



KONKO MISSION BULLETIN

Konko Mission of Wahiawa, 207 Muliwai Avenue, Wahiawa, HI. 96786. Phone/Fax: (808) 621-6667, Cell: (808) 226-9594
E-mail: konkowahiawa207@yahoo.com. Also, find us on Facebook. Head minister: Rev. Yasuhiro Yano. Vol. XXX, No. 8, August 1, 2018

OMICHIBIKI

Guiding People to Konkokyo



Ms. Jane Suwa represented Wahiawa Church during the recent KMH Faith Enrichment gathering at the Konko Mission of Honolulu, held on Sunday, July 29. She shared her testimony of Omichibiki.

My name is Jane Suwa, from the Konko Mission of Wahiawa.

When Reverend Yano (sensei) asked me to speak about OMICHIBIKI and represent the Wahiawa church, I asked him what it means and what is the translation in English. He said that in English, it means “Guiding People to Konkokyo.” Then I told sensei, I don’t know what to write. I can sum it up in two sentences. He said “No” your speech must be about 5 minutes long. I said WHAT? Uh oh, it’s panic time; I had only 5 days to finish this speech. As I started writing this speech, it got longer and longer. I ended up writing two pages. But I will try to keep it within 5 minutes.

I started attending the Wahiawa Konko Mission in the early 1980’s (about 33 years ago) with my mother in law, the late Mitsuko Suwa, and with my two daughters and my niece and nephew. At that time, the Wahiawa church established a Sunday school program for the Yano children and our children. They had activities like origami, arts and crafts, and refreshments which we all enjoyed.

When my 2nd daughter, Trisha and her family got stationed in Hawaii at Schofield in 2005, they started attending the Wahiawa Church with Grandma Suwa. In August of 2012, her husband who’s in the Army, received orders to move to Colorado so they had to move. My daughter still practices the Konkokyo faith till this day.

In 2012, after my mother in law passed away, I started staying in town at my dad’s house in Kapahulu, and I

drove to the Wahiawa Church every Sunday. One day, someone asked me, “Why do you travel all the way from town to this church when there’s a church in town?” I told that person that it was because this is where I started coming to church and I also look forward to coming out here every Sunday to get away from the downtown traffic. Besides, it’s a nice scenic and peaceful drive to Wahiawa. I look forward to singing the 4 hymns we sing every Sundays; Shinjin No Eiko, Shinjin No Michi O, Yoyo No Oya Wa and Shining Shimmering Light. I also enjoy listening to Reverend Yasuhiro Yano’s and Reverend Edna Matsuoka’s (Yano) sermons every week. After the service, we have a little social time, sharing OKAGE stories over refreshments.

On Saturday, September 29, 2012, I called my friend, Janet Miyasaka and asked her what she was doing on Sunday. She said “nothing”. Then I asked her if she wanted to come with me to church the next day. I explained that the church service starts at 9:00 am. It’s only for 2 hours and after church, we can pick up my mail at the Wahiawa post office and we can go shopping and have lunch on the way back to town. I told her I would pick her up early, so we can have coffee before going to church, and she said “ok”. Janet and I have known each other since November 1975, working for International Savings Bank. We have known each other for 43 years. I told her, she can come and observe what we do at church, and if she likes it, she can ride with me there every Sunday.

The reason why I asked Janet to attend church with me was to actually get her out of the house and relieve her from stress she was getting at home and work. I wanted her to see and observe how a Konkokyo church operates and gets her stress out so she can receive OKAGE blessings. I told her that we should be thankful everyday that we have OKAGE blessings. Some of my blessings are: I am able to get up each morning and go to work. I am healthy. I am still able to drive. My vision is ok. I thank Konko Sama every day for all these blessings I receive each day. I explained to her whenever she goes on a trip, she should put her trip itinerary in writing from beginning to end and give it to Yano Sensei, so he can pray for her to have a safe trip. I also told her that it’s important to let sensei know when she arrives back home safely.

I asked Janet what made her decide to come to church each week with me, and her response was to keep me company and become my Sunday driver most of the time.

The people she has met at church were all very nice and she enjoys the activities. Though she still finds it hard sometimes to relay some things to sensei, she still feels comfortable being with the Yano family and friends. Janet feels blessed to have found such people and especially found solace listening to the song “Shining Shimmering Light.” She also shared this song with some of her co-workers one of whom has cancer. Another blessing is that work has become more bearable after she wrote a wish to Kami-Sama. She finds that she automatically says “thank you” for things like finding a parking space, elevator door opening, when driving and they let her cut in and other such things. These are some of the reason why my friend Janet, started coming to the Wahiawa Church each week.

From time to time, we invite her dad, Mr. Katsura who is 94 yrs old this year, to join us and meet the other church members, so he comes whenever he can. Janet is thankful that he can still be mobile and healthy. Coming to church every Sunday gets me re-energized in mind, body and spirit. I learn something new every Sunday when we read the GORIKAI books.

I would like to thank Janet for her input and Reverend Edna Matsuoka for editing my speech. Thank You for giving me this opportunity to share my OMICHIBIKI speech with you today.

Konko-Sama Says . . .

Although people live between heaven and earth, they are unaware of Kami’s blessings. Shrines, temples, and houses all stand on Kami’s land. Without realizing this, people consult the Days and Directions and are disrespectful to Kami. They suffer hardships due to these offenses. Tenchi Kane No Kami has sent Ikigami Konko Daijin to provide blessings and teachings so that mankind may prosper. Kami is Kami because of man, and man is man because of Kami. Both are fulfilled through this mutual relationship (Konko Kyoso Gorikai No. 3 in Kyoten Gorikai III).

Although Kami cannot be seen, you are constantly walking within and through the midst of Kami. Even while fertilizing a field or walking along a path, you are in Tenchi Kane No Kami’s hiromae. The whole world is Tenchi Kane No Kami’s hiromae (III Konko Kyoso Gorikai 6).

Bulletin Board

Monthly Services for August 2018

1 Wed -Monthly Svc for Tenchi Kane No Kami (7:30 pm)

5 Sun -Sunday Service (9 am)
 12 Sun -Monthly Service for Founder (9 am)
 -Observance of Bon Memorial Service at Ehimemaru Memorial coordinated by the Hawaii Ehimekenjin Kai (3 pm)
 18 Sat -Garage Sale for Kilauea Volcano (9 am to 2 pm)
 19 Sun -Monthly Memorial Service (9 am)
 26 Sun -Sunday Service (9 am)
 -45th Memorial Service for the Late Rev. Masayuki Kodama at Honolulu Church (10 am)

September 2018

1 Sat -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
 2 Sun -Sunday Service (9 am)

Hawaii Conference of Religions for Peace

The regular monthly meeting will be held on Monday, August 27, 2018 at Gedatsu Church at 1:30 p.m.

Volunteer Activity

The regular monthly visit to the Wahiawa General Hospital Long-Term Care Facility will be made on Friday, August 10, 2018 at 10:00 a.m.

KMH Board Meeting

The regular KMH Board Meeting will be held on Saturday, August 11, 2018 at 10:30 am at Konko Mission of Honolulu.

Kilauea Volcano Disaster Relief Fundraiser Garage Sale

Saturday, August 18, 2018 from 9:00 am-2:00 pm

Honoring the Mitama Spirits

August

Masaru Nakano	8/5/2004
Sunao Hayashida	8/8/1958
Jinpei Hayashida	8/13/1939
Helen Y. Eguchi	8/14/1946
Masataka Yano	8/14/2012
Shizue Eguchi	8/19/2012
Kima Yamashita	8/1979
Rev. Masayuki Kodama	8/24/1973



If you wish to have a name added to the church Mitama listing or removed, please contact Rev. Yasuhiro Yano.

Insight into the teachings in “Tenchi wa Kataru” or “Voice of the Universe”

The following are excerpts of series of an English translation of “Tenchi wa Kataru—Kanwa-shu” or “Compilation of Insight into the teachings in the Voice of the Universe” which contains 400 selected teachings from the original “Konkokyo Kyoten” or the “Konkokyo Scriptures.” Three authors, namely, the Revs. Mikio Seto, Yasushi Hata and Matsutarō Kōsaka contributed the insightful articles. The translation is provided by Yasuhiro Yano. (Reference pages 350,351 and 352)

No. 350: For the sake of the country, other people, and yourself, practice a faith that is sincere and not wasteful. (III *Gorikai Shui* 24 *Kyoten* page 803)

“Gorikai Shui” was compiled and published by the Rev. Norio Sato in 1942 while Japan was engaged in WWII and was under strict military control. The compiled messages could be influenced by the laws that governed the entire religious operations in Japan. One of the messages in the compilation reads, “Both *okami* (meaning government) and ‘Kami’ contain the same word kami. Therefore, you will not receive Kami’s blessings if you break *okami*’s law” (III *Gorikai Shui* 48).

Under the globalization of international relationships, everything is interconnected in such a manner that an issue of a country can affect the whole world. The global economy will affect each individual’s life. We have to deal with issues through exercising the perspectives that include the elements of the countries in the world, the whole humanity and each individual.

It is said that the environmental issues we face today can be a global crisis. The insightful message the Founder forwarded, “practice a faith that is sincere and not wasteful” could be appreciated in today’s world.

The Konko believers have an obligation to demonstrate the right way to get engaged in pursuit of faith to enlighten the people who perceive that the purpose of religious engagement is to get fulfilled of their own personal wishes and needs.

What could be interesting is that the more we enjoy benefits of advanced society; we can expect the appearance of special people who demonstrate supernatural powers and witness a rampant emergence of new spiritual practices. They are just reflections of the fragile nature of human minds and stupidity.

The Founder, who once lived as an ordinary farmer, got engaged in pursuit of faith and encountered Tenchi Kane No Kami and responded to serve as the Toritsugi-Mediator between Kami and people at a humble place in his residential house throughout his life. He extended his prayers for the well being of the country, to all of humanity in the world and responded to any individual’s ask for help. He lived the true faith. The life he lived was just amazing.

As Konko believers we have an obligation to find ways to contribute for the wellness of the society we live through our practice of faith.

No. 351: If you think about the world, its people and yourself and pursue your work with gratitude, these are all blessings. This is how to agree with the heart of Kami. (II *Fukushima Gihe’e* 8-3 *Kyoten* page 670 to 671)

Gihe’e Fukushima related, “I became forty-one in 1871, the year before my unlucky year. I went to the Hiromae and expressed my anxiety. Konko-Sama said, ‘Tenchi No Kami-Sama is the parent kami of all people. Why would He let His precious children suffer? Think of yourself as a parent of your own children, and then try to understand. Relying on Kami-Sama regularly is the same as being friends with Kami-Sama. He will even listen to your unacceptable requests. He will turn major misfortunes into minor ones and sweep them away.’ Since there are austerities in any faith, I asked what kind of austerities I should undergo to agree with the heart of Kami. He imparted, ‘In this world, there are austerities of fire and water, and people who practice various taboos. But in my Faith, you need not practice such austerities. Instead of donning a white robe and going on a pilgrimage, think of your everyday work as practicing religious austerities. Then receive divine blessings.’ For the sake of the world and its people, if you are able to live a happy and harmonious life and able to pursue your work with gratitude, these will be your blessings. This is how to agree with the heart of Kami-Sama” (II *Fukushima Gihe’e* 8).

Unlike any other religious practice, the Founder stated, “think of your everyday work as practicing religious austerities.”

Gihe’e Fukushima operated a business in Osaka and witnessed instability of political systems as well as fragile nature of human minds. The Founder responded to him to share his thoughts as has been quoted.

During the turbulent period of Meiji Restoration, even those successful business people had to deal with the unstable social changes. They had to choose to side either side of Satsuma Clan or the governing Tokugawa Regime for their survival. Ordinary people also had to deal with the situation in desperation in finding ways to survive.

In corresponding to the circumstance, the Founder stated, “For the sake of the world and its people, if you are able to live a happy and harmonious life and able to pursue your work with gratitude, these will be your blessings. This is how to agree with the heart of Kami-Sama” (II *Fukushima Gihe’e* 8).

Chapter 5: Becoming an Ikigami (Living Kami)

Section 1: Ikigami Konko Daijin (The Founder)

No. 352: “I am not an ikigami (*Literally meaning living kami or living deity. This term refers to a person who saves people through the work of Kami. To become an ikigami is the ultimate goal for the Faith’s believers*). I am a manure carrier. Praying to Tenchi Kane No Kami is fine. I just mediate to Kami,” said Konko-Sama.

When he went in front of the altar, Kami immediately gave a revelation, “Konko Daijin says that he is a manure carrier and that praying to Tenchi Kane No Kami is fine. But it is only because of Konko Daijin, that Tenchi Kane No Kami’s blessings can now be received. For thousands of years, Kami has been called a fearful deity. But through Konko Daijin, Kami has been revealed to the world. Kami is indebted to Konko Daijin. Even for people, because of Konko Daijin, they can receive Kami’s blessings. He is the people’s savior as well. Konko Daijin is the savior for Kami and people. Give your requests to Konko Daijin. Listening to and obeying what he says is the same as obeying Kami. Do not disobey the words of Konko Daijin. Follow them well and practice faith.”

Then Konko-Sama said, “Though you have just heard the words of Kami, I am only Kami’s caretaker, so even if you give me your requests, you will not receive divine blessings. For all things, rely on Tenchi Kane No Kami wholeheartedly.”

In a revelation Kami said, “Despite what Konko Daijin says, trust Konko Daijin. In an emergency, you need not say Tenchi Kane No Kami. Just say, ‘Konko Daijin, please help me.’ Then you will immediately receive divine blessings.”

(II Kondo Fujimori 3-1, 2, 3, 4, 5 Kyoten page 526 to 527)

The new chapter 5 “Ikigami no Michi” or the way in pursuit of emulating Ikigami, starts from this page. We have reached this highlight in the whole book. “Ikigami no Michi” refers to the way of the Founder lived on his own in pursuit of his religious endeavor. He evolved to become “kami” or actualized manifestation of divine powers, helped people to live fulfilling lives and spread the way of life in society at large. The focus in this chapter will be given to the messages about spreading the faith in the world.

The first section of chapter 5 is “Ikigami Konko Daijin.” Through this section, we can have a clear perspective of the Founder, not just as the principal Toritsugi-Mediator, but also as missionary and as savior.

The quoted message was exchanged between the Founder and Fujimori Kondo.

The Founder simply stated, “I am a manure carrier. I am just a caretaker of Kami.” While Kami stated, “Konko Daijin is a savior for Kami and people. Give your requests to Konko Daijin.” The statements of both sides seem to contradict to each other and we become confused which is true. To understand this seemingly contradicting statement, we have to figure out the messages through different perspectives.

The dialogues between the two sides clearly show the perception of “Aiyokakeyo” interdependent relationship between Kami and the Founder. The expression of “Kami is Kami because of the Founder as the Toritsugi-Mediator, and the Toritsugi-Mediator can function as the Toritsugi-Mediator because of Kami.” The Founder upheld the ultimate reverence toward Kami, and Kami expressed His absolute trust in the Founder. We can clearly visualize the indispensable “Aiyokakeyo” interdependent relations in the seemingly contradictory statements express by both parties.

This quoted message is quite extraordinary because the message clearly showed the meaning of the actualization of the Toritsugi-Mediator in the world for both Kami and people and showed the indispensable nature of “Aiyokakeyo” interdependent relationship established between Kami and the Founder.

8th Summer Ohana Camp 7/7-8/2018

