

Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

Preparing for the New Year



The holiday season is a time of family rituals and traditions. Families gather for meals, religious observances, gift sharing, and other special events that are eagerly anticipated all year round. These annual traditions take on deep meaning for family members as they are repeated and built upon year after year.

Rituals and traditions strengthen families, and can give family members a sense of roots and history that lasts for generations. When you think about your favorite memories as a child, many center around rituals of one sort or another.

Each new year, millions of people make resolutions, vowing to do things differently. That's not surprising since the New Year is an opportunity to begin anew; it's the perfect time to look at areas that need adjustment. But it's important to remember that we must participate in rituals of closure before we can bring a new vision into being.

As we move into the year 2006, we can focus on bringing positive energies into our lives and on imbuing the coming year with the qualities we most desire. We can also set the intention to appreciate the present moment, which, in turn, brings sacred meaning to our daily rituals.

To restore meaning to our New Year's traditions, we can look to our own roots, exploring the practices of our ancestors and borrowing from ancient cultures. We live in a time when people are feeling the lack of meaningful cultural celebrations. Let 2006 be a living ritual to understanding and appreciating the culture and traditions of our forefathers. Here are several Japanese traditions embraced by the Issei.

Closure

In Japan, the year end ritual begins by cleaning or *Susubarai*. Throw away broken items and dead plants. Make sure everything is clean. Symbolically, you are creating a fresh space for new things to come into your life. Donate to charity items that you no longer need.

Take inventory

Make a list of all your debts then pay off as many bills as possible or at least send something to symbolize your intention to be debt free. Year's end is also a perfect time to conduct a mindful life review. Several weeks before New Year's Eve, try going into retreat mode and examine each part of your life: acknowledge your accomplishments, see where you departed from your mission, evaluate what works, what doesn't, think about what needs to be changed. Then you will be truly prepared to plan for the upcoming year.

Make a special effort to bring symbols of health, happiness, and prosperity into your living space. Try some Japanese ornaments or objects that are uplifting and culturally significant.

Hatsumode

Take the time to receive positive blessings for the coming year and to create a conscious foundation for "good luck" in the New Year. Write down your goals on a *Ema* tablet, which symbolizes the start of a new cycle.

Observing cultural rituals honor and connect us with our ancestors and allows us to experience, preserve and perpetuate the rich traditions for present and future generations.

Enter the new year, cleansed, renewed, and with a clear intent on traveling the path to fulfillment, and prosperity. Commit yourself to being the best you can be. Be a star in 2006 and shine!



MAHALO SUPPORTERS for your generous donations

| | | | |
|--------------------------|------------------------|-----------------------------|---------------------------|
| Keiko Asai | Leanne Hayashi | Albert & Laura Morinaka, Jr | Lawrence & Claire Shiroma |
| Steve Brown | Timmy & Lisa Hirano | Roy Morioka | Lois Spence |
| Steve & Reiko Caires | Jennifer Holm | Ron & Cynthia Nagamine | Bunzan Suzumasa |
| Velvet Agena-Chee | Kyoko Isa | Nakasato Family | Sharon Tanigawa |
| Cheryl Castillo | Karl & Yumiko Katsube | Masateru & Hatsuko Nakazato | Nobutaka & Megumi Taira |
| Robert & Satomi Chevette | Kalman Kecskes | Shinken & Marilyn Naitoh | Thomas & Minh Tanita |
| Celina Chow | Sachiko Kele | Nihon Shukyo Iin-kai | Renee Teruya |
| Reid & Deane DeCastro | Keith & Kazuko Kotani | Jared & Trisha Nomura | Yoshiko Tokuda |
| Yukiko Downs | Carol Kramer | Deborah Okada | Terri Watts |
| Brian & Shelley Enoka | Alvin & Lily Kumura | Marlene Okahara | Victoria Yogi |
| Toshiko Fujisaki | Joe & Yuki Lileikis | Leslie & Dale Ota | |
| Nathan Gudoy | Dean & Stacey Matsuoka | Al & Chris Sasaki | |
| Bob Harada | Yoshiko Matsuoka | Paul & Suzanne Sasaki | |
| Charles & Sei Hataishi | Mochihara Family | Robert & Miyono Shimoda | |

Hawaii Kotohira Jinsha — Hawaii Dazaifu Tenmangu is a 501(c)(3) nonprofit church. All contributions are tax deductible to the fullest extent allowed by law.



December is called *shiwasu*, which literally means "teachers run around." This word reflects the busiest month of the year in Japan where the passage of the old year is marked by cleaning, from top to bottom, in every nook and cranny. Nothing escapes the fanatical cleaning in order to welcome the new year with a clean slate.

The extended family of Hawaii Kotohira Jinsha - Hawaii Dazaifu Tenmangu gathered to perpetuate the traditions of New Years for two consecutive weeks in December. A special Mahalo to **Richard Sakai** and **Kyoko Isa** for washing the mochi mochi rice a day before in preparation of the mochi pounding and **Miyono Shimoda** for preparing lunch for the volunteers. The mochi will be used in the Ozoni served to visitors on New Years day.

Mochi Pounding and Susubarai Clean-up



MAHALO

| | |
|--------------|------------------|
| Bob Harada | Brandon Lee |
| Emi Igarashi | Shinken Naitoh |
| Kai Igarashi | Fumiko Nishimura |
| Pam Igarashi | Richard Sakai |
| Arthur Isa | Miyono Shimoda |
| Juston Isa | Robert Shimoda |
| Kyoko Isa | Yasuko Yokoyama |

おせち料理 Osechi Ryori - New Years Delicacies

To the Japanese the first day of the New Year is the most important and auspicious day of the year. Since it symbolizes the start of a new year, the day should be full of joy and void of any stress, conflict or anger. In times past no work was to be done by anyone; this included cleaning, washing dishes and other household tasks. So in order for wives and kitchen staff to enjoy the festivities, *osechi ryori*, or special New Year cuisine, was developed. Most items are prepared in such a way that they can be stored without refrigeration for the up to five days.

While each household used to prepare its own *osechi ryori* with preparations starting as early as December 25, nowadays many restaurants and department stores offer a wide variety of *osechi ryori* to make it a truly work-free New Year.

黒豆 家族みんなが今年も1年まめに（元気に）過ごせますように、まめに働けますようにという
意味があります。関西風は丸くふっくらと煮ますが、関東風は「しわの寄るまで長生きできるように」と
しわができるように煮上げます。Kuromame (Black beans) is eaten for health and to work hard and diligently.



昆布巻 こんぶは「よろこぶ」と同音になることから、おめで
たい食材とされています。Konbu or Koby is said to be an auspicious
dish because it sounds like yorokobu or happiness.

煮物 大切にした野菜などを鍋に入れていっしょに煮し
めていく「お煮しめ」は、家族が仲良くいっしょに結ばれるとい
う意味があります。Nishime is eaten for harmony within the house-
hold.

ごぼう…（根野菜なので）一家の土台がしっかりするように。
根に穴があるので、見通しがよいという意味もあります。
さといも…親いもになると根元に小さいものがたくさんできることか
ら、子だくさんを願うお祝い事に使われます。Eating Gobo is said

to create a firm foundation for the family.

なます 色の白い大根は清らかな生活を願っていただきます。また、大地に根をはるので、家の土台
がしっかりして栄えるとも言われています。The daikon radish in Namasu signifies a pure and unblemished life.

数の子 ニシンの卵。ニシンのことを「カド」というので、カドの子がなまって数の子になったと言わ
れています。数の子には、子がたくさん生まれて代々栄えますようにという願いがあります。Kazunoko or
herring roe signifies fertility.

きんとん 「金団」と書き、財宝という意味があります。今年も豊かな生活が送れますようにとの願
いが込められています。Kinton (mashed sweet potato) signifies fortune and wealth

雑煮 地方では大晦日の夕食にお膳を神様にお供えしている
ところもあります。これは神饌（しんせん）と呼ばれ、1月1日の朝、
その神饌を下ろし、神様からのお下がりをも、ごった煮にして食べるのが
お雑煮の由来です。Offerings were given to the Toshi-gami or new years
gods to wish for a safe and prosperous year. The offerings were taken down on the
morning of January 1 and used in the traditional New Years dish, Ozoni.



Kyudo - Japanese Archery 弓道

The bow has always had a deep historical and cultural significance for the Japanese. Since earliest times the Japanese bow has served both the sacred and the functional. The bow has been revered as a sacred instrument and was believed to have the power to destroy evil, cleanse the spirit and to bestow magical powers. *Hama-Yumi*, the "evil-destroying bow" is used in numerous ceremonies in Shinto shrines, and is set up in a place of honor on the home shrine where it protects private households from negative influences. Even throughout its long history as a weapon of war, the bow was still seen as a symbolic and aesthetic object.

Kyudo, which literally means "the way of the bow" is considered by many to be the purest of all the martial arts. In the past, the Japanese bow was used for hunting, war, court ceremonies, games, and contests of skill. The old word for Japanese archery was *kyujutsu* which encompassed the skills and techniques of the warrior archer. Some of the ancient schools, survive today, along with the ancient ceremonies and games, but the days where the Japanese bow was used as a weapon are long past.

When the bow became obsolete as a weapon, the spiritual aspect of archery was developed as a discipline for peace and self-cultivation. This was achieved by uniting the vigor of the warrior tradition with the dignity of ceremonial ritual. As a path for personal growth and development, the concept of *Reisetsu* - respect for the *other*, became the moral discipline which united these two aspects and formed the foundation for the practice of Kyudo - the Way of the Bow.

Modern kyudo is practiced primarily as a method of physical, moral, and spiritual development. No one knows exactly when the term *kyudo* came into being but it was not until the late 19th century when practice centered almost exclusively around individual practice that the term gained general acceptance. The essence of modern kyudo is said to be synonymous with the pursuit of truth, goodness, and beauty.

Truth in kyudo is manifested in shooting that is pure and right-minded, where the three elements of attitude, movement, and technique unite in a state of perfect harmony. A true shot in kyudo is not just one that hits the center of the target, but one where the arrow can be said to exist in the target before its release.

Goodness encompasses such qualities as courtesy, compassion, morality, and non-aggression. In kyudo, goodness is shown by displaying proper attitude and behavior in all situations. Beauty both enhances life and stimulates the spirit. In kyudo, truth and goodness, themselves, are considered beautiful. Beauty can also be found in the exquisite grace and artistry of the Japanese bow and the elegance of the traditional archer's attire. It is also present in the refined etiquette that surrounds the kyudo ceremony. Etiquette, which is simply common courtesy and respect for others, is an essential element of kyudo practice. In Japan the bow has also long been considered to be the ultimate weapon of the warriors and its mastery was the highest achievement of the Samurai.

While kyudo is not a religion it has been influenced by Shinto and Zen. Of the two, the influence of Shinto is much older. In Shinto, the bow is used to protect, purify, remove obstacles and attract good fortune. The ceremonial aspects, the etiquette and the respect given to the bow, the arrows and the dojo, are all reflections of Shinto thought. Ritualistic use of the bow and arrows have been a part of Shinto for over two thousand years. Much of the kyudo ceremony, the attire worn by the archers, and the ritual respect shown for the equipment and shooting place are derived from Shinto.

The influence of Zen, on the other hand, is more recent, dating back to the 12th century when the warrior archers adopted Zen as their preferred method of moral training. Zen's influence on kyudo became even greater in the 17th and 18th centuries when Japan experienced a period of civil peace. During that time the practice of kyudo took on a definite philosophical leaning. The key to understanding kyudo is to keep an open mind and realize that any style of kyudo you see or practice is but a small part of a greater whole, and that each style has its own history and philosophical underpinnings which make them all equally interesting and important.



Sensei Rick Beal, 4th dan studied Kyudo for more than two years before he shot a single arrow. For months he swept and mopped the hardwood floors of his teacher's East L.A. gym. He set up the *makiwara*, drumlike targets consisting of tightly bound stalks of rice straw, and made tea for his instructors. Later, Sensei Beal learned to sit and walk and practiced his sport's relatively simple movements--eight in all, from setting the feet to final release--without a bow. During breaks he sneaked glances at the advanced students as they fired their seven-foot weapons.

Patience is a necessity in kyudo, an ancient martial art that values form above all else, even accuracy. The best practitioners are deadly shots, but a bull's-eye is almost an afterthought; the target is important only as a way to check one's technique. In fact, when archers get really good, they sometimes get worse at hitting the *makiwara* because they have moved beyond the egotistical desire for precision. Kyudo is rich in such contradictions: Every aspect of the sport was designed to maximize a warrior's efficiency on the battlefield, yet it often is studied as a means of spiritual improvement. Once performed at heart-stopping speed by samurai riding at full gallop, it now is practiced at a slow, tai chi-like pace. The basics can be learned in a day, but one can spend decades trying to perfect the tiniest detail.



Rick Beal Sensei

This complex blend of physical and mental disciplines has attracted a small, ardent following in Japan and a smaller if no less ardent one at the Los Angeles Kyudo Kai in Southern California. Most students are culturally curious Japanese Americans and judo or kendo black belts searching for another martial art to master.

Historically, Japanese American communities favored sports such as baseball, sumo, and judo. Kyudo, however, had its proponents, and the Los Angeles Kyudo Kai was formed in 1916, when 40 gardeners, merchants, and farmers gathered to shoot bows they had brought from Japan. They practiced at a community center on what is now San Pedro Street in Little Tokyo and in Griffith Park.

After Pearl Harbor many Japanese artifacts, particularly martial arts weapons, became contraband. People would break their swords and family heirlooms, bows were burned or hidden, and the downtown L.A. gym was closed. The group disbanded in 1942, when its members were sent to internment camps.

All Nippon Kyudo Federation, which has more than 150,000 members is a tiny part of Japan's martial arts scene; more than half of the junior high schools offer kendo classes, while 2 percent teach kyudo.

Rick Beal Sensei will be performing a very special ritual - *Yumi Hajime* or the first draw of the new year on Sunday, January 1 at 10:00 am at the shrine.

元旦の午前10時より伝統的な神事「弓はじめ」がカリフォルニアの南加弓道会のリック・ビール先生（弓道四段）により神社の境内で執り行なわれます。

弓始めの歴史は大変古く、『日本書紀』の大化3年（647）1月の記事に朝廷で行われたことが記されています。平安時代の貴族の遊びから、鎌倉時代には武士の武芸を兼ねた行事になります。江戸時代には瀬戸内沿岸などで、大勢で弓を射る百手（ももて）といわれる庶民の祭りに受け継がれます。

New Years Schedule 神社スケジュール

12/31 Saturday 11:00 pm Toshi-koshi no O-oharae - Yearend Purification Ceremony 年越しの大祓

1/1 Sunday Midnight - 5:00 pm Hatsumode 2006 - First shrine visit of the new year 初詣
10:00 am Hatsu-yumi - First Bow draw of the New Year 初弓神事

- Complimentary Ozoni soup served on 1/1 from Midnight - 2:00 am 9:00 am - 2:00 pm
- Parking on 1/1 between 9:00 am—3:00 pm will be at Damien School
Free Shuttle service between Damien School and the Shrine
- Shishimai performances throughout 1/1



Welcome to Hawaii

Members of the Nihon Shukyu Inikai or World Religion Committee made their annual visit to the shrine on Monday, December 5.

This is the committee's 24th consecutive visit to Hawaii to participate in the Pearl Harbor Memorial Ceremony on December 7.

Members include priests from Kawasaki Daishi, the Catholic Diocese of Japan, Iwashimizu Hachimangu, Rissho Kosei-kai, Tendai-shu and Shingon-shu.

Mahalo to Vice-President **Robert Shimoda**, Fujin-kai President **Miyono Shimoda** and **Kyoko Isa** for their kokua in extending our local hospitality to the visitors.



Sagicho, also known as Dondo-yaki, Ombe-yaki, Sankuro-yaki and Hochoji is an ancient ceremony to express appreciation to and purify by burning, old ofuda, omamori and Shogatsu decorations. Sagicho will be held at the shrine on Sunday, January 22 from 2:00 pm.

Please bring all old ofuda and omamori to the shrine on or before your first visit of the new year as our volunteers must prepare the old omamori and ofuda for burning by removing plastic, metal and other non-burnable items to prevent toxic fumes from harming the environment.

All items deposited into the *Kosatsu* box after *Sagicho* will be stored and burned in 2007.