

# Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

VOLUME 4 ISSUE 10 OCTOBER 2014

Rice stalk from  
Allan Takeshita



## Autumn Thanksgiving Festival

On Sunday, September 28, a solemn ceremony was held at the shrine to express gratitude and to reflect on the many gifts that we receive from nature.

Rev. Takizawa, joined by the priests of the Honolulu Shinto Renmei - Rev. Naoya Shimura of Hawaii Ishizuchi Jinja, Rev. Akihiro Okada of Daijingu Temple of Hawaii and Rev. Jun Miyasaka of Izumo Taishakyo Mission of Hawaii, officiated in the Autumn Thanksgiving Festival.

Have you ever stopped to think of the enormous value of all the things that nature provides for free?

How much would you be willing

to pay for breathable air, drinkable water, or sunshine if they were not available?

Despite the scientific and technical advancements, we humans are still dependent on nature and others to live life on this earth.

"Itadakimasu (I humbly receive)" and "Gochisosama (I give thanks)" are words that the Japanese say before and after meals.

These two phrases are short and simple yet difficult to translate, as they capture the special relationship between the Japanese and the spirits of the land.

All living things used in the

preparation of our meals are respected for their connection to our own life.

This feeling of gratitude for nature's bounty – from seed to plate - is contained in these two phrases.

However, it is not only food that we should be grateful for.

The Autumn Thanksgiving Festival is a time to remember the friendships, kindnesses, generosity and guidance received from people in our lives, from those who have gone before us, and everyone who has touched and shaped our lives.



# MAHALO for your generous donations

Thomas & Linda Agawa

Lois Arakaki

Daijingu Temple of Hawaii

Doughty Ohana

Yasumi Gojo

Miyoko Hanahara

Hanayagi Dancing Academy HI Fdn

Bob Harada

In Memory of Charles T. Hasebe

Hawaii Ishizuchi Jinja

Hawaii Senbukan

Arthur K. Isa

Arthur MJY Isa

Kyoko Isa

Izumo Taishakyo Mission of HI

Lorraine & Elsie Kadota

Toshiaki Kimura

Elaine Komatsu

James & Melba Kurashige

Mike Lee

Rev. Takakazu Maeda

Natsumi & Hiroki Mori

Shinken & Marilyn Naitoh

Masateru & Hatsuko Nakazato

Craig & Diane Nishida

Diane Ogasawara

Jay & Pauline Sakashita

Yukiko Shishido

Aoi Sugihara

Alice Sugimoto

Sugimoto Ohana

Charles & Carolyn Swartz

Kalani & Eri Quiocho

Yuko Takahashi

Allan Takeshita

Naoki Terada

Jensen Toma Ohana

Sharon Toma

Pam Watanabe



## Hanayagi Dancing Academy Hawaii Foundation Annual Garage Sale

The Hanayagi Dancing Academy Hawaii Foundation held their annual Garage Sale on Sunday, 9/21 at the shrine.

Thousands of items donated by supporters were priced and displayed by instructors, students, and parents under the direction of event chair, Kris Yoakum.

Mahalo to Bob Harada and Rev. Takizawa for helping HDAHF with a shave ice booth.

## Jusan Mairi - Blessing for 13 year olds

In most countries around the world, the coming of age ceremony is an anticipated celebration for those who are moving from childhood to adulthood.

These celebrations are often tied to the 13th or 16th birthdays.

Jusan Mairi is a celebration for 13 year olds who have returned to their Chinese zodiac sign for the first time since their birth.

The Jusan Mairi blessing is meant to bless the teen with 13 key virtues :

Authenticity	Creativity	Curiosity	Flexibility	Generosity
Humility	Integrity	Maturity	Purity	Responsibility
Spirituality	Tenacity	Unity		

An old Japanese superstition claims the teen receiving a Jusan Mairi blessing should not physically turn back to look at the shrine after the blessing has been completed. It is a reminder that nothing is certain in life. Anyone has the ability to do amazing things; just don't let your past control where you need to go and your future success.

So, after your Jusan Mairi blessing, don't look back - physically or emotionally, keep moving forward - opening new doors and doing new things.



# Shrine Visitors

Mr. Naoki Terada, 6th generation President of the Todaya Ryokan in Toba visited the shrine on Tuesday, September 9.

Mr. Terada is the President of Kotohiragu Toba shrine and also serves as the President of the Toba City Tourist Association and various organizations throughout Japan. He has been a regular participant in the Honolulu Marathon and finished under 3 hours last year.

The Kotohira-gu Toba shrine was established at the request of numerous supporters in the Tokai area and was built in August 1956 in Toba city. Toba boasts a thriving fishing industry and the Mikimoto pearl farms.

The Toba shrine, like the main shrine in Kagawa has a spiritual heritage of imparting marine safety, prosperity and ease in releasing unwanted ties or unfavorable relationships.



Dr. Jay Sakashita and students of his Religion class at Leeward Community College visited the shrine on Thursday, September 18.



## Kapalama - Home to the shrine

The name Kapalama comes from *ka pā lama* in the Hawaiian language which means "the enclosure of lama or ebony wood".

In ancient days, Ali'i gathered from across the island for *Hoonoho ia* in Kapalama to be paired up for marriage. *Hoonoho ia* means to be placed under the care of a guardian or chaperone. Such an establishment was surrounded by an enclosure, called "pa" made of the sacred "lama". Hence this guardianship was called "palama"

It is said that an establishment of this kind was placed at the suburb of Honolulu which to this day bears the name Kapalama. The area around the shrine was a forest of Kukui, Ohia, and Koa trees. There were also over 30 taro patches and ponds surrounding Kapalama.

Niuhelawai Stream or Kapalama Canal was the location for a famous battle in the late-1700s between Kahahawa'i, the war chief of Kahekili, king of Maui, and Kahahana the ruling chief of O'ahu. In this battle, chief Kahahana was defeated and slaughtered at Niuhelawai (Kapalama Canal). Legend say the waters of Niukelewai stream turned black from the blood of the warriors.

After Kahāhana's death, the chiefs of Maui took over O'ahu. Some of the chiefs from the O'ahu districts of 'Ewa and Kapalama conceived a plot to murder their new overlords, but the Maui chiefs were forewarned.

As a result, the districts of Kapalama and 'Ewa were attacked, and men, women, and children were massacred, and the streams of Makaho, Niuhelawai in Kapalama and Kahoa'ai'ai in 'Ewa were choked with the bodies of the dead. All the Oahu chiefs were killed and the chiefesses tortured.

On a more pleasant note, "lama" also means light and knowledge in the Hawaiian language – both quite appropriate for a shrine like Dazaifu Tenmangu which imparts academic achievement and excellence in arts and culture.





# Upcoming Events



## En – the special connecting force

The shrine received a call in early September from a woman requesting Rev. Takizawa to perform a funeral service for her father. The caller claimed she was a Methodist and although her deceased father was Japanese American, he was neither Shinto nor Buddhist.

The daughter of the deceased read an article written by Dr. Jay Sakashita on Midweek about Melvin Monces and the shrine's scholarship fund. The article also shared with readers the shrine's philosophy that one's religious beliefs or cultural background didn't matter – gratitude for life and respect for tradition were enough. This philosophy seemed to have resonated with her own thoughts on spirituality.

She further read on our website that the shrine filed a suit in 1949 against U.S. Attorney General Tom C. Clark, the State of Hawaii and the Federal Alien Land Office for misusing Section 9 of the Trading with the Enemy Act against a civilian organization not under the influence of the Japanese government and also damages for wrongful seizure and detention.

Her father was a Japanese American veteran who suffered racial discrimination while growing up and felt he would be at peace knowing that an organization such as Hawaii Kotohira Jinsha-Hawaii Dazaifu Tenmangu who persisted against overwhelming odds in a lawsuit against discrimination by the Federal Government had performed his last rites, celebrating his life on this earth. She also felt her father would find comfort in knowing that the shrine erected a stone memorial to serve as a constant reminder of the hardships and indignities suffered at the hands of a nation misguided by wartime hysteria, racial prejudice and fear.

Reading Dr. Sakashita's article resurrected memories of her grandparents and an interest in her Japanese roots that were buried deep in her subconscious for decades.

The Japanese concept of "en" is difficult to translate into English. It is, however, often translated as *a special connecting force between people and people and people and things*.

Humans are not able to exist on their own. We are not here because of our own volition. All of humanity is connected and dependent on people and forces that are seen and unseen. "En" connects our past with our present.

Human beings exist because of "en." It is respect and appreciation of the many cultures of this world, acceptance of our various forms of expression and ways of being human that opens the flow of the mysterious forces of "en."

It was "en" that guided the Isseis to bring their spiritual traditions with them to Hawaii. It was through an "en" with Dr. Sakashita that Melvin Monces was chosen to be a recipient of the shrine's scholarship. It was "en" that prompted Dr. Sakashita to write an article about Melvin Monces and the shrine. It was "en" that led the woman to read the article on Midweek. It was "en" that sparked something in this woman's soul to honor her father by reconnecting to her Japanese roots. It is also "en" that connected all of you to the shrine.