

Your Donations are Appreciated!

Our temple was established in 1546. Since then, the main hall was burned down six times, but was rebuilt each time with the unwavering support of our followers. It shows how people in Japan have embraced the Buddhadharma through Shinran Shōnin's teaching.

The present temple building, rebuilt in 1971 after it burned down in 1962, was designed as a fusion of Japanese and Western architecture. It is so huge, magnificent, and gorgeous but is also a simple representation of the beauty of Amida Buddha's Pure Land.

More than 40 years have passed since its reconstruction. We have embarked on a renovation project to repair the roof tiles, and to install handicap-accessible elevators and bathrooms in 2020.

With a donation of every ten thousand yen, you will be entitled to have your name written on a new roof tile and to receive a beautiful bookmark as a gift.

Why not leave your name on a roof tile in commemoration of your visit to Kanazawa and of your encounter with the teaching of Amida Buddha's Pure Land?

Your donation will be greatly appreciated.



Higashi Honganji Kanazawa Betsuin

15-52 Yasue-chō, Kanazawa City,
Ishikawa Prefecture, 920-0854 Japan
Phone: 076-261-6432

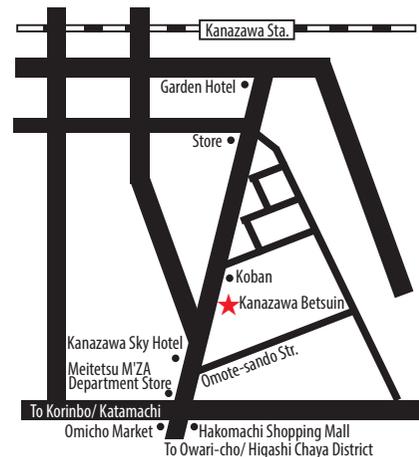
Visiting Hours: 7:00 am – 4:00 pm

Daily Morning Service: 7:00am

Dharma Talk (JP): (Mon.-Sun.) 1:30pm

Sunday Service: 9:00am

There are many traditional Japanese gift shops on the Kanazawa Omote-sandō Street that runs in front of the main gate of our temple.



Higashi Honganji Kanazawa Betsuin

真宗大谷派
金沢別院

Kanazawa Betsuin is also called Oyama-gobō, a word used to refer to a temple with deep respect and friendliness. It also signifies a spirit to maintain and spread the Buddhadharma around the world.

This is the main temple of the Kanazawa area, where people can encounter the Buddhadharma through the teaching of Shin Buddhism.

We hope that your visit to our temple will give you an opportunity to experience the teaching of Shin Buddhism which is deeply ingrained in the minds of the Japanese people.

What's Shin Buddhism?

Shin Buddhism (Jpn. Jōdo Shinshū) is a path of the Buddhadharma founded by Shinran Shōnin (1173–1262). Through encountering his teacher Hōnen Shōnin (1133–1212), Shinran Shōnin discovered the true essence of Buddhist teachings in the Nenbutsu path of the Primal Vow, which opens up a path for anyone, including himself, to transcend life and death and to overcome suffering and anxieties. Therefore, for us living in such turbulent times, this teaching can be a guiding light to find the true meaning of life.

For more information on the teaching, visit our web site (<http://www.higashihonganji.or.jp/english/>) and The Eastern Buddhist Society (<http://web.otani.ac.jp/EBS/index.html>).

Our temple is open to the public every day. In addition to regular services, we can provide a venue for special ceremonies such as weddings and funerals. Please contact our office for more information.

We hope that your visit to our temple is enjoyable and gives you an opportunity to find the true meaning of life through the teaching of Shin Buddhism!



② **Shinran Shōnin**

The image of Shinran Shōnin (1173–1262), the founder of the Jōdo Shinshū tradition, hangs to the right of Amida Buddha.

③ **Rennyō Shōnin**

The image of Rennyō Shōnin (1415–1499), the 8th Abbot of the Honganji Temple hangs to the left of Amida Buddha. He is regarded as the second founder of our tradition because of his tremendous contribution to the propagation of the teaching.

④ **Other Scrolls**

To the far right hang three scrolls depicting the successive generations of abbots of our denomination. To the far left hang two scrolls. The scroll closer to the center depicts an image of Prince Shōtoku (574–621), who is revered as the Father of Japanese Buddhism.

Another scroll depicts the Seven Patriarchs,

who are regarded as essential in the transmission of Śākyamuni's teaching. They are Nāgārjuna (c. 150–250) and Vasubandhu (c. 320–400) of India, Tanluan (476–542), Daochuo (562–645), and Shandao (613–681) of China, Genshin (942–1017) and Hōnen (1133–1212) of Japan.

⑤ **Flowers**

Flowers adorn the altar. They are appreciated not only for their beauty, but also as a symbol of impermanence; they are beautiful in the morning, and will fade in the heat of the day. They remind us of the continuous change within and around us.

⑥ **Candlelight**

The lights burning in the altar symbolize wisdom, the light through which we understand truth. For Buddhists, wisdom is realized only through daily life. Other lamps that adorn the altar also symbolize the illumination that the Dharma brings to our lives.

⑦ **Decorative Transom (Karasama)**

Decorative transom is made in a thick wooden board with elaborated openwork. It describes a scene in which celestial nymphs are performing ancient court music (Gagaku).

◆ **Construction Information**

The main hall was rebuilt in 1971 after it was burned down in 1962.

Dimension: 1,151.41m² (12,393.67 ft²)

Height: 30 m (98.43 ft.)

Depth: 35.7 m (117.1 ft.)

Width: 37.6 m (123.4 ft.)

◆ **Main Hall (Hondō)**

The main hall is composed of two areas: the altar area (Naijin) and the seating area (Gejin and Sankei-seki). The altar area represents the beauty of Amida Buddha's Pure Land with the glorious decorations. By contrast, the seating area, which has with little decoration, represents the world we live in.

Only ministers are allowed to enter the altar area. Please sit quietly and refrain from taking pictures in the main hall.

① **Amida Buddha**

The central figure in the altar is Amida Buddha who symbolizes the wisdom and compassion inherent in the enlightenment of the Śākyamuni Buddha. Unlike many other Buddhist images with Buddhas meditating in a seated position, the image of Amida Buddha of our denomination is standing and slightly leaning forward as if he was ready to move into action to relieve us from the suffering caused by our own ignorance.

◆ **The Etiquette for Visiting a Temple**

1. Shoes are taken off and placed neatly at the entrance before entering a hall or a tatami mat room.
2. Please sit quietly in the hall and refrain from taking pictures where it is not allowed.
3. Come to the front of the central figure in the altar and offer incense two times. Then quietly do gasshō, which is the gesture of placing the hands together in front of the chest. It symbolizes the unity of oneself with the Buddha and is the highest form of respect.
4. It would be greatly appreciated if you could make a donation at the incense offering table.

