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## Permission notes

Notes on arranging a study travel to Kyoto

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This page contains a series of comments on which places to visit on a study tour to Kyoto and how to arrange it. The tour was made for a small group of fourth year students of architecture from Tokai University that participated in a study circle on Zen aesthetics and tea aesthetics, and the comments and priorities in the notes below should be seen in this perspective.

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The culture tourism in Kyoto counts millions and millions of visitors, so several of the places of special interest for architects and students of architecture are not generally open to the public. Without preparations, especially an interest in experiencing tea room architecture and *sukiya* architecture will meet many closed doors. These spaces are generally of very fragile materials and could no way stand open tourism. And for the majority of the tea rooms, they are not only museum pieces. They are handed through history as integral part of a living culture, and in order to survive as such, they need a certain level of protection.

From the beginning, they were not made just to be seen - we visitors are scheduled as something in-between the main activities and the main purpose of the space. But in case you prepare well and ask in a decent way, it is possible to arrange permission for most of these places. This just takes some efforts, and the planning needs to be initiated well before the actual travel. Through the years, I have been involved in the planning of several study travels to Kyoto, and the notes below are meant as hints to make such preparations more easy and fruitful.

## Timing

Each season has its beauty and its special places in Kyoto, and during national holidays and peak seasons like the *sakura* flowering (typically April 10-20) and the *momiji* autumn colours (typically November 15-25), everything gets extremely crowded, and arrangement of special permission more complicated. So for a study tour, slightly off-season has many advantages. It will then be much easier to compose a programme with a good constellation of visits.

Japanese climate is at its most agreeable in May and early June, and from mid September throughout October. Our recent tour, in late August and early September (with day temperatures in the range of 30-40 degrees and high humidity) admittedly was quite sweaty. But as a direct bodily experience we learned something very basic about the climatic adaptation of the traditional Japanese house. And for several of our places of visit we had possibilities of entering spaces, operating sliding doors to experience changes in lighting and spatial quality, and to stay for prolonged time, which would never have been possible during high season, where groups tend to be large, and tours tend to be rushed through in order to make place for the next group.

A group of normally closed temples have special openings typically in May and/or October. This of course makes planning simpler, as you can just go there. But most of these places are accessible by use of return postcards, as they are used to receiving small groups of visitors throughout the year. So for a study tour it is definitely worthwhile to take on the workload to arrange special permission. It is a totally different situation to sit half hour alone in front of the main garden of *Daitoku-ji Hojo*, as



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compared to experiencing same temple on a special opening day with hundreds of people crowding in the temple in the same time.

## Location as a primary planning factor

When starting out planning a study tour in Kyoto, it important to take into consideration the location of the potential places of interest, and the needed time of transportation between the desired points of visit. Generally surface transportation is terribly slow in Kyoto, and too easily, major parts of the day are spent in traffic jam on the way from one part of the city to another. So for your planning, begin with mapping out the potential places of interest. In many ways Kyoto is best experienced on foot or on bicycle, many of the potential points of visit are positioned in neighbourhoods that have interest in itself. And actually it is possible to arrange a study tour in a way so you in principle take public transportation out in the morning, and then during the day walk from place to place. Especially along the east side, temples and places of interest virtually lie shoulder by shoulder, and the in-between neighbourhoods have important qualities of their own (Towards the end of this page is a list of the neighbourhoods we strolled this summer during our study tour).

Giving location high priority has another advantage. For shorter distances four persons sharing a taxi make taxi driving a convenient and cheap alternative to public busses. For instance at our programme for the afternoon of Friday 3rd covering some quite spread locations in the north-east corner of Kyoto, we were able to visit *Renge-ji* in the morning before visiting *Shugaku-in*, because we used taxis. We then took the time it takes and walked through the nice neighbourhoods from *Shugaku-in* to *Manshu-in* and further on to *Shisen-do*. From there we took taxi to *Entsu-ji*, had the taxis waiting (as you cannot expect taxis at hand there) and had the taxis bringing us to *Kitayama-dori*, able to see Tadao Ando's *Garden of Fine Arts* and four Takamatsu buildings, including *Syntax* and *Week*. Had we used public transportation, this programme could never have been carried out in one day. Now we had just sufficient time for each of the places, and when the transportation costs for the day was made up, we had used no more for taxi than had we taken public busses.

Planning based on location (and thus reduction of time wasted at transportation) was even more evident in our first outline of the programme. But as some 16 of our points of visit took special permission, you cannot expect your first "ideal" programme to survive unchanged. And still our final tour programme has a very high ratio of primary time with the actual points of visit and for strolling interesting neighbourhoods, compared to the use of time for transportation.

Initially a place like *Jiko-in*, the retirement place of the tea master Katagiri Sekishu, which has both a high class *shakkei* garden and a remarkable tea room that is easily experienced, was initially put high on our priority list. But later it was omitted, as it would take a whole day to go there. For same reason, otherwise important visits to places around Kyoto, like *Kojo-in* of *Miidera*, *Sanzen-in* and *Hosen-in* in Ohara, and *Daiichi-ji*, was omitted even if each one of them were highly important points of visit.

The other way round, some places of lower priority, places that eventually could have been omitted, like *Toji-in*, *Renge-ji*, *Murin-an* and *Kinkaku-ji*, was included in situations where they fitted into the pro-

*The information on these pages was compiled during my stay in Japan 1999-2000, and things may have changed since then.*

*So in case you find incorrect information or important things to add, please e-mail the updates to [jens@jenshvass.com](mailto:jens@jenshvass.com) and I will update these pages immediately*



gramme due to location and available time. Similarly, modern architecture in general had low priority and Kyoto is not the best place to go for modern architecture. But whenever it fitted conveniently into the overall programme, we tried to include also examples of modern architecture in our list of visits. And, to take again Friday 3rd as example, even though the little garden of *Renge-ji* itself is not indispensable, sitting in its old shoin totally open to the pond garden, experiencing how the heavy timber construction so to say divides inside and outside, made it the perfect counterpart to the experiencing of lighter *sukiya* structures later in the day in *Shugaku-in* and *Shisen-do*.

## Organising the application work

Our selection of projects was intended to focus on the relationship between Zen aesthetics and tea aesthetics, the theme of our graduate seminar, with the inclusion of some examples of modern developments. And after putting up a tentative programme of our list of points to visit on basis of importance and location/transportation time, next step was a list of permissions needed. This list we again divided in an “easy” group including places where arrangement of permission could be regarded more or less as a case of formality, and a “difficult” group including places where we had to be “lucky” to get permission, and where permission would be possible only on irregular or unforeseeable basis. The places in the “easy” group were put in a second round, as they would probably be possible to fit in. Had we sent out all applications in the same time, quite a few double bookings and a total confusion of the initial schedule would most likely have been the result. Now we could restructure and update the programme, as appointments and permissions were achieved.

In the “difficult” group we listed among others *Ura Senke* and *Omote Senke*, as they have irregular visiting possibilities and had a central position in our theme. After some time though, we had to realise that *Ura Senke* was fully booked for the nine-day period we would be in Kyoto, and at that time the travel dates were finally determined. Also it showed up that *Omote Senke* only had one monthly day reserved for visitors. But even then, they found another day for us. And for an architectural study tour I can deeply recommend a visit to *Omote Senke* - it was among the peak experiences of our tour.

Also we listed the Imperial gardens of *Katsura Rikyu*, *Sento Gosho* and *Shugaku-in* in the first group, not because they are actually difficult to get permission for, but because the set of rules are somewhat complex (see specific note under *Katsura Rikyu* below). They never permit groups larger than 4 persons at a time, so with these three places we had to divide our group in two.

In the “difficult” group we also included a selection of *sukiya* buildings, like *Tawaraya*, *Kitamura-tei*, *Kano Shojū-en* and *Kasui-en* of *Miyako Hotel*, and we included the early mid Edo period entertainment building *Sumiya*. And this category proved to be the most difficult. *Kitamura-tei* replied that their next tour would only be in a half year from now, and it typically took reservation at least half year ahead. *Tawaraya* and *Sumiya* are functioning as *ryokans*, traditional Japanese style inns, and they refused due to fear that we would be disturbing to their customers. The reply from *Kasui-en*, the *sukiya* style annex of *Miyako Hotel*, was more positive - maybe because *Miyako Hotel* was contacted by a teacher of

our university who just stayed there, maybe because *Kasui-en* has a scale and layout that makes possible a visit without too much disturbance to the customers. But only on the day we visited the place we knew that we would also be able to see one of the living rooms of the annex. So in general it can be a little difficult to put up a good selection of modern *sukiya* architecture in Kyoto. Most is on private hands, treasured and used as islands of tranquillity, and therefore well guarded against intruders.

Several of places listed in the “easy” group were subtemples of *Daitoku-ji*. Out of our nine days, one and a half day were spent in *Daitoku-ji*. When it comes to Zen culture, *kare sansui* gardens, tea rooms, *shoin* architecture and early *sukiya* architecture, *Daitoku-ji* is an unprecedented treasure house, and we could easily have included more visits to *Daitoku-ji* subtemples. Among the applications for *Daitoku-ji* we waited sending for *Zuiho-in*, *Shinju-an* and *Daitoku-ji Hojo*, as the possibilities for permission timing for these places could be expected to be rather flexible. And the other way round, the applications for *Ryoko-in* and *Koho-an* we sent first. From both of these places though, the answers were refusals.

I do not know how to arrange for places like *Koho-an* and *Ryoko-in* from a distance. But I happened to be in Kyoto the month before our study tour and made arrangement with *Koho-an* through a gardener friend of a friend - so suddenly *Koho-an* was not too busy. I also went to *Ryoko-in* in order ask the abbot directly what was necessary to get permission to visit *Mittan*, a tea room in *Ryoko-in* which made by Kobori Enshu. And in the end he offered me to see it, but as I said that I would rather share the experience with my students coming next week (I saw *Mittan* several times when the former abbot, Kobori-san, was still alive) it was blankly refused. The present abbot (the son) insisted that *Ryoko-in* was a temple and a group of students could no way visit *Mittan*. We can disagree with this ultra-defensive understanding of the cultural position of the Zen temple in present day Japan. But we can do nothing but playing the game as it is set up by now. That means that for a certain category of places, you will have to rely on connections of some kind - somebody who knows somebody who knows somebody who can ask from a position where the doors will be open. Getting such permissions in Kyoto is a time consuming and exhausting sport - and you put the people you involve into the position of the debtor. So even though I might have been able to “force” the doors of *Ryoko-in* open through connections inside *Daitoku-ji*, I decided after the initial refusals and the visit to *Ryoko-in* to focus energies on providing a possibility of visiting *Koho-an*. There we would be able to experience a more fully ripe Kobori Enshu *sukiya* architecture, and being able to go there, a visit to *Mittan* was less indispensable. So maybe we should also keep in mind the question: how many doors do I really want to have opened?

## How to make a reservation

For most reservations the way to apply is to send a (in Japanese called *ofuku hagaki*) with the names of the group of visitors, the number of visitors, and the name of the representative of the group of visitors. Especially for applications to the Imperial Gardens, as a foreign visitor, you must include your passport number, alien registration number and home

country address (see further details below under *Katsura Rikyu*).

For *Ura Senke* and *Omote Senke*, and for cases like the textile company *Hinaya* (Shin Takamatsu's *Origin I, II and III*), it will be natural to make a short introductory letter explaining your case and your special interest and reason for application. But for those of the places that have established a routine of receiving visitors behind the "not open to the public" facade, such introductory letters most likely will make no difference.

## Participants and group size

In our study tour we were 8 participants, 6 students: Koji Kawamoto, Makiko Yamamoto, Emiko Kida, Takanori Kaneko, Toshirou Omi, Wataru Sakanishi, and 2 teachers, Shunsuke Itoh and myself, Jens Hvass. Being only eight persons was a very comfortable group size, flexible and without waiting time from latecomers and temporarily disappeared people. And I know from several study tours arranged by the Royal Academy, that in case group size is considerably larger, it can have advantages to make a travel structure, where at least parts of the programme are done individually or in smaller groups according to special interest. Such subdivision of a larger group also makes it easier to handle the problems around the Imperial gardens where only group sizes of four at a time are accepted.

## Accommodation

For some time we discussed whether we should choose temple lodging or youth hostel. But we ended up choosing *Higashiyama Youth Hostel*. Especially after the opening of the Tozai subway line, the *Higashiyama Youth Hostel* has a central placement, just on top of a subway station. And the location is within walking distance to downtown, *Gion* and *Ponto-cho*.

*Higashiyama Youth Hostel* accepted a stay for nine days, but check out - it might not be the case during high season. Price including breakfast and dinner was 3.900 yen for members and 4.300 yen for not members. Not the best food, but a cheap basis. Dinner can be chosen off, but it doesn't bring down the price considerably.

## Budget and duration

In our initial planning phase the number of days was not finally settled, and we were considering a duration of up to two weeks. In the end it was economy considerations that defined the duration. Our budget for travel to and from Hokkaido, stay at youth hostel including breakfast and dinner, entrance fees and transportation inside Kyoto (the latter two sums up to considerable amounts) was set to 100.000 yen. I never calculated it, but I feel convinced that we kept comfortably within this limit.

I can highly recommend to have far more than nine days in Kyoto - in fact everything less than four weeks will be very short, in case you want to get in touch with the real Kyoto. Ample of time will give you the opportunity to visit the places of interest in a more relaxed tempo, to improvise along the way, and to join some of the countless special arrangements that fill the cultural calendar of Kyoto - and you will be able to do some of the reservations upon your arrival.

*Higashiyama Youth Hostel, 112 Goken-cho,  
Shirakawabashi-higashi-iru, Sanjo-dori,  
Higashiyama-ku, 605 Kyoto*

*Tel.: (075) 761 8135*

*Fax: (075) 761 8138*

*[www.biwa.ne.jp/%7ekyoto-yh/inde-f-higasi-e.html](http://www.biwa.ne.jp/%7ekyoto-yh/inde-f-higasi-e.html)*

## Alphabetical list of individual places of visit

In the list below is included **a**: places of visit for our nine-day study tour, **b**: places for we tried to arrange permission, but could not enter, and **c**: places we considered the possibility to include in the programme, in case we had had time for it.

The places of category **a** are listed in the travel programme and marked with an asterisk\* in the list below. The places of category **b** are *Ura Senke*, *Ryoko-in*, *Tawaraya*, and *Kitamura-tei*. The places of category **c** are places that were at some point during our planning process considered potential points of visit. Thus, in case the places listed in category **b** have high priority for the tour you are planning, they might be important to approach early in the planning.

### Chishaku-in

*Chishaku-in*, 964 Higashikawara-machi,  
Higashioji-dori nijyo-sagaru,  
Higashiyama-ku, 605 Kyoto

Tel.: (075) 541 5361

Fax: (075) 541 5364

*Chishaku-in* was moved to its present location in 1585. The main hall was destroyed by fire during the Meiji period (1868-1912), and only rebuilt in 1975. The pond garden has a very interesting space composition, and the temple has excellent examples of Momoyama paintings, including works by Hasegawa Tohaku (1539-1610). Shingon Buddhism.

*Chishaku-in* is generally open to the public.

### Daichi-ji

*Daichi-ji*, Meisaka, Minakuchi-cho,  
Koga-kun, 528 Shiga

Tel.: (0748) 62 0396

*Daichi-ji* is situated countryside in Shiga prefecture. Together with *Rai-kyu-ji* in Takahashi, north of Okayama, *Daichi-ji* has some of the most outstanding example of the pruned azalea gardens. Here we are far beyond a spread of azalea balls, and the trimmed hedge elements define exciting garden spaces of almost modernist feeling. Both gardens have been ascribed Kobori Enshu (1579-1647), and both are definitely in the tradition of Enshu, but both are much more likely made by a grandson of Enshu, 20 years after his death. Rinzai Zen Buddhism.

*Daichi-ji* is generally open to the public. But location is deep into the countryside and far from high speed trains, and access by public transportation is not recommended. For a study tour car transportation is suggested. Then several interesting visits can be combined in a one-day Shiga tour, like *Kojo-in* of *Onjo-ji/Miidera* (Momoyama guest hall), *Tenne-zue-tei* (horizontal *shakkei* of lake Biwa) and *Ryotan-ji* (a *kare sansui* garden of a garden school) could be included (the list could easily be several days long).

### Daisen-in \*

*Daisen-in*, Daitokuji-cho, Murasakino,  
Kita-ku, 603 Kyoto

Tel.: (075) 491 8346

*Daisen-in*, The Great Hermit Temple, is a subtemple of Daitoku-ji. It was founded in 1509. *Daisen-in* has outstanding examples of Muromachi *kare sansui* gardens and interesting Hojo architecture, including (replica) *fusuma* paintings by *Soami* (d. 1525). Rinzai Zen Buddhism.

*Daisen-in* is generally open to the public. It is included in most tourist bus tours, but early morning and during lunch you can be lucky to experience it as a quiet Zen temple.

## Daitoku-ji Hojo (and main axis) \*

*Daitoku-ji Hojo, 53 Daitokuji-cho, Murasakino,  
Kita-ku, 603-8231 Kyoto*

*Tel.: (075) 491 0019*

*Fax: (075) 491 0016*

*Daitoku-ji* is founded around 1325, but it burned down to the ground twice. Thus the temple we see today arises from the 15th century reconstruction and later. *Daitoku-ji* has 23 individual subtemples which practically all have gardens and architecture of interest, and therefore it should definitely be included in any study travel on traditional Japanese architecture and gardens. The subtemples are clustering around the large formally organised structures along the main axis. The main axis from south to north have a small elegant Momoyama portal, the big *Sanmon* portal, a *Butsuden* or Buddha Hall, a *Hatto* or lecture hall, and the main temple of Daitoku-ji, *Daitoku-ji Hojo*, forms the north node. *Daitoku-ji Hojo* has interesting architecture and a garden typical of the early Edo Hojo garden. The garden has incorporated a *shakkei* to Higashiyama. Rinzai Zen Buddhism.

Except for special openings in spring or autumn, *Daitoku-ji Hojo* is not open to the general public. Application should be made on a return postcard. The structures on the main axis are accessible from the outside only, but the *Sanmon* gate may be open on special occasions like the founding day of *Daitoku-ji* on November 22.

## Entsu-ji \*

*Entsu-ji, 389 Hataeda-cho, Iwakura,  
Sakyo-ku, 606-0015 Kyoto*

*Tel.: (075) 781-1875*

*Entsu-ji* was founded in 1678 on the site of retired emperor Gomizunoo's (1596-1680) villa. *Entsu-ji's* garden has incorporated the view to Kyoto's protective mountain, Hiei-san, and it is one of the few truly outstanding examples of the *shakkei* garden. Rinzai Zen Buddhism.

*Entsu-ji* is generally open to the public, but photographing is not permitted.

## Fushimi Inari

*Fushimi Inari, 68 Yabunouchi-cho, Fukakusa,  
Fushimi-ku*

*Tel.: (075) 641 7331*

*Fax: (075) 642 2153*

*Fushimi Inari* is a Shinto sanctuary founded in 711. At the foot of the mountain the many gates, halls and stairways compose a highly interesting spatial situation. And up along the forested hillside, space tunnels of thousands of vermilion-painted *torii* gates makes a visit to *Fushimi Inari* an extraordinary spatial experience. Inari Shinto.

*Fushimi Inari* is generally open to the public.

## Garden of Fine Arts \*

*Garden of Fine Arts, Hangi-cho, Shimogamo,  
Sakyo-ku, 606 Kyoto*

*Tel.: (075) 724 2188*

*Fax: (075) 724 2189*

*Garden of Fine Arts* is an architectural space of slightly deconstructivist inclination designed by architect Tadao Ando. Strolling this concrete pond and waterfall garden, you pass along a series of ceramic tile reproductions of masterpieces of art from several cultures. This main idea is not unproblematic, and the soundscape of the waterfall is annoying. It never became the intended oasis in the big city, and I've honestly seen far better works of Tadao Ando.

*Garden of Fine Arts* is generally open to the public.



## Ginkaku-ji \*

*Ginkaku-ji, 2 Ginkakuji-cho,  
Sakyo-ku, 606 Kyoto*

*Tel.: (075) 771 5725*

*Fax: (075) 771 5439*

*Ginkaku-ji* was established in 1482 by Ashikaga Yoshimasa, the 8th shogun of the Muromachi period, and was later converted into a temple. The spatial arrangement of the arrival garden is of outstanding design. The 2-storey *Silver Pavilion*, giving name to the temple, was constructed in 1489. Another structure, *Togu-do*, contains a four and a half mat room that is considered the prototype of the tea room to develop during the 16th century. In front of *The Silver Pavilion* is a striking *kare sansui* garden, *The Garden of the Silver Sea*. And facing *Togu-do* is a pond garden. Rinzai Zen Buddhism.

*Ginkaku-ji* is generally open to the public. But you cannot enter *Togu-do* or *The Silver Pavilion*.

## Hinaya \*

*Hinaya, 418 Anrakukoji-cho,  
Kamidachiuri-agaru, Shinmachi-dori,  
Kamigyo-ku, 602 Kyoto*

*Tel.: (075) 411 3602*

*Fax: (075) 441 1920*

*Hinaya* is an old textile company in the Nishijin textile district of Kyoto. In the years 1981-86 *Hinaya* had new headquarters buildings designed by Shin Takamatsu, named *Origin I, II & III*. The Origin buildings are among Takamatsu's better designs, and especially *Origin III* is characteristic of his "cutting machine" period. Today *Origin III* is partly covered with a new building of inferior architectural quality.

*Conditions of visiting:* Recently *Hinaya* is daily open, and you can see different types of *kimono* and *obi* and weaving techniques demonstrated. But in case you want to see more than a few spaces in *origin I*, you better contact *Hinaya* beforehand.

## Honen-in \*

*Honen-in, 30 Goshonodan-cho, Shishigatani,  
Sakyo-ku, 606 Kyoto*

*Tel.: (075) 771 2420*

*Fax: (075) 752 1083*

*Honen-in* was founded in 1681. The arrival garden has an outstanding spatial organisation. Entering through the main gate, you suddenly face two sand mounds with changing designs raked in the surface. The interior of the temple has *fusuma* paintings attributed to the Kano school of painters, and striking recent *fusuma* paintings by Domoto Insho. Jodo Buddhism.

*Honen-in* is not generally open to the public, but there is free access to the arrival garden. The main temple has special openings in spring and autumn. To see the main temple, probably an application on a return postcard will do.

## Hosen-in

*Hosen-in, 187 Shorinin-cho, Ohara,  
Sakyo-ku, 601-12 Kyoto*

*Tel.: (075) 744-2409 (Shorin-in)*

*Fax: (075) 744-2912 (Shorin-in)*

*Hosen-in* is a subtemple of *Shorin-in*, located in Ohara, just north of Kyoto. It was founded in 1182-85. The shoin of *Hosen-in* was rebuilt in 1602. From the shoin is a view to the valley filtered through bamboo poles and the supporting structure of a pine tree, said to be more than 700 years old. The *shakkei* and indoor-outdoor relations is outstanding. Tendai Buddhism.

*Hosen-in* is generally open to the public.

## Izusen \*

*Izusen, Daiji-in nai, Daitokuji-cho, Murasakino, Kita-ku, 603 Kyoto*

*Tel.: (075) 491 6665*

*Izusen* has two restaurants, of which one is located inside the compound of *Daiji-in* inside the *Daitoku-ji* temple area. It serves excellent food for the money and even though it was to the limit of a student budget, it was one of the big experiences of our study tour.

*Izusen* has two restaurants, of which one is located inside the compound of *Daiji-in*. Here you are seated on tatami mats facing the garden or you can dine in the garden. Another branch of *Izusen* having also western style tables is located at the street just outside *Daitoku-ji*'s East Gate.

## Jiko-in

*Jiko-in, Koizumi-cho, Yamato Koriyama-shi, Nara-ken*

*Tel.: (0743) 53 3004*

*Fax: (0743) 53 3005*

*Jiko-in* was established in 1663 as the retirement place of the tea master Katagiri Sekishu. *Jiko-in* as a whole is an excellent spatial composition, from the zigzag alley leading to the gate, through the building to the main shoin from which there is a pruned azalea garden with an excellent *shakkei* view overlooking the Yamato plain. Today, *Jiko-in*'s *shakkei* is somewhat violated by the progress of modern civilisation, but is still worth a pilgrimage. Sekishu's tea room *Korin-an* 1671 is easily appreciated, as it is connected to a corridor with a wide *fusuma* opening. Rinzai Zen Buddhism.

*Jiko-in* is generally open to the public.

## Joju-in \*

*Joju-in, 1-chome, Kiyomizu, Higashiyama-ku, 605-0862 Kyoto*

*Tel.: (075) 551 1234*

*Fax: (075) 551 1287*

*Joju-in* dates back from the second half of the 15th century, but the present structure was only built in 1639. *Joju-in* has a pond garden with outstanding composition of pruned azalea scrubs. In its spatial arrangement it employs a *shakkei* of a small stone lantern across a narrow valley, adding this way a sense of depth to this outstandingly arranged garden space. Hosso Buddhism.

*Joju-in* is not open to the general public. Application should be made on a return postcard. Entrance fee 800 yen. Photography not permitted.

## Kano Shoju-an tea house \*

*Kano Shoju-an, 3 Waka-oji, Sakyo-ku, 606 Kyoto*

*Kano Shoju-an* is a good example of recent *sukiya* architecture. Its two parts was designed in 1978 by respectively architects Kazuyuki Nimura and Yoshiharu Naya. *Kano Shoju-an* lies just across a small bridge crossing the stream flowing along *Tetsugaku-no-michi*, The Path of Philosopher. And walking along this path between *Ginkaku-ji* and *Honen-in* to the north, and *Nanzen-ji*, *Konchi-in*, and *Murin-an* to the south, makes *Kano Shoju-an* a natural stop on the way.

The shop and tea house part of *Kano Shoju-an* is generally open to the public. And when we passed on our way, we were permitted to enter the tea rooms facing the garden without previous permission.

## Kasui-en \*

*Miyako Hotel, Keage, Sanjo, Higashiyama-ku, 605 Kyoto*

The *Kasui-en* annex of Miyako Hotel is one of the better (and more accessible) examples of contemporary *sukiya* architecture, designed by Togo Murano in 1960 ff.

Tel.: (075) 771 7111 / 711 7150  
Mr. Hayashi, the office of Kikaku  
Fax: (075) 751 2490

*Katsura Rikyu, Shimizu-cho, Katsura,  
Ukyo-ku, 616 Kyoto*

*Imperial Household Agency Kyoto Office,  
Kyoto Gyoen Nai,  
Kamigyo-ku, 602-8611 Kyoto*

Tel.: (075) 211 1215  
*Imperial Household Agency*

*Kasui-en* is not open to the general public, but a visit can be arranged by contacting Miyako Hotel.

## Katsura Rikyu \*

*Katsura Rikyu* was the countryside estate for the Hajjio princes. It was established in the decades from approximately 1620 to 1660 in Katsura, south-west of Kyoto. In the stroll garden *Katsura Rikyu* has a series of tea pavilions, *Shokin-tei*, *Shoi-ken*, *Shoko-ken* and *Geppa-ro*, and together with the three wings of the main building, these structures testify to the development of the *sukiya* architecture during 17th century. The park garden is outstanding as well, and the spatial composition of the part leading to *Shokin-tei*, architecture is especially unique in its complexity and quietude. *Katsura Rikyu* is a must for any architectural study travel to Kyoto.

Together with the other Imperial Gardens: *Shugaku-in*, *Sento Gosho* and *Gosho*, for *Katsura Rikyu* a reservation need to be made beforehand at the Imperial Household Agency. Depending on whether the group is predominantly foreigners or Japanese people, the application procedure is slightly different. So best advise is to call the Kyoto branch of the Imperial Household Agency early in the planning, in order to make sure the set of rules for exactly your situation. Groups are only permitted up to 4 at one time, so being a large group makes planning somewhat complicated. But the visit to the imperial gardens are so rewarding, that it is worth any troubles getting there. *Katsura Rikyu* was among the peak experiences of out study tour.

Foreign visitors can make reservations directly at the Imperial Household Agency in Kyoto, located in the *Gosho* park rectangle just south of the northern gate of the west side. But for study travel arrangements, the application is more safely made on return postcards. You need to include your passport and alien registration number, address and home address, age and sex (you must be at least 20 years old). See also notes above in the section: "Organising the application work."

Due to serious damage to the moss carpet, photographing has recently been prohibited in *Katsura Rikyu*. The standard guided tour includes a tour around in the garden, passing the tea pavilions *Shokin-tei*, *Shoka-tei*, *Shoi-ken* and *Geppa-ro*. And on the way, the main shoin is passed by at near hand. But the main shoin is opened only on rare occasions, and an application for access to the interior of the main building will take a really good reason and recommendations from embassies etc.

## Kinkaku-ji \*

*Kinkaku-ji, 1 Kinkakuji-cho, Kita-ku, 603  
Kyoto*

Tel.: (075) 461 0013

*Kinkaku-ji*, the Temple of the Golden Pavilion, was built in 1397 as a country estate for Ashikaga Yoshimitsu (1358-1408), the 3rd Muromachi shogun, and after his death it was converted into a Zen temple, *Rokuon-ji*. The gold leaf covered Golden Pavilion is one of the very few three-story structures of traditional Japanese architecture. The present building is a recent construction after a fire in 1950. The pond garden with its composition of islands of stylised miniature pine trees dates back from 1397. Rinzaï Zen Buddhism.

*Kinkaku-ji* is generally open to the public. But you cannot enter the pa-

villon, and the garden, designed to be seen from the pavilion, can only be experienced from the side and from behind.

## Kitamura-tei

*Kitamura-tei, Kajii-cho, Kawaramachi-dori  
Imadegawa kugaru higashi-iru,  
Kamigyo-ku, 602 Kyoto*

*Tel.: (075) 256 0637  
(Kitamura Museum, in front of Kitamura-tei)  
Fax: (075) 256 2478*

*Kitamura-tei* is an outstanding example of modern *sukiya* architecture, designed by Sutejiro Kitamura and Isoya Yoshida in 1944 and 1963.

*Kitamura-tei* is not open to the general public. When we called in the spring, we were informed that next tour would only be in the autumn, and waiting time typically would be at least half year.

## Kiyomizudera \*

*Kiyomizudera, 294 1-chome, Kiyomizu,  
Higashiyama-ku, 605 Kyoto*

*Tel.: (075) 551 1234  
Fax: (075) 551 1287*

*Kiyomizudera* was founded in 778, and buildings were erected here around the time where the grid of the Kyoto city rectangle was laid out. *Kiyomizudera* includes some 30 structures, most of which are reconstructions dating from 1633, and they demonstrate the relatively free architectural layout of the mountain temple. *Kiyomizudera* has architecture and Buddhist sculpture of considerable interest, and with its location, over-viewing the Kyoto basin and its Heian rectangle form a slightly elevated position; it is a good starting point for a study travel to Kyoto. Hosso Buddhism.

*Kiyomizudera* is generally open to the public.

## Kodai-ji \*

*Kodai-ji, 526 Shimokawara-cho, Kodaijishita,  
Higashiyama-ku, 605 Kyoto*

*Tel.: (075) 561 9966  
Fax: (075) 561-7387*

*Kodai-ji* was founded in 1605 as memorial temple of Toyotomi Hideyoshi. Thus several of the structures make use of *Ming*-Chinese ornamental elements, which in early Edo were reserved for architecture of the rulers. In the precincts of the temple there are several tea pavilions. Among them *Karakasa-tei* and *Shigure-tei*, which are related to the tea master Sen Rikyu and thus gives indications of the nature of the Momoyama tea pavilion. *Karakasa-tei* and *Shigure-tei* were originally situated near Fushimi Castle and only later transferred to *Kodai-ji*. Rinzai Zen Buddhism.

*Kodai-ji* is generally open to the public.

## Koetsu-ji

*Koetsu-ji, 29 Koetsu-cho, Takagamine, Kita-ku, 603 Kyoto*

*Tel.: (075) 491 1305 / (075) 491 1399*

*Koetsu-ji* is a temple in Takagamine, in the low mountains just north of Kyoto. In 1615 Hon'ami Koetsu (1558-1637), a renowned tea master, potter and calligrapher out of a sword makers family, established a settlement of artists and craftsmen on this location. The precincts of *Koetsu-ji* have several tea pavilions in an almost natural forest like setting that seamlessly blends with the forested landscape around. One of the pavilions is surrounded with a characteristic round bamboo fence. Nichiren Buddhism.

*Koetsu-ji* is generally open to the public. But the tea pavilions are generally not open.

## Kojo-in

*Kojo-in*, a subtemple of *Onjo-ji*, often called *Miidera*, is located to the



246 Onjoji-cho, Otsu-shi, Shiga

Tel.: (0775) 22 2238

eastern side of Hiei-san, Kyoto's protective mountain. *Kojo-in* is a shoin building erected just at the beginning of the Edo period, and it is an excellent example of the decorative Momoyama architecture when it is best. The whole *tokonoma* is filled with paintings executed on gold bottom, and the intimate pond garden space between building and mountain garden relation is a masterpiece of natural harmony and quietude. Around 11.30 the light is sublime, when the rays of the sun are reflected up under the deep eaves exposing the ripples of the pond.

The temple compound of *Onjo-ji / Miidera* is generally open to the public and has a series of interesting buildings. Also neighbouring *Enman-in* should be visited. But the two guest halls of this temple, *Kangaku-in* and *Kojo-in*, of which I prefer *Kojo-in*, take special permission. 10 years ago I received such permission for *Kojo-in* in order to make illustration material for an exhibition on Japanese architecture. And even then I had to go three times to the temple in order to enter *Kojo-in*.

### Koho-an \*

*Koho-an, Daitokuji-cho, Murasakino, Kita-ku, 603 Kyoto*

Tel.: (075) 491 3698

*Koho-an* is a subtemple of Daitoku-ji. It was established in 1621 as the retirement place for the tea master Kobori Enshu (1579-1647). At *Koho-an*, he made some of his best *sukiya* architecture, including the tea room *Bosen* and the *sukiya* shoin, which demonstrates the highly sophisticated spatial organisation of the *sukiya* architecture as it developed around the middle of 17th century. Rinzai Zen Buddhism.

*Koho-an* is not open to the general public. Application might be made on a return postcard - or even better through some kind of personal connection. No fixed entrance fees, but for a group of students, a donation of 1.000 yen per person might be appropriate, unless there is asked for special services. Photography not permitted. The visit to *Koho-an* was among the peak experiences of our study tour.

### Kokedera \*

*Saiho-ji, 56 Kamigatani-cho, Matsuo, Nishikyo-ku, 615-8286 Kyoto*

Tel.: (075) 391 3631

*Kokedera*, the Moss Temple, is the informal name of *Saiho-ji*, and it is said to have more than 100 species of moss. Its history dates back longer, but in 1339 *Kokedera* and its garden was redesigned by Zen master Muso Kokushi (1275-1351). Most of the buildings and flowering trees around the pond of Muso's time have disappeared long time ago, but the forest overgrown with moss covered traces of the former temple have an unprecedented beauty. The garden is formed around a pond in the shape of the character *shin* (or *kokoro*), meaning heart, spirit, or mind. In the garden is situated a tea pavilion, *Shonan-tei* said to arise from Sen Rikyu's son, Sen Shoan (1546-1614). Rinzai Zen Buddhism. A tour to *Kokedera* includes participation in a sutra ceremony before entering the garden. In the main hall you'll see striking fusuma paintings of recent origin, made by Domoto Insho.

*Kokedera* is not open to the general public. Application should be made through a return postcard. After the initial sutra ceremony, you are entering the garden. And here you can stay as long as you want. Price for a visit is quite high end, 3.000 yen, but the garden is a breathtaking experience in all seasons. I was insisting that my students actually experienced it, and it turned out to be another of our peak experiences.

At our return postcard we mentioned that we would very much like to see the interior of *Shonan-tei*. I called a few days before our visit in order to have the possibility confirmed, and we were asked to mention about our wish to see *Shonan-tei* upon our arrival. So after most of the visitors in the group had seen the garden, they opened the pavilion and let us experience it from the inside.

### Konchi-in \*

*Konchi-in*, 86-12 Fukuchi-cho, Nanzenji,  
Sakyo-ku, 606 Kyoto

Tel.: (075) 771 3511  
Fax: (075) 752 3520

*Konchi-in* was founded in early 15th century and moved to the present place in 1605. *Konchi-in* has a variety of interesting gardens and architecture, of which most is designed by Kobori Enshu (1579-1647) - among this the tea room: *Hasso-seki* by Kobori Enshu. Rinzai Zen Buddhism.

*Konchi-in* is generally open to the public, but the shoin with *fusuma* paintings by Hasegawa Tohaku and the tea room: *Hasso-seki* by Kobori Enshu takes special arrangement by return postcard. You are not permitted to enter *Hasso-seki*, only to look into it through the *nichiri-guchi* and the *sado-guchi*. Even then it is highly recommended to arrange to see also the shoin and the tea room. Price 1.000 yen. It gives in one place the full vocabulary of the Edo architecture, from the mausoleum and Hojo to the sukiya shoin and the small tea room.

### Koto-in \*

*Koto-in*, 73-1 Daitokuji-cho, Murasakino,  
Kita-ku, 603-8231 Kyoto

Tel.: (075) 492 0068  
Fax: (075) 493 8733

*Koto-in* is a subtemple of Daitoku-ji. It was founded in 1601 as the retirement place for Hosokawa Sansai, who studied tea under Sen Rikyu. Thus Sansai's tea room *Shoko-ken* is considered close to the aesthetic preferences of Sen Rikyu. The spatial experience of entering *Koto-in* is striking, and together with the quiet Hojo garden, the shoin tea rooms and *Shoko-ken*, it makes *Koto-in* an important visit for the student of traditional Japanese architecture. Rinzai Zen Buddhism.

*Koto-in* is generally open to the public.

### Manshu-in \*

*Manshu-in*, 42 Takenouchi-cho, Iejijoji,  
Sakyo-ku, 606 Kyoto

Tel. & fax: (075) 781 5010

*Manshu-in* has a history dating back to Saicho (767-822) who established the Tendai sect in Japan. *Manshu-in* was moved to the present site in 1656, and *Manshu-in* is one of the few chances to actually experience the diagonal organisation of the main structures. Connected to the *Sho Shoin* is a tea room named *Hasso-ken*. Tendai Buddhism.

*Manshu-in* is generally open to the public, but access to the tea room *Hasso-ken* takes special permission. Application can be made on a return postcard. Entrance fee is 1.000 yen. Photography not permitted.

Miyako Hotel annex, Kasui-en, see Kasui-en

### Murin-an \*

*Murin-an*, Nanzenji Kusakawa-cho 31,  
Sakyo-ku, 606 Kyoto

*Murin-an* is a Meiji period villa designed by Takamasa Niinomi, having a nice *shakkei* garden, executed by Jihei Ogawa.

Tel.: (075) 771 3909  
Tel. (075) 222 4102  
(Cultural Planning Section of Kyoto City)

*Myoki-an, Aza-Oyamazaki, Oyamasaki-cho,  
Otoguni-kun, Kyoto-fu*

*Myoshin-ji Hojo, 1 Myoshinji-cho, Hanazono,  
Ukyo-ku, 616 Kyoto*

Tel.: (075) 461 5226  
Fax: (075) 464 2069

*Nanzen-ji Hojo, Fukuchi-cho, Nanzenji,  
Sakyo-ku, 606 Kyoto*

Tel.: (075) 771 0365  
Fax: (075) 771 6989

*Murin-an* is generally open to the public, but in case you want to enter the tea pavilion, you will have to ask permission on location or make arrangement in advance. By contacting the Cultural Planning Section of Kyoto City, the tea pavilion and the Japanese style room of the main house can be rented for one day for 3.500 yen each.

### Myoki-an (Tai-an)

*Myoki-an* is situated slightly south-west of Kyoto. After the death of tea master Sen Rikyu (1522-91) the tea pavilion *Tai-an*, a two mat *soan chashitsu* from 1582, and one of the only tea rooms that in all likelihood can be ascribed to Rikyu.

*Myoki-an* is not open to the general public. But a visit can be arranged. Even then you are not permitted to enter *Tai-an*, only to look through the *nichiri-guchi*. Therefore, after the *Heisei-no-Taian* copy of Rikyu's *Tai-an* was made at *Zuiho-in*, in which you are permitted to enter the tea room (see *Zuiho-in*), I have judged the possibility of entering the *Heisei-no-Taian* and actually being able to experience sitting in a two mat room more rewarding than gazing through the *nichiri-guchi* of the original.

### Myoshin-ji Hojo and axis \*

*Myoshin-ji* came into being in early Muromachi period, as Emperor Hanazono (1297-1348) had his private villa converted into a Zen temple. Practically everything burned down during the Onin wars, but *Myoshin-ji* was rebuilt on grand scale. Some 45 subtemples cluster around its main axis, and is better than *Daitoku-ji* as a place for experiencing the main structure of the major Zen temple. At large, the individual subtemples cannot match *Daitoku-ji* in artistic measure. But the small Muromachi garden of *Taizo-in* (see below) is an important visit. And embarking a discovery along the many walled lanes of the temple compound watching for pavement details and spatial arrangements of arrival gardens of the many subtemples, together with the accessible and well preserved main axis, makes *Myoshin-ji* a rewarding experience. Rinzai Zen Buddhism.

The temple compound of *Myoshin-ji* is generally open to the public, and usually the Hojo temple is open and free of charge. But in case of ceremonies, it might be closed.

### Nanzen-ji Hojo and Sanmon \*

*Nanzen-ji* traces its history back to 1290 where an Imperial palace was transferred into a Zen temple. During the Muromachi period *Nanzen-ji* was one of the highest ranking temples, but as most other temples in the Kyoto area, it was totally destroyed during the Onin war, and was never rebuilt to its former scale. And only in the beginning of the Edo period, a major reconstruction took place, and a number of structures were removed from the Imperial Palace and from Hideyoshi's Fushimi Castle. You can enter the grand *Sanmon* gate, dating from the reconstruction in 1611, and also a visit to the Hojo temple is rewarding, due to the gaudy *fusuma* of the interiors and the *kare sansui* garden facing the Hojo. This garden is often ascribed Kobori Enshu (1579-1647), who was responsible for the building affairs of the Shogunate at the time of the reconstruction.

But judged from its typology, it is probably some 50 or 60 years younger. Rinzai Zen Buddhism.

*Sanmon* and *Nanzen-ji Hojo* is generally open to the public, but at present the Hojo wing is under restoration, and the appreciation of the garden thus somewhat problematic. During the restoration entrance is free.

### Nijo-jo \*

*Nijo-jo, 541 Nijojo-cho,  
Nijo-dori Horikawa nishi-iru,  
Nakagyo-ku, 604 Kyoto*

*Tel.: (075) 841 0096*

*Fax: (075) 802 6181*

The *Nijo* castle was built in 1603 as the Kyoto headquarters of the shogunate. It is emblematic of the qualities of representative architecture of the Edo shogunate. Everything in the garden design, interior and exterior of the reception halls is grand, costly, gaudy, and impressive not to say overwhelming.

*Conditions of visiting:* Generally open to the public. Photographing not permitted in the interior.

### Ninna-ji \*

*Ninna-ji, 33 Ouchi, Omuro,  
Ukyo-ku, 616-8092 Kyoto*

*Tel.: (075) 461 1155*

*Fax: (075) 464 4070*

*Ninna-ji* is a big temple compound in the north-western outskirts of Kyoto. Its history dates back to 888, but *Ninna-ji* was hit by several big fires, so even though we can see an architecture with *shinden* characteristics, it is basically reconstructions from later periods - parts of it only after a big fire in 1919. *Ninna-ji* has two famous tea pavilions *Mito-tei* and *Ryokaku-tei*. Shingon Buddhism.

*Ninna-ji* is generally open to the public, but the tea pavilions *Mito-tei* and *Ryokaku-tei* takes special permission. Application can be made on a return postcard. Entrance fee is 1.500 yen. Photography not permitted - or in the end you may be permitted to take one photo.

In the standard tour for *Mito-tei* and *Ryokaku-tei* you are not permitted to enter the pavilions. And having earlier same day visited *Omote Senke*, in which you were permitted to walk the *roji* and enter all the tea rooms, you cannot escape the feeling that you were near some very important experience - but didn't really get it. Especially the architecture of *Ryokaku-tei* related the Edo artist Ogata Korin appeared to be most interesting.

### Nishi Hongan-ji

*Nishi Hongan-ji, Honganjimonzen-cho,  
Horikawa-dori Hanaya-cho sagaru,  
Shimogyo-ku, 600 Kyoto*

*Tel.: (075) 371 5181*

*Fax: (075) 351 1211*

*Nishi Hongan-ji* was established in 1272 by the daughter of Shinran (1173-1263), who founded the Jodo Shin sect. The temple compound houses a wealth of important gardens, architecture and art works, especially from the Momoyama period. Jodo Shin Buddhism.

The main structures of *Nishi Hongan-ji* are open to the general public, and thus there is access to the *Dai-shoin* and the *Karamon* gate. But in order to see *Kuro-shoin*, *Shiro-shoin* the Momoyama garden and the Noh stage, application for a guided tour must be made. It can be done at the temple office located to the left of the main halls. There are several tours a day, but the tour does not include a visit to the *Hiunkaku* pavilion.

### Obai-in

*Obai-in, Daitokuji-cho, Murasakino,  
Kita-ku, 603 Kyoto*

*Obai-in* is a subtemple of *Daitoku-ji*. It was founded in 1588 and its main hall with its *fusuma* paintings by Unkoku Togan (1547-1618) is a fine



Tel.: (075) 492 4539

Fax: (075) 492 3210

*Omote Senke, Ogawa-dori Teranouchi agaru,  
Kamigyo-ku, 602-0061 Kyoto*

Tel.: (075) 432 2195

Fax: (075) 432 1111

*Renge-ji, 1-Hachiman-cho, Kamitakano,  
Sakyo-ku, 606 Kyoto*

Tel.: (075) 781 3494

*Ryoan-ji, 13 Goryoshita-cho,  
Ukyo-ku, 616 Kyoto*

Tel.: (075) 463 2216

Fax: (075) 463 2218

example of Momoyama architecture. The *kare sansui* garden in front of the main hall also has a strong appearance. Also within the precincts of *Obai-in* you find the tea pavilion *Sakumuken*. Rinzai Zen Buddhism.

Except for special openings during spring or autumn, *Obai-in* is not open to the general public. Application might be made on a return postcard.

### Omote Senke \*

*Omote Senke* came into being when the grandson of Sen Rikyu, Sen Sotan (1578-1658) divided the Sen family property into three, thereby establishing the three Sen schools of tea, *Ura Senke*, *Omote Senke* and *Mushanokoji Senke*. The *roji* garden of *Omote Senke* is an outstanding experience, and within the precincts of *Omote Senke* is a wealth of tea rooms and *sukiya* structures central to the development of tea architecture, like *Fushin-an* and *Zangetsu-tei*.

*Omote Senke* is not open to the general public. Application must be made on a special sheet that can be acquired from the office of *Omote Senke*. Generally *Omote Senke* has one monthly day reserved for visitors, on the 22nd. But even when it showed up that we would not be in Kyoto on that particular date, they kindly found another day for us. For an architectural study tour I can deeply recommend a visit to *Omote Senke*. They took the time to guide us through several of the tea rooms of *Omote Senke*, we could enter the *roji* garden, and we were permitted to take photos. So all in all it was a profound experience of a living tea culture - one of our definite peak experiences. For students they took no charge.

### Renge-ji \*

*Renge-ji* was moved to its present site in 1662. It is a small temple with a pond garden surrounded by forest-like vegetation. A visit to *Renge-ji* itself not is indispensable. But sitting in its old shoin totally open to the pond garden, and experiencing how the heavy timber construction so to say divides inside and outside, makes it the perfect counterpart to the experiencing of lighter *sukiya* structures like *Shugaku-in* and *Shisen-do*. Tendai Buddhism.

*Renge-ji* is generally open to the public. Besides the main garden, the temple has a small river motif garden directly facing the mountain. The space opening to this garden is normally closed, but in case you order a cup of *macha*, it will be served in front of this garden.

### Ryoan-ji \*

*Ryoan-ji* was established in 1450 by Hosokawa Katsumoto and was transformed into a Zen temple at the time of his death. *Ryoan-ji's kare sansui* garden with its 15 stones in a 3-5-7 composition dating from around 1499 has become emblematic of the Muromachi Zen garden. Though, everything seems to indicate that the garden only got its present form after a reconstruction following a big fire in 1797. Surviving sources clearly indicate that the garden was divided into two by a roofed arrival corridor, and that there were 9 stones in the garden composition. And recent research seems to indicate that the ground level of the garden was increased some 80 centimetre during the 1797 reconstruction - and the stones therefore must have been moved. Rinzai Zen Buddhism.

*Ryoan-ji* is generally open to the public. It is included in most tourist bus tours, but early morning and during lunch time you can be lucky to experience it as a quiet Zen temple.

### Ryogen-in \*

*Ryogen-in*, 82-1 Daitokuji-cho, Murasakino,  
Kita-ku, 603 Kyoto

Tel.: (075) 491 7635

*Ryogen-in* is a subtemple of Daitoku-ji. It was established in 1502, and its *Hojo* or main abbot's hall dating from 1502 is the oldest surviving Muromachi period *hojo* structure. *Ryogen-in* has several interesting *kare sansui* gardens, some of them very small in scale. The North garden is ascribed to Sesshu (d.1525); the South Garden is a new design dating from 1974. Generally a good visit. Rinzai Zen Buddhism.

*Conditions of visiting*: Generally open to the public.

### Ryoko-in

*Ryoko-in*, Daitokuji-cho, Murasakino, Kita-ku,  
603 Kyoto

Tel.: (075) 491 0243

*Ryoko-in* is a subtemple of Daitoku-ji founded in 1606, and around 1628 Kobori Enshu (1579-1647) made the tea room *Mittan* here. *Mittan* has two *tokonoma* and a stage layout typically to Enshu, in which the *daime* mat from which the tea master prepares the tea and the *tokonoma* is situated side by side. *Mittan* exemplifies the process in which experiences from the small Momoyama tea rooms was transferred to larger shoin rooms, and this space is an important steppingstone in the development of the *sukiya* architecture. Rinzai Zen Buddhism.

*Ryoko-in* is not open to the general public. Permission may be asked for through return postcard, or even better through some kind of personal connection or institutional position (see comments in the general introductory part above).

### Ryogin-an

*Ryogin-an*, Honmachi, 15-chome,  
Higashiyama-ku, 605 Kyoto

Tel.: (075) 561 0087 (Tofuku-ji Hojo)

*Ryogin-an* is a subtemple of Tofuku-ji. The gardens around its Hojo wing are made by Mirei Shigemori around the middle of this century. These gardens may be perfectly alright on their own terms and the gardens of *Ryogin-an* belongs to the better of Shigemori's, but Modernist emptiness does not have same profound and undeniable power as the Muromachi Zen version of emptiness. Rinzai Zen Buddhism.

*Ryogin-an* is not generally open to the public. Special opening days may be found during the autumn season. Permission may be obtained through reply postcard.

### Saiho-ji - see Kokedera

### Sambo-in

*Sambo-in*, 22 Higashioji-cho, Daigo,  
Fushimi-ku, 601-13 Kyoto

Tel.: (075) 571 0002

Fax: (075) 572 3939

*Sambo-in* (sometimes also spelled: Sanpo-in /Sampo-in) is a subtemple of *Daigo-ji*. *Daigo-ji* was founded in 1115, and has preserved some old structures till today. *Sambo-in* was only built in 1598 by initiative of Hideyoshi, and its garden and architectural interiors are a lavish demonstration of the boldness and grandeur of Momoyama architecture. After the opening of new Tozai subway, *Sambo-in* is easily accessed. Shingon Buddhism.

*Sambo-in* is open to the general public, but photographing is not permitted.

### Sanjusangen-do \*

*Sanjusangen-do*, 657 Mawari-cho,  
Sanjusangendo,  
Higashiyama-ku, 605 Kyoto  
Tel.: (075) 525 0033  
Fax: (075) 561 6698

*Sanjusangen-do* was founded in 1164. And its name, literally 33 bays, refers to the extreme length. It is said to be the longest wooden structure in the world. Inside the long hall you meet a Kannon figure flanked by 1,000 smaller standing statues. In the periphery of the theme of our study tour, we even then included it, as we on the second-last day had time left to enter. And standing face to face with the thousand sculptures of *Sanjusangen-do* certainly is a profound esoteric experience. Tendai Buddhism.

*Sanjusangen-do* is generally open to the public. Photographing is not permitted.

### Sanzen-in

*Sanzen-in*, 540 Raigoin-cho, Ohara,  
Sakyo-ku, 601-12 Kyoto  
Tel.: (075) 744 2531  
Fax: (075) 744 2480

*Sanzen-in* traces its history back to Saicho (767-822) who brought Tendai Buddhism to Japan. But the eldest extant structure of *Sanzen-in* standing in the upper garden, dates from approximately 985. The upper garden has a Paradise motif, the lower garden is a later pond and pruned azalea garden. *Sanzen-in* is located in Ohara, a village just north of Kyoto. Ohara is extremely crowded during the time of the autumn colours, but other times of the year Ohara can be a nice relief from the crowds of the city. A few hundred metre from *Sanzen-in*, you find *Hosen-in*, a subtemple of *Shorin-in* (see *Hosen-in*). Tendai Buddhism.

*Sanzen-in* is generally open to the public.

### Sento Gosho \*

*Sento Gosho*, Kyoto gyoen nai, Kyoto Gosho,  
Kamigyō-ku, 602 Kyoto

*Sento Gosho* is one of the best examples of the Edo stroll park. It is ascribed to the architect, tea master and garden designer Kobori Enshu (1579-1647). The spatial arrangement of the garden is very well done. The tea houses *Seika-tei* and *Yushin-tei* are less impressive and testify to the fact that with the introduction of *sukiya* architecture, the risk of making bad architecture rose tremendously.

A visit to *Sento Gosho* takes special permission. See *Katsura Rikyu* for details.

### Shinju-an \*

*Shinju-an*, Daitokuji-cho, Murasakino,  
Kita-ku, 603 Kyoto  
Tel. & fax: (075) 492 4991

*Shinju-an* is a subtemple of Daitoku-ji. It was founded in 1491 as memorial temple of the Zen master Ikkyu Sojun (1394-1481). Through the centuries, *Shinju-an* has undergone several changes, but it survives as an outstanding example of the Muromachi temple architecture, and the only temple still having its Muromachi *fusuma* in place. The east garden of Murata Shuko (1422-1502) survives from the founding of the temple. In 1638 a wing from the Muromachi Imperial Palace, *Tsusen-in* was re-erected here and a small tea pavilion, *Teigyoku-ken* by tea master Kanamori Sowa (1584-1656) was added. A visit to *Shinju-an* is a profound experience of an unspoiled totality. Rinzai Zen Buddhism.

*Shinju-an* is not open to the general public. Application should be made on a return postcard. No fixed entrance fees, but for a group including

students, a donation of 1.000 yen per person might be appropriate, unless there is asked for special services. Photography not permitted.

### Shisen-do \*

*Shisen-do, 27 Banchi, Monguchi-cho, Ichijoji, Sakyo-ku, 606-8154 Kyoto*

*Tel.: (075) 781 2954*

*Shisen-do* was established in 1641 as the retirement place of Ishikawa Jozan (1583-1672). Entering the temple is a striking spatial experience. *Shisen-do* is among the better examples of architecture with *sukiya* characteristics, and even though the garden for the moment being suffers from the passing away of several of the trees crucial to the garden composition, going there is still a rewarding experience. From 1716 a Shingon Buddhist priest resided here, and from 1743 it has been a Zen temple.

*Shisen-do* is generally open to the public.

### Shugaku-in \*

*Shugaku-in Rikyu, Yabuzoe, Shugakuin-cho, Sakyo-ku, 606 Kyoto*

*Shugaku-in Rikyu* is the country estate of Emperor Gomizunoo. It was established in the years 1656-59 at the foot of Hiei-san, Kyoto's protecting mountain. *Shugaku-in* has three parts, a lower, middle and upper villa, laid out as small garden islands between rice fields. In *Shugaku-in* you meet remarkable *sukiya* structures and landscape gardening with *shakkei* on grand scale. So *Shugaku-in* is a highly recommended experience.

A visit to *Shugaku-in Rikyu* takes special permission. See *Katsura Rikyu* for details.

### Sumiya

*Sumiya, Ageya-cho, Nishi Shinyashiki, Shimogyo-ku, Kyoto 600*

*Tel.: (075) 221-2187*

*Fax: (075) 221-2267*

*www2.odn.ne.jp/sumiya*

*Sumiya* is a remarkable entertainment complex dating from 1641. Its lavishly decorated interiors are if not beautiful, then interesting, and exposes the decorative vein of early Edo period.

Recently *Sumiya* was opened the general public as the *Motenashi Museum of Culture*. But this only includes the 1st floor. Reservations may be made for admission to the outstanding exteriors of 2nd Floor. Admission to the 2nd Floor only is not possible.

### Taizo-in \*

*Taizo-in, 35 Myoshinji-cho, Hanazono, Ukyo-ku, 616 Kyoto*

*Tel.: (075) 463 2855*

*Fax: (075) 463 2575*

*www.taizoin.com/main.html*

*Taizo-in* is a subtemple of Myoshin-ji. It was established in 1404. *Taizo-in* has two gardens of interest; a Muromachi garden ascribed the landscape painter Josetsu, and a recent garden, *Yoko-en*, designed by Nakane Kinsaku. Rinzai Zen Buddhism.

*Conditions of visiting:* Generally open to the public, and when asked, the temple replied that there is free access also to the Muromachi garden, which is best seen from the building. But often the building in front of the small Muromachi garden is not open. So you may have to step up yourself, open the *shoji*, enter the hall and enjoy the garden from where it was meant to be enjoyed.



## Tawaraya

*Tawaraya, Anekoji-agaru, Fuya-cho,  
Nakagyo-ku, Kyoto 604*Tel.: (075) 211 5566  
Fax: (075) 211 2204

The *Tawaraya* ryokan has a recent *sukiya* style wing designed by Junzo Yoshimura in 1958.

*Tawaraya* is not open to the general public. And when asked, they refused to receive a group of students, as it might be disturbing to the guests.

## Tenryu-ji \*

*Tenryu-ji, 68 Susukinobanba-cho, Saga,  
Ukyo-ku, 616* Kyoto

Tel.: (075) 881 1235  
Fax: (075) 864 2424

*Tenryu-ji* was founded in 1339 by Muso Kokushi (1275-1351). At that time it was ranked among the largest and most important temples. *Tenryu-ji's* garden has a stone composition, which testify to the intimate relationship between the Muromachi garden composition and the composition principles of the Chinese Southern Sung Dynasty monochrome ink landscape painting tradition. Rinzai Zen Buddhism. Also this garden is one of the early examples of a *shakkei* garden.

*Tenryu-ji* is generally open to the public.

## Tofuku-ji Hojo

*Tofuku-ji Hojo, 778 Honmachi, 15-chome,  
Higashiyama-ku, 605* Kyoto

Tel.: (075) 561 0087  
Fax: (075) 533 0621

*Tofuku-ji* was founded in 1236, and in early history it was among the largest Zen monasteries and was highly ranked in the *Gozan* hierarchy of Rinzai Zen temples. The gardens of *Tofuku-ji Hojo* are reconstructions made by Mirei Shigemori in 1938, and his gardens all the way around the large hojo structure are among the best from his hand. Rinzai Zen Buddhism.

*Tofuku-ji Hojo* is generally open to the public.

## Toji-in \*

*Toji-in, 63 Kitamachi, Kita-ku, 603* Kyoto

Tel.: (075) 461 5786

*Toji-in* was founded in 1341 as the family temple for the Ashikaga family, but the present structures are reconstructions dating from 1818. *Toji-in's* garden has two main parts: The east garden in a forested setting dominated by a pond in the shape of the character *shin* (or *kokoro*), meaning heart, spirit, or mind. And the western garden, which is also a pond garden. The western garden space is defined by architectural structures, including the tea pavilion Seiren-tei, and exhibits a lot of pruned azalea scrubs. Rinzai Zen Buddhism.

*Toji-in* is generally open to the public.

## Ura Senke

*Urasenke Chanoyu Center,  
Horikawa-dori Teranouchi agaru,  
Kamigyo-ku, 602-8688* Kyoto

Tel.: (075) 431 6474 (Japanese only)  
Fax: (075) 431 3060

Tel.: (075) 451 5166 (International Division)  
Fax: (075) 451 3926

*Ura Senke* came into being when the grandson of Sen Rikyu, Sen Sotan (1578-1658) divided the Sen family property into three, thereby establishing the three Sen schools of tea, *Ura Senke*, *Omote Senke* and *Mushanokoji Senke*. A visit to *Ura Senke* is an outstanding experience, and within the precincts of *Ura Senke* you find tea rooms and *sukiya* structures central to the development of tea architecture, like *Kan'un-tei* and *Konnichi-an*.

*Ura Senke* is not open to the general public. Application must be made through a letter directed at *Iemoto*, the present head of *Ura Senke*, 15th generation after Sen Rikyu. For a predominantly Japanese group, appli-

cation procedure should be made through the Japanese office. For a predominantly foreign group, application should be made through the International Division (same address, but different telephone and fax numbers). best thing to do is to call or write for further instructions.

For our study tour everything proved to be booked throughout our nine days of stay in Kyoto. So unfortunately we could not visit *Ura Senke*. But I have been involved in several arrangements of visits to *Ura Senke*. *Ura Senke* understands its role as a cultural institution in a modern world, and for a decent request there is usually a positive response.

### Zuiho-in \*

*Zuiho-in, Daitokuji Sannai, Murasakino, Kita-ku, 603-8231 Kyoto*

*Tel.: (075) 491 1454*

*Fax: (075) 491 1858*

*Zuiho-in* is a subtemple of Daitoku-ji. It was founded in 1546 as the family temple of the Otomo family. Main hall and main gate are still the original structures. *Zuiho-in* has a series of gardens designed by Mirei Shigemori, of which the northern garden has a cross composition of its stones to commemorate the strong Christian ties with the Otomo family. Recently, a copy of Sen Rikyu's two mat tea pavilion *Tai-an* was made within the precincts of *Zuiho-in*. This tea pavilion, *Heisei-no-Tai-an*, has its inner *roji* shaped like an ante-space, called a *tsubo-no-uchi*. Recently it is believed that also the *Tai-an* located at the *Myoki-an* temple in Oyamazaki had such *tsubo-no-uchi* space. But after Rikyu's death it was transferred to its present location without the *tsubo-no-uchi*. Rinzai Zen Buddhism.

*Conditions of visiting:* Generally open to the public, but in order to see *Heisei-no-Tai-an*, you need to arrange special permission by return postcard. Entrance fee is 1.000 yen, and this also includes admittance to the main temple and a serving of macha. Photographing is permitted, and opposite the *Tai-an* in Oyamazaki, in the *Tai-an* copy of *Zuiho-in* you are permitted to enter the space, which for study tour purpose makes it the better choice.

## Urban districts and modern architecture

Even though the main focus of our study tour was Zen and tea aesthetics of the Japanese tradition, we took the time to stroll several neighbourhoods where we could experience traditional urban patterns of living. Also, wherever convenient, we tried to pass some of Kyoto's not too many pieces of good or for other reasons interesting examples of modern architecture. Thus below is a list of neighbourhoods and urban districts with mentioning of some of the pieces of modern architecture, we passed on the way.

### Ponto-cho preservation area \*

*Ponto-cho* is a *geisha* district along the west side of the Kamo river. It's many small restaurants and tea houses make a fascinating urban structure. And strolling *Ponto-cho* around 6 o'clock in the evening, you still have a fair chance to meet a *geisha* or *maiko* on the way to work. Along the main street, which is only a couple of meter wide, you find Shin Takamatsu's *Pontocho Ochaya*. And just to the north of *Ponto-cho*, you find Tadao Ando's *Times I & II*. Especially Ando's *Times*, facing the Takase river, is a good example of urban architecture.

### Gion \* and the Shirakawa preservation area \*

Gion is a *geisha* district to the east of the Kamo river, which developed during the Edo period around Gion shrine. In the southern part of Gion (South of Shijo-dori) still many of the traditional tea houses remain. Central parts of Gion have almost been taken over by modern entertainment culture and its colourful mix of restaurants, drinking places, pachinko parlours and night clubs. And here you find examples of remarkable "bubble architecture" like Hiroyuki Wakabayashi's *Freak Building* \* and Shin Takamatsu's *Station MK* \* & *Maruto IV* \*.

In the northern part of Gion you find a small area around the Shirakawa river, where many of the traditional tea houses still exist. This little Shirakawa enclave is now under preservation law, and the contrast to the noisy entertainment district architecture that has taken over major parts of post-war Gion is alarming.

### Ninenizaka \* and Sanneizaka \* preservation districts

The walk in the Higashiyama district along Ninenizaka \* & Sanneizaka \* preservation districts from Gion to *Kiyomizudera* is another good walk. It leads through charming neighbourhoods, and on the way you can pass *Kennin-ji*, \* *Kodai-ji* \* and the *Yasaka-to* pagoda. \* Unfortunately, it seems that the establishing of preservation areas and tourist interests are closely interwoven - or that these areas are the only ones where agreement on preservation can be achieved. But it makes the area around *Kiyomizudera* excellent for purchasing the obligatory *omiyage*, presents. between the many gift shops, you still find pottery shops with decent selections.

## Nishijin \*

Nishijin, The Western Camp, traces its history back to the Onin wars (1467-77), where Kyoto for a decade was transformed into a battleground. Nishijin quickly became Kyoto's textile district, and in some parts of Nishijin traditional *machiya* are still the majority of the houses. Also in Nishijin you find Shin Takamatsu's new headquarters buildings for the textile company Hinaya (see list above) *Origin I, II and III*.

## Between Shugaku-in and Shisen-do \*

This walk leads through former villages that are now part of charming suburban settlements, but still vegetable gardens and rice fields blend into the scenery. Approximately midway, you pass *Manshu-in*. \*

## Tetsugaku-no-michi, the Path of Philosophers \*

This charming path leads along a small water channel and is lined with sakura trees. It brings you from *Ginkaku-ji* and *Honen-in* in the north to *Nanzen-ji* in the south passing on the way *Kano Shoju-an*.

## Fashion Street \*

*Kitayama-dori*, often nicknamed *Fashion Street*, has its selection of modern fashionable architecture within short walking distance. Here for instance you can find Tadao Ando's *Garden of Fine Arts* \* (see list above) and *B-lock Kitayama*, \* *Kyoto Concert Hall* by Arata Isozaki, and some four projects by Shin Takamatsu including *Syntax* \* and *Week*. \* Access by the north-south subway line is easy.

## Further examples of modern architecture

*Nakagawa Photo Gallery* by Toru Murakami \* (near Kuramaguchi subway station)

*JR Kyoto Station* by Hiroshi Hara \*

*Kansai International Airport* by Renzo Piano \*

*Life Inn Kyoto* by Hiroyuki Wakabayashi

*Kyoyen Restaurant* by Hiroyuki Wakabayashi

*Oyamazaki Village Museum* by Tadao Ando (near Tai-an at Myoki-an)

*Ark Dental Clinic* by Shin Takamatsu

## Address and database information

Below I have collected some postal and web addresses that one way or another might prove important to the arrangement of a study tour to Kyoto. The *Tourist Information Center* is generally most helpful, whether you call or go there directly. Also the web database *Kyoto City Tourism & Culture Information System* has proved most valuable. For most of the places listed here, this database has individual pages including address and telephone, short description, opening hours, entrance fees, and illustration material. But when searching on names in the database, be aware that there are a certain confusion as to spelling, for instance *Konchiin* or *Konchi-in*, so for most occasions it is safer to search only on *Konchi*.

### Some relevant postal addresses and telephone numbers

*Cultural Planning Section of Kyoto City, 488 Kamihonnojimae-cho, Oike agaru, Teramachi-dori, Nakagyo-ku, 604 Kyoto*  
Tel. (075) 222 4102

*Department of Industry and Tourism, Kyoto City Government*  
Tel.: (075) 752 0215

*Tourist Information Center, Kyoto Japan National Tourist Organization, just north of JR Kyoto Station*  
Tel.: (075) 371 5649

*Kyoto City Information Office,*  
Tel.: (075) 343 6655

*Imperial Household Agency, Kyoto Office*  
Tel.: (075) 211 1211

*Tourist Section of Kyoto City Government, Kyoto Kaikan, Okazaki, 606 Sakyo-ku, Kyoto*  
Tel.: (075) 752 0215

### Some relevant web addresses

*Japan International Tourist Organisation:*  
<http://www.ntt.com/japan/JNTO/Kyoto/>

*Kyoto City Web:*  
[http://www.city.kyoto.jp/koho/index\\_e.html](http://www.city.kyoto.jp/koho/index_e.html)

*Kyoto City Tourism & Culture Information System:*  
[http://raku.city.kyoto.jp/sight\\_eng.html](http://raku.city.kyoto.jp/sight_eng.html)

*Kyoto Guidance:*  
<http://www.city.kyoto.jp/sankan/kankoshinko/guidance/index.html>

*Japan Ryokan association, Kyoto:*  
<http://www.ryokan.or.jp/kyoto/english.htm>

*Kyoto National Museum:*  
<http://www.kyohaku.go.jp/>

*New Japanese Garden Database:*  
<http://pobox.upenn.edu/~cheetham/jgarden/index.html>