

Fushimi Inari no Jinja.

Dedicated to Uga no mitama no okami, the Food Goddess.

2--Saruda Hiko no Kami

3--Ama-no-uzu-me-no-mikoto.

When

~~Because~~ Uga no mitama no okami offered Susano-o-no-mikoto food taken from her body, he cut her to pieces with his sword. Seeds of the five cereals, cows, horses and silk worms came from her dead body. The Sun Goddess took the seed and planted it in the fields of Heaven, and also raised the silk worm and spun the thread and learned how to weave garments. When she built her palace of wood she covered the roof with grass. She also used the cotton and flax which the food Goddess had produced. The Food Goddess under the name of Kuku no chi no kami originated trees, so all trees both great and small and grass and other vegetation grown under the protection of this kami. She is also known as Uke mochi no kami. Mochi=food stuff, Uke= preserve and handle.

So this kami may be regarded as the kami of Food, of houses, of garments, in fact the kami who provided all the necessities of human beings day after day. When the Divine grandson came down from Heaven, he first of all invoked the divine soul of this kami and worshipped her. Then he planted rice seed in the field which he dedicated to her. This was the beginning of cultivating rice in Japan. Since that time the soil being very rich and having the right amount of wind and rain, the rice was distributed throughout the country, so it is sometimes known by the name of country where the rice heads grow.

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Saruda Hiko no kami, who is installed in the No. 2 shrine at Inari is also known by the name of Sasa okami. His father was Otoshi no kami, the son of Susano o wo. His mother was Kisa gahi hime no mikoto the daughter of Mi Musubi no kami.

From ancient records it is found that when the Grand son was about to descend from Heaven a fore runner was sent to see if the way was clear. When he came to the place where the road was divided into Eight directions he saw a man standing at the junction of these roads. He was more than seven feet tall and had such a brilliant eye that his glance shown up to the heavenly plain and down to the lower country. This was Saruda hiko and when the forerunner asked him what kind of a kami he was he so dazzled this forerunner that he was unable to receive the answer. So he went back to Heaven and reported what he had seen and the kami sent Ama no u zu me no mikoto as a messenger to Saruda Hiko. When this kami arrived at the junction of the eight roads she asked Saruda Hiko who he was and why he was there, and he replied that he had heard that the Grand son was about to descend to the lower country and he was there to lead the way and act as guide for the imperial retinue.

So Saruda Hiko was appointed guide and led the Heavenly grandson safely to the distant Takachiho in the Province of Huga. Later by the imperial order he married Ama-no-u-zu-me-no-mikoto. As a result of this marriage the family of Uji-no-tsuchi-gimi was founded, which prospered in the Province of Ise.

Saruda Hiko because he served as a guide most successfully has been recognized from that time as the kami who protects routes on land and sea that is navigation and land journeys. Particularly those who engage in

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So Saruda Hiko was appointed guide and led the Heavenly Grandson safely to the distant Takachiho in the Province of Huga. Later by the imperial order he married Ama-no-u-zu-me-no-mikoto. As a result of this marriage the family of Uji-no-tanuchi-gimi was founded, which prospered in the Province of Ise.

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foreign trade seek the blessing of this kami. In this connection he is known as Funa^a tama-no-kami (funa^a=boat, tama=jewel) or jewel like kami of boats)

He also taught the common people how to cultivate arable land. He is known by the name of O-tsu-chi-no-mioye (O=great, tsuchi=land mioye=parent) He is highly respected and revered by farmers.

Amz^a-no-uzu-me-no-mikoto sometimes known as Omiya no-me-no-okami is installed in the No. 3 shrine of Inari. She was the wife of Saruda Hiko no mikoto.

This is the kami who danced before the cave where the Sun Goddess had concealed herself. Because the Universe^a was in darkness through this action of the Sun Goddess, the evil kami and demons assumed control, and the righteous kami held a grand conference to discuss ways and means of bringing the Goddess from the cave. So they started large bon fires before the cave, and Amz^a-no-uzu-no-mikoto, with her head and garments decorated with Ivy, danced on a stand in such a peculiar and amusing way that the other kami raised their voices in loud laughter which shook the Heavens.

As she danced she also sang in a sweet penetrating voice the song of Hito futa mio etc, that is One, two three etc.

All this laughter and noise enticed the Sun Goddess to peek out from the cave to see what it was all about, and taking advantage of this, the kami rushed forward and pulled her out and wrenched the door off the cave, and so the world again had the light of the Sun and the evil kami and demons disappeared.

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Ama-no-nu-no-mikoto sometimes known as Omiva no-me-no-okami is installed in the No. 3 shrine of Inari. She was the wife of Saraba Hiko no mikoto.

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Inari no jinja.

Note:-

When the Heavenly kami sent Kushi tama nigi haya hi no mikoto down to this world they gave him ten treasures with instructions that if he or any of his party should be taken ill he should take the treasures and shake them together, singing the song of Hito futa mio, i.e., One, two three etc, and that all illness would disappear and that even the dead would come to life. The virtue of the ten divine treasures and this mysterious sacred song pacified and restored the soul, which is as we know, always ready to remove itself from human beings and wander away.

This was called Tama shizume. (Tama=soul, shizume=calming) and it came to be celebrated as a festival in the Imperial court and also in some shrines.

Kushi tama nigi haya hi no mikoto followed these instructions and it was said he was able to live several thousand years. Later this kami gave these sacred treasures and instructions to the Emperor Jimmu, and the festival of Tama shizume has been observed since that time.

The three kami of Inari have their own special virtues. These kami look after almost every human necessity and every essential by which members of a family and friend and friend can maintain themselves happily and harmoniously in this world. No wonder that from ancient times the Imperial court has shown unlimited respect and reverence to these kami.

Many emperors and empresses have come to this shrine to worship and because of this the common people know more and more how to respect these kami.

Inari no Jinja.

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