



Autumn Memorial Service

You are cordially invited to join the Annual Memorial Service on Sunday, September 22, 2024 at 10:00 am. Naorai lunch will be served.

Activate the Mitama Soul

Rev. Yasuhiro Yano
Head Minister

Several days ago, while I was watching TV, I was drawn to a speech made by a Buddhist priest. The theme of the speech was “*Nakunarareta Kata e no ichiban no kuyou*,” or “What would be the best service for those who have passed away.” Since the subject is relevant to the faith of Konkokyo, I watched the entire presentation.

In Konkokyo, we do not use the term “Kuyou.” We simply use the term “Mitama Matsuri” or memorial service. In Buddhism, Kuyou refers to a memorial service. The nature of extending our thoughts and prayers to the soul of the deceased could be the same. “*Watashino bun made ikitekudasai*,” or “please live in the way I wish for you,” is a common expression every person would express as Mitama Soul, the minister said.

The basic concept of death in the Konko faith is quite different from other religious establishments, such as Buddhism. I am not entirely sure about the Buddhist tradition, but Konko Daijin stated to Satō Mitsujiro as follows:

“The teachings of the Buddha and the teachings of Konko Daijin are different. According to the Buddha’s teachings, you can pray while living, but not before imminent death, as it will be too late. However, Konko Daijin says you should pray even before imminent death.”

“Everyone is given a body and soul from Tenchi No Kami Sama and then born into the world. Thus, if they suffer pain or difficulty when leaving this world, it is because of their hearts.”

“When the body given by Tenchi No Kami Sama departs, those who have been bestowed with Kami Sama’s mitama soul should have a peaceful and painless death after having a long life and having seen their grandchildren.”

“If you follow Konko Daijin’s teachings, you can look forward to the future and leave this world peacefully. So, practice faith and work hard to receive such divine blessings while you are young” (GII: Satō, Mitsujiro: 29.4).

The Founder also clearly related to Satō Mitsujiro about the nature of Mitama Soul of the deceased as follows:

“I inquired, ‘Konko Sama, the Shinshu sect advocates that we will go to the Pure Land after we die, and Shinto priests say that we will go to Takamagahara. There are many religions and different teachings, so will our souls go in such separate ways after death?’

“Konko Sama imparted, ‘Such a thing will not happen. We will neither go to the

Pure Land nor to Takamagahara. The souls of those who die, having nowhere to go, hover and play like gnats between Heaven and Earth. They exist and play at the household Buddhist altar and at their graves. This goes for not only Shinshu and Shinto, but for the Shingon and Tendai sects as well.'

“While people live in this world, if they do wrong to others or go against the heart of Tenchi No Kami Sama, their spirits will be admonished by Kami Sama after death. Those who worship mitama spirits through Buddhism say that the spirits of such people have nowhere to go. And those who worship through Shinto say that those spirits will become evil.”

“Thus, we must not do wrong in this world. Tenchi No Kami Sama is watching through His eyes of Heaven and Earth. For as long as you live on Earth, He will watch you from Heaven. According to an old saying, ‘Heaven knows, the Earth knows, and you know.’ Tenchi No Kami Sama knows all because Heaven sees all” (GII: Satō, Mitsujiro: 28.4).

In this manner, Mitama Souls of the deceased respond to the way we live. Responding by attending the annual Memorial Service is a sure way to praise and extend our appreciation for the deceased. The Mitama Souls will surely respond to the thoughts and prayers offered.

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

September 2024

- 1 Sun -Monthly Service for Tenchi Kane No Kami (9 am)
- 8 Sun -Monthly Svc for Ikigami Konko Daijin (9 am)
-Wailuku Church Grand Service (11 am)
- 15 Sun -No Sunday Service at Wahiawa. Let's join Honolulu Church's Autumn Memorial Svc (10 am) *Edna Sensei will deliver the sermon.
- 22 Sun -Autumn Memorial Svc (10 am) *Naorai lunch
- 29 Sun -Sunday Service (9 am)
-Celebrate Konko Daijin's 210th Birthday!

October 2024

- 1 Tue -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
- 6 Sun -Sunday Service (9 am)
-Honolulu Church Autumn Grand Svc (11 am)
- 13 Sun -Wahiawa Church Autumn Grand Svc (5 pm)
- 20 Sun -Waipahu Church Autumn Grand Svc (11 am)

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- KMH CEOC Meeting ZOOM on Wednesday, September 4th at 9 am.
 - Monthly Volunteer Activity at St. Francis The next activity will be on Fri, September 6 @ 10:30 am
 - KMH Gathering, Saturday, September 7th from 1:30 pm to 3 pm at Honolulu Church and ZOOM. Refreshments will be available.
 - KMH Kyōten Study Group via Zoom Voice of the Universe Join us: September 11 and 25 (Wed. 5 pm-6 pm) ZOOM
 - HCRP Annual Clean-up at Kaka'ako Waterfront Park Saturday, September 28th 10 am-11 am. Please bring water bottle and hat.

Honoring the Mitama Spirits

September

Mikiko Yamamoto	9/3/2003
Harumi Tokumoto	9/7/2001
Tatsuyuki Kataoka	9/7/2007
Hiroko Toyoda	9/9/2018
Ben Furusho	9/15/1997
Richard Masao Iwasa	9/17/2005
Kameji Takeshima	9/17/2000
Richard Tadayoshi Noguchi	9/27/2009



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 Konkokyo 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) Page 149-152

“Yoku wo hanashite” (Dispel all desires)

What was the nature of “yoku” that Kami demanded Bunji to dispel? “Yoku” generally refers to a strong desire that needs to be fulfilled, even if it means driving others out of the way to achieve one’s objectives or wanting to behave freely without considering others. A person may wish for better treatment or a better position than others. Bunji had little of these earthly, self-oriented desires. On the contrary, he displayed the opposite of self-centered greediness. In the village community, Bunji had a reputation: “When the relatives did not complete their farm work promptly, such as planting rice seedlings, he sent his family members to assist.” On such occasions, he also provided cooked red-bean rice along with some sake for the people in the field. They said Bunji’s thoughtfulness without greediness was extraordinary. They remarked, “How can a man be so generous?” The relatives couldn’t help but show deep respect for him, according to a story shared by Yoichiro Sato. Bunji was an outstanding individual with no greediness.

The nature of “yoku” Kami demanded Bunji to give up was severe. “Yoku” referred to a state of life in which Bunji was allowed to live based on the conviction that he was in a

state of death, unable to hold any “yoku.” The only acceptable state of mind without any elements of “yoku” is the state of death. The general term “mu-yoku” or “no elements of yoku” as used by the public could not match the state of “mu-yoku” Kami demanded from Bunji. From Kami’s perspective, if a person tries to operate a household hoping to prosper, the management of day-to-day operations is based on “yoku.”

The expression “regard this event as your death; dispel all desires” might imply that Kami wished Bunji to regain the state of a pure, colorless self. When Bunji encountered a serious illness at the age of 42, Kami responded to that state of illness, facing a life-and-death moment, away from the state of pure, colorless self. The stage Bunji had to deal with was total despair and confusion, in which the life Bunji had built was on the verge of collapse. From the illness at the age of 42, Bunji continued to receive Kami’s blessings in a given situation, where what had been taken for granted transformed into a new situation, evolving into a new path. Kami seemed to guide Bunji into a new world based on the message of “shinda to ommotte” or “regard this as your death,” in which Bunji would not live based on his own thoughts but enter an unknown situation he had never experienced before. His wife was also guided into a new stage, in which she was to “consider herself a widow.” Even life at the household had to change, as Kami asked him, “Won’t you stop farming?” That was a totally unknown future for the family. In this manner, Bunji had to do away with all elements of “yoku.” Bunji would have been guided into new territory where he would be liberated from all “yoku” and be able to guide and save people who encounter impasses in their lives because of their adherence to “yoku.”

Regarding himself as dead and doing away with any elements of “yoku” didn’t mean he would encounter the end of his life in peace. That was not the destination of his life.

There must have been something vital that Kami conveyed in that severe message to Bunji, whose life was spared at the age of 42 and extended to the juncture of 46 years old. There must have been more to it than just giving up his personal life and abandoning any elements of “yoku” for his sustenance.

Kami’s core message was expressed in the words “Kami wo tasukete kure” or “dispel all desires and assist Tenchi Kane No Kami.” There are many people like yourself, who have sincere faith in Kami, but still face many problems. Help these people by performing Mediation.” Thus, Kami’s true, deeply embedded intent was revealed in that manner.

What is the meaning of “Kami wo tasukeru” or assisting Kami, or fulfilling Kami’s will? This expression of “Kami wo Tasukeru” may not be conceivable through conventional understanding. Generally, people would say, “Kami’s primary role is to save people.”

The concept of “Kami wo tasukeru” is based on the fundamental perception that, as discussed previously, through deepening the mutual relationship between Kami and people, the relationship between the two becomes clear. Kami’s presence depends on people’s recognition, and the lives of all people are wholly sustained by Kami. Based on this fundamental, vital relationship between Kami and people, Kami’s statement “This will help Kami and save people” can be validated. People exist because of Kami, and Kami exists because of people. Kami’s fulfillment in people and people’s well-being are inseparable.

The relationship between parents and children could be likened to the relationship between Kami and people. The parents who love and think only about the well-being of their children, regardless of how the children behave or even if the children die, are akin to how Kami loves and thinks only of the well-being of people. There is a

destined presence of Kami’s love toward people, and people’s well-being is the fulfillment of Kami. There is an inseparable relationship between Kami and people.

If we disregard the fundamental nature of the inseparable relationship between Kami and people and think only of Kami’s fulfillment and people’s well-being independently, the concept of “Kami wo tasukeru” would never be comprehensible. People’s well-being is the ultimate fulfillment of Kami. The expression “Kami wo tasukete kure” or “please bring forth Kami’s fulfillment” could be the ultimate manifestation of Kami’s love toward humanity.

In this manner, a long-held Kami’s wish toward humanity and the relationship between Kami and people was revealed to the world through the presence of the right individual at an opportune time.



We announce the passing of the Reverend Yoshie Ann Nagai on August 27, 2024 at the age of 94. She was the Head Minister of the Konko Church of Hilo. Let us continue to honor and remember this remarkable woman with love and gratitude.