



“Aiyokakeyo” inter-connectedness



By Yasuhiro Yano
Head Minister

Our second son, Rodney, and his wife, Fong from San Francisco came back to Hawaii to help with mochi pounding demonstrations at three places—twice at hotels in Waikiki and once at an elementary school. He had an opportunity to make a presentation for the Sunday Service. During the service, he mentioned the Konkokyo terminology of “Aiyokakeyo” or mutual interdependent relationship. We have talked about this term many times, and virtually all Konko believers are quite familiar with it. I am also one of them.

During the service, I noticed that we need to get connected first to initiate the functional relationship of Aiyokakeyo—interdependent relationships.

Originally, Aiyokakeyo was a dialect of the region and the vicinity of the village where the Founder, Konko Daijin, lived. People used the expression “Aiyokakeyo” while carrying heavy items using a transportation device such as a log or shaft. One person would carry one end of the shaft, while another person would hold the other end, with the item to be transported hanging between them. The burden on each person depended on the position of the item. Two people naturally responded to the situation—if one person was big and strong while the other was short and weak, they could adjust the item's position for comfort. Usually, the item was placed closer to the stronger person who could

handle the burden. It is said that they encouraged each other by reciting the expression “Aiyokakeyo.”

The key point is that both people are connected to the bar or shaft. Without this connection, there would be no functional relationship of Aiyokakeyo. The two individuals are aware of each other and cooperate to carry out a shared task, whether transportation or another responsibility.

Aiyokakeyo became an important Konkokyo term, but it seems to be viable only within the faith community.

Aiyokakeyo could be replaced with the term “Atte no,” which means “because of the presence” or “connectedness with another entity.” We are quite familiar with the expression “*Ujiko atte no Kami, Kami atte no Ujiko*,” which means, “Because of the presence of human beings, Kami can manifest His presence. And human beings exist because of the presence of Kami.” This could be the ultimate fundamental connection between Kami and human beings, whether we are aware of it or not. However, few people acknowledge this basic relationship. The Founder tried to awaken people to this fundamental connection between Kami and humans.

The relationship of “Atte no” or Aiyokakeyo applies to many aspects of our lives. Marriage exists because of the mutual presence of husband and wife, and they share the burdens of family life. Success in relationships depends entirely on how people work together. People often say relationships should be 50/50, but in reality, such a concept denies the principle of “Atte no” or mutual interdependence.

The Fourth Konko-Sama, the late Rev. Kagamitaro Konko, composed a Japanese verse that implies, “The birth of a child prompts the birth of parents. May both parents and child cherish mutual growth.” When a child celebrates their first birthday, parents also celebrate having been able to care for the child for one year. They commemorate their growth as parents of one year.

So, let us awaken to the fundamental connectedness of “Atte no” or “because of you” in our relationships with Kami and others.

True Konko believers are those who are always aware of “because of Kami.”

Voice of the Universe...

1. There are people between Heaven and Earth. Heaven is father and Earth is mother. Humans, plants, and other living things live on Earth through the blessings they receive from Heaven. *I Isbihara Ginzo 1*

2. Heaven and Earth continue to live. Because Heaven and Earth are alive, all people are able to live. *III Jinkyu Kyogoroku 104*

Bulletin Board

February 2025

- 1 Sat -Monthly Svc for Tenchi Kane No Kami (7:30 pm) *Service is in Japanese
- 2 Sun -Sunday Service (9 am)
- 9 Sun -Monthly Svc for Ikigami Konko Daijin (9 am)
- 16 Sun -Monthly Memorial Service (9 am)
- 23 Sun -Sunday Service (9 am)

March 2025

- 1 Sat -Monthly Svc for Tenchi Kane No Kami (7:30 pm) *Service is in Japanese

- Monthly Volunteer Activity at St. Francis The next activity will be on Fri, February 14th @ 10:30 am
- KMH General Meeting Saturday, Sat, February 8th @ 1:30 pm-4 pm at Honolulu Church or via Zoom
- President’s Day Garage Sale Mon. February 17th from 9 am to 2 pm. All proceeds will go to the California Wildfire Relief.
- KMH Kyōten Study Group via Zoom Voice of the Universe Join us: February 5 & 19 (Wed. 5 pm-6 pm) ZOOM ID: 815 2952 9465 PASS: 914385
- KMH CEOC Meeting ZOOM on Mon, February 24 (9 am).

- Thank you to all the church members and friends who came to help with the mochitsuki at CPB Main Branch Offices, Mililani Uka Elementary, The Ritz-Carlton, Sheraton Waikiki and Moana Surfrider!

Honoring the Mitama Spirits

February

Thomas Takahashi	2/9/2005
Ichiro Yano	2/5/2006
Dennis Fujio Tamashiro	2/6/1998
Yoshiyuki Momotomi	2/10/2003
Umi Yasuyo	2/3/1965
Marilynn Olsen	2/22/2009
Jiro Oho	2/14/1937
Elisa Albarran	2/20/1977
Mildred Chiyoko Oka	2/12/2004
Suetsuki Toyofuku	2/24/1995
Rev. Yukio Hiramoto	2/10/2012
Rebecca Jean Burns	2/14/2013
Norma Teruko Katsura	2/18/2008
Robert Yoshikazu Hirota	2/16/2014
Betsy Tomie Maesaka	2/10/2016
Kay Yamamoto	2/22/2015
Rev. Michio Miyake	2/21/2017
Terry Anne Takase Shlaes	2/27/2018
Kiyoe Kumasaka	2/18/2019
William Takahashi	2/23/2024

If you would like to have your deceased loved one memorialized by registering their names with the Konko Mission of Wahiawa, please contact the Rev. Yasuhiro Yano and we will be honored to add them.

The Life of the Founder 金光教祖の生涯 瀬戸三喜雄 金光教学研究所 紀要別冊教学叢書 2

The following is an English translation of a book titled, "Konkō Kyōso no Shougai" or "The Life of the Founder Konko Daijin" authored by the Rev. Mikio Seto and published by Konkokyo Theological Research Center in 1980. Many biographies about the life of the Founder Konko Daijin exist. I would like to introduce this article for your reference in your pursuit of faith. An English translation was provided by Rev. Yasuhiro Yano. (continued from the previous issue)

Granted the Divine Title of Konko Daimyoujin

Under such circumstances, Kami gave Bunji the new divine title of Konko Daimyoujin on November 23, 1862. The granting of the title occurred three and a half years after he received the title of Konshi Daimyoujin. According to Jirosiro Kataoka, who seemed to quote the message Konko Hagio received from the Founder, Konko Daijin stated, "Konko means, 'golden light shines.' The 'kon' comes from the 'Kane' in Kane No Kami. The 'ko' comes from 'hikari,' meaning sunlight. Sunlight provides the world with light. Therefore, it means that the entire world is being blessed by Kane No Kami's light shining throughout the world" (Gorikai II Konko Hagio 21). The divine title of Konko Daimyoujin seemed to imply that Bunji was to show the glorious light of Tenchi Kane No Kami to the world.

Difficult Encounters Unusual Death of Hikosuke

The influence of Bunji gradually spread widely. Corresponding to this situation, some negative elements emerged. One such element was the unusual death of Bunji's younger brother, Hikosuke.

As previously mentioned, Hikosuke was adopted into the Obata family in Kugui (now Kurashiki City). Four years later, in January of 1862, he began to show symptoms of mental disorder. The Obata family informed Bunji of his condition. Bunji prayed to Kami, who responded, "Don't worry. I shall calm him."

"On the eighth of January, the three came again to report that he still wasn't cured. They explained that since his violent behavior had troubled his caretaker, they had confined him to an isolated room. They planned to have a shamanistic practitioner from Kambara come and offer prayers" (Oboegaki 11-1).

Bunji prayed again to Kami, who said, "If he were someone else, I would not disallow the shamanistic prayers. But since Hikosuke was adopted in sound health from your family, I will cure him here and send him back." Kami sent Asakichi to bring Hikosuke back to the house. He rested in one of the storage rooms. According to Kono Furukawa, he

occasionally clung to the window frame and shouted in madness.

Bunji continued to pray daily for his recovery. On the morning of January 14, Hikosuke was struck by a violent convulsion. Bunji, unable to manage the situation, could only watch helplessly. When he extended his prayers to Kami, Kami responded, "I will stop the convulsions by this afternoon. Prepare a hot bath in the evening. After everyone has bathed, let Hikosuke take one. Tomorrow, on the fifteenth, I shall enable him to go to your Hiromae to give thanks." As Kami instructed, Bunji had him bathe. As he did, his condition improved. While Hikosuke was in the bath, Bunji went to Hiromae to offer prayers in gratitude. That night, Hikosuke also went to Hiromae, prayed, and returned to his resting place at the main house. He slept uninterrupted for two days, from January 15 to 16.

In the afternoon of the 16th, Hikosuke got out of bed and had his hair cut. Recovered from his disorder, he was accompanied by his expecting wife and Asakichi back to the Obata family.

However, on February 28, Hikosuke's family members brought him back to Bunji's home, saying, "Hikosuke has suffered another episode of mental disorder. His wife is expecting childbirth soon. We came here for your help in this difficult situation."

Bunji assumed that some unknown elements were causing Hikosuke's condition. He prayed to Kami, who responded, "Don't worry. His wife will not give birth soon. I shall postpone the childbirth. Leave the sick man here. I shall restore his health. Removing all the poisonous elements from his body at once would be too much for him to endure. Instead, I will purify him in two sessions so that his body will survive. When Hikosuke is well enough to care for his pregnant wife, I will allow her to give birth."

On March 3, Hikosuke regained his normal state of mind and returned to Kugui. Life in Kugui returned to normal. On March 26, his wife gave birth to a baby girl, just as Kami had promised. Hikosuke visited Hiromae in gratitude. In July, he suffered from a grave illness but recovered. During the measles epidemic, his family remained mostly unaffected.

However, on the morning of October 16, Bunji was informed of Hikosuke's sudden death. According to his family, on October 15, Hikosuke had been in good health, helping to sow barley. But at dawn on the 16th, he committed suicide.

Bunji was devastated. Despite his deep devotion to Toritsugi-Mediation, he could not even save his own family member. He wondered why, despite receiving blessings from Kami, Hikosuke could not find another path and resorted to suicide. When Bunji prayed, Kami responded, "It was not a sudden illness. It was an unnatural death. Since his adoptive mother did not acknowledge her indebtedness to Kami, Hikosuke had no chance to attain true happiness. I have given him prompt relief" (Oboegaki 11-8).

His family had often sought Kami's help in times of trouble, yet they felt no true gratitude toward Kami.

"When Obata Seizo's daughter (Hikosuke's wife) fell ill, Seizo practiced faith in the Kurozumi religion. He later became the head of the Kurozumi group in Kugui. However, his first adopted son-in-law (before Hikosuke) divorced, and his daughter's sickness could not be cured. Seizo later died of illness. People said the family's future was uncertain. Although I have many brothers and sisters, none were particularly prosperous. I therefore helped arrange the adoption. Seizo's sick daughter was blessed with healing, and I also gave the Obata family a paddy field to grow rice and barley."

"Still, Seizo's wife told him, 'Don't practice faith in Kami-Sama.' Now I realize how ill-hearted she is. I don't believe they could have received blessings even from the Kurozumi religion. Her greed even led her to thoughtlessly ask me to pay for Hikosuke's funeral. What a despicable woman she is!" (Oboegaki 11-8).

Pictures from Rodney Sensei and Fong's visit



Many friends gather when Rodney Sensei and Fong comes back to Hawaii.