

A Basic Guide to the Shikoku Pilgrimage



Japan Heritage “Shikoku Henro”

—Circular pilgrimage route and unique pilgrimage culture

The Shikoku Henro is a pilgrimage route of 88 temples that was established by the great Buddhist priest, Kukai (Kobo Daishi), over 1200 years ago on Shikoku Island. It is one of the world's longest circular pilgrimage routes, extending some 1400 kilometers through the four prefectures of Shikoku. Pilgrims still make the journey on steep mountain roads, up long stone stairways, through pastoral countryside, along calm seashores and around remote promontories. Walking the paths, visitors can easily find other pilgrims journeying around Shikoku. This circular type of pilgrimage is different from those practiced under Christianity or Islam which focus on the voyage to and return from a holy place.

In Japan, anyone can be a pilgrim regardless of nationality or religion, and all are most likely to receive a warm welcome from the locals. Walking the “Henro Route” and retracing the footsteps of Kukai (Kobo Daishi)—whether in remembrance of someone who has passed away, for personal discipline, for redemption, or for health—is a spiritual journey and a rare opportunity to experience the culture of pilgrimage and of Shikoku Island. The Japan Heritage Promotion Project / Published by Shikoku Henro Japan Heritage Council



What is Japanese Heritage?

The Agency for Cultural Affairs designates a group of tangible and intangible cultural properties under the “story” which tells Japanese culture and tradition through regional history and characteristics as a “Japan Heritage”. Its aim is to vitalize local areas. To achieve this, local communities need to improve and utilize such various, attractive tangible and intangible cultural properties, which are essential for such a narrative “story”. Also, these cultural properties need to be advertised strategically to Japan and the rest of the world.

With the cooperation of Masaaki Oishi, Vice President, Naruto University of Education and David Moreton, Associate Professor, Tokushima University

The Shikoku pilgrimage route consists of eighty-eight sacred sites related to the Buddhist priest Kukai/Kobo Daishi (774-835) and because pilgrims leave their *fuda* (votive slips) when worshipping at each place they are called *fudasho* (place of *fuda*). This pilgrimage route, which extends through the four prefectures of Shikoku, is approximately 1,400 kilometers long and pilgrims, regardless of religion and age, continue to travel along it today. This guide contains scenes of this pilgrimage route, which the local people have maintained for more than 1,000 years, and the various articles related to this pilgrimage demonstrate how the Shikoku pilgrimage has developed to become the representative pilgrimage route of Japan. One can clearly understand the history of this religious journey by focusing on the concept of salvation and faith toward Kukai/Kobo Daishi, who is the central figure of the Shikoku pilgrimage.

Legends about Kukai

There are more than 3,000 tales about the Buddhist priest, Kukai/Kobo Daishi, around Japan with more than half of them being about him and water. Stories about him in Shikoku have the following characteristics: 1. Many are about *fudasho* along the pilgrimage route, 2. There is a lot more variety to the stories when compared to those in another areas, 3. There are many stories that describe miracles by him, which strengthen the faith of the people, and 4. In other areas there are many legends not related to Kobo Daishi, but in Shikoku most are about him. Also, numerous stories focus on pilgrims, and there are many instances of miracles occurring while on the pilgrimage.

Citation: Takeda, Akira. 1969.
Junrei to Minzoku (Pilgrimage and Folklore)

Image of Kobo Daishi (Zentsu-ji Mie)
Owned by The Kagawa Museum

Kukai/Kobo Daishi (774–835) was born in Byobugaura, Tado county in present-day Kagawa prefecture as a son of the aristocratic Saeki family. He went to Kyoto to work as a bureaucrat at the age of fifteen. However, after meeting a monk at the age of eighteen, he chose the path of Buddhism and dedicated himself to ascetic training in Shikoku and other places. Details of his life were recorded in *Sango Shiiki*, which he wrote. From 804-806, he was in China and learned the esoteric Buddhism tradition from Master Huiguo at Qinglong Temple in Changan and was given the Buddhist name, Henjo-Kongo. After he returned to Japan, he founded the Shingon sect. Then, in 921, Emperor Daigo bestowed upon him the name of Kobo Daishi because of his great achievements.



Zentsuji, Miedo

Location: Zentsuji city
Kagawa prefecture

This building is located on the site where the Saeki family lived and where Kukai was born. Inside there is "Mehiki Daishi" (a statue of the main deity), which said to have been carved by him. In the basement is the "Kaidan Meguri" – a 100-meter long, pitch black tunnel – which is a place to connect with Kukai/Kobo Daishi by chanting his name.



Legend of inedible potatoes

Location: the path entrance to Temple no. 24, Hotsumisaki-ji, Muroto misaki town, Muroto city, Kochi prefecture

There is a legend of inedible potatoes that grow near Cape Muroto in Kochi prefecture. In the book, *Shikoku Henro Kudokuki*, written in 1689, it states, "There is something called an 'inedible potato' near Muroto in Tosa (Kochi). Kobo Daishi asked for a potato from a farmer, but was refused so he made them all inedible." There is a similar tale at Cape Ashizuri in Kochi prefecture.



Legend of water springing up (Mizunomi Daishi)

Location: Katsuura town, Katsuura county, Tokushima prefecture

In *Shikoku Henro Kudoki*, written by Shinnen in 1690, there are two legends about water suddenly springing up from the ground. One is the "Yanagi no mizu" (the water of the willow tree) based on a story when a person was so thirsty while traveling through the forest that he collapsed at the spot. Kobo Daishi, who was walking the same trail, saw this man and prayed to his long toothpick. As a result, water came gushing up. The place where he put his toothpick became a "yanagi" (willow) tree, and from its roots water came up in order to help other pilgrims passing this way. Thirteen tales about "kiyomizu" (pure water) have been confirmed in Tokushima prefecture. One of them is the "Mizunomi Daishi" (Daishi who drank water) spot, which is along the national historical pilgrimage path to Temple No. 20, Kakurin-ji.

Sango Shiiki (woodblock printing book)

Edo period
(Kanei era: 1624–1644)
Owned by Temple no. 6, Anraku-ji

In 797 when Kukai was twenty-four, he wrote this manuscript in three rolls. In it he concludes that Buddhism is superior among Buddhism, Confucianism and Daoism and mentions such places for ascetic training as Mt. Tairyu in Tokushima prefecture and Cape Muroto in Kochi prefecture. This is a valuable historical document that demonstrates the achievement of young Kukai.



Legend of the standing chopsticks

Location: Kaiyo town, Kaifu county Tokushima prefecture

There are two very old, huge cedar trees near the back of the temple grounds beside a statue of Fudo. On the furthest one there is a statue of Namikiri Fudo. These two huge cedar trees are said to have grown from the sprouts from two cedar chopsticks that Kobo Daishi stuck in the ground to stop large rocks that were about to fall down the mountain.



The Forefather of the Shikoku Pilgrimage

Legend about Emon Saburo

Emon Saburo is said to be the forefather of the Shikoku pilgrimage. He was a cruel, rich man and lived in Ehime prefecture. One day, he broke a priest's begging bowl into eight pieces by knocking it down with a bamboo broom. For the next eight days, each of Emon's eight children passed away, and he realized that the priest must have been Kobo Daishi. So, in order to obtain forgiveness, Emon set out on the Shikoku pilgrimage in search of Kobo Daishi, but on his twenty-first trip he collapsed from fatigue just before reaching Temple no. 12, Shosan-ji. Kobo Daishi appeared and Emon pleaded to be reborn in the Kono family of Ehime prefecture. Kobo Daishi wrote "Emon Saburo Reborn" on a rock and placed it in Emon's hand and buried him. Several years later a baby was born in the Kono family, the lord of the Iyo domain (present-day Ehime prefecture). In the baby's left hand was a rock that had "Emon Saburo Reborn" on it.

Kobo Daishi Yurai (Origin of Kobo Daishi)

Edo period (1854) Owned by an individual in Kagawa prefecture



This copied book, which was created at the Tosa Ichinomiya shrine in Kochi prefecture, contains the same information regarding the legends of Kobo Daishi as seen in the "Mt. Koya roll" in *Setsukyo Karukaya* published in 1688. It also has a description of the origin of the eighty-eight sacred sites by Kukai/Kobo Daishi and legends on the pilgrimage, such as the one about Emon Saburo in Ehime prefecture.

Joshin-an (cedar staff hut)

Location: Kamiyama town, Myozai county, Tokushima prefecture



This is the spot where Emon Saburo met Kobo Daishi during his 21st journey around Shikoku, but passed away soon afterward. Kobo Daishi placed Emon's staff into the ground as his gravestone, but eventually the staff grew into a large cedar tree giving this place its name.

Ishite-ji

Location: Ishite, Matsuyama city, Ehime prefecture



Temple no. 51, Ishite-ji, is the prayer temple for the Kono family who ruled the Iyo domain (Ehime prefecture). In the past the temple was called Anyo-ji and is one of the places related to Emon Saburo's rebirth. The Kono family presented the temple with the rock with the inscription, "Emon Saburo Reborn" and the name of the temple was changed to Ishite-ji (rock, hand, temple). This legendary small rock is on display at the temple. The oldest material written regarding the "legend about Emon Saburo" related to the establishment of the Shikoku pilgrimage route is owned by the temple.

Frederick Starr (1868-1933)

Frederick Starr, who worked as an anthropology professor at the University of Chicago, is said to be the first Westerner to make the Shikoku pilgrimage. He visited Japan for the first time in 1904 to study the Ainu and to take some of them to the St. Louis Exhibition. Over the next thirty years, Starr came back to Japan fourteen more times and was truly interested in many aspects of Japanese society and culture.

In 1917, he completed half of the pilgrimage route, but he returned in 1921 to visit all of the eighty-eight sacred sites.

He was so impressed with the hospitality received by the local people that he wrote in a letter after his completed the journey that it was one of the most interesting experiences in his life. When he visited Kompira shrine in Kagawa prefecture he received a warm welcome and wrote a banner with the words, "Courtesy and Hospitality", expressing his feelings about actions of the local people.



Shikoku – a place for ascetic training

Hijiri along the Shikoku Pilgrimage

After Kobo Daishi passed away wandering priests (*hijiri*) came to Shikoku from around Japan to follow in his footsteps and to participate in ascetic training along the pilgrimage route. The earliest references to *hijiri* in Shikoku can be found in the *Konjaku Monogatari* and *Ryojin Hisho*, both written during the 12th century. Around this time the Shikoku pilgrimage route was called “Shikoku *hechi*” – *hechi* meaning a land far from Kyoto – and was most likely considered to be a place that only those wishing to escape society and practice ascetic training would visit. Much later, during the late Edo period (1787-1868), the word “*hechi*” was replaced with “*henro*” and the common person came to participate on this pilgrimage.

Tairyu-ji, Shashin ga take

Location: Temple no. 21, Tairyu-ji, Kamo town, Anan city, Tokushima prefecture

In the *Sango Shiiki* that Kukai/Kobo Daishi wrote, it mentions that he trained at “the mountain of Tairyu (Tairyu-ji) in Awa (Tokushima) and Cape Muroto of Tosa (Kochi)”. The photograph to the left is of a statue of Kobo Daishi where he sat on a cliff near Tairyu-ji facing east and recited the Morning Star sutra one million times.

Revised Konjaku Monogatari

Edo period (1720)
Owned by Tokushima Prefectural Museum



This is an illustrated simplified book of the Buddhist text, *Konjaku Monogatari*. In one tale there is a line which states, “There were three priests who traveled along the coast to the four provinces in Shikoku”.

Kanjogataki

Location: Kamikatsu town, Katsura county, Tokushima prefecture

This is a waterfall called Kanjogataki, which is located near Jigen-ji, the inner sanctuary temple of Temple no. 20, Kakurin-ji. *Kanjo* means “receiving spiritual water on your head”, so this is a place for “*takigyō*” (waterfall training). It is said that this name was given to this waterfall as Kobo Daishi trained here. The waterfall is seventy meters high and also called “Asahi no taki” (Waterfall of Morning Sun). On a clear day you can see a five-colored rainbow, and it is believed that the deity Fudo Myoo will appear in the mist of this rainbow. This phenomenon is called “Fudo no Raigo” (the appearance of Fudo). In a book written in 1638, it states, “There is a waterfall about eight kilometers from the inner sanctuary. Every day around noon the water seems to go upward at this waterfall, and a Fudo Myoo appears in the mist.”



Temple no. 45, Iwaya-ji

Location: Kumakogen town, Kamiukena county, Ehime prefecture

In the Illustrated book of Ippen Shonin, there is a description of the priest Ippen (1239–1289) doing ascetic training at this temple during the Kamakura period (1183–1333). The temple began with a hut built in a rock cave that was surrounded by large rocks on the mountain with an elevation of 700 meters. For a long time this site has been known as a place of training for *Shugenja*. Kobo Daishi visited here in 815 and met a woman called Hokke hermit who did ascetic training in the caves. It is believed that the woman followed the ascetic practices of Kobo Daishi and presented this entire mountain to him. Today, hermit huts and many places of training remain on the rock peaks.



The travels of Saigyō

Saigyō (1118-1190), who was originally called Sato Norikiyo, was a poet and a samurai who served under Emperor Toba (1103–1156). However, at twenty-three he left home to become a Buddhist priest. He traveled around Japan and built a hut on Mt. Koya. He traveled to the grave of Emperor Sutoku in Kagawa—where the Emperor was exiled after the defeat by his brother, Emperor Go-Shirakawa (1127–1192), in the Hogen Rebellion in 1156 and then passed away. Saigyō then composed a poem to repose Sutoku's soul there. After this he went to pray at Temple no. 75, Zentsu-ji where Kukai was born. He had strong faith in Kobo Daishi, so he built a hut close by and spent some time there.

Saigyō-an

Location: Zentsuji city, Kagawa prefecture



In Zentsuji city there are two huts that Saigyō stayed at. One is Gyokusenin, which is a place that monks stay at near Zentsu-ji, and the other is between Temple no. 72, Mandara-ji, and Temple no. 73, Shushaka-ji. The latter one is a two-mat-size small hut located on a hill (Suikei no oka) overlooking the Seto Inland sea and plains of Kagawa prefecture.



The Development of the Shikoku Pilgrimage

During the Edo period (1603-1867) not only priests came for ascetic training but also common people came to Shikoku to embark on the Shikoku pilgrimage for various reasons such as faith and sightseeing. In Osaka during the seventeenth century various practical books were published on the Shikoku Pilgrimage. For example, the *Shikoku Henro Michishirube* was the first guidebook, the *Shikoku Henro Reijoki* described the origins and buildings of each *fudasho*, and the *Shikoku Henro Kudokuki* contained numerous miraculous and spiritual tales. Also, businesses that arranged for travel by boat to Shikoku emerged. As its popularity grew among the general public, it no longer became a journey just for priests.

With the change of the pilgrimage being made by the general public, the tradition of giving alms to the priests who traveled along the pilgrimage route in the past was passed down, but was given a new name—*osettai* (offering support and hospitality)—and it became a unique characteristic of the Shikoku pilgrimage. There have been those with severe illnesses or those in destitution, and Shikoku became the last place for them to survive, so they came to make the pilgrimage. In the Tokushima domain, eight temples (Chokoku-ji, Zuiun-ji, Fukusho-ji, Chozen-ji, Seishoku-ji, Baikoku-ji, Uchikoshi-ji and Endo-ji) were designated as *Ekiroji*, where pilgrims and travelers could stay the night and officials could watch those who travelled by. Miraculous tales about Kukai/Kobo Daishi were told; path markers were constructed; graves were built for those who died; and memorial monuments were built. As a result, the Shikoku pilgrimage route developed into a place of salvation through faith in Kobo Daishi.

Ekiroji document

Azuchi-Momoyama period (1598)
Owned by Temple no. 6, Anraku-ji



This document was issued by Hachisuka Iemasa (1558–1639), the lord of the Tokushima domain, to Temple no. 6, Anraku-ji (previously known as Zuiun-ji), when it was designated as an *Ekiroji* (a place for pilgrims to stay).

Shikoku Henro Reijoki

Edo period (1752)
Owned by Temple no. 6, Anraku-ji



The first edition of this seven-volume set called *Shikoku Henro Reijoki* was published in 1689. It was written by a priest called Jakuhon (1631–1701) who lived on Mt. Koya, but to create this book he received the cooperation of another priest from Mt. Koya called Kotaku and used information collected by Shinnen. This item contains such information as the history of the eighty-eight *fudasho* and Konpira shrine in Kagawa prefecture as well as maps of the grounds of each site.

Shikoku Reigen Kioki

Edo period (1825) Owned by Shikoku University Affiliated Library



Manzaïro Sodehiko from Hakata in Kyushu wrote *Shikoku Reigen Kioki*, and it contains many spiritual and miraculous stories related to the entire Shikoku pilgrimage route. At first Manzaïro sent a letter to each of the *fudasho* asking for interesting stories to put into the book, but only a few temples responded, so he went to Shikoku and gathered stories on his own. This book was published in Hakata, Kyoto and Osaka.

Map of the Shikoku pilgrimage route

Edo period
Owned by Tokushima Prefectural Museum



On this map west is at the top. The route to the eighty-eight sacred sites, the distances between them and famous places along the route are marked on the map. Also, Shirotori Daimyojin, Kotohira shrine, and Mt. Ishizuchi are illustrated largely. In the center of the map is an illustration of Kobo Daishi and below him is an explanation of the founding of the Shikoku pilgrimage.

Path marker of Shinnen (photograph)

Edo period
Location: Kamiita town, Itano county, Tokushima prefecture



This is one example of a granite path marker constructed by the Buddhist priest Shinnen (d.1691), and it is located along the route in Hikino, Kamiita-cho in Tokushima prefecture. It is said that Shinnen constructed about 200 markers around Shikoku, however, only thirty-six have been discovered. (Right side—Namu Daishi Henjo Kongo; Center—pilgrim path to the left, Petitioner, Shinnen; Left—Donator, Okada Heizaburo of Saita village in Awa province)



The World of Providing Aid

During the late Edo period (1787–1868), the number of people making the Shikoku pilgrimage greatly increased. Among them were not only those hoping that a prayer would come true or those traveling in memorial of someone who had passed away, but there were many who came in order to escape famine and sickness in their hometown. When a pilgrim fell ill in a village, the local people would do such things as construct a small hut to offer protection from rain and dew, offer food, send a doctor, give medicine, etc. If the pilgrim died the people in the village would bury the pilgrim in the local cemetery, raise any child that had lost his/her parents and contact the place where the pilgrim came from.

In *Goto-ke Monjo* (owned by the Naruto University of Education Library) there is a story of a father and child pilgrim who received assistance from the local people. When the father and child arrived from present-day Fukuoka prefecture to close to Tokushima castle, the father fell ill due to some internal illness and passed away two weeks later despite the villagers trying their best to help him. The villagers then looked after the child, but unfortunately two and a half months later the child died due to measles. This example shows that the villagers willingly provided support to people from outside their land for nearly three months.

Shikoku Henro Kakocho (Shikoku pilgrim register)

Edo period Owned by Temple no. 5, Jizo-ji
Location: Itano town, Itano county, Tokushima prefecture



This is a register book of Shikoku pilgrims who were buried at Temple no. 5, Jizo-ji, during the Edo period (1603-1868). From it we can understand how pilgrims who came from around the country were treated when they passed away.

Receipt (Fujikura family collection)

Edo period (1834)
Owned by Tokushima Prefectural Archives



If a pilgrim fell ill while traveling through the Tokushima domain, the closest village was obligated to offer assistance to that pilgrim. However, if the period of care lasted for more than ten days, the domain provided a support allowance to the village. This document is a receipt from Awata village in the Itano county (present-day Naruto city) for money received from the Tokushima domain for a pilgrim.

A group of pilgrim graves on the route to Shosan-ji

Location: Kamiyama town, Myozai county, Tokushima prefecture



These are graves of pilgrims that have been discovered on the slopes along the path heading toward Temple no. 12, Shosan-ji. Eleven of them are from between 1804 and 1830, and by looking at the etchings on the graves it can be confirmed that the pilgrim who came the furthest away from Shikoku was from Yamanashi prefecture in 1828.

Osettai (offering support/hospitality)

One characteristic of the Shikoku pilgrimage is the custom of support called "osettai", which is believed to have its origins when people gave to begging priests who were traveling along the pilgrimage route. In the modern age there have been many who have sought spiritual stories in order to escape from poverty, severe illnesses or disabilities. Villages would provide food to those who had fallen ill, and if that pilgrim died, the village would bestow upon that pilgrim a Buddhist name and give a proper burial service. This action was a form of *osettai*. Until recently Daishi groups in the villages were in charge of providing *osettai*. However, nowadays, individuals and groups perform this action, and thus this traditional culture has been preserved and protected. Support (*osettai*) is offered by individuals and local groups as well as from groups from other areas, such as those from in Wakayama (Kishu Daishiko and Arita Daishiko) who have maintained a long custom of managing a "support center" (*settai-sho*) at different temples. The main forms of support include providing tea, snacks and other food, but in the past it also included providing lodging, giving haircuts and massages. *Osettai* has been passed on through the generations and connects people's hearts. It attracts not only Japanese but also pilgrims from overseas and is the culture of which Japanese can proudly show to the world.



Ruins of Tsuyado, Kakurin-ji

Meiji-Showa period (1869–1989)
Location: Katsuura town, Katsuura county, Tokushima prefecture



Just beyond a path marker pointing the way to Temple no. 20, Kakurin-ji are the ruins of a *tsuyado* - a hut that pilgrims could stay at. It is believed that this building was constructed in a square shape above the curbstones and inside was a fireplace. A well and a toilet were also made close by. There is a photograph of the *tsuyado* in the book, *Shikoku Henro* (Iwanami Shashin Bunko 176) published in 1956.

Stone lantern by a support group

Edo period (1829) Location: Temple no. 23, Yakuo-ji, Minami town, Kaifu county, Tokushima prefecture
Support groups called "*settaiko*" are a unique aspect of the Shikoku pilgrimage route. The "Kishu (Wakayama) *settaiko*", at Temple no. 23, Yakuo-ji, is said to have started more than two hundred years ago. For example, the group from Wakayama started their activities as a way to express their gratitude after a fishing boat from Hiwasa helped a fishing boat from Wakayama when it became shipwrecked on its way to Shikoku. At first, *settai* were offered from a hut on the left side of the main gate (*Niomon*) during the late Edo period, but later, the "Wakayama (Kishu) *Settai-sho*" building was constructed. A lantern in front of the temple was donated by this support group from Wakayama and the names of many supporters are engraved on it. The members of the *settaiko* in Wakayama still come every spring and fall to distribute such items as drinks and fruit to pilgrims.





How to prepare for the Shikoku Pilgrimage

How to visit temples

1. Stand to the left of the main gate, put your palms together, bow once, and enter the temple grounds.
2. In order to purify your mouth and body, wash your hands and rinse your mouth at the water basin near the entrance.
3. If there is a bell, strike it once, but it is considered bad luck to ring it when you leave.
4. Go to the main hall (*Hondo/Kondo*), offer a lit candle, incense, fuda, and a small donation.
Then show respect by putting your palms together and either chant the sutras and/or offer a handwritten copied sutra. Paper osamefuda or copied sutras should be put in the designated boxes by the building.
5. Go the Daishi hall (*Daishido*) and do the same as at the main hall except do not recite the *Gohonzon Shingon* mantra because Kobo Daishi is the principal Buddhist image here.
6. Go to the temple office (*nokyosho*) and receive the stamps and seals of the temple called *goshuin* in the pilgrimage book (*nokyocho*).
The office is usually open between 7am and 5pm all year round.
7. At the main gate turn around, face the main hall, put your palms together and bow once.

How to dress for Henro

Kesa (stole)
The item here is a wagesa, worn around the neck when visiting temples, is a simplified version of monk's full robes.

Sugegasa (sedge hat)

Hakue (white garment)
When you wear this during the pilgrimage it is believed that you are walking in the sacred world.

Tekko (hand covering)

Nenju (mala)

Rei (bell)

Zutabukuro
This bag, also called *Sanya-bukuro*, is used during the pilgrimage and holds such items as the *nokyo-cho*, candles, and incense.

Nokyo-cho
As proof of worshipping at a sacred site, a pilgrim will take this book to the temple office to receive an inscription in black ink and various stamps in red ink. However, from the second pilgrimage onward, only the red stamps called *kasane-in* are put in the book.

Kongozue (staff)
This is believed to be the embodiment of Kobo Daishi and thus must be treated with upmost respect. It will support you throughout the pilgrimage, but make sure not to tap it when going over a bridge.

fudabasami
This is a cloth or wooden box to hold osamefuda.

Osamefuda

Kyahan (leg coverings)

Jikatabi (Japanese traditional footwear)

Other recommended items

- Raingear
- Things to block the sun (e.g. hat)
- Water bottle • Headlamp, reflector, etc.

This is one example of what to wear and what to use when making the Shikoku pilgrimage. While manners and taboos differ according to religious perspectives, and motives and beliefs vary from person to person, the most significant thing to do is visit each sacred site with common sense, sincere respect and gratitude.
(Reference: Shikoku Eighty-Eight Sacred Sites Association)

Shikoku henro map

Access from
Tokyo Osaka Fukuoka
to Kagawa

By Airplane
Haneda Airport Approx.1 hr 20 min
Narita Airport Approx.1 hr 30 min
Takamatsu Airport

By Express Bus
Tokyo Sta. Approx.10 hr 10 min
Osaka Sta. Approx.3 hrs 40 min
Kansai International Airport Approx.3 hrs 50 min
Hakata Sta. Approx.10 hrs
Takamatsu Sta.

By Shinkansen / JR
Tokyo Sta. Approx.3 hrs 20 min
Shin Osaka Sta. Approx. 50 min
Hakata Sta. Approx.1 hr 45 min
Approx.1 hr Okayama Sta.
Takamatsu Sta.

By Ferry
Kobe Port Approx.4 hrs 30 min
Takamatsu Port

Access from
Tokyo Osaka Fukuoka
to Tokushima

By Airplane
Haneda Airport Approx.1 hr 20 min
Fukuoka Airport Approx.1 hr
Tokushima Awaodori Airport

By Express Bus
Tokyo Sta. Approx.9 hrs 30 min
Osaka Sta. Approx.2 hrs 30 min
Kansai International Airport Approx.3 hrs
Tokushima Sta.

By Shinkansen / JR
Tokyo Sta. Approx.3 hrs 20 min
Shin Osaka Sta. Approx. 50 min
Hakata Sta. Approx.1 hr 45 min
Approx.1 hr Okayama Sta.
Takamatsu Sta.
Approx.1 hr 10 min Tokushima Sta.

By Ferry
Ariake Port Approx.18 hrs
Kitakyusyu Shinmoji Port Approx.15 hrs
Tokushima New Terminal
Wakayama Port Approx.2 hrs
Tokushima Port

Access from
Tokyo Osaka Fukuoka
to Ehime

By Airplane
Haneda Airport Approx.1 hr 30 min
Narita Airport Approx.1 hr 40 min
Matsuyama Airport

By Express Bus
Tokyo Sta. Approx.12 hrs 20 min
Osaka Sta. Approx.5 hrs 30 min-7 hrs 30 min
Hakata Sta. Approx.9 hrs 45 min
Matsuyama Sta.

By Shinkansen / JR
Tokyo Sta. Approx.3 hrs 20 min
Shin Osaka Sta. Approx. 50 min
Hakata Sta. Approx.1 hr 45 min
Approx.2 hrs 45 min Okayama Sta.
Matsuyama Sta.

By Ferry
Osaka Nanko Port Approx.8 hrs
Kobe Port Approx.7 hrs
Niihama East Port
Kokura Port Approx.7 hrs
Matsuyama Tourist Port

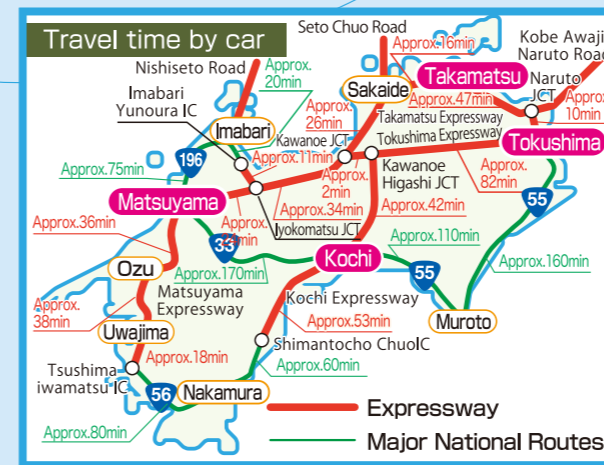
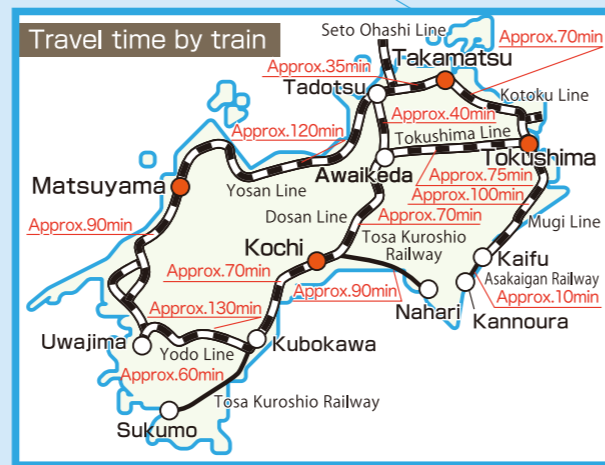
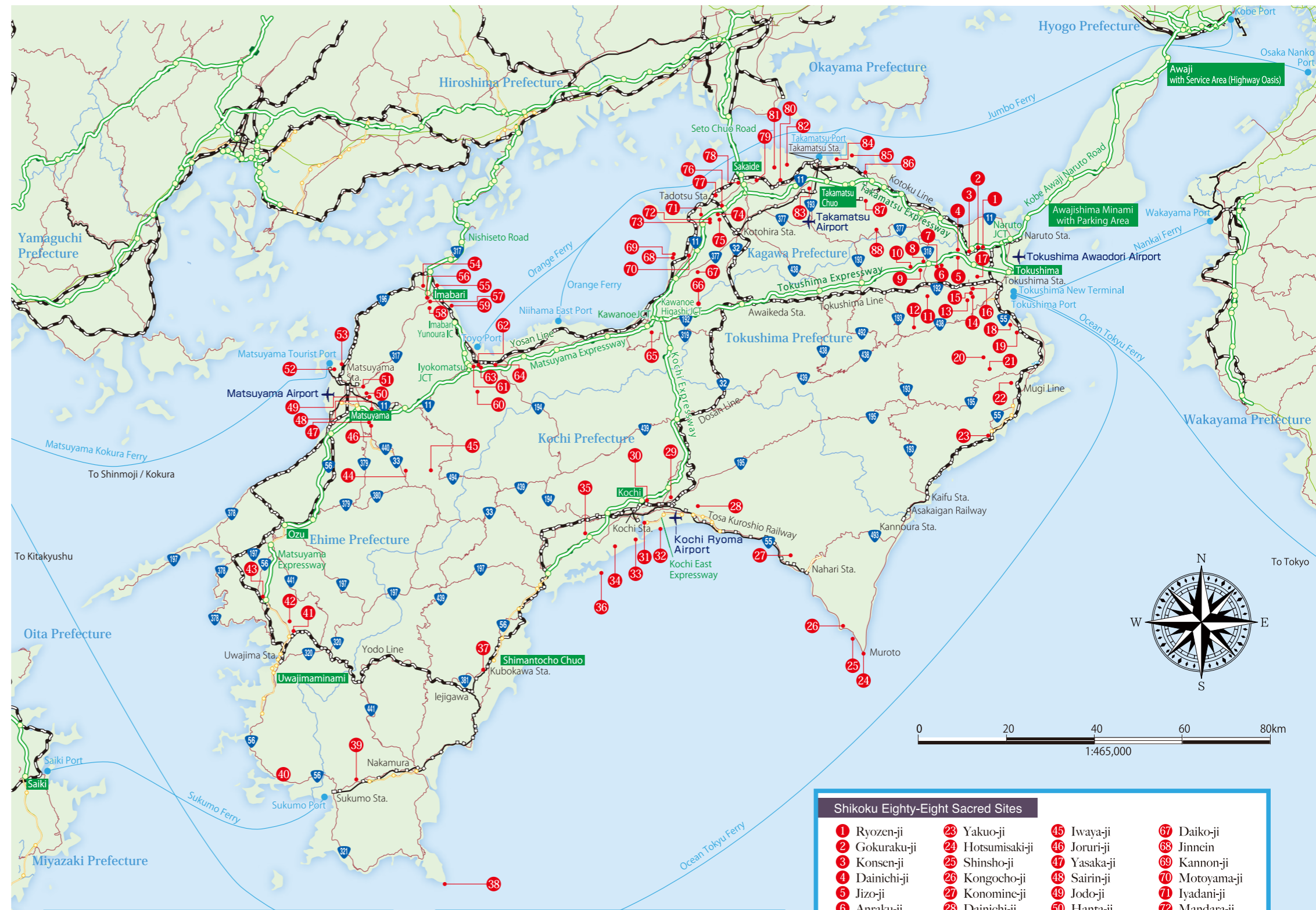
Access from
Tokyo Osaka Fukuoka
to Kochi

By Airplane
Haneda Airport Approx.1 hr 20 min
Itami Airport (Osaka International Airport) Approx. 40 min
Fukuoka Airport Approx.1 hr
Kochi Ryoma Airport

By Express Bus
Tokyo Sta. Approx.11 hrs- 12 hrs 40 min
Osaka Sta. Approx.4 hrs 50 min
Hakata Sta. Approx.10 hrs
Kochi Sta.

By Shinkansen / JR
Tokyo Sta. Approx.3 hrs 20 min
Shin Osaka Sta. Approx. 50 min
Hakata Sta. Approx.1 hr 45 min
Approx.2 hrs 30 min Okayama Sta.
Kochi Sta.

By Ferry
Saiki Port Approx.3 hrs 10 min
Sukumo Port



Shikoku Eighty-Eight Sacred Sites			
1 Ryozen-ji	23 Yakuo-ji	45 Iwaya-ji	67 Daiko-ji
2 Gokuraku-ji	24 Horsumisaki-ji	46 Joruri-ji	68 Jinnin
3 Konsen-ji	25 Shinsho-ji	47 Yasaka-ji	69 Kannon-ji
4 Dainichi-ji	26 Kongocho-ji	48 Sairin-ji	70 Motoyama-ji
5 Jizo-ji	27 Konomine-ji	49 Jodo-ji	71 Iyadani-ji
6 Anraku-ji	28 Dainichi-ji	50 Hanta-ji	72 Mandara-ji
7 Juraku-ji	29 Kokubun-ji	51 Ishite-ji	73 Shushaka-ji
8 Kumatani-ji	30 Zenraku-ji	52 Taisan-ji	74 Koyama-ji
9 Horin-ji	31 Chikurin-ji	53 Enmyo-ji	75 Zentsu-ji
10 Kirihata-ji	32 Zenjibu-ji	54 Enmei-ji	76 Konzo-ji
11 Fujiidera	33 Sekkei-ji	55 Nankobo	77 Doryu-ji
12 Shosan-ji	34 Tanema-ji	56 Taisan-ji	78 Goshou-ji
13 Dainichi-ji	35 Kiyotaki-ji	57 Eifuku-ji	79 Tenno-ji
14 Joraku-ji	36 Shoryu-ji	58 Senyu-ji	80 Kokubun-ji
15 Kokubun-ji	37 Iwamoto-ji	59 Kokubun-ji	81 Shiromine-ji
16 Kannon-ji	38 Kongofuku-ji	60 Kannon-ji	82 Negoro-ji
17 Ido-ji	39 Enko-ji	61 Koon-ji	83 Ichinomiya-ji
18 Onzan-ji	40 Kanjizai-ji	62 Hoju-ji	84 Yashima-ji
19 Tatsue-ji	41 Ryuko-ji	63 Kichijo-ji	85 Yakuri-ji
20 Kakurin-ji	42 Butsumoku-ji	64 Maegami-ji	86 Shido-ji
21 Tairyu-ji	43 Meiseki-ji	65 Sankaku-ji	87 Nagao-ji
22 Byodo-ji	44 Daiho-ji	66 Unpen-ji	88 Okubo-ji

The routes may be subject to change. Please contact each transportation office before traveling.