



Divine Trust



*By Rev. Yasuhiro Yano
Head Minister*

I have been introducing with you some episodes I can find in the dialogue given by the late Rev. Matsutaro Yasutake (Founding minister of the Konko Church of Amagi) to the young trainees under his spiritual guidance. The story is compiled in a small booklet of about 48 pages.

The book is entitled “Michi no Shiori” a reference to the Konko faith tradition. The central theme of the statement was our solid belief in Kami-Sama. And the story was related in 1948. The booklet was published in commemoration of the 25th Year Memorial of the late Rev. Matsutaro Yasutake.

I would like to introduce an interesting episode about a divine instruction to the Founder of searching for dropped money on the roadside.

One day, all of a sudden, Kami-Sama instructed the Founder, “Tomorrow, I will let you get some money, so prepare a bento lunch and walk toward the west.” The Founder prepared his bento lunch and went out toward the west as has been instructed by Kami-Sama. He asked for Kami-Sama’s instructions occasionally if he should keep on going in the same direction. Kami-Sama directed him to do so. Then the Founder reached a place near Kasaoka Town. It was almost noon, and he had a little lunch break. After lunch, the Founder asked Kami-Sama again for further direction. Kami-Sama instructed the Founder to go back home. As he reached home, he proceeded before the Kami altar and extended his prayer of thanks for his safe return home. Then Kami-Sama asked the Founder point-blankly, “Did you find the money?” “Yes, I did,” responded the Founder. Kami-Sama asked again, “How much did you

get?” The Founder responded by saying, “I have no idea.” Kami-Sama further pressed him by asking, “What? You don’t know how much you got?” Then the Founder answered back, “For the first time ever in a long period, I could have an opportunity to travel afar on foot, and got a good workout. The food I ate has been well digested and turned into blood and flesh. I got good circulation of blood throughout my body and have enjoyed great health. The positives I received from the excursion is something more valuable that cannot be purchased with money.”

This sounds like a fairy tale between Kami-Sama and the Founder. But this is based on the facts. The Founder actually experienced many similar tests.

What we can see in the story may vary from person to person. And I have always been impressed by this simple yet profound story.

The Rev. Matsutaro Yasutake took this story in this manner. Kami-Sama might have enjoyed the responses of the Founder for spiritual testing through the contradictory instruction. The Founder earned the greatest credit from Kami-Sama. Kami-Sama became convinced and developed absolute confidence in the Founder. The spirituality displayed during the spiritual dialogue between Kami and the Founder manifest the prevailing nature of the Founder as Ikigami Konko Daijin.

In accordance with the analysis of the Rev. Yasutake, through the episode, Kami-Sama tested the Founder to see if he is absolutely trustworthy based upon the standard set by Kami-Sama, not the human-oriented standards.

Kami-Sama prompted the Founder to find some money. The Founder had little interest in getting rich by picking up some money being deposited by somebody else or for any causes. He simply followed the instruction of Kami-Sama. He followed exactly what he has been told to do and the result may have been an empty hand. It may seem like he was sort of deceived by Kami-Sama if we apply this episode to our human-oriented responses. But the Founder tried to see another aspect of Kami-Sama’s intention. What he found was something quite positive while being put on the spot of something that may have been disappointing.

If the Founder was an ordinary person, he might have shunned his belief in Kami-Sama at the moment he encountered the false result against the promise of Kami-Sama. He could have defeated Kami-Sama and discredited Kami for failing to fulfil the divine promise. But the Founder acted in a totally unexpected way and found a different perspective about the

development involving the contradictory episode. He didn't complain for not getting money, instead, he thanked Kami-Sama for the blessings of good health that resulted from the excursion. The Founder was able to see things in a completely different and positive outlook in the situation.

The greatest blessing the Founder enjoyed from this confusing episode was Kami-Sama's ultimate acceptance and confidence of the Founder. The Founder manifested the true character being qualified to act as Ikigami Konko Daijin, the ultimate medium through whom Kami-Sama can help people.

To practice faith is to build relationships with Kami-Sama. It is not somebody, but each one of us is to develop a relationship with Kami-Sama.

Konko-Sama often imparted, "Kami dislikes self-conceit" and added "Even I can be dismissed at anytime if my heart is wrong." "Once Kami-Sama dismisses you, you cannot do anything, even picking up spilled food. It will be the end of your life". (II Sato Norio 11)

It is interesting that the Founder was mindful of his own human nature despite he had earned the ultimate confidence from Kami-Sama. He stated, "Kami dislikes self-conceit." And added, "Even I can be dismissed at anytime if my heart is wrong" (II Sato Norio 11-2).

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

June

Kōji Hiramoto	6/1/2018
Nancie Chieno Ooyama	6/3/2013
Katherine Sumiko Araki	6/5/2013
Florence Tamaribuchi	6/10/1997
Clara Kimiko Hiromasa	6/10/2014
Edith Suzuyo Noguchi	6/14/2014
Matsu Suzuki	6/2008



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 June 2022

- 1 Wed -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
- 5 Sun -Sunday Service (9 am)
- 10 Fri -Funeral Service for the Late Ms. Alyce Yamamoto
- 11 Sat -KMH BBQ and Beach Cleanup, Haleiwa (10 am)
- 12 Sun -Monthly Service for Ikigami Konko Daijin (9 am)
- 19 Sun -Monthly Memorial Service (9 am)
- 26 Sun -Sunday Service (9 am)

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 pm to 3:00 pm)

Konko Missions in Hawaii

●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.

-June 8 (Wed at 5 pm)

-June 22 (Wed at 5 pm)

- KMH MWSS hosted by Wailuku Church (9:30 am to 12)
- HCRP Mtg @Palolo Kwannonji Temple June 13 (1:30 pm)
- KMH Minister's Gathering on ZOOM Sat, July 2 (2-4 pm)
Guest speaker: Rev. Masayuki Takahashi
- Community Engagement and Outreach Committee meeting will be held on Fri, June 24 at 3 pm (ZOOM)
- Wahiawa Gen. Hospital SNF volunteer June 24 (10 am)
- Ehimemaru Mikan tree maintenance Sat, June 25 (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 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. (No.18 page 56, 59)

The Innermost work of the heart clarified later on

Bunji tried to live a superior way of life compared to anyone in the community, however he was still not satisfied. Anyone may have deeply embedded issues that could be obstacles in getting fulfilled in life. But that situation of difficulties in life could have contributed in shaping Bunji's personal character and his belief in faith. We should be aware that those factors contributing for shaping Bunji's personal character or shaping his spiritual pursuit could be identified later in life when he looked back at his own life.

Bunji had his own distinctive inner heart that was shaped by his birth and the circumstances he lived. At the moment of birth, some vital elements for life have already been decided, such as what historical moment, at what country, the birth parents, sex, physical features and so forth. As for Bunji, he was born as a second son of a poor farmer under the age of feudalistic discriminatory society. These factors could have affected him negatively. He could not change this condition he was born under.

But because of the given condition as a farmer in that feudalistic era, he could have developed his own unique way of thinking. For example, he stated, "I feel sorry for 'Otento-Sama' (or the Sun) which works day and night without resting." That remark showed his way of life in which he lived along under the blessing of Heaven and Earth. Bunji earned his diligence and pursued his fulfillment in life based on the fact that he was a son of a poor farmer and as an adopted son. Bunji developed his character that contributed to go against discriminations in the society because he had to deal with discrimination in the village community. It could be totally up to each individual what to get and how to survive in any given circumstance. The issues pertaining to a given living condition can hardly be treated one-sidedly. But it can be said that seemingly negative factors in a given living condition does not necessarily decide a negative fate for the rest of one's life.

Another factor of Bunji's life up to adulthood was his poor health. He was physically weak and experienced illnesses from time to time. Because of his weak physical condition in his childhood, Bunji might have developed a strong wish to get healthy. He might have been discouraged about his poor health. On the other hand, because of his weak physical condition, his attention was directed in pursuit of faith and motivated him to appreciate blessings of kami and buddha. Being physically poor and prone to getting sick was the given condition for him. In Bunji's case, because of that given condition of negativity, he managed to develop his own heart to deal with the reality of physical weakness. He learned to appreciate the blessings of Heaven and Earth beyond his conscious effort.

In addition, Bunji had to deal with the inevitable nature of human selfishness, greed and temptation. The resulting feelings of regret is always accompanied with selfishness and greed temptation. As has been discussed in previous sections of this book, Bunji had a bitter experience of losing money by gambling in his childhood amongst the youth community in the village. It was told that Bunji had episodes of striking his own children because of his anger (a story of Kura Fujii). When Bunji built the main house, he could not accept the initial decision made by the specialist of the Days and Directions that said the building should not proceed. He asked the specialist to recheck the Days and Directions to accommodate Bunji's initial schedule for the building. The regrets Bunji experienced after these encounters

were yielded within his own heart. Those negative encounters could have influenced his relationships with others and provided opportunities to look into his own heart.

Bunji noticed some emergence in his heart. As he dealt with many negative encounters one after another. He kept the feeling of that constant frustration while encountering deaths in the family one after another on the same day in the consecutive years. He tried to abide by the rules of the Days and Directions and devoted in his prayers at the shrines and temples. The feeling of frustration and futility he had been constantly experiencing brewed something inside of his heart. That something emerging was the innermost work in his heart that wanted to identify a true way of life. The more challenges he experienced, he felt a greater emergence of the innermost work of his heart.

He sensed an identity of a bit of an apparent true way of life soon. The only overwhelming thought for him was the feeling of he could have committed some irreverence and offence against Konjin through encountering deaths in the family one after another. Through the dealings with the unfortunate encounters, he could sense that he would have committed some irreverence against Konjin somehow. He could not identify any concrete episodes of irreverence, but as times pass he just could not suppress that emerging innermost thoughts. The fact Bunji felt fear in committing irreverence and offenses against Konjin revealed a very vital meaning for him.

As Bunji lived past his 30s and moving onto his 40s, he was convinced that he could not find a way to live in line with the heart of Konjin and other kamis no matter how much he extended his prayers in aspirations, apologies, appreciation and follow the Days and Directions. Bunji learned that there were some limitations of human-oriented knowledge, and acknowledged he was just a man of primal ignorance, and were prone to commit irreverence and offenses against Kami.

“Lack of Faith”

*By Rev. Yasuhiro Yano
Head Minister*

Recently, we held a bi-monthly Kyoten Study Session on Zoom. At that session, a topic, "Shinjin ga tarinai" or lacking in faith was voiced in the group. Nowadays, I have not heard of that expression of "Shinjin ga tarinai" in Hawaii. Usually, the expression is used as a hesitation when asked to introduce others to the church. Usually they say "I do not have enough confidence to invite other people to church or to the Konko faith because I may be lacking in faith myself." That is an ordinary

believer's response to introduce non-Konko people to attend church functions.

I would like to introduce a teaching of the Founder given to Tsugawa Haruo in which the expression of "Shinjin ga tarini" was quoted by the Founder.

"People are born with bad preordination. Therefore, the larger the family, the more troubles there will be. Fortunately, these preordained troubles can be eliminated if you practice faith. However, since they are inborn preordination, they may arise again. If you wonder why you are having these troubles despite your devout faith, your faith has stopped. Think that is because you are lacking in faith. You must continue practicing faith until your burden of preordained troubles are eliminated. Then you can receive divine blessings. Remember, wondering why you have troubles despite your devout faith means that your faith has stopped" (II Tsugawa Haruo 12).

The following is an analogy of "Shinjin ga tarinai." We know about the universal phrase "cup half full or half empty." This is basically differentiating between an optimistic and pessimistic person. But when we say "Shinjin ga tarinai" can be referred to any amount of liquid in a bottle. Just imagine a bottle of wine. One bottle is filled almost to the rim, yet there can be a tiny space at the top. While another bottle is almost empty, only a slight amount of liquid is left at the bottom. In a sense both bottles have space that can be filled to its maximum capacity. One believer saying, "I am lacking in faith" can be the state of a bottle filled to near full capacity. Other believers may say the same, but the bottle is almost empty. Both can have some space to be filled and say the same expression of "I am lacking in faith."

So try not to use the expression of "Shinjin ga tarinari" instead try to have confidence you have built up some faith through your belief practice of faith.

Have confidence as a Konko believer. With confidence, you would be able to share your confidence with other people who would follow your confidence. Then there would be no expression of "Shinjin ga tarinai" or I am lacking in faith. Live as a confident Konko faith practitioner and that alone can save others.

There is also a common and interesting expression of "Shinjin ga tsuyoi" or devoted faith or strong-faith. One day a believer related a famous minister in a casual manner. A believer said, "That person is a very strong-faith believer of our church." Then the minister responded immediately, "I see. By the way, how many people has that strong-faith believer guided to the church?" The believer could not respond back to the minister.

Personally, those remarks "Shinjin ga tarinai, or Shinjin ga tsuyoi" are unimportant to me. I simply wish to witness believers who live the Konko Faith. The 4th Konko-Sama

Kagamitaro Konko used the expression "Shinjin wo sasete itadaite irumono" or a person who live the Konko faith. Konko believers can be Konko ministers, school teachers, office workers, nurses, service people in military and so forth, not the opposite.



*Hilo Church Godaisai was held on Mother's Day 5.8.22
Reiko Sensei and Edna Sensei went from Wahiawa Church*

KMH Memorial Day visit to Punchbowl National Cemetery

