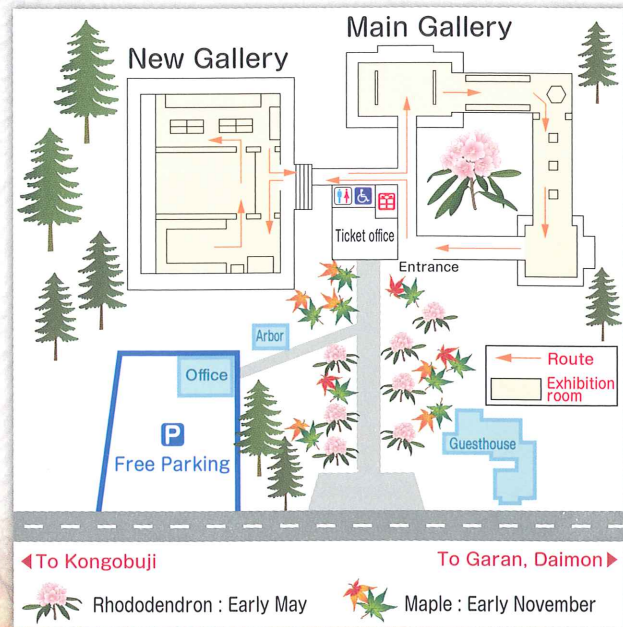




Map of Reihokan



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)

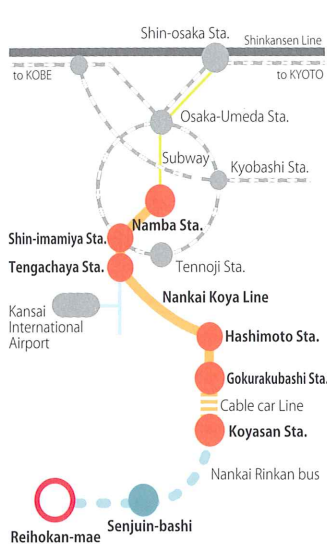
Admissions

Adults 600 yen
High School / University Students 350yen (ID card is required)
Elementary / Junior High School Students 250yen

※Combo Ticket (Reihokan, Konpon Daito, Kondo, Kongobuji, Daishi Kyokai, Tokugawa Reidai) also available.



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

Koyasan Reihokan Museum

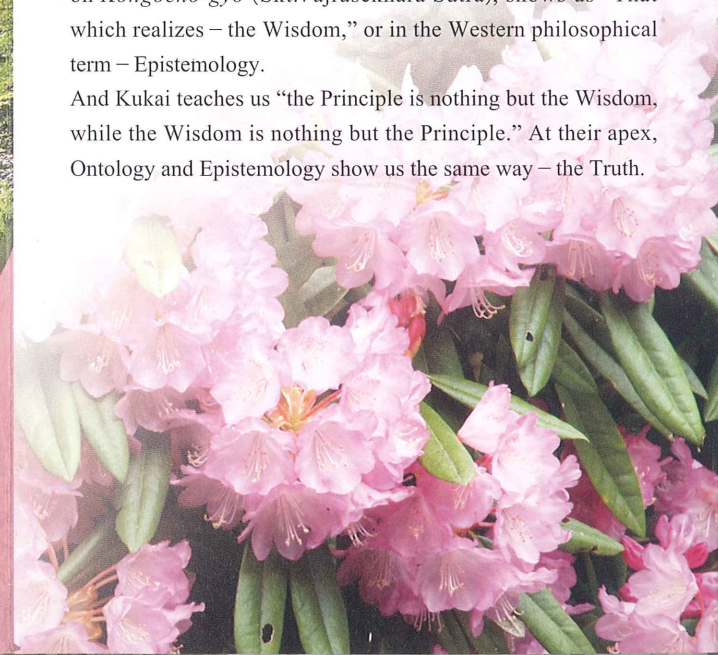


高野山靈宝館

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.Vajrasekhara 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.





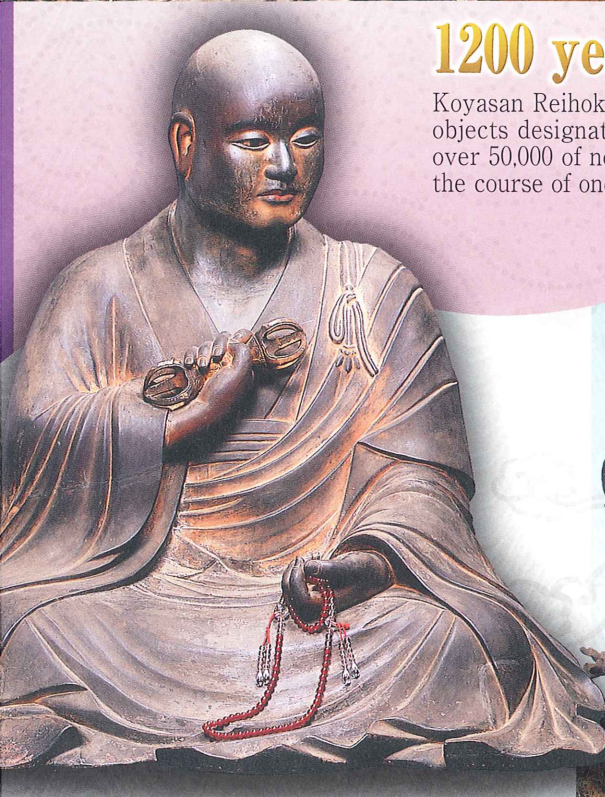
◎ Aizen-myo'o (Skt. Rāgarāja)
(Edo period / Konzoin monastery)



◎ Dainichi-nyorai (Skt. Mahāvairocana)
(Heian period / Kongobuji temple)



◎ Fudo-myo'o (Skt. Acalanātha)
(Kamakura period / Kongobuji temple)



Kobo Daishi (Man'ichi Daishi)
(Muromachi-Momoyama period / Kongobuji temple)

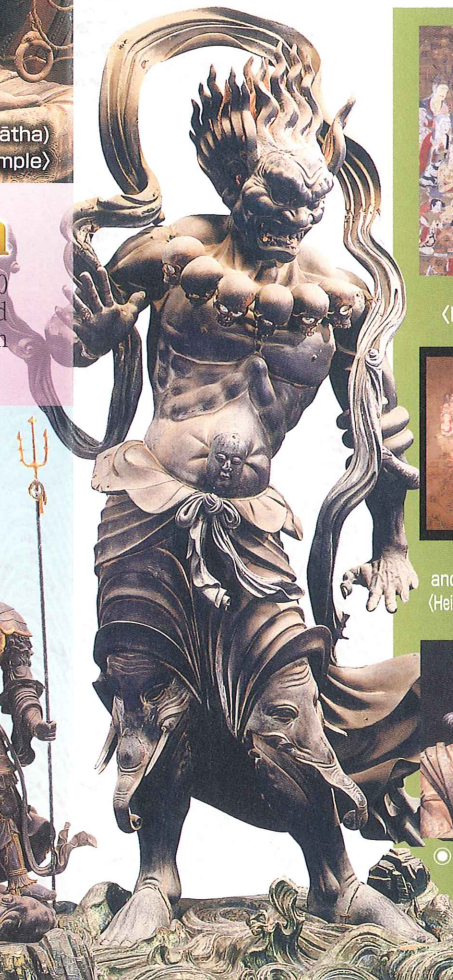
1200 years of the Treasures of Koyasan

Koyasan Reihokan Museum holds numerous treasures of Koyasan: a total of over 28,000 objects designated either as National Treasures or Important Cultural Properties, and over 50,000 of non-designated issues. These treasures are displayed over 4 exhibitions in the course of one year.

The exhibits change occasionally.



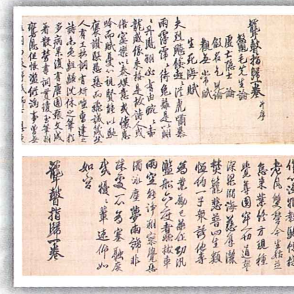
◎ Four Heavenly Warders by Kaikei
(Kamakura period / Kongobuji temple)



Heavenly General Jinja-daisho by Kaikei
(Kamakura period / Kongobuji temple)



◎ Shrine of Buddhist Deities
(Tang dynasty, China / Kongobuji temple)



◎ Rokoshiiki, a Comparative
Study of Confucianism,
Taoism and Buddhism by Kukai
(Heian period / Kongobuji temple)



◎ Buddha's Nirvana
(Heian period / Kongobuji temple)



◎ Amida-nyorai (Skt. Amitābha)
and the Attendants Descending from Heaven
(Heian period / Yushihachimanko-juhachikain monasteries)



◎ Standing Statues of the Eight Attendants of Fudo-myo'o
(Skt. Acalanātha) by Unkei
(Kamakura period / Kongobuji temple)

◎...National Treasure
◎...Important Cultural Property

History of Koyasan

By the permanent Imperial Edict of the 52nd Emperor Saga, Koyasan was given to Kukai in 816 as the monastic central place and headquarters for the promotion of Shingon Esoteric Buddhism.

Since that period to this date, under the patronage of the Imperial House as well as such families as Fujiwara, Taira (of Kiyomori), Toyotomi, and the Tokugawa shogunate, Koyasan has ever been a principal school of Japanese Buddhism, once compiled of several thousands of temples and monasteries on the mountain. Though the Meiji government, which advocated Nationalist Shintoism, deprived of most of the geographical area of Koyasan against the Imperial Edict in 816, Koyasan, supported by the people, lost nothing in faith, and survived as a headquarters of Buddhism in Japan. It currently leads 117 monasteries on the mountain as well as over 3,000 temples throughout Japan.



Asuka
Late 6th cen. - 710

Nara
710 - 794

Heian
794 - 1185

Kamakura
1185 - 1333

Kenmu Restoration 1333 - 1335

Nanbokucho
1336 - 1392

Muromachi
1392 - 1573

Momoyama 1573 - 1603

Edo
1603 - 1868

Meiji
1868 - 1912
Taisho 1912 - 1926

Showa
1926 - 1989

Heisei
1989 -