
For: Happy Mission

Date: Saturday; June 9th, 2018, 14:00~16:00

Place: At Book Café Salon (Ginza, Tokyo)

Lecture 講義
Exploring Japanese Beauty
日本の美

~ The 1st class: Introduction to *Ise Jingu* (*Ise Grand Shrine*)

第1回：伊勢神宮への招待 ~

岩 崎 正 彌

Kogakkan University:

Faculty of Contemporary Japanese Society: Associate Professor:

Masaya IWASAKI

Summary 梗概 ●

What is the essence of the Japanese beauty?

日本の美の真髄とはいったいどのようなものなのか。

As the first trip on the explore,

I would like to introduce *Ise Grand Shrine* as the origin of Japanese culture,

その旅の第1回目として、日本の文化の源流を伊勢神宮を案内し、

and the fact that Japanese once have called beauty “*hana* 花 (flower)”,

and that they confidence have wanted to live like “*hana* 花 (flower)”,

日本人が美をかつては「花」と呼んでいたこと、自身が「花」のように生きることを望み、

for that purpose, that they were practicing each their “*mich* or *dou* 道 (the way)” as their

own training,

その為に「道」を極めることを修行としていたことを紹介して、

in order to reveal the way toward the spiritual true origin of Japanese beauty.

日本の美の精神的な真の源流への道筋を明らかにする。

0. Greeting ご挨拶

Hello, everyone. Good afternoon. My name is *Masaya Iwasaki*. I am an associate professor at *Kogakkan University* 皇学館大学 in *Ise* 伊勢, in *Mie* Prefecture. I teach Japanese traditional culture (architecture, handy-craft, and performing arts). It is nice to meet you.

Welcome to my special lecture “Exploring Japanese Beauty”. I am honored to be able to talk to you. Today’s lecture is the memorial first one of this series, if this become a series. So, you are very lucky person who are present at a historic moment!

Today, as the first lecture, I will introduce the perspective of the Japanese traditional culture to you, and talk about the origin of Japanese culture. Especially about *Shinto-ism* 神道 or the way of *kami* 神 (gods), and *Ise Jingu* 伊勢神宮 (or *Ise* great shrine). And I will show you some videos. And I will talk about the secret of the truth origin of the Japanese Beauty in the Japanese Culture.

I guess that you are interested in many kind of Japanese traditional culture, and you are thinking about what is the essence of Japanese Beauty. So, I would like to make my lecture an effective story for your understanding Japanese culture, and for your success in your future days in Japan.

My Profile 私の略歴 (Omitting 略)

1. The perspective of the Japanese traditional culture 日本文化の概要

A list of Japanese traditional culture. 日本の伝統文化一覧表 (Omitting 略)

2. The Origin of Japanese beauty 日本の美の源流

1) The Land of God, Japan 日本文化の概要

So what is the origin of Japanese beauty?

As you know, Japan has the longest history in the world as one unified dynasty.

Current *Akihito* 明仁 Emperor is in his 125th. His son *Naruhito* 徳仁 who is due to the throne next year will take over the Emperor in his 126th.

According to Japanese formal history books “*Kojiki* 古事記” and “*Nihon Shoki* 日本書紀”, 2,788 years ago, the Emperor Jinmu of the first generation acceded to the throne at *Kashihara* palace 橿原宮 (in *Nara* Prefecture).

The great-grandfather of the Emperor *Jinmu* 神武天皇 was *Ninigi-no-mikoto* 邇邇芸命, who was the grandchild of the Sun-Goddess *Amaterasu-omikami* 天照大御神. That means, the first Emperor Jinmu was the great-grandchild of the grandchildren of the Sun-Goddess *Amaterasu-omikami* 天照大御神.

So, the Japanese Imperial family is the direct descendant of the Sun-Goddess *Amaterasu-omikami*. Therefore, I think I may tell you where the beauty of this country is derived – it is from *Amaterasu-omikami*.

The beauty of this country, the unification, the harmony, the justice, nobility, the peacefulness, all of the virtues of this country are also derived from the light of the Sun-Goddess *Amaterasu-omikami* 天照大御神.

Since ancient times, we have called this country “*Shin-koku* 神国” “*Shin-shu* 神州” or “The Land of God”. Japan’s name “*Nippon* 日本” which literally means “the land of the rising sun” came after, and the country’s flag the “*Hi-no-maru* 日の丸” literally means “the rising sun flag” were also derived from the Sun-Goddess *Amaterasu-omikami* 天照大御神.

2) The Sun-Goddess *Amaterasu-omikami* 天照大御神と神道

Let me talk a bit about Japanese myths, up to the *Amaterasu-omikami* 天照大御神.

According to the *Kojiki* 古事記, the oldest existing book in Japan, completed in 712 AD, when the heavens and the earth became separated, *Ame-no-minakanushi-no-kami* 天之御中主神 emerged first. And *Takamusubi-no-kami* 高御産巢日神 and *Kamimusubi-no-kami* 神産巢日神, deities for birth and development, appeared, both of which are also called *Mushuhi-no-kami* 産巢日神. And they gave birth to the Great Eight Islands, that is, to Japan, and many other *kami* 神 (gods). After these *kami* 神 (gods) and others, a couple of *kami* (gods), *Izanagi-no-mikoto* 伊耶那岐 and *Izanami-no-mikoto* 伊耶那美, appeared. Three of these were the most august *kami* 神 (gods): *Amaterasu-omikami* 天照大神, the sun deity, in charge of the High Heavenly Plain (*Takamanohara* 高天原), her brother, *Susa-no-o-no-mikoto* 須佐之男命, in charge of the sea, and *Tsukiyomi-no-mikoto* 月読命, the moon deity, in charge of the night.

However, *Susa-no-o-no-mikoto* 須佐之男命 committed so many outrages in the High Heavenly Plain that *Amaterasu-omikami* 天照大御神 feared him and hid herself in a heavenly cave *Ama-no-iwayato* 天岩屋戸. This caused both the Heavenly Plain and the earth to become dark, and all kinds of evils occurred. The heavenly *kami* 神 (gods) then gathered and put on a prayer ritual with entertainment, including dance, song and music, which brought her out of the cave *Ama-no-iwayato* 天岩屋戸, after which light returned to the world. This praying ritual is regarded as the beginning of Japanese performing arts such as Kagura 神楽.

3) The three divine regalia, and *Ise* 天照大御神と伊勢神宮

Amaterasu-omikami 天照大御神 gave their grandson, *Niniginomikoto* 邇邇芸命, instructions to defend ancient Japan from the High Heavenly Plain and rule it. At that time, *Amaterasu-omikami* 天照大御神 gave him a mirror, a

sword, and crescent-shaped precious stone, which have remained as the three divine regalia, of the Imperial throne and its succession. In particular, she ordered him to worship the mirror as if it were herself. The great grandson of *Ninigi-no-Mikoto* 瓊瓊杵尊 was the Emperor *Jinmu* 神武天皇, the first emperor of Japan, with whom Imperial history began.

According to the *Nihon-shoki* 日本書紀 the first official chronicle, completed in 720AD, the Holy Mirror *Yata-no-kagami* 八咫鏡 symbolized *Amaterasu-ominami* 天照大御神 was originally worshipped in the Imperial Palace by successive Emperors of Japan.

However, during the reign of the 10th Emperor *Sujin* 崇神天皇, the Holy Mirror *Yata-no-kagami* 八咫鏡 was moved from the Imperial Palace. Then, during the reign of the 11th Emperor *Suinin* 垂仁天皇, the Emperor ordered his princess, *Yamatohime-no-mikoto* 倭姫命, to seek the most appropriate place to permanently enshrine and worship *Amaterasu-ominami* 天照大御神.

After searching in many regions, finally the princess received a revelation that *Amaterasu-omikami* 天照大御神 should be enshrined and worshipped eternally in *Ise* 伊勢. It was approximately 2,000 years ago. Subsequently, the mirror was placed at *Ise Jingu* 伊勢神宮 or *Kotai-Jingu* 皇大神宮 (*Naiku* 内宮) during the reign of the 11th Emperor *Suinin* 垂仁天皇 and has been worshipped there to this day.

4) *Ise Jingu* (Ise Grand Shrine) 伊勢神宮

May I ask you if you have been to *Ise Jingu* 伊勢神宮? I would like to recommend you to visit *Ise Jingu* 伊勢神宮, while you stay in Japan.

In the *Edo* period 江戸時代 (from the 17 century to the 18 century), all the Japanese wished to go to *Ise Jingu* as *Ise* pilgrimage or “*Ise-mairi* 伊勢参り” once in a lifetime. *Ise Jingu* 伊勢神宮 in *Mie* Prefecture 三重県 is the highest position of all the *Shinto* Shrines in Japan. Because it enshrines *Amaterasu-omikami* 天照大御神, the ancestral *kami* (god) of the Imperial family. And has

been worshiped by the Imperial government, since ancient times.

Especially, *Kotaijingu* 皇大神宮 (*Naiku* 内宮) is the most precious shrine that dedicated the sacred mirror in which the Sun-Goddess *Amaterasu-omikami* 天照大御神 resides.

In the era of the 21st Emperor *Yuryaku* 雄略天皇, about 1,500 years ago, in accordance with another revelation from *Amaterasu-omikami* 天照大御神, *Toyo'uke-no-omikami* 豊受大御神, the deity who provided sacred food to *Amaterasu-omikami* 天照大御神 and also was the guardian of cloth, food, and shelter. was summoned from the north of *Kyoto* Prefecture 京都府 and enshrined in *Ise* 伊勢. It is *Toyo'uke-daijingu* 豊受大神宮 (*Geku* 外宮). Every morning and every evening, at *Toyo'uke-daijingu* 豊受大神宮 (*Geku* 外宮), the sacred dishes are prepared for deities, by the priests who purified themselves, by the purified fire, with rice, sake, fishes, vegetables, seaweed, etc. The root of Japanese cuisine is here.

Annual rituals of *Jingu* 神宮 are based on the cycle of rice cultivation.

In spring, the blossoming of cherry trees signals the time to prepare for planting. When the swallows fly, the rice seeds is scattered with prayers for a bountiful harvest. Beginning of May, people trans-plant the rice seeds on the sacred rice paddy field with *Kagura-uta* 神楽歌 or the ritual music and songs.

In summer (in May and in August), *Kazahinomi-sai* 風日祈祭, a ceremony held to offer prayers to the *kami* 神 (gods) of wind for good weather and abundant harvest. Wishing wind and rain stay gracious.

In September, *Nuibo-sai* 抜穂祭, a ceremony of plucking ears of sacred rice plants grown in sacred fields.

The most important ceremony of the year is *Kanname-sai* 神嘗祭, during which *Jingu* 神宮 priests offer the first rice of the year harvested in *Jingu* 神宮 and dedicate a prayer of gratitude to *Amaterasu-omikami* 天照大御神 for presenting the first rice “*Yuniwa-no-inaho* 斎庭の稲穂” to the terrestrial world

through her grandson. At *Kanname-sai* 神嘗祭, an ear of new rice grown by the Emperor is also dedicated to *Amaterasu-omikami* 天照大御神.

And the largest ritual, *Shikinen-sengu* 式年遷宮, have been held at *Ise Jingu* 伊勢神宮 every 20 years for 1,300 years. The ritual includes rebuilding the main sanctuary on a site adjacent to the old one, making new sacred apparel and treasures, and transferring the Sacred Mirror in which the kami 神 (god) resides.

There is the secret of the Japanese beauty, it is oldest and newest, meanwhile, it is eternal beauty. For these, I will introduce you by the video.

3. Video ビデオ

(1) DVD Soul of Japan Ise Jingu 日本の心 伊勢神宮 (05min)

(This video was made for the VIPs of the Ise Shima 42nd G7 Summit 2016, 26 May)

2015 Jingu. All Rights reserved

(2) DVD Compilation of the 62nd Jingu Shikinen Sengu Ritual

第62回 式年遷宮 総集編 (36min)

Copyright: Jingu Seicho / Jingu Shikine Zoeicho

4. The True Origin of the beauty of Japan 日本の美の源流の, 源流

1) The Land of God, Japan 神の国, 日本

How do you feel about it? What do you think about it? I believe that you can understand that Japanese beauty originates from the spirit of *Shinto* 神道 or the way of gods (kami 神) typified by *Ise Jingu* 伊勢神宮.

Shinto 神道 or the way of gods is the cultural spirit of Japan which has been cultivated for thousands of years ago, or from more than tens of thousands of years ago, by the light of gods. People born in this country have been trying to live by the heart of gods.

The way of living by the heart of God as my heart has been the principal of

this country. This has later been called “The way of *kami* 神 (God = *Shin*)”, or *Shinto*. The teaching of the way of *kami* has been inherited deeply in the hearts, and in the words of the people of Japan.

People have known that words have spiritual forces. Because good words create good futures, bad words attract bad futures. In order to purify our hearts and our land by praying to *kami* 神 (gods) in good words, Japanese words, poems, songs and music were born and polished to be more beautiful.

Not only words, in our daily lives, to eat meals, to drink tea, to arrange flowers, have all been to pray to God, to purify the mind. So, Japanese beauty is the result of purifying our hearts by praying to gods under the light of gods.

2) The Beauty of Flower, Japan 花の美, 日本

Next, let's talk about the concept of the beauty in Japan “*Hana* 花 (= the Flower)”.

The use of the word “*bi* 美” to express the concept of the beauty in the present age began in the Meiji era and settled in as an equivalent of beauty. Before that Japanese people expressed the concept of beauty with the word “*hana* 花 (= the Flower)”. Why did we express the beauty with “*hana* 花 (= the Flower)”?

Zeami 世阿弥 (1363~1443) a distinguished Noh performer in the fifteen century, wrote about the Flower in his book “*Fushikaden* 風姿花伝 = The Spirit of Noh”.

「一、この口伝に、花を知る事、先づ、仮令、花の咲くを見て、萬に花と喩へ始めし理を弁ふべし。そもそも、花といふに、萬木千草において、四季折々に咲くものなれば、その時を得て珍しき故に、弄ぶなり。申樂も、人の心に珍しきと知る所、即ち面白き心なり。花と、面白きと、めずらしきと、これ三つは同じ心なり。いづれの花か散らで残るべき。散るゆえによりて、咲く頃あればめずらしきなり。能も、住する所なきを、

まづ花と知るべし。」(花伝第七 別紙口伝)

“In the oral tradition, in order to understand the Flower you should first observe a flower blooming in nature, and then understand this as a metaphor for the principle of the Flower in all things,

First then, as with all the myriad trees and grasses, flowers bloom with the time and season. Thus, when a flower’s time has come to bloom, we praise it as something unique, In *sarugaku* 申樂 (= Noh 能), too, what the audience understands as unique will be exactly what he finds to be interesting. The Flower, that which is interesting, and that which is unique — these three are the same at the heart of the matter. Yet what flower does not fall, but remains forever on the branch? It is precisely because the flower does fall that it is so unique when it blooms. To understand why Noh does not have one single underlying style or presence, you must first understand flowers. Without one underlying acting style, many may come and go, and all will have that sense of the uniqueness.” (*Fushikaden* 風姿花伝 = The Spirit of Noh, Chapter 7. Additional Oral Traditions” by Zeami 世阿弥. Translated by William Scott Wilson)

What does this mean? “Flowers are scattered, so it is beautiful that flowers bloom.” This seems to be compared to a human being. “Everyone will die, so why should people bloom, knowing his time to bloom.” Zeami also said that at the end of the long training process, “The Flower remaining on a bag bones” 「老骨に残りし花」 is “the true Flower” 「まことの花」 (*Fushikaden* = The Spirit of Noh” Chapter 1, Concerning Practice and Age, Beyond the Age of Fifty)

“I will live in the present for eternity aiming for the momentary beauty of flowers that bloom knowing the time.” We Japanese have been living like the appearance of flowers, by comparing beauty to flowers. Among many flowers, the Japanese love cherry blossoms in particular. And cherry blossoms’

blooming and scattered figures have led to the ideals of Japanese people's life and death.

Saigyō Hoshi 西行法師 (Buddhist priest *Saigyō*) (1118~1190) of the famous poet of the twelfth century sang as follows

願わくば 桜のもとに 春死なむ その如月の 望月のころ

'I hope to die under the cherry blossoms in spring, around the time of full moon in April.'

It has been a longing of many Japanese people to die with cherry blossoms falling.

Norinaga Motoori 本居宣長 (1730-1801) a scholar of ancient Japanese literature and culture of the Edo era defines *Yamato-gokoro* 大和心 = the Japanese spirit independent of Chinese classics as follows.

敷島の 大和心を人問わば 朝日に匂う 山桜花

If I am asked about the meaning of *yamato-gokoro* (= the soul of Japan), I would say it was the blossoms of *yamazakura* (mountain cherry trees) shining in the rising sun.

Inazo Nitobe 新渡戸稲造 (1862-1933) who acted as the director of the International Bureau Section, in charge of the International Committee on Intellectual Cooperation (ICIC, which later became UNESCO) compares "*Bushido* 武士道" to cherry blossoms as follows.

武士道 (シヴァァリー) はその表徴する桜花と同じく、日本の土地に固有の花である。(矢内原忠雄 訳)

"Chivalry is a flower no less indigenous to the soil of Japan than its emblem." ("*Bushido ~ The Soul of Japan ~*" Chapter 1. *Bushido As An Ethical System*)

Okakura Tenshin 岡倉天心 (1862-1913), who served as the Oriental director of the Boston Museum of Fine Arts, compares the scattered cherry blossoms representing Japanese people's lack of fear of death to the cherry blossoms of *Yoshino* 吉野 and *Arashiyama* 嵐山.

こういう例をみると、「花御供」の意味が充分に分かる。たぶん花も充分にその真の意味を知るであろう。彼らは人間のような卑怯者ではない。花によっては死を誇りとするものもある。たしかに日本の桜花は、風に身を任せて片々と落ちる時これを誇りとするものもある。吉野や嵐山のかおる雪崩の前に立ったことのあるある人は、だれでもきっとそう感じたものであろう。宝石ちりばめた雲のごとく飛ぶことしばし、また水晶の流れの上に舞い、落ちては笑う波の上に身を浮かべて流れながら「いざさらば春よ、われらは永遠の旅に行く。」というようである。

In such instances we see the full significance of the Flower Sacrifice. Perhaps the flowers appreciated the full significance of it. They are not cowards, like men. Some flowers glory in death — certainly the Japanese cherry blossoms do, as they freely surrender themselves to the winds. Anyone who has stood before the fragrant avalanche at *Yoshino* or *Arashiyama* must have realized this. For a moment they hover like bejeweled clouds and dance above the crystal streams; then, as they sail away on the laughing waters they seem to say: “Farewell, O Spring! We are on to Eternity.”

In this way, most Japanese long to live their lives like cherry blossoms.

3) The Way to the Beauty of Flower, Japan 花の美への道

Then, how can we make our own lives bright like a flower? We Japanese decided to make ways to refine each of our own lives to be a bright flower.

As you know, there are many “ways = *michi* or *dou* 道” in Japanese culture. For example, the way of tea, “*sa-dou* or *cha-dou* 茶道” means the training the

soul and arts through practices of servicing tea as a host, and drinking tea as a guest. The way of flower, “*ka-dou* 華道” means the training the soul and arts through practices of making flower arrangements. The way of incense, “*ko-dou* 香道” means the training the soul and arts through practices of playing games associated by many kinds of incenses “*kumi-ko* 組香”.

For example, in martial arts, “*ju-do* 柔道” means the soft way (= the skill to fight without using swords), “*ken-do*” means the way of sword (= Japanese fencing), “*kyu-do* 弓道” means the way of bows (= Japanese archery)

Even without attaching the letter “ways = *mich* or *dou* 道”, in every field of entertainment (music or performing arts) or in productions (architecture or handy crafts of arts) and so on, the Japanese considered them to be each way to polish their techniques “*waza* 技” and heart “*kokoro* 心”.

“Ways = *mich* or *dou* 道” are processes that train yourself through all kinds of arts in order to live and die like flowers. Such everyday efforts will be the process to eternal enlightenment.

A godly glorious light from gods will dwell in this effort. So, “way = *mich* or *dou* 道” is a way of learning how to make yourself a flower and how to become light.

Conclusion まとめ

As mentioned above, the beauty of Japan flows out from kami 神 (gods) of Yamato 大和 (= the ancient name of Japan), including *Amaterasu-Ohmikami* 天照大御神, guided, Japanese as flowers (especially cherry blossoms “*sakura* 桜”) as a model of life style, training in each artistic path as “way = *mich* or *dou* 道”.

I guess that you have come to this country Japan, attracted by the charm of Japanese culture. And I think you have found the light of flowers in it. Therefore, upon receiving that light, we have also revived our divinity. And we

can regain the glow again.

You might possibly have lived in Japan in a past life. Anyway I think that there are deep connections between you and Japan. Welcome to Japan, to the home town of your soul!

I sincerely pray that your days in Japan will be successful. Thank you very much for listening.

Traditional Tea Service お茶会

Acknowledgements 謝辞

- Mr. Yoshiaki Taguchi Producer.
- Ms. Mami Machimura Director, MC.
- Ms. Sanae Saito Tea Service

Special thanks for the review 監修への御礼

- Mr. Quan Tran (U.S.A) Section 0 ~ 3.
- Mr. Lorenz Poggendorf (Germany) Section 4.
- Mr. Jason Hobman (The U.K.) ♪