



Ooiwa-san Nissekiji temple Guide



Main Hall Fudō Myō-ō

The fearsome figure who greets visitors as they enter the Main Hall is *Fudō Myō-ō*, known as Acala in Sankrit and “the immovable wisdom king” in literal English. Emerging from an enormous mass of volcanic rock over three meters tall, this magnificent image is said to have been carved by the monk *Gyōki* over a single night in the year 725, nearly 1300 years ago. On either side of the central figure are his attendants *Kongara Dōji* (Konkara, far right) and *Seitaka Dōji* (Cetaka, far left), as well as the *Amitābha Buddha* (right of center) and the seated monk *Sōgyō Hachiman* (left of center). *Fudō Myō-ō* himself is presented in half relief and the statue’s beauty and impeccable preservation have made it one of Japan’s most prominent sacred monuments. In fact, the carvings have been recognized twice by the Japanese government, as a National Historic Site and an Important National Cultural Property. The imposingly stern face of the wisdom king is said to reflect his determination to provide salvation to the people. However, it is also said that his expression will strike each viewer differently, depending on their state of mind or different moments in time. How does he appear to you today?

The Nissekiji *Fudō Myō-ō* is recognized for several unique characteristics. The first is his face, which is notable not only for its expression but also its form. In particular, the eyes and ears are rendered in an ancient period style, providing key evidence of the sculpture’s age. The second is his left hand. Although most images of *Fudō Myō-ō* depict the figure holding a sword in his right hand and a lariat in his left, the Nissekiji *Fudō Myō-ō* has an open left palm with an orb resting on top. Known as the *Nyoi-hoju* (Cintamani stone), the orb is said to grant the prayers of worshippers.

After completion of these rock carvings, a main temple hall, known as *Fudō-dō*, was built to house them and preserve them from the elements. This hall, too, was originally recognized as an important national cultural property but was damaged in a fire that broke out in 1967. Rather than extinguish the fire, and risk damaging the carvings in the process, a decision was made to sacrifice the hall by letting it burn to the ground. The hall which stands today was built using remnants of the original wood.

★Worldly Benefits: All variety



Main Hall Binzuru Sonsha

A second statue housed inside the main hall depicts *Binzuru Sonsha* (the Venerable Pindola Bharadvaja), one of Buddha’s “Arhats”, or disciples. According to Japanese custom, statues of *Binzuru* are frequently rubbed by worshippers and it is said that those with sickness or injury will be healed if they rub the corresponding area of the statue’s body. This belief is widespread and such statues can be found frequently, in locations all over Japan. Please feel free to rub *Binzuru* yourself, especially if your body is suffering from any ailments.

★Worldly Benefits: Health (treatment of disease or injury)



Dainichi-dō

This hall houses *Dainichi Nyorai* (Mahāvairocana), one of the central deities of Tantric Buddhism. *Dainichi Nyorai* is depicted with left index finger extended, surrounded by the fingers of the right hand. This is a mudra hand gesture known as the *chiken-in*, or “knowledge-fist”. While this pose closely resembles the hand gestures of ninja, they are in fact different and care should be taken not to mistake them.



Sanju-no-tō

Constructed in the latter half of the Edo Period, in 1845, this wooden *Sanju-no-tō* (three-storied Pagoda) is the only one of its kind in Toyama Prefecture. The structure is supported by round *marubashira* pillars and there is a sacred enclosure on the first floor, formed by the 15-meter tall central pillar and the four surrounding pillars known as *Shitenbashira* (four heavenly pillars). This pagoda is particularly notable for its lack of an outer wall, leaving the inner structure visible to the naked eye. This was originally an unintended omission, brought on by a lack of resources at the time of construction, but today it grants the building a special character and allows historians an unprecedented glimpse at the construction methods employed

in early-modern period temple architecture. Climb the stairs and look out from the balcony to be treated to a beautiful view, extending all the way to the waters of Toyama Bay.



Aizen-dō

This hall houses *Aizen Myōō* (Rāgarāja), the esoteric deity of love. Inside, one will find three unique temple treasures:

- ① A wooden statue of *Daikokuten* (the Deity of Wealth), said to date from the early Edo Period (1661-1673).
- ② A *hibutsu* (treasured Buddhist item that is rarely shown to the public) stone of the Kaga Clan, known as the “birth stone” .
- ③ A talismanic wood-block print, depicting the carvings in the main hall, that was once housed in the Edo *Kamiyashiki* (official residence) of the Kaga Clan *Daimyo* (Feudal Lord).



These treasures are kept to pray for the good fortune of families and their descendants. As such, they are carefully preserved and protected. In particular, items 2 and 3 are artifacts of great historical and cultural significance, providing evidence of the reverence paid by the Kaga Clan for Nissekiji.

The statue of *Aizen Myōō* is located in the center of the hall, directly behind the entrance. *Aizen Myōō* has long been worshipped as the patron deity of love, relationships, and familial harmony. Pay special attention to his features and you will notice that the figure possesses three faces and six arms (*sanmen roppi*), his entire body is red, and he sits upon a lotus flower that blooms from a baptismal vessel. The six arms carry several items, beginning with *gokorei* altar fittings in the front left hand, a *gokosho* five-pronged club in the front right hand, a bow in the middle left, arrow in the middle right, a closed fist in the rear left, and a budding lotus flower in the rear right. Due to the bow and arrow, *Aizen Myōō* is often compared to cupid.

★Worldly Benefits: Familial and romantic love



Meoto-Iwa

These neighboring boulders are known as *Meoto-Iwa* (husband and wife boulders), a name that stems from their resemblance to a married couple huddled together. A natural arrangement of boulders in this manner marks the presence of a Shinto *Kami* (Deity) and is consecrated as a symbol of matrimonial harmony, family safety, and enduring relationships.

★Worldly Benefits: Familial, romantic



Sanmon Gate

Although Nissekiji's original *Sanmon* Gate was burned down in the warring states period by the armies of Uesugi Kenshin, the current gate was rebuilt in the mid-Edo period (1688 – 1704). Worshipers who wish to visit in the traditional fashion should enter first through the gate, purify their hands and mouths with

water from the *te-mizu*, and proceed to the main hall. After fully taking in the sights of the main hall, pay a visit to *Akakukutsu* and exit once more through the main gate.

The Sanmon is flanked by *Kongōrikishi* guardian statues, also known by the names *Niō-sama* and *Niō-san*. When facing the statues from the front, the open-mouthed figure on the right is *Agyō* and the closed-mouth figure on the left is *Ungyō*. These names represent the first and final characters from the Sanskrit alphabet, with “Ah” being the sound that emerges when the mouth is opened and “Un” being the sound made when the mouth is closed. This symbolism is also said to represent the beginning and end of the universe. Traditionally, *Kongōrikishi* statues are placed on the grounds of a temple to guard it from infiltration by evil spirits.



Konpira-gu

During the late Edo period (1822), the Ooiwa region received a ceremonial transfer of spirits from *Kotohira-gū* shrine in the province of Sanuki. To commemorate the transfer, this shrine was built as a *Chinjusha* (a shrine housing a tutelary Kami) at the area's highest point of elevation.

Konpiragami is revered around Japan as the patron saint of voyages at sea. As such, prayer here is said to offer benefits on the journey that is life. Visitors often include those who are facing dilemma in their career paths or life choices.

★Worldly Benefits: Prosperous future, positive career path



Shikoku Hachijuhakasho Osunafumi Reijō

Visitors to Nissekiji can experience the spiritual path taken by worshipers on the famous *Hachijuhakasho*, a pilgrimage across 88 holy temples that takes place in Shikoku. In front of these 88

statuettes sit wooden chests filled with sand from each location on the pilgrimage. To participate in the experience, inquire at the office to receive a votive tablet and accompanying pilgrim's staff, then walk the path from the first location to the last. Each location is adorned with a Buddhist mantra, so take your time and read as you go (mantras written in Japanese only). After reaching the final location and paying your respects to Mount Kōya and *Kōbō-Daishi*, exit and return the items you received at the Sanju-no-tō Pagoda.



Jizō-dō

The statue of the Bodhisattva *Jizō* (Ksitigarbha) housed here was gifted by seamen from Uozu in the early Edo period (1624-45). At 10 shaku (approx. 3.3 m) in height, the wooden sculpture is of a variety called *Enmei Jizō* (life-prolonging Jizō) and has been preserved with a beauty that belies its 400-year history.

In front of the Jizō sculpture stands a long staff which is tied, by a five-colored string, to the staff carried by the Bodhisattva

himself. It is said that if you shake the staff and make a wish, Jizō will hear your prayers. Feel free to give it a pull and listen for the sound of the bell.

★Worldly Benefits: Health, long life



Fuji-mizu

This natural spring traces its path over the rock monolith on which *Fudō Myō-ō* is carved. It is recognized as one of Toyama's best sources of pure spring water and has long been said to offer benefits to eyesight, even being mentioned in folk tales from the Edo Period. In another story that has been passed down, a Samurai from the *Kaga* Clan raised the question of why the clan had so many experts in medicine and yet none who

dealt with illnesses of the eye. In response, the feudal lord of the time dismissed his complaint, saying "we need not worry, for we have the water at Nissekiji".

★Worldly Benefits: Health, eyesight



Akaku-kutsu

This cave was constructed in year 30 of the Meiji era (1897). Its origin traces to the year 818, a time when epidemic illnesses were sweeping Japan. Searching for a cure, the Emperor is said to have paid tribute to the monk Kōbō-Daishi, after which the epidemic began to wane. As a result, images of Kōbō-Daishi were consecrated for worship as *Yakuyoke Kōbō-Daishi*, a talisman which wards off bad luck. A Yakuyoke Kōbō-Daishi can

be found inside the cave and it is said that worshippers who are entering their *Yakudoshi* (an age when they are susceptible to bad luck), or are concerned over natural disasters and other difficult circumstances, will have their pains assuaged after praying at the site. Visitors can also light a candle and place it inside, which will lend the scene a quiet spiritual atmosphere.

★Worldly Benefits: Protection from bad luck



Six Waterfalls

Buddhism teaches that humans possess six senses (sight/sound/smell/taste/touch/consciousness), all of which are related to six points of desire. At these waterfalls, worshippers can take part in an ascetic ceremony that will cleanse them of those desires. If you wish to enter the water and take part in the ceremony, please speak to the staff at the nearby office first.



Before the ceremony, you will be provided a wooden *Gomagi* plaque to write prayers on. After this, you will change into ceremonial white robes and sandals in the dressing room. The procedure for the ceremony is as follows:

- ① Pay your respects to Fudō Myō-ō in the main hall.
- ② Climb the first step in front of the waterfalls and remove your sandals.
- ③ Bow, walk toward the waterfalls, stand beside the specific fall you will enter, and clasp your hands.
- ④ Step sideways into the water and allow it to strike your shoulders. Make sure you receive the water on the base of your neck, rather than on your head.
- ⑤ Stand still under the water for as long as you can withstand it.
- ⑥ Exit the waterfall, turn to face the water, and bow.

※If you are unable to withstand the water and exit before you have received the full benefit of the ceremony, feel free to make a second try.

When the ceremony has ended, step back into the sandals and return to the dressing room. Please make sure to return the wet robes and sandals to the office staff.

A special ceremony honoring the anniversary of the waterfalls' commencement takes place every year on July 1. Another ceremony takes place in winter, amid the freezing cold, on or around January 20.

The ornate dragon heads that form the source of the six waterfalls were created by human national treasure Suga Shōen.

★Worldly Benefits: Purification, cleansing of the body and soul



Te-mizu / Chouzu

Water from the *Te-mizu* pavilion is used to purify your mouth and hands before proceeding with the rest of your visit. The steps to follow are as follows:

- ① Take the ladle with your right hand and fill it with water. Then pour the water on your left hand for purification.
- ② Switch the ladle to your left hand and pour water on your right hand for purification.
- ③ Return the ladle to your right hand, pour water into the palm of your left hand, and then drink from it. (Please be sure not to let the ladle touch your lips directly)
- ④ Purify the ladle you used by turning it to a vertical position and letting the water run down the handle.
- ⑤ Return the ladle to the pavilion in its original position.



Buddhist Temple Customs

As Nissekiji is a Buddhist Temple, it is devoted mainly to prayer for departed souls. During your visit, pay your respect to the departed, the enshrined statues, and other sacred artifacts by quietly placing your hands together in prayer and giving a small bow.



Ema Shamoji Gomagi

Ema are wooden plaques which are hung on the temple grounds after writing your name and a wish or prayer. Usually, they contain images of horses but at Aizen-dō, special heart-shaped plaques are available that offer benefits for relationships. Apart from *ema*, Aizen-dō also offers *Shamoji* spoons, through which you can pray to the deity of wealth for the safety of your family and the warding off of bad luck. Once again, please hang them after writing your name and a wish or prayer.



These plaques will ultimately be burned in a Buddhist rite called

Goma. The smoke generated by the fire will deliver your prayers to Fudō Myō-ō.



Omikuji

There are three varieties of *Omikuji* available at different locations in Nissekiji.

- ① *Jizō-dō*: Glass bead Omikuji
- ② *Aizen-dō*: Male and female Omikuji
- ③ Office: Omikuji based on Chinese Astrology

1 & 2 can be found within the main hall. Place money in the offering chest, or cash box, and then draw one item from the box containing omikuji.

As you unfold the paper, you will find your fortune written (in Japanese only). Traditionally, fortunes come in one of twelve levels, ranging from great prosperity to great misfortune. The paper can be taken home or tied to a specific location on the temple grounds reserved for that purpose. As variety 1 is fit with beautiful colored beads, they also make a great good-luck charm and are especially popular with international visitors.

Variety 3 are available at the office. After paying the fee, tell the staff a specific birthday and gender, and they will give you a personalized omikuji for the current year. The fortune provided will last from the beginning of Spring (February 4) to the next year's *Setsubun* (day of the bean throwing ceremony) (Fortunes written in Japanese only).



Megusuri no Ki

On official days of worship, a kettle of tea made from leaves of the *Megusuri no Ki* tree is provided at the *Te-mizu* pavilion. The *Megusuri no Ki* tree is a cousin of the maple tree that is found only in Japan. It is also called the “Senrigan no Ki” and the “Tree of Long Life”. Benefits of its leaves include preventing illnesses of the eye, as well as improving the health of the optic nerve and liver function. Many also claim that it prevents intoxication and hangovers when taken before or after consuming alcohol. The tea leaves are on sale at the office, so you can test the benefits by drinking a cup at home, as well. Lastly, ice cream which includes syrup from the tree can be found on sale at a nearby *Ryokan*.

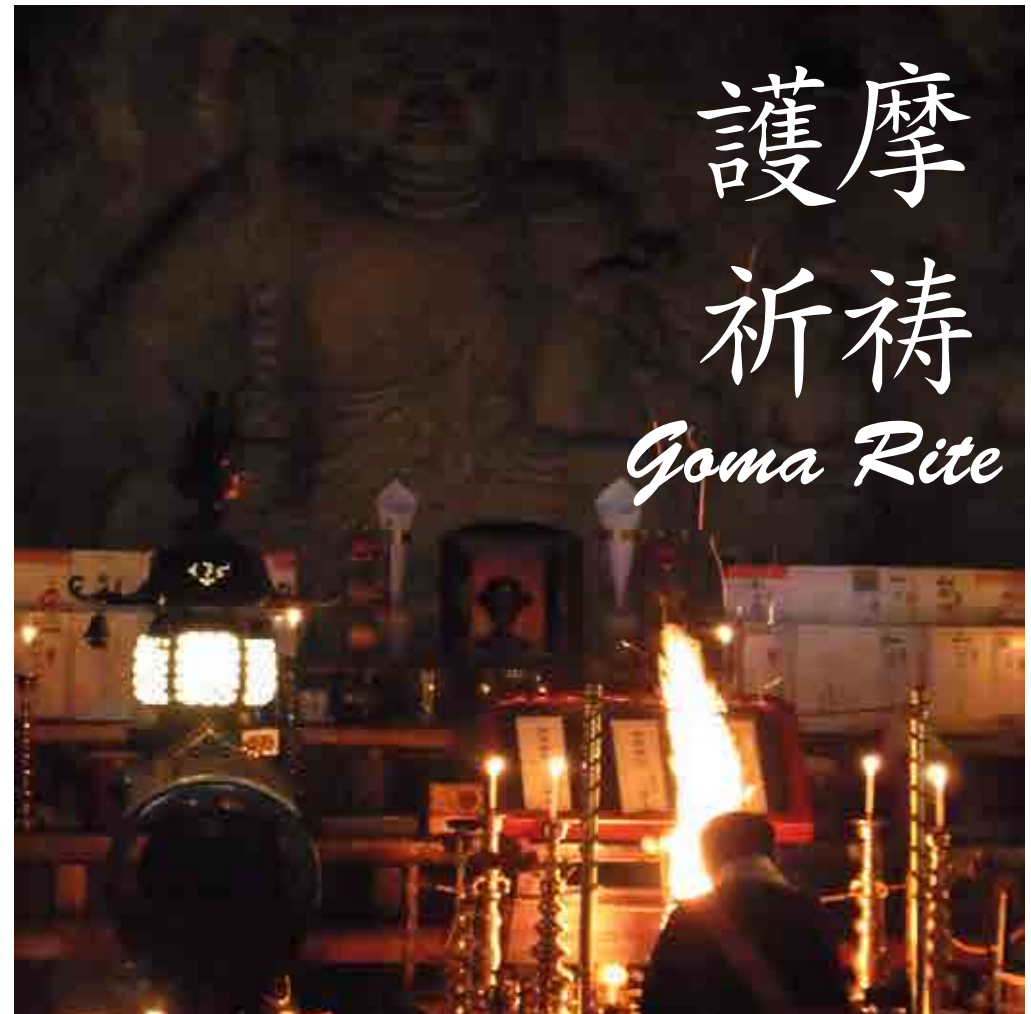


写仏
Shabutsu
Tracings of Buddha (Fudō-Myō-ō)



What is Shabutsu?

Shabutsu, similar to “Shakyō”, is a special practice in which depictions of the Buddha are traced on paper. Sketching the image of Buddha allows communion with Fudō-Myō-ō’s soul. Focus your mind and sketch slowly, so you will be able to feel the spirit of Fudō-Myō-ō more closely. The outline of the image is printed on the paper, so anyone can practice Shabutsu, even if any you are not good at drawing. Your drawing of the Buddha will later be blessed in a Goma Rite, which is a fire ritual performed in esoteric Buddhism. We will then wrap your drawing in your own original charm for you to take home.



護摩
祈禱
Goma Rite

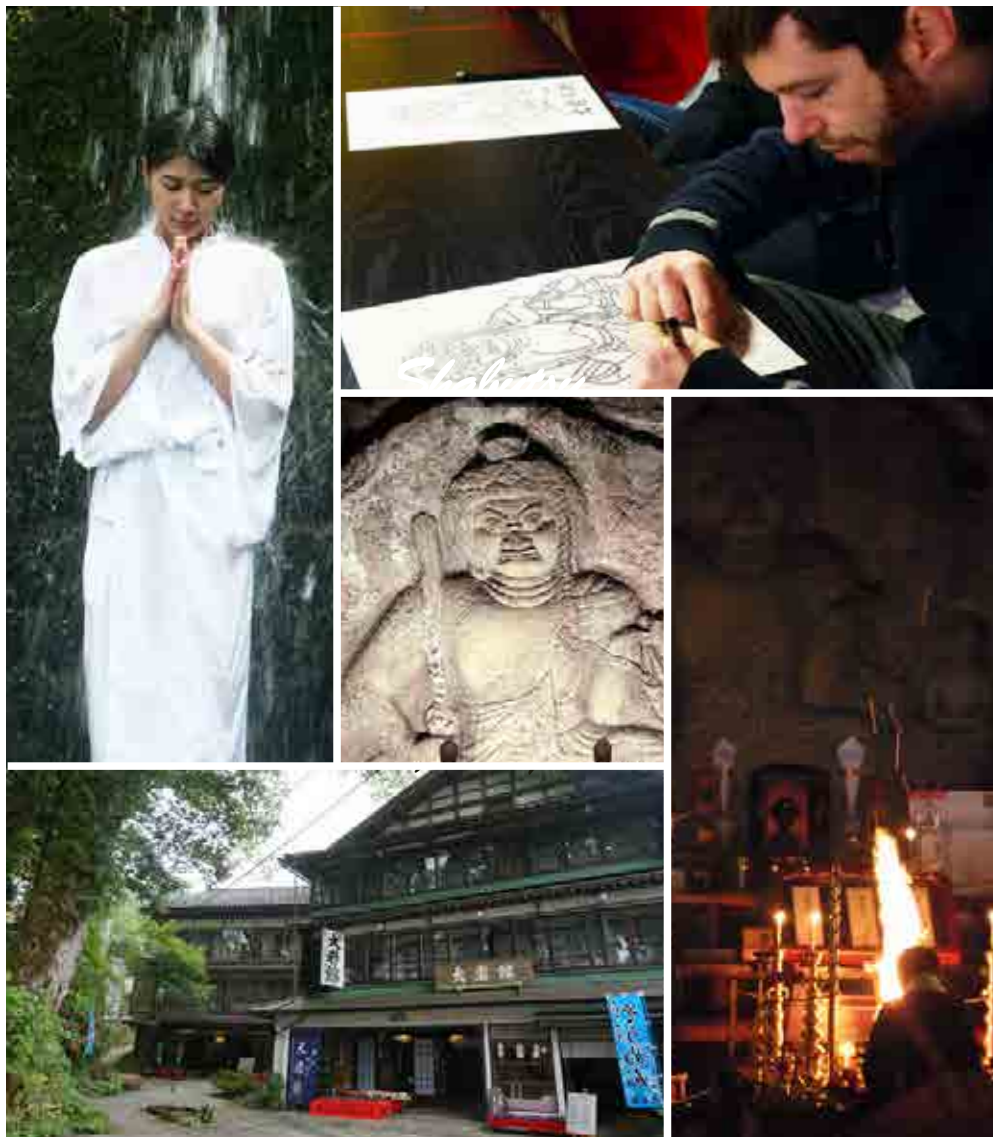
What is a Goma Rite?

Goma is a fire ritual performed in esoteric Buddhism, leading practitioners into a higher spiritual realm.

The priest performs the purification rite for both mind and body by burning logs in the center of the fireplace on the Goma platform, which is in front of the principal Holy Image of Fudō-Myō-ō. After the Goma Rite, the prayers of the worshiper will be purified and transmitted to Fudō-Myō-ō, who may make the wishes come true.

Takigyo and Shabutsu at Ooiwa-san Nissekiji Temple *"Misogi"-a Buddhist spiritual practice*

*Standing beneath the Oiwa waterfall purifies your body, mind, and spirit
Convey your prayers upon a Shabutsu (hand-traced image of Buddha)*



Fee / 5,000 yen per person

Includes Takigyo, Shabutsu, Goma Rite, and lunch

Schedule / After changing into white robes

10:00 Takigyo and Shabutsu experience

11:00 Goma Rite tour

12:00 Lunch at Ryokan (Japanese style Inn)

Takigyo

Takigyo is a ceremony that cleanses your soul of impure thoughts and is said to help you form a connection with the Great Buddha.

Goma Rite

Pray for the safety of your family, success of your business, good relationships and better fortune, etc.

Shabutsu

Strengthen your spirit by hand-tracing images of Fudō-Myō-ō.

Lunch

Dine on edible wild plant dishes at a nearby Ryokan.

Dates / Every Sunday, the 1st and 27th of every month

Exclude dates / 15th and 21st of every month,

1/1~1/5, 1/21, 2/3, 3/20, 6/30, 7/1, 7/11, 8/13~16, 8/27, 9/22, 11/23

Note that the program may be subject to cancellation, due to events at Nissekiji Temple or other reasons.

Meeting Time / 9:00 < Duration 9:30 ~ 13:00 >

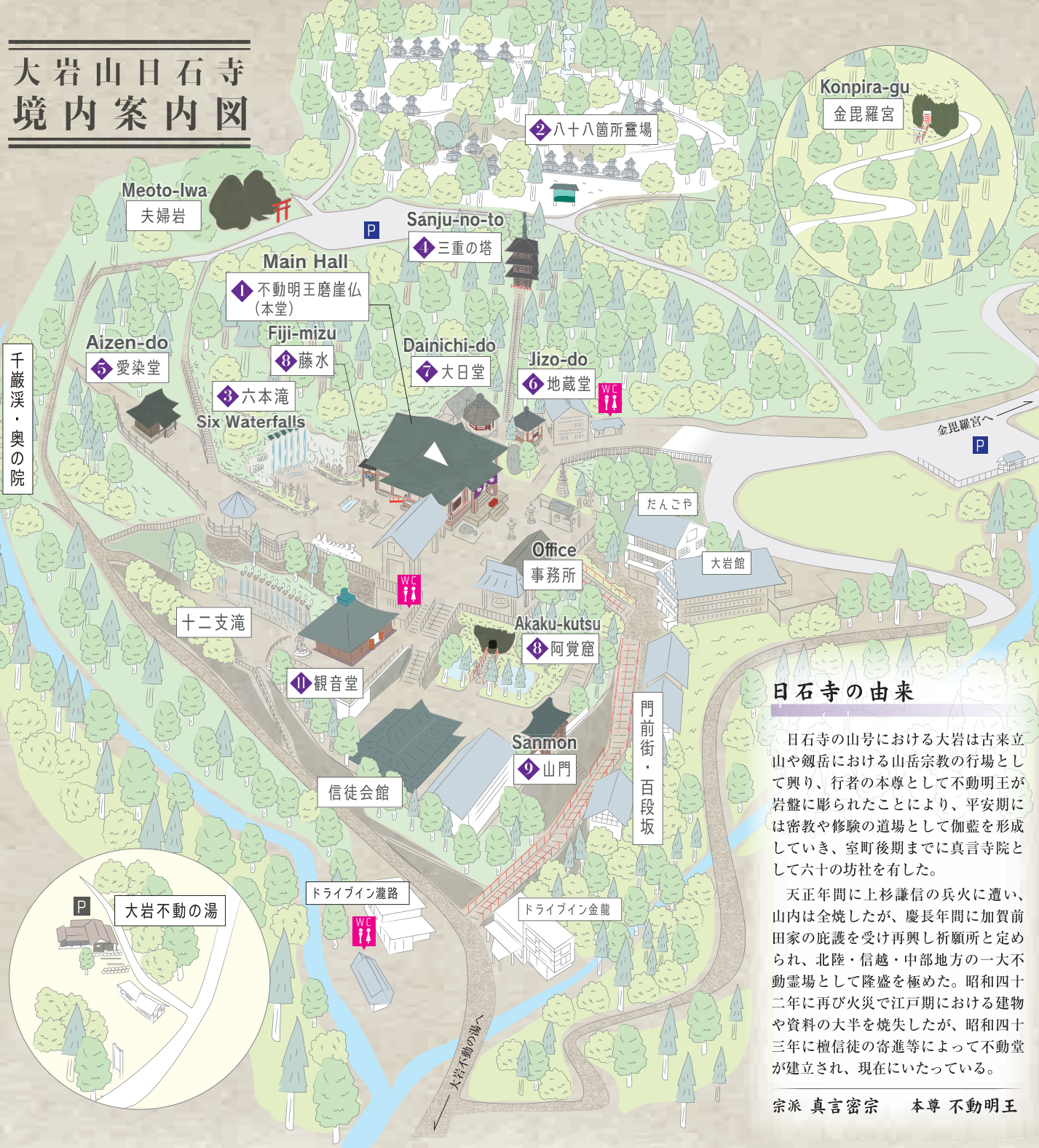
Meeting place / Nissekiji office

Minimum number of participants / 1 person

Inquiries / Kamiichi-machi Kanko Kyokai

TEL 076-472-1515 / **HP** <http://kami1tabi.net>

大岩山日石寺 境内案内図



日石寺の由来

日石寺の山号における大岩は古来立山や剣岳における山岳宗教の行場として興り、行者の本尊として不動明王が岩盤に彫られたことにより、平安期には密教や修験の道場として伽藍を形成していき、室町後期までに真言寺院として六十の坊社を有した。

天正年間に上杉謙信の兵火に遭い、山内は全焼したが、慶長年間に加賀前田家の庇護を受け再興し祈願所と定められ、北陸・信越・中部地方の一大不動霊場として隆盛を極めた。昭和四十二年に再び火災で江戸期における建物や資料の大半を焼失したが、昭和四十三年に檀信徒の寄進等によって不動堂が建立され、現在にいたっている。

宗派 真言密宗 本尊 不動明王

ACCESS



交通のご案内

- 富山地方鉄道
上市駅より、バス約30分、タクシー約10分
- 北陸自動車道
立山インターより、自動車約15分
滑川インターより、自動車約20分

Ooiwa-san Nissekiji temple

TEL 076-472-2301

WEBSITE <http://ooiwasan.com/home.html>
<https://www.facebook.com/ooiwasan/>

Kamiichi Tourism Association

TEL 076-472-1515

WEBSITE <http://kamitabi.net/>
<https://www.facebook.com/kamiichikanko/>