



IZUMO TAISHA NEWSLETTER

IZUMO TAISHAKYO MISSION OF HAWAII
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“New Spring”

Words and Illustration by Hideko Usami
Instructor of Japanese Calligraphy

2023 NEW YEAR’S BLESSING WITH NO RESTRICTIONS; YEAR OF THE RABBIT

The New Year 2023 marks the 117th year since the founding of Izumo Taishakyo Mission of Hawaii. The first visitors to the Shrine at New Year’s, called *Hatsumoude* in Japanese, arrive at the stroke of midnight on January 1st, heralding the start of New Year’s Day. Visitors continue to visit the Shrine throughout the rest of January, until around the Chinese New Year.

The religious significance of the visit is to wipe our personal slates clean, with a renewed promise of hope and well-being at the start of the New Year. It is an auspicious occasion to welcome and be hospitable to the New Year’s Spirit, called *Toshigami*. Not just a moment for a calendar change, but also a spiritual renewal and refreshment. *Toshigami* is believed to be *Kami* (Gods) who visit and provide us with blessings at the beginning of a year. This is why people need to cleanse and purify themselves, reflect on the past year, and commit to a productive life in the New Year.

Returning to one’s origins – to a fresh and clean state – is considered the most powerful and ideal state in Shinto. The Year of the Rabbit, the fourth of the twelve signs of the East Asian zodiac, indicates growth. At this *Hatsumoude*, let us pray for our spiritual well-being, happiness, prosperity, and for similar blessings for others!

COME VOLUNTEER AT IZUMO TAISHA HAWAII!

Your *kokua* (cooperation) will be appreciated not only at New Year’s but throughout the year! We need volunteers for daily Shrine clean-up, upkeep of the property as well as preparation of *ofuda/omamori* (talismen/amulet) as well as assistance with services. Contact the Shrine office regarding volunteering and other opportunities for school credit or community service.

ACTIVITIES CALENDAR 2023

Jan. 1-3	New Year’s Blessing	Apr. 10	Monthly Worship Service
Jan. 7-8	Additional New Year’s Blessing	May 1	First Day of the Month Blessing
Jan. 10	Monthly Worship Service with Lucky Number Drawing	May 10	Monthly Worship Service celebrating Boy’s Day
Jan. 14-15	Additional New Year’s Blessing	May 28	Memorial Day Cemetery Visitation & Joint Family Memorial Service
Feb. 1	First Day of the Month Blessing	Jun. 1	First Day of the Month Blessing
Feb. 10	Monthly Worship Service with Bean Throwing Ceremony	Jun. 10	Monthly Worship Service with Great Purification Ceremony
Mar. 1	First Day of the Month Blessing	July 1	First Day of the Month Blessing
Mar. 10	Monthly Worship Service celebrating Girl’s Day	July 7	30th Golf Tournament at Ewa Beach Golf Club
Apr. 1	First Day of the Month Blessing		

THANKSGIVING FESTIVAL ENJOYED BY PUBLIC FOR THE FIRST TIME SINCE 2019!



Group photo after the worship service.



Rev. Yasuko Amano hands a sacred branch to attendees at the worship service.



Ms. Shania Reverio performed a sacred Shinto dance at the worship service.



State Senator Karl Rhoads presented a legislative certificate to Bishop Daiya Amano during the stage program.



Lively Okinawan *taiko* (drum) performance!



Graceful Japanese dances performed by two petite ladies!

The return of a fun Autumn event and local tradition indicates a return to normalcy — On Sunday, October, 9th, we held our annual Autumn Thanksgiving Festival. Due to recent pandemic restrictions, we have had to close this festival to the public for the past two years. But in 2022, we were finally able to open up again to celebrate with everyone. We appreciate the first harvest of the rice as blessings of the *Kami* (Gods) at our Shinto worship service. 250 bento lunches were prepared by volunteers and served to attendees, and a program of entertainment was enjoyed by all. There was a drum performance by Chinagu Eisa Hawaii, Japanese dance performances by members of Hanayagi Dancing Academy Hawaii Foundation, Okinawan dance by Hooge Kai members, and karaoke singers from Dennis Oshiro Music Studio. Fortunately, our regular activities are resuming now, so let us look back at our century-long history and look forward to the future!

JCCH'S *SHICHI-GO-SAN*, CHILDREN'S BLESSINGS RESUMED

On Sunday, November 13th, we observed *Shichi-Go-San*, the children's blessing service at the Japanese Cultural Center of Hawaii (JCCH) for the first time since 2019, postponed due to pandemic restrictions. About 60 local families showed up and crowded the Center's main ballroom. The children wore *kimono* provided by a local wedding company, had pictures taken by a professional cameraman, and then the children received our Shinto blessing. Izumo Taisha Hawaii also offers this service at our Shrine, by appointment, not only in the Autumn, but also throughout the year. If you plan to participate in this service, please contact our office.



Although we live in a multicultural community here in Hawaii, *Shichi-Go-San* is just a nice occasion to enjoy and experience a genuine Japanese cultural activity for children.

English Editor: Rev. Jun Miyasaka
Japanese Editor: Bishop Daiya Amano
Proofreader: Karlton Tomomitsu
Photographer: Kristy Sumida

FOUNDING ISSEIS, SUPPORTING NISEIS AND NEXT GENERATIONS OVERCAME HARDSHIPS TO ESTABLISH PROUD LEGACY OF HAWAII IZUMO TAISHA

By Richard T. Miyao, Shrine Historian, grandson of founder

(Note: The Izumo Taishakyo Mission of Hawaii [“Hawaii Izumo Taisha”] was formed in 1906 by the Isseis who were the first-generation Japanese. They faced endless hardships which were overcome with the support of generations of loyal members, friends and supporters. The second-generation Nisei members emerged as a force in the post-World War II era to support their Issei pioneer parents. This newsletter describes the major roles played by outstanding Isseis, such as Uichi Yamane, who helped solicit funds to build a permanent Shrine, and Kazuo, his son, one of the outstanding second generation Niseis, who joined the Isseis in post-World War II Hawaii to help recover the Shrine lost during the incarceration of some officers and dissolution of Izumo Taisha. The environment under which these heroic acts of the Isseis and Niseis are chronicled simply so that we can more fully appreciate the legacy of Hawaii Izumo Taisha.)

HAWAII IZUMO TAISHA ESTABLISHED IN 1906

Although the Meiji Restoration of 1868 “opened” Japan to the world, Japan did not emerge as an economically stable nation. Japan was already suffering from the failure of crops for decades. King David Kalakaua of the Hawaiian Kingdom, expecting a booming sugar cane industry in Hawaii, offered employment in Hawaii primarily to Japanese and Filipino laborers. Japan accepted this offer and contract laborers began to arrive in Hawaii before 1900.

Religious institutions also arrived in Hawaii, together with the immigrants, to establish shrines, temples and churches which not only served as religious centers but also served as primary social centers. The Rev. Katsuyoshi Miyao, a priest who believed in the Izumo Taisha faith arrived in Hawaii in 1906 to support his own family in Japan and, at the same time, to establish Izumo Taisha in Hawaii. Since this was a personal venture, he received no startup funds from the Grand Shrine of Izumo Taisha in Shimane Prefecture, Japan.

The family of Uichi and Mika Yamane arrived in Hawaii before 1900 to establish permanent businesses rather than work as plantation workers. They promptly formed the U. Yamane Ltd. Company in 1901.

Once settled in Hawaii, Uichi volunteered to help build a large, permanent Izumo Taisha Shrine. He was elected chairman for both fundraising and construction of the Shrine. Solicitation of funds following World War I was difficult. Additionally, the Filipinos at the sugar plantations went on strike to protest their low wages and poor working conditions. The Japanese laborers joined the Filipino strikers for the same reasons. But the fundraising efforts continued to collect nickels, dimes and some larger donations.

Nevertheless, a permanent Shrine with traditional architecture was finally completed in 1922 to replace a temporary Shrine built earlier in 1907. The head of Izumo Taisha in Japan arrived in 1923 to bless the new Shrine which is the same Shrine that today faces the Nuuanu Stream.

During this peaceful period, the Rev. Shigemaru Miyao, son of Katsuyoshi, arrived from Japan with his family in 1932. Their peaceful life continued until the morning of December 7, 1941, when Japanese torpedo fighter planes bombed ships docked in Pearl Harbor to begin World War II.

TURMOIL FOLLOWS IN WWII, WITH INCARCERATION AND LOSS OF SHRINE

Within the first two weeks after the declaration of war on December 7, 1941, Rev. Shigemaru Miyao, his wife, and three minor children were mistakenly separated by the FBI and US Army into three groups for a year: the Reverend was sent to different mainland men’s camps, while wife Yuki was placed with a women’s group on Angel Island, California, and elsewhere. The three minor children were specially cared for by distant relatives, the Kakuji Inokuchi family of Waipahu. The Miyao family was reunited in the Fall of 1942 at the Seagoville, Texas internment camp. Although the hostilities of WWII ceased on August 15, 1945 the Hawaii Izumo Taisha was closed since 1941. Some leaders were



During the Second World War, the Shrine was lost. From 1952-1968 there were legal actions to reclaim, repair and restore the Shrine.

incarcerated and the Shrine organization was dissolved. In December 1945, the family returned to Hawaii to nothing. Also, that same month, the City and County of Honolulu still held the title to Hawaii Izumo Taisha (Shrine structure and real property).

NISEIS AID IN POST-WORLD WAR II PETITION, COURT ACTION AND RETURN OF SHRINE

It was at this juncture that Rev. Shigemaru Miyao and wife Yuki Miyao were asked by the Shrine Board of Directors whether the dilapidated Shrine building, stripped of the entire copper roofing and stripped of walls by thieves, was worth salvaging, or, if it would be wiser to build a new Shrine. They opted to reclaim the old Shrine built by the immigrants, and the Board members agreed to “go for broke,” not knowing what difficulties awaited them in the future.

In 1952, over 10,000 petitions were filed with the City and County Board of Supervisors. Countless long meetings followed with endless attendance at Supervisors’ hearings and later, court hearings. The Supervisors voted to return the Izumo Taisha, but this was challenged in a taxpayer’s lawsuit. In 1961, the Hawaii Supreme Court ordered the lower Circuit Court to return the Hawaii Izumo Taisha reconstituted organization. The Shrine was finally restored in 1968.



Mika and Uichi Yamane, pioneers

After WWII, the second-generation Nisei sons of many pioneer immigrant families emerged to specially assist the Hawaii Izumo Taisha in filing and litigating the above-mentioned petition and court hearings. Uichi Yamane’s son, Kazuo, a Nisei, played a major role in acquiring the present location next to the Nuuanu Stream during the redevelopment of the tract of land which now surrounds the Shrine. The businessmen sons of Matsujiro Otani, Jay and Akira, communicated with Honolulu government officials, and President Masao Tanabe’s son, Edwin, served as Shrine Board President and established the annual golf tournaments which continued uninterrupted for 30 tournaments to raise funds.



Young Kazuo Yamane, like most Niseis, served in the military abroad and as home guard. They emerged post-war as leaders of Hawaii.

The profile of Kazuo Yamane is specially featured here to show the quality of assistance rendered by the father-son teams who reclaimed and restored the Hawaii Izumo Taisha.

Following certain Japanese family practices in Hawaii, the eldest son was usually sent to Japan for a formal education. The student son was called a “Kibei Nisei.” Kazuo enrolled at Waseda University in Tokyo for five years before returning to Hawaii. But soon after his return, Pearl Harbor was bombed, and he joined the 100th Battalion Intelligence group at Camp Savage in Minnesota. Given his Japanese language proficiency, he was sent to the Pentagon and Camp David. While there, he was given an assignment to analyze the contents of a Japanese trunk which was found floating after the battle of the Mariana Islands. Kazuo’s conclusion was: the documents contained strategic information known as “Orders of Battle,” which included the highest strategic information about where ordnance was manufactured, where regional major units were located in Asia, and Pacific and who were the commanding officers.

Kazuo was next assigned to England to join General Eisenhower’s European invasion forces’ special team. For his outstanding services rendered during WWII, Kazuo was awarded the Legion of Merit, the highest medal awarded to non-combat soldiers and, for the generational contribution of the Yamane family, the Hawaii Izumo Taisha social hall was named the Kazuo and Mary Yamane Hall.

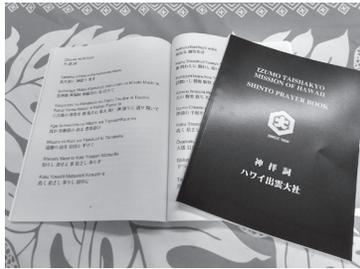
EXPRESSING GRATITUDE TO ALL WHO HAVE PERPETUATED THE FAITH

Hawaii Izumo Taisha has been fortunate to have pioneer Isseis establish the Shrine, and special father-son teams like the Yamanes, Otanis and Tanabes, who assisted in the perpetuation of the Izumo Taisha faith. The total population of members, supporters and friends, from a century ago, contributed to the preservation and perpetuation of the Shrine, its teachings and traditions. They overcame unimaginable hardships. This knowledge is the legacy, or gift, they bestow upon us for us to emulate.

We are grateful to all past and present members, supporters and friends who have perpetuated the Izumo Taisha faith and institution. We are grateful for this legacy, which are the gifts of our history. This is part of the Japanese-American legacy.

SHINTO PRAYER TRANSLATION PROJECT COMPLETED: NEW PRAYER BOOK PUBLISHED

During the “Corona Depression” from 2020 to 2022, we were working on a new translation of our important texts and revisions to our previous prayer book which did not include a full English translation. In November 2022, this project finally reached completion. The new prayer book features large-size font, romanized prayers and Japanese classical poems (*waka*) written by the Most Reverend Takatomi Senge, the 80th generation of Izumo Taisha Grand Shrine Head Priest and a significant religious leader in 19th Century Japan. In Shinto tradition, worshippers put their teachings in writing, describing proper attitude,



morals and ethics in poetic form, as Shinto does not have a particular sacred scripture like the Bible or the Qur’an. Now you can learn what the priests are reciting at the services and even recite the prayers yourself, with romanization and full English translation!

Check out our Facebook for schedules & events!

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Izumo Taishakyo Mission of Hawaii

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Introducing Izumo Taisha Hawaii's Omikuji

Hawaii Izumo Taisha

Omikuji

おみくじ

Poetry of Takatomi Senge

The Most Reverend Takatomi Senge (1845-1918), the 80th generation of Izumo Taisha Head Priest and the first Superintendent of Izumo Taishakyo, was an elaborate religious leader in 19th century Japan who composed many poems describing Shinto teachings. His poems mentioned daily appreciation and gratitude as well as Japanese traditional heart, and were carried down from generation to generation. These poems mention the importance of productive daily life and continuous personal improvement and achievement.

Teachings through Poetry

Classical Japanese poems called *uta* or *tanka* consist of five lines (*ku*, or phrases) of 5-7-5-7-7 syllabic units, containing 31 syllables total. In these poems, people are encouraged to live with a Shinto heart. Daily life habits, motivations toward our civil business, ambitions toward our humanity all eventually concern our spirituality. From the Shinto perspective, the human soul originates from *Kami* (gods). In society it is believed that all people are assigned certain roles in life by *Kami* and should serve with moral cleanliness, purity, righteousness, sincerity and honesty. **May you keep these sacred words with you always.**

Coming soon for visitors to the Shrine will be our own unique Izumo Taisha Hawaii Omikuji (Messages of Good Fortune). Unlike Omikuji at other Shinto Shrines, our Omikuji feature 30 different uplifting poems (*waka*) written by the Most Reverend Takatomi Senge (1845-1918), the 80th generation of Izumo Taisha Grand Shrine Head Priest. His poems speak of daily appreciation and gratitude, as well as positive messages based on Japanese traditional values. The Omikuji are available at the Shrine office for a \$1.00 donation. We hope you keep these sacred words with you always.

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VISIT OUR WEBSITE!

You can find lots of information about Izumo Taisha. Please visit us!



MEMBER'S VOICE

Taking a Look at Intercultural Relationships

**By Ken Kiyohara, MA, MBA
PhD in Learning Design & Technology
Izumo Taisha Member**

Izumo Taisha is known for the Gods of relationships and many people come to visit the Shrine in Japan and Hawaii to pray for happy relationships and family. The patrons of Hawaii Izumo Taisha come from a diverse array of cultural backgrounds and many of the couples that visit come together from different cultures. My wife and I are from very different countries and cultures and, speaking from experience, I can say that, more often than not, intercultural relationships face very unique challenges that involve multiple cultural values, beliefs, religions and customs.

I teach a course on Intercultural Communication at a local college and would like to take the opportunity here to examine why intercultural relationships and marriage can be a challenge. While it is true that culture often influences marriage, be reminded that there are personality issues involved as well.

What often becomes an issue is how different cultures form family units. Japan has gone through a transformation since the end of World War II and many families, particularly in urban areas, have become nuclear families. There are different types of family units in the world and this can be a surprise to many people when they get involved in an intercultural relationship.

In 1985, Emmanuel Todd, a French sociologist at the National Institute of Demographic Studies (INED) in Paris, conducted research that examined the different types of families worldwide and came up with different family types: 1) Nuclear Families, 2) Extended Families, 3) Exogamous Families, and 4) Endogamous families.

European and Latin American countries as well as most Anglo-Saxon countries typically have Nuclear Families, where spouses are chosen by the individual and they do not live with parents. Hawaii is rather unique among other states, as it appears to fall between the nuclear family style and extended family style because residents are often influenced by East Asian and Polynesian cultures.

Extended Families are composed of two nuclear families and this type of family structure can be

seen in Asian countries. Even in the countryside of Japan, we can see extended families with three generations living under one roof.

The third type is called Exogamous Families, also known as out-marriage, which is a socially accepted arrangement for marriage outside of a social group. Exogamy usually involves kinship and may be associated with ethnicity, religion, and/or class. It is most common among people who live in social groups such as clans and can commonly be seen in China, Vietnam and northern India, where spouses are selected by custom and married sons are expected to live with their parents.

The opposite of Exogamous Families is Endogamous Families, which involves the practice of marrying within one's social group. Spouses are selected by customs and are expected to live with their parents in this family system. Customarily, Endogamous Families are found in Arab countries, Turkey, Iran, Afghanistan and Pakistan.

We live in a world today with convenient transportation and telecommunication systems and people can fall in love with anyone from any culture, anywhere in the world. However, it may be helpful to keep in mind that there are different concepts of relationships and family structures that are expected in a particular culture. Culture creates rules and practices that accommodate the natural environments in which a group of people live. Because of the different concepts, customs and practices involving "family," relationships between cultures can be challenging and often need some extra efforts for mutual understanding and collaboration.

Whether it be intercultural relationships and marriage or those from the same cultural background, the key to successful relationships seems to be respecting cultural values and customs as well as religious beliefs and practices of your significant other. If you are in an intercultural relationship or may be in such a relationship in the future, I would like to wish you the best of Izumo Taisha luck!





Welcome to Izumo Taishakyo Mission of Hawaii

ハワイ出雲大社 別名：出雲大社ハワイ分院

Since 1906 (明治39年鎮座)

<参拝のご案内>

社務所受付時間 (御守授与、祈願問い合わせ等)

午前8時30分～午後5時まで。

開門中はいつでもご参拝いただけます。

<祈願のご案内>

初宮詣り、七五三、良縁成就、厄除、交通安全等のご祈願、結婚式、地鎮祭、家清め、事務所祓い、神葬祭等も受付けています。

ご祈願は予約制ですので、電話または E-mail にてお問い合わせ下さい。

<御祭神>

おおくにぬしのおおかみ 大國主大神	あめのみなかぬしのおおかみ 天之御中主大神	たかみむすびのおおかみ 高皇産靈大神	かみむすびのおおかみ 神皇産靈大神
あまてらすのおおかみ 天照大御神	うぶすなのおおかみ ハワイ産土大神		

(合祀) 沖縄神社・波上宮・普天満宮の御分霊、恵美須神社、ワイアナエ氏神社、稲荷神社、祖霊社

<祭日>

2023年10月8日(日)

例大祭(鎮座117年)

毎月10日

月次祭

<由緒>

出雲大社(島根県出雲市鎮座)の分院。

1906年(明治39年)広島県の神職であった宮王勝良初代分院長によって日系移民への神道布教を目的とした出雲大社教会所が開設されたことに始まる。ハワイ準州政府より正式な法人認可(1919年)を受けた後、出雲信仰の積極的な布教活動を展開。1922年(大正11年)には現在の大社造の社殿が完成し、翌年日本からも出雲大社教管長一行が来布して盛大な祝祭が執り行われた。日本文化の象徴的存在として発展を見るも、1941年(昭和16年)の日米開戦により全活動の停止、財産の没収、神職の身柄拘束など甚大な被害を受けた。戦後、収容所より帰布した宮王重丸二代分院長は仮社殿の神明奉仕の傍ら約10年間に及ぶ長い法廷闘争を支援者・崇敬者と共に続け勝訴、返還された社殿を現在地に移築修理。1969年(昭和44年)には竣工大祭を賑々しく奉仕し、ハワイの風土に溶け込んだ神社として教勢を復興させた。2006年(平成18年)には100周年、2016年(平成28年)には創祀110周年奉祝記念大祭が執り行われ、2023年は鎮座117年に当たる。



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完成！ “みおしえおみくじ”

かねてより要望のありましたハワイ出雲大社特製の“みおしえおみくじ”が出来上がりました。出雲大社教の初代管長、千家尊福公(1845-1918)が詠まれた和歌の中から出雲大社の信仰や教えに関係する内容のものを30首選び、その和歌から学ぶ“みおしえ”を日本語と英語で解り易く記したものです。この“おみくじ”は1つ\$1.00で配布いたします。どうぞお守り授与所にお立寄り下さい。尚“おみくじ”の歌に託された神様の“みおしえ”は十分に味わい、家に持ち帰り、時々読み直したりして大切に保管して下さい。

 Omikujji みくじ	Poetry of Takatomi Senge	Teachings through Poetry
	The Most Reverend Takatomi Senge (1845-1918), the 80th generation of Izumo Taisha Head Priest and the first Superintendent of Izumo Taishakyo, was an elaborate religious leader in 19th century Japan who composed many poems describing Shinto teachings. His poems mentioned daily appreciation and gratitude as well as Japanese traditional heart, and were carried down from generation to generation. These poems mention the importance of productive daily life and continuous personal improvement and achievement.	Classical Japanese poems called <i>uta</i> or <i>tanka</i> consist of five lines (<i>ku</i> , or phrases) of 5-7-5-7-7 syllabic units, containing 31 syllables total. In these poems, people are encouraged to live with a Shinto heart. Daily habits, motivations toward our civil business, ambitions toward our humanity all eventually concern our spirituality. From the Shinto perspective, the human soul originates from <i>Kami</i> (gods). In society, it is believed that all people are assigned certain roles in life by <i>Kami</i> and should serve with moral cleanliness, purity, righteousness, sincerity and honesty. May you keep these sacred words with you always.

これは出雲大社教初代管長、千家尊福公の詠まれた和歌です。日々の運勢や吉凶を表すものとは異なりますので、大切に保管して、歌に託された神様の「みおしえ」を充分に味わい、これからの生活に活かしましょう。

Today's Poem by Takatomi Senge
 "Asa wa toku Oku te tsutome ba Amatsuhino Toyosaka noboru Sachiya ete mashi"
 朝はとく 起きてつとめば 天つ日の 豊栄登る 幸や得てまし

<Teachings Based on This Poem>
 As we pray to the Gods, breathing in the fresh morning air and thanking them for their divine blessings, may you have a most fulfilling day. Bestowed with your daily duties, showered with the sun's bright light, partake of your blessings and natural environment.

<この和歌から学ぶおみくじ>
 爽やかな朝に神様に祈り、神恩やお蔭に感謝し、表明し一日になる様に努めましょう。太陽が昇る勢いで与えられた任務に臨み、清々しい朝の光、神恩や自然の恵みを頂きましょう。



人生 100 年の生活設計とは！

暫く前に105歳の女性の健康回復祈願を行いました。幸い効あり、お祈りの翌日から再び食事が出来る様になりましたが、残念乍ら凡そ1カ月後に帰幽されてしまいました。実はその御祈願の際に、私は生まれて初めて105歳の人間に接したので、少々興奮したのを覚えています。人生100年の時代到来、と言われますが、105歳の方を目の当たりにして、これは夢ではなく現実の話なのだ、と納得したのです。

100歳まで元気に生きる事は並大抵の事ではないのですが、思うだけではその願いは成し遂げられません。未来を予測するという事は、どの様な未来を自分が望むのかという事です。つまり将来の自分は、現在の自分が日々どの様に行動するのか、その選択の積み重ねによって未来の筋道が形作られるのです。

100歳まで生きようと思うならば、その為に健康を維持したり、充分生活出来るだけの経済基盤も考え人生を設計し直さなければなりません。人間がどの様に老いるかは、その人が取る行動、周囲の環境や置かれた状況、遺伝的要因等によってひとりひとり異なるのです。自分の行動が将来の自分に影響を及ぼすので、個人による違いは時間を重ねるにつれて更に広がっていくからです。

コロナ禍の沈静化に伴い、今後はより長寿化の進展とテクノロジーの進化への適応が必要となりましょう。そして、それは「長寿の配当」を受け取る社会とも言い換えられます。この新しい長寿時代は、今迄の社会構造の考え方で納まらないかも知れないのです。

以前は学生としての勉強期間を終え、社会人になり一生懸命働き、そし

て退職して悠々自適の引退生活を送るというのが一般的な理想像でした。しかし、今後はそう簡単ではないかも知れません。公衆衛生の目覚ましい改善と医学の驚異的な進歩により人間の寿命は大きく延びているのです。老いのあり方が改善された結果、長寿化により増えた人生の日々は、長い人生の最後に余暇時間として追加されるものではなく、中年期後半や老年期前半に挿入されるもので、より活動的な自由時間として利用可能になるのです。ですから職場を突然退職するのではなく、緩やかに仕事量を減らしつつ収入も出来るだけ継続させる事により、未来の負担も軽減されるのです。

ある資料では20世紀始めに英国で生まれた女の子の平均寿命は約52歳でしたが、20世紀末にそれは81歳。2010年には83歳に上昇しています。

私は学生の頃、60代、70代の人「お年寄り」だと考えていましたが、現在自分が65歳になり高齢者とみなされるのは実情に合っていないと考えています。まだまだ若いつもりです。

つまり今までの年齢に対する固定観念は変化しているのです。高齢者は生産性が乏しく経済的に自立出来ない人では無いのです。以前よりはるかに期待されている世代なのです。

年齢に拘らず今の行動が将来の自分に結びつくことを理解するならば、過ぎ去った日々よりも未来志向の考え方を持って、これからの日々に目を向けて未来の為に投資する事です。新しいスキルを学び身に付け、幅広い人間関係を築き健康を維持するために努力することが求められます。そして、今迄は必要なかったと思われる事にも取組む必要があるのです。

未来の事を考えれば考える程、複雑で難しい問題に見えますが、チベット仏教の最高指導者ダライ・ラマ14世は以下のように述べられました。『人間は金を稼ぐために健康を犠牲にし、健康を取り戻すために金を犠牲にする。また、未来を心配しすぎるあまり、現在を楽しめない。その結果、現在を生きることも、未来を生きることもできなくなっている。そして、自分の命が永遠に続くかのように日々を漫然と生き、真の意味で生きることがないまま死んでいく。』

私たちは将来の自分を決定づけるものは今の自分の判断に依る、という大前提に従い、これからの健康と幸福を神様に祈り、神様のみ教えに倣い、家族・友人関係を大切に前向きな気持ちで日々の生活を送ることです。それが人生100年時代に向けての礎となるのです。自らの意志で余暇の自由時間を創り出し、その一部をハワイ出雲大社のボランティアとして活用するのも、良い人生を歩む一助となるでしょう。

参考図書：

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著者 Andrew Scott & Lynda Gratton
訳者 池村千秋
発行所 東洋経済新報社



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