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**ENKAKUJI OR THE TEMPLE OF PERFECT ENLIGHTENMENT
CONCERNING
ITS HISTORY, MAIN EDIFICES, AND NOTED PLACES**



The Mausoleum of Tokimune Hojo in Enkakuji Temple

BUTSUNICHI-AN

Enkakuji or the Temple of Perfect Enlightenment Concerning Its History, Main Edifices, and Noted Places

Foundation of the Temple

This is the head temple of the Enkakuji branch of the Rinzai-Zen Sect. It is Known in formal language as the "Zuiroku San Enkaku Kosho Zen Temple".

It was in 1268 when the Lord Tokimune Hojo became governor of this country at the age of only eighteen and was confronted with the greatest national crisis that had ever occurred in Japan.

This crisis was caused by Kublai Khan, head of the Mongolians, who was often threatening this country, driving his unrivaled power on with which he had conquered many countries in Europe as well as in Asia. In this troublesome time the Lord Tokimune made up his mind to deepen and cultivate his courage by following the teachings of Daikaku Zen Master who was the first patriarch of the Kenchoji Temple.

But he lost his respected teacher in August of 1278 when Daikaku died, and driven on by his aspirations to search for another fine Zen master, he sent two messengers far overseas to China in December of that year. This search resulted in the arrival of the Zen Master, Bukko Kokushi, who was then fifty-four.

The Lord Tokimune built a fine new temple for him. Thus Enkakuji was founded, with the revered Bukko Kokushi as its first Zen patriarch.

Here the Lord and Governor, Tokimune, built up his character under the good guidance of Bukko Kokushi. In 1281, Kublai Khan attacked western Japan by sea. Their numerous ships of war were filled with overwhelming forces of men and equipment. However, no sooner had the first vessels landed than a sudden fierce storm destroyed the enemy completely. This is the origin of what was later to become known as "Kamikaze" or the "Wind of the Gods".

Shariden

This is the shrine in which the Buddha's bones (or reliquary)

are enshrined. The Building was moved from the Kenchoji Temple and fixed here by Sadatoki Hojo in 1285 for the reliquary which Sanetomo Minamoto had reverentially received from the Noninji Temple in China.

It is now the oldest of all the buildings of Tang-period style and, for its excellency, ranked with the Buddha's Image Hall of the Shofukuji Temple at Murayama, Tokyo-toka. In 1923, it was destroyed by the great earthquake which devastated the Kanto District.



Shariden

And it was repaired later in its original and present form.

Kaisando

This is the mausoleum of Bukko Kokushi, first patriarch of the Enkakuji Temple, situated at the back of the Shariden.

It enshrines the sacred image of the patriarch. The image and the front altar of this mausoleum were designated and have been preserved as national treasures.

Kaisanto

Half way up the mountain at the back of the Kaisando is a small tower of natural stone. This is actually the grave of Bukko Kokushi.

In 1335, the Emperor Godaigo, on Muso Kokushi's recommendation, issued the Imperial ordinance that the Shozoku-in, one of the branch temples of the Kenchoji, should be moved to the Enkakuji to make it serve as the Shariden, and it occupied the present location of the Enkakuji.

Therefore, the Kaisanto which had been situated there had to be re-located. Now, the Enkakuji Temple consists of sixteen branch temples, among which the Shozoku-in plays a very important part as an affiliated temple. It lays stress on the Shariden. Thus Shozoku-in has developed to its present-day position.

Kosento

This is the grave of the first primate of the Enkakuji branch of

the Rinzai Zen sect and is also called "Soryukutsu". The first primate, Kosen Zen Master, was born in Yamaguchi Prefecture and intended to become a Confucian scholar. But he left this study for Zen Buddhism.

He possessed a learning both broad and deep and became president of the Tokyo Rinzai-shu College at the beginning of the Meiji era (1866-1912).

He was a great Zen Master who advocated the true teachings of Zen Buddhism by writing excellent books.

Shobogendo

This is the Meditation Hall situated at the right of the Shariden. To begin with, this was a building in which young priests stayed when they were sent there from the Horinji Temple in Yokohama to guard the above-mentioned reliquary in the Shariden. Through the kind offices of Daiyu Kokushi, it was arranged into what it is now, serving as the only training place of the sect where many young priests practise Zazen or sitting meditation.

The Mausoleum of Tokimune Hojo

The Mausoleum in which the mortuary tablet of Tokimune Hojo is enshrined is built on his own grave. Here we can see a tablet with the Empress Dowager shoken's poem dedicated to him. The meaning of the poem is this:

Noisy waves of foreign forces do not come surging again upon this country because of the god-sent storm originating from the seughing winds among the pine trees of Mt. Kamakura.

Now, this mausoleum belongs to the Butsunichi-an, one of the branch temples of the Enkakujii. In former days, Butsunichi-an was nothing but the mausoleum of Tokimune. But it later also enshrined Sadatoki Hojo and Takatoki Hojo. It is said that they were enshrined in respective mausoleums previous to that time and brought together in one mausoleum in the Edo period. There was a time when Butsunichi-an was falling into decay. However, it has been a most important branch temple of Enkakujii since Rev. Kakuin Shuon, who was a member of the Gohojo family, did everything in his power to revive the temple.

The present wooden image of Tokimune Hojo was possibly made about 1700 by Rev. Gikai Shosen and repaired by Rev. Shizan

Bonshun, who was once head priest of the Butsunichi-an, in 1811 when the 500th annual ceremony was held in memory of Sadatoki Hijo. The present mausoleum was built in the same year, too. In the garden of this temple, there are three hermitages called Enso-ken, Fuku-an, and Hoko-den.

The first one was built by Rev. Kakuin and the second by Daiyu Kokushi, noted priest of this temple. This temple has been holding a tea ceremony on the fourth of every month since Jan. 4th, 1934.

This was begun by Rev. Bisan Takahatake, previous head priest of the temple, in memory of the virtue of Tokimune who had saved a national crisis seven hundred years before.

Sammon

This is the two-storied gate of the Enkakuji, which was rebuilt by Daiyu Kokushi in 1783. High up in front of this gate is hung a tablet in the Emperor Fushimi's handwriting "Enkaku Kosho Zen Temple".

And on the second floor inside, the Five Hundred Arhans are enshrined.

This is only one building that was not destroyed by the great earthquake in 1923 because of its special architecture.

Senbutsujo

This is nowadays a meditation hall for laymen. It was previously built to house the complete collection of Buddhist sutras, commentaries, rules, regulations etc.....

Butsuden or in detail the "Dai Komyo Hoden" (The Great Treasure Hall of Light)

This was founded the same year as Enkakuji but was burn down many times. After rebuilding again and again, it was finally destroyed by the great earthquake of 1923. It was impossible to find huge enough trees to restore the pillars etc. to their original form.

So after a 40 year interval at last it was rebuilt in 1964 but the whole



Daikomyohoden(Butsuden)

Butsuden was made of concrete. Some people are of the opinion that this gate shows the change of times.

The Hojo

This refers to the size of the one jo square room in which the Chief priest lived. One jo is about 10 feet.

Kokuho no Bonsho

This is large temple bell designated as a national treasure.

In 1301, Sadatoki Hojo ordered this bell to be made.

The maker's inscription is that of Saijun Shidon, a Chinese priest, but it is not really clear as to whether he actually made it or not. At that time there was only one such large bell in all of the Kamakura district and so it became the local timepiece.

The Kojirin

The Yagyu family members are very famous for their Kendo (swordmanship.)

In 1928, they donated a hall for learning the Zen art of Kendo.

Later it was made into a Zen meditation training hall for laymen and called "Kojirin".

The Cave Resting-place of Butsuman Zen Master

This is at the back of the Zokuto-an. Here he made a typical Chinese poem, which is customary for Zen Priests upon their death-bed.

Hakurokudo or the Cave of the white Deer

This is situated near the large Japanese cypress tree in front of which stands the mausoleum of Lord Tokimune.

It is said that when Bukko Kokushi was making a sermon here, many white deer came out of this cave to listen.

This story indicates a very rare and joyous occasion.

Daiyu Kokushi no to

This is the grave of Daiyu Kokushi who was instrumental in the restoration of the decaying power and influence of Enkakuji and its buildings. And at the same time, this is also the grave of the succeeding Head Priests of the Butsunichi-an.

Kotogan

In the garden of this temple there is a pond called "Myoko Ike".

At the time this lake was designed, there was a rock which was carved as if by the erosion of waves. Although this was a man made phenomenon it seemed as if it were natural.

This rock placed at the edge of the pool creates a very quaint and quiet mood.

Hyakuban Kwannon

This is at the back of the Shorei-in, one of the branch temples of Enkakuji. Its Chief Priest, Sessō, resolved to visit the most well-known sacred places throughout the length and breadth of Japan. From each place he took a little soil. Returning from this pilgrimage he put it in a small cave which he made in the cliff near the temple. He sealed it and enshrined many statues of Kwannon in front of it.

The Garden of Enkakuji

The temple has 20,000 tsubo of land. (One tsubo is about 6 feet square.) This was designated as a cultural beauty spot in 1932.

In former days, the garden in front of the Hojo was especially regarded as the epitome of all the best in Zen landscaped gardens of the Kamakura style.

The Imperial Gate

In 1937 this gate was rebuilt by the Rev. Bisan Takahatake of the Eutsunichi-an. It is only used by the Emperor or his messenger. This gate is decorated on both sides with exquisite carvings in wood.

The Grave of Dosun Miura

This is in Jutoku-an. He was as ardent believer of this branch temple. Therefore his family had his grave made there; also those of his relatives and retainers.

Gokoku To or the Tower to Commemorate National Heroes

This was made in 1906 for those who lost their lives in the Japan-Russian war. The inscriptions were written by the Revs. Soen Shaku and Shukai Miyaji.

The Water of wisdom

(This is located just inside the gate which is in general use.)

It is attributed with special qualities and is said to be excellent for use in the tea ceremony.

The Plum Forest of Nishitani or the Western Valley

This is found in the precincts of Hakuun-an or the Temple of the white Clouds. It provides a beautiful scene visited by throngs of viewers in the spring. The beauty of the plum blossoms is accented by the pine crowned hills.

Shirasagi no Ike or the Pool of the white Heron

When one looks at this, one can feel in imagination the ancient Kamakura temple atmosphere which has been spoiled by the passing railway trains.

The Branch Temples of Enkakuji and Their First Patriarchs

Obai-in	(Muso Kokushi)	Zokuto-an	(Butsuman Zenji)
Butsunichi-an	(Tokimune Hojo)	Shozoku-in	(Bukko Kokushi)
Nyoi-an	(Busshin Zenji)	Shoden-an	(Daikaku Zenji)
Jutoku-an	(Gettan Zenji)	Saiin-an	(Donpo Zenji)
Shorei-in	(Daisetsu Zenji)	Zoroku-an	(Butsugen Zenji)
Kigen-in	(Butsue Zenji)	Garyu-an	(Daisen Zenji)
Denshu-an	(Nanzan Zenji)	Fuyo-an	(Bucchi Zenji)
Hakuun-an	(Tomin Zenji)	Uncho-an	(Kuzan Zenji)