



The Konko Missions in Hawaii will fulfill Ikigami Konko Daijin's vision to embrace the world with the Konko Faith.

## Joyful Connection with the Konko Faith



*Rev. Koichi  
Konko with his  
wife Seiko and  
son Michio.  
Rev. Konko was  
appointed KMH  
Director after  
Rev. Yomisu Oya  
completed his  
tenure at the end  
of 2015.*

My name is Koichi Konko from the Konko Mission of Honolulu. I have been elected as the president of the Konko Missions in Hawaii at the Board of Trustees' Meeting and appointed as the Director of the Konkokyo Hawaii Center by Konko-Sama, Spiritual Head of Konkokyo organization after Reverend Yomisu Oya. Konko Missions in Hawaii has been receiving so much support from the Konkokyo community around the world especially, Konko-Sama and Konkokyo Headquarters such as human resources, financial support and of course prayers.

We would like to respond to their support and love in return. One of the ways is by becoming a true beloved child of Kami-Sama who can please Kami-Sama and people around us through our faith and attitude. I hope we can show our happy faces to all those who are supporting us. I strongly believe Konko Faith, Ikigami Konko Daijin-Sama initiated can save people in Hawaii and the world. We need to connect with Kami-Sama and the teachings that Konko Daijin felt, saw, and shared with others. Konko Missions in Hawaii would like to provide opportunities to learn and experience the Konko Faith this year through events such as the Faith Enrichment program in Hawaii and Konko Town, the sacred place where our founder, Konko Daijin was raised, saved many people and passed away in Japan.

We will celebrate the Konko Missions in Hawaii 90<sup>th</sup> Anniversary on Sunday, September 4, this year. September 5, 1926 was the day the "Konkokyo Hawaii Mamichi

Kai" was officially established. It was the beginning of the Konko Missions in Hawaii. In the following year, a dedication service for establishing a worship hall for the believers was held at 1851 Liliha Street on April 10 at 7 pm. One of the board members offered his place for them.

Ikigami Konko Daijin-Sama initiated the Konko Faith by starting Toritsugi mediation to save people who were troubled. People who were saved started to share Konko Daijin's teachings and performed Toritsugi mediation and their mediation halls were established. They became churches. Years later churches in Hawaii were established. We are all related and connected to Konko Daijin-Sama and Konko Daijin-Sama's mediation hall.

I believe the Konko Faith is a wonderful faith. May we share this Faith with others who need help and were not following Kami's Way so they are suffering. We need to strive to create The Way of Konko Faith in Hawaii. We can have confidence to invite people around us to the Konko Faith and experience Toritsugi Mediation. We can also support those who are just starting to seek Toritsugi mediation so that they can continue practicing the Konko Faith.

Reverend Heiki Konko, the current Konko-Sama said in the message to us for the Konko Missions in Hawaii 80<sup>th</sup> Anniversary, "Let us strive to spread our faith and the joy of receiving divine blessings to our children and grandchildren, and then eventually to the world without keeping our founder's faith only to ourselves." "Live up to Kami's wish, and make renewed effort to learn and realize our founder's faith."

And in his interview "My sincere wish and dream is for all people, as many as possible, to practice our founder's faith to connect with Kami. It is my dream for the creation of the world where all mankind are saved."

Let us be actively involved in the activities of Konkokyo in Hawaii and services with joy to train ourselves to connect strongly and reconnect with Kami-Sama. We can become better people and have good lives making people around us happy.

I am approaching my *yakudoshi*, (unlucky year), founder said that *yakudoshi* was the age to have a big role for others. I continue to seek Toritsugi Mediation and I do my best with joy, courage and strength for this important role for Konko Missions in Hawaii. I pray to Kami-Sama to add what I lack. I would like to use this opportunity to develop my faith.

Let us practice Konko Faith together. Thank you very much.

# Faith Enrichment Meeting in Japan

By Rev. Yomisu Oya

From November 11 through 14, 20 members from the Konko Missions of Hawaii attended the Faith Enrichment Meeting in Japan. Excited and energized, many of us enjoyed Japan. Although Hawaiians are best known for their “aloha spirits”, many of us encountered just as much (or even greater) hospitality when we met all kinds of people through the Konko Faith.

## Day 1 (Wednesday, November 11)

The meeting point for the Faith Enrichment Meeting started in Konko Headquarters in Konko-town, Okayama Japan. After attending the Opening Prayer and Mediation at the Main Worship Hall, we heard 3 different presentations from 3 young ministers from the Outreach Department: Rev. Ryosuke Yamasaki, Rev. Makie Okanari, and Rev. Shohei Suenaga.

## Day 2 (Thursday, November 12)

The day started early with Konko-sama's processional at 3:40 AM. After the Morning Prayer and breakfast, we left Konko for Tokushima in Shikoku. Our first stop was the Awaodori Hall. Awaodori is a famous type of dance in Tokushima with a long history. The Awaodori Hall explains the history, origin, and how to perform the Awa-dance through exhibits and demonstrations.



After visiting Awaodori Hall, our next stop was the Konko Church of Sako. The head minister, Rev. Tokuichi Kimura, greeted us, and Rev. Michie Kimura explained the history of Sako Church.



Ministers and members of Shikoku churches graciously prepared an amazing dinner. The ministers and members prepared all the foods, all kinds of

specialties from the Shikoku region. They also performed a traditional dance and music to welcome us. They explained that the people in Shikoku always welcomed visitors with everything they had. Historically, many visitors

came to Shikoku for the 88-temple pilgrimage, and the people of Shikoku greet them with their hospitality.

## Day 3 (Friday, November 13)

After breakfast, we started the Shikoku 88 temple pilgrimage. The Konkokyo Outreach department planned the visit so we could go to the first 10 temples. The temples were (in order): Ryozenji, Gokurakuji, Konsenji, Dainichiji, Jizoji, Anrakuji, Jurakuji, Kumataniji, Horinji, and Kiriataji. We were fortunate to travel all these places by car, but the Founder, Ikigami Konko Daijin, had traveled to all these places and the rest of the 78 temples by foot. Even for the most energetic participant, visiting 10 temples proved to be a busy day.



## Day 4 (Saturday, November 14)

The Faith Enrichment Meeting concluded after traveling back to Konko-town and having the Closing Prayer at the Main Worship Hall.

We would like to thank Kami-sama for a safe and fulfilling trip. We also would like to thank everyone who planned and took very good care of us during the trip. From the staff in the Outreach Program, to the ministers and members from Sako Church, and all the people whom we met in Shikoku.



# Participant Stories

*Members who participated in the FEM share their stories and experiences*

## Reflections

**By Rev. Roy Yasutake**

This year makes the third time I have participated in the KMH Faith Enrichment Meeting in Honbu. Every time I get to return to Honbu is special. It is a chance for me to renew my faith. It gives me the chance to “be” where our faith began, where the Founder was born and lived.

Each trip also gives me the chance for new experiences. We followed in the Founder's footsteps and went to Shikoku to visit the first ten of the famous 88 shrines. By doing so, it is my understanding, that we were to experience the spiritual journey of our Founder and perhaps to even begin our own journey.

Being born into a church didn't mean that I automatically had faith. I had to make the choice to practice this way of faith like every other believer. I feel I was late in starting, being in my late teens when I first, really started to pray. Nearly three decades later, I have been an ordained minister for 24 years. I have been allowed to perform my duties at the same church during that time. Part of me feels that I have made it as a believer and minister. This trip to Honbu and Shikoku taught me that I have a long way more to go before I can claim that level of faith.

I have been a tour guide and driver longer than I have been a minister. I'm used to last minute changes in schedules and actually am proud of my flexibility and adaptability. Yet, when there was a schedule change during the Shikoku leg of this trip, I got angry. Okanari sensei, daughter of the Konkokyo Chief Administrator, had to come to my room to get me. I was late and thus the last person to get into the car. I felt embarrassed and a little left out of “need to know information”. I suppose I felt betrayed. Such a big deal for a minor change in scheduling. Why did I get angry over

such a trivial thing?

I spent the rest of that day asking myself why?

When had I become so rigid? When did I become so hard headed that I cannot bounce back from such a tiny, little mishap? I asked Kami Sama to explain. “Kami Sama, why am I like this?” Am I tired? Am I trying too hard not to be a burden?

Am I trying to look good? Why?

The answer came to me much later. Due to my selfish heart, my eyes and ears were closing to others. I came very close to wasting a special opportunity to develop my understanding of Konko Daijin. I was also trying too hard to not embarrass myself and my family that I ended up looking foolish.

The realization that my focus wasn't on the right things made me even more embarrassed. Through this experience I was taught by Kami Sama about myself. I received blessings. I also reflected that in the past, it took me much longer to realize my mistake.

There is a teaching that (basically) says this, Realizing one's faults is also a blessing. Thank you Kami Sama!

I still feel I need to apologize to many people. Yet, everyone has been so patient and kind with me. As others in the group noted, the staff, the believers of Sako church (Tokushima, Shikoku) (and the other group members) were all so generous, helpful, kind and supportive.

On this trip I really felt that deeply, in a way I hadn't until now.

To everyone who was involved on this trip, from the original idea, planning, logistics, transportation, meals, arranging lodging, participants, etc, Thank you very much and I sincerely hope to be allowed to take part again.



**By Mr. Gary Cox**

I am so thankful for the opportunity to travel to Japan this year with Rev. Oya and many believers in Hawaii for the 1st International Celebration at Konkokyo Honbu! I would like to share a few of my experiences and impressions with you.

During our trip, we travelled to the island of Shikoku with several ministers from Konko Honbu. To me, the most memorable and meaningful part of our Shikoku stay was visiting the first ten of the 88 Buddhist temples of the Shikoku Pilgrimage -- one of the oldest and most famous pilgrimage circuits in Japan. Konko Daijin made a pilgrimage to all 88 of these temples while he was developing his own faith... So I was very excited to experience the first ten myself and follow in Konko Daijin's footsteps!

I was struck by how peaceful these temples were... At each temple there was a feeling that felt deeply engrained with the spirit of the land, of nature, of Kamisama. At first, I considered the peacefulness and the connectedness to the land to be separate things. But as the day went by, I realized there was a causation for me: Such a peaceful feeling must be natural for us amidst our Divine Parent. I made this realization during lunch, when we were overlooking foggy, forested mountains. And then I thought, "Surely Konko-sama must have also felt the peace of these temples, and the beauty of the surrounding land, and felt the connection between

peace and Kamisama as well." Could this have played into Konko-sama's

own faith development? Perhaps, I wondered, it helped him to see the true nature of Konjin not as a vengeful, fearsome deity but ultimately as the loving, peaceful parent Kami of humanity and the world, Tenchi Kane no Kami.

Another experience to share is that I caught a fairly bad cold after the first few days being in Japan. Ultimately, I took this as an opportunity to strengthen my faith and to learn. In Konko-cho, I made the realization that even though being sick is not fun, I could use it as an opportunity to (a) be thankful for blessings of health when I am not sick, and (b) be thankful that I was still mostly okay! I was still alive and receiving blessings from Kamisama! And, even if we are extremely ill or might not even live, we are always receiving love and blessings from Kami nonetheless. I was also moved by all of the offers for help and caring concern that all of my travelmates, as well as our hosts, showed toward me while I wasn't feeling well. I felt this was a true demonstration of Konko faith, in emulating the care and compassion of our divine parent to one another. I am so gracious for everybody's help and sincere hearts of compassion... It meant so much, and speaks volumes of the faith.

Finally, I would like to thank Revs. Yomisu and Hideko Oya for their tireless goyo in organizing the faith enrichment trip, as well as everyone at Hombu, Shikoku, and all of the other churches we visited for their wonderful hospitality and kindness... It really warmed my heart. Let us enter

this new year with a bright outlook, ready to learn and develop our faith!

**"Letting Go"**

**By Mrs. Wanda Tama-shiro**

When we were in Konko Town, we had a discussion with some young ministers. One of them related how letting go of something terrible can sometimes lead to something better, especially when relying on Konkosama.

Well, for me on this trip, I certainly experienced letting go. We were in the Hiroshima Granvia Hotel, when I discovered my wallet was missing. I usually used a cloth wallet which was large enough to hold the larger Japanese yen and much lighter than my regular wallet crammed with credit cards etc. So I immediately thought about where I used it last and remembered that, the day before, someone from the front desk knocked on our door asking if I had lost a purse. To me a purse was like a handbag, so I replied, "No, but thank you," also unaware that my wallet was missing.

Of course, I worried a bit, but thought the few lost yen were less important than the passport and rail pass in my handbag and the extra yen stashed in different locations. I also rationalized that I probably wouldn't get it back because it could have been left at Fukuya Department store,



the last place I needed money.

So I silently prayed about it while I called the concierge. I really

had given up the possibility that I would find it. He directed me to the security staff who questioned me about my purple Hawaiian print wallet. Then I saw it--right on his desk in front of me. But before giving it back, he asked how much money it contained. I said "maybe 20 or 30,000 yen." He said, "No." I said, "No?" He said, "There was 50,000 yen in your wallet." I jokingly and happily replied, "Oh, did you put extra in for me." That was a happy ending! He asked, "What would have happened if this were Hawaii?" I said, "Probably, bye bye." They were relieved that they had found the owner because they even had a closed circuit camera which showed me walking down the hallway with Karen Taniguchi on our way back from shopping. It also showed the housekeeper, picking up my wallet. I was so grateful because, I really did not think I would get it back. I had all but resigned myself into thinking that, at least, I had my passport and rail pass. Maybe, Kamisama helps us when we let go of something as I did my lost wallet.

Another incident like this happened to my husband. When waiting at the Konko Train Station, we expected a long delay so John removed his heavy backpack. Then a few minutes later, when an unexpected decision was made to catch the next train we all scrambled to gather our luggage. Much later, when we had settled down John was about to use his iPad, and said, "Oh no. I left it at the last station." So, I was upset, but John said, "That's okay. We'll just buy a new iPad when we get home." But I said, "We should try to find it since the iPad has all my pictures and information on it." Lo and behold, maybe because we were on a Konko trip, Koichi Sensei phoned the Konko Station and had his mom, who lived there, bring the bag to the information office in front of the Ohiromae. Later, Mako Taniguchi said that when we return from our trip to Izumo, he and John would go from Okayama to Konko to

retrieve it. My husband still did not want to trouble anyone so he resigned himself to just tell them to throw the bag away. But I told him, "They would feel worse if they had to do that." Not persuaded, he was even willing to pay them to mail it to Hawaii. I said, "No. It is much better for everyone if you picked it up."

Eventually, everything worked out. Mako and John went to Konko in the morning, while Karen and I went shopping at Aeon Mall in the train station near our hotel. Later, Mako still had time to do his banking business.

So the moral of the story is that, if sometimes, you can let go of something and not get hysterical or so negative and angry and remain calm, Kamisama may help make things right.

### By Dr. John Tamashiro

My trip to Japan has been a kaleidoscope of natural beauty, magnificent architectural achievements, and charismatic individuals. Hopefully, someone will write about such dramatic encounters. I choose, instead, to describe two personal experiences and one observation from Shikoku. All three serve to restrain the ego or humble the individual. Such restraints sensitize him or her to hurtful limitations of body, mind, and identity.

Ego restraints are important because our society has too many ego boosters. Some ego boosters such as soda and potato chips energize the body toward bad health; other boosters shape, stimulate and, in some cases, distort the mind, such as too much formal education. Finally, some ego boosters such as the accumulation of wealth raise a person's self-confidence (a good thing) to levels of extreme selfishness, even criminality.

My first humbling experience occurred before and during otoritsugi at the grand hiromae. As if in preparation for intimate communication with Konkosama, the early morning service, within an awe inspiring setting appropriately shrunk my ego in relation to the vast universe symbolized by the high ceiling and magnificent altar. However, I did not feel insignificant. I felt fortunate for having recovered from cancer due to Kamisama's healing power. Soon after the chanting of deep resonant voices had subsided, my "kneeling walk" of "penance" (contraction of cancer was my fault) toward the huddled profile projecting from behind the screen, led to the impression that he was a human being like me, but with an "inside track" to Kamisama.

In a way, I regret not sharing a real recurring fear of mine, but not doing so, may have been divine will. Instead, simply expressing heartfelt gratitude for my recovery from cancer focused on the present--not my fear of metastasis. Furthermore, wholehearted thanksgiving affirmed my healthier lifestyle that started after my diagnosis: improvements in diet, exercise, positive attitude and more engagement in church affairs.

A second restraint on my ego occurred when Kamisama allowed me to expose an embarrassing forgetfulness to my fellow pilgrims. While leaving Gohonbu, a dark cloud of



guilt filled my mind and wrinkled my forehead. My wife Wanda slapped my shoulder calling me "stupid." How could a guy with so much education have left his

heavy backpack in the train station? Months later, my memory blames a specialized academic training often unrelated to practical concerns, a fault that caused me to take off the bulging burden to chat with a travel companion, probably about Japan. Of course, absentmindedness has not made me forget the Taniguchis, Koichi-sensei and his mother, all essential in retrieving precious memories of my I-pad and travel brochures that would have been lost.

A third restraint on the ego is institutional and not directly related to me. After the pilgrimage to Shikoku, I believe that Konkokyo does not want wealth or social status to be the primary reasons for church donations. Such undesirable motives are sustained by the publicity of monetary contributions to highly respected organizations. Therefore, unlike some Buddhist temples on the Shikoku pilgrimage, Gohonbu and other Konko organizations do not display conspicuously located stone monuments or wooden plaques that rank individuals by their monetary donations. In conclusion, how do we keep the feeling of humility from becoming humiliation? By abiding faith in benevolence of Kamisama, the kindness of friends, and the love of one's wife; also, by self-reflection on bad habits and character flaws; and finally, by dedication to many forms of self-improvement. How does Konkokyo help us in this regard? We should appreciate the ego boosters as pleasures and accomplishments, but indulge in moderation. Furthermore, we need to appreciate the ego restraints of Kamisama and Konkokyo as counters to the excesses of our ego boosting society. Without Konkokyo and other faiths the world would be much more self-centered, chaotic, even violent. Of course, our religion helps us in so many other ways as well.



# "Rikkyo Seijo"

By Rev. Junichi Watanabe, Translated by Rev. Yomisu Oya

"Rikkyo Seijo" as spiritual ground and area

Sacred Place for Konko Daijin ("my own property")

Although Konko Daijin taught to the worshipper, "Tenchi is the same everywhere", he saw his house and property ("my own property") as a special sacred place. Let us take building the Konjin Shrine for example. Around 1887, the village key persons started a movement of building a once postponed shrine. Then in 1890 to 1891, the plan was materialized and location was discussed among them. At the final stage, the villagers tried to build the shrine on the Yuzaki hill area. However, Konko Daijin disagreed with their plan and wanted to have it on his "own property". Work came to a standstill.

In January 1888, Konko Daijin received the following revelation: "Build the shrine on your property. The villagers may want to build it somewhere else, but without you that shrine will just be an empty building." Having followed this revelation, the Founder claimed that the shrine should be built where Konko Daijin will enter as "shrine of Ikigami." He then insisted to build it on "my own property."

A Story of "Ikigami" being born (View Point of writing "Oboegaki")

Konko Daijin thought that the "shrine of Ikigami" should be built on "my own property." But, why? He received the following revelation for writing the "Oboegaki" his autobiographical record.

"Write the memoirs of Konko Daijin (the *Oboegaki*), who has established a hiromae here. Write about the time you were born, what your parents told you, the events after you joined this family, and other recollections. Write about the fears you had regarding Konjin and the Directions, the apologies you made for your irreverence, and your practicing of faith in various kamis." (October, 1874)

"Established a hiromae" means that he started performing Mediation at this place for the first time. Based on that fact, Kami asked Konko Daijin to write his memoir from his birth to present recalling what happened at that place after having joined the Kawate family. Therefore, "established a hiromae" is his view point set.

At this particular place, Konko Daijin encountered Tenchi Kane No Kami and open the "way" for people to receive blessings for the first time. From the view point that he received blessings, he looked back at how the first half of his life was. He then wrote about a series of misfortunes that he experienced such as having a fear of Konjin's direction, apologizing for irreverence, practicing faith, yet could not find out the way to be saved.

The Origin of Sufferings

In his memoir titled *Oboegaki*, "my own property" was described as the place viewed not only from his own life history, but also from over 400 years in Kawate family's history.

Kami-Sama told me about my ancestors. "The Kawate family, who lived in the Tarōzaemon house in front of your present house, failed to continue.

Originally, this family built and lived in a humble cottage by the sea. This was four hundred thirty-one or four hundred thirty-two years ago. Later, the family gradually prospered. (However, the family ultimately became poor and was without descendants.)

Another family (Akazawa) took over the Kawate family's ancestral tablet. But this family also, did not prosper, and there were no direct descendants to continue the family. Both families had committed irreverence to Konjin. When this area was close to the sea, the families built their homesteads on land where buried animals lay. This was irreverent."

I could not help thinking, "My adoptive father and younger brother died on successive months, and three of my children died in death anniversary years. My cow also fell ill on July 16 (August 23). A doctor gave acupuncture treatment and drugs, but the cow died on the eighteenth. Also, in the following years, another cow fell ill and died on the same month and day.

In every case, I had a doctor give treatment, and I gave fervent requests and prayers to various kamis and did all I could. Even after I prayed to the kamis and buddhas, the victims were not saved. I stood by helpless. I lived with this constant frustration and futility.

I suffered without being aware of my irreverence toward Tenchi Kane No Kami-Sama. And now, Tenchi Kane No Kami-Sama was giving me this thankful revelation."

Kami-Sama revealed, "Think about what happened in the past. During the past seventeen years, you made seven graves. Each death in a death anniversary year was an indication from Kami of your irreverence."

Due to your sincere and caring faith in the kamis, you and your wife were spared.

It is said, 'If an irreverence is done knowingly, the head of the household will be taken. But if an irreverence is done unknowingly, seven graves, including those of farm animals, will have to be dug.' This is what has happened to you." (December, 1858)

Konko Daijin looked back and wrote this past event after 1874. Let us summarize this 1858's event as 1) Sufferings experienced by Konko Daijin, 2) History of irreverence by the Kawate family, and 3) Awareness of the blessings in 1858.

1) Konko Daijin became the head of the family after his adoptive father passed away in 1836. He was 23. He then encountered a series of misfortunes. It was suffering from a cycle of deaths in his family due to the irreverence toward Konjin. After Konko Daijin succeeded the house hold, he built a bath and a toilet (when he was 24), built a warehouse (when he was 30), and built the main house (when he was 37). In this way, he progressively enlarged his house. However, he experienced misfortunes in his family as he expanded his house each time. A year before the warehouse construction, his eldest son (who was 4 years old) passed away. Two years before the main house construction, his eldest daughter (who was 2 years old) passed away. During the main house construction, his second son (who was 9 years old) and his cow died. The next year of the main house construction, another cow died. In addition, these series of deaths were related to each other. The first son's death was the 7th memorial year of the adoptive father and his brother who passed away in 1836. The year his eldest daughter died was the 13th memorial year of the adoptive father and his brother, and 7th memorial year of the first son. Two cows died on the same month and day in two years. It seemed like he was manipulated by invisible strings having brought up the idea of fate. How could he escape from this ill fate of the 7 deaths of Konjin? This was the main issue and suffering while he practiced faith. Konko Daijin had to continuously face deaths in his family being afraid of the direction where Konjin dwelled.

"Tarōzaemon house" and Ancestors of Kawate family

2) Kami instructed Konko Daijin that the irreverence toward Konjin was not initiated by Konko Daijin's constructions, but continued from the ancestors of the Kawate family for a long period of time. The deaths of his adoptive father and his brother in 1836 were related to a story of the "Tarōzaemon house", which was ruined because of the irreverence toward Konjin over 400

years ago. According to a passed down oral tradition, Taroz-aemon, the Kawate's earliest ancestor was cursed by Konjin and so the successors of the family have continued to be cursed and ruined. This was a tale that received hardships for over 400 years. Konko Daijin heard this tale after he came to the Kawate family when he was 13 or 14. He was much more aware than ever before and was afraid of Konjin's curse when his adoptive father Kumejiro died.

Kumejiro Akazawa changed his family name to Kawate when he succeeded this family and rebuilt the Kawate family. However, he did not have a child, he adopted Konko Daijin as his son. He worked hard and expanded his property by purchasing lands. In addition, he was blessed with a baby boy in 1831. They named him Tsurutaro. Konko Daijin was 18 years old at that time. Kumejiro might have thought that he was able to clear away the curse of Konjin. In the following year, the land lord prohibited him from using the name "jiro." Then Kumejiro changed his name to "Taroz-aemon", which is the same name of the earliest ancestor.

5 years later, in July, 1836, Tsurutaro died at the age of 6, and Kumejiro died in August, 1836. While he was dying, he told Konko Daijin to change the family name from Kawate to the original Akazawa. This must have been a concession speech to Konjin. He gave up the continued existence of the Kawate family. By doing so, he tried to avoid Konko Daijin receiving Konjin's curse.

However, the land of "Taroz-aemon's house" is located in the Kawate's property, which Konko Daijin wrote as "my own property." Where Konko Daijin built the warehouse was its location. For this reason, even though he changed the family name from Kawate to Akazawa, as long as Konko Daijin's family lived in "my own property," the irreverent issue remained as it had been without having any solution.

The Origin of Salvation

3) Konko Daijin was taught about the irreverence of the Kawate ancestors over 400 years in 1858. It was the 23rd memorial year of his adoptive father. Konko Daijin encountered Tenchi Kane No Kami in this year, and he started realizing Kami's thoughts. He received the divine name of "Bunji Daimyojin." Ikigami who could actualize Kami's blessings. In the following year, the Kawate house in "my own property" became a place to save people in need. It turned into a "shrine of Ikigami."

"My own property" including the land of "Taroz-aemon's house" does not belong to humans but is "Kami's land" where Tenchi Kane No Kami governed. Without being aware of this, the ancestors of the Kawate family stepped in. Kami's land was tarnished by human greed for existence. It was also the land of pains by many ancestors and Konko Daijin's adoptive father and mother who experienced a lot of deaths and sorrows. They wanted to but have not been saved on this land. However, at the same time, this was the land that Konko Daijin met Tenchi Kane No Kami. Be-

cause of that, many started to be saved including the mitama spirits of the Kawate family and the way of faith was opened. It was also the land of hope. Since this place was the land of pain that carried a burden of those who suffered, died and sorrowed without finding the way, it transformed into a place that made it possible to understand the heart of Kami who tried to save those who suffer for a long time. It was very special place that enables us to encounter our Divine Parent. It was a place like finding a light in the darkness. For the people related to the Kawate family, "my own property" was the land of origin mixed with pains and salvations. For Konko Daijin, the land where he "established a hiromae" was the origin of saving people who suffer without understanding kamis and spirits. For these reasons, "my own property" is undeniably a special and sacred place for Konko Daijin.

Death as "*migawari*"

Kondo Fujimori visited in January 1881 for his first time. At that time, he described the Konko Daijin's Hiromae as follows:

Konko Daijin lived in a shoddy house with only 6 tatami mats, and I couldn't resist seeing it. In that 6 tatami mat space, there were three old tatami mats and three straw mats. I could hardly believe that this place belonged to the person who would later be called the Founder.

It was like a temporary hut for a beggar. Living in such a hut for a long time, the Founder actualized the divine virtue of heaven and earth. The Founder's house was covered with straw. The inside was poor. The walls were starting to decay all over the place, and the joint to the ceiling was old, which made the place so miserable. Seeing these made me feel so sorry for such a virtuous person.

The miserable hiromae that Kondo saw in the later period of the time in the Founder's life was probably related to the decision to stop building the shrine. Many people including villagers tried to build a Konjin shrine. However, he stopped building the shrine having said that the poor and the underprivileged people would suffer.

In those days, many people came to Konko Daijin's Hiromae because of difficulties from illness or poverty. There were people who were discriminated from others. The "Shrine of Ikigami" that stood quietly in the bamboo bush was not decorated by gold or beautiful colors, but was a hut like a tent for the homeless.

On October 10, 1883, Konko Daijin ends his Mediation at the "Shrine of Ikigami." He became the eternally living Ikigami Konko Daijin and returned to Tenchi Kane No Kami's place. Kami described the meaning of Konko Daijin's death as follows: It is "*migawari*" to save the people of the world who suffer (*jin-min*, all people), for people who come to visit the hiromae seeking to be saved (*taigan no ujiko*, those who give Me request). "Rikkyo-seijo" is the sacred place for people and seekers where Konko Daijin died as "*migawari*" at the "Shrine of Ikigami" and was reborn as Ikigami Konko Daijin.



## Let's Grow Our Blessings

**Konko Mission Women's Group Meeting, March 27, 2016 (10AM-1PM)  
@ Konko Mission of Honolulu**

Guest speaker will be Matthew Nagato. He is a writer, film maker, former TEDx speaker, current Communication Director for the Hawaii Primary Care Association, a non profit organization promoting good health in communities. His documentary, "Ola – Health is Everything", was featured at the Hawaii International Film Festival and received enthusiastically. His latest film, called "Ike – Knowledge is Everywhere" spotlights innovative and successful educational practices and programs in the local schools. On the 27<sup>th</sup> he speak on health, spiritual connectivity and cultivating community.

Due to strong and positive feedback, Sheila Miles will again take the group through a thoughtful, relaxing yoga session. Games and a healthy lunch will follow. Mark your calendars!

### **KMH Mission Statement**

The Konko Missions in Hawaii addresses the spiritual needs of the people of Hawaii by promoting the Konko faith through a better understanding of the life and teachings of Konko Daijin, and through the practice of Toritsugi (Divine-Mediation).

“Malamalama” is now available through e-mail!

For our devoted readers who would like to receive the “Malamalama” electronically, please let us know at [kmhcenter@konkomissionshawaii.org](mailto:kmhcenter@konkomissionshawaii.org)

For our readers who would still prefer a hard (paper) copy, please do not hesitate and let us know.

Thank you!

### **WE MOVED!**

The Konko Missions in Hawaii Center office has moved to the 2nd floor of the Konko Mission of Honolulu  
And we have a new e-mail address:  
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Radio KNUI AM900 at 6:20 p.m., every 2nd Sunday

To: