



Parent and Child Relationship



By Rev. Yasuhiro Yano
Head Minister

I would like to introduce a teaching from the Founder Konko Daijin.

I will bestow Tenchi Kane No Kami as your parent. Think of Kami as your parent, and Kami will think of you as His child. Practice faith thinking that Kami is your parent, then Kami will think of you as His child. You know that if a child is not with his parent, the child may be bullied. But with the parent, the child will not be bullied. Since you never know when misfortune or disaster will strike, you cannot avoid them even if you want to. But if you have faith while thinking that Tenchi No Kami is your parent, Kami will protect you from disasters you cannot foresee. Since Kami-Sama is the guardian of Heaven and Earth, you cannot live without Him. You must value Kami-Sama's protection. (GII: Ichimura, Mitsugoro:3)

I am a Konko believer from the moment of my birth, since my parents were also Konko believers. My mother used to say that children born while she was getting engaged in the practice of faith are different from the children born when she was not practicing faith yet. I did not understand what this meant. But that was her impression about the children she was blessed with. She raised eight children, five boys and three girls. In modern times, having this many children can be overwhelming. But all of our siblings witnessed mom's involvement in the practice of faith and naturally accepted Konkokyo as the family faith tradition.

We have witnessed how our parents practiced faith in their daily living. Their way could be ingenious in integrating the faith life in the family and having the whole family involved in the Konko faith. In the morning, my parents placed "goshinpan" or cooked rice offering and recited prayers before the house altar. I still

remember the voice of my parents reciting the "Amatsu norito and Ooharai No Kotoba". And the first thing we would all do is greet Kami-Sama and Mitama-sama. We also greeted our parents and our other family members every morning. Church attendance was part of our daily life. My parents went to the church daily in the morning and met with the sensei and related family matters at the Toritsugi-mediation place. My father used a bicycle for attending church in the morning. I still vividly remember he rode a bicycle with his back straight and greeting people on his way to the church. It took about ten minutes to get the church by bicycle. My mother also visited church daily if possible. She also used her bicycle. And my eldest brother also attended church by car. From time to time they stopped going to church because of some disagreements with the ministers at the church. But they resumed their pilgrimage again and kept the tradition. In this manner, the sensei was well aware of our family matters.

When one of the family members got sick, the first action was to pray at the house altar and tell the Sensei about the situation. When the family members go to the doctor's office for treatment, we went to see the sensei at church first, related the situation and then went to the clinic or hospital. When returning home from the clinic, we always dropped by at the church and mediated about our treatment. These daily interactions with the church were a normal part of our family life. My family back in Ehime, Japan has been engaged in orange farming. When harvesting season came, our family asked some of the church members for help. In this way, they have interacted with each other. Because of the nature of work in the orange orchard farm, they were susceptible to various kinds of accidents. From time to time, sensei pre-warned family members that there could be some unusual occurrences while they worked. They were saved many times in this manner.

In the Konkokyo community we have a tradition of addressing a head minister as "Oya-sensei" which literally means parent-sensei. This tradition is quite common in Japan, but I have never heard of this tradition in Hawaii. Calling the sensei Oya-sensei might have been widely accepted in Japan because of the nature of the ministers who care, think and pray for the people that came to worship. They see some parental figures in the role of the Toritsugi-Mediator at each church. Oya-sensei is born through the presence of believers who appreciate the work of the sensei. The same thing can be said as the Founder himself admitted that he himself did not call himself an "Ikigami", but people called him an "Ikigami." Only those who have been saved by the Founder called him "Ikigami" in admiration. But it was also true that Kami acknowledged him as "Ikigami" for his

power to save people. When I think about it, I remember a verse composed by the 4th Konko-Sama, the late Rev. Kagamitaro Konko. The verse reads, "父母も子供とともに生まれたり育たねばならぬ子も父母も" English translation is: "Parents are born at the same time that a child is born. This is the beginning of mutual growth for both child and parent." This can be true for the relationships with Oya-sensei and believers.

A relationship between us and Tenchi Kane No Kami would not be born if there is no relationship with the church. Church attendance is the way to connect each of us to Kami-Sama.

Konko-Sama Said

Everyone is now able to receive the blessings of Tenchi Kane No Kami because Konko Daijin received divine blessings first. If there is one true believer in a family, then all of the family members will become believers. If there is one family in a village who truly believes in this faith, all of the villagers will begin to receive divine blessings. Practicing faith is like one seed becoming ten thousand. Therefore, those who initiate faith should sow a good seed. If the seed is bad, it will be a bad start, and it will be difficult to raise no matter how hard you try. (III Jinkyukyogoroku 37)

Honoring the Mitama Spirits

July

Shimeno Iwasa	7/1/1966
Wesly Katsumi Ooyama	7/4/1981
Yasuo Hayashida	7/5/1998
Masao Yoshihara	7/12/2002
Robert Walker	7/15/2015
Masae Baba	7/20/1987
Rev. Yoshie Yoshino	7/21/2005
Asa Miyamoto	7/23/1933
May Shima	7/30/2004



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

Bulletin Board

Church Services for July 2022

- 1 Fri -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
- 3 Sun -Garage sale (9 am to 2 pm)
- 9 Sat -KMH ZOOM Gathering 2022 (1:30 to 3 pm)
- 10 Sun -Monthly Service for Ikigami Konko Daijin (9 am)
- 17 Sun -Sunday Service (9 am)
- 24 Sun -Monthly Memorial Svc & Back-to-School Svc (9 am)
- 31 Sun -Sunday Service (9 am)

August 2022

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

Konko Missions in Hawaii

- KMH Minister's Gathering on ZOOM Sat, July 2 (2-4 pm)
Guest speaker: Rev. Masayuki Takahashi
- KMH ZOOM Gathering 2022 will be held on Saturday, July 9, 2022. Please refer to the Children's Newsletter for details.(1:30 pm to 3 pm)
- The Community Engagement and Outreach Committee initiated the bi-monthly KMH Kyoten study group via Zoom. The main reference book will be "Voice of the Universe." Please join the study session and deepen your understanding about the messages of the Founder.
-July 6 (Wed at 5 pm)
-July 27 (Wed at 5 pm)
-Regular monthly mtg was held on Tuesday, July 5 at 3 pm.
- HCRP Mtg @Palolo Hongwanji Temple July 6 (1:30 pm)
- Community Engagement and Outreach Committee meeting will be held on Tuesday, July 5 at 3 pm (ZOOM)
- Wahiawa Gen. Hospital SNF volunteer July 8 (10 am)
- Ehimemaru Mikan tree maintenance and monument clean-up Sat, July 30 (9 am)

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, "Konko Kyoso no Shougai" or "The Life of the Founder Konko Daijin" authored by the Rev. Mikio Seto, and was published by Konkoko Theological Research Center. The publication was made in 1980. There are many biographies about the life of the Founder Konko Daijin. I would like to introduce this article for your reference in your pursuit of faith. An English translation was provided by Rev. Yasuhiro Yano. (No.19 page 59-63)

(continued from the previous issue)

What would be the relationship between what the author has searched the inner working of Bunji's heart and the work of his inner heart realized by Bunji himself. The author described the life of Bunji in his 30s. What Bunji held deep inside his heart were not easily actualized, but whatever he had accomplished were outstanding. But through the perspective of Bunji's fulfillment in life, in dealing with many difficult encounters, he had to clarify some workings deep inside his heart. He clearly understood that he could not figure out root causes of difficulties in life he had to deal with. He understood that he was just a person of primary ignorance and that he could be committing irreverence.

In encountering a state of impasse, he understood there could be some key elements for a fulfilling life. How Bunji identified the key elements would be clarified when we look at Bunji's life in his 40s.

Up to this stage, we tried to figure out the inner workings of Bunji's heart through examining how he dealt with difficult encounters in life. What would matter for Bunji is the relationship between the two elements encountered in life and

how he exercised his heart. For example, because Bunji was physically weak in his young age, he showed some interests in religious matters. Encountering with many misfortunes one after another drove Bunji to find truth in life. We need to understand the importance of how to interpret difficult encounters in life.

As the author is denying repeatedly that it would not be ok to be physically weak, it would also not be ok to deal with difficult encounters in life. Not everybody who is physically weak are inclined to practice some kind of faith. If people encounter difficulties in life, they would be motivated to pursue truth in their lives.

One thing for sure is any judgments we make within our own consciousness, be it good or bad, would not be true through the perspective of fulfillment in life in the long run. What a person perceives as a bad encounter can be elements of that person. What a person perceives as a good encounter may be of no help in fulfilling the life of that individual. Fulfillment in life could be understood through a much broader and long-lasting perspective. So, it would not be wise to make good or bad judgments for any encounters superficially and quickly. Truth of our fulfillment in life could be manifested through perseverance and passage of time. In pursuit of faith, the meaning of perseverance and passage of time is very important. Only through this broader and deep perspective for life, a person would be able to accept any encounters in life as "osashimuke" or divine arrangement.

2. Encounter with Kami

(1) Critical illness at the age of 42

The combination of a two-year old child and a 42-year old parent

When Bunji turned to 41 years old in 1854, in November, a new era called Ansei began.

On December 25, a baby boy was born in the family. The family members were much afraid about the birth of a child in the family according to superstitions. In accordance with the old folk belief of the village, they believed that if the child turns two-years old, he/she will eat and kill his/her 42-year-old parent. They feared the two-year old son brought misfortune to the family in which a parent would die. It is based on the phonetic combination of 42 and 2 makes 44 that could be pronounced as "Shi-shi" means "death-death." To evade the eventuality of the curse, they thought out that one way was to kill or abort the child (mabiku in Japanese). The other option was that if the child was believed to be vital for the household, they pretended to abandon the child, then a stranger would pick up the child and raise him/her. The child would be returned to the original household.

Even at the family of Bunji, some family members suggested the option of abortion. They were fed up with difficult encounters one after another, and were desperate to avoid any further misfortunes in the family. But their adoptive mother denied the option of abortion by saying, "If you would give up the choice of abortion, I will raise the child." The family members agreed with her.

They were all concerned if she would be able to raise the child. They have no assurance for the well being of the household thereafter. They thought out and reached a consensus that the best way to avoid the calamity would be to change the date of the birth so the misfortune combination of the two-year old child and 42-year parent would be invalidated. The child was due in the latter part of December. They agreed to change the birth date of the child to the following year of January 2 and reported to the village shrine for record keeping. They named the child Unjo since his birth was falsely reported in the month of the Hare (Usagi) in Japanese zodiac month. The kanji character was adopted to his name and he was called Unjo 宇之丞. His name would later be changed to Torayoshi and Ieyoshi later on. It was commonly practiced in those days that a person who was spared from the brink of abortion grew up and contributed to the enrichment of the household and became the head of the household. Later on, Bunji's son Unjo (Ieyoshi) would inherit the Konkokyo Religious Faith after the Founder. The Founder told Saito Sojiro, "If people thin out their children, it will be like thinning out cotton blindly. Always leave everything to the Way of the Universe" (I Saito Sojiro 25-2). Ieyoshi also shared the same message to many people.

(to be continued)



Ms. Alyce Yoshiye Yamamoto passed away on April 12, 2022 at the blessed age of 99. Her celebration of life service was conducted in the Konkokyo faith tradition on June 10th at the Mililani Memorial Park Makai Chapel. Rev. Yasuhiro Yano was the head officiant, assisted by Rev. Reiko Yano

