



KONKO MISSION BULLETIN

Konko Mission of Wahiawa, 207 Muliwai Ave., Wahiawa, HI 96786 Phone & Fax: (808) 621-6667 Cell: (808) 294-6331
E-mail: konko-wahiawa@hotmail.com Rev. Yasuhiro Yano Vol. XXIII, No. 5 May 1, 2011

From this year, for the first time ever in the history of Konko Mission of Wahiawa, we have scheduled monthly testimonials by our church members. The following is the fourth speech script contributed by Mr. Randy Furusho who shared his thoughts about his involvement in the practice of the Konko faith on Sunday, April 24, 2011.

Giving Back



I wasn't sure what I was going to speak about for my testimonial until my boss asked me the other day why I was coaching youth sports and specifically baseball this year. I just blurted out, "Because if I don't do it, fifteen kids won't have a team this season due to the shortage of volunteer coaches." He thought it was very noble to work with the family members of our soldiers, but also reminded me that the training we do is important in that it saves lives and brings our soldiers home safely. He wished me luck this season and we went our ways. After getting home from work, I began to ponder that thought and questioned myself again as to why I keep volunteering coach youth sports.

The youth sports program on the military bases is a bit unique compared to the off-post sports programs, since it is a developmental/participation league. A lot of the players may or may not have participated in organized sports previously. Team rosters are made through a blind draw (though sometimes questionable from a coach's point of view) and you

play with what you have when the season begins. Everyone gets equal playing time regardless of ability. Some players enroll because their parents make them and some for other reasons.

Looking back at the past seasons in different sports, I have seen various reasons for playing from players that missed the off-post team tryout period to the social aspect of just playing with their friends. But on the other end of the spectrum, there are a few that want to fit in with their peers, they are tagged as loners and have a low self esteem. Others need sports to keep busy because one of their parents is deployed to Iraq or Afghanistan. It is those players that I really want to reach out to and have an impact on. The deployments place a lot of stress on the families and it's the young family members that suffer the most. They are our future and playing sports allows them an opportunity to learn and grow individually, cope with the separation of a family member, or even time to just be a kid.

Coaching allows me to teach players the fundamentals of a sport as well as mentor lifelong skills they will use in the future. I usually stress commitment, responsibility, and sportsmanship to the players and hold the parents/coaching staff accountable to adhering to a code of ethics. By creating a safe and fun environment for the players, they have a chance to assess themselves, set reasonable personal goals, and rise to the challenges I offer them to excel in front of their peers and family. I always praise their performance, but also provide the kids someone outside of their family they can talk to when things aren't going well and help them cope with their problems. Together we ride the emotional rollercoaster of participating in a team sport where success isn't some win-loss record at the end of the season, but how we played the game. The same applies to how we live our lives. Winning is great, but losing with dignity and respect pays higher dividends in the long run by allowing us to evaluate our performance, determine what can be done better and moving on.

Sure, there are times you have to deal with the parents complaining about why their child hasn't played a specific position. I let the players try to play different positions and based on their skill set, place them where they would have the greatest chance for success. It's rewarding to have the player realize and agree that you have made the right decision for them and that they have found their comfort zone. I want the players to have confidence in themselves and work with each other as a cohesive unit to achieve a common goal. Sometimes there are personality conflicts within the team and at times you have to let the team self destruct to make a teaching point so they can learn from those mistakes and move on. I have learned a lot from the young athletes too. Patience is definitely a virtue and

compromise is a must in this business. You can't please everyone, but a ninety-five percent solution will do. There are times when I have to reflect back to my core values and even consider Konko Sama's teachings and attempt to apply them onto the players/parents.

Oh yes, my son, Nicholas has been part of many of those challenges as a coach too. He hasn't fully grasped the concept as to why he is held to a higher standard than his team mates. Why he has to run laps for being disruptive and unsafe during practice. That I'm his coach on the field and his parent off the field. Hopefully he'll realize why sooner than later, so he can reach his fullest potential in the future. He's one of the lucky ones, where he doesn't have to try very hard athletically to do well if he puts forth the effort and discipline. I was challenged last year by one young player why Nicholas got more playing time than some of the other players. Actually he got less time than his team mates just for that reason, so nobody can say I was being preferential to my son. And yes, I hear the complaints from Nicholas as to why I don't praise him as much as the other players. Well, being privy as to what's happening in those other players' lives, they needed more moral support from me to keep them going than Nicholas did at the time. I hope someday he'll realize all the Okage he has really received and how fortunate he is. I always ask Kami Sama to help me with this, because I do praise his successes, but I guess he just uses that selective listening and maintains a negative attitude. I have met some of the parents who have been disabled from the war and I am truly grateful for their sacrifice for this great country of ours. I was blessed during my service receiving minor physical disabilities compared to some of the wounded warriors today and I always pray for the safe return of all our service members deployed around the world. I am so thankful to Kami Sama and the Mitama Spirits for looking over me in the past and present, allowing me the opportunity to give back to the community in such a capacity. I hope Kami will allow me to continue in the future too. Is coaching a tough job? I can honestly say, yes, but it sure is rewarding to feel that you have had a positive impact on someone else's life and I wouldn't trade it for anything. I respect and care for each of my players as if they were my own. I wonder, is it like what the Sports Director says, "It's all about the kids" or is it having Kami in your heart.

“Shinjin Shite” or By Practicing Faith

*By Yasuhiro Yano
Head Minister*

The Founder Konko-Sama stated, “Shinjin shite Okage wo ukeyo” or receive blessings by practicing faith. When I have been extending my thoughts and have

made some research, I found out that in some instances “Practicing faith” was interchangeably used with the expression of “Ogamu” or by praying to Kami. Both “Shinjin” and “Okage” are key terms in the Konko faith tradition. As for Shinjin, there are 763 references and as for “Okage”, there are 730 references in the Kyoten Gorikai.

When I extend my thought to the meaning of practicing faith, I remember the statement made by the Rev. Matsutaro Yasutake of Konko Church of Amagi.

The title of the booklet is “Michi no Shiori” or A Bookmark for the practice of the Konko Faith.

In the practice of the Konko faith, we need to fulfill both our intellectual understanding of the faith practice and our determination to get involved in the practice of faith.

What is the understanding of Konkokyo? In the practice of the Konko faith, we believe in the Divine Parent with true and sincere heart. To believe in Our Divine Parent means we believe in the teachings of the Founder Ikigami Konko Daijin, and to believe in the teachings of the Founder means to believe in Our Divine Parent in turn.

How much do we have to believe in Our Divine Parent and the teachings of the Founder? Our belief shall be absolute.

To practice faith means to believe in Kami, to understand the infinite divine power and unconditional profound divine love. When we turn our hearts to Kami and extend our prayers in request, we shall understand there is a great difference in the power of prayers. Our extended determined prayer with the heart that Kami-Sama will listen no matter what is different versus if we have even a hint of doubt about the power of Kami.

Here is a good reference about the meaning of practicing faith. The episode is quoted in the latest newsletter in part of the biography of Konko-Sama.

Rev. Mitsu Katsura

Harada was the maiden name of the Rev. Mitsu Katsura, wife of the founding minister of Konko Church of Kokura, the Rev. Matsuhei Katsura. She suffered from a prolonged acute illness when she was young. Her body temperature below the waist was always cold. Once she got out of bed, she had to sit down on three layers of cotton cushions to prevent further loss of her body temperature. She was so desperate in seeking a cure for that acute

condition. She went to see Konko-Sama and forwarded her prayer that she could regain good health.

She was resolved to make a daily pilgrimage to see Konko-Sama from Sami, which was located four kilometers in the north of Otani Village. She had to climb a mountain to reach Otani Village. She was so determined that she continued to make a daily pilgrimage to see Konko-Sama regardless of the many weather conditions, be it rainy or windy. The village people of Sami expressed their admiration and said, "Omitsu-san (Mitsu) is so devoted in her practice of faith. There would be no one who could be much devoted than her." But her physical condition didn't seem to show any improvement. She wondered, "The whole village acknowledged my devotion to the faith practice. I also believe I could have practiced faith more than anybody else. But why have I not received blessings for the healing of my illness?"

She was convinced that through the devoted practice of faith she should have enjoyed blessings for her extended prayer for sure. She also witnessed many believers who enjoyed blessed episodes one after another through their involvement in the practice of faith. It was natural she was confused. One of those days, she asked Konko Shijin-Sama, "Konko-Sama, I believe I have practiced faith devotedly, but my physical condition hasn't improved at all. Why is this?" Konko Shijin-Sama responded to her, "How can you be so sure that you have fulfilled what could be expected from Kami-Sama? If I am the person who grants you blessing, I would have already given it to you. But it is Kami-Sama who grants you the blessings. I believe you have to practice faith in such a manner that Kami-Sama would be prompted to respond to your extended prayer." Mitsu asked him back, "Konko-Sama, what do you mean by faith that would prompt Kami-Sama to give blessing for my request?" Konko Shijin-Sama replied, "Well, there could be many styles of getting involved in your practice of faith. Those who believe attending church is the best way to get blessed. It can be called 'Mairi-shinjin.' Those believers who believe the best way to get blessed are to extend strong and persistent prayers in request. Such a practice of faith can be called 'Tanomi-shinjin.' There are those believers who believe worshipping devotedly could be the best way to get blessed. Their faith could be called 'Ogami-shinjin.' Among those examples, the most preferable manner of getting involved in the practice of faith could be 'Mairi-shinjin.' Through your extended attendance to church, you will learn to appreciate some patterns of involvement in the practice of faith that will yield favorable results by witnessing examples of many believers. I encourage you to attend church devotedly."

She was so much moved by the message and shared it with her parents and the Rev. Tani Harada, who live in the neighborhood. The Rev. Harada advised Mitsu, "Follow what Konko-Sama said, and focus your devotion to

extending only thanks when you make a visit to see Konko-Sama." Mitsu continued to attend church without any particular thoughts in mind.

One of those days, she experienced a sudden ache in her eyes. While suffering from discomfort in her eyes, she went to see Konko-Sama as usual. Upon her entrance into the worship hall, before she uttered a word, Konko Shijin-Sama stood up from the seat and proceeded before the Kami altar and began to extend his prayer by saying, "Ikigami Konko Daijin-Sama and Tenchi Kane no Kami-Sama, I will extend my prayer to you on behalf of Mitsu Harada, a daughter of Hayashijiro Harada of Sami in Kurosaki Village. I extend my appreciation for the wondrous blessings she has enjoyed thus far from you. She has suffered a prolonged acute illness due to poor blood circulation. Today, she came to attend church while she was badly affected with pains in her eyes. If you would acknowledge that not only the believer in suffering, but also her whole family members would fulfill your thoughts through their devoted practice of faith, please grant her the blessing of relief from the troubled situation as soon as possible." Mitsu, who listened to the extended message in prayer, felt a sudden spiritual enlightenment. She was awakened that she had never had the heart of extending thanks for anything at all. She learned to extend her thanks and apologies in her prayer from the bottom of her heart thereafter. From this episode, she felt like each and every message given by Konko Shijin-Sama was deeply absorbed into her mind. In corresponding to her inspired heart, her physical condition improved gradually.

Konko-Sama Says . . .

Earth punishes. See disastrous earthquakes. The ground ripples from deep within. Only the ground moves not, but also the air. Thus, it has been said since long ago, that flying birds shall fall during earthquakes. Heaven shall not kill they say. This is not true. See torrential rains. It kills. The Sun is blessed they say. But it too punishes. See scorching droughts. It tries to take people's lives in one stroke. (Kyoten Gorikai I Ichimura Mitsugoro 3-4)

Although people live between heaven and earth, they are unaware of Kami's blessings. Shrines, temples, and houses all stand on Kami's land. Without realizing this, people consult the Days and Directions and are disrespectful to Kami. They suffer hardships due to these offenses. Tenchi Kane no Kami has sent Ikigami Konko Daijin to provide blessings and teachings so that humankind may prosper. Kami is Kami because of humans, and humans are humans because of Kami. Both are fulfilled through this mutual relationship. (Gorikai III Konko Kyoso Gorikai 3)

Bulletin Board

Regular Church Services for May 2011

- 1 Sun -Monthly Svc. for Tenchi Kane no Kami at 9 am
8 Sun -Monthly Service for Ikigami Konko Daijin at 9 am
-Lay member testimonial by Ms. Doreen Hirota
-Hilo Church Grand Service at 11 am
15 Sun -Sunday Service at 9 am
-Wailuku Church Grand Service at 11am
22 Sun - Monthly Memorial Service at 9 am
29 Sun -Sunday Service at 9 am

Monthly Volunteer Activity at Wahiawa General

Hospital

We will make a monthly visit to the Wahiawa General Hospital Long-Term Care Facility on Friday, May 13 at 10:00 a.m. by means of offering entertainment for the people cared for in the facility. The program is in Japanese.

Summer Ohana Camp

For the first time ever in the history of Konko Mission of Wahiawa, we are planning a Summer Ohana Camp at YMCA Camp HR Erdman on Saturday, July 9 from 10 a.m. through 2:00 p.m. Sunday, July 10. The main theme of the camp is the **ABC's of KONKOKYO**. This is a family oriented camp, please try to join the function and enjoy natural beauty and deepen your understanding about our religious tradition. Please support the fund-raising for the function by means of Zippy's fundraiser tickets and the Garage Sale on June 4.

HCRP Meeting

The regular meeting will be held on Monday, May 2 at 1:30 p.m. at the Church of Perfect Liberty.

Memorial Day Visit to Punchbowl & Mililani Cemeteries

On Monday, May 30, in observance of the National Memorial Day, we will make a visit to the National Cemetery of the Pacific at Punchbowl and extend our prayers at base of the main flag post and each grave site where the church members have been entombed. We will meet at the Honolulu Church at 8:00 a.m. and leave for the cemetery. You are encouraged to join the homage as a form of extending prayer for world peace. We will also make a visit to the Mililani Memorial Park and visit the grave site of the church members and affiliated people entombed there.

Scheduled Spring Grand Service for Tenchi Kane no

Kami

- Hilo Church May 8 (Sun) at 11 am
Wailuku Church May 15 (Sun) at 11 am

Honoring the Mitama Spirits for May

Toshiko Yogo	5/2/2010
Kiyoka Takahashi	5/5/1999
Helen Yoshie Eguchi	5/9/2006
Saichi Eguchi	5/9/1997
Rev. Hidejiro Hosaka (Kawanoishi)	5/16/1972
Fernie Furusho	5/26/2001
Hideo Fujimoto	5/26/2005



If you wish to have a name added to the church Mitama listing or removed, please contact Rev. Yasuhiro Yano.

Kyoso-Sama Volume 2 (#25)

The following is 25th of the series of the English translated excerpts from the second of the two volumes of "Kyoso-Sama" a biography of the Founder of the Konkokyo Religion, authored by the Reverend Shinsei Konko for young readers. The publication is a compilation of articles in series featured in the monthly publication, "Wakaba" or "Young Leaves" issued by the Administrative Office of the Konkokyo Youth Organization. The first article was published in 1950. Translation by the Rev. Yasuhiro Yano. (Reference to "Kyoso-Sama Volume 2" pages 250 to 258)

(11) Expansion of the Konko faith

As it has been stated in previous chapter, Konko Shijin-Sama took over the responsibilities of the Toritsugi-Mediation after the passing of Konko-Sama. The first three years of his service, namely from 1883 to 1886, Konko Shijin-Sama stated, "After midnight, my father (Konko-Sama) appeared and extended daily prayers for the believers. It is because of his help that have enabled to serve despite the fact I had little divine virtue myself." Although he underwent rigorous "shugyo" religious disciplines and trainings, he humbled himself by saying, "I alone could not fulfill the heavy responsibilities as Principal Toritsugi-Mediator."

In corresponding to the dedicated services of Konko Shijin-Sama, the increasing number of believers enjoyed broader blessings. Among those believers, truly dedicated believers, who were driven to help spread the Konko faith more widely, emerged one after another.

It could be assumed that the accumulated enthusiasm among the faith community reached the state of saturation and began to overflow all at once when Konko Shijin-Sama got fully engaged in his religious work. Many pioneer ministers ventured to places where the Konko faith gained little acceptance.

The Rev. Tanekichi Saiki

The Rev. Tanekichi Saiki, the founding minister of Konko Church of Shimonoseki, was one of those believers. He was initiated into the religious tradition at the beginning of

Meiji Era. But it was some ten years later that he became fervent in pursuit of the faith and initiated his own missionary work in 1887.

In June of the same year, he witnessed divine blessing for the passing of his father. In appreciation of the blessing received, he made a pilgrimage to see Konko Shijin-Sama. As he listened to the message shared by Konko Shijin-Sama, he was deeply enlightened in acknowledging the grateful nature of the Konko faith. He extended his stay in Otani for three more weeks and devoted in receiving teachings from Konko Shijin-Sama. Though little was known about the teachings he received during that period of time, the Rev. Saiki seemed to acquire true spiritual eyes through his encounter with Konko Shijin-Sama.

Upon the departure of the Rev. Saiki from Otani, Konko Shijin-Sama gave him 100 packets of “goshinmai” sacred rice by telling, “During your journey, try to help people. Your final destination in life is Shimonoseki.” In responding to the extended message, the Rev. Saiki resolved, “There are so many people who have been in trouble like me. I shall spread this wonderful faith to others. I want to save all those people. I also want to bring fulfillment to Kami-Sama.”

Konko Shijin-Sama tried to convince many believers that they should engage in their practice of faith not only for one’s sake, but to spread the faith to others as well.

The Rev. Tokusaburo Hata

The Rev. Tokusaburo Hata, the founding minister of Konko Church of Tokyo was one of those believers. He was initiated into the practice of faith at the age of 17. Under the care and guidance of the Rev. Fujimori Kondo, the Rev. Hata deepened his faith. The Rev. Shirakami, the founding minister of Konko Church of Osaka, held an endeavor of spring the faith in Tokyo. His dream was accomplished by the Rev. Hata.

The Rev. Hata evolved as a Konko minister at the age of 19. Initially, he got engaged in his missionary work at Fushimi in Kyoto, which was his native town. But he was overwhelmed with a strong urge to initiate his own missionary work in Tokyo. He related his endeavor to the Rev. Kondo in writing. The Rev. Kondo sent the letter along with his letter of inquiry to Konko Shijin-Sama and asked about the intended missionary work in Tokyo. A reply message from Konko Shijin-Sama read, “Start your missionary work as soon as possible.” The Rev. Hata promptly responded to get initiated in his missionary work in Tokyo, the Capital of Japan. In this manner, the Konko faith was initiated in Tokyo.

The Rev. Matsuhei Katsura

The Rev. Matsuhei Katsura, the founding minister of Konko Church of Kokura, was also one of those believers influenced by Konko Shijin-Sama. He was initiated into the religious tradition in 1881, while Konko-Sama was still serving. In two years, he made a pilgrimage to see Konko-Sama in Otani and received messages from Konko-Sama directly. But he didn’t respond to the extended message of getting involved in his missionary work at that stage.

He got a divine message for his missionary work and also experienced an episode of being spared of his own life. In corresponding to the circumstance, Konko Shijin-Sama stated, “Do you understand Kami-Sama’s intention for you? Katsura-san, give up your business as of today, and become Konko minister and help save people in society.” The Rev. Katsura followed the words, gave up his family business and evolved to become a Konko minister and initiated his own missionary work.

Under the care and spiritual guidance of Konko Shijin-Sama, the Rev. Katsura deepened his faith and earned “toku” divine virtue. In 1887, Konko Shijin-Sama gave the Rev. Katsura a farewell message for his missionary work, “You are going to Kyushu to sacrifice yourself. Your final destination in life is Kokura.” And he initiated his missionary work in Kyushu.

The Rev. Katsura who staked his life in pursuit of the faith and service for the work of Toritsugi-Mediation owe much to Konko Shijin-Sama who extended strong support and prayers for him. Let’s try to see what relationships both Konko Shijin-Sama and the Rev. Katsura developed to each other. The following episode took place before the Rev. Katsura received a message from Konko Shijin-Sama who stated, “Your final destination in life is Kokura . . .” He was engaged in his business at Yanaitu in Yamaguchi Prefecture. Before the seasonal Bon Observance, he visited many of his customers in Kyushu to collect the account receivables. At one place, he felt overcome with the feeling of pity for a business owner who was struggling in a dire financial situation. He wrote off all the accounts receivable of the shop and returned to his office. The owner of the shop became so enraged and fired the Rev. Katsura.

The Rev. Katsura was so depressed and thought, “The only choice I can have now is to see Konko Shijin-Sama at Otani, extend my thoughts of appreciation for all the help I enjoyed from him, and ask for the well being of his aged mother. I am going to slit my belly with a knife and throw myself off the deck into the Suonada Bay.”

He found Konko Shijin-Sama was serving at the designated place as usual. But the Rev. Katsura was

overwhelmed in depression. The Rev. Katsura related, “Konko-Sama, I am going to make a long journey. I am not sure when I will be back home again. So, I came to say my last greeting to you.” Konko Shijin-Sama responded to him without giving any words, instead, he left his seat and went into his private room. A while later, he returned to the seat and took out a packet from the drawer of the desk and extended the item to the Rev. Katsura and said, “Katsura-san, get rid of the trouble you are facing right now with this. Throw away the item you hid deep in your luggage into Suonada Bay.” The Rev. Katsura examined the item and found a notation on the surface that read, “Money enclosed.” The Rev. Katsura was so surprised at the caring and thoughtfulness extended by Konko Shijin-Sama. He reflectively resolved that in appreciation of the spared life by Konko Shijin-Sama, he would pay back what he owed to him throughout of his life and even after death.

He was also surprised at the supernatural visual power exhibited by Konko Shijin-Sama who found out that he would try to commit suicide by cutting his belly with the knife sneaked in the luggage. He threw away the knife into the sea on his way home.

Becoming a Konko Minister

The Rev. Katsura began to receive divine message at many business destinations he traveled. Many people who contacted with him enjoyed blessed episodes. While he was staying at an inn in Buzen (part of region in Fukuoka and Oita), he received “gosaiden” divine revelation for the first time. One of the messages in “gosaiden” stated, “You shall enjoy thriving prosperity hereafter.” He was encouraged by this promising message for his business and worked hard. But the business didn’t show any improvement at all. At one occasion, he was thrown into the sea when the boat he was on collapsed in a heavy storm. While he was struggling for his life in the water, he was saved soon after he heard a divine message, “Katsura Matsuhei, don’t panic. Kami shall never let you die in vain.” Soon after this inspiring episode, he made a pilgrimage to see Konko Shijin-Sama and extended his message of appreciation for the spared life. In responding to him, Konko Shijin-Sama stated, “You received a blessing indeed. I suppose you might learn to appreciate the true intent of Kami-Sama for you.” To the Rev. Katsura, who didn’t seem to understand the message, Konko Shijin-Sama continued to speak clearly and straightforwardly, “Katsura-san, give up your occupation as of today. Become a Konko minister and save people in society.” The Rev. Katsura responded, “Konko-Sama, I truly appreciate your message. But I have little academic credentials. The most I could have done in the past was to jot down memos in my notebook. I worry if I could be of any service to Kami-Sama even if I became Konko minister.” “You shall have no worries,” replied Konko Shijin-Sama. The Rev. Katsura responded to him, “Konko-Sama, I will follow your

words. But I have one condition I would like to get fulfilled. I am not educated. Please grant me enough divine virtue to be able to help others.” Konko Shijin-Sama stated, “Katsura-san, you will have no worries at all. Kami-Sama shall heed your prayer for sure.” In this manner, the Rev. Katsura was ready to evolve to become a Konko minister.

The Rev. Katsura, who accepted the message from Konko Shijin-Sama, contemplated for a while. He became aware of the “gosaiden” divine message he received in Buzen. The message stated, “You shall enjoy thriving prosperity hereafter.” He remembered the preceding message before the statement, “You shall enjoy thriving prosperity hereafter.” Konko Shijin-Sama stated, “Katsura Matsuhei, when you were stricken with cholera, you extended your prayer by making a promise, ‘I shall never eat pickled eggplant and squash for the rest of my life and begged for your prolonged life.’ You became sick not because of the food you ate. But you became sick due to Kami’s intent. Kami has sent you messages for you to get engaged in serving Kami through many occasions. Kami has tried to let you give up your business engagement many times, but the time has not yet matured. No matter how hard you worked for your business, you were not to make any gains. Whatever attempts you have tried ended up in futile. All those negative consequences took place in accordance with Kami’s intent. If you serve Kami, you shall be free from the burdens of ‘Meguri’ negative elements your family and yourself have accumulated in the past. To take away all those accumulated elements of “Meguri” negative and irreverent elements, Kami imposed all those negative consequences to counter balance what you have preserved and treasured in life. From now on, you shall enjoy a great prosperity in life.” The Rev. Katsura became aware of his own misperception of the message given in the form of “gosaiden.” He didn’t pay much attention to the clause of “Kami shall use you for Kami’s purpose” but misinterpreted the clause as “You are going to enjoy thriving business prosperity hereafter.”

An identical episode of misinterpretation of Kami’s message was also experienced by the Rev. Norio Sato. He had an endeavor of becoming a famed carpenter represented by Hidari Jingoro, an outstanding master carpenter in Meiji Era. When the Rev. Sato received the message of “Your big endeavor shall be fulfilled,” he took the message that he would become a famed carpenter. But he failed to pay much attention to the clause, “You shall become a person who can save others.” Later, he became aware of Kami’s true intent and dedicated to serve as a Toritsugi-Mediator.