

Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

VOLUME IV APRIL 2008

Where ancient traditions thrive

Spring Thanksgiving Festival 春季感謝大祭

Spring is the most glorious time of the year when the landscape transforms into an explosion of vibrant color. Spring symbolizes birth, renewal, of life, regeneration.

The shrine celebrated the annual Spring Thanksgiving Festival on Sunday, April 13 from 3:00 pm.

Officiating the ceremony was Rev. Masa Takizawa, assisted by Rev. Naoya Shimura of Hawaii Ishizuchi Jinja and Rev. Akihiro Okada of Daijingu Temple of Hawaii. A miko mai was performed by Shawna Arakaki.

Rev. Satoshi Goto and Rev. Kyokai Tanaka flew in from our main shrine, Dazaifu Tenmangu, Fukuoka to join in the festivities.

Many members fondly remembered Rev. Satoshi Goto who served as Chief Priest of Hawaii Kotohira Jinsha - Hawaii Dazaifu

Tenmangu for six months in 1990. He will be returning to Hawaii in June with about 85 members of the Dazaifu Tenmangu Sukei Kai.

Mahalo to president Shinken Naitoh who was grounded on the mainland during a recent business trip as a result of the American Airlines mass cancellation of flights requiring emergency inspection and maintenance.

Dr. Naitoh rushed to the shrine in time for the festival after a grueling 20-hour flight from Baltimore.

We would like to also extend our deepest gratitude to the students of the Hanayagi Dancing Academy and Hanayagi Mitsuem sensei for coordinating their performance, Sensei Yasuko Takeuchi and students of Sakura Kai and the



Shawna Arakaki performing Toyosaka no Mai

many volunteers who helped in making this festival a success.

4月13日(日)当宮では福岡の本宮より後藤敏権禰宜と田中教介禰宜をお迎えしての、春季感謝大祭が執り行われました。

夜半からの激しい雨も止み境内の緑も一層輝きを増した中、祭典が厳かに斎行されました。

直会では花柳ダンシング・アカデミーの日舞、桜会の竹内やすこ先生と生徒達による大正琴で賑わった。



Rev. Satoshi Goto of Dazaifu Tenmangu, Japan and Rev. Masa Takizawa

Mahalo for your generous donations

Thomas & Linda Agawa
 Rev. Daiya Amano
 Lois Arakaki
 Daijingu Temple of Hawaii
 Dazaifu Tenmangu, Fukuoka
 Toshiko Fujisaki
 Juan Gomez
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 Hawaii Ishizuchi Jinja
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 Sachiko Kele
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 Mitsuru & Umeko Suehisa
 Alice Sugimoto
 Sugimoto Family
 Takako Suzuki
 David & Naomi Teren
 Yasuko Takeuchi
 James & Roberta Uesugi

Hawaii Kotohira Jinsha - Hawaii Dazaifu Tenmangu is a 501C3 nonprofit church.
 All contributions are tax deductible to the fullest extent allowed by law.

Congratulations!
 Shawna Arakaki
 on the birth of
Shania Sachi Kiana



We would like to extend our
 Heartfelt condolences to the
 families of the late

Seikichi Nakama
Fujie Sakai
Melanie Hashimura
Tomiko Nakanishi

**GIVE 5
 Campaign
 April
 Mahalo
 Volunteers**

Arthur K Isa
 Arthur MJY Isa
 Juston Isa
 Axel Obara

SHRINE CALENDAR

神社スケジュール

May 五月

- 4 Tsukinami-sai Monthly Service
月次祭
- 10 Pet Expo - NBC Exhibition Hall
ペット・エキスポ
- 11 Pet Expo - NBC Exhibition Hall
ペット・エキスポ
- 25 Honolulu Shinto Renmei
Memorial Day Service
ホノルル神道連盟 メモリアル
デー・サービス
- 31 Clean-up & Preparations
掃除と準備

June 六月

- 1 Pet Blessing Festival ペット清祓い
- 8 Tsukinami-sai Monthly Service
月次祭
- 15 Dazaifu Tenmangu Sukei Kai
Festival
太宰府天満宮崇敬会お祭り

July 七月

- 6 Tsukinami-sai Monthly Service
月次祭
- 12 Chinowa - Ring of Renewal
茅の輪くぐり神事

August 八月

- 3 Back-to-school Education Blessing
てんじんさん学業成就
- 10 Tsukinami-sai Monthly Service
月次祭

Spring Thanksgiving Festival

お祭りあれこれ



MAHALO Volunteers

Shawna Arakaki
Hanayagi Dancing Academy
Bob Harada
Kai Igarashi
Pam Igarashi
Arthur Isa
Arthur MJY Isa
Juston Isa
Kyoko Isa
Michelle Johnson
Masao Kawamura
Jon Lower
Debbie Matsuo
Jack McMillan
Audrey Miyamoto
Shinken Naitoh
Hatsuko Nakazato
Fumiko Nishimura
Axel Obara
Rev. Akihiro Okada
Kumiko Sakai
Sakura Kai
Rev. Naoya Shimura
Yasuko Takeuchi
Irene Takizawa
Rev. Kyokai Tanaka
Naomi Teramoto
Hiroshi Yamaji

Dazaifu Tenmangu and Umeboshi (pickled plums)

Dazaifu Tenmangu is renowned for their Ume or Plum blossoms. Every year, ume is harvested from the 6000 ume trees on the shrine grounds, pickled and sold to visitors of the shrine.

Umeboshi has remarkable medicinal qualities. Their powerful acidity has an alkalizing effect on the body, neutralizing fatigue, stimulating the digestion, and promoting the elimination of toxins. Not only is it a potent hangover remedy for mornings after, an umeboshi a day is regarded as one of the best preventive medicines available.

Like many of Japan's ancient medicinal foods, the origin of the umeboshi is obscure. One theory traces it to China, where a dried smoked plum, or ubai, was discovered in a tomb built over 2,000 years ago. The ubai is one of China's oldest medicines and is still used for counteracting nausea, reducing fevers, and controlling coughs.

The oldest Japanese record of umeboshi being used as a medicine is in a medical text written about 1,000 years ago. Umeboshi were used to prevent fatigue, purify water, rid the body of toxins, and cure specific diseases such as dysentery, typhoid, and food poisoning.

During the Middle Ages, umeboshi was the soldier's most important field ration. It was used to flavor foods and its high acidity made it an excellent water and food purifier, as well as an effective antidote for battle fatigue.



The Shinto concept of “WA”

By Sarah Potter



“WA” (倭) or in Chinese Wō, is the oldest recorded name of Japan. Chinese, Korean, and Japanese scribes regularly referred to Japan with the Chinese character 倭 until the 8th century, when the Japanese replaced it with 和 meaning harmony or peace.

Approximately 1400 years ago, infighting broke out within the Yamato tribal clan. In 592, the fighting ended with Shotoku Taishi as ruler and the emergence of a new Yamato. Upon becoming ruler, Shotoku opened direct relations with China through which Japan received Confucian morality, law and Buddhism.

The two Japanese characters for Yamato, the ancient name of Japan is “dai” or large and “wa” or harmony. *Wa* comes from Shinto and is one of the basic values in Japanese society. The Japanese believe that confrontation should be avoided and when differences do occur, they try to find a mutually acceptable way to handle them.

Harmony plays a part in all facets of Japanese life and business. In business, harmony is as important as successful completion of the job, with the preservation of harmony often taking precedence over expediency.

The warrior class in Japan was meant to ensure peace and harmony. Although this was accomplished through conflict, the force used was just enough to return to the state of harmony and peace.

The presence of *wa* in the society has been credited as the reason why Japan has such a low crime rate. The crime statistics in Japan are much lower than the US, yet Japan has one-third as many police officers per capita, one-fifth as many judges and 1/20 as many jail cells. Based on the crime statistics in US cities, it would seem only natural that in such a crowded atmosphere that there would be a higher incidence of crime.

A tradition of mutual respect mixed with fear of shame is said to keep people in line. It is this desire to preserve social harmony that dictates the actions of the citizens. As individuals, Japanese tend to put the group’s needs ahead of their own. The group has special significance in Japanese society. The group is your identity, and the groups you belong to make up your identity. Since everyone in Japanese society is identified with various groups, anything that one person does, brings fame or shame to the groups to which they belong.

The importance of harmony and the order in which things are done can be seen in the traditional Japanese arts. Martial arts such as judo, aikido and kendo, as well as the aesthetic arts of tea ceremony and classical dance, all have precise, prescribed methods to follow. The ending *do* means "the way," which typifies the order orientation in an effort to maintain *wa* within society.

The Japanese concept of *kata*, or form, exemplifies the importance of order. There are, for example, prescribed ways of doing things in business and social life - from sleeping to eating to sitting to bowing to doing certain types of work. It is important to be aware of the "proper" way of doing things in order to be both accepted and to maintain *wa*.

The business community has also become vocal proponents of *wa*. Harmony has been redefined to mean the “cohesiveness of the team unit”, and is thought to be a major reason for Japan’s economic. The emergence of Japan as a thriving business economy has come in the past half century, and since that emergence the concept of *wa* has been a business motto.

In the workplace, there are many examples of the harmony orientation. One example is the way in which *kohai*, juniors in the organization, do not openly contradict *sempai*, seniors. Japanese culture makes a virtue of respecting those who are older and have more experience. Open contradiction not only reflects negatively on the person being contradicted, but also has an impact on the individual who is doing the criticizing.

The Japanese believe that it is important to build and maintain solid relationships with goodwill. This human factor indicates their belief that it takes more than a written contract to resolve future conflict or disagreements between two parties.

There are no equals in Japanese society. A person is either higher or lower in status, based on position, title, age, seniority, educational background and family. The preference in Japan is for clearly defined roles and responsibilities. This makes the order orientation toward structure strong in all aspects of business and daily life.

The concept of *wa* is not merely an intangible idea but is also rooted within the physical. The history of the word leaves open to interpretation its meaning within the various aspects of society. Within communities, it is a common ethic and state of affairs. Within the cultural and martial arts community, *wa* is an incorporation of the mind and body. Japanese society has utilized *wa* in all areas, using it as a guiding principle in running everyday life. *Wa* has become more than a catch-phrase and gone beyond what peace is to Western society to become a cherished national ethic.

Preserving our sacred heritage

Restoration of Juyosho hut counter and Saisen-bako (offering boxes)

Much Mahalo to **Axel Obara** for painstakingly restoring the two Saisen-bako offerings boxes and counter top of the Juyosho hut at the shrine.

The two Saisen-bako were not only weather beaten from over 70 years of exposure to the elements, but suffered years of abuse by thieves attempting to break open the lock in an attempt to steal the offerings.

An alarm was installed a few years ago, however, thieves contin-

ued their blatant attempts at prying open the boxes, leaving punctures and worn edges in the old wood.

Axel repaired the visible damages, removed all impediments, stripped down the boxes to bare wood and refinished them to its original pristine condition.

The saisen-bako in the Kotohira Jinsha shrine was donated by members in 1931 in commemoration of the new shrine on Kama Lane.

The Dazaifu Tenmangu saisen-bako was donated by members in 1982, but suffered seemingly irreparable damage from several attempts by thieves. Thank you very much Axel!



Repainting of Torii gates

Our big Mahalo to **Scott Nakaoka** and **Nakaoka Painting, Inc.** who generously offered their professional expertise, labor and materials as a donation to the shrine.

Scott Nakaoka and an employee spent all of April 3, prepping and painting the torii on Olomea Street and Kama Lane.

Thank you for being proactive volunteers in helping to preserve our sacred heritage.



Scott Nakaoka and employee applying primer to the torii gate



Olomea Street Construction Update

Work continues on Olomea Street as deep trenches are being dug to upgrade the existing sewer line. Entry to the shrine is allowed as usual through Olomea Street from Houghtailing except on days when ingress and egress to the shrine is accessible from Kokea Street.

Feel free to call the shrine at 841-4755 or the Olomea Street Project Hotline (SSFM Engineering - Bob 216-2412) before heading out to the shrine or for updates on the project. Completion of construction on Olomea is scheduled for June 2008.



Pipes being placed 15 feet below ground level



Ideal Construction crew working on the area in front of the shrine



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