



"Though people say that they do not kill others, they do so with their hearts. This is a grave offense. They think killing someone means to shoot with a gun or to stab with a sword, but this is only physical, and the obvious. People often kill with their hearts, an offense invisible to the eye. Kami-Sama's heart cannot bear such offenses. When one kills physically, the government punishes. When one kills with his heart, Kami-Sama punishes,"

Invisible Offenses

*By Rev. Yasuhiro Yano
Head Minister*

Nowadays, for some reason, I have been learning to appreciate many teachings of the Founder Konko Daijin through real application of the teachings in our faith life. One of the messages that have really stood out lately is the following message given to Sato Mitsujiro. I want to share my thoughts with you for your reference.

"Though people say that they do not kill others, they do so with their hearts. This is a grave offense. They think killing someone means to shoot with a gun or to stab with a sword, but this is only physical, and the obvious. People often kill with their hearts, an offense invisible to the eye. Kami-Sama's heart cannot bear such offenses. When one kills physically, the government punishes. When one kills with his heart, Kami-Sama punishes," said Konko-Sama. Explaining how one kills with his heart, he said, "Saying that a person's illness is so serious that it cannot be cured, is killing with one's heart. You really don't know if the sick person can be cured or not. People also say that so-and-so should die. These people are all killing with their hearts. They should instead pray to Kami-Sama so the people they are killing will reform their hearts" (II Sato Mitsujiro 27).

Personally, I have read this message so many times in my whole life as a Konko minister. Nowadays, news of active shooters taking place almost every week are becoming the new norm in America. This could be unthinkable in Japan where it is unlawful for regular citizens to possess handguns and assault weapons. I can understand the reason why the people in

America adhere to holding guns for themselves. It could be attributed to the history of the nation and our constitutional rights. The pioneers simply needed guns to protect themselves for any elements of hostility from the very early stages of the nation. And the spirituality of self-defense has been so deeply embedded in the hearts of the American people. As the Founder Konko Daijin said "They think killing someone means to shoot with a gun or to stab with a sword, but this is only physical, and the obvious. People often kill with their hearts, an offense invisible to the eye. Kami-Sama's heart cannot bear such offenses. When one kills physically, the government punishes.

When one kills with his heart, Kami-Sama punishes," said Konko-Sama.

I wonder how Kami-Sama would punish those people who kill others with their hearts? As we look around our own lives and people in our daily interactions, we may be constantly witnessing people who kill others in their hearts. Some people holds grudges, curses, hatred and segregation. In Japan, they use the term "noroi korosu" or attempt to kill others by means of cursing and killing rituals, much like Voodoo. As long as we keep on interacting with others and live in our given interactive relationships with others, we would instantly respond based on our preference of likes and dislikes. It would be rare to find people who are not likely to respond based on likes and dislikes to other people.

The Founder Konko Daijin might have been constantly exposed to the situation in which people actually killed people in their hearts and might have witnessed the eventualities of those people being punished by Kami-Sama. We could be the same. The modern technological development could have aggravated the nature of killing of people in their hearts. Internet bullying can be one of the typical examples.

Physically killing others would be punished by the government authorities. But there are no laws that protect people that have been attacked by someone's bad hearts and intentions. The law only intervenes if it becomes a physical act.

What about suicide? Killing of oneself with one's own heart and terminating our given life? The government cannot punish those who have successfully committed suicide. Does Kami-Sama punish those who commit suicide?

The only remedy for this grave offense could be found in the way we exercise our hearts. The Founder Konko Daijin used the expression of "Waga-kokoro" or "Divine favor depends upon one's own heart." The heart that Kami-Sama accepts can be

expressed in one word of "Waga-kokoro" which is the heart of harmony and joy actualized in acknowledgement of Kami-Sama's blessings.

I would like to share with you a personal episode with you.

My eldest brother who has been engaged in orange farming developed some discomfort mid of 2019. He went to see the doctor and found out he had some serious spinal disorders and was hospitalized. Soon after that he lost control of his lower half of his body. He became paralyzed from waist down. We met him at the hospital back in November 2019 when we made a pilgrimage to Gohonbu with our family. He could still enjoy talking and eating. He looked pretty thin and seemed to be in a lot of pain. He had no control over his bowel and urinary functions. For about a year, some of my siblings expressed that his life would probably end in the hospital because there seemed to be no way he was getting better, and he seemed to have been getting complications after complications.

But just a few days ago, when I called my family members to find out how he was doing. They said he was just discharged from the hospital on May 10, 2021. I just couldn't believe such a thing would ever happen. They didn't even inform me about the situation. If I did not call them, I would have never known. He has been taken care of daily at his own house with the support of the nurses and assisting staff. The amazing thing was that he could feel some sensations with his feet and was even able to move his toes a little. This development was unimaginable, but through much divine blessings it was possible. The only thing I can say is that it has been the blessing of Kami-Sama that he has been able to sustain his life and recover to this extent. If I constantly thought that it would be impossible for my brother to get better and thought that my brother will die in the hospital, I would have been killing him in my heart.

In the initial stage of treatment, the pain in his legs were so torturous that he begged the doctor to stop the pains by cutting off his legs. That was actually one of the options, however, my sister strongly rejected that idea. She said he should keep his legs intact since they were given by Kami-Sama. In Japan, if there is just one family member who oppose to a procedure, the procedure will be cancelled. It could be a divine arrangement that he kept his legs.

My brother used to say that he could not die until he passes the Konko faith on to his descendants. Kami-Sama might have somehow heard his deep endeavors to perpetuate the Konko religious tradition in the family.

In concluding today's speech, I would also like to quote one of the messages I always write down in my prayer book as a daily reminder.

"When the people of the world pray to Ikigami Konko Daijin with a sincere and single-heart, please fulfill whatever requests they have" (Gorikai II Unknown 7).

Konko-Sama Says . . .

Few have a heart that Kami can accept. Those whose hearts can be accepted by Kami will be blessed with good health, wealth, and wisdom for three generations, resulting in a strong family lineage. Those whose hearts are not accepted by Kami may have wealth as well as wisdom, but will get sick. Those who have wisdom and good health will lose their wealth. If they do not lose their wealth, their beloved children will die, leaving no heirs. Since these people are not aware of Kami's blessings, they are always lacking one thing or another. If you practice faith and understand Kami's blessings, you will live a peaceful and stable life. You will have descendants and gain wealth. You will receive divine blessings from year to year, and then from generation to generation. (III Konko Kyoso Gorikai 78-1, 2, 3)

Bulletin Board

June 2021 *(All services will be broadcasted Facebook Live)*

1 Tue -Monthly Service for Tenchi Kane No Kami
(7:30 pm)

6 Sun -Sunday Service (9 am)

13 Sun -Monthly Service for Ikigami Konko Daijin (9 am)

16 Wed -KMH Kyoten Study Session (5-6 pm)

20 Sun -Monthly Memorial Service (9 am)

27 Sun -Sunday Service (9 am)

July 2021

1 Thur -Monthly Service for Tenchi Kane No Kami
(7:30 pm)

The Church Doors are Open

We welcome you to make a visit to our church and church services. Please wear your face mask for Covid-19 precautionary measures. You also can make an appointment for your personal visit to church anytime of the days.

Garage Sale

We will hold a garage sale on Saturday, June 12, 2021 from 9:00 a.m. to 2:00 p.m. Proceeds will go to the Educational Fund.

Volunteer Activity at Wahiawa General Hospital

The monthly visit to provide a volunteer activity at the Long-Term Care Facility at Wahiawa General Hospital will be held on Friday, June 25 at 10:00 am. One year and two months later after the last visit, we are requested to participate in the program. Volunteers are limited to two people at the most due to the COVID-19 restrictions.

KMH

- 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 Konko Daijin.
 - June 2 Wed. (5 pm)
 - June 16 Wed. (5 pm)
 - June 30 Wed. (5 pm)
- KMH Zoom conference 2021 planning mtg. will be held on Friday, June 18, 2021 (Zoom 5 pm)
- Community Engagement and Outreach Committee meeting will be held on Thursday, June 24, 2021 (Zoom at 5:00 pm).
- KMH Minister's Gathering on Zoom will be held on Saturday, July 3 from 2-4 pm. Guest speaker: Professor Mitoko Ohshima.

Honoring the Mitama Spirits **June**

Nancie Chieno Ooyama	6/3/2013
Florence Tamaribuchi	6/10/1997
Clara Kimiko Hiromasa	6/10/2014
Edith Suzuyo Noguchi	6/14/2014

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



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 Konkokyo 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.

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Pilgrimage to Ise Shrine

At the age of 17, young Bunji joined a group of pilgrims to Ise Shrine. The group was consisted of eleven young people of the same age range in the village. One of the members was a son of the Village Head. They also extended their leg of journey to Oomine Mountain in Yoshino region. They left the village on July 15 and spent almost one month for the journey. Before the chaotic changes that took place during the Meiji Period that pursued nationalistic policy, Ise Shrine enjoyed the prestigious

status as Head Shinto Shrine that governed all the shrines in Japan. They believed that they were to visit the shrine once in their life time. The majority of the young people who joined the pilgrimage belonged to the village young adult community group. For them, the pilgrimage to Ise Shrine was one of the rites of passage. That particular year young Bunji joined the pilgrimage to Ise Shrine coincided with a phenomenal cyclical massive pilgrimage to Ise Shrine celebration called "Okage Mairi" or a "a massive tidal wave of pilgrims in gratitude" that took place every sixty years.

During this period of massive pilgrims headed to Ise Shrine, some people believed that the amulets of Ise Shrine rained down from the sky; and some other miraculous things happened. The massive pilgrimage was triggered when the people from Awa (current Tokushima Prefecture in Shikoku) started their pilgrimage in March of that year. This initial group of pilgrims triggered an uncontrollable wave of massive pilgrimage from all parts of Japan. In one theory, it was believed that the number of pilgrims reached 4,860,000 people. Some of these people were religiously motivated and tried to get blessed through the pilgrimage. But the majority of the people took advantage of the surged phenomenal opportunity to enjoy freedom and liberation from their daily restrictive lifestyles.

During the pilgrimage, young Bunji encountered an unexpected problem. Prior to his journey, his adoptive mother applied moxibustion on the spot called "sanri" right below the knees. His legs got infested and he experienced some difficulty in continuing his journey. Occasionally, we experience unexpected eventualities against our thoughts, but we have to deal with the issues. This can be one aspect of human suffering. Everyone else seemed to be enjoying the pilgrimage, and became obsessed in pursuit of being in high spirits in that given opportunity. But young Bunji returned home without much excitement.

Through the pilgrimage, young Bunji might have enjoyed some rare sightseeing opportunities and he also may have learned to appreciate the people who lived in a secular world, as he witnessed many aspects of human lives. He may have enriched his life a great deal through this pilgrimage. Especially, for young Bunji, it might have been a surprise for him to witness how ordinary people lived their lives in following the social norms of that time, but they could rebel and act carefree under a certain circumstance, such as Ise Shrine pilgrimage.

Young Adult Stage

When young Bunji reached the age of 18, he experienced many difficult encounters. According to an official record of the Village Head, young Bunji responded to provide services for the public duties of the village, such as maintenance of the reservoirs banks and roads for over ten times during that particular year period. He may have gained some physical strength to be able to serve in such manner compared to his

younger stage. During July of that year, he suffered from ague, and was tormented by cyclical attacks of high fever and chills that lasted for two months. Even under such physical conditions, when he felt a bit better, he responded to fulfill some of the public duties. Unexpectedly, his adoptive mother gave birth to a baby boy for the first time at the age of 41. The boy was named Tsurutaro. After twenty years of married life, she gave birth to the child for the first time. They used a dialectic expression of "seraigo" that literally means a child in competition. That means that a baby born to the parents who just adopted a child was to get engaged in competition in the household.

It would be natural for biological parents to hold more preference and to adore their own child more than an adopted child in the family. Young Bunji could have dealt with the eventualities of the birth of a baby boy in the household. The mother who gave birth at her advanced age developed complications of blood circulation. Her whole body became swollen and she was left in a serious health condition for over one hundred days. The following year, she developed acute pains in her breasts and suffered for over one hundred days.

The landlord Maita's household also encountered the death of the landlord who was only fourteen years old. In dealing with the unexpected circumstance, they adopted a boy who would inherit the household once the landlord died. The adoptive son named Hiroyuki Maita was installed as the 11th landlord of the clan. Hiroyuki was commonly referred to as "Shojiro". The Maita household prohibited the use of "Jiro" for commoners like farmers. In corresponding to the rule given by the authority, the adoptive father changed his name to "Tarozaemon" from "Kumejiro", and this person also changed his name to "Kunitaro" from "Bunjiro." In two to three years, one of the so-called the Great Disastrous Famines, named "Famine of Tempo" afflicted the entire archipelago of Japan.

According to an official record, the famine also afflicted this region in such a manner that the rice didn't fully mature and the yields of rice crops were less than the regular season due to the disruptive weather conditions such as prolonged rainy season, cold weather conditions and typhoons. Bunji, around the age of twenty, helplessly witnessed the suffering of so many people under the given conditions.

Congratulations to our 2021 Graduates!



Alexander Furusho graduated from Leilehua High School. He is the 2nd son of Mr. and Mrs. Randy and Masumi Furusho. Omedeto Gozaimasu!



Jayden Adkison graduated from Kapolei High School. He is the 1st son of Jason and Trisha Adkison. Omedeto Gozaimasu!

Kyoten ZOOM Study Session

June 2 Wed. (5-6 pm)

June 16 Wed. (5-6 pm)

June 30 Wed. (5-6 pm)

Let's learn Konko teachings!

We are currently reading the Voice of the Universe. Rev. Edna Matsuoka is the moderator. If you do not have a Voice of the Universe book, that's ok, Rev. Koichi Konko will do a share screen. Come join us! It's great fun and we can always learn something new.

VOICE
OF
THE UNIVERSE
Selected Teachings of Konko