



You are cordially invited to attend the
Spring Memorial Service

On Sunday, March 20, 2022 @10:00 am

Light naorai lunch will follow

Service will be streamed via Facebook Live
if you are not able to attend in person.

Honor Your Ancestors

Immortality is important for humans.

Immortality is when others keep praying for you
after you die. (Gorikai II Kondo Tsuru 1)

“No one is aware of the blessings of Heaven and Earth which enable people to live.” (Oshirasegoto Oboecho 22-2,3).

*By Rev. Yasuhiro Yano
Head Minister of Konko Mission of Wahiawa*

I would like to introduce a message from Jinkyukyogoroku 83 in the Kyoten Gorikai III. The episode depicted took place between individuals involved, but it could be relevant in any relationship that exist in the world.

The following was a conversation between a believer and myself: "Konko-Sama (Kataoka Jiroshiro), some people have been doing bad things to me. I did not keep watch over my mountain property and field for a while, so someone cut down the young pine trees along the boundary marker in my field. If they keep doing this, my mountain property and field will become smaller and smaller." "The same thing happened to me and I talked to Konko Daijin about it. Konko Daijin said, 'If someone wants your property that much, let him have it. He cannot take the whole thing. Your fields may become smaller, but if you can receive the divine blessings of a good harvest, there will be no difference.' "The yield of your harvest will not differ even if your field gets smaller. Although it may not look like much, you will have a good harvest. You should keep practicing this faith. Kami sees all. You will receive the blessings of a good harvest. You will surely receive divine blessings, but the people who took part of your field will never become prosperous. In the near future they will become so poor they will have to sell you their field. They will not be able to live at peace because of their bad deeds and selfish desires.

Another believer who was listening to this conversation said, "That may be true but the person whose property was taken will feel awful. Other people will belittle him for not saying anything about it." "You may think that way. However, you will have endless worries if you are concerned about what others say or think. You will become upset if you take on others as opponents. Therefore, those who practice faith should find protection from Kami and not take on any opponents. We should have a broad mind."

This year marks 163 years since the Founder Konko Daijin received the Rikkyo Shinden or the Divine Request to the Founder that initiated the Konko Faith. The episode quoted took place more than 160 years ago. Some people might have experienced similar episodes. If a stranger parked a car in the church yard without saying anything, I do not feel good. Even if a small portion of the land is taken as depicted in the episode, people will take legal action in today's world. But similar episodes have been taking place at many regions in the globe. Ordinary people just feel powerless and have to respond to the situation in their best possible ways. For thousands of years, we have encountered the same situations and the boundaries for the map of the world has been drawn and redrawn. No one knows how the world would evolve.

In Konkokyo, we say, "Konnichichi Made no Orei" or "Be grateful for all the elements of blessings we have received till this day." The 4th Konko-Sama, the late Rev. Kagamitaro Konko read a Japanese verse, "世話になるすべてに礼を言う心平和生み出す心といはん", or the heart of showing gratefulness is the heart that can prevail peace in our lives.

I would like to introduce a similar episode the late Rev. Matsutaro Yasutake, the founder of the Konko quoted in his speech given to the ministers about the function of the Toritsugi-Mediation which is titled "Otoritsugisha no Kakugo" or the "Spiritual determination for the Toritsugi-Mediators" (page 9).

One day, one of the church members who got involved in pear farming came to seek Toritsugi-Mediation. He complained that every night, a thief showed up in the field discreetly and stole about 20 to 30 ripened pears off his trees. The family members became vigilant of the field in finding out who the thief was till 2 to 3 o'clock in the morning. They thought there would be no showing of the thief today and went home. But somehow, the shrewd thief took the pears as usual.

In responding to the situation, the Rev. Yasutake asked him, "I will pray for you about the problem. But who owns the orchard farm?" The farmer responded in annoyance, "Of course the field is mine. All the pears in the field are mine."

Then the Rev. Yasutake responded, "That is the cause of the trouble. In my understanding, every inch of your land belongs to Tenchi Kane no Kami, and even a single tree belongs to Kami-Sama. Even a single pear ripens through the work of Kami-Sama who helps the flowers to bloom and develop into fine fruits. Is each of the pears in your field labeled with your name?"

The farmer refuted, "There can't be such labels attached to the fruits." The Rev. Yasutake talked, "Originally, you cannot create even one seed of the fruit, can you? But if you sow it in the ground, it gets germinated, develops roots, and shows young leaves. The roots yield some solvents into the ground, dissolves some elements of the soil and soaks up the nutrients and sends it all the way up to the entire tree and keep growing. What you can contribute for the growth of the tree is to take care of the tree by removing some insects, give fertilizers to the tree, and cover the fruits with protective coverings. Even though you may provide fertilizers, be it natural or man-made, they originally come from the blessed elements of Kami-Sama. In other words, they all belong to Kami-Sama. Every single tree, every single blade of grass in the field, every single flower, every single fruit, every work of the ground, they all belong to Kami-Sama, fundamentally speaking.

Our Divine Parent has many children to be taken care of. For the beloved children, Kami-Sama works without any rest. It is the same as if you have ten children, you would work for the ten children, if you have five children, you would work for the five children. But only one of them would inherit the property of the family. Even if one of them has the right to inherit the family property, as long as the property is not transferred to the child, they still belong to the parent. Even if a child who has the right to inherit the family property, he cannot claim that what he is going to get belongs to him until the property ownership is officially transferred to the child. If someone takes some of the property that belongs to the parent, the child cannot blame the person by saying that what you have taken belongs to them. You have the right to the property once you own it. In the same manner, the fruit in your orchard farm will become yours once you receive them by extending your thanks to Kami-Sama, and extend your prayer that the trouble maker would not disturb or enter into the orchard." After that, the farmer had no episodes of pear thief on his farmland. What can be achieved can be achieved if you present your prayer in a rational manner to Kami-Sama.

Founder, Konko-Sama Said . . .

Speak ill of no religion. Everyone is a child of Tenchi Kane No Kami-Sama. Having different religions is the same as having children in different occupations. A parent may have a carpenter, a plasterer, a gambler, and a merchant as his children. People may belong to different religions such as Tendai and Hokke, but they are all children of Tenchi No Kami-Sama. We all have our personal preferences. For example, some people like soba noodles, while others prefer udon noodles. Do not criticize people's preferences. Everyone around the world is a child of Tenchi No Kami-Sama. The world is full of Tenchi No Kami-Sama's blessings. Not having these blessings is like not having air to breathe. So without divine blessings, people cannot live, not even for a minute. (II Sato Mitsujiro 14)

Bulletin Board

Church Services for March 2022

1 Tue -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
6 Sun -Monthly Svc for Ikigami Konko Daijin (9 am)
13 Sun - Sunday Service (9 am)
-Honolulu Church Spring Memorial Service (10 am)
20 Sun -Spring Memorial Service (10 am)
27 Sun -Sunday Service (9 am)

April 2022

1 Fri -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
3 Sun -Sunday Service (9 am)
-Honolulu Church Spring Grand Service (11 am)
10 Sun -Sunday Service (9 am)
-Waipahu Church Spring Grand Service (11 am)
13 Wed-Wahiawa Church Spring Grand Service (6 pm)

Garage Sale

On Monday, February 21, 2022, we have conducted the first church garage sale of the year. The good weather and a lot of community people from around the island responded to the event and we enjoyed a successful garage sale. The net proceeds were \$1206.59. Thank you for your support and hard work and contributions of vast amount of items. The proceeds will go to the church general fund, which will help in termite fumigation the church and residence on June 6th this year.

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.
-Wednesday, March 2, 16, 30 from 5-6 pm Hawaii time
- KMH Rotary Hanashikai Gathering on ZOOM
Sunday, March 6, 2022 at 10:30 am.
- Community Engagement and Outreach Committee meeting will be held on March 11, 2022 at 3pm (ZOOM)

Honoring the Mitama Spirits

March

Sandy Abe	3/4/2014	
Gregg Sadao Miyasaka	3/5/2019	
Edith Lin Hai Noguchi	3/7/2016	
Richard Fujio Tamabayashi	3/7/1999	
Matsuyo Arikawa	3/8/1995	
Ronald Fukaya,	3/14/2021	
Thomas Toshito Yamamoto	3/16/1991	
Mitsuko Suwa	3/21/2012	

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



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.

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Death of the ox

After the busiest farming season, Bunji and his family members restored their normal daily lives after the observance of the 49th Day Memorial Service for the deceased son Makiemon. But on July 16, one of the oxen became ill. In those days, the farmers treated their farm animals as part of their family members. They took care of those animals and tried to communicate as if they were family members. The oxen worked hard during the busiest farming period so tirelessly. Bunji asked the veterinarian to visit the house for treatment. The ox regained some improvement and the doctor said, "The ox became well again. So there would be no need to worry. Please work hard." And he left the house. At that circumstance, one of the relatives stopped by the house for some reason. Bunji asked him to accompany him for a travel to purchase logs for the construction of the house at Tamashima Town, which was about five kilometers away in the east. Bunji and his accompanied person left the shop after the transaction. On their way home, a young brother of Bunji's wife encountered with Bunji intentionally. Sansaku told Bunji in a bit hesitating demeanor "Your ox suddenly turned into a rage and . . ."

Sansaku then changed the subject of the talk and referred to everyday family affairs while Bunji was away from the main house. Bunji felt something odd about the way Sansaku was behaving and his mind was saturated with many anxieties such as the ox which was well before he left his house, but could die suddenly, and wondered why Sansaku took off his busy schedule and to come to meet me in this manner. Bunji concluded something grave might have happened in the family. Bunji inquired Sansaku in a gentle manner, "I assume you came all the way to tell me that the condition of the ox became critical. I could do nothing even if the ox died." Sansaku felt relieved in Bunji's words and responded, "Since you seem to accept the worst, I shall tell you that your ox became critical, and we had no time at all to call the doctor, and the ox died so quickly. We could virtually do nothing about this situation. In this manner, Sansaku revealed the whole story. Sansaku had witnessed Bunji had to deal with many unfortunate encounters one after another, not only the death of the ox. He felt so sorry for Bunji. So Sansaku hesitated to reveal the truth about the death of the ox because he could not find any appropriate manner to reveal the painful news.

Upon hearing the death of the ox despite the reassuring words of the doctor, he remembered the death of Makiemon. Under such a grave situation, we are inclined to think the worst eventuality. Bunji changed his mind set and convinced himself that he would accept the worst since he could do nothing about the death of the ox. It is hard to return to his main house in sorrow in witnessing the dead ox. Through his own life experiences, he learned to change his mind set not to indulge in negative thoughts, but tried to regain his normal life. Bunji asked Sansaku to take care of the dead ox and continued on to the town of Matsusaka village (current Kamogata Town) in Asakuchi county for a transaction to purchase logs for the house construction. He crossed the road near the house without returning home and traveled to the west. He prioritized the house construction project more than anything else.

Paying respectful attention to Konjin Deity

Despite the difficult encounters in the family, Bunji prepared for the house construction step by step. For Bunji, the construction of a new house meant a closure for the dark history of the household, and start of a refreshed life for the family. In accordance with the instructions of the Days and Directions, Bunji had to start dismantling the old house and prepare the foundation of the ground by placing the corner stone by August 3 and complete raising the ridgepole by August 6th. Prior to the house construction, Bunji pondered about the coincidental difficult encounters of the family members' death in corresponding to any major house construction projects. Because of this, he extended a sincere prayer that the construction of the house goes smoothly without any difficult encounters.

Bunji stated, "The next day, I sought Konjin-Sama's permission. I declared, 'I will proceed with the construction on the date and in the Directions that were specified by the specialist (Ono Mitsuemon). I will make the new house bigger than the old house on three sides; toward the east, south, and west. However, being a man of primal ignorance, I don't know which Direction I might be irreverent to. Therefore, after finishing the construction I will promptly set up an altar and recite Oharai prayers and chant the Shingyo Sutra fifty times each.' I then began the construction by laying the foundation."

What does this statement mean? The first thing that can be identified was that Bunji extended his prayer in which he related that he could have offended Konjin unknowingly, set up an offertory table and show appreciation for the work of Konjin. He showed his utmost reverence toward Konjin in this manner. In those days, people in general had a strong fear against Konjin in such a manner that Konjin dictated the rules of the Days and Directions. They tried to avoid the presence of Konjin by running away, dodging and running around from Konjin. But Bunji's attitude toward Konjin was different from the people in general. He tried to revere Konjin as a legitimate deity and tried to understand the concept of the Days and Directions. The people in general were dictated to follow the rules of the Days and Directions. That was the only way how the people could deal with Konjin. Their whole attention was directed whether they could abide by the will of Konjin.

Bunji stated, "I will proceed with the construction on the date and in the Direction that were specified by the specialist. I will make the new house bigger than the old house on three sides, toward the east, south and west. However, being a man of primal ignorance, I don't know which Direction I might be irreverent to. Therefore, after finishing the construction, I will promptly set up an altar and recite Harai prayers and chant the Shingyo Sutra fifty times each." There seemed to be a clear distinction of perception about the rules of the Days and Directions between the specialist and Bunji. The specialist could identify what direction from the center of the house to avoid the curse of Konjin. But Bunji was trying to expand the house in three directions. It could be virtually impossible to identify the lines that could avoid the presence of Konjin. Bunji understood that it would be of no use in following the Days and Directions. At this stage, Bunji seemed to detach from the prevailing concept of the rules of the Days and Directions. Bunji developed his own perception about the Days and Directions that it could be impossible to abide by the rules of the Days and Directions. Through his own personal life in which he had to deal with many unavoidable consequence of the death of the family members and many other difficulties, he became convinced that he could not secure his own life just following the Days and Directions. Bunji tried to understand much fundamental elements of Konjin that was believed to

dictate the Days and Directions and tried to find ways to secure his life. In addition, Bunji perceived that he could have committed some irreverence toward Konjin. He didn't criticize the fearful nature of Konjin. But he tried to identify what part of his way of living could have offended Konjin. The expression, "I might be irreverent" implies that Bunji looked into his own heart in search of the answer. In general, when they refer to "faith practice" they try to identify great virtuous natures of the deities they believe in. Bunji was not concerned about such a thing, but was deeply aware how he could relate to Konjin. His mid set of insight in his own heart could be clearly identified as a seed of "faith" which had begun to grow in his mind.

Bunji's statement, " However, being a man of primal ignorance, I don't know which Direction I might be irreverent to" implies his faith in Konjin had been deepening.

In proceeding the house construction, Bunji sincerely tried to be in line with the heart of Konjin. But being a man of primal ignorance, he feared that he could make any mistakes and being irreverent toward Konjin. Bunji stated, "After finishing the construction, I will promptly set up an altar and recite Harai prayers and chant the Shingyo Sutra fifty times each." He tried to forward an apology for any possible irreverence he could commit against Konjin for the construction. This could be his utmost sincerity toward Konjin.

At this stage in "Oboegaki", Bunji used the expressions of "Konjin-Sama" and "irreverence" for the first time. Use of these terms implies that Bunji showed his utmost sincerity against Konjin.

In order to fulfill his wish of a successful construction of the house, he extended meticulous thorough attentions in details that could be extreme against the social norms of that time.

At the age of 37, Bunji was in his prime age in life and full of physical strength and endeavor in life. At the same period in life, Bunji had to deal with many elements and obstacles, and developed wisdom to fulfill his endeavors through his life experiences. The quoted statement of Bunji clearly showed his complex psychological and behavioral patterns.

Sakura in our church yard this year

