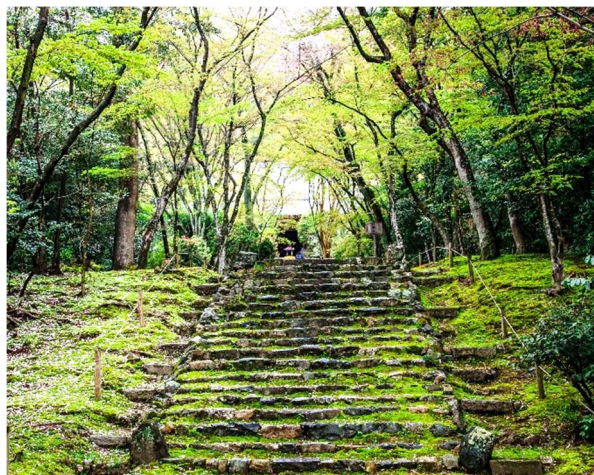


# Jōjūji Temple

# 浄住寺

## History of Jōjūji Temple



Jōjūji Temple, today a temple of the Ōbaku sect of Buddhism, is believed to have been established by the monk Ennin (794–864) as a temple of the Tendai sect. Although the structure was eventually abandoned, the temple was reopened between 1261 and 1264 by the head of the Hamuro family and reestablished under the Ritsu sect by the monk Eizon (1201–1290). When the head of the Hamuro family died in 1272, he was enshrined at Jōjūji, which subsequently became the Hamuro family temple. Jōjūji flourished until widespread fighting broke out between the local daimyo (Ōnin War; 1467–1477), during which this

complex was destroyed, along with many other temples in Kyoto. The Hamuro family rebuilt the structure again in 1689 and invited the monk Tetsugyū (1628–1700) to operate the temple under the Ōbaku sect.



Ōbaku is a Buddhist sect established in 1661 by the Chinese monk Ingen (1592–1673) with the construction of Manpukuji Temple. In China, the Ōbaku sect fell within the Rinzai tradition; however, the Japanese practice of Ōbaku that developed over the following 200 years is far removed from its Chinese counterpart. The ideas introduced by Ingen include differences in temple architecture, attire, and funeral services that all show heavy influence from China's Ming

period (1368–1644). Another key difference can be seen in the reading of sutras, which is done in Chinese.

Unlike in other sects within the Zen tradition, these singing chants (called *bonbai*) are accompanied by instruments like the *inkin* (a small bowl-shaped bell) and large drums. Even the Buddhist images enshrined in the main hall differ markedly from their Rinzai counterparts, with depictions of robes painted in vermillion adorned with dragon motifs.



## Jōjūji Temple Grounds

The path from the main gate to the main hall of Jōjūji Temple is lined with Japanese maples and two rare species of bamboo: *shihochiku* (square bamboo) and *kikkōchiku* (tortoiseshell bamboo). The stalks of *shihochiku* are thin and squared, and their tender shoots are a popular addition to autumnal dishes. Conversely, the stalks of *kikkōchiku* bamboo are thick and round, with bulges that protrude outward between diagonally alternating sections, like a tortoise shell.



*kikkōchiku*



*shihochiku*



Two buildings stand on the temple grounds: the main hall and the abbot's quarters. The main hall is modeled after Chinese temples of the Ming period (1368–1644), with a floor made of packed earth. Unlike temples in the Rinzaï and Sōtō sects, Ōbaku monks enter with their footwear on when chanting before the principal image. Toward the back of the main hall are three smaller halls arranged in a straight line: the *ihaidō*, *kaisandō*, and *jūtō*. These hold the remains of the temple's patrons, the Hamuro family, and Tetsugyū (1628–1700), the temple's founder. The abbot's quarters, donated by the Date family, are connected to the temple by a covered walkway. The building was originally a daimyo's residence. It has *uguisu-bari* ("nightingale floors") in the hallways that squeak to give away the presence of possible assassins and a hole in the wall of the tokonoma alcove that the daimyo could use to make a quick escape.

The abbot's quarters, which are also used as a meditation space for visitors, face a temple garden with a configuration that is unique to the Ōbaku sect. Although rock gardens are a common feature in Zen temples, Ōbaku gardens usually include a water feature, such as a pond.



### [Address]

9 Yamada-Hiraki-Cho, Nishikyo-Ku, Kyoto

### [Access]

10-minute walk from Kamikatsura Station on the Hankyu Railway

5-minute walk from Kyoto Bus Stop Kokedera-Suzumushidera



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This English-language text was created by the Japan Tourism Agency.