



Spring Memorial Service Invitation

Join us for our **Spring Memorial Service** on **Sunday, March 23, at 10 AM**. Let us come together to honor our ancestors and loved ones, keeping their spirits alive through our prayers.

A **Naorai fellowship lunch** will follow the service. We look forward to sharing this meaningful time with you.

“Konko-Sama gives us blessings for any requests by giving a specific date and time for sure.”

By Yasuhiro Yano
Head Minister

Occasionally, I have introduced the Founder’s message about his daily prayer. I do not remember when I found this message in the *Kyoten Gorikai II*, section of unknown. I want to read the passage.

Konko Sama always prayed, "Even if I were punished and my body was torn limb from limb, or if I were publicly exposed in villages and at street corners, or if my house was covered with grass, I wouldn't mind at all. When the people of the world pray to Ikigami Konko Daijin with a sincere and single heart, please fulfill whatever requests they have."

[GII:Unknown:7.1]

When I started to write down the latter half of the message in my daily record prayer notebook called *Gokin-en-cho*, originally referred to as *Negainushi Toshigaki Oboecho*, every morning as I started my *goyō*, or daily work—namely, “When the people of the world pray to Ikigami Konko Daijin with a sincere and single heart, please fulfill whatever

requests they have"—I was not sure when I started the habit of copying this message daily. If I searched the notebook in the past, I could find out when I started the habit. I thought this was the daily prayer the Founder held in his daily life. I just followed the prayer and kept reminding myself about it.

Just several days ago, I found out that this message was not just his own prayer, but it also seems to show us the nature of *Toritsugi-Mediation*. Whoever you are, whenever you call the name of Ikigami Konko Daijin with a sincere and single heart, your message will reach Tenchi Kane No Kami.

I just remembered a good example of this case. The founding minister of the Konko Church of Amagi in Fukuoka was introduced to the Konko Church of Kokura by a woman named Iwa Shigetomi. She said, “Konko-Sama gives us blessings for any requests by giving a specific date and time for sure.”

He was interested in making an initial visit for his father, who suffered from financial trouble. One day before his intended visit to the church, he injured one of his feet. He was on his way back from his business when he happened to encounter a group of people who were hunting for rabbits in the field. A rabbit headed toward him, and he spontaneously responded by trying to catch the animal. He jumped onto a patch of land covered in sharp-edged small bamboo shrubs and got injured by one of the sharp bamboo edges. The injury was so bad that he could barely move. He asked his mother, Shige, to visit the church in his place and rested. The following day, the pain became even worse.

He remembered the words of Iwa Shigetomi, who said, “Konko-Sama gives us blessings for any requests by giving a specific date and time for sure.” He tried to follow the message as a trial. He extended his prayer by saying, “I would like to pray to the Konko-Sama of Kokura. I intended to visit the church along with Iwa Shigetomi.

According to her message, you would be able to give blessings for any matter by the given time and date. If this is true, please take away this pain in my foot so that I may visit the church after I take some rest.”

He rested for a while, and then Iwa Shigetomi visited him. He tried to get up and found that the pain in his foot had disappeared. He was able to visit the church. (Page 10-12, *Yasutake Matsutarō-Shi*).

He had no idea about the Konko faith, no idea about Konko Daijin or Konko-Sama. He simply tried to follow what Iwa Shigetomi, a Konko believer, had told him and called out for help.

I had conceived that "the people of the world" might refer only to Konko believers, but it could actually refer to anybody who says the name of Konko-Sama, Ikigami Konko Daijin.

There are several messages in the *Kyōten Gorikai* that support the validation of this practice:

“Say ‘Tenchi Kane No Kami’ and ‘Konko Daijin’ out loud, and even if I, Konko Daijin, do not hear your call, Kami-Sama will tell me to answer it. Thus, you can pray anywhere.”
[GII:Sato, Mitsujiro:4.1]

“People who come and say Konko Daijin’s name in prayer will be promptly accepted by Kami.”
These are not words that I, Konko Daijin, know from my heart. They are from Kami-Sama.
[GII:Sato, Mitsujiro:6.1]

But receiving blessings for our requests to Kami is only the initial stage of practicing faith; it helps us align our hearts with Kami.

“There was a rich man from Nagasaki who fell seriously ill. He spent money on various treatments, but to no effect. Then he heard about the Ikigami-Sama of Otani, Bitchu Province, and went to Otani. He found lodging and went to worship every day. Konko-Sama asked him, ‘Would it be enough just to cure you?’ He answered, ‘All I need is to be cured of my illness, nothing else.’

The next day, Konko-Sama again asked, ‘Would it be enough just to cure you?’ Again, he answered, ‘All I need is to be cured of my illness, nothing else.’ He was blessed with a cure for his illness and returned to Nagasaki. But sometime later, he passed away.” [GII:Unknown:12.3]

In this manner, receiving blessings through prayer is one thing, but continuing to receive blessings is another. We should be mindful of this aspect of the Konko faith. Receiving blessings is just the beginning—continuing to receive blessings is at the heart of the Konko faith.

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 Ishihara Ginzo 12.*
2. Heaven and Earth continue to live. Because Heaven and Earth are alive, all people are able to live. *III Jinkyū Kyōgoroku 104*

Bulletin Board

March 2025

- 1 Sat -Monthly Service for Tenchi Kane No Kami-Sama (7:30 pm)
- 9 Sun -Monthly Service for Founder, Ikigami Konko Daijin-Sama (9 am)
- 16 Sun -Sunday Service (9 am)
- 23 Sun -Spring Memorial Service (10 am)

April 2025

- 1 Tue -Monthly Service for Tenchi Kane No Kami-Sama (7:30 pm)
- Monthly Volunteer Activity at St. Francis The next activity will be on Fri, March 7 @ 10:30 am
- KMH Kyōten Study Group via Zoom Voice of the Universe Join us: Thursday, March 6th and Wednesday, March 19th both at 5pm.
ZOOM ID: 815 2952 9465 **PASSCODE:** 914385
- Mahalo, everyone, for your incredible support of our President’s Day Garage Sale on February 17th! Thanks to your generosity, we raised an impressive \$836.75 to donate to the American Red Cross California Wildfire Relief.

As we prepare for upcoming church events, we'll be hosting one final garage sale for a while. Our next **impromptu Garage Sale** will be on **Saturday, March 8th, from 9 AM to 1 PM**, with all proceeds going toward **Wahiawa Church maintenance**. We truly appreciate your continued support!

- The **Konko Missions in Hawaii** is encouraging as many attendees as possible from Hawaii's Konko Churches to join the **KCNA/KMH Joint Conference in Sacramento, California, from July 4–6** this summer. To help subsidize attendees, we will be **selling Zippy's chili tickets** as a fundraiser. If you can assist with selling these benefit tickets, please **contact your local Konko Church**. And of course, if you are interested in attending the KCNA/KMH Joint Conference this year, please let us know as well! Your support is greatly appreciated—mahalo for helping make this opportunity possible!

In Loving Memory: March Memorials

Richard Fujio Tamabayashi	3/7/1999
Thomas Toshito Yamamoto	3/16/1991
Matsuyo Arikawa	3/8/1995
Mitsuko Suwa	3/21/2012
Sandy Abe	3/4/2014
Yoshikazu Hirota	2014
Edith Lin Hai Noguchi	3/7/2016
Gregg Sadao Miyasaka	3/5/2019
Fukaya, Ronald	3/14/2021
Edith Tamashiro	3/23/2024

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) Page 170-173

Why did Bunji show such an extreme surge of anger against the wife of Seizo? It could be assumed that Bunji responded spontaneously to the wife, who was so rude and insincere. It could be natural that Bunji could not tolerate the despicably insincere attitude of the wife, which he had never witnessed in his life. It could also be assumed that Bunji felt deep sorrow for his own brother, who was treated so terribly in the family. If Bunji had responded to that given situation in anger based on his personal preference, he would not have expressed his unbearable anger in such a manner as to put it in writing.

The reason Bunji expressed his strong anger against the woman could be clearly understood: the wife never acknowledged the blessings she received when she encountered a very severe situation for herself. She lived a life in which she never tried to extend appreciation for the blessings received. She received so many blessings, but she never tried to appreciate them. On the contrary, she was greedy by nature. In her way of life, Bunji identified not only how she lived but also the unfathomable, unsavable nature of human beings.

We are all sustained by the blessings of Kami, yet she never acknowledged the true nature of human existence. In other words, Bunji did not show his strong anger solely because of that disturbing woman; rather, through his spiritual eyes and Kami's perspective, he was overwhelmed by the elements of the unsavable, helpless nature of human beings.

The unbearable thought Bunji held was a mix of anger and helplessness. According to *Oboegaki*, Kami explained, "It wasn't a sudden illness. It was an unnatural death. Since his adoptive mother did not realize her indebtedness to Kami, Hikosuke had no chance to attain true happiness. I have given him prompt relief" (*Oboegaki* 11-8-2).

Kami's explanation about the death of Hikosuke revealed the exact nature of his passing. Hikosuke was spiritually and mentally tortured and succumbed to the unbearable situation in his family. How did Bunji respond to the death of Hikosuke? The death of an individual is a fact that

cannot be changed. No matter how much we love and miss someone, if a person is dead, we must accept the fact. The immediate family members who are closely related must respond and cope with death in their own ways. Some may ponder whether there could have been a different way for the person to depart or if there was a possibility they could have survived. Some may try to alter the fact of death. These responses are natural. How did Bunji respond to Kami's message: "I have given him prompt relief"?

The unnatural death of Hikosuke might have affected Bunji as he engaged in his performance of *Toritsugi-Mediation*. He might have wondered if he would be able to save all people in the world, especially those who harbored unfathomable elements preventing them from being saved. He might have questioned what it truly meant to be saved. What significance did the granting of the divine title "Konko Daimyojin," which took place one month after Hikosuke's unnatural death, hold?

The Responses of the Community to the Death of Hikosuke

Some people revealed their negative thoughts about Bunji in response to Hikosuke's death. These negative responses stemmed from envy over Bunji's growing influence in the community. Kyuzo Sugaki once complained, saying, "How foolish of you to believe him! He says that he is practicing faith and praying, but he is only a layman" (*Oboegaki* 8-7-5). Some villagers shared the same thoughts as Kyuzo. Others looked down on Bunji, saying, "Even though he preaches at Hiromae, he was just an ordinary farmer."

The elders of the village adhered to the rules of the Days and Directions to maintain harmony in the community. They viewed Bunji as a troublemaker who disrupted societal order. "People from around here come and call me the manure-carrying farmer of Otani" (*Gorikai I Kondo Fujimori* 73).

On the other hand, some villagers expressed amazement and respect for Bunji, who exhibited mysterious spiritual power and was able to

respond to their requests. "In the winter of 1878, with Aoi-san's group, I went to Konko-Sama's Hiromae for the first time. On the way, we heard about Konko-Sama seeing and knowing everything. So, we gossiped and said things like, 'Perhaps he uses foxes or badgers'" (*Gorikai II Sunami Sanokichi* 1-2).

Here is an interesting episode about how the villagers responded to Bunji. Konko-Sama told Tokujiro Yamamoto:

"Your family is being irreverent. Your house faces south, a warehouse is in the northwest, and a longhouse is in the west. Toward the east, there's a cliff that curves after passing the house. At the curve of the cliff, there's an outhouse. Impure articles are being washed in the shade of this outhouse. This time, you have buried and reburied the afterbirth three times in different directions." (*Gorikai I Yamamoto Sadajiro* 1-2).

Whether in a positive or negative light, it was a challenge for the people to truly appreciate Bunji's nature. It seems that when people are exposed to the truth, they often become blinded and unable to see it.



ROTARY HANASHIKAI
HOSTED BY THE
KONKO MISSION OF WAHIAWA
ON ZOOM

"ESSENTIALS OF THE KONKO FAITH PRACTICE"

SUNDAY | 3/9 | 10:30AM
ZOOM ID: 847 4142-7204
PASSCODE: 063254

The poster features a pink rabbit character on the right side, a red circular logo with the Japanese character '金' (gold) in the center, and a blue and purple gradient background for the main text area.