

2 While still at the Hiromae, I requested, “Bless me with profits,” then promised, “If I make profits, I will offer half.”

²I later went to work in Shinshū Province, where I made a lot of money. In gratitude, I wrapped half the profits and promptly went to Konko-Sama’s Hiromae to fulfill my promise. “I have come to offer half of my profits as I had promised,” I told Konko-Sama. “They are your profits, so take them home with you,” he said while giving back the money.

³“But I made a promise,” I insisted, and gave it back to him. Then Konko-Sama slipped the wrapped money into the cracked end of a bamboo stick and stuck it on the ceiling above the *kekkaï*. I returned home thinking that he would no doubt take the money and unwrap it after I had gone home.

⁴Some days later, when I went to Konko-Sama’s Hiromae, he said, “Tsutsumi-san of Goshū,[†] take this home with you.” And he took the untouched money and placed it before me.

⁵Konko-Sama’s unselfishness filled me with great respect and admiration.

Wada Kahei

1 In 1875 or 1876, my father Katarō had a serious illness, and my uncle Miyokichi became insane. A family friend and a relative who was a believer of the *Hokke* sect decided to go to Konko-Sama’s Hiromae.

When they reached near Kurashiki,[†] they realized that they

didn't know exactly how old my father was.

²They wondered what they should do. Since they couldn't turn back, they went to worship anyway and told Konko-Sama about it.

"I know such things as a person's age. He was born in the year of the mouse. I suppose he has built a house," said Konko-Sama.

³"Yes he has," they replied.

"Before building his house, he consulted the Directions and found the site to be in a bad direction. He was then told to build it on the other side of the road. Doing so made him ill. I will give apologies for him so he can recover." My father recovered completely as Konko-Sama had said.

Wada Yasube'e

1 Around October 1879, I went to the Hiromae for the first time. On the following day, I noticed that the construction shed was covered with weeds. It seemed that the Hiromae construction had been suspended for quite some time. A shrine gable was already made and left inside the shed. There were two donation placards with the donors' names inscribed standing beside the shed.

²After seeing this, I asked Konko-Sama about it. He said, "Since the carpenter didn't agree with divine will, the construction has been halted. When the new Hiromae is completed, you might think Tenchi Kane No Kami will enter it. But if He does so, Heaven and Earth will turn dark. The Hiromae is for me to enter.

³Some people come and ask for donation placards, but

Kami doesn't like donation placards. There are donors who want to have their large donations written on the placards alongside their names. These people are wealthy and can afford to give large donations. But the poor can donate only a small part of the money that they earn every day. For them, it is like donating almost all their money. Kami feels sorry for them."

2 Regarding propagation, Konko-Sama imparted, "Don't be impatient. It's still too early. If it's not time, the tide won't flow with us. Only when it's time, will the tide flow with us."

3 At that time, there were hand divinations. The senior Shirakami sensei's were particularly vehement, and Konko-Sama admonished him for that.

"I taught you hand divinations, but if your hands move too much, people will think you are possessed. So during the day, give only teachings. If they feel gratitude, they will receive divine blessings. Pray at night and take your time."

²He added, "People think of being possessed as possession by a fox or badger. But foxes and badgers don't live deep in the mountains, many live right here in the village."

4 I think it was after the time I went to worship in April 1882. Through a revelation, Konko-Sama regretfully spoke, "People can't receive divine blessings unless Konko Daijin gives them teachings. But after Konko Daijin gives teachings, people distort them and mistaken teachings are

passed on.”

He added, “From now on, revelations won’t be given to those types of people.”

5 A believer asked Konko-Sama, “There are people who practice faith and decide to give it up. Why is this?”

“If everyone had faith in Kami-Sama, the other kamis wouldn’t be able to uphold their honor. If everyone was a genius, society wouldn’t be able to function. The fingers on your hand are of different lengths, therefore they allow your hand to function. Those who received divine blessings and gave up their faith will later remember their blessings,” answered Konko-Sama.

Watanabe Tome

1 I had been fervently going to worship at Konko-Sama’s Hiromae. He once told me, “You needn’t come to worship so often.

²Before I die, I want to see the area from the road in front of us, to the west and until the Kita-kawate Wine Shop, sprawl into a town.” The road was a narrow one, going up and beyond Yūzaki Hill leading to Tsu.[†]

Yamada Matasuke

1 Don’t say what is not in your heart.

Yamagata Shunzō

1 “A sake brewer from Kawanoe,[†] Iyo Province came and told me about his spoiled sake. I told him to pour some sacred sake into his spoiled sake and pray. When he did so, he was blessed with good sake,” Konko-Sama related.

2 You needn’t come here to worship so often. As long as you have sincerity, you can receive divine blessings. You will receive divine blessings for coming here, however, an old adage says that you should warm your hands over a nearby fire. Therefore, go to the hiromae in Hayashi[†] (Kanemitsu Umejirō’s hiromae).

3 Practicing faith right now doesn’t mean that you’ll receive divine blessings right now. Take dried bonito fish for example. It is delicious, but you cannot savor it as soon as you cut it. You can savor it only after it is boiled for a long time.

Practicing faith is the same. You will become aware of blessed things after practicing faith for ten years.

4 Once, when I went to the Hiromae with four others, there were two policemen there. Konko-Sama was very humbly receiving them at the entrance of the Hiromae.

²They noticed us coming to worship. One of the policemen asked, “What have you people come here for?” Konko-Sama answered, “They must have come to receive divine blessings.” The policeman retorted, “What? How can you give people blessings through your prayers?”

³We went out and waited outside. After the policemen left, we went back to Konko-Sama. He said, “Since the policemen represent the government, we must follow what they say.”

Yamamoto Sadajirō

1 Ever since my mother gave birth to my younger brother Ihei, she became unable to walk due to woman’s sickness. My father checked the Days and Directions, had prayers given by mountain ascetic priests, and did other things, but she still didn’t recover.

Then someone told him that divine blessings could be promptly received if one went to the Konjin-Sama of Otani. So in 1864, my father went to Konko-Sama’s Hiromae and gave his request.

²Konko-Sama imparted, “Your house faces the south. If you go up the slope from the side of the house to the back of it, there is a pathway which curves past your house. For that childbirth, while having the Directions checked, you unearthed and reburied the afterbirth in different locations three times. Those who don’t know about requesting to Kami-Sama are helpless. They only have hearts which anxiously wait for a direction where Konjin is absent. If they don’t reform their hearts, they cannot receive divine blessings.

³There’s a proverb which says that you shouldn’t trade in your neighbors for your child living in the capital. It’s not good to wait until your neighbors aren’t at home. When you want to borrow something from your neighbor, you should borrow it the night before. This is for good

neighborly relations. He will then happily lend you the item. But if you just take it while he's gone, he will complain.

⁴With a heart that wants to request Tenchi No Kami for your mother's sickness, request through Konko Daijin. Then you can receive divine blessings as you wish. Since we are children of Tenchi No Kami, you and I can both receive divine blessings from Kami-Sama directly."

⁵My father asked, "How do I receive divine blessings?" "It isn't that difficult. A blessing from Kami-Sama is when He bestows a child to the mother and has the child grow well. There's really no such thing as a mother becoming unable to walk because of giving birth. If she had relied on Kami-Sama during pregnancy and partook food gratefully every day, she would have been able to walk, even after giving birth.

⁶Hereafter, she should rely on Kami-Sama wholeheartedly. Don't be irreverent by believing in the Days and Directions, following taboos, and burying impurities in Kami-Sama's ground in certain directions. Accept with gratitude the things created by the ground, then you needn't worry. Direct the energy of your worried heart toward practicing faith instead, then you will receive divine blessings easily," Konko-Sama imparted intricately.

⁷Having heard Konko-Sama's teachings from my father, I was amazed at how Konko-Sama knew about the buildings, the roads, and directions of a place nineteen kilometers away.

⁸One day, when I inquired about this, Konko-Sama imparted, "When using your eyes, you can only see what

is there before you. But if you close your eyes and pray, Kami-Sama will let you see in your heart. What I said about the place you live is accurate, you say. But I only said what was in my heart after closing my eyes and praying. Kami-Sama was the one who informed me. You too can be informed by Kami-Sama if you pray with a sincere heart.

⁹Though people say otherwise, Konko Daijin doesn't use messengers like other kamis. Since I am receiving teachings and blessings from Kami-Sama, everyone can receive the same if they are determined to receive them.

¹⁰Kami-Sama is neither near nor far. The Universe is no different for Inagi[†] or for Otani. Since Kami-Sama exists all over the world, you can receive exalted blessings as much as your heart is reformed. You must practice faith without having doubts.

¹¹People may practice faith, but their situations won't turn out the same. Since you live in the mountains, you should know that thirty- or fifty-year-old trees aren't the same. There are people who don't practice faith but become rich. And there are those who do practice faith but don't get rich. Even when growing rice and barley, some rice grains turn out white, and some barley spikes turn out black. Thus, all things do not turn out the same. You must practice faith with a broad mind.

¹²Kami-Sama gave your father those teachings because your father's heart, which worried about the fortune and direction of the house, didn't agree with the heart of Kami."

2 When I went to the Hiromae for the first time, and though

I still hadn't said anything, Konko-Sama said, "People should know what made it possible for them to be born, and what makes it possible for them to keep living."

I then wondered what Konko-Sama was trying to say. While receiving teachings about the favors of Tenchi, I was deeply moved by each word which seemed to pierce my heart.

3 Those who are able to live due to Tenchi No Kami's blessings are in between two mirrors. Kami-Sama sees good and bad things all reflected in the mirrors. You must practice faith and have a sincere heart.

4 People often scold their children by saying that spilling the grain will result in blindness, and overeating will result in sore stomachs. Such things should not be said. Teach, rather than scold, your children.

²Though grains are produced by farmers, harvesting wouldn't be possible without Kami-Sama's blessings. Teach your children to have a heart that appreciates grains as Kami-Sama's blessings.

5 Think about how birds and animals survive, then you will understand the blessings of Kami-Sama. In winter, they don't put on anything extra, and in summer, they don't take off anything. Kami-Sama raises them without any problems. When cows or other animals give birth, the calf is not warmed by its mother, yet it grows into a large cow.

²Look at trees. They start from two barely visible leaves

and grow into towering trees without any special care. They benefit the world, and people are blessed with wood for heating. If housewives think about this, they will understand the blessings of Kami-Sama.

³Everyone must understand the divine nature of all things and practice faith.

6 Man is the lord of all living things, thus he is to recognize good and bad.

²Do you think all living things can survive the hottest days of summer by their own strength? Think about this and come to realize the blessedness of Kami-Sama. Even when you cannot stand the intense heat, Kami-Sama will inform you whether or not you can live healthily.

³At such times, put your hand on your belly. You will find it to be cool. Tenchi No Kami-Sama will cool your belly amid the scorching heat outside. This goes for not only man, but for dogs and cattle as well. If you think about this, you will understand how Kami-Sama protects. If your belly is hot, you must be careful.

⁴During the bitter cold of winter, Kami will warm your belly and make you comfortable. When you can no longer stand the cold, sit on a *futon* blanket to get warm. In these ways, Kami-Sama protects during the four seasons.

⁵If you practice faith only to cure the pain, you will stop practicing faith after giving thanks for being cured. Even today, many have come and said thank you, and gone home. These people won't listen to teachings like this one.

⁶Since Kami-Sama gives Konko Daijin teachings and tells him to convey them to other people, Konko Daijin does

so. Listen to these teachings and tell them to children and other people.

⁷If just one of those people discovers how blessed Kami is and begins to practice faith, Kami will rejoice. And you will also be helping to serve Kami-Sama.

7 What should be the goal in practicing faith? The sick come to pray for a cure, while the healthy come to pray for a good harvest or for a prosperous business. But these goals are only temporary. When practicing faith, you must look forward to a future free of anxiety, or else your faith won't continue.

²To free your future from anxiety, divine blessings must be received by not only you, but by future generations as well. It is important that you practice a faith that will be passed down to future generations. It cannot be passed down if the family is not harmonious and if the family head doesn't practice faith.

³Requesting to stop the pain is the start of faith. However, after being cured and offering thanks, one will stop coming to worship. Reforming your heart and receiving a healthy child are the most important goals of practicing faith. Kami won't be happy with only one generation of faith.

⁴Whether or not you will have an anxiety-free future will depend on the ten months of pregnancy. During this time, the parents must polish their hearts. They say that if a pregnant woman looks at a red object, the baby will bear a red birthmark. This is only superficial. But if there is a birthmark on the heart, there will be problems after the child is raised. Like the water that conforms to the shape

of its container, people are the result of the good and bad surrounding them. The mother's womb is such a container. Unless the mother reforms her heart and receives divine blessings herself, her child will be born with a birthmark scarring its heart.

⁵Being conscious of this during pregnancy is the root of faith. Thus, there must be harmony in the house, and the family must not make the pregnant wife cry or angry. It is said that if a wife and her mother-in-law get along well, everyone will rave about it. In any case, both must get along well.

⁶In the Rokkon Prayer, it mentions, "Have control (*tsukasa*) to keep things calm." In the house, the family head's wife is the chief (*tsukasa*). If the chief of the house manages the house well and gives birth to a good child, faith can be passed on. She mustn't have herself be ridiculed by others. While making an anxiety-free future as the goal of practicing faith, one must practice faith to pass it on to future generations.

8 Konko-Sama always said, "It's all right to come to worship often, but you mustn't worry your parents by leaving your work undone. Filial piety is most important in practicing faith."

²He once imparted, "Putting your oxen in an oxen shed without having prepared hay is not good. If there is no hay, the oxen will complain. And your parents will think that you should have prepared hay.

³Do things in advance. Three days before coming to worship, request for divine arrangement allowing you to

leave your work temporarily. You can come here without having unfinished work. For example, during the three days, you can get up a little earlier or use the afternoon break time to cut hay. Then your parents won't worry and your oxen will be happy."

- 9 The Yamamoto family had a string of misfortunes. Prior to this, Konko-Sama imparted, "When a person dies young, everyone grieves with sad hearts. Even for rice plants, there are early-, mid-, and late-season types. Those who die young after having a child are like the early-season rice plant. Those who die childless are like an empty ear of rice.

²Death is like the separation of the rice kernel from its hull. When it's time, the outer body leaves, but the inner spirit remains."

Yamamoto Tome

- 1 I went to the Hiromae for my first time by rickshaw with my husband. Konko-Sama said, "It is truly wonderful to come to worship together with your husband."
He also told us about the Days and Directions and added, "You need not wear a maternity belt."

Yamashita Sanoichi

- 1 While the lunar calendar was still being used, Konko-Sama said, "The lunar calendar will be replaced, and it will be

difficult to ascertain the Days and Directions. Thus, you should practice faith and receive divine blessings.”

2 When I went to the Hiromae in January 1880 of the lunar calendar, Konko-Sama imparted, “Take good care of your body. Rough treatment will break even the strongest tool.”

²At that time, I was full of vigor and labored beyond what my body could endure. Though I didn’t ask Konko-Sama for any teachings, I received these words and felt very grateful. I then tried not to endure more work than what my body allowed.

Yamashita Seisaku

1 While farming, I gave cautery treatments on the side and helped many people. I went to the Hiromae to give thanks in January 1879 of the lunar calendar. Konko-Sama admonished, “Stop your cautery treatments and save people through faith. You can’t save everyone with cautery. You also can’t save everyone through faith, but with cautery, either you must go to them or they must come to you. And when they aren’t cured, they will be burned and the children’s crying will be for nothing. It is like committing an offense.

²In this Faith, you can sit at home and receive people’s requests from any distance. Their requests will be fulfilled.” This enlightened me and I stopped giving cautery treatments. As Konko-Sama advised, I strengthened my faith and saved people through Kami’s Way of Faith.

Yamashita Yoshi

1 Those who practice faith should do so with their own hearts. They needn't come to worship from afar. Broaden your heart, be at ease, and receive divine blessings.

2 My husband Satarō died in May 1875 of the lunar calendar. I went to the Hiromae in April the month before. Konko-Sama, as if he already knew about my worries, said, "Even when people try to decide what to do, things won't turn out the way they expect. Therefore depend on Kami-Sama, He will have things go well."

Yokota Hisa

1 From the spring of 1880, I suffered from stomach flu and tried various medical treatment, but in vain. During my distress, I was fortunate enough to enter the Way of Faith. While receiving guidance from Yokota Kumesaburō, my mother and I depended on Kami wholeheartedly. My prayers were answered, and I was blessed with complete recovery.

²When I went to the Hiromae to give thanks, I requested about moving my family to Sanuki, our hometown. I asked what day I should move, and Konko-Sama said, "Don't keep your divine blessings to yourself. Save people even after moving to Sanuki."

³He added, "You can choose a date to move, but if there are strong winds, the ferry cannot sail. Make the day you finish your preparations as the day to move, then you will

receive blessings.”

⁴In January 1883, we were to move to Sanuki. First we went to the Hiromae and prayed for the future. Then we set off for Sanuki.

Yoshida Tasaburō

1 When my son was about six or seven, an intestinal disease made him blind. We tried whatever was available in our area, including incantations and cautery. But he was still in danger of losing his life. Then I practiced faith under the guidance of Ishihara Ginzō, who took me to Konko-Sama’s Hiromae.

²When I appealed to Konko-Sama, he said, “Practice faith and he will be cured. When practicing faith, set a due date to receive blessings in a week or in ten days. In the meantime, watch for a good sign, such as receiving a down payment if you are a merchant. Practice faith and do not miss such signs.”

About seventy days later, my son was blessed with sight in one eye.

Yoshida Yoshisuke

1 I went to the Hiromae in 1879, during the cholera epidemic. I received a large, wooden “Susano-O Shrine” placard like the ones of *Konpira-Sama*

A person from Yū† saw it, and asked me to go to Otani and get one for him. Two or three others also asked me.

But when I requested Konko-Sama, he said that regardless of who asked for a placard, he would not give any. He had stopped giving the placards.

²When I requested again, he grieved, "Going against what Kami says results in disorder." He was referring to Hagio-Sama, who defied Kami-Sama by giving out placards when told not to, and whose son Sakuramaru-sama died because of it.

³"While practicing faith, they treat the placard with care, but when their faith declines, they treat it with neglect. So I don't give them out anymore."

Yoshihara Ryōzō

¹ The carpenter's temporary storage shed for the Hiromae construction had long been completed. I often gave donations to the head carpenter for the new Hiromae's construction, but it was left unbuilt for ten years.

Around 1877, I went to the Hiromae with a fifty-yen donation for the construction. "Konko-Sama, why is it taking so long to construct the Hiromae? The lumber will decay," I said.

"Since I will enter it, there is no hurry," he replied.

²"I came to make a small donation. Other shrines put up donation placards, but you don't do that here?"

Konko-Sama explained, "If there are donation placards, people will think that they too must donate three or five yen. This will stain their faith in Kami-Sama. That's why I don't put them up, regardless of how large the donation is."

³“Don’t you keep a record or notes of donations?” I asked.
“No, I don’t. These donations to Kami-Sama are the same as the offerings put in the offertory box. If one cannot practice faith without offering money, then the poor will have to die. If a beggar comes to me without anything to offer Kami, I will give him some *goshinmai*,” answered Konko-Sama.

⁴Since I brought as much as fifty yen, I thought I would be treated warmly. I was instead dumbfounded by his words. Then I took out the fifty yen and told him that I wanted to donate it for the construction. Konko-Sama accepted it and gave prayers for me.

⁵After giving prayers, he went to the *kekkaï* mediation seat and just sat there without saying anything. I thought he would offer me some rice gruel, but he said nothing. When I said thank you and got up to leave, he only said the usual, “Thank you for coming,” and nothing more.

2 “Heaven is Nittenshi and Gattenshi, and Earth is Konjin.

²Though people talk about three-year closures of a direction and a wandering Konjin, think about what they are really doing. They say you can’t build a house when the direction is closed. They build only when the direction is open, with Konjin absent.

³People will complain upon their return if someone builds a house during their absence. This goes for Kami-Sama as well. If you build during His absence and later act as if you have done nothing, He will admonish you. Ask permission for building, then Kami-Sama will protect you,” imparted Konko-Sama.

After I became the head of the household, I continued building additions for ten years. And as Konko-Sama had said, I was not admonished even once.

3 I married into the Yoshihara family as an adopted son-in-law. My wife Kane fell ill around 1877, and she gradually got worse.

At dawn on October 20, 1879, her condition became critical, so I went to Konko-Sama's Hiromae. "She is very ill," I said.

Konko-Sama wrote her name and age in his record book, gave prayers, and said, "In a week's time, she will be completely cured." I thanked him and went home.

When I got as far as Daiku,[†] on the outskirts of Okayama City, a messenger came and told me that my wife had died.

²This was contrary to what Konko-Sama had told me. I felt helpless, and when I got home, I found my wife lifeless. My mother-in-law, having a strong character, shed not even a tear when meeting mourners.

We had a memorial service every seven days until the forty-ninth day, when we had the forty-ninth day memorial service. On the fiftieth day, we visited Kane's grave.

³On the following day, with the help of our neighbors, we put away the things used for the memorial services.

Relieved, my mother-in-law sighed, "Well, it's finally over. Gosh, I'm so tired," and lied down.

She then developed a high fever and died eight days later. I was overwhelmed and at a loss for words.

⁴Several days later, I went to Konko-Sama's Hiromae. As soon as I saw him, I exclaimed, "When I came here last

time to pray for my wife's critical illness, you said that she would fully recover. But she died, and we properly mourned and gave memorial services. All the while my mother-in-law never showed her sorrow to others. Yet, eight days after the forty-ninth day memorial service, she succumbed to high fever and died. With both of them dead, the sadness is unbearable. I don't know when I should believe you."

⁵Then Konko-Sama, red-faced and veins bulging, said, "I'm very sorry to hear that, and you must feel really sad. If you decide to stop practicing faith because of this, I won't try to stop you. But let me tell you one thing—for those who have short lifespans, there is nothing you can really do. They can see a doctor or practice faith, but their lives can be prolonged by only so much.

⁶Lord Ikeda of Okayama has seven or eight personal doctors in tow and can afford to take baths with expensive medicine. However, even feudal lords and emperors are subject to illness and death.

⁷If you say that you'll stop practicing faith because you can't believe what I say, then there's nothing I can do. But think about the natural laws of all things. Replacing you would be difficult for your family, but replacing your wife would be possible. You should think that your wife died in your place. Think of your misfortunes as blessings in disguise.

⁸I'm sorry that the person who took care of your wife passed away. But if two men in the family died instead, leaving two women, raising the children would be difficult and your business would fold on that day. Think about

these things and try to see them as divine blessings. Do what you think you should do.”

⁹I relented, “I only said what I felt, but you are right. I understand well now. I will continue to practice faith and seek your sincere guidance.” Then I went home.

4 “When practicing faith in Kami-Sama, you can receive divine blessings with your heart. Since I just perform toritsugi, I cannot receive divine blessings and give them to you. So be grateful on this very day, and practice faith well. With such a heart, you can receive divine blessings,” Konko-Sama told me.

5 “You needn’t trouble yourself to come to worship. All households have altars revering Konjin-Sama. Therefore, in the morning and evening, put your hands together and give prayers to receive divine blessings on that day. You need not come from afar to worship,” said Konko-Sama. I mentioned, “But I might be too busy to give prayers in the morning.”

He replied, “Even so, you should give prayers first, then start work.”

Yuasa Jingorō

1 When I was twenty-seven, I built a house. Thinking that I had to set up an altar in it for Konjin-Sama, I went to see Konko-Sama in Otani and asked for a charm.

²He gave me a Tenchi Kakitsuke and imparted, “I’m glad

to see you. But you needn't come from afar. Practice faith every morning with a righteous heart, even by just staring at a blank wall. Then there will be no impediments or problems.

³I too started out as a farmer. When I practiced faith, Kami-Sama told me which rice seed to plant. I later received the virtue of good harvests."

Yuasa Tsui

- 1 When my first son fell ill at age three, I went to the Hiromae for the first time. I gave my request. Konko-Sama said, "You need not worry. Practice faith single-heartedly, and he will surely be cured. Receive divine blessings."

Unknown

- 1 An old woman of Sakura-cho[†] went to worship with a person from Saidaiji-cho.[†] On the way, the old woman said, "Going to worship is good, but if only the inn were a little cleaner."

At the Hiromae, they got a revelation, "You also revere Kami-Sama at home. You need not come here if you think the inn is dirty." That old woman was filled with awe.

- 2 When a man from Okayama gave a request for his business, Konko-Sama told him, "Your father is sick at home. Yet, without praying for his recovery, you leave him there. This isn't being filial."

The man admitted, “Come to think of it, my elderly father is paralyzed.”

“Do you think it’s all right to just leave him?” asked Konko-Sama.

²“Will he be cured?” asked the man. “Just because he’s old doesn’t mean he won’t recover.” The man practiced faith and his father recovered completely.

3 Since my daughter had an eye disease, my wife went everywhere to pray, but to no avail.

When I went to Otani, Konko-Sama said, “You know that a boat can float even with stones or iron piled on it. People should ride on a boat of divine blessings.”

Thinking about how blessed this was, I practiced faith. My daughter then gradually gained full recovery.

4 I told Konko-Sama, “This Way of Faith is really nice.”

He replied, “This Way of Faith is like an outhouse in the mountains. When people have to release their bowels, they run to the outhouse. After relieving themselves, their happiness is beyond words. Here also, the sick come and receive divine blessings, and become happy.”

5 A woman who lived near Konko-Sama heard that unlimited divine blessings could be received by practicing faith. Taking a large empty bag, she went to the Hiromae in the early morning and sat.

²Konko-Sama asked, “What are you doing on this early morning?” She answered, “I’ve come wanting to receive

divine blessings, so I brought this bag. Now I am waiting.”

³Konko-Sama, while laughing, said, “A bag cannot hold the divine blessings. There is a houseful of divine blessings. Go home and practice faith, then you will receive divine blessings.”

6 In my younger days, I often went to Konko-Sama’s Hiromae. I had meals and stayed over in Otani for two or three days to listen to his teachings. Being a soldier, I always went against what he said.

²Konko-Sama once told me, “You should follow what I say instead of being defiant. The world is filled with this Konjin-Sama. *Daishōgun-Sama* uses *Hasshō Konjin-Sama*, who in turn uses *Tokidoki No Konjin-Sama*.

³Pray each day by saying, ‘*Ushitora Hitsujisaru Kimon Konjin, Hasshō Konjin, Tokidoki No Konjin, Hi No Konjin, and Daimyōjin-Sama*, I will be your follower so please protect me always.’ They will save you in emergencies.”

7 Konko-Sama always prayed, “Even if I were punished and my body was torn limb from limb, or if I were publicly exposed in villages and at street corners, or if my house was covered with grass, I wouldn’t mind at all. When the people of the world pray to Ikigami Konko Daijin with a sincere and single-heart, please fulfill whatever requests they have.”

8 I inquired Konko-Sama about praying in secret for others.

Konko-Sama said, “You don’t even know that? You poor fellow. I guess a person who doesn’t practice faith or receive divine blessings cannot understand such a good thing.”

- 9 One of Konko-Sama’s relatives was aware that Saitō Jūemon’s hiromae at Kasaoka[†] was prospering more than the Hiromae at Otani.

One day, the relative asked, “Konko-Sama, since you have established this Way of Faith, don’t you think it’s annoying that the hiromae at Kasaoka is gathering more and more followers, while the Hiromae in Otani is receiving fewer followers?”

²“I wonder about that. I want to spread the virtue of Tenchi Kane No Kami-Sama to everyone in the world in any way I can. It makes no difference whether it is spread through Otani or Kasaoka. If just one more person realizes the virtue of Kami-Sama, then that will be fine.”

- 10 I asked Konko-Sama, “They say that after death, one will either go to hell or to heaven. Tell me, where will we actually end up after death?”

“Since I am still in training, I don’t know what is beyond death. But while you are living in this world, be at peace every day and follow the right Way. Then you needn’t worry about what is beyond death.”

- 11 A man from Tomioka[†] came to the Hiromae and said, “I can never raise and see my children grow up. Five of my children have died. I have a child right now, but I don’t

know when he will die.”

Konko-Sama told him, “You should practice faith. You can receive divine blessings.” The man practiced faith, but his child died nevertheless.

²He went to the Hiromae and queried, “I practiced faith but my child still died. Why is this?”

Konko-Sama said, “It’s because your ancestors from some generations ago gained wealth dishonestly. Their accumulated offenses have struck your children. It is the same as having the children pay off their parents’ debts. Your wife is pregnant again. From that child on, your children will be raised by the virtue of Kami-Sama’s divine blessings.”

The man then was able to raise his children.

- 12 There was a rich man from Nagasaki† who fell seriously ill. He spent money on various treatments, but to no effect. Then he heard about the Ikigami-Sama of Otani, Bitchū Province, and went to Otani. He found lodging and went to worship every day.

²Konko-Sama asked him, “Would it be enough just to cure you?” He answered, “All I need is to cure my illness, nothing else.”

³The next day, Konko-Sama again asked, “Would it be enough just to cure you?” Again he answered, “All I need is to cure my illness, nothing else.”

He was blessed with a cure for his illness, and returned to Nagasaki. But some time later, he passed away.

13 A person requested Konko-Sama, "It's okay for me to come and hear the same teaching each time, but today, please give me a different teaching."

Konko-Sama answered, "I also want to give you a different teaching, but you are still unable to practice what I have taught." Without even raising his head, the person apologized.

14 "No matter how many teachings I give, the believers at my hiromae never listen," I told Konko-Sama, who answered, "Why must you get angry when they don't listen to your teachings?"

15 Kami-Sama is the steel, toritsugi mediation is the flint, and the believer is the cloth. Regardless of how well the flint and steel can produce a spark, if the cloth is wet, there will be no flame. The cloth must be dry to burn.

16 If you will construct a building, place a lighted incense stick on the site and pray, "If I am not allowed to construct, stop this incense stick from burning." If the incense burns completely, you may construct at anytime.

²When you are ill, offer some water to the altar, then drink it. If you have a pain somewhere, apply some of that sacred water. The pain will be promptly cured. Then you won't need any doctors or medicines.

³Kami wants to protect you from the uncleared offenses of your parents and ancestors. But he cannot do so totally. If the accumulated offenses are cleared away, you will meet

success as you wish. The right time is forthcoming.

17 We now live in a good time. A kami-sama called *Kurozumi-Sama* has arisen in Bizen[†] Province. And I have brought the teachings of Konjin-Sama. It's because we have relatives in Heaven. All people in the world should practice faith.

18 People in need come and take home portions of my rice supply. Though my rice may disappear, as long as I am strengthening the Way of Faith, Kami-Sama will do His utmost to care for me.

Even if I carefully save and store twenty or thirty bales of rice, if I am no use to Kami-Sama, He will give no more rice and I will starve to death after eating it all.

²Closing the doors of the hiromae because you think it'll be cold at night will inconvenience worshippers. Kami's hiromae needs neither gates nor doors.

19 You shouldn't cry, feel grief, or say bad things in front of someone who has died. It will agonize his *mitama* spirit. Praise him instead, then his spirit will rest in peace.

20 Save others, then Kami-Sama will reward you by forgiving your offenses.

21 When I told a believer to take out his *kori*,* (mental stiffness) he went out in the cold of winter and took a

water *kori** (ablution). I didn't mean for him to take a water ablution. I meant that during the cold season, he should lie on his back near the heater, put his hands on his chest, take out his mental stiffness, and rely on Kami-Sama. He misunderstood completely.

*'Kori may mean mental stiffness or ablution.

22 People know of the daily wages that come from people, but they don't know of the daily wages that come from Kami.

23 Those who practice faith should feel gratitude even after sitting and resting on a tree stump in the mountains.

24 People now are very fashion-conscious. They may follow the fashion, but without receiving divine virtue, they won't receive divine blessings.

