



KONKO MISSION BULLETIN

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E-mail: konko-wahiawa@hotmail.com. Also, find us on Facebook. Head minister: Rev. Yasuhiro Yano. Vol. XXVI, No. 11, November 1, 2014

The following is an edited script of speech made by the Rev. Yasuhiro Yano at the Grand Services for Ikigami Konko Daijin at the Konko Mission of Honolulu, Konko Mission of Waipahu and Konko Mission of Wahiawa held on October 5, 12 and 13, 2014 respectively.

Divine acceptance

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

This year marks the bicentennial birth year of the Founder Ikigami Konko Daijin. In corresponding to this auspicious year, I made a pilgrimage to attend the first day of the service on September 28, at the Headquarters Church at Konko Town in Okayama. A special service in celebration of the 200th Year of Founder's Birth was observed after the annual Grand Service for the Founder Ikigami Konko Daijin. To accommodate a great number of pilgrims, the grand service was held on four separate days, beginning on September 28 and the fourth day service was held on October 10, 2014. In the Konkokyo religious tradition, we have placed much emphasis on commemorative functions in remembrance of the Founder and the generational spiritual heads of the Konkokyo Religious Organization, but lesser attention has been given to celebrate the birth of the Founder in reflection of the Japanese cultural tradition. But what is extraordinary about the Founder Konko Daijin is that an ordinary person attained spiritual transformation to become Ikigami Konko Daijin through the practice of faith. This element shall be emphasized because what the Founder Konko Daijin tried to convey throughout his faith life is that any ordinary person is capable of attaining the same spiritual fulfillment through the practice of faith. I would like to witness a grand celebration service in commemoration of the birth of the Founder throughout the world.

Whenever I attend the Grand Service at the Headquarters Church, I feel overwhelmed with the great number of believers who congregate at the grand ceremonial hall. They all practice faith in following the Founder Ikigami Konko Daijin. And they all have something in common as Konko believers. At the same time, I always extend my prayer that the Konkokyo faith community will continue to expand throughout the world.

The following episode took place about two years ago. While my wife, Reiko has been searching for an official document that would prove she has been a resident of this address for the last 35 years, she incidentally found a memo slip written by my daughter, Edna, when she was about 7 or 8 years old. The note was written in Japanese. She might have scribbled down her demand for me since the head title of the note is addressed, "To Otoosan" or "To Dad." The title of the memo was "Otoosan ga shitewa ikenaikoto" or a list of "Things that Dad is not allowed to do."

Some Konko ministers emphasize the importance of writing down our prayers daily. Through the practice, we can clarify our prayer to be forwarded to Kami and we can enjoy the results that follow. Actually, each church has its own "Gokinen-cho" or Note for prayers. Usually we write down specific prayers in writing every day. In my case, following the list of prayers, I try to write down the names of the people who have ever gotten engaged or contacted through Toritsugi-Mediation. It is a good thing to try to make your own prayer notebook to write down your daily prayers in a specific manner and names of the people you pray for. You would be able to find out due results for your actions.

Anyway, the list of Edna's prayer for me goes as follows:

1. りこんをしてはいけません "Do not get a divorce"
2. こんこうきょうのごしんじんをやめてはいけません "Do not give up the practice of the Konko faith"
3. けんかをふきかけてはいけません "Do not get into fights with mom"
4. しんではいけません "Do not die"
5. でていってはいけません "Do not abandon the family"

Both my wife and I burst into laughter as we read this pleasant surprise. We had no idea under what situation Edna jot down this message to me. I had no idea that this letter existed. This is a very powerful prayer for me. But I understand she tried to secure her own life. She found those elements in a father should be the foundation of her secured and happy life. The reason is simple and clear, as we examine the message. In the first message: りこんをしてはいけません. Do not get divorced. If we would have ever gotten divorced, her life would have been devastated even at that age of 7 or 8 or even at the current age. In blessedness, we have been enabled to keep our marital relationship in a stable manner. In her second message: こんこうきょうのごしんじんをやめてはいけません Do not give up the practice of the Konko faith. This is quite amazing. She used the expression of ごしんじんをやめてはいけません. At the age of 7 or 8, Edna already understood and was able to appreciate the peaceful nature of the Konko faith in the family life. In a sense, she appreciated the blessed elements of the faith. This is quite natural because ever since our children were born, they were saturated in the Konkokyo faith life. Ever since they were born, my wife took our three children to the Ohiromae (worship hall) for the daily prayer services. They also accompanied us to attend the monthly church service at the Honolulu Church all the way up to their graduation from high school. We took them to participate any and most of the church functions in the Konko Missions in Hawaii. In her third message: けんかをふきかけてはいけません Do not fight with your wife. I do not think I have ever tried to get into fights with my wife, but I might have offended my wife without my knowledge from time to time. In Edna's 4th message: しんではいけません Do not die. Our entire family have enjoyed good health all the way to this stage in life. Being able to

sustain our lives is the greatest blessing we can celebrate. But if parent are abusive and cause troubles to the family, children might grow up with anger and hatred. No. 5: でていってはいけません Do not abandon the family. Some parents abandon their family. This is the reality in life.

When I extended my thought for the list things that I am not allowed to do, according to my daughter—I found an amusing thought that can be universally appreciated. The reality is that many people in society fail to fulfill one or two elements in Edna's prayer list. But the truth is we simply cannot enjoy fulfillment of all the elements mentioned on our own power alone. Actually, I have no concrete idea how I could have enjoyed the fulfillment of all those elements so far. We have enjoyed good health, relations, blessed with three children who evolved to become Konko ministers and have gotten engaged in ministry. I can attribute what we have enjoyed to the virtuous power of the Konko faith engagement; I can attribute the blessings I have enjoyed to the work of Toritsugi-Mediation of Konko-Sama in generations and the line of Toritsugi-Mediation. It could be the accumulated virtuous resource my parents and the family ancestors have contributed through their faith life. I could attribute the blessings I receive to all of you who have ever extended your prayers for us. But I simply put that source of blessing in the expression of "Okage-samade" or "Kami-Sama no Okagede" which includes all elements I have mentioned.

But these days, I feel convinced that the blessings we have enjoyed could be attributed to the concept of "Inochi no Ohatsuho" or an offering of a blessed child to Kami-Sama in appreciation of the blessings received by a family member. The concept can be described in such a manner that Kami-Sama's acceptance of forwarded prayer from a believer. The most frequently used expression by the Founder is "shinjin" which can be expressed as "practice faith" in English. But there is no definite description of "shinjin" made by the Founder in the Konkokyo Kyoten Scriptures. The only reference can be the teaching that states, "To practice faith means to direct your heart towards Kami." In my understanding "shinjin" can be the state of acceptance of whatever thoughts and deeds we forward towards Kami-Sama.

Soon after I entered the Konko Church of Amagi, 40 years ago, while I was sweeping the church yard with a bamboo broom in the morning, an aged male church believer approached me and said to me, "Yesterday, as I also worshipped at the Konko Church of Kokura, Oyasensei told us that there was an offering of a 'shinja' or a believer to our church." He continued to talk, "Through a humanistic approach, we have no way of telling what type of person Kami-Sama uses for His purpose." At that instance, I just felt that Hosaka Sensei of Konko Church of Kawanoishi in Ehime, considered me a human offering at the Amagi Church. As the years pass by, I feel overwhelmed with the feeling of gratefulness for the deep considerations and prayers extended to me by the late Rev. Toshihiko Hosaka. I also feel the same for the late Rev. Fumio Yasutake (past head minister of Amagi Church) who accepted me as an offering to Kami-Sama. Though I have served here at the Konko Mission of Wahiawa for the last 37 years, I have a conviction it could have been meant for me to come to Hawaii and serve at the

local church in Wahiawa by divine guidance. I am not sure if I have fulfilled the concept of "Inochi no Ohatsuho" but I can attribute all of the blessings we have enjoyed thus far to this concept of "Inochi no Ohatsuho." I simply wish and pray that people in the community would learn to appreciate the wondrous world of the Konko faith in the same manner as I have enjoyed thus far.

It is true that we could encounter tragedies of not being able to fulfill the list of things that my daughter mentioned to me when she was little.

Since Edna extended her personal wish for me; I have a wish for her, too. Back in the days, I had a deep fear of not being able to be blessed with children in our married life. The second fear for me was that I would be saddened if my children does not understand and follow our religious tradition, thus abandon Konkokyo. "Kami-Sama no okage de" we have been blessed with three children. The only fear was if we could pass on the Konko faith tradition to them. The only wish I have for Edna, or **Edna ga shitewa ikenaikoto** is **こんこうきょうのごしんじんをやめてはいけません**. Do not give up the practice of the Konko faith. This has been the only wish we have held for our three children. So far they have fulfilled our wish in becoming Konko ministers and serving the Konkokyo faith community in their given capacity. We shall celebrate this exceptional blessing we have enjoyed thus far.

It is my habit to take note of a slip of paper, the size of 3X5 for any ideas of interest and stack them in a file container for my reference to such occasions as making a speech. Lately I jot down one of the teachings of the Founder Konko Daijin in regard to the good health we have been enjoying. In blessedness, our family have enjoyed good health for all these years. I have extended my appreciation to Kami-Sama for the enjoyment of good health, relations and finance for the sustenance of the family members, church members and any other related people daily. It is just an extended practice of the mindfulness for extending thanks and gratefulness for the blessings I have enjoyed thus far. That idea can be expressed as "**Konnichi made no orei.**"

From day one, both my wife and I have arrived at the Konko Mission of Wahiawa to be the caretakers of the church which lost the founding minister five years prior to our arrival, I have kept extending my thanks and gratefulness for any elements of blessings I have been enabled to identify to Kami-Sama for 37 years. I feel just overwhelmed how fast time passes and the fact I have been able to continue saying the same pattern of thanks and gratefulness to Kami-Sama in the same manner I did 37 years ago. It could be a blessing that we have never expressed our anguish and frustration for our engagement in the operation of the church. Lately I made a pilgrimage to attend the Grand Service in appreciation of the Founder Ikigami Konko Daijin and a special service held in commemoration of the 200th Year Anniversary of the Founder observed on September 28. At that occasion, a minister I met asked me there should have been a time I wanted to just quit and return back to Japan. But we have never had that thought throughout our missionary work.

I would like to extend my thanks to the Rev. Michio Miyake of the Konko Church of Tokiwadai who gave me a message in celebration of our departure for our missionary work in Hawaii when we made a courtesy visit to greet him. He has provided a momentous opportunity for me to get engaged in ministry of the Konkokyo faith when I was in Tokyo. He jotted down a message on the cover of the wrapping of goshinmai sacred rice. The message reads, 「有り難きこの思召いつまでも忘れずに行け人助けの道」. I have interpreted this message in this manner, “Never fail to appreciate this wondrous divine mission granted to you for saving people” dated September 27, 1977. I have placed this Goshinmai sacred rice packet at the Toritsugi-Mediation Desk to serve as my daily reminder. Interestingly, the message has never faded away. The message has the same line of meaning of “Konnichi made no orei” or extending thanks for any and all blessings I have enjoyed thus far. I have been deeply appreciative of the message as years pass by. Without the presence of my wife and her support and dedication for our missionary work, and the fulfillment of Edna’s wish list for me, I would not have been able to share this thought with you today.

The 4th Konko Sama used the expression of “**sewaninaru subeteni reiwo iu kokoro heiwa umidasu kokoro to iwan**” or the heart of trying to extend thanks for any and all those elements which can be integral and helpful in life will help contribute in keeping peace. He shared the concept of “Inochi no shin no hataraki” or the core function of any living things. He quoted a tree for example.

The following is my interpretation of his message. When a baby is born, we exchange our greeting by saying Omedetou gozaimasu and arigatou gozaimasu among the people involved. When the child grows up and becomes one year old, they also exchange the greeting of celebration by saying, “Omedeto gozaimasu, and arigato gozaimasu in return.” When the child begins to enroll in school, they also repeat the same tradition of exchanging greeting of celebration. When the child graduates from school, they also congratulate the child. And we try to exchange greetings of celebration keep on going till we die as long as there would be no elements that may prevent that tradition. When we encounter such a time when we can no longer exchange celebratory remarks, the given life will encounter hardship.

The same vital function can also be identified in all living things. For example, look at the tree in the yard. A tree continues to grow through the life sustaining function given to it. It is a given condition that the root system takes up needed water and nutrients in the soil, and the leaves also create food for the body through the blessing of the sunlight. Everything works in the given condition. If there is no sunlight, there would be no tree. If there is no water, there would be no tree. The land, the soil, the water, the air and the sunlight are all given conditions of sustaining a tree. We identify them as blessings of Kami. If a tree stops taking up water and nutrients from the soil, the tree may wilt down and die. The same is true if the leaves and roots stop creating food for the body, the tree would die as well. The function of the roots and the leaves can be likened to the function of our expressing our thought of joy, thankfulness, appreciation or whatever expressions we use in celebrating the state of blessedness.

Konko-Sama also showed us a simple formula to see if we have been in line with the heart of Kami and walking the right path for happiness and prosperity. The formula is to see if we have the heart of gratitude for all elements in our daily life. The message is very strong and you must find the powerfulness of the message on your own through the practice of the message. This is the meaning of “shinjin suru/sasete itadaku” or to practice faith.

Thank you very much.

Konko-Sama Says . . .

I, Tenchi Kane No Kami, want to say the following: “Though they live between Heaven and Earth, people are unaware of Kami’s blessings. Shrines, temples, and homes stand on Kami’s land. Unaware of this, people only refer to the Days and Directions, commit irreverence to Kami and encounter hardships due to their accumulated offenses. They are to receive divine blessings by practicing faith. I, Tenchi Kane No Kami, have sent Ikigami Konko Daijin to people to give blessings and teachings and to have them prosper forever. Man is man because of Kami, and Kami is Kami because of man. Both continue to uphold each other.” (*Oshirasegoto Oboecho 25-3*)

Bulletin Board



HCRP A-bombs Exhibit for Peace and Interfaith Peace Prayer

The HCRP organized “A-bombs Exhibition for Peace” at Palolo Hongwanji Temple Social Hall at 1641 Palolo Avenue, Honolulu, HI 96816 from Saturday, from October 18 through October 26, 2014.

At the Opening Ceremony on October 18, the guest speaker from Los Angeles, Ms. Shigeiko Sasamori depicted her personal experience of directly hit by the deadly blasting of the atomic bomb detonated over Hiroshima on August 6, 1945. She was 13 years old. Right after she witnessed a white object dropped from the airplane overhead, she was knocked down on the

ground with extraordinary force of wind caused by the explosion of the bomb. As soon as she regained her consciousness, she found she lost her vision, hearing, and any other sensory feelings. She didn't feel any pain at all. As she regained her vision, the first image that came into her eyes were the ghostly postured pink fleshed people moving in one direction—the river. She also followed the movement of the people and the river water was replaced with human bodies. She and other people were led to an open shelter for the victimized people. While she was laying in the holding place for the injured and the dead, she heard someone calling her name, Shigeko. Somehow, she could respond to the calling. Her parents could identify her only because of her voice, otherwise there was no way of finding her because her upper 1/4th of the body, including her face and head had been burnt black as toast. They took her home. The parents expressed their sorrow and grief in witnessing their unimaginably disfigured daughter. But Shigeko-san extended her sorrow for her parents who could have experienced a far greater devastation in witnessing their disfigured daughter.

While I was listening to her testimonial, I felt like she might have exposed the heart of Kami through the loving and caring and sorrowful parents for the victimized people by the atomic bomb. I understood that it could be her divine mission to tell the people in the world about the inhumane nature of the atomic bombs and quest for peace through her graphic and vivid story telling only she could share with others.

She made just a 25-minute of presentation. But the audience responded to her wondrous speech with a standing ovation.

I would like to extend my sincere appreciation and gratefulness to Ms. Masago Asai, Secretary of HCRP who made a great tireless contribution for the actualization of her prayer for peace through the 9-day A-bombs Exhibit for Peace.

Following the closing of the exhibit on Sunday, October 26, at 4:00 p.m., the annual interfaith Peace Prayer was observed. Eighteen people in representation of various faith communities and peace organizations extended their prayer for peace. In representing Konkokyo, the Rev. Yasuhiro Yano extended his prayer (below).

HCRP Interfaith Peace Prayer at Palolo Hongwanji Yasuhiro Yano

Good afternoon everyone. I am Yasuhiro Yano, vice president of the HCRP and Head Minister of the Konko Mission of Wahiawa. I feel grateful to be a part of this annual function in this manner for the last 23 years from the beginning of this interfaith group in 1991.

At every annual meeting, I have tried to share almost the same message of prayer for peace by quoting a teaching of the Founder, Konko Daijin, who inspired us by saying, "Those who practice faith should feel grateful even after sitting and resting on a tree stump" (II Unknown 23), or in Japanese, (木の切り株に腰を下ろして休んでも立つ時には、礼を言う心をわすれなよ). The tree stump may represent all elements we may tend to take for granted in our journey in life.

This message reminds me of one of the fundamental elements for peace. That is, a simple act of extending thanks and appreciation for all elements in life that help, support, benefit and bless us. It reflects the nature of our existence in this blessed world. A simple act of extending thanks even for the brief moment of comfort we enjoy from sitting on a tree stump in the mountain trail can be the act of acknowledging universal sustenance we all enjoy from Kami, God, Buddha, or any higher power we may refer to.

This year, "A-bombs Exhibit for Peace" has been coordinated at this local Buddhist temple for nine days. We regard this mother earth as the body of Our Divine Parent of the Universe. The images of destructive mushroom clouds we have witnessed in this hall represent the destruction of the divine body and all living things.

Being given the life as a human being, we must try to extend our thanks for the food we enjoy, the air we breathe, the water we use, the land we stand on, the bodily function and abilities we may take for granted in our everyday life, and every element that helps sustain our livelihood. These are all blessings. Gratitude for the elements of divine blessings we enjoy is the foundations for peace within ourselves, in the family, in the society and throughout the Universe.

Thank you.

The keynote speaker, Dr. Charlotte Frambaugh-Kritzer of UH at Manoa College of Education made a presentation on "Peace Education for the Youth."

The post HCRP Peace Prayer lunch was held at Gedatsu Church on Monday, November 3 at 11:30 a.m.

Wailuku Church Grand Ceremony was held on Sunday, November 2, 2014 at 11:00 am.

Monthly Volunteer Activity

We will make a visit to the Wahiawa General Hospital Long-Term Care Facility for our regular volunteer activity of interacting with the long-term care patients on Friday, November 14 from 10:00 a.m.

110th Anniversary of Konko Church of Amagi

The Konko Church of Amagi in Fukuoka, which is a grandparent church of Konko Mission of Wahiawa, and the Rev. Yasuhiro Yano and Reiko Yano and their three children received religious training at the church, observed the 110th Anniversary Celebration Services on October 25 and 26, 2014. The Rev. Reiko Yano attended the functions. She also attended the Founder's 200th Anniversary Seminar at the Headquarters along with 13 from Hawaii.

Church Mini-Bazaar

We will hold a church mini-bazaar on Saturday, November 8, 2014 from 10:00 a.m. to 1:00 p.m. Foods, crafts, plants, elephant items are also available.

KMH Board Meeting

The regular KMH Board Meeting will be held on Saturday, November 29 from 10:30 a.m. to 3:00 p.m. at the Konko Mission of Honolulu.

Hilo Church Grand Service

The Konko Mission of Hilo will be observing the annual Grand Service for Ikigami Konko Daijin on Sunday, November 9, 2014. The Rev. Edna Yano will be attending the service.

KMH Young Adult Seminar

The re-scheduled KMH Young Adult Seminar will be held from November 14 through November 16 in Kona.

Memorial Service for the late Rev. Kikue Kodama

The 17th annual memorial service for the late Rev. Kikue Kodama of Konko Mission of Honolulu will be held on Sunday, November 30, 2014 at 9:00 a.m. at the Konko Mission of Honolulu.

Honoring the Mitama Spirits

November

David Suyeki Oka	11/8/2006
Rev. Takashi Inagaki	11/9/2004
Ronald Minoru Miyatake	11/14/2000
Chieno Hirota	11/17/2009
Rev. Toshihiko Hosaka	11/20/2008
Crandal Ancog	11/21/2008
Cecilia Asako Soma	11/24/2003
Tei Yoshiiwa	11/24/1973
Rev. Kikue Kodama	11/28/1997

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

Insight into the teachings in “Tenchi wa Kataru” or “Voice of the Universe”

The following are excerpts of series of an English translation of “Tenchi wa Kataru—Kanwa-shu” or “Compilation of Insight into the teachings in the Voice of the Universe” which contains 400 selected teachings from the original “Konkokyo Kyoten” or the “Konkokyo Scriptures.” Three authors, namely, the Revs. Mikio Seto, Yasushi Hata and Matsutarō Kōsaka contributed the insightful articles. The translation is provided by Yasuhiro Yano. (Reference pages 96, 97 and 98)

No. 96

Faith is realized when people and Kami become close. Faith will fade if you stand in fear of Kami. Stay close to Kami. (III Konko Kyoso Gorikai 23 Kyoten page 782)

Stay close to Kami

In those days when the Founder lived, they strictly adhered to the practice of observing Days and Directions. If they violated and ignored the observance, they believed they are to encounter

punishment and curse of Konjin deity. The Founder followed the prevailing social tradition more than anybody else in the village, but could not avoid many calamities in life one after another.

Through his sincere observance of the Days and Directions, the Founder developed a thought to consult the Days and Directions meant to locate the days and directions in which the Konjin deity was absent. He understood the human-oriented attempt to avoid encountering the Konjin deity could be more offensive and irreverent toward the deity. In corresponding to this finding, the Founder installed a house altar in worshipping the Konjin deity with the conviction that the deity with such a power to cause troubles to people would provide protection to those who extend their true sincere heart in reverence of the deity.

In responding to the forwarded gesture of sincerity and reverence, the deity expressed His joy in acknowledging, “You revere Me as Kami. I am pleased” (Oboegaki 5-1-2) and granted a title of “Shitaba no ujiko” or “You are Kane No Kami’s follower” (Oboegaki 5-1-3). The Founder responded to address the deity as “Kane No Kami-Sama” in reverence. An interdependent relationship between the deity and the Founder emerged in this manner. And the way of the religious faith began to unfold. This nature of mutual interdependent relationship was expressed in such a manner, “Faith is realized when people and kami become close.”

The people in modernized world forget about Kami’s presence and believe in their own human-oriented power and wisdom. They show little fear for the power of Kami and try to depart from Kami. We have to give warnings against the people in general, “You have to develop closer relationship to Kami and get blessed with divine favor, or you would never able to enjoy fulfillment in life.”

The quoted message is based on the message originally provided by Ōkida Kisaburo who kept the message, “Faith is manifested when the follower and Kami become very close. Faith will fade if this bond becomes weak. Stay close to kami” (II Ōkida Kisaburo 7).

“Shitaba” in “Shitaba no ujiko” in the paragraph 3 refers to fallen leaves on the foot of a tree. Those leaves help nurture the germination and growth of a seed, as they decay and absorbed in the soil, they provide nutrients to the sapling. In turn, the meaning of “Shitaba no ujiko” should be understood in such a manner that such an individual would become useful in fulfillment of divine intent.

No. 97

Practicing faith is easy. It is people who make it difficult. Even if you have practiced faith for three to five years, you can still become easily confused. If you continually practice faith for ten years, then you can celebrate with joy in your heart. Each day is the beginning of all the days to come. Therefore, receive divine blessings each and every day so everything will go well. You should practice your faith easily. (III Konko Kyoso Gorikai 69-1, 2 Kyoten page 791 Easy practice of faith)

To practice faith is to devote ourselves in believing one religious faith of our own choice. There can be no difficult thing than pursuing the faith. But the Founder stated, “It is believers who make it difficult to practice faith. Practicing faith shall be easy.”

At initial stage in getting engaged in practice of faith, we feel enjoyment of getting engaged in practice of faith through the episodes of getting blessed for our personal matters. But we feel uneasy in encountering episodes in which we do not get what we would expected for our extended prayers. Therefore it is important that we should be determined to get engaged in the practice of faith with a conviction to keep engaged in the practice of faith regardless of the unfavorable encounters. The Founder stated, “Even if you have practiced faith from three to five years, you can still become easily confused. If you continually practice faith for ten years, then you can celebrate with gratitude in your heart” (III Konko Kyoso Gorikai 69).

We may feel overwhelmed that we need to get engaged in the practice of faith more than ten years. But the Founder showed us how we can pursue our faith in Kami in such a manner, “Each day is the beginning of all days to come. Therefore, receive divine blessings each and every day so everything will go well. You should practice your faith easily.”

Some religious faiths impose the believers to memorize difficult theological statements; while other religious faiths demand the believers to follow strict religious rules. But the Founder learned how he could practice faith through his own experiences and developed a conviction that there shall be an easy way to practice faith, that is, to get blessed each and every day.

For your further reference, please refer to the teachings 4 and 5 of Ōkida Kisaburo in Kyoten Gorikai II.

No. 98
Nothing ever stays the same. Unless each person practices his faith, it will not last long. (III Konko Kyoso Gorikai 67 Kyoten page 790)

Continuous engagement in the practice of faith

They say that all worldly things are transitory in a very long period of time. The Founder stated that the same could apply in pursuit of faith, “Nothing ever stays the same. Unless each person practices his faith, it will not last very long.”

It could be a human nature that we are rather inclined to become careless and hold self conceit. But the Founder strongly admonished such attitudes and reminded the believers that no matter how much their parents got engaged in the practice of faith devotedly and enjoyed fulfilling lives, their descendants should not take that blessings enjoyed for granted. They also should devote themselves in their own engagement in the practice of faith to perpetuate the enjoyment of blessings.

To practice faith can be likened to getting food. We cannot ask somebody else to get food for us. Eating cannot be substituted by anybody else. We have to each for our own sustenance of health. The same can be said in the practice of faith. We

cannot ask someone else to go to church and practice faith in place of ourselves. Even if your parents enjoyed much blessed lives through their devotion to the practice faith, you should not hold such a thought that you don’t have to get engaged in the same manner of devotion shown by your parents. Otherwise, you are to depart from getting engaged in the practice of faith and fail to enjoy blessings sooner or later.

Unless we get engaged in the practice of faith on our own with conviction, we cannot continue to pursue faith. Through our own steady and continuous engagement in the practice of faith, we are to appreciate the grateful nature of Kami.

The quoted message is based on material provided by Mitsugoro Ichimura who recorded, “Nothing lasts forever. If you don’t practice faith individually, it won’t continue for long” (I Ichimura Mitsugoro 40). Mitsugoro Ichimura meticulously recorded the messages from the Founder in three volumes of notebooks. The teachings in the third notebook are printed in the section 3 of Ichimura Mitsugoro in the Kyoten Gorikai I. The primary messages found in that section three are messages about the Founder related by Konko Shijin-Sama who took over the responsibilities held by the Founder after his passing.

Accordingly, the messages reflect what was valued by Konko Shijin-Sama who inherited the religious tradition initiated by the Founder, might have disciplined himself by reminding, “Nothing ever stays the same. Unless each person practices his faith, it will not last very long.”

More HCRP Pictures



*Mrs. Shigeko Sasamori A-bomb survivor (Above).
Mrs. Masago Asai (Center). Pictures from Masago Asai*

