



## Acceptance by Kami

By Rev. Yasuhiro Yano

The following episode took place about six years ago before the annual Grand Service for Ikigami Konko Daijin. My attention was drawn to a remark made by Reiko-sensei while she was talking with Edna. They were talking about who would be attending the Grand Service. She said, “何とかという思いを、神様がお受け取りくださるのじゃ,” or in English, “If we exhibit our utmost sincerity toward Kami-Sama, Kami-Sama will respond by accepting our sincerity accordingly.”

Her remark reminded me of an episode I experienced while I was staying at Konko Church of Amagi for spiritual training. A few months after I was admitted to the church, one day while I was doing goyo in the room next to the Toritsugi Mediation Desk, Oyasensei, the late Rev. Fumio Yasutake, brought some items to be delivered to the believers who had visited Konko Church of Kokura for a church service. The items were believed to be so-called *osagari*, or gift items given to the people who attended the service. He showed me a list of names of those who had attended the function. He instructed me to sort out the items to be handed to the believers who would show up at a church function scheduled in a few days.

Since I had spent a few months at the church, I had become somewhat familiar with the regularly attending church members. Based on my assumptions, I prepared the items for them. I had a certain idea of who would respond to the church functions based on my observations. I could identify those believers who regularly attended church with confidence. And indeed, the believers I had selected showed up just as I expected.

The concept of “Kami-Sama ga ouketori kudasaru” can be considered one of the key terms in the pursuit of the Konko faith. Rev. Fumio Yasutake used to say, “神様にお受け取り頂くこと程安心で確かな生活は無い,” or, “There could be no happier and more secure life than being accepted by Kami-Sama.”

Whenever I reflect upon the concept of “神様にお受け取り頂く,” or being accepted by Kami-Sama, I always remember an episode that took place while the 4th Konko-Sama, the late Rev. Kagamitaro Konko, was serving at the Toritsugi Mediation Desk. I would like to share this story for your reference in the practice of faith.

A very poor elderly woman, who lived day to day on a meager income, saved travel funds in hopes of making a pilgrimage to see Konko-Sama at the Headquarters Church in Konko Town. One day, she was finally able to make the pilgrimage. Upon her arrival to see Konko-Sama, Konko-Sama spoke even before she uttered a word, saying, “Kami-Sama has accepted all your expenses for your pilgrimage today. You purchased a pair of new shoes and new clothes, paid for your travel expenses, and also dined at the Tsuchiya restaurant. Kami-Sama has accepted all your spending as your extended offerings.”

I learned of this episode in a booklet published by the Headquarters Office soon after both my wife and I began our missionary work. What I appreciate most in this episode is the profound meaning of acceptance of what we have offered to Kami in appreciation of the blessings received.

## 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 Ginzō 12.*
2. Heaven and Earth continue to live. Because Heaven and Earth are alive, all people can live. *III Jinkyū Kyōgoroku 104*

### **In Loving Memory: Mr. Hugh Noguchi**

We are saddened to share the passing of devoted church member **Mr. Hugh Noguchi**, who passed away on April 28, 2026, at the age of 71. We offer our heartfelt prayers for his Mitama Spirit and extend our deepest condolences to his family and loved ones.

## WAHIAWA CHURCH MONTHLY SCHEDULE

### May 2026

- 1 Fri -Monthly Svc. for Tenchi Kane No Kami-Sama  
(7:30 pm) 天地金乃神様 月例祭
- 3 Sun -Sunday Service (9 am) \*Share Okage  
-Wailuku Church Godaisai (11 am)
- 8 Fri -Japanese Program at St. Francis (10:30 am)
- 9 Sat -KMH Hula Group Practice at Waipahu (1:30 pm)
- 10 Sun -Monthly Svc for Ikigami Konko Daijin-Sama  
生神金光大神様 月例祭 (9 am)  
-Happy Mother's Day!
- 16 Sat -Hawaii Gunpla Workshop at Honolulu (12 p-6 p)
- 17 Sun -Sunday Service (9 am) \*Share Okage  
-Hilo Church Godaisai (11 am)
- 20 Wed -KMH Kyoten Study Session on ZOOM (5 pm)
- 24 Sun -Monthly Memorial Service 月例霊祭 (9 am)
- 25 Mon -Memorial Day—Visit Punchbowl National Cemetery  
of the Pacific (Meet at flagpole at 7 am)
- 26 Tue -KMH CEOC Meeting on ZOOM (9 am)
- 29 Fri -KMH International Minister's Gathering ZOOM  
(2-4 pm)
- 31 Sun -Sunday Service (9 am) \*Share Okage

### In Remembrance—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
Gloria Miyasaka	5/29/2021



### 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 Shōgai" or "The Life of the Founder Konko Daijin" authored by the Rev. Mikio Seto and published by Konkōkyō 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 210*

Bunji withdrew from life to pursue the prosperity of the household throughout his life. He was 46 years

old. He also withdrew from the life of helping people in distress. At the age of 60, he gave up practicing his religious work, including Toritsugi mediation. He distanced himself from any visitors and secluded himself without engaging in any social life. He stopped adhering to any elements that had helped sustain his religious work. The only relationship he maintained was with Kami. He returned to the initial state of his faith life. The only activity in this situation was to communicate with Kami one on one. Some twenty days passed in this manner without any earthly elements of daily life.

Kami responded to Bunji on March 13, saying, “Konko, be reborn. Take your first bath in ten years” (Oboegaki 21-4). That instruction was intended to mark a new life for Bunji. He was sixty years of age, born in the zodiac year of the dog. From that day on, Kami ordered Bunji to identify himself as one year old, born in the year of the chicken.

On March 15, Kami instructed Bunji to copy the message of “Kakitsuke” that stated:

「天地金乃神・生神金光大神、一心に願え、おかげは和賀心にあり」

The message could be translated into English as follows:

“Tenchi Kane No Kami · Ikigami Konko Daijin, extend your prayer single-heartedly; divine blessings will be yielded depending on your peaceful and harmonious heart.”

Because Bunji kept himself totally isolated from any earthly elements of daily life, Kami could clearly reveal the very essence of practicing faith in that manner.

For the first time, the divine name of Tenchi Kane No Kami was publicly shown through the production of “Kakitsuke.” Up to this stage, the divine name had been referred to as “Nittenshi, Gattenshi, Kimon Kane No Kami” or “Nittenshi,

Gattenshi, Ushitora Hitsuji Saru Kimon Kane No Kami Daimyoujin.” Through the publication of “Kakitsuke,” the divine name was defined as “Tenchi Kane No Kami.”

Goka Keishun related, “Till now, there was no one who opened the Way of practicing faith in Konjin. The name Ushitora Kimon Kane No Kami has been changed to Tenchi Kane No Kami” (Gorikai II Goka Keishun 1-4).

Hatoya Koichi related, “The name Konjin has been abolished by the government, and I still haven’t decided on a new name...” (Gorikai I Hatoya Koichi 2-2). “When I visited the Hiromae, the name had been changed to Tenchi Kane No Kami.”

It could be assumed that Bunji encountered unprecedented developments in society, such as the introduction of the new calendar system based on the Gregorian calendar and the closure of the Hiromae, which helped Bunji deepen his understanding of the theological elements of faith practice. As a result, he reached a resolution to define the name of the deity through the publication of “Kakitsuke.” Whenever Bunji encountered difficulties, he seemed able to identify definitive elements to deal with the situations before him.

On March 20, 1873, Hachiemon Morita, who cared for the Hiromae as Bunji’s assistant, was summoned to report to the Village Head Magistrate, Kawate. Kawate informed Morita that, although it was not an official announcement, Bunji would be able to resume his religious work discreetly.

Upon hearing the news, the family members were elated with joy. But Bunji responded, “I won’t do it in secrecy.”

Hachiemon returned to Chief Magistrate Kawate and informed him, “Konko says that he will not practice Toritsugi in secrecy because it will cause worry.”

Kawate admitted, “Konko is hopelessly too sincere. It was I who told him to stop and who told him to resume Toritsugi mediation... Konko has been certified to give prayers all the while. If he doesn’t resume now, it will be difficult for him to be recertified later.”

Hachiemon returned and relayed Kawate’s message to Bunji. Bunji responded, “In that case, I understand.”

Bunji restored the furnishings of the Hiromae and resumed his religious work the next day. Kami said, “You have shown sincerity even to the government” (Oboecho 17-8-5).

“Show sincerity” refers to extending utmost consideration to the given circumstances while at the same time fulfilling one’s determination. Bunji followed the instructions of the Village Chief Magistrate and extended sincere and considerate thought in dealing with the village office; as a result, he fulfilled governmental requests regarding the operation of the Hiromae and gained assurance for his way of life.

### **Tenchi Kakitsuke**

On March 29, Kami allowed Bunji to take a bath again in commemoration of rebirth and then forbade him from taking a bath for the rest of his life. Bunji was to undergo a long-lasting enduring *shugyo*, or training.

On April 11, Kami instructed Bunji to copy the message of “Kakitsuke” that stated as follows:

「生神金光大神  
天地金乃神 一心二願  
おかげは和賀心にあり  
今月今日でたのめい」

This could be translated into English as follows:

“Ikigami Konko Daijin  
Tenchi Kane No Kami, extend your prayer single-heartedly,

Divine blessings will be yielded depending on your peaceful and harmonious heart. Pray on this very day.”

This message showed the most refined teaching yielded in consideration of the “Kakitsuke” on February 17 and the message given to Bunji on July 28, 1872.

There was a message called “Shinmei Kakitsuke” that was a list of divine names, divine titles, and posthumous titles. The written message was placed on the wall to be visible so people could extend their prayers. But this time, the message was referred to as “Tenchi Kakitsuke,” which showed important basic elements for the practice of faith.

The message was easy to understand and was referred to as a formula like handling a soroban calculator, or as functioning like a shopping memo that serves as a reminder for the practice of faith. The message was given to some believers. Bunji introduced the message as a reminder to be understood simply by looking at it daily—as daily guidance for the practice of faith.

Under the restrictions imposed by the government after the Meiji Restoration, Bunji could not engage in his religious work and remained isolated. The introduction of “Tenchi Kakitsuke” functioned as a tool through which believers could receive blessings by generating the spiritual condition of *waga-kokoro*, or a peaceful and harmonious heart, through the reminder without interaction with Bunji for Toritsugi mediation.

The fourth line of the message, “Kongetsu Konnichi de,” or “on this very day,” refers to the mindset of: “This is the very designated indispensable day to receive blessings.”

The public depended on the rules and regulations of the lunar calendar and lived accordingly, and many were confused by the change in the calendar system. The introduction of the “Tenchi Kakitsuke” seemed to provide guidance for how they should live.

On April 20, Kami said, “Konko Daijin, you have sat and faced the altar. From today, sit to the side of the altar while facing the garden. Today is Nittenshi and Gattenshi's service day. The divine virtue of Tenchi Kane No Kami will shine. Place the offertory box nearer to the front of the altar” (Oboegaki 21-7-11).

Until then, Bunji had faced the altar, and visitors saw only his back when they entered the Hiromae. Kami instructed Bunji to change the way he sat by facing the garden so visitors would be able to see the side of his figure.

On April 30, Kami said to Bunji, “Everything that happens is Tenchi Kane No Kami's doing. This includes major upheavals” (Oboegaki 21-13).

Kami intended Bunji to be prepared to accept any eventualities as Kami's doing. Kami's message seemed to unfold a new perspective for Bunji's way of practicing faith. After experiencing devastating events such as the closing of the Hiromae, Kami's message also seemed to predict the unfolding of a new chapter in Bunji's way of life.

*(to be continued) page 215*

*Happy Boy's Day and Happy Mother's Day!*

