

# Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

Where  
ancient  
traditions  
thrive

Volume III

February 2005

## Directors & Officers for 2005

Members unanimously voted in the new slate of Directors at the General Membership Meeting of February 13, 2005.

Mahalo Directors and Officers for your time and talents in serving the shrine and community.



### BOARD OF DIRECTORS 理事

Bob Harada	Nobuo Hayashi	Pam Igarashi
Kyoko Isa	James Kaneshiro	Setsuko Kaneshiro
Sachiko Kele	Marilyn Naitoh	Shinken Naitoh
Seikichi Nakama	Hatsuko Nakazato	Kumiko Sakai
Richard Sakai	Miyono Shimoda	Robert Shimoda
Irene Takizawa	Betty Wakatake	Rev. Masa Takizawa

### COMMITTEE CHAIRS 委員会会長

#### OFFICERS 役員

President Emeritus 名誉理事長  
James Kaneshiro

President 理事長  
Shinken Naitoh

Vice President 副理事長  
Robert Shimoda

Treasurer 会計  
Bob Harada

Secretary 書記  
Irene Takizawa

Executive Committee 運営  
Shinken Naitoh

Preservation 保存  
Bob Harada Richard Sakai

Communications コミュニケーション  
Setsuko Kaneshiro Kyoko Isa

Audit 監査  
Marilyn Naitoh Hatsuko Nakazato

Culture 文化  
Kumiko Sakai Sachiko Kele

PR 広報  
Irene Takizawa

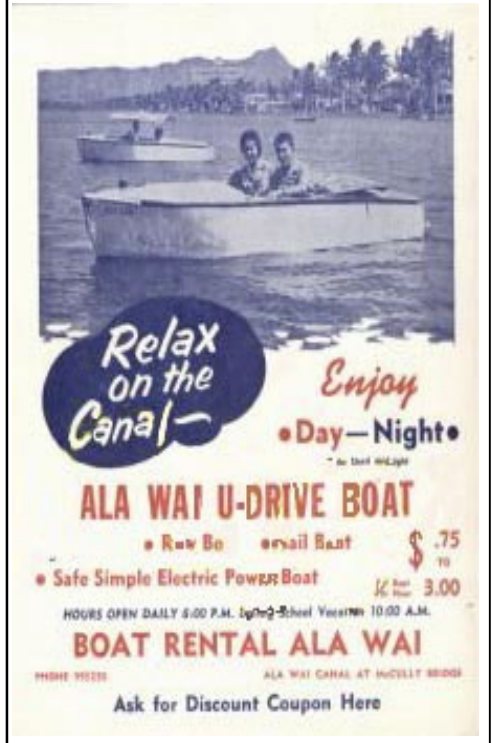
# MAHALO SUPPORTERS

John & Lori Alamodin  
 Yoshihiko Baba  
 Yoshimi Soeda Chan  
 Ben Dallas  
 Makiko Dunn  
 Noriko Fujisaki  
 Bob Harada  
 Nobuo Hayashi  
 Kyoko Isa  
 Robert & Jean Ishihara  
 James & Setsuko Kaneshiro  
 Toni Keenan  
 Sachiko Kele  
 Rie Kinoshita  
 Naoto & Yuko Kishino  
 Takashi & Takako Koyama  
 Joyce Kubokawa  
 James Kunichika - In Memory of  
 Katherine Kunichika  
 Peter Marshall  
 Ruthe Matsumoto  
 Roy Morioka

Yoko Kosuge Morrison  
 Brian Yoshi Muraoka  
 Kimi Naitoh  
 Shinken & Marilyn Naitoh  
 Seikichi Nakama  
 Masateru & Hatsuko Nakazato  
 Nakazato Fish Market  
 Michiyo Ninomiya  
 Mitsunobu Ohashi  
 Richard & Kumiko Sakai  
 Robert & Miyono Shimoda  
 Noriko Sogawa  
 Takashi & Tei Takizawa  
 Yoshiko Tanaka  
 Ashley Thompson  
 Toyo Uyehara  
 Carol Yamamoto  
 Raymond & Terry Yamasaki  
 Glenn & Junko Yonemura  
 Glenn Yoshimoto  
 Betty Wakatake  
 Hatsumi Winslow

## Honolulu Then...

Do you remember the  
 Boat Rentals on the  
 Ala Wai Canal?



## Give 5 January

Mahalo to Bob Harada, Richard Sakai, Mitsunobu Ohashi,  
 Rev Takizawa and Irene Takizawa for their participation in  
 January's GIVE 5 Clean-up



# Sagicho - burning of the old omamori and ofuda

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平安時代の宮中では、清涼殿（せいりょうでん）の東庭で青竹を束ねて立て毬杖（ぎちょう）三個を結びその上に扇子や短冊などを添え陰陽師が謡（うた）いはやしながらこれを焼く「左義長」という行事がありました。今日では正月15日前後に行われ民間行事として



正月の松飾りや古札を集めて焼く火祭りの行事です。

ほぼ全国的にみられますが地方によってどんど焼、さいと焼、三九郎焼、おんべ焼、ほっけんぎょうなどの名称で行われています。神社では旧年お守り、いただいたおふだに感謝して、古神札の焼納も併せて行われますがこの火にあたると若返るとか、餅を焼いて食べると病気をしないと書初（かきぞめ）をかざしてそれが高く舞い上がると書が上手になるともいわれています。



年の始めにあたり、けがれを祓い清めて、その年の豊かな収穫を祈る行事でもあるという左義長の、その語源には鞠杖（ぎちょう）（まりを打つ長柄の槌）に由来するとする説や鳥追い行事との関連で鷺鳥（さぎちょう）の意味だとする説などがあります。

Sagicho, also known as Dondo-yaki, Ombe-yaki, Saito-yaki, Sankuro-yaki, Hochoji, Hokkengyo is an ancient ceremony to express appreciation to and purify by burning, old ofuda, omamori and Shogatsu decorations. Sagicho was held at the shrine on Sunday, January 23 from 2:00 pm.



Mahalo to volunteers for their kokua in preparing the old omamori and ofuda for burning by removing plastic, metal and other non-burnable items to prevent toxic fumes from harming the environment.

Please bring all old ofuda and omamori to the shrine on or before your first visit of the new year. All items deposited into the Kosatsu box after Sagicho will be stored and burned the following year.

## 鏡開き（かがみびらき） **Kagami Biraki**

「鏡開き」とは、正月に神さまへ供えた鏡餅を、1月11日に下げて食べる風習をいいます。鏡餅は刃物で切らずに、手や槌で割って食べるのがしきたりですが、刃物を使わない理由としては餅が固いことと「切る」という言葉を忌むためです。ですから鏡開きというように「開く」という縁起のよい言葉を使ったのです。



もともと鏡開きは、1月20日に行われていましたが、徳川三代将軍家光の忌日が20日であったため、幕府が蔵開きの日であった11日に変更し、それが現在に至っているといわれています。

鏡開きの日には、割った餅をしるこや雑煮に入れて食べますが、そのように神さまの御霊の宿った餅を食べることで、神さまのご利益をいただくわけです。生活様式や環境は変わっても、日本人は、四季の節目には、折々の自然に感謝する美しくすばらしい習慣があります。

日本の新年を迎える風習の中で、鏡餅を飾る風習は、垂仁天皇の時代大国主命が大田田根子（大物主神の娘）に、元日に紅白の餅を荒魂なる大神に祭れば幸福が訪れると教えたのがはじまりともいわれ、1000年をはるかにこえる長い年月、日本人のお正月の儀式として定着してきたものです。様々なものに宿る神に感謝し、この一年の無事を祈る心はいつまでも大切にしていきたいものです。

Kagami Biraki, which literally means "Mirror Opening" is a traditional Japanese celebration that is observed on January 11 by families and martial arts dojos across Japan. It was a samurai tradition dating back to the 15th century that was adopted into modern martial arts in 1884 when the founder of Judo, Jigoro Kano instituted the custom at Kodokan, his organization's headquarters. Since, other Japanese martial arts have adopted the tradition that represents renewal, rededication and spirit.

For many families, Kagami Biraki marks the end of the New Year's holiday season. In most homes, preparation for the Oshogatsu season begins toward the end of the year when homes are cleaned and repairs made in preparation for welcoming the new years deity, Toshigami.

Kagami Mochi or stacked rice cakes are rounded in the shape of ancient metal mirrors and symbolize good fortune. The symbolism of the mirror, which is central to Kagami Biraki, dates back to the creation myth. By the 15th century Shinto had interpreted the mirror and sword to symbolize legitimacy and authority of the Emperor. The mirror enabled people to see things as they are - good or bad and thus represented fairness and justice. Swords had long been thought to possess their own spirit among the samurai and their possession contributed to a sense of purpose and destiny inherent within the samurai culture.

Before the New Year, Kagami Mochi were placed in front of the armory to honor and purify their weapons and armor. On the day of Kagami Biraki, the men of Samurai households would gather to clean and polish their weapons and armor. Women in samurai households also placed Kagami Mochi in front of the family Shinto shrine in gratitude to the deities.

To members of Japanese feudal society, armory represented the soul or conscience. Thus the polishing of weapons and armor on Kagami Biraki was symbolically seen as a method to clarify thought and strengthen dedication to samurai's obligations and duty in the coming year.

On Kagami Biraki day, the round rice cakes would be broken with a mallet, symbolizing the mirror's opening and the coming out of a cave of the Sun Goddess in Japanese mythology. Consuming the Kagami Mochi is seen as an act of spiritual communion and absorption of the spirit of the Toshigama to which the New Years season was dedicated. For this reason eating Kagami Mochi has always represented renewal and a physical act of prayer, happiness and peace in the new year in the spirit of optimism, renewal and good luck.

Kagami Biraki also refers to another popular custom, one that gives honor to Sake. Since ancient time, Kagami Biraki, was the tradition of breaking open a sake cask or *taru* with a mallet to toast the sake god. Kagami Biraki is now used at joyous occasions such as weddings and grand opening parties.

Setsubun has long been associated with the rites of purification deemed essential in preparation of the new year. The Setsubun ritual involves the expelling of evil spirits by tossing roasted soybeans out of the home while saying “*fuku wa uchi, oni wa soto*” or fortune in and demons out. Soybeans are also thrown in the house for family members to pick up and eat a number equivalent to their age to ensure health and luck.

Mame-maki or bean-throwing is linked to the observance of *Tsuina*, a Chinese ritual for driving off evils. *Tsuina* was incorporated into the cycle of annual events observed by the imperial court during the 9th century and eventually came to be known as Setsubun from the Muromachi Period (1333-1568).

Other celebrations of Setsubun involve eating *maki-zushi*. Particularly in western Japan, many face the "lucky direction" for the year and attempt to eat the entire sushi roll without saying a word.

Those who are able to accomplish this feat are promised success in business, good health and longevity.

Some say the practice started when a young Geisha in Osaka ate *maki-zushi* in order to assure she would be with her favorite lover in the coming year. Setsu-bun was observed on Sunday, February 13 from 3:00 pm at the shrine.

節分とは立春の前日をさします。そもそも節分は立春だけに限らず立夏・立冬・立秋の前日をさし、四季の節目を意味していた言葉でした。つまり、節分は1年に4回あったわけですが、いつしか節分といえば、立春の前日をさすようになったのです。

節分には、災厄や邪気を払う行事が行われますが、その代表的なものに豆まきがあります。「福は内、鬼は外」と唱えながら、煎った大豆をまいて鬼を払う行事は中国の習慣を室町時代に取り入れたといわれています。

かつては豆まきを「追儺（ついな）」「鬼やらい」といい、宮中の年中行事の一つでした。鬼を追い払うことにより、災厄を払い除くというこの儀式が次第に民間に伝わっていったのです。

日本の最初の節分行事は706年と記されています。



## Aohitogusa (Human Beings) 青人草

In ancient Japanese vocabulary, human beings are called 青人草 *aohitogusa* (green-human-grass), a word of blessing comparing the human race to thriving green grass. Humans were also called 天乃益人 *ame no masuhito*, which literally means "sacred human beings increasing infinitely." In other words, human beings are said to grow and prosper with happiness under the blessings of the *kami*. These words illustrate the belief that one should feel happiness and gratitude for one's divine ancestors, sacred soul, sacred body, and sacred mission to make the most of each moment of our lives and to preserve and perpetuate the legacy of our ancestors.

Hitoshi  
Fujisaki



Our sincere  
sympathy and prayers  
go out to the  
Fujisaki & Kunichika  
families

Katherine  
Hayami  
Kunichika



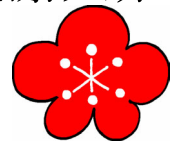
## ALOHA & WELCOME

Aloha to Rever-  
end & Mrs. Yoshihiko  
Baba of Dazaifu  
Tenmangu, Fukuoka for  
visiting the shrine on  
January 27.

Rev. Baba serves  
as Negi or Senior Priest  
and has a son who also  
serves as a priest at  
Dazaifu

## Spring Thanksgiving Festival

春季感謝大祭



Sunday  
April 24, 2005  
3:00 pm

## 賽銭 (さいせん) Saisen

元来「賽銭」とは、祈願成就のお礼参りの際に、「報賽 (ほうさい)」として神仏に奉った金銭のことをいいました。それが転じて、参拝のときに奉る幣帛 (神さまに奉獻する物) の代わりとしての金銭を意味するようになりました。つまり、賽銭とは供え物の一種なのです。銭が流通する以前は、参拝者は (金銭に相当する物として) 米を神前に撒いたり、あるいは洗米を紙に包んで奉っていました。

今でもその名残 (なごり) として、米の代わりに 金銭を紙に包み、賽銭箱に入れる人もいます。

In ancient times, *saisen* was an offering made to a shrine or temple as an expression of faith or as a token of gratitude for prayers that have been answered. Many people offered bolts of hemp cloth, cotton, silk, rice and other valuable items. With the circulation of coins and currency, *saisen* eventually came to refer to coins that were tossed into a special box called a *saisen-bako*.

The custom now is to drop *saisen* into the *saisen-bako*, ring the bell, bow twice, clap twice and bow once.

