi was known to have used this route.

There is an anecdote about an incident when Hideyoshi held a Noh performance which were banned on Koyasan. The sky turned dark, and a large thunderclap boomed across the mountains causing him to race on his horse down the mountain via the Kuroko-michi.

### Jofuku-ji

The first main temple along the Kuroko-michi is Jofuku-ji temple with its main object of veneration being a seated statue of Amida Buddha from the mid-Heian period (794-1185).

There are numbered signposts every 500 meters from Jofuku-ji (No.1) to Kotsuki-toge Pass (No.26).

### Gokenbata Iwakake Kannon Statue

One of a series of Kannon statues in the area simulated the larger Saikoku pilgrimage to 33 Kannons in western Japan. Kannon has 33 manifestations—each of these is worshiped in a different temple of the circuit.

This miniature pilgrimage started in 1830 and the Gokenbata Iwakake Kannon represents No 14, Otsu Mii-dera temple. There is a nice view of Hashimoto City here.

### Hachibuse Kobo Ido well

The name of this well has two possible origins: from the shape of the mountain which looks like an inverted cup and/or a legendary incident in which Kobo Daishi saved the villagers from a bee or "Hachi" attack. The well water itself is believed to be Kobo Daishi's incantation water.

### Myojinga-tawa Pass

It is said that Kobo Daishi lit a sacred fire at Myojinga-tawa Pass and the sky filled with stars emanating from Venus.

### Aoibuchi Route

The Aoibuchi is the high-trail to the south of Myoiinga-tawa Pass, which follows the ridgeline descending rapidly through a settlement closer to Nyu-gawa River.

### Ichidaira Kasuga-jinja

After crossing the river, the trail passes through a persimmon orchard to the small Ichidaira Kasuga-jinja shrine. Behind the pavilions is a tall deciduous Katsura tree (Cercidiphyllum japonicum) or Japanese Judas. The leaves are heart-shaped and turn yellow in the autumn. It is ~35 m tall, and  $\sim 8$  m in diameter.

### Senba-tawa Pass (Bishago-toge Pass)

A steep climb out of the valley arrives at a trail intersection at Senba-tawa Pass. The Senba-yama Route passes near the peak to the west and the Taiko-zaka Route traverses the mountainside to the east. They rejoin near the Kudovama Mori-no-Dowa-kan.

### Kudoyama Mori-no-Dowa-kan

The Mori-no-Dowa-kan 森の童話館 is the former Kubo Elementary School beautifully reformed into a library and rest area dedicated to children's books with forest themes.

### Kotsuki-toge Pass



At Kotsuki-toge Pass the trail joins the Nyonin-do descending into the Koyasan plateau. At Ipponsugi, the site of giant cedar trees, the route joins a paved road into the center of town and the Danjo Garan.

Legend		
1 Toilet	🕈 Bus stop	
Public phone	Parking	
🔚 Convenience store	🛅 Gas Station	
🛒 Grocery store	Post Office	
🗊 Bakery	$\otimes$ Police Station	
🔗 Bento Lunch Box	W Fire Station	
🖉 Japanese Sweets	⊗ School	
1 Information	🕀 Hospital	
🗢 Public Wi-fi	H Shrine	
🌆 Michi-no-Eki rest area	a 卍 Temple	
🂕 Stamp	•••• Other Unpaved trail	
🚘 Lodging	Other Paved road	
🐻 Coin Laundry		
🚯 Bank		
戻 Station		



### Kuroko-michi (HASHIMOTO Sta. ~ Kotsuki-toge Pass)

### 黒河道(橋本駅~粉撞峠)





HASHIMOTO Sta. ~ Kotsuki-toge Pass Distance (km) : ~14 Time (hr) : 6.5~8 Total Elevation Gain (m): ~1200 Total Elevation Loss (m): ~370

HASHIMOTO Sta. ~ Danjo GaranDistance (km): ~18.5Time (hr): 8~10Total Elevation Gain (m): ~1300Total Elevation Loss (m): ~570

----- Unpaved trail —— Paved trail

### Myojinga-tawa Pass

To Jofuku-ji

1:5,000

100m

至定福寺

To Aoibuchi Route 🧳

至青渕ルート

Aoibuchi Route 青渕ルート Distance (km) : Time (hr) : Total Elevation Gain (m):









### Danjo Garan

The Danjo Garan 壇上伽藍 is the central precincts of Koyasan, the primary ceremonial center where the first buildings were constructed. The design of the compound comprises both functional and symbolic significance, with each building serving a religious purpose.

The geographical representation of the Dual Mandalas has its epicenter here radiating inward: the peripheral eight mountains are the cardinal petals of the lotus flower in the Womb world, and in the center of this is the Diamond world with Dainichi placed in the middle of the Konpon Daito stupa.

### Konpon Daito

The Konpon Daito 根本大塔 is the central great pagoda of Koyasan, the main shrine of Dainichi Nyorai. It is a Japanese esoteric tahoto stupa rich with symbolism, including a three

rich with symbolism, including a three dimensional representation of the Womb and Diamond world mandalas; The grove of pillars inside the hall are painted with the 16 Bodhisattvas from the Womb world, which surround the four Buddhas of the Diamond world with Dainichi at the center.



Portraits of the eight great patriarchs of Shingon Buddhism are painted on the interior walls, including one of Hui-kuo, who was Kukai's mentor.

Kukai began its construction in 816 but did not live to see its completion in 887. Instead his successor Shinzen Daitoku was in charge of the final stages.

The Konpon Daito has been periodically rebuilt because of fires. The current structure is from 1937, made of reinforced concrete. It is ~50 m tall and ~30 m on each side. The distinctive bright orange paint makes the building easy to identify.

### Kon-do

The long Kon-do 金堂, or Golden Hall, with visually stunning roofline, is impressive with a size of ~24 m by ~30 m, and ~14 m tall. It was one of the first buildings to be constructed in Koyasan in 819 and was used as a lecture hall by Kukai. Most major events and ceremonies in Koyasan take place in the Kon-do. The current building dates from 1932 after it was destroyed by fire in 1926. It

is the seventh reconstruction.

The main object of worship is a statue of Yakushi. A Dual Mandala set is also on display.

### Mie-do

Near the Konpon Daito and Kon-do is the more reserved Mie-do 御影堂 Great Portrait Hall. This photogenic building houses sacred portraits: one of Kukai

Legend				
i Toilet	奈 Public Wi-fi	🔊 Onsen (Hot spring)	<b>H</b> Shrine	
C Public phone	H View point	Station	卍 Temple	
Convenience store		<table-cell-rows> Bus stop</table-cell-rows>	●●● Other Unpaved trail	
Grocery store	Michi-no-Eki rest area	Parking 0	Other Paved road	
😤 Shop/Store	📷 Choishi	Post Office		
<b>Wending machine</b>	🎯 Stamp	⊗ Police Station		
<b>T</b> Drinking water	Accommodation	🛞 Fire Station		
<b>1</b> Information	Camping	🕱 School		

believe to be made just before his death, and as series of his main disciples. The symmetrical 15 m by 15 m building has a subtle and gentle cypress bark roofline, with lanterns under its graceful eaves.

It is open to the public once a year on the evening of the anniversary of Kukai's entrance into eternal mediation.

### Fudo-do

The Fudo-do 不動堂 is the oldest extant building on Koyasan and registered as a National Treasure.

The first building was commissioned in 1198 by the daughter of Emperor Toba, the Imperial Princess Hachijo-no-in. It was moved to the present site in 1908 and most recently refurbished in 1996.

### Sanko-no-Matsu

When Kobo Daishi departed China in 806 it is said that he threw a golden three-pronged vajra ritual implement towards Japan praying for guidance:

"Go before me [to my native land] and find the appropriate place for Esoteric Buddhism."

Twelve years later, glowing in the soft evening light he found it perched in the branches of a pine tree in Koyasan. The 5th generation of this pine tree is in front of the Meido and is now called the "Sanko-no-Matsu" or "Three-pointed Vajra Pine Tree".

Notice that the needles are in clusters of three, just like the three-pointed Vajra.

### Chu-mon Gate

Just south of the Kondo stands the newly built two-tiered inner, or middle, gate called Chu-mon 中門, the entrance to the sacred precinct. It burnt in the great fire of 1843 and was rebuilt in 2015 to celebrate the 1200th anniversary of the founding of Koyasan.

Statues of the Four Heavenly Kings—guardians of the world's four cardinal directions— are consecrated in the gate: Jikokuten 持国天, Tamonten 多聞天, Komokuten 広目天, and Zochoten 增長天. The first are original statues saved from the fire, and the latter two are newly created masterpieces.

### Kongobu-ji

Kongobu-ji 金剛峯寺 is the administrative and spiritual headquarters of Koyasan and its more than 3000 affiliated temples. The name directly translates as "Diamond Peak Temple".

The famous warlord, Toyotomi Hideyoshi, built the original temple in 1593 for the repose of his deceased mother.

The main gate is the oldest structure in the expansive grounds dating from

that time. Upon passing through the gate the impressive temple hall dominates the view.

In the back of Kongobu-ji is the Banryu-tei 蟠龍庭 rock gardens, where two giant dragons fly through a sea of clouds—with their backs breaking through the surface—protecting the shrine.





### Mitani-zaka (Myoji Sta. ~ Niutsuhime-jinja) 三谷坂(妙寺駅~丹生都比売神社)



Hatcho-zaka

八町坂

0.5

05

上古沢駅

~20

~10 ~120

~430 ~60

~750 ~570



### Mitani-zaka

The route from Myoji Station to Niutsuhime-jinja is mostly a paved road with forested trail in the upper reaches. It is an ancient pilgrimage route connecting the Amano plateau and Kino-kawa River area, connecting to Kovasan via the Choishi-michi.

Mitani-zaka slope is also called Chokushi-zaka slope as it was used by chokushi (emperor's messengers). Even with the sharp incline, it was supposedly preferred, as a shorter route, than Choishi-michi.

### Niusakadono-iinia

Niusakadono-jinja is the starting point for Mitani-zaka and is one of the Niu Shrines dedicated to Niutsuhime-no-Okami and Kova-mvoiin.

The Oicho Ginkgo tree is a dominate feature with a 5 m trunk circumference, and height close to 30 m. The best time to see the tree is late fall, usually around November when the leaves change color to bright vellow.

Niušakadono-jinja shrine is said to have been named after the first sake offering made to Niutsuhime-no-Okami when the deity first descended to earth.

### Persimmon Orchards

The trail climbs out of the valley through persimmon orchards offering views of the Kino-kawa River valley.

### Kasa-ishi Stone

A fascinating rock balancing act is the Kasa-ishi or "conical shaped hat stone". Legend states that when Kobo Daishi's Kasa hat blew away it was caught by this rock.

This stone tower with capping rock can be viewed as an early form of stupa.

### Hokire Jizo Statue

Hokire Jizo is a 3-faced sculptured Buddhist statue dating from the early Kamakura era (1192-1333) carved into a boulder. It is called Hokire Jizo in reference to the crack that appears to cut the cheek.

Pilgrima	ge Route		
Mitani-zaka Hatcho-zaka Choishi-michi Pavec	t road Unpaved trail		
	Leg	 end	
🛊 🛊 Toilet	奈 Public Wi-fi	🔊 Onsen (Hot sprin	g) Ħ Shrine
C Public phone	🂾 View point	Station	卍 Temple
Convenience store	Covered shelter	🗧 Bus stop	••• Other Unpaved tra
Grocery store	Michi-no-Eki rest area	Parking	Other Paved road
Shop/Store	Choishi	Post Office	
Vending machine	🥑 Stamp	⊗ Police Station	
<b>T</b> Drinking water	Accommodation	🛞 Fire Station	
Information	Camping	🕱 School	



### Amano Plateau

Once over the pass the trail arrives in the lovely bucolic setting of the plateau and Niutsuhime-jinja.

### Niutsuhime-jinja

Niutsuhime-jinja dates to prehistoric times with the first pavilions built about 1700 years ago. It is believed to be founded by Emperor Ojin (reigned from 270-310). The shrine controlled a vast amount of land in the northern Kii Mountains.

### Main Pavilion

A large arching bridge leads to the main pavilion, a reconstruction from 1469. The enshrined deity is Niutsuhimeno-Okami, believed to be the younger sister of the sun goddess Amaterasu-Omikami. This deity is revered as the god of agriculture and protector of Koyasan.



### **Canine Guides**

It was a messenger of Niutsuhime and his black and white dogs that escorted Kobo Daishi to the present location of Koyasan, which he subsequently founded.

### Vermilion Protector

The "Ni" in Niutsuhime refers to the cinnabar ore which is the raw material of the color vermilion. "Niu" is a geographical reference to a the local of a vein of it. The ancient local Niu clan controlled the mining of the ore and is believed that they enshrined Niutsuhime.

Vermilion was painting on temples and shrines as protection from evil.

### **Divine Wind**

During the attempted Mongol invasion of Japan in the Kamakura period (1185-1333), it is believed that Niutsuhime-no-Okami took the lead in creating the divine wind that kept them from the shores of Japan.

### Hatcho-zaka

The Hatcho-zaka slope connects the Choishi-michi and Niutsuhime-jinja. The junction is at Futatsu-torii.

### Futatsu-torii

The twin Shinto gates called Futatsutorii are said to have been built by Kobo Daishi. They are made of granite standing ~6m tall, a single post weighs ~4.5 tons. The pair is presumed to belong to Niutsuhime-iinia.

There is a covered lookout point nearby with views over the Amano plateau.



## Walking Tips

The Koyasan pilgrimage routes are diverse with some paved sections through populated areas and others that are more isolated mountain trails, with uneven surfaces including exposed roots. Some of the sections feature steeper climbs and descents, but they are not technically difficult. The amount of preparation that is needed will depend greatly on which sections you will walk, the season you visit, and your personal level of experience and fitness. Please plan accordingly to fully, and safely, enjoy your pilgrimage walk. Proper preparation is essential.

### Weather

The Koyasan pilgrimage routes are open year-round. The weather in Koyasan is often a few degrees colder than the cities in the valley bottom. Winters can see freezing temperatures and snow accumulation, especially in the mountain regions around Koyasan proper. Summers can be hot, humid, and wet. Be prepared for precipitation year-round.

#### LINK

Japan Meteorological Agency: www.jma.go.jp/jma/indexe.html Tanabe City Kumano Tourism Bureau: www.tb-kumano.jp/en/kumano-kodo/weather/



### Davlight

Daylight times vary greatly with winter having the shortest days. It is always best to leave early to arrive early, and be aware when sunset is so as not to get stuck in the dark while still on the trail.

**NOTE:** It gets darker earlier in the valleys where most of the villages are located. The best time to check-in to accommodations is 16:00~ 17:00.



### **Clothing & Footwear**

Proper clothing and footwear are essential, especially if you are planning for a longer, multi-day trek.

Review the average temperatures for the time of your walk and be prepared for seasonal variability.

Dressing in layers in clothes that dry easily is recommended: avoid cotton. Sturdy, worn-in, walking footwear is essential.

### Gear

The type of gear that you will need varies with the duration and extent of your walk. The following is a general list of recommended items.

Day pack

- Rain gear (a foldable umbrella is convenient)
- Hat, sunglasses, sunscreen
- Collapsible walking poles
- Water bottle
- Camera
- Small first aid kit, with Band-Aids. etc.
- Small flashlight
- Maps

### Water & Liquids

It is important to carry water or liquids during your trek or walk. Natural water sources along the trail have not been tested. In the villages and settlements are small shops or vending machines where drinks can be purchased. Especially during the hotter season, it is important to keep well hvdrated.

HINT: Fill up your water bottles at the accommodations before departure.

### Luggage Shuttle

It is necessary to send luggage ahead with a transport company such as Yamato Transport. For example send luggage from a convenience store.

#### LINK

www.kuronekoyamato.co.jp/en/

### Monev/ATM

Carry enough Japanese yen in cash, as many facilities and service providers do not accept credit cards, and places to exchange money are limited. If you do need to withdraw money, the ATMs at the post offices are the best option. Hours are limited especially on weekends.

HINT: Check with your credit card company before your visit to confirm if your credit card is OK to use for withdrawals at Japan Post Bank ATMs. LINK

www.ip-bank-iapanpostJp/en/ias/en ias index.html

### Electricity

The voltage in Japan is 100 Volt. Electrical plugs have two, parallel flat pins: Type A.

HINT: Bring an adapter if needed, as most accommodations do not have them.



### Earthouake

Japan is prone to freauent natural disasters, such as earthquakes. If a large earthquake hits, head to higher ground immediately.

### **Extreme Weather & Typhoons**

The Kii peninsula is one of the wettest areas in Japan. It juts out into the Pacific Ocean in the path of storms. Heavy rains and winds, especially from typhoons, can cause flash flooding, landslides, and damage from flying debris. Keep up to date with the weather forecast and avoid walking during extreme weather conditions.

### Mamushi Snake

There is one main species of snake that is venomous in the area, the Japanese Mamushi (Gloydius blomhoffii). It has the broader triangle shaped head of a pit viper. It is patterned with pale gray, reddish-brown, or vellow-brown background covered with a irregularly shaped lateral blotches. Its mature length is about 45-80 cm long. They can sun



themselves in or around the trail. Use a flash light when walking round in the evening so as not to step on one mistake. If bitten seek medical attention immediately, while keeping the affected area as immobile as possible.

### **Slippery Stones**

Most injuries on the Kumano Kodo are from slips and falls on the stone lined trails. The old cobble steps are particularly slippery when wet. Please take your time and be careful where you step.

### Mukade Centipede

### Suzumebachi Hornet

area. They can be the most

The Mukade is a giant centipede, and its bite can be painful. They are black with yellow-orange legs. They like to hide in ] hiking shoes, so check your boots in the morning before putting your feet in. They are active in the hot and humid months.

The Suzumebachi is a giant hornet which can have a painful sting. If you see a nest avoid the

aggressive into the fall season.



### Asiatic Bear

There are two species of bears in Japan, the Higuma or brown bear found in Hokkaido and the Tsukinowaguma or Asiatic bear (Ursus thibetanus japanicus) found on the other three main islands of Japan: Honshu, Shikoku, Kyushu. Tsukinowaguma means "moon circle bear" because of the distinctive white crescent marking on their chest. There are not many left in the Kii Peninsula and they are hardly even seen.

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The risk of a bear encounter is very small. Encounters are almost always with people who are foraging in dense forest for mushrooms and other wild vegetables.

But it is always best to be aware of your surroundings when walking. Look and listen to the nature around you to avoid any possible issues.

### In Case of Emergency

Seek the assistance of someone nearby. Even if they do not speak English they will try to understand and help. 119 is the emergency help line and a translation service in English, Spanish, Portuguese, Chinese, and Korean is available in most areas.

# **Pilgrimage Etiquette**

### **Shrines**

The themes of purification and offerings repeat themselves during a visit to the shrine. The general flow of worship.

• Wash hands and rinse mouth at the purification basin (often near the entrance to the shrine.

- Make the bell ring by shaking the rope.
- Offer some coins in the offering box, if you with.
- Bow twice deeply.
- Clap vour hands twice.
- Then bow once deeply.

### Temples

Visiting a temple is different than a shrine but the same solemn, respectful attitude to have is similar.

- Take off hat.
- Often shoes need to be removed.
- Do not wear too revealing clothes.
- No food or drink.
- No smokina.

• Most often pictures are not allowed. Please confirm if it is OK before taking a picture

• Do not clap when you pray. Clapping is at shrines only.

### Walking Etiquette

Please abide by the following guidelines while enjoying the Pilgrimage Routes.

- Preserve the area as the "heritage of all humankind".
- Respect the faith of past and present worshipers.
- Keep the routes clean—carry out all waste.

Protect the local flora and fauna—do not remove or introduce animals or vegetation.

- Stay on the routes.
- Be careful with fire—prevent forest fires.
- Be prepared—plan your trip and equip yourself properly.
- Greet others with a smile and warm heart.

### Shukubo

### **Temple Accommodation**

In Kovasan there are over 50 different temples that offer lodging to pilgrims and visitors which are known as Shukubo 宿坊. Staying in one of these temples is a wonderful way to immerse oneself in the culture of this mountain-side monastery. Each temple has a different atmosphere and level of facilities



and services. They are Japanese style accommodations similar to ryokan inns.

In addition to enjoying the architecture, art, and gardens of the temple grounds other unique experiences, such as participating in a morning Buddhist ceremony, taking part in a meditation session, copying sutras, and dining on traditional vegetarian cuisine.

### Morning Ceremony

The morning prayer ceremony at a temple lodging is called Asagongyo 朝勤行 with offerings and memorial rites for the souls of the deceased.

These take place in the worship hall of the temple which are elaborately decorated. The monks are in the ceremonial zone in the fore of the hall where they sit on the floor. Guests are seated in the observation area in the aft.

The main monk sits in the middle of the room choreographing the ritual flow and systematically manipulating the liturgical instruments on the altar. During the mesmerizing rites different stages of sutra chants are designated by sounds such as cymbals, bells, etc. Depending on the temple a goma-fire ceremony may also be performed.

Participating in a morning ceremony opens the souls of worshippers—a quintessential start to a day at Koyasan.

### Asagongyo Etiquette

Each temple works a little differently but many of the same manners and customs apply. Please follow some of these general pointers when participating in a morning ceremony.

Arrive on time to the ceremony. Confirm times and location of the service when you check-in. A usual starting time is 6:30 and the duration of the service is often between 30~60 minutes. Do not wear vukata



Remove slippers before entering the worship hall. Enquire before taking pictures or videos.

Set you phones to manner mode or turn them off.

#### Refrain from talking and moving around during the ceremony.

At the end of most ceremonies quests are invited to join by adding a pinch of incense to the smoldering incense bowl near the front of the room. Observe and follow directions if you are not sure of the protocol.

### **Shojin Ryori**

Shojin Ryori 精進料理 is traditional Buddhist vegetarian cuisine that can be experiences in Koyasan, especially at a Shukubo temple stay. Directly translated Shojin Ryori is "devotion cuisine".

These special meals are intimated connected wo monastic life in Koyasan and part of monks training routine. They are served on low trav tables often lacquered red or

black. No strong tastes or smells such as garlic, onions, curry, etc. are used. Open your mouths and

enjoy this culinary pursuit of enlightenment!

### Koya-dofu

Koya-dofu 高野豆腐 is a type of freeze-dried tofu. The name derives its name from Kovasan, where it was first produced—or serendipitously discovered by a monk centuries ago who forgot to bring in the tofu which was dried by the cold-winter wind!

It is long-lasting and can be restored by soaking in liquid.

### 5 Principles

In Buddhist belief systems the number five is an important and recurring theme. It can be found in the core philosophy such as the Five Precepts, Five Wisdoms, Five Meditations, and Five Buddhas of the Dharma Body. This number is also reflected in Shoiin Rvori ethics.

#### Five basic tastes: sour, salty, sweet, tangy, and fermented.

• Five methods of cooking: raw, boiled, baked, fried, and steamed. • Five basic colors: red, black, yellow, white and blue/ green.



### **Model Itineraries**

Choishi-michi.

#### Choishi-michi



#### Complete Walk (A) Transfer to KUDOYAMA Sta. •Walk Jison-in, Yatate and Dai-mon Gate to Okuno-in (p.8~11, ~25km)

#### Upper Walk 🕒

 Transfer to KII-HOSOKAWA Sta. •Walk Yatate and Dai-mon Gate to Danjo Garan (p.10~11, ~10km)

#### Koyasan Village Walk 🔘

Bus to Daimon Walk Danio Garan to Okuno-in (p.12~13,~4km)



#### Complete Circuit Walk 🔕 Bus to Nyonin-do Walk Dai-mon Gate, Nakanohashi-guchi and Mt. Teniikusan to Nyonin-do (p.14, ~16km)

#### Kova Sanzan Mountains Walk B

Bus to Okunoin-mae (near Nakanohashi-guchi) Walk Mt. Manisan, Mt. Yorvusan and Mt. Manisan Mt.Teniikusan to Nyonin-do (p.14, ~9km)

#### Dai-mon Gate Highlight Walk ()

Bus to Nvonin-do Walk Dai-mon Gate (p.14, ~2km)

### Kuroko-michi



**Complete Walk**  Transfer to HASHIMOTO Sta. •Walk Myojinga-tawa Pass, Kudovama Mori-no-Dowa-kan and Kotsuki-toge Pass to Danjo Garan (p.18~20, ~19km)

There is a diversity of walks in and around Kovasan to satisfy a range of ability levels, from short cultural walks in Kovasan village and half day trail walks to a challenging full day hike on the



#### Kyo-Osaka-michi

#### Complete Walk 🔕

 Transfer to KAMURO Sta. Walk Kamiya-tsuji junction, Gokuraku-bashi Bridge and Nyonin-do to Danjo Garan (p.22~23, ~14km)

#### Fudo-zaka Highlight Walk 🕒

Transfer to GOKURAKUBASHI Sta. •Walk Iroha-zaka and Kivome Fudo-do to Nyonin-do (p.23, ~3km)



#### Makio-michi

#### Makio-michi and Kvo-Osaka-michi Complete Walk 🔕

 Transfer to KOYASHITA Sta. Walk Karukava-do remains, Kamiya-tsuji junction, Gokuraku-bashi Bridge and Nvonin-do to Danio Garan (p.22~23, ~11km)

#### Makio-michi Walk B

 Transfer to KOYASHITA Sta. •Walk Karukaya-do remains and Kamiya-tsuji jubction to KII-KAMIYA Sta. (p.22~23, ~5km)



#### Mitani-zaka and Hatcho-zaka

#### 🛹 Mitani-zaka Complete Walk 🔕

Transfer to Myoji Sta. Walk Niusakadono-jinja to Niutsuhime-iinia (p.24, ~6km)

#### Mitani-zaka and Hatcho-zaka Traverse Walk 🛽

 Transfer to Myoji Sta. Walk Niusakadono-jinja, Niutsuhime-jinja, Futatsu-torii and Furu-toge Pass to KAMIKOSAWA Sta. (p.24, ~11km)



### Access to Koyasan

Koyasan is located in the mountains of northern Wakayama Prefecture. Depending where you are coming from the season of travel there are a few options.

From Osaka (NAMBA Sta.) with NANKAI Railway.
 From Kyoto (Kyoto Sta.) with JR and NANKAI Railway.
 From Kyoto via the seasonal Koya & Kumano Access Bus
 From Kansai International Airport via the seasonal Limousine Bus
 From Kii-Tanabe Station or the Kumano Hongu Taisha area via the

seasonal Koya & Kumano Access Bus With bus and trains from the Kumano Hongu Taisha area via Gojo

With bus and trains from the Kumano Hongu Taisha area via Kii-Tanabe Station



### Stations

Train stations serve as access to trailheads on the Koyasan Pilgrimage Routes. Some are smaller with no permanent staff servicing only local trains, while others are larger where both local and express trains stop. It is best to Check train times in advance and it is not busy train line.

LINK: Train timetable search engines.

(NANKAI Railway) http://kensaku.nankai.co.jp/en/pc/N1 (JR West) https://www.westjr.co.jp/global/en/timetable/

HASHIMOTO (Express, Local)





GOKURAKUBASHI (Express, Local)

#### KOYASAN (Cable car)



### Koyasan to Osaka, NANKAI Railway







路線名	起点	終点	経由地	系統番号
Line	Origin	Destination	Via	Route Number
	2旦川村、護摩壇	山万面 [ 南海り	んかんハス」 zan [Nankai Rinkan Bus]	
KUYdSdii, iui	Nosegawa vili	age, Gomadan.	zari [indrikar kirikari dus]	
高野山内線 Koyasannai Line	高野山駅前 Koyasan Sta.	奥の院前 Okunoin-mae	千手院橋 (東)、一の橋口 Senjuin-bashi (East), Ichinohashi-guchi	-21-
	<b>高野山駅前</b> Koyasan Sta.	奥の院前 Okunoin-mae	千手院橋 (東) 、奥の院口 Senjuin-bashi (East) , Okunoin-guchi	-22-
	<b>高野山駅前</b> Koyasan Sta.	奥の院口 Okunoin-guchi	千手院橋(東) Senjuin-bashi (East)	-23-
	高野山駅前 Koyasan Sta.	<b>桜峠下</b> Sakuratoge-shita	千手院橋 (東)、一の橋口、奥の院前 Senjuin-bashi (East), Ichinohashi-guchi, Okunoin-mae	-24-
千手大門線 Senju Daimon Line	<b>高野山駅前</b> Koyasan Sta.	<b>大門南駐車場</b> Daimon-minami Chushajo	千手院橋 (西)、金剛峯寺前、金堂前、大門 Senjuin-bashi (West), Kongobuji-mae, Kondo-mae, Daimon	-31-
	<b>高野山駅前</b> Koyasan Sta.	奥の院口 Okunoin-guchi	千手院橋 (西)、金剛峯寺前、大塔口、大門 Senjuin-bashi (West), Kongobuji-mae, Daito-mae, Daimon	-32-
<b>高野山内線</b> Koyasannai Line	<b>高野山駅前</b> Koyasan Sta.	<b>金剛峯寺前</b> Kongobuji-mae	千手院橋 (西) Senjuin-bashi (West)	-33-
鶯谷線 Uguisudani Line	高野山駅前 Koyasan Sta.	中之橋霊園 Nakanohashireien	高野警察前 Koyakeisatsu-mae	-34-
高野山内線 Koyasannai Line	<b>大門南駐車場</b> Daimon-minami Chushajo	奥の院前 Okunoin-mae	[奧之院方面] 大門、金則峯寺前、千手院橋(東)、奥の院口 [大門方面] 一の橋口、千手院橋(西)、金則峯寺前、大門 [for Okunoin] Daimon, Kongobuji-mae, Senjuin-bashi [East], Okunoin-guchi [for Dai-mon Gate] Ichinohashi-guchi, Senjuin-bashi (West), Kongobuji-mae, Daimon	-3)-
立里線 Tateri Line	<b>高野山駅前</b> Koyasan Sta.	<b>立里</b> Tateri	乗降は全て予約制 千手院橋(東)、奥の院前、野迫川村役場前、立里荒神前 Reservation Only Senjuin-bashi (East), Okunoin-mae, Nosagawamura Yakuba-mae, Taterikojin-mae	-00-
◇世界遺産「高 Koyasan & Kun	野山・熊野」聖は nano Access Bu	也巡礼バス Is		
高野龍神線 Koya Ryujin Line	<b>高野山駅前</b> Koyasan Sta.	護摩壇山 Gomadanzan	<b>乗降は全て予約制</b> Reservation Only	-12-
	護摩壇山 Gomadanzan	本宮大社前 紀伊田辺駅 Hongu Taisha-mae Kii-Tanabe Sta.	乗降は全て予約制 Reservation Only	-0-



Okunoin-mae bus stop



Nankai Rinkan Bus is running in Koyasan

### Bus

Local Busses are the main form of public transport once you leave the coast and head into the mountains. Busses are limited, so it is best to plan ahead and check the timetables.

**NOTE:** Downloadable timetables are available online.

LINK: www.tb-kumano.jp/en/transport/bus/

### How to Ride a Local Bus

Riding a local bus is easy once you learn the basic system as outlined below.



- ① Enter through rear door (or front door if only one)
- <sup>(2)</sup> Take number ticket
- ④ Push button to inform driver that stop is wanted (it is also good practice to tell the driver where you want to get off when you board)
   ④ Match number ticket to the electronic fare chart at the front of the bus to
- Match minute factor to the electronic factor factor at the non-determine fare (prices change according to distance travelled)
   Change money if needed
   Put money and ticket in fare box (exact fare)
   Exit through front door

NOTE: Only 1000 yen bills can be changed for coins. So make sure that you have enough smaller bills before you get on the bus.

#### Useful Words & Phrases

- I would like to buy a one way train ticket to KOYASAN Station. (高野山駅までの切符を買いたいです) Reserved Seat(指定席) ●Non-Reserved Seat(自由席) ●Platform (プラットホーム) Transfer(のりかえ)
- Station (駅)
- I would like to go to the Daimon bus stop.(大門バス停までお願いします)
- ●Where is the Nyonin-michi trailhead?(女人道の登山口はどこですか?)
- Bus stop(バス停)
   Transfer busses(バス乗り換え)
- ●Change money(両替)
- Number ticket(整理券)
- Bus fare (バス代)

### **Koyasan & Kumano Access**



Koyasan & Kumano via Gojo HASHIMOTO Gojo KOYASAN Uenoii Hongy Taisha-mae Kawavu Onsen Yunomine Onsen -Kawavu Onseń Yunomine Onsen-

Seasonal bus service connecting Koyasan and Kumano Hongu Taisha Seasonal bus service connecting Koyasan and Kumano Hongu Taisha area(including Yunomine Onsen, Kawayu Onsen & Watarase Onsen).
 Bus service also connects JR Kii-Tanabe Station and Koyasan.
 Both routes travel via Ryujin Onsen.
 Operates: between April 1 to November 30.
 NOTE: On the sections between Koyasan and Ryujin Onsen, and Ryujin Onsen and Kurisugawa are seasonal. The other lines are open year

round.

• Departures: AM departures are daily, PM departures are on weekends and national holidays.

- One Way Price: Adults 5,000 yen, Children 2,500 yen (Koyasan & Hongu)
   Adults 4,270 yen, Children 2,350 yen (Kii-Tanabe Station & Koyasan)
   Adults 2,900 yen, Children 1,450 yen (Koyasan & Ryujin Onsen)
   Adults 2,500 yen, Children 1,250 yen (Hongu & Ryujin Onsen)
- Onsale Onsite: Koyasan Central Information Center, Kumano Hongu Heritage Center, KUMANO TRAVEL Support Center. •For more information:

Onsale Online: **KUMANO TRAVEL** www.kumano-travel.com/en/ travel-services/koyasan-kumanoaccess-bus Japan Bus Online japanbusonline.com/en

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Year-round service.

Bus to Gojo Station.

Bus to town center.

**Price:** ~4.410 ven

JR train to Hashimoto.

Cable car to KOYASAN Station.

NANKAI Railway to GOKURAKUBASHI Station.

• Time: ~5.5 hrs(depends on connection times)

Tanize-no-Tsuribashi, Japan's longest suspension bridge (297.7 m long, 54 m high). Near Uenoji bus stop.

### Kovasan & Kumano via Kii-Tanabe Sta.



- Year-round service.

- JR train to Hashimoto.

- Bus to town center.
- Time: ~6 hrs (depends on connection times)





JR Kii-Tanabe Station

# **KUMANO KODO**