



We had a ZOOM ministers' gathering on June 27, 2026. The speaker was Rev. Mitsutoshi Horio, head minister of Konko Church of Hita in Ooita Prefecture. He introduced an article written by Rev. Shikie Kouda of Konko Church of Ootsuru, Ooita Prefecture. An English translation of a partial excerpt was once introduced through our monthly publication several years ago. I found this article to be one of the best writings that shows the true nature of the Konko faith. This time, I again introduce the whole article for your reference. The following is my English translation of the article found in the organizational magazine called *Ametsuchi*, issued in February 2020.

4th Konko-Sama (Kagamitaro Konko) and I—In Search of a Path to Save the World **By Rev. Shikie Kouda, Konko Church of Ootsuru, Ooita Prefecture**

Unexpected Message from Konko-Sama

The first time I received an extended message from Konko-Sama was when I was young and busy taking care of my three children. My husband, who served as an instructor at Konkokyo Gakuin Seminary, became unable to teach at the institution because of some serious issues he had to deal with. He secluded himself in his own room and was bedridden for about a month, never coming out of the room during that time.

While I had to take care of my three children, my husband didn't come out of his room on the second floor. I had to cook and bring food to him. I became so frustrated that I could no longer bear the situation.

I carried my youngest son on my back, held the hands of my eldest son and daughter, and got out of the house by slamming the entrance door.

Then I raced to see Konko-Sama at the Toritsugi-Mediation Desk and expressed my complaint to him by saying, "My husband refused to go to work at Gakuin Seminary." It was not a formal manner of seeking Toritsugi-Mediation, but rather a way of telling Konko-Sama about my husband's disturbing behavior. At the same time, I had a faint expectation that Konko-Sama would give me a sort of message that would help dissolve my frustration. I expected him to

give me some consolation for my suffering in such a manner as, "You shouldn't have such negative thoughts toward your husband. Try to keep a positive attitude and take care of your husband," or something like that.

But Konko-Sama responded to me in such an abrupt manner, without referring to my husband, and said, "Do you cook rice? Do you clean your rooms? Do you wash your clothes?" I was prompted to respond to his extended words in my mind:

"How dare Konko-Sama ask me such rude questions? He should know how I had to deal with my three children while keeping busy managing the household chores every single day." I just looked at Konko-Sama in puzzlement.

Konko-Sama continued to say, "When you cook rice, do you say thank you for any elements involved in your cooking? Do you pray that your cooking will go smoothly without any disruptions? When you use your rice cooker, do you say thank you for the rice cooker? Do you extend your prayer for the good health of your family members through the food you provide? When you finish cooking rice, do you say thank you for the cooked rice without any trouble? When you wash your clothes, do you say thank you to the laundry machine? Do you say thank you for the water used for washing? Do you say thank you for being able to use the machine to wash your clothes? Do you say thank you when the laundry is done? When you use the dryer for your clothes, do you say thank you for the dryer? Do you say thank you to the machine when it finishes the task?" He continued talking in such a meticulous manner.

After a pause, Konko-Sama said, "I have been doing all those things I have shared with you every day. When I find myself awake in my bed in the morning, I say thank you for the fact that I have awakened. Thank you for the life I have been given that day. Thank you for the clothes I wear. When I wash my face in the morning, I say thank you for the water I use. When I put my feet into the geta clogs at the entrance, I say thank you for the clogs. Thank you for the passage on which I can walk to Hiromae. When I arrive at Hiromae, the worship hall, I say thank you for the fact that I could walk all the way from my residence to this place without any disruptions. I say

thank you for being able to fulfill my duties at this place. If I ever forget to say thank you for any of those elements, I will make up for it by extending my thanks later when I become aware of what I had forgotten.

"You say you wish to actualize and practice this way of faith in your own life. But without practicing what I have shared with you, there shall be no way to fulfill your wish!" Konko-Sama firmly stated.

This was the first time I had ever received such a message from Konko-Sama at the Toritsugi-Mediation Desk. But my initial response to the extended message didn't move me much at that stage. I had no idea how the message Konko-Sama gave me was related to the practice of the Konko faith.

I even held such a rude thought against Konko-Sama: "Konko-Sama became Head of the Religious Organization only recently. Maybe he has not yet developed a full appreciation of the true essence of the Konko faith."

After returning home from visiting church, I felt like following what Konko-Sama had shared with me as a sort of reluctant obligation to show respect to him. When I cooked, I tried to say thank you for the cooking utensils I used and while washing them. I was not that serious about saying thank you for those elements in life, but I practiced saying thank you in remembrance of Konko-Sama. I was just like a nursery student who simply followed the instructions given by a caretaker. But I kept reminding myself to say thank you for whatever I did in my daily life by saying, "Thank you. Please allow me to do such and such things."

The following day, my husband got out of bed and greeted me in such a normal manner: "I am going to report to Gakuin Seminary today." I was really surprised to witness such a drastic change in the condition of my husband, who had secluded himself in his room and been bedridden for one month. How could he ever get out of bed and become so well that he expressed his full energy in trying to fulfill his duties at Gakuin Seminary? At that moment, I was prompted in my heart, "Yes. It is because of Konko-Sama's prayer that my husband was blessed."

In my pleasant surprise, I went to visit church right away with my three children. I reported to Konko-Sama, "Konko-Sama, thank you very much. My husband got well and will report to Gakuin Seminary."

Konko-Sama responded by simply saying, "Sore mi!" or "What'd I tell ya!"

After that remark, he didn't say anything at all. I just looked at Konko-Sama in puzzlement. I was only 31 or 32 years old at that time. I simply couldn't comprehend the meaning of "Sore mi!"

A few months later, I related the episode with Konko-Sama to my husband. During the period after I received the message from Konko-Sama, I tried to practice saying thank you for the elements in my day-to-day living. Before I received the message from Konko-Sama, I had been so distressed that I became easily angered at my children for minor misbehaviors, scolding them with words such as, "You did it again! Keep quiet! Shut up!" During those frustrating days, my husband had to deal with a serious issue at Gakuin Seminary and secluded himself in his room.

Then I went to see Konko-Sama, who gave me the message of saying thank you. As I practiced saying thank you by following Konko-Sama's message, I found changes in my mind. I learned to cherish my children and felt ashamed of why I had scolded my dear, lovable children.

But when I failed to visit church and neglected to say thank you in my daily living, I became irritated. As I practice saying thank you, I feel better, and things go well in daily living.

I shared those thoughts with my husband.

He responded, "I can fully understand what you have told me." He said, "When you took your children with you and got out of the house by slamming the door, I felt like you would never come back again."

He also revealed, "When I was in deep trouble and could not report to my office, the irritating and disturbing words that came out of your mouth felt like the sharp edge of a spear piercing deep into my wounded heart. Your words aggravated my condition even more. The only way I could respond was to escape into my bed in helplessness."

"But the morning you came back after slamming the door, I found something had changed. The sounds you made while cooking felt so comforting. I remembered the sounds of cooking made by my mother in the church kitchen when I was young. The sounds of my mother's cooking were so comforting

and warm. When I listened to the soft, comforting sounds you made while cooking, for some reason I felt as though I was liberated from the constrictions that had bound my whole body and mind, and I felt I could finally take a deep breath.

"I had more than enough rest. Suddenly, I felt like getting out of bed and was prompted to report to my office at Gakuin Seminary the next day."

My husband's words helped correct my mistaken thoughts toward him while he was bedridden. I had intentionally made extra loud and irritating noises while cooking and scolding my children so that he would understand my frustrations. But I realized that my disturbing behavior, aimed at him, had actually aggravated his condition even more.

My husband's words also helped me understand the true meaning of the remark, "Sore mi," or "What'd I tell ya!" expressed by Konko-Sama. The fact that I had practiced saying thank you as Konko-Sama showed me contributed to bringing about the blessed development of my husband and our whole family.

It was the actual practice of the message of saying thank you for the elements in life, as Konko-Sama instructed, that contributed to bringing about the blessed situation—not my prayer that my husband would be able to report to the office at Gakuin Seminary through Toritsugi-Mediation and Konko-Sama's prayers regarding the matter.

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 12.*
2. Heaven and Earth continue to live. Because Heaven and Earth are alive, all people can live. *III Jinkyu Kyogoroku 104*



Bulletin Board

WAHIAWA KONKO MISSION MONTHLY SCHEDULE

August 2026

- 1 Sat -Monthly Svc. for Tenchi Kane No Kami-Sama (7:30 pm) 天地金乃神様 月例祭
-KMH Board Meeting at Honolulu Church (10:30 am)
- 2 Sun -Back to School Service (9 am)
-Rotary Hanashikai Gathering on ZOOM (10:30 am)
-Hula Practice at Waipahu Church (3 pm)
- 5 Wed -Rehearsal for 100th Ann. service at Honolulu Church (10 am)
- 6 Thr -Church clean-up (9 am)
- 7 Fri -St. Francis Japanese Program (10:30 am)
- 9 Sun -Monthly Svc for Ikigami Konko Daijin-Sama 生神金光大神様 月例祭 (9 am)
-Hula Practice at Waipahu Church (2 pm)
- 10 Mon -KMH Centennial Committee Meeting on ZOOM (5 pm)
- 12 Wed -Hula Practice at Waipahu Church (10 am)
- 14 Fri -Amagi Church Oyasensei and his group visitation to Wahiawa in the morning (5 people)
-6th Konko Sama and his family will arrive at the airport.
- 15 Sat -KMH Centennial at Ko'olau Ballroom (Glass side)
Registration starts 11 am. Service begins 11:30 am
- 16 Sun -KMH Centennial BBQ at Magic Island Picnic Area #40 (10 am to 2 pm).
- 17 Mon -6th Konko Sama and family will visit Wahiawa Church in the morning around 11 am (8 people)
- 20 Thr -Church clean-up (9 am)
- 23 Sun -Monthly Memorial Service 月例霊祭 (9 am)
- 25 Tue -KMH CEOC mtg on ZOOM (9 am)
- 27 Thr -Church clean-up (9 am)
- 29 Sat -Hawaii Gunpla Workshop (12 noon to 6 pm)
-Ehime Kenjinkai Ehimemaru mikan maintenance (9 am)
- 30 Sun -Sunday Service (9 am) *Share okage
-53rd Memorial Svc for Rev. Masayuki Kodama@ HNL (9 am)

September 2026

- 1 Tue -Monthly Svc. for Tenchi Kane No Kami-Sama (7:30 pm) 天地金乃神様 月例祭

In Remembrance: August

Jinpei Hayashida	8/13/1939
Sunao Hayashida	8/8/1958
Helen Y. Eguchi	8/14/1946
Masaru Nakano	8/5/2004
Rev. Masayuki Kodama	8/24/1973
Masataka Yano	8/14/2012
Shizue Eguchi	8/19/2012
Kima Yamashita	8/?/1979
Sally Shigeko Nakano	8/20/2022
Makiguchi, Hidehiko	8/23/2022
Dean Hishinuma	8/7/2/2024

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 Kyoso 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) **Page 221**

6. Way of Life to Help Others

(1) Mission to Help Others Writing the Memories

On October 15 (November 23), Kami-Sama instructed, “Write the memories of Konko Daijin, who established the Hiromae here. Write about the time you were born, what your parents told you, your experiences 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 about your practice of faith in various kamis” (Oboe-cho 18–19).

In the past, Bunji kept records such as the names of the daily visitors to the Hiromae, their ages, and the nature of their requests in the form of the “Gokinen-cho” (prayer record book), “Negainushi Toshigaki Oboecho” (record of visitors' names and ages), and “Oshirasegoto Oboecho” (record of divine messages received). Bunji recorded the initial message given to Shigeemon Kandori from Kane No Kami and kept notes of any messages given from time to time until about twenty days prior to his departure. The writings were kept in his distinctive personal style. Those records served two purposes. One was to record the messages from Kami, and the other was to reconcile the messages given beforehand with the consequences afterward. The exact date he began his writings could not be confirmed, but it can be assumed to have been sometime between 1862, when Bunji was 49 years old, and 1869, when he was 56.

The divine instruction could be understood from various perspectives, such as writing down whatever Bunji remembered, adding additional remarks to make the messages more clearly understood, or writing a new version of his memories in chronological order. Bunji began writing in 1857. His initial writings did not refer to the instruction, “Write about the time you were born, what your parents told you.” Considering this, the nature of his writing could be assumed to reflect the second perspective—that is, adding additional remarks to make the messages more clearly understood. However, this cannot be confirmed. It could be assumed that the writing Bunji initiated in response to the divine instruction, later referred to as “Konko Daijin Oboe,” became the original source of the record. Bunji’s writing took the form of an

autobiography. Kijuro Asano recalled, “Bunji wrote something under the light of a lantern until midnight.” This episode suggests that Bunji devoted himself diligently to writing.

It is difficult to determine why Kami instructed Bunji to begin writing. When Bunji was very close to his departure, he responded to a visit from Tomie Takahashi by pointing to a thick notebook of about two *sun* in thickness and saying, “I have written this much, but I have only limited writing skills to show to other people. My son, however, will take care of my writing in a much more formal manner.” Bunji had no intention of showing his writings to other people for any particular purpose. He expressed his thoughts without concern for grammar, vocabulary, or formality. He did not seem to care about those things at all.

Even if he had no intention of sharing his writings with others, he may have had a purpose for writing them. Anyone who writes an autobiography wishes to affirm the meaning of one's life and to identify its significance. Many leaders in society who experienced total isolation sought to clarify the mission they were called to fulfill amid confusion and isolation. An individual who talks to oneself in isolation may eventually engage in a dialogue with Kami through writing. In this respect, Bunji also had to deal with a great deal of social upheaval around 1874, when he lost his status as a Shinto priest. People regarded the religious faith Bunji practiced so devotedly, as well as his work of helping others through Toritsugi-Mediation, as an evil religious practice. Bunji had to face an uncertain life, both physically and spiritually. It was during this very confusing period that Bunji began writing his autobiography. Through the process of writing, Bunji came to realize the infinite blessings he had received from Kami. He reaffirmed that the life he had lived was indispensable and gained the conviction that he should fulfill the mission entrusted to him. In particular, Bunji may have realized that the blessings of Kami, his own blessed life, and his divine mission were all in harmony with the heart of Kami, whose only desire was to help people in distress.

(to be continued) **Page 223**