



## HCRP Peace Prayer



### Rev. Yasuhiro Yano (*Head Minister*)

We held the annual Interfaith Peace Prayer coordinated by the Hawaii Conference of Religions for Peace (HCRP) at Konko Mission of Honolulu on October 19, 2024. This was the 28th Peace Prayer, as we could not hold the meeting in person in 2020 and 2022.

We celebrated 32 years of operation of HCRP this year. We feel grateful to have been able to participate from the initial stages of the organization. I may be the only founding member of the organization still actively involved. As a senior advisor to the organization, I shared the following story.

It is said that Einstein warned that if there were no bees in the world, humanity would end. This would indeed be true. Everything in this world is interconnected, interrelated, and interdependent in some way.

We may not try to eradicate the bees in this world, but it is a fact that the population of bees has been changing. We could be factors contributing to this evolving situation. Due to a human-centered way of life, we use various chemicals that cause disruptions to the healthy cycles of nature.

Some people might consider the eradication of flies, but that would have serious consequences.

One of the Spiritual Heads of the Konkokyo Organization once responded to a person who used the word “zasso” to describe weeds or unwanted vegetation in the yard. Konko-Sama replied, “There is no weed in this world.” If

we were to find weeds on the surface of the moon or any other planet, it would be a miracle. However, from a human-centered perspective, we call certain unwanted plants weeds. Any plant could be considered a weed based on people’s preferences. We often discriminate against others based on our preferences in this world. We may have committed an act of great irreverence among human beings. We may have been conditioned to view others as “weeds,” but this could be the learned wisdom we have developed as we have lived so long on this planet.

Fundamentally, any living thing in this world sustains its life through the function of interdependence. The world operates on the principle of interdependence.

### 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 1*
2. Heaven and Earth continue to live. Because Heaven and Earth are alive, all people are able to live. *III Jinkyu Kyogoroku 104*

## Bulletin Board

### November 2024

- 1 Fri -Monthly Service for Tenchi Kane No Kami (7:30 pm)
- 3 Sun -No Sunday Service  
-Hilo Church Godaisai 10 am (Yano Sensei and Reiko Sensei will attend)
- 10 Sun -Monthly Svc for Ikigami Konko Daijin (9 am)  
-Wailuku Church Grand Service (11 am)
- 16 Sat -4<sup>th</sup> International Yatsunami Fest on ZOOM (3 to 4 pm)
- 17 Sun -Sunday Service (9 am)
- 24 Sun -Monthly Memorial Svc (9 am)

### December 2024

- 1 Sun -Monthly Svc for Tenchi Kane No Kami (9 am)
- 7 Sat -Ocean Safety Prayer at Waimea Bay (7 am)

- Mahalo for your generous donations to help with the Noto Peninsula earthquake.
- Monthly Volunteer Activity at St. Francis The next activity will be on Fri, Nov. 8 @ 10:30 am

- KMH Kyōten Study Group via Zoom Voice of the Universe Join us: Nov 6 and 20 (Wed. 5 pm-6 pm) ZOOM
- 4<sup>th</sup> International Yatsunami Gathering on ZOOM From 3pm to 4 pm. Zoom room opens at 2:30 pm ID: 8962 523 6129 Passcode: 414565
- KMH CEOC Mtg Zoom on Thr., Nov 21 (9 am).
- KMH Board Meeting, Fri, Nov 23 at 10:30 am, Honolulu Church, ZOOM
- KMH Joint Rummage Sale and Mochitsuki Sat. Nov. 30<sup>th</sup> from 9 am to 1 pm. At the Waipahu Church.

## In Loving Memory: 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 Yoshiwa	11/24/1973
Yoshitoshi Uyehara	11/25/2000
Nobuko Yano	11/18/2016
Katherine T. Kawaguchi	11/7/2016

## **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 Konkō Daijin" authored by the Rev. Mikio Seto and published by Konkōkyō Theological Research Center in 1980. Many biographies about the life of the Founder Konkō 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)*

### **4. Spreading Messages through the Work of Toritsugi-Mediation**

#### **(1) Waves for the Spread of Messages Prayer and Rikai (Understanding)**

Bunji dedicated his life to the work of Toritsugi-Mediation at Hiromae beginning in November of 1859. Bunji responded to visitors by extending prayers and engaging in “Rikai,” or understanding, through which he conveyed the messages of Kami individually. People began to recognize Kami’s presence.

The whole process is referred to as Toritsugi-Mediation. Bunji’s responses in dialogue were known as “Rikai,” or understanding. Through the function of Toritsugi-Mediation, the messages Bunji received from Kami began

to gradually spread in society. The form of Toritsugi-Mediation was established by Bunji in this way. The messages he conveyed to visitors were based on those he acquired through his interaction with Kami. Bunji responded to each visitor based on what they needed at the time and the nature of their requests. The messages he conveyed varied from person to person, such as directing one’s heart toward Kami, surrendering oneself to Kami wholeheartedly by giving up one’s emotionally driven, human-centered way of life, recognizing irreverence and offenses committed and working to reform one’s heart to be acceptable by Kami, acknowledging daily blessings received from Kami and responding with gratitude, suppressing greed and desires, embracing an “unknown” way of life, believing that Kami provides the best way to deal with each situation, praying single-heartedly to Kami, and saving others in fulfillment of Kami’s wishes. Bunji responded to people with confidence, drawing upon the knowledge and wisdom he learned from Kami. He encouraged visitors to experience life based on faith rather than continuing to take their daily lives for granted. Bunji understood that by breaking through the so-called “normal, taken-for-granted” life, they could encounter the truth of life they sought to understand. He offered people an alternative way of life based on faith. The fundamental principle of “Toritsugi-Mediation” is realized through the presence of a person who lives the faith with a distinctive personality, helping visitors to recognize Kami’s presence and understand themselves as human beings.

In the early stages of Bunji’s work in Toritsugi-Mediation, an interesting episode was recorded: “At an early stage of his service as a Toritsugi-Mediator, Bunji held a large ‘hei.’ He acted vigorously, shaking the item rigorously while shouting, ‘You built your house in a direction offensive to Kami. Kami will never allow such a violation,’” according to Fujimori Kondo.

At the beginning, Bunji responded to visitors in this manner: “There is a water well in that direction. The Water Deity has blamed you for that violation and irreverence, which is why your eyes hurt, don’t they? I shall pray for you to gain permission from the Water Deity, so you must also practice faith daily.” Later, Bunji no longer responded in this way. He told visitors, “All you need is to regain good health. You do not need to be bothered about ‘meguri,’ which refers to accumulated irreverence and offenses against Kami or punishments,” according to Hagio Konko.

Initially, Bunji responded to visitors by giving detailed instructions on their issues, simply conveying their requests to Kami-Sama. Early on, people responded to rumors about Bunji, saying things like, “Bunji would heal illnesses, rid people of troubling spirits, find lost items,

and so on.” Bunji’s responses were somewhat like those of shamanistic practitioners, as people came expecting some miraculous power to heal their illnesses or phenomena beyond the ordinary. These expectations were the primary reasons people visited Bunji. He also responded to people’s needs by offering prayers and other religious practices. He addressed visitors suffering from illness or hardships, detailing the causes of their suffering. This practice resembled the work of a “Shugenja,” or traditional shamanistic practitioner. However, one notable difference was that Bunji identified the cause of suffering and extended prayers of apology on behalf of the people. This aspect of Bunji’s response set him apart from other practitioners. Generally, practitioners identified the cause of suffering and sought to eliminate it through shamanistic prayers. Bunji’s approach was to help people recognize that by acknowledging their lack of attentiveness, they could be blessed.

As shown in the earlier examples, Bunji’s approach shifted away from shamanistic practices over time. Soon after these episodes, Bunji’s messages began to free people from restrictive beliefs about impurities and taboos.

How did Bunji perform the function of “Rikai” with visitors? His way of communicating derived from his interactions with Kami and his responses to visitors’ various life issues. It could be assumed that Bunji did not achieve excellent communication from the beginning. In the early stages, he tried to interpret Kami’s messages so that visitors could understand them easily.

However, a year and five months later, in March of 1861, Saito Juemon made his first visit to Bunji regarding his wife’s illness. On that occasion, Bunji said to a visitor at Hiromae, “Practice faith with a sincere heart, be filial toward your parents, and be truthful and cordial toward others. Value your work and revere all kamis. Since disaster can also come from minor kamis and buddhas, revere all kamis and buddhas, even the minor ones” (II Saito Juemon 1). Juemon was deeply impressed and thought, “What he said was the truth of Heaven and Earth. What a broad-minded message he spoke. This is the true Kami... The people who introduced me to this faith just said, ‘What Konjin-Sama says becomes realized.’ None of them said, ‘This Kami-Sama is a grateful Kami.’”

During the Bunkyo period (1861-1863), Zenemon Tsugawa (Haruo Tsugawa), a samurai retainer of the Ashimori Clan who began practicing faith due to his wife’s illness, noted, “Konko Daijin’s communication skills were somewhat poor. Konko Daijin’s way of communicating was not polished. But his message was clear and rational, and there was nothing to doubt about it. I was impressed and understood his message. I felt he

was no ordinary individual, and his religious faith was quite different from any other faiths. I was convinced to practice faith seriously. Accordingly, my wife’s illness gradually improved, and I was motivated to visit Hiromae often.”

In this way, the basic pattern of Bunji’s responses to visitors, providing them with guidance and helping them handle their situations, was established early in Toritsugi-Mediation. As shown, visitors with sincere hearts appreciated the difference in the religious faith that Bunji advocated, which they recognized not as a temporary trend, but as the presence of a true Kami.

**Amagi Church 120<sup>th</sup> Anniversary Celebration Pilgrimage**

Eight of us from the Wahiawa Church received the blessing of being able to attend the Konko Church of Amagi 120<sup>th</sup> Anniversary in Fukuoka, Japan on October 27<sup>th</sup>. We also visited Gohonbu Headquarters in Okayama as well.



Channon, Curtis, Pelia and Rosalyn Pangorang visited the Konkokyo Headquarters and attended the Amagi Church 120<sup>th</sup> Ann.



Revs. Yasuhiro Yano, Reiko, Rodney and Edna pose with the Rev. Sachiko Yasutake of the Konko Church of Amagi