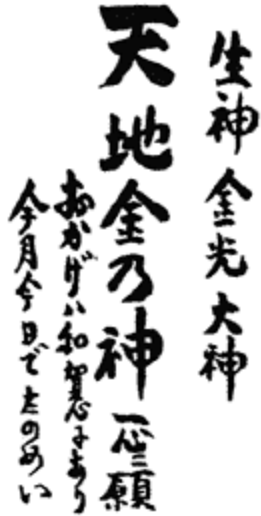




Reflections on the Tenchi Kakitsuke: The Divine Reminder



By Rev. Yasuhiro Yano

I conducted Sunday Service in the rare circumstance that I am by myself. My wife, Reiko Sensei was in Maui attending the Grand Service at Wailuku Church, and Edna Sensei was working. I want to talk a little about these services.

When my daughter, Edna Sensei returned from Japan after completing her ministerial training and receiving ordination as a Konko minister 24 years ago, the Sunday service was originally intended as an opportunity for her to become more familiar with leading services and ministerial responsibilities. In many ways, it was designed as an educational experience. However, over the years, we have come to realize that her presence and dedication to our faith community have become indispensable. As my wife, Reiko Sensei and I grow older, we find it increasingly difficult to keep pace with rapidly changing technologies, and Edna Sensei has become an invaluable part of our church's activities.

I also encourage Reiko Sensei to attend services and gatherings at churches on the neighbor islands as a form of outreach and continuing education, both for herself and for the benefit of our churches

throughout Hawai'i. She has been one of the women ministers in Hawai'i who has consistently participated in a wide variety of local and national gatherings.

As many of you may know, Reiko Sensei just turned 75 in May and will be receiving recognition for 40 years of ordained ministerial service at the Headquarters in June. By next year, she will have devoted nearly 50 years to serving the faith. When she was enrolled at the Konkokyo Gakuin Seminary in Japan, we received visas that allowed us to move to Hawai'i. At that time, she made the difficult decision to leave the seminary part-way and join me in moving here. Looking back, perhaps this recognition is Kami-Sama's response to her many years of dedication and sacrifice.

This month, she will also be making a pilgrimage to Japan to attend the Kyōdan Dokuritsu Kinen Sai (Denominational Independence Commemoration Ceremony) on June 14, 2026, where she will receive recognition from Konko-Sama. Interestingly, Edna Sensei shared that she had a random thought that came to her heart and she believed it to be a direct message from Kami-Sama. In the thought, a voice told her, "*Okaasan ni Nihon ni ikaseteagenasai.*" (Give your mother the opportunity to go to Japan). So, Edna sensei immediately called Wahiawa to ask Reiko Sensei if she would like to go to Japan for the recognition ceremony in Gohonbu. She was hesitant at first but accepted. And Edna sensei immediately purchased the tickets and planned her trip.

For the past five years, I have been engaged in translating *The Life of the Founder*, authored by the late Rev. Mikio Seto. It has been a lengthy project, and I expect it may take another year to complete. While working on the section concerning the Tenchi Kakitsuke, which is also featured in this month's church newsletter, I gained a new perspective on its meaning and significance.

As we know, the Divine Reminder, or Tenchi Kakitsuke, was revealed publicly in 1873 during

one of the most difficult periods in the Founder's life.

In 1859, Konko Daijin began the work of Toritsugi Mediation after responding to Kami-Sama's request, giving up other means of earning financial support. However, as a result of the sweeping social changes brought about by the Meiji Restoration, he was eventually forced to discontinue his mediation activities, even though Toritsugi was Kami-Sama's extended wish to save people in distress.

The government-imposed closure of the Hiromae resulted from changing regulations concerning religious organizations. The Founder secluded himself in his room and refrained from meeting visitors. Yet even under these difficult circumstances, Kami-Sama and the Founder continued seeking ways to help people.

It was during this period that the Divine Reminder emerged as a means through which people could continue receiving spiritual guidance without direct, in-person interaction with the Founder.

The Founder emphasized that the Divine Reminder was not a charm or talisman. Rather, it was a reminder for the practice of faith.

He compared it to using a soroban, a traditional Japanese abacus. If one follows the proper formula, the correct answer appears. Likewise, if believers practice the teachings contained within the Divine Reminder, they will receive blessings.

The four-line message, as it appears in the original Japanese, contains the essential elements necessary for receiving blessings. Kami-Sama intended this message to help people fulfill their requests and receive blessings through sincere faith practice.

Throughout my life in the church, I have been continually exposed to this message. Every morning, I copy the Divine Reminder and write prayers based on my reflections for that day, followed by the names of my family members and church members.

Sometimes I wonder how many times I have written those words over the past 49 years.

The Founder also offered a daily prayer that says:

"When the people of the world pray to Ikigami Konko Daijin with a sincere and single heart, please fulfill whatever request they have."

In many ways, this prayer is reflected in the Divine Reminder itself.

The Founder summarized the essence of faith very simply:

"Directing your heart toward Kami is to practice faith."

Perhaps that is the true purpose of the Divine Reminder.

Simply look at the Tenchi Kakitsuke and direct your heart toward Kami-Sama.

Through that sincere act alone, faith begins to work within our lives.

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 June 2026

- 1 Mon -Monthly Svc. for Tenchi Kane No Kami-Sama (7:30 pm) 天地金乃神様 月例祭
- 5 Fri -Japanese Program at St. Francis (10:30 am)
- 14 Sun -Monthly Svc for Ikigami Konko Daijin-Sama 生神金光大神様 月例祭 (9 am)
- 20 Sat -KMH Fishing Day at Ali'i Agricultural Farms (10a-2p)
- 21 Sun -Monthly Memorial Service 月例霊祭 (9 am)
- 27 Sat -KMH Minister's Mtg ZOOM (2p-4p)
-Hawaii Gunpla Workshop (12 noon to 6 pm)
- 28 Sun -Sunday Service (9 am)

In Remembrance: June

Florence Tamaribuchi	6/10/1997
Matsu Suzuki	6/2008
Akio Sekine	6/6/1998
Clara Kimiko Hiromasa	6/10/2014
Edith Suzuyo Noguchi	6/14/2014
Nancie Chieno Ōyama	6/3/2013
Katherine Sumiko Araki	6/5/2013
Rev. Kōji Hiramoto	6/1/2018

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) Page 215

(4) “Sashimuke” (Divine Intention) Divine Message Revealed on October 10, 1873

“Early in the morning on August 19 (October 10), Kami-Sama spoke:
‘Bestowing divine names to priests has been prohibited since September 1870 in accordance with the government's regulations on religion. Therefore, abolish the divine names of all the Toritsugi mediators and have them become Konko Daijin's Disciples (Ichi no Deshi) instead.’
I, Tenchi Kane No Kami, wish to say the following:

Though they live between Heaven and Earth, people are unaware of Kami's blessings. Shrines, temples, and homes stand upon Kami's land. Unaware of this, people concern themselves only with the Days and Directions, commit irreverence toward Kami, and encounter hardships due to their accumulated offenses.

They receive divine blessings by practicing faith. I, Tenchi Kane No Kami, have sent Ikigami Konko Daijin to people to bestow blessings and teachings so that they may prosper forever. Man is man because of Kami, and Kami is Kami because of man. Both continue to uphold one

another.”

(Oboe-Cho 17-25)

The revelation of this message may be understood as one of the consequences of the intense and isolated communication between Kami and Bunji during the thirty days of confinement. During this period, Bunji's reflection upon his religious calling helped cultivate a new theological perspective and deepen the maturity of his faith in Kami.

This divine message may be regarded as a revelation of the nature of Tenchi Kane No Kami and Kami's ultimate wish for humanity. The newly expressed divine name, “Tenchi Kane No Kami,” is a comprehensive term that expresses two aspects of Kami's workings. First, it reveals Kami's earnest desire to awaken people to the fact that they live within life-sustaining blessings provided by Heaven and Earth. Yet people often fail to recognize the fundamental blessings that sustain their lives and consequently commit irreverence toward Kami. Second, it reveals Kami's desire to help people who are suffering and in distress.

Tenchi Kane No Kami revealed this promise through the workings of Ikigami Konko Daijin, who actualizes these two distinctive functions: awakening people to Kami's blessings and helping those in need. Through these workings, people may enjoy generational prosperity and realize a world based upon the interdependent relationship between Kami and humanity.

This divine revelation presents a powerful and clear perspective:

“Try to identify the elements of sustenance through divine vision.”

Through the exercise of divine vision, we begin to understand the place where we live differently. From a human-centered perspective, we live in houses and on properties owned by ourselves or by others. Some people live on land they own, while others live on land owned by someone else. We identify ourselves according to property boundaries, local jurisdictions, and national borders. However, these identities are based entirely upon human perspectives.

From the divine perspective, however, people live within the space provided by Heaven and Earth. Through this perspective, concepts such as personal property ownership, national sovereignty, and territorial boundaries fade into the background. Instead, people live within a vast open space equally shared by all. The land upon which we live belongs to Kami and cannot ultimately be claimed as individual ownership. For the first time, Kami revealed a divine perspective that stood in contrast to the conventional human-centered viewpoint. It may be likened to the revolutionary shift from the Geocentric Theory to the Heliocentric Theory—a complete 180-degree transformation in understanding reality.

From the human-centered perspective, people dominate their living space, and Heaven and Earth revolve around human concerns. Konjin Deity appears from time to time as a force that causes harm according to the Days and Directions. The land belongs to Konjin, and humans merely occupy it temporarily.

The statement, “People only examine the Days and Directions and commit irreverence to Kami,” reveals the nature of human beings who become preoccupied with the Days and Directions and thereby commit irreverence toward Kami.

The perception of the Days and Directions is rooted in a human-centered way of life and in the manipulation of the land provided to us. Yet this concern is merely the tip of the iceberg. We exercise the same human-centered mentality throughout many aspects of our lives.

Kami revealed that “burei” (irreverence) refers to a way of life that ignores the fundamental nature of human existence.

From the divine perspective, every element of human life is a manifestation of Kami’s workings. We are allowed to live within the blessed workings of Kami. Therefore, “burei” means that people fail to recognize these fundamental workings and instead live according to a human-centered perspective that assumes everything exists for human purposes alone.

As a result, people encounter hardships due to the accumulation of offenses arising from a self-centered way of life.

In this sense, Bunji came to understand the nature of “nangi” (hardship) not only through his own difficult experiences, but also through his relationship with Kami.

Bunji’s recognition of humanity within the workings of Kami also meant that Kami redefined the existence of human beings through a divine perspective.

If people are allowed to live within the open space provided by Kami, free of boundaries, then they too should live openly and without artificial divisions. In this sense, we are called to participate in the workings of Kami.

Kami stated:

“People living between Heaven and Earth are Kami’s children.”

This message expresses Kami’s expectation that people come to realize their relationship with Kami. Kami further stated:

“Though they live between Heaven and Earth, people are unaware of Kami’s blessings and commit irreverence to Kami.”

This message includes all people and reflects a new perspective expressed with remarkable clarity and persuasion.

From a human-centered perspective, when comparing ourselves with others, some people appear blessed and happy, while others seem burdened by hardship and distress. Some appreciate Kami’s blessings, while others do not. Yet from Kami’s perspective, all people live within the same vast, open space provided by Kami and all exhibit a degree of self-centeredness. Without awareness of the blessings that sustain their lives, people collectively demonstrate what Kami described as being “unaware of Kami’s blessings.”

In this sense, humanity as a whole displays a widespread condition of irreverence.