



By Rev. Yasuhiro Yano (Head Minister)

Say "Tenchi Kane No Kami" and "Konko Daijin" out loud, and even if I, Konko Daijin, do not hear your call, Kami Sama will tell me to answer it. Thus, you can pray anywhere. [GII:Sato, Mitsujiro:4.1]

"People who come and say Konko Daijin's name in prayer will be promptly accepted by Kami." These are not words which I, Konko Daijin, know from my heart. They are from Kami Sama. [GII:Sato, Mitsujiro:6.1]

Saying "Konko-Sama" in our daily living as a Konko believer is one of the signature expressions my wife, Reiko-sensei, has been advocating for so many years. Maybe the act of saying "Konko-Sama" in response to any minor developments in the family life could be attributed to the way of life exhibited by her father. He was teaching at the Rikugun Shikan Gakko. When WWII was over, professional military officers were prohibited from engaging in public work facilities. He ventured to engage as a so-called *Kaitaku-sha*, a pioneer farmer who settled in a wild mountainous land initially provided by the regional government. He had to build the place to live from scratch by creating a space to live by digging walls of land without anybody's help. This was his initial stage of settlement. Through his endless endeavor and perseverance, he expanded cultivation of the land as years passed.

He got involved in the practice of the Konko faith at an early stage of his settlement. Reiko-sensei witnessed the daily living of her father who practiced faith and introduced many other people of the area to the Konko church. Her father used to say "Konko-Sama" in his daily living. On one occasion, while his distant neighbor had a controlled fire of his field going on, for some reason, the fire became uncontrollable.

Her father shouted out "Konko-Sama" in desperation. And it's as if Kami-Sama responded to his desperate pleas; the direction of the wind suddenly shifted to the opposite direction. By the time firefighters arrived, the fire had died down. Reiko-sensei was also there witnessing the situation. The memory of this incident deeply etched in her mind, and she repeatedly shares this episode with the family members and congregation. Reiko-sensei's fervent faith could seem a bit extreme in the eyes of ordinary people. Even while watching TV drama, she sometimes says, "Konko-Sama" in response to a woman slapping a man's face in a movie. Some Konko ministers have witnessed her shouting "Konko Sama" in some situations and responded with scorn and a "What was that all about?" comment. Unfortunately, that person may not be aware of the valid meaning of saying the name "Konko Sama."

As for myself, it would be the time when I was a student minister at Konko Church of Amagi that I learned to appreciate the meaning of saying "Konko-Sama" in my faith life. The second Head Minister of the church, the late Rev. Fumio Yasutake, used to say, "Konko-Sama" in his daily living. Even while a church service was in progress, if there could be some minor mishaps, he whispered "Konko-Sama" in response to the situation. I still remember when we played volleyball in the evening, he shouted, "Konko-Sama!" during the match.

I still remember when the 4th Konko-Sama was saying "Ikigami Konko Daijin" when I received a Goshinmai sacred rice at the Toritsugi-Mediation Desk. It is spontaneous to say, "Konko-Sama" in response to any unusual encounters in our daily life. It becomes a habit as we practice directing our heart toward Ikigami Konko Daijin and Tenchi Kane No Kami. In short, we respond to say, "Konko-Sama." Only Konko-believers respond by saying, "Konko-Sama," as we learn the validity of calling out the divine name.

Nowadays, I feel convinced of the blessings one can receive when calling out the name "Konko-Sama." Kami-Sama would surely respond to our visitation to church as the act of saying out loud, "Ikigami Konko Daijin-Sama and Tenchi Kane No Kami-Sama." Finally, I would like to quote the daily prayer recited by the Founder Konko Daijin, "When the people of the world pray to Ikigami Konko Daijin with a sincere and single heart, please fulfill whatever requests they have" (Gorikai II)

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

May 2024

- 1 Wed -Monthly Service for Tenchi Kane No Kami (7:30 pm)
5 Sun -Sunday Service (9 am)
-Wailuku Church Grand Service (11 am)
12 Sun -Monthly Svc for Ikigami Konko Daijin (9 am)
-Hilo Church Spring Grand Service (10 am)
19 Sun -Monthly Memorial Svc (9 am)
26 Sun -Sunday Service (9 am)

June 2024

- 1 Sat -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
2 Sun -Sunday Service (9 am)
-50th Memorial Service for Rev. Shinko Fukuda (S.F. Church, 2nd Head Minister) * Rev. Yano will attend the service.

● 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, May 3 @ 10:30 am
- KMH Kyōten Study Group via Zoom Voice of the Universe Join us: May 8, 22 (Wed. 5 pm-6 pm) ZOOM
- KMH Board Meeting, Monday, May 11 at 10:30 am, Honolulu Church, ZOOM
- KMH Ministers Gathering, Saturday, May 18, at 2:00 pm, ZOOM
- KMH CEOC Meeting ZOOM on Friday, May 20 (3-4 pm).
- Wahiawa Church Summer Garage Sale on Saturday, May 25 (9 am to 2 pm). The proceeds will help with Wahiawa Church maintenance.

Honoring the Mitama Spirits

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.

May

Kiyoka Takahashi	5/5/1999
Rev. Masahiko Yoshino	5/9/2013
Saichi Eguchi	5/9/1997
Fernie Furusho	5/26/2001
Hideo Fujimoto	5/26/2005
Rev. Hidejiro Hosaka	5/16/1972
Toshiko Yogo	5/2/2010
Hiroshi Katsura	5/26/1959
Takahiko Yano	5/28/2016
Avelino Roldan	5/7/2017
Koji Hiramoto	5/1/2018
Gloria Miyasaka	5/29/2021
Lily Matsuoka	5/7/2022



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 published by Konkokyo Theological Research Center in 1980. Many biographies about the life of the Founder Konko 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)

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One persistent intention of Kami against Bunji was to let him go of what he believed and relied on and kept in his life. It would be a natural parental reaction to try to care for and help a child in suffering. But Kami instructed him to leave the sick child alone unattended or instructed him to keep distance from the sick child and rest at the Hiromae. Kami didn't give him any assurances for the given situation and just said that one cry of the child would be a sign of blessing. Even the last resort for Bunji was to devote in his prayer for the given situation, but the bond between Kami and Bunji looked like it was being severed in consideration of the stern instruction given by Kami.

Kami might point out not only that even the exhibited parental love and concern for the sick child could be identified as self-oriented adherence to himself but also the heart of expecting Kami's blessings. In other words, trying to direct one's heart in wishing to

get blessed could be self-oriented adherence to himself. It could be assumed that Kami didn't allow him to adhere to his self-oriented thought at all. Doing away with all those self-oriented adherences and surrendering himself to Kami with absolute belief that he didn't care of his life and death under any circumstances and identifying a true nature of Kami that he could rely on regardless of illnesses and life and death. The Kami that Bunji would be able to identify in this manner would show up as a true great Kami who works not just for healing illnesses alone. At the same time, Bunji would not be disrupted by any minor troubles and find himself as a potential individual who would be able to visualize wellbeing of himself as a whole individual.

Kami didn't give him any concrete instructions such as follow the instructed directions, or that he must think in a particular manner, and dictate his belief. Kami provided Bunji to find out how he would be able to find a path for fulfillment while sitting and contemplating at the Hiromae and dealing with his wife who demanded him to respond to any given situation pragmatically following the social norm.

Unprecedented interactions were developing among his wife, Bunji, and Kami. His wife earnestly sought Kami's blessings for the wellbeing of the family; Bunji could not identify the nature of Kami who has extended deep consideration for the wellbeing of humanity and provided fundamental sustenance to all living things.

The relationships yielded some creative relationships among the three in such a manner that they found something new within themselves and in others.

Kura developed smallpox. But Kami instructed, "Don't say it's smallpox." Kami's concern was that the family had to deal with some cumbersome social traditions if they were afflicted with smallpox, which would increase the burden of the family. At the same time, if it was revealed that one of the family members was infected with smallpox, they had to deal with the situation by following the established social traditions. If they adhered to the usual social customs, they would struggle to find a solution that could save them. They would be unable to challenge the traditional taboos regarding impurities and food restrictions.

Given the divine title of Konshi Daimyoujin, Kami responded to Bunji, who was prepared to act as a savior for the world, having acquired the fundamental principles of aiding people and understanding the inseparable bond between Kami and humanity. On June 10, the title of Konshi Daimyoujin was granted to him. He gained the title after six months when he was granted the title of Bunji Daimyoujin.

Illness of Unojo

While Bunji got relieved after the recovery of Kura from the illness, his fifth son Unojo got sick on June 13. His condition worsened to serious, and he could not swallow water on June 21.

Bunji patiently anticipated getting some response from Kami. He felt the pause was unexpectedly long. His heart was filled with so many thoughts, such as the days when Unojo was an infant, or the times he was a rascal as he got older. He was also being tortured by troubling thoughts of his eventual death. Bunji contemplated what he had contributed to the growth of Unojo and so forth. If he were able to substitute the suffering of the child, he would be willing to do so. Through the suffering of a child, both parents and child become united spiritually.

Early in the morning of June 21, Kami responded to Bunji, "If Unojo got the illness of smallpox, five to six days have already passed since then, and the symptoms should have appeared, but there are no signs of smallpox. This time, his illness is serious. You changed the year of his birth. Can you change his year of birth to the original? If you do not, he will not be saved. What do you respond?" Kami's message was stern. Bunji changed the year of birth of the child in responding to the social custom of the taboo of the so-called "The fatal combination of two-year child and 42-year-old parent." To dispel this taboo, Bunji changed the year of the child to the New Year when Bunji turned 42 years old.

Bunji thought about the message revealed by Kami and contemplated if he tried to sacrifice the child for the sake of perpetuating the household by changing the year of his son's birth year in responding to the social norms of those times, without knowing Kami's heart.

And now he exercised the utmost care for the sick child as a parent. He asked himself which response would be true. He reflected if he exercised his parental heart toward the sick child. But Kami's message for the situation was so soul-shaking that this deep thought had steeped deep into Bunji's heart—something that would not be possible in an ordinary human-centered perspective.

Changing the birth year of the child to the origin was not just to correct the numbers but had much deeper meaning for Bunji. He admitted the wrongs he committed; to correct perception for the life of the child and human life; and accept whatever difficult encounters to develop in the future. The Kami who tried to trust Bunji unconditionally demanded him to acknowledge that this Kami sustains humanity from the foundations and fully activates the work of Kami and

demanded a fundamental reformation of his perception about the people and Kami.

Bunji deeply extended his apologies in response to the message from Kami. Kami responded to Bunji, “In that case, register him as a six-year-old, born in the Year of the Tiger (1853), and change his name to Torayoshi. Your child will recover in the morning. Before lunch, Torayoshi said he wanted to drink some water. He drank a cupful from a teacup. He also asked for some dumplings, so Bunji gave him a few dipped in warm water. He ate one and said that was enough” (Oboegaki 8-3-7). (To be continued)



Mr. Masa Nishida, Yano Sensei, Rev. Yoshie Nagai of Hilo Church Monthly Service conducted on April 3rd



Yano Sensei delivered the invocation at the Wahiawa Pineapple Festival on April 27th at the Ka'ala Elementary School field



The Boy's Day Koinobori are up at the church! Come and see!



The morning glories are beginning to bloom again!



Come say Hi to our handsome #kyokaikat, "Chagamaru"