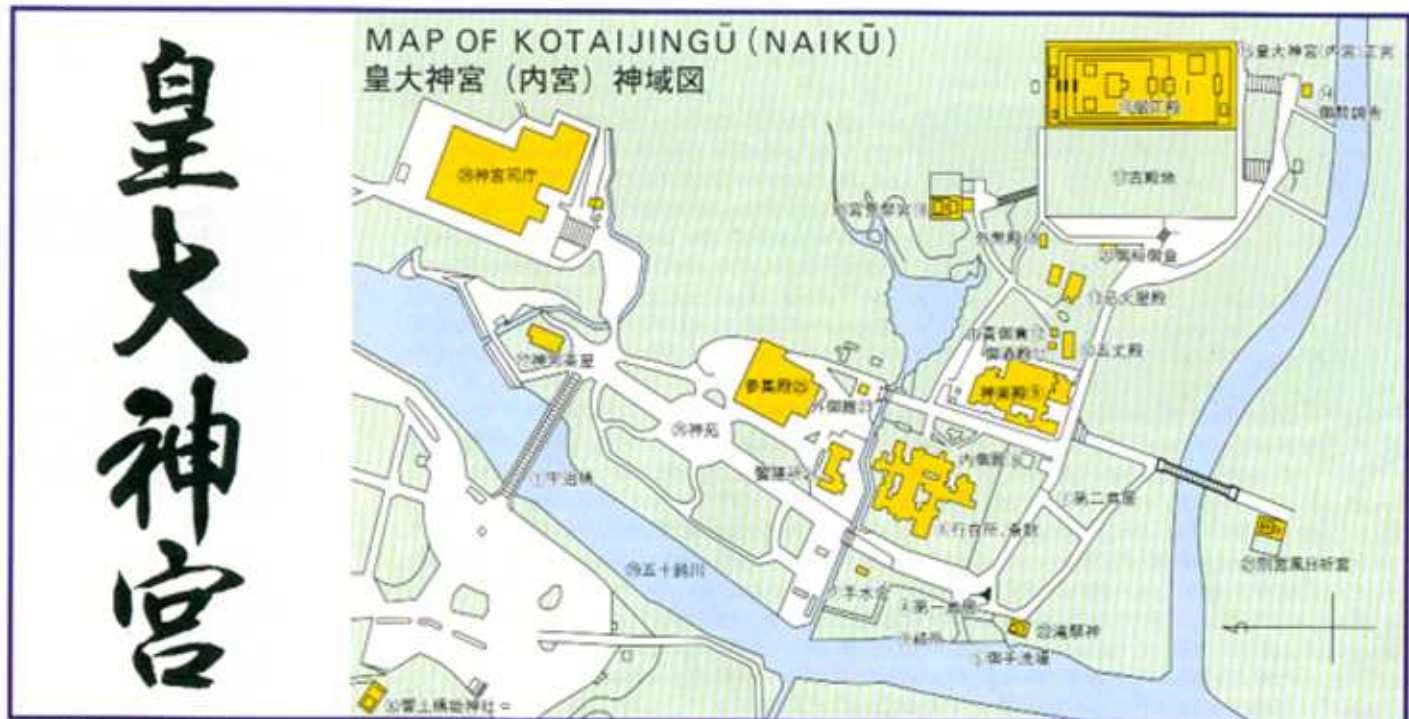


JINGŪ

Since ancient times, the Japanese people have lived in accordance with nature. All over Japan, there are consecrated rocks and evergreen trees in which *kami* (powerful beings) reside, as well as sanctuaries (generally called *jinja*) in which kami are enshrined and which usually consist of a building surrounded by a grove of trees. According to *Shintō* (literally "the way of the kami"), the indigenous religion of Japan, kami are worshiped in *matsuri* which include solemn ceremonial occasions as well as festivals at the local level.* There are more than 100,000 Shintō sanctuaries in Japan, which are at the center of spiritual life. Historically, Jingū has held the most honored place among all Shintō sanctuaries. It is considered to be the spiritual home of the Japanese people, most of whom wish to make a pilgrimage to Jingū at least once during their lifetime. In fact, more than six million pilgrims and worshipers come to Jingū every year.



1. Uji Bridge (Main Entry into Naikū)
2. Font for Ablutions prior to Worship
3. Haraedo (Place for Purification)
4. Daiichi Torii (First Sacred Gateway)
5. Site for Ablutions by the Isuzu River
6. Saikan (Purification Hall)
7. Daini Torii (Second Sacred Gateway)
8. Inner Stall for Sacred Horse
9. Kaguraden (Hall of Sacred Music and Dance)
10. Gojōden
11. Misakadono
12. Yukinomikura
13. Imibiyaden (Hall of Pure Fire)
14. Minie Chōsha (Sacred Foods Ceremonial Preparation Hall)
15. Kotaijingū Shōgū (Main Sanctuary)
16. Goshōden (Main Sanctuary Building)
17. Kodenchi (Alternate Site of Sanctuary)
18. Auxiliary Sanctuary Aramatsurinomiya
19. Geheiden (Outer Treasury)
20. Mishinenomikura (Rice Storehouse)
21. Auxiliary Sanctuary Kazahinominomiya
22. Lesser Sanctuary of Takimatsurinokami
23. Outer Stall for Sacred Horse
24. Kyōzenso
25. Sanshūden (Rest Area for Worshipers)
26. Sacred Garden
27. Jingū Chashitsu (Jingū Teahouse)
28. Jingū Shichō (Jingū Administration)
29. Isuzu River
30. Lesser Sanctuary Aedohashihime Jinja



The History of Jingū (Naikū)

Popularly known as "O-Ise-san", or officially "Jingū", Ise Jingū is principally composed of the Kōtaijingū (Naikū) and the Toyoukedaijingū (Gekū), where the supreme deity Amaterasu Ōmikami and the great deity Toyouke Ōmikami are worshiped, respectively. In addition, Jingū also includes fourteen auxiliary sanctuaries (*bekkū*), as well as one hundred and nine lesser sanctuaries, including *sessha*, *massha*, and *shokansha* in which are generally located facilities for the preparation of sacred food and textile offerings.

Originally, Amaterasu Ōmikami was revered within the Imperial palace by successive Japanese Emperors. However, in the era of the tenth Emperor, Sujin Tennō (first century B.C.), in awe of the divine authority of Amaterasu Ōmikami, the august mirror (symbol of the kami, or *goshintai*) was moved from the Imperial palace by the Imperial Princess Toyosukiirihime no Mikoto and was revered in Kasanuinomura. Thereafter, during the reign of the eleventh Emperor, Suinin Tennō, in respectful obeisance of the divine command of Amaterasu Ōmikami for a more appropriate sanctuary, the Imperial Princess Yamatohime no Mikoto departed from Kasanuinomura. After searching in other regions, finally in the twenty-sixth year of the reign of Emperor Suinin (4 B.C.), she decided upon the present sanctuary of Naikū, by the upper Isuzu river, as the place where Amaterasu Ōmikami should be enshrined for eternity.



Sacred Treasure Tamamaki no Ontachi
(Sword with Jewel-Studded Scabbard)

Sacred Treasure
Tsurubushige no
On'eriums
(Statue of a Piebald
Horse with Saddle)



Scroll of the procession of the Sengyo, in which the symbol of the kami (*goshintai*) is placed in a series of containers and ceremonially carried within a long silk shroud, along with sacred treasures and apparel, from the old sanctuary building to the new. This picture-scroll depicts the transfer ceremony of Naikū as it took place in the 58th Shikinen Sengū, and as it is expected to take place on the occasion of the 62nd Shikinen Sengū of October 2013, that is to say from the eastern to the western sanctuary grounds. ▶



The Shikinen Sengū

Every sanctuary in Jingū consists of two identical adjoining sites (16) (17). Since the seventh century A.D., with only a few exceptions, Naikū, Gekū, and their respective auxiliary sanctuaries have been rebuilt and the symbols of the kami (*goshintai*) they enshrine have been ceremoniously transferred in solemn nocturnal ceremonies from the old sanctuary buildings to newly reconstructed buildings in their adjoining sanctuaries. This ceremonial system, referred to as *Shikinen Sengū*, is thought of as an elaborate *Kannamesai* (Offering of First Fruits) ceremony. It involves the reconstruction of the sanctuary buildings as well as the renewal of the sacred apparel and treasures which are carried to the new sanctuary buildings along with the symbol of the kami on the occasion of the *Sengyo* (Transfer) ceremony. By performing the Shikinen Sengū every twenty years, the Japanese people receive renewed blessings from their kami and pray for peace in the world.

The sacred treasures and apparel (*onshōzokushimpō*) which are offered to the kami are remade by contemporary artists and craftsmen according to exact traditional specifications. There are 125 kinds of sacred apparel (*onshōzoku*), for a total of 1085 objects. On the other hand, sacred treasures (*goshimpō*) are 491 in number, divided in 189 categories of objects. In addition to these there are more than 1600 accessories. Such *onshōzokushimpō*, offered to the kami on the occasion of previous Shikinen Sengū in the late Meiji and early Shōwa periods, are on permanent display in the Chōkokan Museum (Jingū History Museum).



GEKŪ

Gekū was established in A.D. 477 in keeping with a divine decree of Amaterasu Ōmikami. It is dedicated to Toyouke Ōmikami, the kami of clothing, food and housing, who is the provider of sacred foods to Amaterasu Ōmikami. The structure of the sanctuary of Gekū is essentially the same as Naikū's, and its annual ceremonies follow the same pattern. However, there is an important distinction between Gekū and Naikū, in that only in Gekū sacred food offerings are made every morning and afternoon in the *mikeden*. These offerings of sacred foods are made to Amaterasu Ōmikami, enshrined in Naikū, by Toyouke Ōmikami.

Gekū, like Naikū, is one of the main sanctuaries of Jingū, which constitutes a single system. Similarly, the Jingū priesthood forms one entity, the responsibilities of which include the performance of ceremonies in both Naikū and Gekū, as well as their respective auxiliary and lesser sanctuaries.

The first auxiliary sanctuary of Gekū is Takanomiya, situated atop an elevation on the southern side of the sanctuary. Other auxiliary sanctuaries include Tsuchinomiya, dedicated to the kami of the earth, and Kazenomiya, dedicated to the kami of the wind.



Higotoasayūōmikesai (Ceremonial Offerings of Sacred Foods twice daily in the Mikeden), Gekū



The Main Sanctuary (*Shōgū*)

MAP OF TOYOUKEDAIJINGŪ (GEKŪ)

豊受大神宮 (外宮) 神域図



1. Hiyoke Bridge (Main Entry into Gekū)
2. Font for Ablutions prior to Worship
3. Daiichi Torii (First Sacred Gateway)
4. Saikan (Purification Hall)
5. Daini Torii (Second Sacred Gateway)
6. Kaguraden (Hall of Sacred Music and Dance)
7. Kujōden
8. Gojōden
9. Toyoukedaijingū Shōgū (Main Sanctuary)
10. Goshōden (Main Sanctuary Building)
11. Kodenchi (Alternate Site of Sanctuary)
12. Mikeden (Hall for Daily Offerings of Sacred Foods)
13. Imibiyaden (Hall of Pure Fire)
14. Misakadono
15. Stall for Sacred Horse
16. Kitamikadoguchi Torii (Sacred Gateway)
17. Hiyoke Bridge (Northern Entry into Gekū)
18. Auxiliary Sanctuary Takanomiya
19. Auxiliary Sanctuary Tsuchinomiya
20. Auxiliary Sanctuary Kazenomiya
21. Magatamaike (Pond)
22. Tokusetsubutai (Stage for Special Occasions)
23. Kyūkeisho (Rest Area for Worshippers)



NAIKŪ The Uji Bridge (1)

Like the main and auxiliary sanctuaries, the Uji Bridge is rebuilt in keeping with the twenty year cycle of the Shikinen Sengū (the periodic transfer of the symbols of the kami to new sanctuaries in Jingū). The architectural style of the Uji Bridge is purely Japanese. The walkway and railings are made of Japanese cypress (hinoki), while the pillars are of water-resistant zelkova (*keyaki*). Parallel to the bridge are large pillars embedded in the river for protection against floating debris particularly in times of heavy rain or flooding. The Uji bridge spans over the sacred Isuzu river which, as the many poetic references made to it will reveal, has captured the imagination of the Japanese people. Those who come to worship are purified in heart and mind as they cross the Isuzu river and enter the grounds of the sanctuary.



The Jingū Priesthood

There are approximately one hundred priests who officiate in Jingū. They are headed by the *saishu* (Master of the Ceremonies), who is assisted by the *daigūji* (Superintendent of the Sanctuaries) and the *shōgūji* (Second to the Superintendent of the Sanctuaries), followed in hierarchical order by the remaining priests.



Ōharai (Purification Ceremony)



Shinmei Dorii (Sacred Gateway) (4) (7)

The entryways to Shintō sanctuaries are characteristically demarcated by *torii* (sacred gateways).

The style of *torii* called *shinmei dorii* is particular to Jingū, and is said to be the purest form of *torii* architecture. Sacred branches of *sakaki* along with folded strips of white paper (*shide*), which are indices of sacred space, are affixed to each pillar as well as to the gates and fences that surround the main sanctuary. They are replaced by fresh branches every ten days and before major ceremonies.



Daini Torii (Second Sacred Gateway), Naikū



The Imperial Household and Jingū

The building situated to the right of the *saikan* is for the exclusive use of their Majesties the Emperor and Empress on the occasion of their pilgrimage to Jingū. For example, in November 1990, following the *Sokuinorei* and *Daijōsai* ceremonies, the Emperor and Empress stayed in the *saikan* prior to the *Goshin'etsunogi* in which they proclaimed the news of the enthronement to Amaterasu Ōmikami. Three times a year, the Emperor sends an envoy to Jingū to officiate at major ceremonies on his behalf. Moreover,



Kannamesai *Hōhei* Ceremony (Imperial Offerings of Silk and other Materials brought to Jingū by an Imperial Envoy)

an envoy is dispatched from the Imperial palace to Jingū in the event of special ceremonies which are held, in keeping with Imperial decree, on the occasion of celebrations and events of national significance or of particular importance to Jingū.

Successive Japanese Emperors have revered Jingū since its establishment. By venerating Amaterasu Ōmikami, who is the ancestral kami of the Imperial family, the Emperor prays for the protection and welfare of the Japanese nation and for peace in the world.



Main Sanctuary (15)

Amaterasu Ōmikami is enshrined in the main sanctuary building of the inner sanctum of Naikū, in which the august mirror (the symbol of the kami, or *goshintai*) is kept and worshiped. As they are most sacred, neither the august mirror nor the main sanctuary building may be seen by pilgrims or other visitors. Within the inner sanctum are located treasuries to the left and right of the main sanctuary building. One of these is used to keep Imperial offerings of silk and other materials (*heihaku*).

Four rows of fences enclose the main sanctuary. Most ceremonies in the main sanctuary take place in the courtyard (*nakanoe*) situated between the second and third outer gates. To the left of center are seats, surrounded by stones, for officiating priests. On the right are seats for the Imperial envoy and his assistant. In the event of rain, ceremonies are held in the *yōjōden*, situated on the right-hand side of the courtyard. To the left, between the second and third outermost gates, is a building in which at least one priest remains at all times as a guardian to protect the august mirror kept within the main sanctuary building.

The architectural style of the main sanctuary is known as *yūitsu shinmei zukuri*, which is unique to Jingū and is said to be the purest and simplest style of Shintō architecture. The structure of the sanctuary buildings is in the form of the traditional Japanese rice storehouse, the characteristics of which are as follows: the supporting pillars, on top of which is a raised floor, are inserted directly into the ground; the roof is thatched with miscanthus grass (*kaya*) and the wooden structure is made of Japanese cypress (*hinoki*), unvarnished and unpainted; there are crossbeams (*chigi*) at either end of the roof, and large rounded logs on the ridge of the roof (*katsuogi*). Equally characteristic are the eight metal-tipped poles protruding from the upper part of the gable at either end of the building (*muchikake*), placed so as to add to the structural symmetry of the sanctuary building. The architectural style of Gekū is much the same as Naiku's, although there is a stylistic difference in the cutting of the edges of the *chigi* on the front and back of the roof. Moreover, in Naikū, there is an even number of *katsuogi*, while there is an odd number in Gekū. In Naikū the *saihōden* and *tōhōden* (two treasuries) are located to the left and right behind the main sanctuary building. However, in Gekū, the treasuries are situated to the front left and right of the main sanctuary. In addition, behind the main sanctuary building of Gekū is located the *mikeden* in which daily offerings of sacred foods are made. There is no equivalent of the *mikeden* in Naikū.

Pilgrims who come to worship in Jingū generally do so before the gate of the second outer fence of the main sanctuary. However, special pilgrimages may also be made by individuals or groups of pilgrims in the *nakanoe* (court) within the second outer fence. The way in which one worships in Shintō is as follows: two deep bows are followed by clapping the hands twice and bowing deeply once again.



The Main Sanctuary (Shōgū)