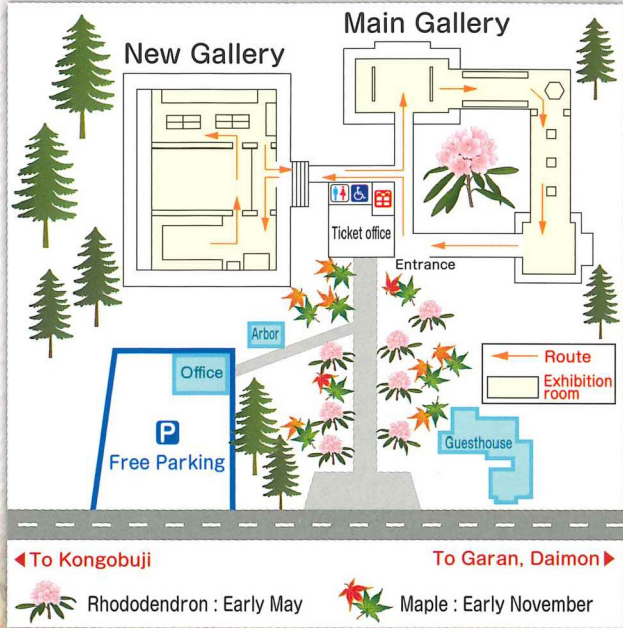




Map of Reihokan



Visitor Information

Hours

May-October 8:30am-5:30pm (last admission is 5:00pm)
 November-April 8:30am-5:00pm (last admission is 4:30pm)

Closed

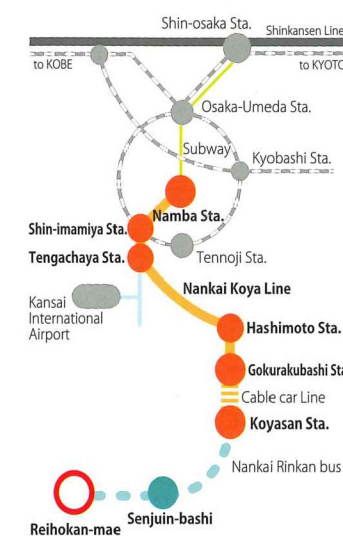
New Year's holiday period (December 28th-January 4th)

Admissions

Adults 1,300 yen
 A group of 20 visitors or more 1,200 yen
 High School / University Students 800 yen (ID card is required)
 Elementary / Junior High School Students 600 yen



Access



Train & Bus

Take the Nankai Koya Line: Get off at Gokurakubashi Terminal. Then take the Cable Car: Get off at Koyasan. Take a bus or a taxi to get into town from Koyasan station.

Nankai Koya Line

From Nankai Namba Station in Osaka to Gokurakubashi: 90 minutes by Limited Express, 100 minutes by Express.

Nankai Cable Car Line

From Gokurakubashi to Koyasan: 5 minutes.

From Kansai International Airport to Koyasan: Take the Nankai Airport Line and change trains to the Nankai Koya Line at Tengachaya Station.

Nankai Rinkan bus

From Koyasan Station to Reihokan Museum, visitors may take the Nankai Rinkan bus. The Nankai Rinkan Bus Terminal is just in front of Koyasan Station. Take the bus for Daimon and get off at Reihokan-mae, or take the bus for Okunoin-mae and get off at Senjuin-bashi, a 7 minutes walk from the bus stop.

Koyasan Reihokan Museum

<http://www.reihokan.or.jp/> (Japanese only)

306 Koyasan, Koyacho, Itogun, Wakayama 648-0211
 Phone 0736-56-2029 FAX 0736-56-2806

English

Koyasan Reihokan Museum



高野山靈宝館

Kukai (born in 774 in Shikoku), or Kobo Daishi (the honorific name given to him by the Emperor), is the most revered religious figure in Japanese history. He received the transmission of the middle term Esoteric Buddhism from India in China. (cf. The early Esoteric Buddhism faded into the middle and latter ones, while the latter one was inherited by Tibetan Buddhism.) Kukai completed Shingon Esoteric Buddhism, a highly sophisticated philosophical system which promises that the enlightenment is attainable in this existence through the proper performance of philosophical training and rituals. These rituals involve 3 keys of the Esoteric doctrine as endowed by Mahāvairocana – viz., body (sign or gesture), voice (mantra) and mind (idea in its philosophical meaning).

In Shingon Esoteric Buddhism, works of art are particularly important in the rituals: ritual implements, incenses, complexes of Sanskrit letters, sounding instruments, figures and images – viz., numerous symbols appealing directly to our five senses. Among them, the most significant are the Mandalas of the Two Worlds; The Mandala of the Womb World (J.Taizo-Mandala) is based upon the text of *Dainichi-kyo* (Skt.Mahāvairocana Sūtra), which embodies “That which is to be realized – the Principle,” or in the western philosophical term – Ontology, while the Mandala of the Diamond World (J.Kongokai-Mandala), based on *Kongocho-gyo* (Skt.Vajraśekhara Sūtra), shows us “That which realizes – the Wisdom,” or in the Western philosophical term – Epistemology.

And Kukai teaches us “the Principle is nothing but the Wisdom, while the Wisdom is nothing but the Principle.” At their apex, Ontology and Epistemology show us the same way – the Truth.

