



## Practice Peace



*By Rev. Yasuhiro Yano  
Head Minister*

We held the annual interfaith Peace Prayer last Sunday, October 22, 2023, at Gedatsu Church of Hawaii. Approximately 60 people from various religious backgrounds attended. Some of them were quite familiar, including the Konko people from Wahiawa Church and one from Honolulu Church, as well as some of our friends. I thoroughly enjoyed this meeting. Some people said there might be no such friendly gathering anywhere else in the world, perhaps only possible in Hawaii. Others exclaimed, “Beautiful, beautiful,” witnessing the gathering of people from diverse religious backgrounds.

Many might doubt the effectiveness of an interfaith meeting like today in achieving peace, and that skepticism may hold some truth. Peace prayers alone haven't halted the military conflicts plaguing our world, and countless individuals continue to endure suffering. Such is the harsh reality of our lives.

In our day-to-day existence, we constantly engage in interfaith interactions. When we step outside our homes, we encounter people from diverse religious backgrounds. At the nearby grocery store, the individuals at the checkout counters may belong to different faiths. Similarly, in our workplaces, especially here in Hawaii, we collaborate with colleagues representing various religious beliefs.

HCRP, an organization with a history spanning over 30 years, is a rare testament to its commitment and resilience.

I, personally, had a faint notion that last year's 30th Anniversary Peace Prayer might mark the conclusion of our annual gatherings. However, the enthusiasm displayed by the participants gave us reason to believe in the continuation of this meaningful tradition.

During our initial meeting in June, I shared my perspective on the Peace Prayer, emphasizing the significance of discussing peace and the practice of faith. While we possess knowledge about our respective faiths, we often fall short in putting our beliefs into practice. Hence, this year's theme should revolve around "Practicing our own faith to the best of our abilities for the sake of peace." At that moment, one of the board members suggested an ideal speaker, Mr. Akhilesh Tiwari, who embodies a life founded on the practice of peace. This suggestion led to unanimous agreement on the theme for today's peace prayer.

The Founder Konko Daijin once conveyed, “If there is one true believer in a family, then all family members will become believers. If a single family in a village genuinely embraces this faith, the entire village will begin to receive divine blessings. Practicing faith is akin to one seed multiplying into ten thousand. Therefore, for those of us who emulate faith, it is essential to sow a good seed. If the seed is tainted, it will lead to a flawed beginning, and no amount of effort will rectify it” (III Jinkyukyogoroku 37).

This message resonates with each of us as we practice our own faith and work towards peace.

We extend our heartfelt gratitude for your active participation and unwavering support at this year's gathering.

One week has passed since we had the gathering. I have been keeping wondering about the meaning of "one true believer." Are we the one true believer? One true believer would be the believer who appreciates and practices the message of "Because of Kami-Sama, we exist."

## Konko-Sama said...

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

2 No matter how honest and good he is, he is apt to commit irreverence to Kami if he does not practice faith. There is a difference between having a good personality and showing reverence to Kami."  
[GIII:Jinkyu Kyogoroku/ed. Kataoka, Jiro:105.2]

## Bulletin Board

### November 2023

- 1 Wed -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
- 5 Sun -Sunday Service (9 am)  
-Wailuku Church Autumn Grand Svc (11am)
- 12 Sun -Monthly Svc for Ikigami Konko Daijin (9 am)
- 19 Sun -Monthly Memorial Service (9 am)
- 26 Sun -Sunday Service (9 am)  
-26<sup>th</sup> Mem. Svc for the late Rev. Kikue Kodama at Honolulu Church (9 am)

### December 2023

- 1 Fri -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
- 3 Sun -Sunday Service (9 am)

### ●Monthly Volunteer Activity at St. Francis

The next activity will be on Fri, Nov. 3 @ 10:30 am

### ●Garage Sale

We will hold the last garage sale of this year on Saturday, November 25 (9 am to 2 pm)

### ●KMH Kyōten Study Group via Zoom

The main reference book will be "Voice of the Universe." Join us: November 8 and 22 (Wed. 5 pm-6 pm) **ZOOM ID:** 815 2952 9465 **PASS:** 914385

### ●KMH CEOC Meeting

ZOOM on Friday, November 15 (3-4 pm).

## 3<sup>rd</sup> International Yatsunami Gathering on ZOOM

Please join to celebrate the Birthday of Konkokyo and celebrate the establishment of the Konko Faith!

**Date: Saturday, November 18, 2023**

**Time: 3 pm to 4:30 pm**

**Login: ZOOM ID: 862 3043 3190**

**Passcode: 829276**

## Honoring the Mitama Spirits

### November

|                        |            |
|------------------------|------------|
| Rev. Kikue Kodama      | 11/28/1997 |
| Ronald Minoru Miyatake | 11/14/2000 |
| Crandal Ancog          | 11/21/2008 |
| Rev. Takashi Inagaki   | 11/9/2004  |
| David Suyeki Oka       | 11/8/2006  |
| Toshihiko Hosaka       | 11/20/2008 |
| Chieno Hirota          | 11/17/2009 |
| Cecilia Asako Soma     | 11/24/2003 |
| Tei Yoshiiwa           | 11/24/1973 |
| Yoshitoshi Uyehara     | 11/25/2000 |
| Nobuko Yano            | 11/18/2016 |
| Katherine T Kawaguchi  | 11/7/2016  |

*If you would like to have your deceased loved one memorialized by registering their names with the Konko Mission of Wahiawa, please contact the Rev. Yasuhiro Yano and we will be honored to add them.*

## 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 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. (Page 113-116) (continued from the previous issue)



(Continued)

## “行” training

In correspondence with the status of Ichino Deshi or the First Disciple, Kami instructed Bunji to undergo training during the autumn season when farmers harvested rice and sowed barley. This training lasted for about a month from the point of the given instruction. Kane No Kami said, “Train your disciple during the autumn. Rise early in the morning, change into formal clothes, then come to the Hiromae. After you pray, your wife brings breakfast to the Hiromae. Have your meal, then promptly change into work clothes, and go to work in the field barefoot” (Oboegaki 6-2-1). The training ordered by Kane No Kami was based on Bunji’s daily life, involving actions like daily prayers, changing clothes, taking meals, and engaging in field work. At first glance, it may seem ordinary, but the instructions for the training were quite detailed. For instance, Bunji had to change clothes twice before going out for field work, and family members had to bring meals to him while he served at the Hiromae. These detailed instructions marked a new aspect of family life, introduced for the first time, as Kame ordered Bunji to reform his way of life in line with the solemn role of the First Disciple.

In the past, Kami had given Bunji messages from time to time. These messages were based on reasons and inevitability, occasionally evaluating the results once Bunji followed the messages. During those days, Kami expected Bunji to minimize his personal preferences and selflessly fulfill Kami’s expectations. Outstanding consequences often followed when Bunji followed Kami’s instructions, regardless of his own decision-making.

This time, the training did not involve elements of selfless obedience to divine instructions. Instead, Kami expected Bunji to learn something on his own through dealing with the given training. In other words, Kami did not intend for Bunji to simply complete tasks or achieve specific goals; rather, Kami wanted him to shape his way of life, directing his

heart toward Kami and dealing with life's encounters in alignment with Kami's intentions.

Perhaps because of Kami’s intention, Bunji had to adopt a more cumbersome and seemingly meaningless way of life, such as changing clothes twice before going out for field work, having meals at the Hiromae, and working in the fields barefoot. By following such a way of life, Bunji became consciously aware of the ever-changing state of his own heart, the unexpected reactions and perspectives of family members and neighbors in his daily life, elements of life he had not been so aware of in the past.

These seemingly imposed aspects of daily life were not random; they were based on Kami’s intention for Bunji's daily living to revolve around the Hiromae. At Hiromae, he engaged in his daily prayer, ate meals, and went out for field work. In other words, Bunji had practiced his faith to enrich his life as a farmer up to this point, but from this moment on, he was to live a Kami-centered daily life. Kami intended for him to reform not only the formal aspects of his life but his entire way of life.

In those days, an ordinary farmer engaged in light field work, like cutting weeds, before eating breakfast. For Bunji, it was different. He had to change clothes twice and engage in his daily prayer before breakfast. He devoted significant time to his daily prayers with deep devotion. It would later be mentioned that from this period on, Bunji’s prayers to Kami began to expand broadly and deeply.

Kami's intent for Bunji can be summarized as wanting him to not merely follow instructions receptively but to formulate his way of life in line with Kami's intentions. This involved keeping his heart directed towards Kami, building a Kami-centered way of life, and deepening his faith in Kami. As mentioned earlier, Kami did not necessarily expect Bunji to achieve visible results.

During the training period, there was an interesting episode: "Train your disciple during the autumn. Rise early in the morning, change into formal clothes, then

come to the Hiromae. After you pray, your wife brings breakfast to the Hiromae. Have your meal, then promptly change into work clothes, and go to work in the fields barefoot. As I followed these instructions, my wife objected, ‘People will laugh, and it is unbecoming. They will say that all you do is pray and not even make straw sandals for your feet. What will you do when there is heavy frost?’ I replied, ‘If it’s unbecoming, carry a pair of straw sandals with you and follow me from behind. My wife, knowing but not understanding the blessings of Kami-Sama, was concerned about what people would think. But I didn’t care about what others thought. I just followed whatever Kami-Sama said” (Oboegaki 6-2).

Bunji could understand his wife’s concern. In those days, the villagers curiously observed Bunji's way of life. They would mockingly say that he had become so obsessed with his faith that he had no time to make a pair of straw sandals. If that happened, the faith he had pursued could be discredited. His wife, while concerned about what people would think, also wanted to protect her husband from being ridiculed by the villagers. These conflicting thoughts disturbed her.

In response, Bunji told his wife, “If it’s unbecoming, carry a pair of straw sandals with you and follow me from behind.” Normally, Bunji was caring and considerate toward his wife. However, when it came to matters of faith, he remained resolute in his determination. Bunji was frustrated with his wife for not fully believing in Kami and not appreciating his dedication to faith.

Bunji understood his wife's concern about the villagers' perception of him, and he wanted to avoid giving a negative impression. So, he tied a pair of straw sandals to the tools he carried on his shoulder. When the villagers asked about it, he responded, “the waraji straw sandals eat into my toes.” Outwardly, he pretended to be normal, but he remained steadfast in his spirituality of “I do not care about what others say. I just follow whatever Kami-Sama said.” In this way, Bunji continued his training during this period.

The innermost belief and faith held by a person surpass the energy expended in daily routines. Naturally, the exhibited way of life showed a difference. If a person attempted to revert to their regular way of life after training, the energy used for the training would eventually fade. To maintain the energy for faith training, a person needed to break down the spiritual framework in which they lived day to day.

At the same time, Bunji was dealing with his training within the context of his daily living space. While confined to his ordinary place of daily living, he had to create a virtual space for engaging in his faith training. (To be continued)

## Honbu Pilgrimage Pictures 10/8/2023

