



KONKO MISSION BULLETIN

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E-mail: konko-wahiawa@hotmail.com. Also, find us on Facebook. Head minister: Rev. Yasuhiro Yano. Vol. XXVIII, No. 9, September 1, 2016

The **Annual Autumn Memorial Service** will be observed on Sunday, September 25, 2016 at 10:00 am. Through the service, we will extend our sincere appreciation for the contributions, support and guidance of the deceased ministers, family members and our ancestors for our blessed lives we now enjoy. Please join us in commemorating this vital function of the Konko faith in person and on time. A fellowship lunch will follow the service.

A blessing in disguise

By Rev. Yasuhiro Yano
Head Minister

Both my wife and I have been reading the biography of the Founder, “Konko Daijin” in Japanese during the daily prayer sessions. Taking turns reading the book out loud, we have enjoyed new findings in understanding some of the teachings we assumed to understand, and gave us new perspectives. This is apparently a positive consequence. We also have found new information pertaining to historic eventualities which were not discussed so often in any other publications in the faith community.

The other day, when I started reading, I just couldn’t contain my laughter and could not resume reading the paragraph. So instead, I asked my wife to take over the portions I was reading. The message given to Kondo Fujimori, by the Founder made me laugh. The episode is quite familiar among the faith community.

Kondo Fujimori related the story. “While serving as a toritsugi mediator on the west side of Kano Bridge in Nanba, Osaka, I felt much responsibility in serving the hiromae, ‘A person like me with no virtue cannot continue serving the Faith. I must acquire more of Kami’s virtue.’ I decided that I had to do ascetic training, so I asked Konko-Sama for advice. ‘I would very much like to go to a mountain and undergo ascetic training for some time. What do you think of this?’ Konko-Sama asked, ‘If you go to a mountain, how will you do ascetic training?’ ‘In the mountain, I will first live on dumplings made from barley. Then I will live on the nuts and leaves of trees. And towards the end, I will survive only on water.’ Then Konko-Sama asked, ‘What kind of mountain will you go?’ ‘I will go as deep into the mountains as I can, to separate myself from the world.’ In a blessed teaching, Konko-

Sama imparted, ‘That is fine. However, Kondo-san, you need not trouble yourself by going to a mountain. Create a mountain in your heart, and do religious training there. Enter the mountain which you have created in your heart, then no matter if there are difficulties or unsavory meals from your wife, you will not complain’” (II Kondo Fujimori 20-3).

I laughed because this situation is similar to our situation when we first arrived in Hawaii to take over the church 39 years ago, after the passing of the Late Rv. Haruko Takahashi five years prior to our arrival. During the five year period, the Rev. Hiromichi Ishii of Konko Church of Ookuma in Fukuoka was assigned to take care of the church operation for approximately three years as an agent of Konko Missions in Hawaii Administrative Office. And the siblings of the late Rev. Haruko Takahashi, Ms. Shigeno Takahashi and Mr. and Mrs. Thomas Tadashi Takahashi also helped to take care of the church.

In the beginning, I was not able to swallow the dishes that my wife had prepared for me. Despite the fact we recited the grace before meal in appreciation for food, my body rejected the foods she prepared. The ingredients she used were only limited to what had been offered during the church services. Our resources were extremely limited. This difficult circumstance created friction in our relationship. To say it quite simply—I was a picky eater. At one point, I felt if this friction continued, our marriage would collapse. However, I had to avoid the termination of our relationship at all costs. I was determined that if I am a minister that couldn’t keep our marriage intact, I am not qualified to remain a minister. I also declared this thought to my father in law in responding to his remarks, “What would you do if you have to get separated?” I responded, “In that case, I will resign as a Konko minister.” There could not be an alternative for separation. I had to find any way to maintain our relationship.

The first attempt was that I asked my wife to offer all the dishes she made on to the altar. But I was still not able to enjoy the meals. Then I asked my wife to join me in prayer. And we both recited the Tenchi Kakituke and Grace Before Meal. After this short “Gohan Gokinen,” we took the food down from the altar and ate them as “Blessed Food.”

金光教祖の食事訓

食物はみな、人の命のために天地乃神の造り与えたまうものぞ
All food is provided by Tenchi Kane No Kami to sustain our lives.

何を食うにも飲むにも、ありがたくいただく心を忘れなよ
Let us be thankful for whatever foods we may eat or drink.

体の丈夫をねがえ。体を作れ。何事も体がもとなり
Pray for good health, for good health is the foundation of all things.

This daily tradition of having our little food prayer before eating has helped to improve the conflicting relationship among us. After initiating this tradition, I was able to enjoy foods prepared by my wife.

When our children were born, they also joined this daily ritual of extending grace before meal at the Hiromae. We still have our daily before meal prayer sessions in the church even today.

It really was a blessing that we had encountered a difficult moment over the foods we eat at the initial stage of our missionary work. Because of the impasse, we developed the daily tradition of extending prayers before meals. We have enjoyed daily foods in appreciation of the blessed nature of foods and enjoyed good health and family relationships for all these years. I believe that it could be attributed to the daily family tradition of praying before eating.

Konko-Sama Says . . .

After my physical form disappears, I, Konko Daijin will go wherever I am asked. (III Naiden 13-14)

Konko Daijin said, "Everybody asks me to come to their homes, but since I cannot be absent from Kami's Hiromae, I do not go. However, I have never failed to help save a person who asked me for help with a single heart." (Jinkyukyogoroku 55)

Bulletin Board

Monthly Services for September 2016

- 1 Thu -Monthly Service for Tenchi Kane No Kami (7:30 pm)
- 4 Sun -KMH 90th Anniversary Celebration at Honolulu Church (9:30 am)
- 11 Sun -Monthly Service for Ikigami Konko Daijin at 9 am
- 18 Sun -Sunday Service (9 am)
-Honolulu Church Autumn Memorial Service (10 am)
- 25 Sun -Autumn Memorial Service (10 am)

October 2016

- 1 Sat -Monthly Service for Tenchi Kane No Kami (7:30 pm)
- 13 Thu -Ikigami Konko Daijin Grand Service (6:30 pm)

90th Anniversary Celebration of KMH

The 90th Anniversary Celebration of Konko Missions in Hawaii will be observed at the Konko Mission of Honolulu on Sunday, September 4, 2016 from 9:30 a.m. to 2:30 p.m.

20 members of the pilgrimage group from Amagi Church will make a visit to our church on Saturday, September 3 in the morning. Lets greet them at the church at around 10:00 a.m.

Hawaii Conference of Religions for Peace

The Hawaii Conference of Religions for Peace has initiated the annual interfaith community cleanup program. The purpose of this program is to clean the entire Kakaako Waterfront Park, including the Ehimemaru Memorial to help spread awareness for homelessness in Hawaii. We invite any volunteers who have taken care of the memorial, people in the interfaith communities as well as homeless people for this program. The date is scheduled for Saturday, September 10, 2016 from 10:00 a.m. to 11:30 a.m. We will meet at the entrance of the park.

The regular monthly meeting will be held on Monday, September 12, 2016 at the Gedatsu Church at 1:30 p.m.

On Sunday, September 25, after the annual Autumn Memorial Service, we will paint the Peace cups which will be displayed at the annual interfaith Peace Prayer meeting to be held at the Gedatsu Church on Sunday, October 23, 2016.

Volunteer Activity

The regular monthly visit to the Wahiawa General Hospital Long-Term Care Facility will be made on Friday, September 23, 2016 at 10:00 a.m.



Honoring the Mitama Spirits

September

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|---------------------------|-----------|
| Mikiko Yamamoto | 9/3/2003 |
| Tatsuyuki Kataoka | 9/7/2007 |
| Harumi Tokumoto | 9/7/2001 |
| Ben Furusho | 9/15/1997 |
| Takeshige Ootsuka | 9/15/1998 |
| Richard Masao Iwasa | 9/17/2005 |
| Kameji Takeshima | 9/17/2000 |
| Richard Tadayoshi Noguchi | 9/27/2009 |



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 284, 285 and 286)

B. Faith and Money

No. 284: People say that you will become a kami if you abandon your desires. While people are alive they must pray for good health. Farmers should pray for abundant crops and merchants should pray for successful business. Such desires are natural. By believing that they must abandon their desires, however, merchants will love money, farmers will not be able to harvest their crops, people would die early, and the country would be ruined.

(III Jinkyu Kyogoroku 170-1, 2 Kyoten page 876)

Fulfillment of the basic human needs

The Founder Konko Daijin was born and lived during the transitional period of Edo Era in which they said that the farmers should be treated in such a manner that they should not be killed, while they should be kept alive at the bare basic living conditions according to “Shohei Yawa” that was a reference textbook for samurai. He lived in such a restrictive society governed by the imposed caste system.

The Founder lost his children and oxen, yet thrived as a successful farmer and revived a collapsing household. He

developed his conviction that it would be natural for any people to wish for their good health, good harvest, and family prosperity.

He lived in following his own conscientious belief in disregard of the prevailing restrictive customs and imposed restrictions of society during those days.

The Founder enjoyed good rice harvest, highly valued cotton yield, gained monetary rewards and contributed in reviving the Akazawa household. He was convinced the way he lived represented the faith life.

The Founder stated, “Eliminate selfish desires, and recognize true faith” (Kyoten Gorikai III, Shinkun 2-11). He clearly stated that fulfillment of basic human needs differed from fulfillment of greediness. If people had to give up their basic human needs, the industrial, economic and all other functions of the society would not work. The people would die and humanity as a whole would collapse.

Today, we take basic human needs for granted. But how could the Founder who was just a farmer in the caste system of Japan ever be able to voice such a radical thought. His foresightedness and truthfulness shall be greatly appreciated.

On September 8, 1883, in responding to the inquiry of Norio Sato who asked, “Each faith has essential core teachings. I would like to know what the essence of this faith is.” The Founder immediately answered, “There are nine significant points.” And one of the elements was “yoku-toku” or virtue of wishes. The message shall be greatly appreciated by the followers.

No. 285: Do not think of becoming rich in one year. The future is long. The small amounts you save will grow, but the money you gain in one stroke will soon disappear. Those with faith must not be greedy and selfish. You should not try to make money easily, as if you were grasping grain with a wet hand. You should become rich a year later than others.

(III Konko Kyoso Gorikai 83-1, 2 Kyoten page 794)

Think of becoming rich a year later than others.

Japan has become one of the greatest economic giants in the world due to the economic policy promoted by the government. But when we look at the society we witness that new businesses have been established while many other businesses have been shutting down.

When we look at the society, we can appreciate the truth of the quoted message. Some people hold illusions that in corresponding to the economic prosperity of the society, they also think they would be able to become rich easily. They would be prompted to speculative investments. But

most of them would fail. The reality of the society can be quite harsh. When they think they are enjoying the most in their life would be the most vulnerable state of dangers. There are many instances that those who are driven by greediness would collapse instantly. Some of the Japanese people are likely to fail in their lives because of their ill-preparedness. They should work hard based on their conviction. Otherwise they would be isolated in the world.

The Founder learned to appreciate the diligent nature of the earth that helps nurture and grow plants. As a farmer, the Founder lived steadily, diligently in corresponding to the work of the earth. On the other hand, the fishermen have different perspectives for their work. They depend on the unpredictable nature of the ocean. Their catch can depend on the conditions of the ocean.

The statement, “You should become rich a year later than others” reflects the caring heart of the Founder who wouldn’t mind even if other people surpassed in their economic gains, and tried to help those disadvantaged people while he could delay in advancing his economic condition.

One critic made a sarcastic statement, “‘Heisei’(the current Japanese traditional era name) could mean to eradicate the bourgeoisie.” We should be mindful of our perspectives for money.

No. 286: When I was poor, I lamented, “Konko-Sama, I work twice as hard as other people, yet I am still poor.” He answered, “Yu are not poor.” “But, there is no money left. So that means I am poor,” I retorted. “Then you must be doing something wasteful. When you’re invited for a meal, don’t eat anything before you go. When partaking the foods, serve yourself amply. And when serving food, give ample portions. Waste one yen and you will receive a ten-yen penalty. This is because the Way of Tenchi won’t allow it. You may think wasting a hundred yen is nothing, but you will receive a thousand yen penalty and become poor. If you don’t waste, you will succeed,” countered Konko-Sama. (II Fujiwara Zenpei 1-1, 2, 3 Kyoten page 690)

Penalized by Heaven and Earth for the waste committed Zenbei Fujiwara met the Founder in 1880 for the first time. He was a sailor. He had four sons and five daughters. Because of his domestic condition with many children, he might complain, “I work twice as hard as other people, yet I am still poor.” While listening to him, the Founder might understand his nature as a seaman. He could gain some money as a seaman, but spend the earnings in some wasteful manners that resulted in the poor financial state of the family.

The Founder might try to let him be aware of the wasteful spending he could have committed unknowingly by introducing a remark, “When partaking the foods, serve yourself amply. And when serving food, give ample portions. Waste one yen and you will receive a ten-yen penalty. This is because the Way of Tenchi won’t allow it.” Zenbei Fujiwara might appreciate the message.

In the Konko faith tradition, we do not use the expression of “Bachi” or punishment. But the Founder used the expression of “Okizuke” or reminder. Zenbei thought wasting a hundred yen was nothing. But the Founder firmly stated, “Waste one yen and you will receive a ten-yen penalty. This is because the Way of Tenchi won’t allow it.” This message might deeply penetrate in Zenbei’s heart.

Even one-yen represents a blessing from Heaven and Earth. It is important to develop mindfulness that even wasting one-yen won’t be allowed by Heaven and Earth.

On Sunday, August 21, 2016, Vinh Mitsuyuki Vo-Hiromasa celebrated his first birthday at Keehi Lagoon. Congratulations on this blessed day. Wishing you many more birthdays!



On Sunday, August 21, 2016
Vinh Mitsuyuki Vo-Hiromasa
 Celebrated his 1st birthday at Keehi Lagoon.
 Congratulations Vinh!
 Wishing you and your family continuous blessings.

On Thursday, August 25, 2016, **Bruce, Tamiko** and daughter, **Kiana Yamamoto** came for a surprise visit to the Wahiawa Church. The Yamamoto’s currently live in Washington. It was great to see them!

