



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

In-between Kami and Humans

Encounter with Kami

Konko Daijin became prosperous in the village with his sincere and diligent way of living. But, he experienced difficulties – losses of his family members and two cows. In order to get rid of those negative chain reactions, he started to follow the Days and Directions, which was believed to be the cause of misfortunes.



Rev. Hiroshi Takebe

In spite of all his efforts, he collapsed with a serious illness at the age 42. His life was in danger after he experienced seven deaths in his family. In *Memoirs of Konko Daijin*, he wrote, “Nevertheless, I held a firm heart and let the kamis and buddhas handle my condition.” He probably thought that he had done everything that he could have thought of. He had nothing else to do. He stayed calm but he might have also regretted without knowing the truth.

His family and relatives thought that he became ill because of his critical age. His relative, Jiro Furukawa was a religious practitioner and gave a prayer for his recovery. Jiro became possessed and stated the unexpected matter. He declared that the Founder had been irreverent to Konjin while building his house. His wife's father, Yaozo Furukawa refuted this by insisting, “No! Bunji consulted the Days and Directions to build the house! He did not insult Konjin!” Giving an objection was common practice while making prayer in those days. By making rebuttal statements to each other, they tried to figure out the true cause. It could also be considered as a counter by the person who knew Konko Daijin's sincere heart and deed.

To this counter, Kami responded, “If the Directions were checked before the construction, would it be all right if he dies and this family is wiped out?” These words showed that humans possess limited ways of thinking. A person like

Yaozo Furukawa had to make a tough decision. What was the true meaning behind Kami's words and action?

This practice has been continued for a long time, and this Kami made people follow the Days and Directions. Kami, who has been avoided out of respect, to say, “If the Directions were checked before ..., would it be all right ...?” shows contradiction in Kami Himself. Kami that had been believed to make people follow the Days and Directions cross-questioned that it would be okay if the Days and Directions were checked. Kami probably wanted to say, “If you leave as it were, you could not be saved.” We could see Kami's heart and intention to save people even though He faced contradiction.

Having heard his wife's father, Yaozo Furukawa's words, Konko Daijin was astonished and thought, “What rudeness is my father-in-law saying?” He apologized that Yaozo had said without knowing anything. He then expressed what he had in his heart: 1) He insisted doing the constructions by rechecking the days and Direction 5 years ago even if the specialist advised him not to build; 2) Since he built a house bigger than the old one, he does not know which direction he was irreverent; and therefore 3) He did not think that just checking the Days and Directions was sufficient.

Having received these words, Kami accepted Konko Daijin's heart, and his live or die situation changed dramatically. It was the first event for Konko Daijin who experienced continuous difficulties to be recognized by Kami. At the third point, Konko Daijin expressed his apology even though he did everything that he thought was correct. This expression may be the feeling of extreme jitsui, or sincerity. We could understand Konko Daijin's heart in this way. However, the Kami's logic to point out checking Directions is still unclear.



At the second point, Konko Daijin mentioned that he could not say there was any irreverence because humans could not understand it. He could not say that he had irreverence because he did not understand it. However, he had nothing but awe inspiring feeling in front of Kami who cross-examined what he had done.

As he mentioned at the first point, he remembered what he did and what he had in his heart and his actions sank deep in the mind. The almanac specialist stopped him because of the bad year. But, he requested to recheck it and started construction. It looks like he asked and requested to Kami, but he was doing construction as his own conveniences by using the Days and Directions. As a result, he distanced himself from Kami. In this way, Founder found himself through this experience.

If we follow a human's nature, it could be explain that he was taught undeniable irreverence toward Kami, and he was aware of himself to be pushed at the tight corner.

However, the deep emotion made his throat open to say these words. His throat had been severely affected by illness and could not speak or drink until that time. Reforming his heart changed his physical body condition. The emotion was so deep that his whole spirit and body was shaking. Therefore, he was with a power which pulling him up from the bottom of his deep sorrow.

In this way, even if the Founder knew his mistakes, Kami made him apologize after examining human nature. It was a very strict way, but Kami urgently and intensely tried to show him what humans are through the eyes of Tenchi universe. Then, a heart of apology made him see himself, which lead him to finding the embraced world around him.

Kami's deep emotion

It was at the critical time for Konko Daijin. After Kami accepted the Founder's apology, kamis who were gathered there told Konko Daijin stories.

They were: He was to have succumbed to a fever. However, since the fever would have been fatal, it was changed to a throat ailment; His New Years Day's request to the village kami and other kamis was granted; and he received indications of his impending illness through the groans made by the sacred kettle at Kibitsu Shrine. It was revealed kamis' care and working to help him from long time ago. Then Kami promised for his recovery from illness and to have a good health for the rest of his life.

It is understandable that many pointed out the incident of his critical illness was a turning point of his faith – apologizing his irreverence and acknowledged his faith by Kami. I agree with that. However in addition to that, it was an experience to understand that he was allowed to live within something beyond his own will. Then I think that it was a turning point for the relationship between his life and the world.

We realize the life that we didn't pay too much atten-

tion start to have a meaning by experiencing near death situation or seeing someone at the critical moment. In such a situation, people say that plain familiar scenery turns to be seen as the world filled with blessings. When we understand that we do not live by our own strength, we start realizing that we are sustained and embraced by the boundless working filled in this Universe. We also encounter Tenchi. Konko Daijin also had this experience. People who believed that they saw the world illuminated by their light realized that they were able to see receiving the light of the world. In this moment, human existence feels so small. On the other hand, it is also the moment to feel that their lives are embraced by the unlimited blessings of the Universe.

I discussed the event in view of Konko Daijin. However, Kami's thoughts were also described in the memoir. As I talked yesterday, it was written as follows: "I am overjoyed, and even overcome with emotion to see how man has been able to be saved and how Kami has been able to be realized." This is Kami's words when Konko Daijin wrote his memoir. The beginning of people and Kami to be saved was remembered with this deep emotion.

When we read the description of this event in whole, the middle part of the description is constructed with tense conversation between Kami and man regarding the irreverence toward Konjin. With Konko Daijin's apology, Kami told that his way of thinking was acceptable. Knowing these events, we have impression that Konko Daijin was saved by apologizing the irreverence toward Konjin while he was doing the construction. In contrast Kami told Konko Daijin regarding the matters before and after this event. Kami told that Konko Daijin prayed sincerely from the New Year for his unlucky age, and kamis took care of him by accepting his request. From these descriptions, it could be said that illness due to his unlucky age was saved by his faith. This is what the people, including Konko Daijin himself, believed. Kami's words, "By not practicing faith, you would have been overwhelmed with misfortune," also indicated that he was saved by his faith. When I read in this way, I think that the composition and logic of the story are confusing.

From this confusing composition, I think that Konko Daijin was uncertain and could not point out which working came first between Kami and man. Kami changed his illness from fever to throat ailment regardless what Konko Daijin might say at the critical moment. However, even if he was escaped the fever, Konko Daijin's attitude at the critical moment due to the throat ailment opened to the relationship to Kami. Kamis and buddhas working is needed to make it happen to be "able to be realized." However, it was not enough without Konko Daijin. Therefore, it could be said that Konko Daijin did it.

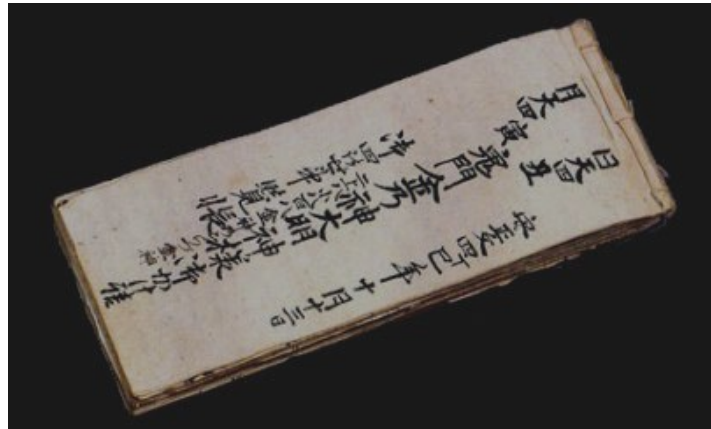
As I talked before, Konko Daijin was not fully aware of Kami's protection and guidance. Kami said to Konko Daijin that he was good because of Konko Daijin's re-

forming heart. When we combine these two things together, we could conclude as follows: Kami did as much as He could to save Konko Daijin. However, Kami's working alone could not make this happen. Of course human could not achieve salvation by himself. This is why Konko Daijin expressed in his memoir, "how could it be realized." Kami had been waiting for this moment. Therefore, Konko Daijin wrote this expression with deep emotion.

Even if we discussed this far, or add more words, I feel that we could not express enough. Konko Daijin drew a big circle in his memoir before expressing Kami's deep emotion. He might have had an indescribable impression at the moment after he was barely able to write it down. He might have felt and expressed a mysterious and miraculous principle of Kami and man when he drew this circle.

After this experience, Konko Daijin's faith was entering a new stage and deepened the relationship with Kami. At this point in time Kami still did not explain the reason behind the seven graves. This is the next theme.

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Reasons of misfortunes

The relationship between Kami and Konko Daijin gradually deepened after the critical illness in 1855. The bond also developed after Kami's first request in October 1857.

Let us look back the year of 1858. After Kami inform him to be *shitaba-no-ujiko*, or Kane No Kami's follower in January, he received a hand divination from Kami, and then Kami spoke using his voice. In the autumn of the same year, Kami made him *ichi-no-deshi*, or the First Disciple. He followed Kami's instruction for everything. Then, he was able to receive divine arrangement for farming. Having received the revelation for weather and instructions for farming, he was able to have a good harvest. The rumor about his devout faith and blessings spread out among the villagers. On December 24 of that year, Kami informed him why he had to make seven graves in his earlier years.

First of all in this revelation, Kami let him know that the Kawate family where Konko Daijin was adopted would have ruined due to the accumulated offences from ancestors. Kami said that over 400 years ago when the Kawate land was close to the sea, the ancestors of Kawate family build their homestead where the animals were buried. Because of this irreverence, the family discontinued due to lack of descendants.

This Kami's explanation might sound scary, creepy and

unbelievable for people living in the present society. However, the ethnic belief during the time of the Founder, buried animals implied impurity (or *kegare*). If we imagine the dead animals lying underneath the land we are standing on, we feel very unpleasant. In addition, even if we are told that you are standing on top of the "buried animals," "buried animal" is invisible, untouchable, and uncertain, but it still exists. Therefore, the "buried animal" has more symbolical meaning than the buried body itself. The word, *burei* or irreverence means an impertinence that has existed for a long period of the time. If an ancestor committed *burei*, the irreverence can be passed down to the descendants. The descendant can try to atone for the

irreverence, but the past cannot be changed. A past irreverence has an unlimited power to govern the people who live at the present.

In Konko Daijin's memoir, he wrote about his memories after receiving this revelation. His continuous misfortunes started when he was 23 – deaths of his adoptive father, younger brother, three

children and two cows. Each death was taken place in a death anniversary year. It seemed a series of unfortunate and ominous deaths. Reflecting upon these events, Konko Daijin stated, "I lived with this constant frustration and futility." In addition to the misfortunes, this statement described his feeling of hopelessness after making prayers to kamis and buddhas. This statement also shows his frustrations and confusion to why these events occur. Even if this revelation explained the cause of the misfortune, most commonly it is hard to accept these mysterious matters.

However, Konko Daijin accepted this by describing, "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." In his Record of Revelations, he wrote, "Now Tenchi No Kami-Sama has helped me recognize the reasons for these sufferings." Konko Daijin felt grateful that he was able to know the reason behind the seven deaths. He might have been equally grateful as he had been when he was saved from the critical illness. Why does Konko Daijin feel the significance in this revelation?

Let us discuss about it comparing to the experience that he had during his critical illness in 1855. In both of the cases, *burei* was the main problem. However, the *burei* pointed out during his critical illness was for the Days and Directions. On the contrary, the *burei* for the continuous deaths was due to "buried animals." The problem was

pointed out not from Kami that changes dwelling direction, but from Kami that stays deep in the ground.

Beyond the knowledge from the previously stated ethical belief, the Memoir's description guides us to understand Konko Daijin's thoughts.

First of all, in here there are unavoidable *burei* on the land of buried "animals" even if checking Directions. At the critical illness in 1855, Kami responded whether it is all right only if the Directions were checked. It sounded like unreasonable demand. However, the reason that Kami pointed out the problem to see the Days and Directions became clear in here. In addition, a new phase of *burei* appeared. It was *burei* that he did not know about *burei*. He lived on the land at his will by checking the Days and Direction. For that sense, the problem is not only having or not having *burei* that he did not know. The problem is his existence without knowing *burei*. In this way, his vision of faith became widen.

Secondly, adding the history from the ancestor revealed by Kami to his own past experiences, he could renew the meaning of the history. The past events that he "lived with the constant frustration and futility" was based on *burei* that had over 400 years of history. At the same time, his critical illness was a crossroad in the history. His ancestors have always felt regrettable, and Konko Daijin's "constant frustration and futility" added on to the accumulated aggravation.

In this way by receiving the revelation, the history that Kami and man "suffered without being aware of irreverences" became clear. Konko Daijin did not end with grudges. He said, "giving me this thankful revelation."

The next thing that we have to think would be: what was he "thankful" for? Even after he received this revelation, nothing changed. He did not receive any visible blessings. Kami did not give anything for his unfortunate past. However, he wrote "thankful." I would like to see what this "thankful" meant and what part of Kami and man relationship he pointed out.

Kami's Deep Thoughts

In the last chapter, we discussed about Konko Daijin's thoughts after receiving the revelation that the misfortunes that he experienced in earlier age had come from *burei* from the ancestors. In the Memoirs of Konko Daijin, Ka-

mi's revelation continued. In this description, by restating from Kami's side, Kami indicated how Kami worked without people noticing.

First of all, Kami revealed, "Think about what happened in the past." Then Kami continued, "During the past seventeen years, you made seven graves." After the experience of the critical illness in 1855, Konko Daijin established communication with Kami and received various blessings. On the contrary, a fearful Kami seemed to have appeared. However, Kami talked about His guidance.

First of all, the continuous misfortunes were Kami's "revelation" for letting him know that there were *burei*. Kami's workings as "revelations" existed even during the time where Kami does not seem present. The "revelation" did not reach to him. Because it did not reach him, the "revelation" was repeated. I feel that the "revelations" repeated in this way were considered as "silence" for humans but "patience" for Kami.



Secondly, Kami said, "Due to your sincere and caring faith in the kamis, you and your wife were spared." In this way, Kami declared that Konko Daijin and his wife's lives were spared. Looking back his earlier days, Konko Daijin did not know what to do, and all his prayers seemed to be in vain. However, Kami actually granted his faith and protected him. Kami gave Konko Daijin a grace period which allowed him to live even if he had irreverences.

In this way, we could see Kami's patience and grace in the later half of the revelation.

Then the previously stated words, which said "made seven graves" was not only the awe inspiring power, but also the declaration of Kami's unavoidable "efforts."

At the last sentence of this revelation, he concluded "In awe, I practiced faith and gave thanks for having my family freed of worry." When we think about Konko Daijin's heart that made him say "*osore-iri*, or in awe," it could be an awe for Kami who could control human's life. However, in addition, he wanted to apologize that he was not aware of having irreverence. At the same time, he also felt thankful for receiving protection.

With their mixed feeling, Konko Daijin described a deep impression in Memoirs of Konko Daijin. His impression came from knowing patience (from Kami and from himself) before establishing Kami and people's relationship.

There have been unlimited irreverences and problems in human history. At the same time, without human's

awareness, there have been Kami's protections with patience and grace. Konko Daijin acknowledged Kami's grace and people's irreverences at the same time through his own experiences. He expressed the core of his experience as "I suffered without being aware of my irreverence," and "... giving me this thankful revelation."

Indeed, if we compare the irreverences from the ancestors, Kami's protection for him seems trivial matters. If we compare 17 years Kami's workings to 400 year's history, or if we compare the prolonged Konko Daijin and his wife's lives to discontinuation of family and misfortunes to build 7 graves, Kami's protection seems comparatively small.

However, Kami indicated that Kami worked "regardless of" the irreverences. The history of Kami and man started from this "regardless of" those irreverences.

Konko Daijin learned that, through the revelation, matters actually took place in his life. He faced a reality of a grievous mistake, but at the same time, he was actually accepted by Kami. The matters were impossible to learn from his experiences or wisdom. Yet, he had to know. Kami let him know those impossible matters. And he realized Kami's Will for him to know. We could see the same expression in here as the deep impression at the critical illness, which said, "how could these things be done." He felt that he was able to open through revelation. But at the same time, he did not know why he was told at that time, or how he became a person worthy knowing those matters. It could be said that the light of revelation casts the shadow of uncertainty.

The impression of "*arigatashi*" (or "thankful") and "*osore-oi*", (or "awe") came when he really understand how broad Kami is and how small he is at the same time. At the same time, he was able to connect with Kami through revelation, and acknowledged unknown Kami's existence. It was the basic experience for the faith. Although he made irreversible irreverences (albeit, the irreverence that he did not know), he was able to open a new way of life due to his faith. He felt the depth of Tenchi.

The Divine Call -Kami's Request

In Konkokyo we call "*rikkyo-shinden*, or the Divine Call" for the revelation that Kami requested Konko Daijin to do mediation on October 21, 1859, 152 years ago.

Kami described how Konko Daijin lived his life, what kind of person he was, and Kami's will to ask him. From these descriptions, we could understand the important

point of the faith that Kami asked.

It was said that Kami had been looking for a person who had a faith to achieve Kami's request. After a long period of time, Kami finally found Konko Daijin. Kami's request is deep and strong, but Kami does not force Konko Daijin

to accept the request. Kami asked Konko Daijin to understand. Let us see Kami's request from 3 reasons.

The first reason was inconveniences for both worshippers and Konko Daijin. He had to stop farming when he had a worshipper, and he had to have the worshipper wait to relay the request. Therefore Kami asked him to stop farming. However, this was not only the reason.

While facing difficulty, you have to make a decision based on faith, no matter what people may say. His decision depends solely on what he thought important and what he wished. In an extreme analogy, if Konko Daijin quit farming because people came to him, he can still farm if people stopped visiting him. Kami did not only mention the situation he faced. Continued to this, Kami inspired Konko Daijin to look back his experiences.

The second reason is Kami would like to receive his life since he was spared his life at his critical illness. For Konko Daijin, it must be a request from Kami to offer himself to Kami. Kami's thoughts were stated, "Regard this event as your death. Dispel all desires and assist Tenchi Kane No Kami."

Thinking "this event as your death" required for Konko Daijin to be desperate at the risk of his life. What was in Konko Daijin's heart when he accepted this request? Did he thought about returning a favor or was he highly spirited? Let us quickly look back his past events. He encountered Kami by having received strict cross-question. Having received trials and guidance from Kami, he visibly started to receive Kami's blessings. Then on December 24 of the previous year, he received explanation of misfortunes to make "seven graves," and expressed appreciation by saying, "Now, Tenchi Kane No Kami has giving me this thankful revelation." In each case, he was probably surprised with Kami's workings. Such a grateful Kami made a request to him. Kami's words might penetrate in his mind. He made up his mind supported by these words.

As I mentioned in the second chapter today, the experience that he was saved and allowed to live changed the way of his life. The event made him truly understand that



he was allowed to live instead of thinking that he is living by himself. He experienced and realized that his life was supported by his surroundings. He was taught that there is a strict but broad something guiding and supporting him to make up his mind.

The third reason was Konko Daijin was “*jitsui-teinei-kami-shinjin*.” I won’t repeat about “*jitsui-teinei-kami-shinjin*” because I discussed about it in the first lecture. However, there are two ways to interpret “*jitsui-teinei-kami-shinjin*” in this part of the Memoirs of Konko Daijin. I will introduce this theological controversial issue.

An old interpretation reads, “There are many people like yourself who have sincere faith in kamis (*jitsui-teinei-kami-shinjin*) but still have many problems. Help these people by performing toritsugi.” In this case, “*jitsui-teinei-kami-shinjin*” is not limit to Konko Daijin. There are many people who are *jitsui-teinei-kami-shinjin*, yet experienced problems.

On the other hand, a new interpretation reads, “I want a person who have sincere faith in kami (= Konko Daijin) save people who suffer.” In this case, “*jitsui-teinei-kami-shinjin*,” limit to Konko Daijin. These words indicate a qualification to be a savior.

With “*jitsui-teinei-kami-shinjin*,” a person will be asked to save others. This new interpretation is clear. However, an old interpretation described Kami’s desire for impossibly difficult people to be saved. And, this interpretation made Konko Daijin follow Kami’s will. At the critical illness, if we put value that Konko Daijin was able to reach Kami for the first time because of his “*jitsui-teinei-kami-shinjin*,” it will be a new interpretation. However, if we put value that the humans was able to be aware of irreverences and difficulties with Kami’s indication, it will be an old interpretation. I prefer not to choose one of the two. I prefer to have two interpretations. The overlapping will make it much broader and deeper.

As I discussed above, in the Divine Call, Kami expressed the reason to ask Toritsugi to Konko Daijin. Kami started with explaining the situation that he faced. Then Kami explained Konko Daijin’s history until that day. Kami then talked about the future with his Toritugi for the people of the world. I feel these repetitions showed Kami’s strong will to appoint Konko Daijin.

The Divine Call - The Way of Kami and people

The Way of Kami and people First of all it is said that Kami had been waiting for a long historical time before Konko Daijin to come to the “Divine Call.” Before Konko Daijin, Kami failed to have many people. Kami failed to request to them. It was a long historical time for Kami.

Then finally the time came for Kami to say, “You, Konko Daijin, though you were tested many times since you started practicing faith, you still depend on Me with a firm heart. I have already noticed your unyielding heart.

Lend Me your voice and physical form. I will teach the Way of Tenchi and show people the way to put themselves at ease.” (G2: *Okida Kisaburo:3-2*) It seems that Kami said, “It must be you.”

“Divine Call” started with calling Konko Daijin’s divine name – “Konshi Daimyojin.” When we consider calling the name, no one remember the time to call their parents’ names, and not many remembered the time to be called. When we have a child, we become a parent. However, it could be true that we become parents when we call or to be called “father or mother.” When someone called “sensei,” he/she will be sensei. When we think in this way, the relationship will be renewed or corrected by the way people are called. In the same way, the relationship between Kami and people will be renewed and deepened.

Konko Daijin might have called “Kami” many times when he had hardship in his earlier days. He experienced continuous difficulties until he was called the name “Konshi Daimyojin” from Kami. Konko Daijin sought Kami and became a person to be called “Konshi Daimyojin” from Kami. Then Konko Daijin was able to reply to Kami.

For establishment of this faith, Kami waited for a long period of time, and there was quite a distance between Kami and humans. Therefore Kami asked Konko Daijin to do Mediation. In the last part of the “Divine Call,” it stated, “This will help Kami and save people. Man exists because of Kami, and Kami exists because of man. Thus, Kami supports man as Kami’s children, and man supports Kami as his parent. There will be eternal prosperity through *aiyo kakeyo*.” It was a new way describing the purpose of faith. It could be said a promise or vow with Kami.

It was required to establish the relationship of Kami and man. Mutual understanding among people is common in our daily lives. However for the fundamental basis of the faith, people would appreciate others if they achieved something that they could not do by themselves. Sometimes it was not clear to whom they should be appreciated. It might be important to feel that we owe a gratitude to other’s favor even if it is unknown.

The way to connect Kami and people could be said the way to connect *ten*, or heaven and *chi*, or earth. The highest *ten* and the lowest *chi* made Tenchi Universe, which indicates the whole world. Humans and all living things are allowed to live within this Tenchi Universe. There is no other placed to live. For that reason, Tenchi embraces all. The way connects both ends (*ten* bestows everything, and *chi* accepts everything) that are sometimes different. Tenchi is filled with unsustainable controversial matters – visible and invisible, or reality and ideology. A controversy could arise among people who claim each other. To have mutually sustainable relationship, there are trial and proof.

I would like to discuss about connecting two matters

with a story during Showa 9 and 10 incidents. It was a conversation between the 3rd Konko-Sama and Rev. Masao Takahashi at the *norai* after the service. In 1935, Honbu Taisai was served by Konko-Sama for the first time. Rev. Takahashi who was the Konkokyo Chief Administrative Officer was glad to have Konko-Sama officiate the Grand Service. He was also able to receive his toritsugi before the service. The followings are the conversations written in *kyodan jikaku undo no jijitu to sono imi*, or Fact and Meaning of the Movement of Awareness of Organization by Rev. Masao Takahashi.

I said to Konko-Sama, “We had very grateful Grand Ceremony this time. Thank you.” Then Konko-Sama replied, “Yes, it was grateful indeed.”

At that moment, I thought that I was expressing gratitude directly to Konko-Sama. I express my gratefulness because Konko-Sama served as the head officiate at the ceremony. However, Konko-Sama did not accept it for himself. He brought it to Kami-Sama by saying, “it was grateful indeed.”

Rev. Takahashi’s heartfelt thankfulness was evaded. Let me explain a little more. Rev. Takahashi already expressed appreciation to Kami-Sama at Hiromae through Konko-Sama’s Mediation. Therefore, at the *onorai*, he intended to express thankfulness to Konko-Sama. Therefore, he had an odd feeling at that time. However, next moment, he thought what Konko-Sama said was true.

“This is the Way. This faith is such a way of faith.”

He encountered the “Way.” “This” of “This is the Way” meant what actually happened in front of him – very

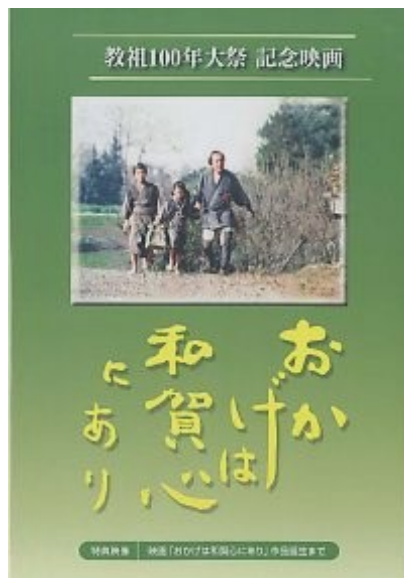
specific and real. And no explanation is needed to understand it. Rev. Takahashi probably thought as follows: Our Founder, Konko Daijin appeared in Human history, stand between Kami and people, connect both by taking each position if necessary, yet not become obstacle in between. It is the “Way.” Konko-Sama’s words and deed showed it. I could observe an ironical matter. That is what Rev. Takahashi had though “this is the Way” was also “*ga*, or selfishness” and “*muga*, or unselfishness” that he had sought for a long time. He realized that he had a blind side even if having sought unselfishness. Or, he was able to feel something from Konko-Sama’s words because he had practiced faith by seeking unselfishness. Probably it would be the later one.

Both Rev. Takahashi and Konko-Sama felt grateful. The words and deeds with gratefulness generated mutual workings and made him realize the Way. They encountered such a situation without their thoughts.

In this way, there is the “Way” with many unspoken experiences – they are trivial matters, yet having important meanings. In other words, there is no “Way” without this experience. As I discussed a previous half of this lecture, this is the way that the Founder, Konko Daijin was able to make impossible connection to Kami, and it continued until today.



The story of Konkokyo will be on TV!



Date: 10/8/2011

Time: 7pm- 9pm

Channel: Kiku TV

Please share this wonderful opportunity with your friend as well as your family! Don't miss it!

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).

Upcoming Events and Services

Ikigami Konko Daijin Grand Ceremony

October 9 Konko Mission of Honolulu
October 13 Konko Mission of Wahiawa
October 16 Konko Mission of Waipahu
November 6 Konko Mission of Wailuku
November 13 Konko Mission of Hilo

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To: