

receive every day. Well, good-bye,” then went home.

²When someone asked the man about this, he replied, “It’s because Kami-Sama knows my heart very well.” He continued to pray in the same way.

³When I asked Konko-Sama about this, he said, “With just that, he will receive divine blessings.”

12 In 1882, while being possessed by Kami, Saeki Bunjirō spoke, “I will do religious training by wearing just a loincloth.” Then he walked on the roof barefoot. To his complaining landlord, he said, “It is Kami who is walking here, so the roof tiles won’t break. Before you say anything, watch me.”

²When a person with an eye disease came to Bunjirō’s hiromae, Bunjirō wiped the person’s face three times with paper. The paper turned gray, and the person’s eyes were cured. Bunjirō also dipped a sacred mirror into a well with muddy water. When he took out the mirror, the well’s water became clean.

³He sometimes ran around on the roof naked, and people thought he was crazy. Later, the police arrested him. They interrogated him to find out who taught him such a faith. I was then subsequently arrested and detained for ten days.

⁴After being released, I went to Konko-Sama’s Hiromae. When I told him about Saeki Bunjirō, he said, “He was a kami then. Man is smaller than a speck of ash compared to the greatness of Tenchi Kane No Kami. When Kami possesses someone, that person will act crazy. Since the human body cannot endure Kami-Sama’s virtue, the person becomes crazy for a while. Watch quietly, and he

will exhibit Kami-Sama's virtue."

- 13 A fisherman from Okayama practiced faith devotedly in the beginning. But since his financial situation wasn't very good, he brought his small household altar and asked, "I will stop practicing faith, so will you keep this altar for me?"

Konko-Sama replied, "Sure. When you need it again, come and take it back anytime."

²Ten years later, the fisherman came to take it back, and said, "Konko-Sama, my situation has not improved. While I was practicing faith, I made ends meet one way or another, but after I stopped practicing faith, I fell into debt."

Konko-Sama told him, "Well then, take home your altar," and the fisherman took it home.

³The next day, a former lord, whose daughter was sick, went to the fisherman's house to have her cured. The fisherman prayed to Kami-Sama and brought her divine blessings which cured her. The lord brought many gifts to the fisherman to show his appreciation. Receiving these divine blessings compelled the fisherman to start practicing faith again. This enabled him to repay all his debts.

⁴When I went to the Hiromae, the fisherman was also there and I heard his story. Konko-Sama, turning his head from left to right, said, "People may think ten years is a long time, but to Kami, it is as short as the time it takes to look from left to right."

- 14 Once when I went to the Hiromae, I mentioned, "The

world is really progressing. Going to worship by the new steamboats is much faster than by the old sailing ships. And soon with the telegram, we can receive messages from Tokyo in an hour. The telephone will also allow us to talk to people faraway.”

²Then Konko-Sama answered, “I don’t know about the steamboat or the telegram, but I do know that there is a faster thing. It is the Sun, which travels from dawn to dusk, and from east to west.”

15 Konko-Sama put a small, crude shrine on the alcove shelf in the Hiromae. I thought this to be ill-suited and told him, “That crude shrine is not very appropriate.”

He then replied, “If Tenchi Kane No Kami enters this shrine, the world will become dark. Kami’s shrine is the Universe. As for my shrine, this is more than enough.”

16 Kondō-san, it is very nice that you always come here with your wife as a couple. Tenchi No Kami is also a couple, Heaven and Earth.

17 I told Konko-Sama, “In Akashi,[†] they were catching sparrows by using a crow for inducement. The crow was tied to a stick and bird feed was scattered in front of it. Feeling safe because of the crow, the sparrows came. Then they threw nets and caught the sparrows. I thought this was a cruel thing to do.”

Konko-Sama said, “A heart that feels pity is a kami.”

18 Kondō-san, listening to teachings is not enough. You should make some effort to find faith within yourself, then receive divine blessings.

19 Once, when I went to Konko-Sama's Hiromae, there was a person looking like a farmer who seemed to be devoted to faith. I didn't know where he was from. He told Konko-Sama, "While believing in the teachings of Ikigami-Sama and practicing faith with devotion, I was laughed at by my neighbors. They said that I was being misguided by a kami that was only a temporary fad."

²Konko-Sama laughed and imparted, "Really? Well, let them laugh. Have you heard the story about the onethousand monkeys? Long ago, there were onethousand monkeys. One of them had a nose, and the other ninehundred ninety-nine monkeys did not. Those monkeys teased and laughed at the one with the nose.

³People in society laugh at other people's faiths without realizing their own misguided faith. This is similar to the story I've just told you. You shouldn't worry. They will later realize their mistakes and repent."

20 While serving as a toritsugi mediator on the west side of Kanō Bridge in Nanba, Osaka, I felt much responsibility in serving the hiromae. I thought, "A person like me with no virtue cannot continue serving the Faith. I must acquire more of Kami's virtue." I decided that I had to do ascetic training, so I asked Konko-Sama for advice.

"I would very much like to go to a mountain and undergo

ascetic training for some time. What do you think of this?" Konko-Sama asked, "If you go to a mountain, how will you do ascetic training?"

²"In the mountain, I will first live on dumplings made from barley. Then I will live on the nuts and leaves of trees. And towards the end, I will survive only on water."

Then Konko-Sama asked, "What kind of mountain will you go to?"

"I will go as deep into the mountains as I can, to separate myself from the world."

³In a blessed teaching, Konko-Sama imparted, "That is fine. However Kondō-san, you need not trouble yourself by going to a mountain. Create a mountain in your heart, and do religious training there. Enter the mountain which you have created in your heart, then no matter if there are difficulties or unsavory meals from your wife, you will not complain."

21 Kondō-san, man possesses very limited knowledge, so receive some from Kami-Sama.

22 He who believes in Kami receives pleasure in everything he does. Serving at the hiromae is a pleasure, merchandising and farming are also pleasures. Everyone between Heaven and Earth is delightfully and gratefully receiving pleasures.

23 I asked Konko-Sama why he was lighting the candles with a match.* "If you do not have impurities in your heart,

it's all right," he answered.

*In Shinto, lighting candles with matches was not allowed.

24 In 1882 or 1883, I brought thirty believers to the Hiromae. As we entered Furukawa Inn, Taki Enshichi tried to return home in haste, and urged the others to do the same. I scolded him.

When we worshipped at the Hiromae, Konko-Sama spoke in a revelation, "Kami takes the money you offer not without any returns. One seed becomes ten thousand, this is an old adage. Try and plant one rice seed into the earth, it will multiply into many seeds. Kami does not just take things, he always returns ten thousand times as much."

25 Those who practice faith eliminate their offenses. But those who idle away their time and don't practice faith, accumulate offenses.

26 When I went to the Hiromae with Hashizume Shinzaburō, I told Konko-Sama about Hashizume's deaf right ear. Konko-Sama said, "This man is able to receive divine blessings. Since other people hear with both ears, what enters one ear, goes out the other."

27 When I went to the Hiromae with Wada Yasube'e, Konko-Sama asked, "Shall I have Kami give you divine virtue or human virtue?"

²Wada-san answered, "I would like to have human virtue." And I replied, "For me, a simple faith will do,

so please give me divine virtue.”

³Konko-Sama went in front of the altar and spoke in a revelation, “Receive divine virtue, and human virtue will come with it.”

28 Do things in haste, and mistakes will be made. Leave everything to time.

29 Konko-Sama imparted, “Practice faith with a sincere and considerate heart.”

30 Practice faith conscientiously. Saying that you practice faith at home and using it as an excuse is the start of losing your faith. Those who practice faith conscientiously should not even take their dreams lightly. Kami will teach you good and bad even in your dreams.

31 Kondō-san, take the rickshaw puller for example. A customer comes at night and says that because of an urgent matter, he would like to have a rickshaw ready early the next morning. If that rickshaw puller wakes up and worships Kami or gives oharai prayers in the morning, he will be late for that first customer. This is being irreverent to Kami-Sama.

²Instead, he should wash his face, and quickly eat a simple breakfast, and be ready before the customer comes. When the customer comes, he should let him on and pull the rickshaw. While running, he is to give thanks to Kami

by repeating, 'Ikigami Konko Daijin-Sama.' Then the customer will be happy, the rickshaw puller will have work to do, and the rickshaw puller's prayers will surely reach Kami.

32 If your body hurts, it is an ailment of the body. Trouble which makes the family go wrong is an ailment of the family. If the family's son is a scoundrel, he will be an ailment of the family.

33 We call rice, *uchimaki*, *kome*, or *yone*. Uchimaki is rice that we scatter in front of the altar. The *ko* of kome means child and the *me* means bud. Therefore, rice nurtures the child to grow into an adult. The *yo* of yone means society, and the *ne* means root. Thus, rice is also the root of society. It builds societies through the people it nurtures. If eating this rice, the builder of societies, won't cure the illness, then neither will herbs or sages.

34 A sickness cured by Kami will not occur again.

35 Kondō-san, some have said that they received divine blessings after one or two weeks. Though Kami-Sama has arrested the disease only temporarily, they wrongly believe that they are completely cured. Usually, a major illness takes three, five, or even ten years to be cured.

²Kondō-san, though it has been one or two years since you started to receive divine blessings, it will take ten years for your body to return to its original health.

If your body does return to its original health, you will not suffer from that illness again. When Kami saves you from an illness, the roots of the illness are taken away.

³An illness is like a tree growing in your body. The doctor will give medicine to wither away that tree. The branches and leaves of that tree may soon wither away, but the roots will remain. Hence, that tree will grow again. It will take time for Kami to cure the illness, but you will be cured completely.

⁴Kondō-san, money is a volatile treasure in this world, whereas the body is a treasure for a lifetime. Once you throw away your body, it can never be retrieved.

36 Kami-Sama takes away the poisons from your body gradually. It is a painful process. The pain will make you thin, but be patient. After some poisons are taken away, eat delicious foods to make your body strong again. Kami-Sama will then take away more poisons until all have been removed. Since the roots of the sickness will be taken away, you will be able to live a healthy life.

37 One summer, a woman wearing a hood came to the Hiromae. Konko-Sama told me, “This woman was a prostitute in Nakajima,[†] Okayama City, and was known for her beauty. A lumberyard owner in Tamashima[†] redeemed her. After moving to Tamashima, she came to worship every day, saying, ‘I’m so grateful to be able to come to worship every day from Tamashima.’[†]

Kami-Sama told her, ‘Your body has been poisoned by

your long time of work. If I take the poisons away, it will end your life. However, I can take away the poisons and save your life by scarring your body. But then your husband will throw you out. Therefore, I will let you have a child. Then your husband won't throw you out.'

She became pregnant that year, and gave birth to a bouncing baby in the next. Her husband was very happy.

²Then a few boils started to form on her face, and she came to pray. Kami-Sama told her, 'I will now take away the poisons. Your body may be deformed, but it will not matter.' Soon, many more boils formed.

Show yourself to him. He is a sensei from Dobashi,[†] in Nanba, Osaka." She took off her hood, and her face, was hideous.

- 38 A young girl around seventeen with dark skin came and requested, "I can't get married because my skin is too dark. Please make it lighter."

Konko-Sama said, "You will receive divine blessings." Soon, boils formed on her head and spread all over, even to her shoulders and chest.

Konko-Sama told her, "There is a reason for this. Trust Kami. There will be joy."

²Later, dry scabs formed. The aftermath left her skin very red, and the hair on her head grew thicker. Then her skin turned ivory.

Konko-Sama said, "You never know how Kami-Sama gives divine blessings. It may be terrible at first, but in the end you will receive divine blessings. Unfortunately, there are people who cannot be patient."

39 They all use cautery to burn parts of their bodies. But if they would just go out and expose themselves in the hottest of summer, they can burn themselves easily.

40 People have been saying that childbirth is *taiyaku** (calamity) for women. But I interpret this word *taiyaku* as great role, in bringing a baby into the world.

²They say that a child should be born during high or low tides, but it is not necessary in this Faith. Whether it is day or night, is also of no concern. Pray to always receive divine blessings at convenient times. If giving birth at the end of the year is inconvenient for you, pray to Kami to give birth in the new year. Kami can control the date of the childbirth within a month before or after the impending date.

*The Japanese words meaning calamity and role are both pronounced '*yaku*.'

41 Konko-Sama recounted about when his stepmother passed away. "My stepmother told me, 'I feel sick today.' So I prayed and received a revelation, 'Have one of the grandchildren stay with her tonight.' I did just that, and told her, on her retiring to bed, 'Have some of your favorite sake.' Then she slept comfortably.

At dawn, the grandchild came to me and said, 'Konko-Sama, grandmother has become cold.' I rushed to see her, and found her already lifeless.

²She had gone silent peacefully. This is the true way to pass on. People should be allowed to die peacefully."

- 42 Because you are upset, and you keep saying that you don't want to die, you will end up dead. But by having an I-don't-care-if-I-die attitude, and by leaving your life in the hands of Kami, you will be saved.
- 43 The power of Kami touches everyone. It is behind the birth and death of all. For those who have done wrong, Kami will put them face down into the ground after they die.
- 44 I will practice faith until I leave this world and return to Kami. After my body departs, I will finally be able to truly fulfill my wish to save people.
- 45 Kondō-san, they say that if you eat beef, you will get divine punishment. But this is up to the individual's discretion. Aren't the cows and horses freely passing through the thoroughfare making it impure? There is a thoroughfare from your mouth to your rear, so why not let them pass?
- 46 I told Konko-Sama, "It is rude to spit or excrete on the ground."
He laughed and said, "When I noticed some excrement on the road to the paddies, I covered it with dirt thinking that it was irreverent for it to be exposed in the sunlight. But when I think about it, that was being reverent to Nittenshi, but irreverent to Kane No Kami-Sama, ha, ha, ha."
- 47 I heard from someone that three cuplets of rice are

offered—one for Hi No Okami, one for Tsuki No Okami, and one for Kane No Kami. I asked Konko-Sama about this and he said, “That is fine, but I offer one cuplet of rice to Heaven, one to Earth, and one to between Heaven and Earth. Kami then gives the offerings to the ancestral spirits of those practicing faith. Offerings to Kami from those who practice faith wholeheartedly are divided by Kami and given to the ancestors. How blessed this is.”

48 Although the government was established through Kami-Sama, it tries to control Kami-Sama.

49 Upon the recommendation of Kanemitsu Umejirō, I accepted a sacred mirror from Konko-Sama. About the sacred mirror, Konko-Sama related, “There was a time when I couldn’t worship Kami-Sama because the government did not allow it. There were many followers who came and requested that I pray to Kami-Sama for them. But I always refused, telling them, ‘I cannot pray because the government does not allow it.’

²But they kept coming, saying, ‘Without your prayers, the sick will die.’

However, I still refused. This went on not for only three to five days, or for only five or ten people. For quite some time, people came every day repeating, ‘Without prayers, my loved one will die.’ I felt great pity for them.

Finally, I asked Kami-Sama.

³‘Disobeying the government is the same as disobeying Kami. However, people come and request that they must

receive prayers or else their loved one will die. Since I feel sorry for them, I must break government law. If I don't, I cannot save all these people. What should I do?"

Kami-Sama revealed, "Send someone to Okayama to make a twenty-four-centimeter sacred mirror. On the back of the mirror, engrave *Kane No Jinja*."

⁴I promptly sent someone to carry out Kami-Sama's instructions. After it was done, I informed Kami-Sama. Kami-Sama instructed, "Put it on the altar. When followers come to request prayers, have them pray to that sacred mirror by themselves. Have them set their own due dates and times depending on the illness."

⁵When people came to give requests, I told them what Kami told me, "Since the government does not allow me to give prayers, I cannot do so even though I want to. Face the sacred mirror on that altar and pray to receive divine blessings in three, five, or seven days. Pray wholeheartedly and return home." Everyone received divine blessings just as they had prayed for. I don't know how many people were saved by this sacred mirror during that time. But that's the way it was, so take good care of this sacred mirror."

50 I went to the Hiromae in January 1882 according to the lunar calendar. Konko-Sama imparted, "Kondō-san, as long as you have done nothing wrong, there is no shame, even when being imprisoned." Later that year, when I was arrested, I recalled this teaching.

51 "Konko-Sama, this *shimenawa* rope has four *shide* hang-

ings, while normally there are seven, five, or three,” I pointed out.

Konko-Sama replied, “The number four (*yon*) has the same sound as the word good (*yokare*). Although the kanji character for four can be read as ‘*shi*’, meaning death, I don’t say ‘*shi*’. You should not say *shinu*.^{*} I will not die. I will enter the shrine the way I am.”

^{*}The Japanese word for ‘four’ is ‘*shi*,’ which also has the same pronunciation for ‘die’ (*shinu*) in Japanese.

52 At the Hiromae, when I told Konko-Sama that I would return home, he asked me in the usual graciousness, “Why are you going home so early today?”

²“Since it will soon be New Year’s, I must help my family hang the *shime* rope.”

Konko-Sama replied, “That is not taking care of *shime*. You will only be hanging a decoration. *Shime* is when personal accounts and debts are taken care of from New Year’s Day to New Year’s Eve.

³While not knowing its real meaning, people think of *shime* as just a decoration for New Year’s. Therefore their debts catch up with them until they cannot even celebrate the next New Year’s.

⁴It is okay for you to go home today if you understand this. When you get home, don’t take care of *shime*, the decoration. When New Year’s draws near, remember to take care of *shime*, the settlement of debts.”

53 “We must spread this Way of Faith throughout the

world,” Konko-Sama used to say.

54 I asked Konko-Sama about eliminating human desires. He said, “No, no, I also have desires. I have the desire to save people throughout the world. Do not eliminate your desires.”

55 When the elder Shirakami sensei was seriously ill, Kobayashi Tarō, a devoted follower, went to the Hiromae for him.

Konko-Sama told Kobayashi, “I clearly told Shirakami sensei not to rush in broadening the Way of Faith, and to wait till it’s time. Yet, he worried too much about the world and wanted to broaden the true Way of Tenchi even a day sooner. He neglected to take care of himself, grieved day and night, and wore out his body.

²Kami-Sama can save people from diseases, but He cannot do anything for those who wear out their own bodies. Since Shirakami-san exhausted his body to broaden the Way of Faith, he is a kami, alive or dead.”

³He continued, “All of you will mourn his death, but death is only like the moon hiding behind the clouds. If he lives past the twentieth, the twenty-fourth shall be a day of relief. Take care during the next seven days.”

56 In the spring of 1882, I was invited by Ikeda Ei, a believer from Nishinomiya,[†] to spend a night at sea on her boat. When I returned home, I found that the large paper lantern that was hanging on the ceiling near the prayer seat had

caught fire, causing it to fall. The fallen lantern had burnt half a tatami mat and even scorched the floorboard. But the flames stopped there. Thinking that this was a blessing from Kami, I immediately went to the Hiromae to give thanks.

²Konko-Sama told me, “Kondō-san, it did not burn by itself. The paper lantern caught fire by the candle inside. It also did not go out by itself. Kami put it out. Though I told you not to go out and sell teachings, you did so, didn’t you? Henceforth, you will be given followers that will come from afar, so do not go out.”

57 Those who serve Kami’s hiromae are Kami’s caretakers, representatives, and mediators.

58 ‘Joyous young pine branches grow full of thick pine needles,’ Konko-Sama repeated many times a day.

²When people came to pray for their occupations, he would say, “Believe wholeheartedly. Practice faith and receive divine blessings, then you will prosper. As in the Ise[†] folk song:

Oh, young pine !

You are the symbol of happiness.

You will forever grow up,

spreading your branches with lush pine needles.

Receive this kind of blessing.”

Kondō Tsuru

1 Toshimori Shino greeted Konko-Sama. “Konko-Sama, it

is wonderful that you are in good health and saving many people.”

He replied, “Since I am a human being, I won’t live forever. Immortality is important for humans. Immortality is when others keep praying for you after you die.”

Kondō Yozaemon

- 1 When I went to the Hiromae on April 5, 1880, a believer related, “The *Kurozumi* faith is flourishing with many people going to worship by boat from Awa Province.” Konko-Sama said, “The same will happen to this Faith after my body departs.”

Konko Hagio

- 1 In the beginning, Konko-Sama said things like, “Since you dug a well in such a place, *Suijin*, the Water Deity, has punished, you with painful eyes,” “Building a toilet in such a place is impure. It will be curseful,” and “By marrying off your daughter to a family living in such a direction, you have upset Kami.”
- Also, “I will apologize for you, so practice faith every day.”
- ²But later on, he said, “It is fine as long as your illness is cured by practicing faith. You need not refer to your accumulated offenses and faults. Just practicing faith is fine.”

- 2 No matter how high your pile of offenses are, it can be

cleared away through faith. Kami will clear away the offenses and curses accumulated since your ancestors.

3 Konko-Sama often said, “I don’t advocate food taboos. Kami also has no likes or dislikes. If you think your offering is good, Kami will also think it’s good. So offer anything to Kami. Since people have their likes and dislikes, they need not eat food they dislike. But refrain from eating beef. There is much chicken and fish, so you need not go as far as eating beef.”

²Later, the province was renamed Oda Prefecture, and various changes were implemented. Even Kami’s altar was changed.

Konko-Sama then began saying, “Till now, I have been saying that you need not eat beef. But since times have changed, when even Buddhist priests are allowed to eat beef, don’t restrict yourself. Eat beef as long as you do not dislike it.”

³In reference to giving babies cow’s milk, he said, “As long as there is mother’s milk, give that.”

4 Before the province was renamed Oda Prefecture and before all the different changes were implemented, Konko-Sama always said, “Those who perform toritsugi must not lock the doors of their hiromae.”

²After the changes, he started to say, “Lock your doors as the others do.”

³He imparted, “Pray for anything that is beyond human ability.”

5 Konko-Sama always said, “Act in the interest of the government.”

²Regarding the official qualifications for propagation, he said, “Just follow the law. Don’t try to evade the government.”

³And added, “Wait till it’s time. It will come slowly, but surely.”

6 Up to now, I have been talking at will, but sometimes what I have said has gone against the times. From now on, follow the times.

7 Quitting farming and disobeying the village head is a personal thing. Saving people is the important thing.

8 Regarding the designation of September 22 of the lunar calendar as a service day, Konko-Sama said, “Until now, Konjin was regarded as a harmful kami, but from now on, he will be an auspicious kami. But this is not enough. This day will be made a national holiday.”

Later, government officials came to inform us that this day was proclaimed a holiday for the Emperor’s birthday.

9 Once, I wrote *kimon* in *kanji* characters and showed it to Konko-Sama. When I told him, “This is the way to write ‘*kimon*,’ ” he said, “Writing it that way will have the fearful Konjin of former times still remaining. He is not fearful. Therefore write *kimon* in *hiragana* characters.”

10 Though it was officially the Konjin Shrine, Konko-Sama called it Nittenshi, Gattenshi, and Ushitora Kimon Kane No Kami Daimyōjin. Sent by Itakura Settsunokami, the Lord of Niwase,[†] a retainer named Yuba came and said, “It’s about the names you use for Kami. For the ‘*shi*’ in Nittenshi and Gattenshi, I think it would be better if you use the character ‘*shi*,’ meaning child, instead of the character ‘*shi*,’ which means four.”

²Konko-Sama replied, “Changing that character won’t bring divine blessings. Because ‘*shi*’ is pronounced the same as the ‘*shi*’ in ‘*shinu*,’* people may have ominous feelings about it. But it can also mean constant happiness.** Therefore, this character is good as is. Hang four sacred paper hangings on all *shimenawa* ropes.

*Meaning death.

**In Japanese, “*shiju shiawase*.”

11 According to Konko-Sama, Kane No Kami is Konjin. Also, the ‘*Ten*’ in Tenchi No Kami is Nittenshi and Gattenshi, while the ‘*chi*’ is Konjin.

²When Konko-Sama was alive, there were people who said various things about the names of Kami.

“Apart from divine names, divine blessings are found in wholeheartedness. For my generation, this is enough. When your generation takes over, do as you like. Regardless of what scholars say, this is the name from Kami-Sama,” said Konko-Sama, and he indicated Tenchi Kane No Kami.

12 Konko-Sama, when praying in his later years, did not especially give oharai prayers or the Shingyo Sutra. He repeatedly apologized for people's offenses and irreverence, and prayed for everything, including the government and the health of his believers.

²He always said, "Praying is presenting all your requests."

13 Set your own due date to receive divine blessings, then give your requests. Ask to receive divine blessings within a week or within a day, or even right now. If there is no sign of blessings on your due date, request again. If there is still no sign, request again for a third time. You must not give up. Request persistently and watch for divine blessings.

14 "A hot bath is made from Kami's water and flame, so bathe with gratitude and receive divine blessings," Konko-Sama once said.

²He also imparted, "Your body may be dirty, but as long as your heart is not."

15 Konko-Sama always said, "If you get cut or hurt unexpectedly while in the mountains or on the road, you'd think of *goshinmai* or some sacred sake. But if there is none, it can't be helped. You may then use water if there is water. Think of it as being from Kami-Sama, and it will be the same as sacred sake. If there's no water, apply soil on the wound. There is soil on any mountain."

16 Inside your house, the *Dokujin* deity rules. Outside the

house, the village deity rules. Pray to Kami-Sama through these deities. For as long as you practice faith in this Kami, revere Dokujin and the village deity.

17 Regardless of their religion, all people on the earth are the children of Kami. There is not one house lot which is not under Kami's domain.

18 When a sake brewer from Amaki,[†] Kurashiki planned to build a long warehouse, he was troubled by what someone had told him. "Since it is your unlucky year, you cannot build." Another person told him, "If you go to Konko-Sama's Hiromae and receive permission, it will be all right." So the brewer went to inquire about his construction plans to Konko-Sama. Konko-Sama told him, "Even if Konjin is in that direction for three years, it won't matter."

²The brewer inquired, "Since I already bought the building materials, I must start construction. What should I do?" Konko-Sama said, "It cannot be realized with prayers or offerings. Listen to teachings and understand them. Think of the day when the carpenter is ready to build as auspicious, then start construction."

³He added, "If other people have the same problem, tell them to pray at home. They need not trouble themselves by coming here." Upon hearing this, the brewer returned home happily.

⁴When the carpenter came and asked how it went with Konko-Sama, the brewer repeated what Konko-Sama had told him. "There is nothing to worry about. It will be easy."

The carpenter, along with the brewer's wife, could not believe this and insisted that some direction specialist be consulted. Having no choice, the brewer consulted a direction specialist.

⁵The specialist advised, "Postpone for three days, then start on this month, day, and time. And complete the framework by this time."

Following these instructions, they built the warehouse. But as the building was about to be completed, it started shaking, and everyone ran out. Then the entire building collapsed internally.

⁶The brewer said, "This was a divine blessing. With all these workers escaping injury, it was a divine blessing. Everyone, please have a drink," and offered sake. But no one drank.

⁷He continued to offer sake to everyone, then went to Konko-Sama's Hiromae and told him what happened. "All the walls fell inward, and not one post can be reused. But with no one injured, it was a blessing. However, it must definitely be built eventually."

Konko-Sama said, "You did not follow Kami's teaching, so what happened couldn't be helped. If you follow His teaching when you build later on, you will receive divine blessings and prosper."

⁸The brewer promised to do so. Then Konko-Sama imparted, "The specialist you consulted was not bad. He only told you what was written in the books. If you did exactly as he had instructed, it would have been all right. But since you could not follow his exact instructions, your building collapsed. So don't speak ill of him. You must

not turn the specialist and this Faith into enemies.”

19 I once wore ceremonial dress for the coming-of-age celebration. On that day, Konko-Sama said there was a revelation. “Always keep the feeling of wearing ceremonial dress.”

20 “Do religious training for one hundred days,” I was told. “How do I do it?” I asked. “Do it with your heart,” he answered.

21 Konko-Sama, on January 16, 1883, the year of his passing, said, “Today, I’ll tell you about the name Konko. Konko means, ‘golden light shines’. The ‘Kon’ comes from the ‘Kane’ in Kane No Kami. The ‘ko’ comes from ‘*hikari*,’ meaning sunlight. Sunlight provides the world with light. Therefore it means that the entire world is being blessed by Kane No Kami’s light shining throughout the world.”

²He continued, “I’ll tell you this little poem that Kami revealed to me:

The true way of Konko
makes the world bright,
shines through Heaven,
and will last forever.”

Konko Ieyoshi

1 While Konko-Sama was still living, a mountain ascetic priest came and tried to kill him with a sword. But the

priest became frightened of Konko-Sama's great virtue, and ran away.

Afterwards, Konko-Sama told his family, "If someone wants to cut off my head, let him. As long as Nittenshi rises, there is no need to worry."

- 2 A person told Konko-Sama, "I am distressed by the frogs that come into my rice nursery to lay their eggs."

Konko-Sama imparted, "Other people try to keep frogs out, but I don't. Let the frogs hop around the pathways of your paddy. If you keep them out of your paddy, they will enter other people's paddies."

- 3 Saitō Jūemon told Konko-Sama, "If you say such lenient things, this Faith will never spread. Please give teachings more firmly." Then Kami-Sama revealed, "If you think so, don't come to such a lenient hiromae."

²Despite this, Saitō sensei later gave blessings to many people. So I told Konko-Sama, "Through a revelation, Saitō-san was dismissed. Yet, many people are still receiving blessings at his hiromae. It's amazing."

He replied, "Kami is the same everywhere. But blessings depend on the strength of the guardians of the hiromae."

³He also imparted, "If the guardian is smart, the child will become smart. But if the guardian is bad, the child will become foolish."

- 4 If you do not receive divine blessings, think that it is because of your insincerity. If you are sent to prison and

locked up, blame your heart.

5 Think that if you forget your faith, you will get sick again.

6 The bigger the grain of crops blessed by Heaven and Earth, the lower the crop bows down. For people, the bigger their possessions, the higher they hold their heads.

7 When the mother of Mankichi, a believer from Tomioka,[†] became so poor that she couldn't live in the village, she went to Konko-Sama.

He told her, "Be patient. Wherever you go away to, you can put only a liter into a liter container. You cannot put in four liters. Have patience for ten years."

8 "Repay Kami after you die," said Konko-Sama.

²He added, "While you are living, pray to Kami for all things."

9 Konko-Sama said, "While you are alive, rely on Kami-Sama. Then you will be under His care.

²You may become the leader of a believers' group, but if you do not rely on Kami-Sama, you are not a leader.

³Set your heart to serving Kami-Sama after becoming a *mitama* spirit upon death."

10 Konko-Sama said, "You are a youth until twenty, an adult until forty, and an elderly person after forty. Your adult

years are precious. When you are old, you can ask for nothing—except for a peaceful death.”

- 11 Konko-Sama said, “Those who cannot receive divine blessings themselves should not propagate faith to others.”

Konko Nao

- 1 My father Motoemon and my mother have been going to worship at Konko-Sama’s Hiromae for twelve years, ever since I was five.

Once, while in front of Konko-Sama, I stepped on a paper fan. He told me, “Daughter of Motoemon, come here for a moment. You shouldn’t have stepped on that fan. The number of ribs on this fan represents the sixty or so provinces of Japan. And the round shape represents Nittenshi and Gattenshi, so you must treat it with care.”

Kotani Kuwa

- 1 In late fall of 1881 or 1882, I left with five relatives to go on a pilgrimage to Shikoku. On the way, we stopped for a night at a boat traveler’s inn at Sanban Port in Okayama. There, I heard blessed stories of the Ikigami of Otani from an elderly man.

²He suggested, “Tomorrow just so happens to be a service day, how about going there together?” When I asked my sister, who was traveling with us, she replied, “I am too tired, so I will wait for you here. You can go by

yourself.” Together with a local group of believers, the elderly man and I went to Konko-Sama’s Hiromae by a rickshaw pulled by two men.

³I wrapped an offering with white paper without writing my name on it, and gave it to one of the believers in my group. Konko-Sama gave prayers in front of the altar. When he finished, he gave a Tenchi Kakitsuke to only three of the many worshippers present. I was one of the three.

⁴Since it was my first time to worship, I sat in the very back. Though I hadn’t said any greetings, Konko-Sama called, “Follower from Tanba.[†]”

While wondering who he was speaking to, he said, “I am speaking to you.”

“Follower from Tanba, Kaibara, I’m glad to see that you have come from afar on the way to your Shikoku pilgrimage. Hereafter, practice faith and receive divine blessings.” Even with my strong disposition, I was completely astounded.

⁵Konko-Sama added, “You must be distressed by your weak body. There will be difficulties during your Shikoku pilgrimage. I will give you this herb medicine. Decoct it three times, then boil it again to extract the essence, then drink it. Discard what is left into the river.”

Then he gave me the medicine. I took all the medicine during my Shikoku pilgrimage.

⁶I asked, “What should I say when I pray to Kami-Sama?” He answered, “If you say Ikigami Konko Daijin of Otani, Bitchū Province, your prayers will reach me.”

⁷I further inquired, “What should I place in front of Kami-Sama’s altar?”

He replied, "Build a separate altar and worship Kami. All kamis are offered sacred sake and candles. Also offer cooked rice. And on service days, offering vegetables and the like is good."

⁸I also asked, "When are the service days?" "They are on the ninth, the tenth, the twenty-first, and the twenty-second of each month," he answered.

Kunieda Sangorō

1 At first, I was a believer of the *Kurozumi* religion and I recited oharai prayers ten thousand times a week. When I mentioned this to Konko-Sama, he said, "Don't practice faith through prayers. Sincerity is essential."

²He added, "Purifying your hands and mouth before praying to Kami-Sama is meaningless unless you also purify your heart. You cannot purify your heart with fire or water. Purify it with true wholeheartedness, and practice faith."

2 When I was distressed by a pain in one eye, I went to Konko-Sama. He told me, "Look forward to March fourth of the lunar calendar." I thought that my eye would be cured, but it was still painful when that day came.

²So I went to the Hiromae on the following day and inquired Konko-Sama. He replied, "Sangorō, don't practice faith complainingly. Your life was to end on that day like the flowers that fell on that day. However, your life was saved. Without life, your eyes will be of no use. You

know the pain of your eye only while you are alive.” He added, “Look forward to May fifth.”

³When that day came, my eye had gotten better. Then Konko-Sama said, “Look forward to July seventh.” By that day, the pain was gone. I was finally cured after having gone blind three times in a six-year period.

3 On my way home from Konko-Sama’s Hiromae, I met a man who told me, “If your eyes are diseased, apply some cautery.” I wondered about that, and the next time I went to worship, Konko-Sama said, “You lost a few things while returning home last time, didn’t you?”

²“No, I didn’t lose anything,” I replied.

“Think back carefully, didn’t you meet someone? You have lost blessings. He said that there are people who can cure diseased eyes better than Tenchi Kane No Kami.” I was filled with awe.

4 When people suffer from sickness even while practicing faith, it means that Kami is taking away their offenses. Be patient. Being patient is practicing faith.

5 If you practice faith and think that you should be receiving divine blessings sooner, you still do not know the importance of a sincere heart. You pray to Kami, but you are not cured, even after a week. You then complain to Kami that you are not yet cured or that there are no divine blessings.

²But when you see a doctor, you never complain. Although you go to a doctor and take medicines for three to five years without being cured, you still time and again go back to see him without complaining. Kami-Sama is to be pitied.

6 There are people who struggle to get out of poverty, but the more they struggle, the poorer they become. They tend to spend twenty *sen* to make ten *sen*. When they fall ill, they cannot make money. Yet, they go to receive prayers and buy many placards and amulets. For the rich, even after paying for prayers and placards, they will still have money. But the poor, who must earn their way each day in order to eat, will have no money for food after worshipping. This is pitiful.

²Kami-Sama gives blessings impartially to everyone. It is shamanistic practitioners who are partial, and who put money ahead of sincerity. Therefore, only these practitioners stand to benefit.

7 Practicing faith is similar to a boat sailing on the ocean. The water in front divides, then reforms after the boat passes, leaving no wake. Unless the boat enters the harbor, you will not know divine blessings. Though it's possible for the boat to sink at the harbor entrance,* don't let this happen. When the boat docks and you receive your wages or commission, you will finally realize blessings. You will know how many kilometers you have traveled each day and how many days it took to reach the harbor.

²The rudder is important for steering a boat. It is also important for practicing faith. Don't steer your rudder in

the wrong direction on the vast ocean. Put away your compass and trust the winds. The boat cannot be controlled by human will, so trust Kami and do not lower the anchor. Since winds can blow unpredictably, you won't feel secure on the vast ocean. Faith that safely steers you to the harbor and realizes blessings is important.

*Failure just before success.

- 8 People are pitiable. They contentedly pour water in the crock* without noticing the cracks. Then they open the crock and find it empty. Mend the leaks before pouring in the water. Similarly, mend your heart before receiving divine blessings.

*A large earthenware vessel for storing water.

- 9 Once, while I was at the Hiromae, mountain ascetic priests came and destroyed the paper lanterns and other ornaments. Konko-Sama said, "When Kami tells you to give in to those opposing you and to let time take care of it, He is referring to times like these."

- 10 One day, I went to the Hiromae and listened to many teachings. Konko-Sama suddenly faced me and said, "Sangorō, look ten years into the future. I will make Otani[†] into another Tsu.[†] Watch for it. Like the way Tsu supports Ise,[†] I will make Otani into another Tsu. You'll see. From now on, things will gradually change."

- 11 Sangorō, while you concern yourself with only trivial things, I am aspiring for a blessing which will completely embrace the world with this Faith.
- 12 “Now, hear the sound of Tenchi opening, and be awakened,” said Konko-Sama.
- 13 Practice faith in your own home. Receive blessings from Kami-Sama and save others.
- 14 Konko-Sama said, “Practice faith. You will soon be called Konjin-Sama.” I replied, “Of course I will practice faith. You aimed for and attained goals you could not see in the beginning. Since I hope to become like you, I will practice faith.” Twenty years later, they began to call me Otoshima† No Konjin.

Maki Tsune

- 1 Konko-Sama imparted to me, “If there’s no place for you to go and worship, go to the local shrine and pray to the village deity. The village deity will then relay your prayers to Tenchi No Kami. Go to the village deity and practice faith.”

Mandai Mitsuzō

- 1 Don’t whisper among yourselves in the hiromae. Each

word of Konko Daijin is priceless.

- 2 Having heard that I could see Konko-Sama anytime, I inquired him about it. He said, “After the sun sets, if you want to, you can see me. You can also see me after the sun rises. It will be a round thing rising above your head. Look at it and think that it is me.”

Masumura Sekitarō

- 1 When I went to worship on March 14, 1883 of the lunar calendar, Konko-Sama said, “You needn’t come to worship from afar. Receive divine blessings in your own home. Think of the dust that settles on your altar as the grass that grows on the road leading to the Hiromae. Practice faith conscientiously.”

Matsumoto Tashichi

- 1 Divine virtue will be with you even after death and passed down to future generations. It can be received by anyone who practices faith. Divine virtue never runs out.
- 2 Instead of disciplining your children, pray to Kami.
- 3 Even while fertilizing your fields or walking along a path, you are in Tenchi No Kami’s hiromae. The whole world is Tenchi No Kami’s hiromae.

4 There will be difficult times even while practicing faith. During such times, don't lose faith. Continue practicing faith.

5 When you go to worship Konjin-Sama, people may say that you are going to a phony kami. But nevertheless, act like a fool and practice faith. Have patience.

Matsuyama Katsuzō

1 Since you live faraway, you needn't come all the way here. Practice faith near where you live. Coming here will cost money. Kami-Sama is everywhere, so practice faith near your home.

2 Pray by saying, "Nittenshi, Gattenshi, Konjin-Sama, please forgive me if I am being irreverent."
Nittenshi is the paternal kami, and Konjin-Sama is the maternal kami. The maternal kami will lead and take you the right way.

3 A pregnant woman need not wear a maternity belt. Not wearing one will allow the child within grow well. After giving birth, she needn't use a raised pillow. She is to lie down and relax instead. She should eat whatever she wants. The baby should be breast-fed; *goko* herb tea and the like is unnecessary. Feed the newborn the first milk and a sip of sacred sake. They are not poisonous.

Mimura Sano

1 When I went to the Hiromae for the first time, Konko-Sama said, “I feel as though I have seen you many times before.” “This is my first time, but I frequently go to Senda Shima’s hiromae in Hiroe[†] and receive divine blessings,” I replied.

Konko-Sama said, “So you are receiving divine blessings in Hiroe, that’s why I feel this way.”

2“Konko-Sama, since I didn’t expect to come here, I haven’t brought anything to offer thanks. What should I offer that would please Kami-Sama?”

He answered, “You needn’t offer anything. You can give thanks by saving others through the divine blessings you have received.”

3“But I don’t have any education, so it is difficult for me,” I pointed out. Konko-Sama countered, “Kami does not use only people who have an education. If you receive true virtue, it won’t matter. By using the divine blessings you have received as an example, it won’t be difficult. Not having an education doesn’t matter. Have yourself become of service.”

2 Once, a man from Kasaoka[†] planned to build a warehouse. Everyone warned him against it because it would be in the *Kimon* direction. But the man ignored them saying that there weren’t such things as Kami. After he built a five and a half by fourteen and a half meter warehouse, it collapsed during the night. Declaring a challenge, he built the warehouse again in the same spot. Just when he

finished laying the roof tiles and painting the walls, it collapsed again, rendering the tiles and posts unusable.

²Then he remembered Konko-Sama. He consulted his family and secretly went to Konko-Sama's Hiromae. When he told Konko-Sama about what had happened, Konko-Sama imparted, "This earth and everything else belong to Kami-Sama. Yet you think that they are yours, and that you can use money to manipulate them as you please without asking Kami-Sama. Therefore your admonishment was not irrational. Ask Kami-Sama for permission to borrow his land, and apologize for your past irreverence. Then you will be able to build without any problems."

³The man built a three-story warehouse and reserved the room at the top for Kami-Sama, as he had promised. In that third attempt, he was blessed with the successful completion of his warehouse.

3 Tenchi Kane No Kami-Sama protects both the pure and impure.

²When women undergo menstruation, they believe themselves to be impure and unpresentable. Therefore they don't go before Kami-Sama to offer thanks or give offerings. They are making a big mistake.

³Menstruation is a role that women fulfill every month. When women start to fulfill this role, they should offer thanks to Kami-Sama and set a due date. They should request for the menstruation to end by that due date. When it ends, they must offer their sincere thanks.

⁴This Great Universe is Kami-Sama's body. No matter where you are, without Kami-Sama's blessings, you cannot

live even for a day. Therefore, by not going before Kami-Sama, you are committing a great irreverence.

Miyanaga Nobuzō

1 My father Sukeshirō was a heavy drinker who drank one and a half bottles* of sake every day. Once, when I went to worship with him, he told Konko-Sama, “Since my family is poor, I would like to stop my drinking from today.”

Konko-Sama said, “Sukeshirō, you’re going to stop drinking from today? That’s good. Quit drinking sake, and start partaking sacred sake.” He then gave him some sacred sake.

*About 2.7 liters.

2 It was when my father took me to the Hiromae for my third time. A person escorted by a high-ranking retainer came to the Hiromae, and everyone made room for him. The person requested, “I want to receive divine blessings for my sick wife.” After giving prayers, Konko-Sama told him, “Practice faith, and she will receive divine blessings.”

²After the person left, my father asked Konko-Sama who that person was. “He is the former Lord of Niwase.[†]”

³Then my father questioned, “If he is a former lord, why didn’t you treat him with extra respect?”

Konko-Sama replied, “People may be discriminatory, but to Kami, everyone is the same, whether he is a lord or a laborer. Practice faith wholeheartedly and think that those

who practice faith will receive divine blessings.” With these words, my father received divine blessings throughout his life.

Miyanaga Sukeshirō

- 1 When I went to the Hiromae twelve or thirteen days before Konko-Sama’s passing, he kindly told me, “From today, pray to Kami-Sama at wherever you are, without my intermediation. It’s because I won’t live forever.”

Mizutani Zenshichi

- 1 Once, when I went to worship, I asked Konko-Sama, “Do you ever get angry?”
“Yes. I have eyes and ears, so there are times when I get angry. But Kami-Sama urges me not to get angry, so I cannot get angry,” he answered.

Mori Kiku

- 1 I often went to the Hiromae for Shirakami sensei. Each time, Konko-Sama would have me relay to him, “Don’t ask people for donations. Don’t do things that will disgrace Kami.”
- 2 Kami reveals Himself differently, depending on the heart of the mediator.

Morimasa Kenkichi

1 I went to the Hiromae in January 1883. Konko-Sama imparted, “Doctors may cure illnesses, but they can’t prolong lives. You should practice faith to prolong your life, and then pursue education.”

2 Konko Daijin’s service days are from the ninth to the tenth of each month. Receive divine blessings on service days.

Morimasa Sadano

1 When I went to the Hiromae on October 15, 1879, Konko-Sama said, “In your family, there are people who believe that your husband’s illness wasn’t cured by Kami-Sama. They believe he was saved due to his preordination to live long.”

²On the evening of October 12, during the service day for *Myoken-Sama*, my mother, while making buckwheat noodles, told my aunt from Tanishita,[†] “Though they say Teijirō was cured by divine blessings, he was actually cured because of his preordination to live long.” My aunt agreed.

³Konko-Sama spoke as if he had overheard what they said. He added, “There is a person in your family who won’t believe in divine blessings unless a person is saved before sure death. But regardless, his life was actually saved by your wholeheartedness.”

2 Although my husband was blessed with recovery, I went to the Hiromae because I didn’t think he had recovered

his original health.

Konko-Sama said, “Don’t feel relieved after climbing nine and a half kilometers up a ten-kilometer slope. Feel relieved after you have climbed the ten kilometers and reached the bottom of the other side. If you relax before reaching your goal, you will quickly end up to where you started.”

3 My husband recovered completely, and we went to worship together to offer thanks. Konko-Sama turned to my husband and said, “You may think she is your wife. In body she is, but in heart, since you were cured by her single-heartedness, she is the parent of your life.”

4 A husband and wife are like the two sides of a roof. One without the other will fall.

5 When I had received divine blessings, Konko-Sama told me, “Don’t detain yourself in bed. If you make your bed your prison, you’ll have to eat in bed and urinate and defecate in bed.”

6 Though most people come to worship to receive divine blessings, some of them leave after spurning Kami’s offer for blessings. But people who have made up their minds to not return home without divine blessings will receive divine blessings.

²When handing out beans to many children, parents will want to give more to those who cup their hands and say “thank you.” But to those who say “no thank you” and

withdraw, they won't feel like giving any.

7 It is incorrect to say that divine blessings won't be received unless you drink the water offered at the altar. While walking on a path, drink the water collected in the horse tracks. Kami will let it revive you. If there's no such water, apply soil and you will still receive divine blessings.

8 Since chanting the oharai prayers and the Shingyo Sutra won't bring divine blessings, receive blessings through your wholeheartedness. If chanting these prayers bring divine blessings, then all Shinto and mountain ascetic priests would receive divine blessings. But this isn't the case.

9 Just because you have many children, you mustn't think that you don't need another. With nine children, you might think that your tenth is unnecessary. But that tenth child may be the one who will look after you during your final days.

²If there's only one child, and if that child is poor, the whole family will be poor. If you raise many children, there will be happy ones among them.

10 They say a mother can produce a child, but not its heart. Why can't she produce the heart? It's because she doesn't try to.

²If, during pregnancy, she has a bad heart and tries to eat good food in secret from her mother-in-law, she won't have a good child. She has to reform her heart. Then her child's

heart will turn out good.

- 11 It is all right to have dirt on your body, but not on your heart. The dirt on your body will come off with soap and water, but not the dirt on your heart.

Morimoto Nobu

- 1 Divine blessings can be received if you are determined to receive them through your own heart. So even when others criticize you, don't let it trouble your heart. Perform your work honestly, and receive divine blessings. It is you, not other people, who must practice faith.

Muraki Masu

- 1 Help others, and others will help you. When a daughter-in-law joins the family, treat her with care, as she will look after you during your final days.
- ² And after your own daughter marries into another family, you need not visit her even when she gets sick. That family will take good care of her.
- ³ If a family is harmonious, they will get along well with their neighbors, making the family prosper.

Muroyama Motozō

- 1 Fearing Konjin's wrath for building a new house, I went to see Konko-Sama. I was about eighteen. Konko-Sama

said, “When building, people worry about the closure of eight directions and other things. But Kami thinks people are precious, so He will protect them. You needn’t be afraid.

²And you needn’t hang sacred ropes so soon. Offer sake and rice at your own convenience, then pray. Even if you pray in advance, you cannot always build as you wish due to the unforeseen. Have a heart which prays on this very day, then you will receive divine blessings.”

- 2 Konko-Sama once sighed, “Like the darkness beneath a lighthouse, few people from around Otani come here to worship. Most come from afar.”

Nakamura Mojirō

- 1 I planned to build a warehouse, so I got the lumber and had the fortune of the construction checked. I was told that August would be an auspicious time to build. But when August came, I still hesitated to start building. In January of the following year, when I went to the Hiromae for the first time, Konko-Sama said, “It is all right to start building. Even if I pray for you, it will be useless if you don’t practice faith. Start construction when you are ready to. You need not select a lucky day to start.”

²But I still felt uneasy and asked, “Will there be any obstacles?” He answered, “There won’t be obstacles. But you must practice faith at home. You can practice faith at home without coming here from afar.

³Once, there was a reckless man east of here in Soja.[†] The gate and warehouse that he built in the *Kimon* direction collapsed. Then, saying that it was all right because he had checked the directions, he rebuilt the warehouse. But it collapsed again. Then he declared, 'I will build in duplicate, so if one collapses, I will continue to build the other.' He did this, but both structures collapsed. Then he used bamboo, but the bamboo broke. Finally, he came here to request to Konjin-Sama.

⁴I told him to practice faith and ask permission before building. He asked for an amulet, so I wrote one and gave it to him. After worshipping the Konjin of his house, there were no further obstacles. You too should worship Konjin at home."

⁵When I asked for an amulet, he said, "I have no amulets. Return and start construction when preparations are complete."

⁶However, after the construction was completed, my father Nobujirō felt ill. Thinking that this may be an obstacle, I went to have shamanistic prayers done. I was told that it wasn't an obstacle, but since my father didn't recover, I went to Konko-Sama's Hiromae to request prayers. My father then fully recovered.

Nanba Kō

- 1 Due to beriberi, my husband's legs became extremely swollen from July 2, 1876. Seeking a cure, I went to the Hiromae for the first time on the eleventh. After a revelation, Konko-Sama said, "The fifteenth, the twenty-

second, and the twenty-eighth are days when divine blessings can be received. On these days, Kami-Sama will come forth to give treatment. If the illness seems worse, it is because Kami's treatment is intense. For a serious illness, Kami will place checkpoints beyond which the illness cannot spread, so don't worry. If it gets better, be glad.

²Today, you got here by being taught the way to Otani by many people. But soon, you will be teaching people the Way of Faith."

³The fifteenth, being accounts settlement day, worried my husband, making his illness worse. On the twenty-second, while leaning on someone's shoulder, he urinated for two hours. His chest then felt lighter, and by the first of August, the swelling was completely gone.

⁴When I went to the Hiromae on May twelve the following year, Konko-Sama said, "You have remained faithful to Kami, thus He will give you divine blessings. Perform toritsugi for other people's troubles, without forgetting your own."

2 Though I am not an ikigami, people still call me an ikigami. The followers have given me the name of ikigami.

3 For those who come wanting to listen to teachings, Kami-Sama has me speak to each of them. Kami-Sama told me, "For their training, give them teachings for their first and second time. Those who really want to receive teachings will come for the third time." Kami-Sama lets

me give teachings endlessly to people who come with a yearning to receive teachings.

²“But those who are given teachings twice, then don’t come anymore, don’t like training,” said Kami-Sama, who does not have me speak to them at all.

4 Practice faith, and you will receive divine virtue. How blessed it is. You can make relatives in Heaven. And you will be told everything, even the occurrence of rain. But you need not tell others.

²Theory and reality do not coincide.

5 To go from Tanokuchi[†] to Otani, I had to cross the Takahashi River at two places; Mizue[†] and Katashima.[†] On the ferry, there was a person who criticized me for going to worship. Konko-Sama already knew this and said, “On the ferry, you were told to throw away divine blessings. But you came here without doing so. There are many who throw away their blessings on the road. When they have *goshinmai*, they eat only the rice, then throw away the paper.”

6 In the evening, Konko-Sama lit a large candle and told me, “Here is where you come to develop your faith, so train your faith well and return home. You never know what might happen at night, so receive divine blessings at home. Those who have children or jobs cannot leave their homes to come here. When a family member is sick, you cannot leave him or her to come here. Therefore, come here to train your faith only when the whole family is

healthy.”

7 “Give teachings to others,” Konko-Sama often told me. But I always declined, saying that I had no education nor virtue. Konko-Sama imparted, “Being a scholar does not necessarily qualify one to serve the Faith. All you need is sincerity. Women are like the fields of the world. Kami-Sama said, ‘Fields must be fertilized in order to produce precious crops.’

²Any son wouldn’t want to be unfilial toward his parents. But he can’t always be with his parents since he must go to work. Therefore his wife becomes the chief caretaker of the house. What the chief retainer is to his lord’s castle, is what the wife is to her husband’s house. If the chief retainer is not good, the castle will fall. And if the chief caretaker is not good, the house will run into difficulties. The seeds may be good, but they won’t grow well if the field is unproductive. Unless the field is fertilized, good crops won’t be produced.

³Pregnancy is an important time. Tell this to everyone. They say that if a pregnant woman sees fire, there will be a red birthmark on the child. If the child can be affected by what the mother sees, then surely the child will be affected by the mother’s good or bad heart.

⁴A pregnant woman will want to eat a lot and have cravings for unusual foods. But if she eats in secrecy, she won’t have a good child. The child will develop a deceitful heart. The family should be aware of this and should tell her, ‘Don’t eat in secrecy the foods you crave. Eat out in the open.’ ”

- 8 All humans have life-supporting blood in their bodies. Those who have a lot of blood are healthy. Women are given extra blood to store their seed. That extra blood is taken away once a month. Having or not having impurities in the body doesn't depend on whether or not there is this extra blood. Try planting a seed in a dry place. It will not grow. Women are given extra moisture so their seed can sprout. Practice faith without saying that this extra moisture is an impurity.
- 9 When a woman already has many children and gets pregnant again, she takes abortive drugs and thinks she has aborted. But instead it will be harmful, complicating the birth. Her life will be taken for that last child. Regardless of how many, as long as they are healthy, all can be raised.
- 10 Parents tell their children that drinking the water that has become hot under the sun will cause heatstroke. They should instead tell them, "The water has received the divine heat of the sun, so drink it and be grateful." The children will then receive divine blessings. Receiving blessings depends on whether you think the water is helpful or harmful.
- 11 One day, the child of the merchant next door told me he wanted to go to the Hiromae with me. His parents told him to make it another day since it was inconvenient that day. But he insisted and came along. Konko-Sama admonished him, "Today you have come against your