



Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

Volume 4, Issue 10

Preparing for the New Year

As the end of 2008 fast approaches, we have much to be grateful for and nearly as much to be apprehensive about.

We are in a severe economic downturn and the effects are being felt by every one.

Loss of jobs, loss of homes, bankruptcies, closures, retirees whose pensions have dwindled by 40 percent or more, employees whose savings and retirement accounts have been greatly reduced, longer lines at the Hawaii Food Bank, significant household budget cutbacks.

There isn't a single person who is not impacted negatively in some way by our poor economy.

The strongest emotion we experience during such desperate times is fear - fear that we will lose something, or everything that we have worked so hard to achieve, such as a steady job, our home, the basic necessities for our families, opportunities for our children, and the promise of a secure future.

Nothing gnaws away at us so deeply as fear of the unknown future.

Fear then gives way to insecurity, worry, alarm and even desperation

because so many of the elements causing our fears are beyond our personal ability to reverse.

The worst and most debilitating fear is one that stops us in our tracks and keeps us from functioning.

The best way to confront any fear is to do something. Anything. Stand up, walk around. If necessary, put some time and space between you and the problem. Do something totally unrelated to your fear.

The physical act of movement releases the tension in your muscles so you can get control of your emotions.

Use the adrenaline of fear for action, not paralysis, and keep moving. Then you're ready to start the intellectual process, planning how to handle the situation.

Fear is a natural and valuable part of life. It alerts us to potential problems and increases our awareness of opportunities.

So, embrace fear - the chances, the changes, are all yours to make in the new year.



Hatsumode is a powerful ritual that lays an excellent foundation for the new year.

The purpose is to enhance the new year with health, joy, abundance and positive energies which will uplift and empower our lives.

初詣 **Hatsumode 2009** 1/1/2009 (Thursday)

初詣	New Years Blessing : Midnight - 5 pm
無料お雑煮接待	Ozoni served : Midnight - 2 am & 9 am - 2 pm
臨時駐車場	Off-site Parking with shuttle : Damien School Midnight - 3 am & 9 am - 3pm

MAHALO for your generous donations

Thomas & Linda Agawa
 Tetsu Amakata
 Michael & Mie Brinksneider
 Mark & Rie Burson
 Hiromi Burt
 Yuri Castro
 Todd & Shoko Cochrane
 Zachary & Akie Cooper
 Chris & Charla Cummins
 Brandon & Yoshiko Curtis
 Mari Ernest
 Toshiko Fujisaki
 Joanne Fujita-Oshiro
 Ruth Fukuyama
 Bryson Goda
 Kaoru Hashimoto
 Miyuki Hendrickson
 Kazumi Hiraizumi
 Evan & Saori Howell
 Douglas & Minori Hung
 Todd & Alice Inabata
 Kyoko Isa
 Iwashimizu Hachimangu
 Jinja Honcho, Japan
 Yoshiko Kawakami
 Kyle & Yoko Kawasaki
 Hatsue Kinoshita
 David & Lori Kobayashi
 Taro & Chika Kodama
 Shelley Kurosu
 Laverne Kurota

Eri Lau
 Ernest & Chiyoko Lau
 Lillian Lee
 Hisashi & Junko Maeda
 Yoshi & Miyoko Mishina
 Davy & Eileen Miura
 Satoshi Munakata
 Steven & Julia Munakata
 Holly Nagamine
 Yasu & Kumi Nobe
 Wynn & Caryn Okuda
 Thomas & Nobuko Paule
 John & Liane Sataraka
 Makiko Serrana
 Michael T. Sueda
 Logan & Janice Sugino
 Kaoru Swanson
 Taiyo no Ie, Japan
 Michael & Kazue Takahashi
 Jason & Mona Takara
 Takashi & Tei Takizawa
 Jeff & Donna Tamanaha
 Thomas Taylor
 Marlene & Guy Teramae
 Dean & Lillian Tonokawa
 Toshiko Tougas
 Lincoln & Aiko Tyler
 Marc & Lori Wong
 Emi Yamada
 Yoshio & Ran Yasumi

Hawaii Kotohira Jinsha - Hawaii Dazaifu Tenmangu is a 501(C)(3) non-profit church. All contributions are tax deductible to the fullest extent allowed by law.

We would like to extend our deepest condolences to the family of the late

Dorothy Kaizuka
Lee Matsumoto

Shrine Calendar 年中行事

December 2008

- 30 Set up & preparations for Hatsumode 初詣準備
- 31 Yearend Purification Ritual 年越しの大祓

January 2009

- 1 Hatsumode 初詣
- 18 Sagicho - Burning of the old Omamori 左儀長
- Tsukinami-sai Monthly Service 月次祭

CONGRATULATIONS



Tomoyuki Raymond Sekiya, former chairman of the Japanese Cultural Center of Hawaii and Kuakini Health System, received the Order of the Rising Sun, Gold and Silver Rays from the Emperor of Japan through the Consulate-general of Japan in Honolulu.

The award was given for his contribution to enhancing the lives of Japanese-Americans and strengthening the friendship between the U.S. and Japan.

The Order of the Rising Sun is a Japanese Order, established in 1875 by Emperor Meiji and is the second most prestigious Japanese decoration after the Order of the Chrysanthemum. This honor has been conferred on non-Japanese recipients from 1981.

MAHALO

Hanayagi Dancing Academy Hawaii Foundation

for initiating a Susubarai clean up on December 14

MAHALO Mochi Pounding Volunteers

Travis Asato
 Bob Harada
 Ryuji Hoshino
 Yumi Hoshino
 Emi Igarashi
 Kai Igarashi
 Mitsuru Igarashi
 Pam Igarashi
 Arthur Isa
 Arthur MJY Isa
 Kyoko Isa
 Brandon Lee



Yakudoshi marks our peak year

In various cultures there is widespread belief that there are certain crucial years in a person's life where one experiences important physical, mental and social changes. In Japanese tradition, these critical years are known as "yakudoshi."

Yakudoshi can be understood in part as an attempt to provide order and structure to our constantly changing lives. Yakudoshi signals an occasion when the different pieces of a person — body, mind and spirit — are in near balance, whereas at other periods in a person's life one part is dominant over the others. Thus yakudoshi marks a critical stage in adulthood where the opportunity for a person to fully realize his or her potential in life is most available.

There is confusion in Hawai'i, however, as to when yakudoshi should be observed. Some maintain yakudoshi occurs when a man turns 41, others claim it is 42. This confusion stems in part from Japan's change to a Western-based calendar system in the 19th century, a period when the first Japanese immigrants began to make their way to Hawai'i.

According to the old Japanese calendar, a baby was considered 1 year old at birth. After adopting the new calendar, however, a baby was not considered a year old until one year after birth.

Why 42? The power of yakudoshi resides in part in the homonymic qualities of the numbers involved. Pronouncing the numbers 4 (shi) and 2 (ni) in Japanese sounds like the Japanese word for death (shini). Forty-two is thus an age of crisis as it signals the end of a particular stage in a man's life.

The Japanese word for crisis is written with two Chinese characters, one meaning "danger" and the other meaning "opportunity." This suggests that in every crisis there exists the potential for danger and opportunity. The notion behind a man's yakudoshi, then, is that at 42 a man is at a critical juncture in

life as his combined social, physical and mental powers are near their peak. In short, at 42 a man should be making his mark in society. After this, his opportunities to do so dwindle.

Women have yakudoshi, too, but the critical year is 33, not 42. Like the male yakudoshi, there is a homonymic quality to the number. Pronouncing the numbers 3 (san) and 3 (zan) sounds like the Japanese word for misery (sanzan). In other words, a woman is in full bloom at this age and will not be happy if she is not making the most of her potential during this period.

It is customary to visit a shrine and receive the blessing of the gods during yakudoshi so that the year will be filled with good fortune. It is also common in Hawai'i for family and friends to throw yakudoshi parties to celebrate the birthday person's status, to ensure that the critical year gets off to a good start, and to ask that the year brings more opportunities than dangers.

It is said we are not born all at once, but by bits. Our bodies are born first and our spirit and character later. In the Japanese tradition of yakudoshi is both the opportunity to unite the disparate parts of a person's life, and the danger of letting them fall to pieces.

The above article is from the Honolulu Advertiser and was written by Jay Sakashita, who teaches religion at Leeward Community College.

厄には、木のふしめの意味があり古来より人生の節目を『厄年』として忌み慎むならわしがあります。

数え年で、男は25才・42才・61才、女は33才・37才・61才が特に『大厄』、この大厄の前後の年齢も『前厄』・『後厄』と呼ばれてます。

陰陽道の説が中国から伝わり公家・武士の間で行われていたものが江戸時代以降一般庶民に広まりました。

これらの歳は、社会的にも身体的にも、人生という旅で大きな山を乗り越える最も大切な時期です。

厄年は迷信とも言われますが男性42歳は働き盛りで体力的に無理をしやすい時期、女性33歳も出産、子育てと苦勞が多く体調を崩しやすい時期で、男女とも生理的な節目にあたります。そのため、古来からの様々な習俗、俗信が廃れつつある今日においても、気にする人は多いようです。

男性は40歳前半になると初めての人間ドックに行く人も多いようです。厄年だからといって憂鬱な気分になるよりも、厄年はむしろ自分の健康状態をチェックし、ライフスタイルや食生活を見直す好機かもしれません。



The shrine's Yakudoshi Omamori is adorned with ti leaves.

In our host culture, ti leaves are said to ward off evil and is still planted around dwellings to ward off malevolent spirits. Stalks of ti were also used as flags of truce and peace.

A lei la'i made of two ti-leaves tied at the base and worn open around the neck was worn by priests and physicians.

Japanese New Years Cuisine

• Osechi おせち

お正月には、年の神様が来て、年が新しく生まれ変わります。年の神様は年神といい農耕をつかさどる神でもありました。

農耕が生活の中心にあった日本では、各家に年神を迎え、もてなすことによって一年の豊作を祈ったのです。

年神にお供えする食べ物が、床の間などに飾る鏡もちです。おせち料理も本来、年神に供えるための料理でした。

日本では古来より、収穫したものをまず神に供える慣習がありました。

そのお下がりをいただくのを直会（なおらい）といい神の持つ力をいただくことを意味しました。

現在のようなおいしいおせち料理は、江戸時代の武家のしきたりが中心になっているといえます。

さらに正月三日は主婦を家事から解放するという意味を含め、保存の効く食材が中心のものになったといわれています。

Osechi is a shortened form of *Osechiku*, a meal that was eaten at the beginning of the year to welcome the gods of the new year.

In recent years, osechi has evolved into a meal eaten at new years that will last at least three days, so the wives would be free to relax during the first three days of the new year.

• Ootoso or Toso お屠蘇

新年を祝うもので、肉桂、山椒、桔梗、防風など7種類の生薬を配合した屠蘇散を酒みりに浸して作ります。

中国、唐の時代にはじ

まった習俗で、日本には平安前期に伝わりました。年長者が若者の生命力にあやかる、という意味をこめ、年齢の若い順に飲むとされています。

Toso is written using two Japanese characters: 屠 *to*, meaning to defeat and 蘇 *so* or evil spirits.

The tradition of drinking *toso* at the New Year began in the Tang Dynasty in China, and was adopted by Japanese aristocrats during the 10th century.

The *toso* mixture is said to have originated as a prescription of the famous Chinese physician Hua Tuo in the early 220 CE.

Ingredients have changed somewhat over time, but the present mixture is made from Japanese pepper, *asiaris radix*, *apiaceae*, cinnamon, dried ginger, *atractylodes Japonica*, Chinese bellflower and *rhubarb* mixed with sake or *mirin* (sweet cooking sake).

• Tazukuri 田作り

昔は稲を植える時に田んぼにコイワシをきざみ灰に混ぜて肥料にしました。今年もいいお米がとれますようにと願いを込めて田作りと呼ばれています。



The word Tazukuri means to make (tsukuri) fields (ta). Ancient farmers scattered small fish in the rice paddies with the hopes for a bountiful harvest.

• Kuromame 黒豆

1年をマメに働いて、マメに過ごせるようにという願いが込

められています日に焼けて真っ黒になるまでまめ（勤勉）に、しわがよるまで息災に過ごせますようにという願いを込めたものです。



When cooked in the traditional method, black beans have many wrinkles on the surface.

Thus, *kuromame* are cooked with the hopes that all will live a long life - till they have many wrinkles.

• Kazunoko 数の子

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 symbolizes children and a long, line of descendants.

• Ozoni お雑煮

もともと大晦日に神様にお供えしたものを、元旦に「神様と一緒にいただく」という由来です。

お供え物は各地域の産物であったので、お雑煮の具は地方によりさまざまです。

Ozoni was originally a dish offered to the *Toshi-gami* or



New Year gods on new years eve and eaten on new years day.

• Kobu-maki 昆布巻き

「よろこぶ」の語呂合わせからきています。お祝い事には欠かせません。



Kobu sounds similar to *yorokobu*, which means to rejoice. *Kobu-maki* was a dish that was always served on auspicious occasions.

• Ebi (Shrimp) エビ

腰が曲がるまで元気に過ごせますようにという願いが込められています。

Shrimp curls when cooked which symbolizes longevity - living until your back is bent.

• Kuri Kinton 栗きんとん

「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。その鮮やかな色から富を得られるということで縁起物とされています。

Kin means gold and *ton* means lump, which is eaten so one can lead a life of riches. Chestnuts

are mixed with a sweet potato paste to create this sweet, delicious new years dish.

• Kohaku (Red & White) Namasu 紅白なます

色の白い大根は清らかな生活を願っていただき、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。

紅白の色は水引を意味し平和を願うものとされています。



The white color of the daikon radish signifies purity. Being a root vegetable rooted firmly in the ground, daikon was symbolic of a firm foundation for the lineage of the clan.

Kohaku or red and white were auspicious colors symbolizing peace. Thus, daikon and carrot *namasu* is served at new years and at happy occasions.

• Tai (Sea Bream) 鯛

めでたいに通じる語呂合わせ。江戸時代にはじまった七福神信仰とも結びつき、鯛はおめでたい魚としてあまりにも有名。



Tai or sea bream is considered the most auspicious of fish, as it sounds like the word, *medetai* and is prized both for its flavor and for its traditional use as an auspicious food served at New Year's and festive occasions such as weddings.

正月料理は、おめでたいことを重ねるという意味を込めて必ず重箱に詰めます。料理の詰め方や組み合わせは家庭、地域によって様々ですが、

基本は四段重ねで、上から順に、一の重、二の重、三の重、与の重、と呼びます。四段目のお重を「四の重」と言わないのは「四」が「死」を連想させ縁起が悪いとされているからです。

詰め方や料理の組み合わせは地域や家庭、しきたりなどによって様々です。



Osechi is always packed into lacquered boxes called *Jubako*. *Jubako* are wooden boxes painted adorned with lacquer and usually comes stacked in 3 or 4 tiers.

Jubako is used, especially at new years because it symbolizes *Ju* or to multiply happiness.

The first tier usually has *kuromame*, *kazunoko* and *tazukuri*.

The second tier usually has sweet items like *kurikinton* and *datemaki* egg roll.

The third tier has broiled fish and shellfish and the fourth tier has vegetables like *nishime*.

Samurai Food Culture



Mahalo for your comments of interest on the article on the Samurai food culture. This month, we would like to touch on the meals of the Shogun.

Although the Shogun was the highest commanding officer of all samurai in the country, his diet was relatively simple and balanced, in keeping with the stoic traditions of the samurai class.

The basics of each meal was one soup with two or three dishes. It is recorded that the Shogun ate vegetarian meals more than half of every month as he was expected to observe deaths and death anniversaries of relatives and ancestors.

For breakfast, the Shogun ate from two trays. The first tray contained rice, soup, a *mukozuke* dish like sashimi or a *sunomono* vinegared vegetables and another small dish.

On the second tray was *sui-mono* (soup), broiled *kisu* (stout whitening) fish. *Kisu* was thought to be an auspicious fish and was eaten daily by every shogun from Tokugawa Ieyasu.

Lunch was exactly the same as breakfast, except for a different broiled fish. It is however, recorded that the Shogun would skip lunch if he was busy with his duties.

Dinner was also a two-tray affair with the addition of a boiled vegetable dish and a broiled fish. An aged sake called *gozenshu* was also served at dinner.

Although the quantity of each dish was small, the quality of each ingredient was the finest in the country.

It is said that there was a two hour lapse from the time the meals were prepared to when the Shogun was actually able to partake of it.

Each dish underwent intense quality inspection and testing for poison.

Approximately 50 chefs and kitchen helpers prepared 10 identical meals using the same ingredients and menu for the shogun.

One meal was tested for poison by two vassals of the shogun. If the meal passed the first test, the remaining 9 meals were reheated and tested for poison by a female attendant. If that meal passed the test, the remaining 8 meals would be taken to the shogun's room.

A chef specializing in "plating" the meal or decorating the meal would check for any abnormalities and approve the 8 meals for presentation to the shogun.

Finally, two male attendants would do a last test of the meal. After confirming that the meal was safe, the meal would be presented to the shogun for consumption.

This lengthy and stressful process was repeated 3 times a day, before each of the shogun's meals.

Another interesting custom was that once the shogun ate from a dish with his chopsticks, a new dish of the exact same item was placed on the tray. This was the reason for the extra meals. The shogun was never allowed to take more than one bite from any dish. However, he was able to eat as many bowls of rice from the same rice bowl as he pleased.

The last shogun, Yoshinobu was said to love pork, a rare delicacy from Kagoshima in the 1800s. He often requested pork dishes for his meals and is said to have been especially fond of pork piccata - pork dipped in egg batter and pan fried.

The commoners of Edo often referred to him as *Ton-ichi-sama* which roughly translates to the "pork loving shogun of the Hitotsubashi clan."

将軍といえども、徳川家康が質素な食事をおしたため、後継の将軍や大名もこれにならって簡素で栄養バランスが取れた食事をしていました。

基本は一汁二菜か三菜。しかも、将軍家には血縁の忌日(きにち)が多く、月の大半は精進料理だったといえます。

まず朝食を見てみると、一の膳には飯、汁、刺身と酔の物などの向こう付け、煮物が乗り、二の膳には吸い物と焼き物が乗せられました。この焼き物は、鱧(きす)の塩焼で鱧は縁起が良い魚とされ、家康以来、毎日食されていました。

昼食も二の膳つきで、朝と同程度のもの。そして夕食は、二の膳はつかず、ちょっとした煮物や焼き魚が加わるほか、御前酒も付きました。量はともかく、どれも最上級の素材を使った質の高い食事だったことは間違いありません。

ちなみに、料理が出来上がってから将軍が食するまで毒見や点検などがされ、約2時間もの時間がかかったと言われていています。

50人以上の台所役人が10人分の料理を作ります。そのうち1人分を2人の男役人が毒見。

問題ないことが確かめられたら、9人分が炭火で温め直され、再度毒見をする女役人の前に運ばれます。その後、盛り付け役が残り8人分を点検し、いよいよ御前へ。

最後に将軍の前で下座にいる小姓2人が最後の毒見をして、ようやく将軍が箸をつけるのです。

多くの人に守られているとは言え、毎日3度の食事ですら緊張感があり、心から楽しめなかった将軍様。平均寿命が短かったのも、うなずけます。

1845年の書簡によれば、江戸幕府最後の征夷大将軍・徳川慶喜は、島津斉彬から父・徳川斉昭宛てに豚肉が送られていたせいか、彼は豚肉を好んで食べており、下々の者たちから「豚一様」と呼ばれていました。「豚一様」とは、「豚肉がお好きな一橋様」の略称です。