

The New Human Revolution, Volume 6, Chapter 4
Rough Seas
BY HO GOKU – ILLUSTRATED BY KENICHIRO UCHIDA

Translation of parts 30–31 of the ‘Rough Seas’ chapter, as printed in the *Seikyo Shimbun*, the Soka Gakkai’s daily newspaper. Ho Goku is the pen name of Daisaku Ikeda, who appears in the novel as Shin’ichi Yamamoto. The events take place in 1962.

From the time of the Nakazato incident, Tsunezo Yoshiyama’s apartment, which was in the company’s row houses, was watched incessantly by union officials wary of outsiders visiting. But at night, after everyone had gone to sleep, Soka Gakkai leaders managed to visit him to offer guidance and encouragement. One evening, Sasebo Chapter Chief Toru Matsukawa came by.

“How are you doing?” he asked. “You know, I’m kind of hungry. Could I persuade your wife to make me some noodles?” So saying, he handed a bag with 10 servings of noodles to Yoshie.

“Please, join me if you like,” Matsukawa added. He knew the Yoshiyama family was going through hard times, but he didn’t want them to feel like they were accepting charity, so he made his hunger an excuse for bringing them noodles.

He continued: “Mr. Yoshiyama, I’m afraid there’s nothing I can do to help you out financially. And our faith isn’t the kind in which you look to others for help. No, each of us has to carry out our own human revolution. We have to stand up on our own two feet and win through our own effort. If you depend on others, you’re sure to lose.

“No amount of money will change your karma, and unless you change your karma you will never be truly happy. The chance to change your karma comes when, in the course of your practice, a terrible persecution threatens you. That’s when you have to fight — you have to fight like a lion.”

True faith has nothing to do with beseeching someone else for help. Each of us creates our own happiness. Matsukawa wanted to teach Yoshiyama that the basic requirement for happiness is the determination not to be defeated, the ability to stand up and fight, no matter what the difficulties or odds.

Yoshiyama was well aware of Matsukawa’s kindness and consideration. As he watched his children eagerly down the delicious hot noodles, he felt deeply appreciative for his fellow member’s stern, yet warm encouragement. Wiping tears from his eyes, he renewed his resolve to fight on. Encouragement of this sort helped Yoshiyama get through this most difficult of times.

Goro Kida, meanwhile, found work at another mine. His leg had healed and he could make a living again. He made the rented house he had moved into available for Gakkai activities, and he continued earnestly in his faith. Every day he prayed for his friend Yoshiyama to win in his struggle against the union expulsion and regain his former position at the Nakazato Mine.

The Osarizawa incident had been resolved by an out-of-court settlement and had taken some four months from the notice of expulsion to be concluded. But the Nakazato affair went to court.

Yoshiyama was now alone in his suit to force the coal miners union to cancel his expulsion. After eight court sessions, the Sasebo Branch of the Nagasaki District Court handed down its decision (March 30, 1964) ruling completely in favor of Yoshiyama’s position: The union would have to restore his union membership.

But the union appealed the decision. A year later, in April 1965, the Fukuoka High Court

upheld the lower court's decision, but the union leaders took the case to the Supreme Court, revealing the lengths to which they would go to protect their image, despite the fact that they were clearly in the wrong.

The Nakazato Mine closed down permanently in January 1967, but the case dragged on. On May 2, 1969, the Supreme Court — four years after the case was brought before it — made a ruling upholding the decisions of the first two courts, declaring, “In limiting the political activities of its members, the union overstepped its disciplinary authority and violated the law.” The union's expulsion of Yoshiyama was declared invalid.

Seven years had passed, and now Yoshiyama was completely vindicated. He felt he had experienced the truth of the passage “Many evil forces are vanquished by a single great truth” (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 154). No matter how the union had plotted or schemed, it could not defeat the truth.

The mine had closed two years earlier, and considering the long pain and suffering that Yoshiyama and his family had endured, it was a victory that might have seemed to come too late.

But the Supreme Court victory meant a great deal. The decision made it clear that no union had authority to restrict either its members' religious beliefs or political activities. It was as if the sunlight of triumph now illuminated Sasebo, banishing the dark clouds of hopelessness.

When these miners union incidents occurred, Shin'ichi Yamamoto realized that they were only the gentlest of precursors to the great storm that would eventually arise to block activities for kosen-rufu. The Soka Gakkai, in its effort to carry out its social mission as a Buddhist organization, was making its way from the placid bay of its early period of growth into the rough seas that accompanied the shaping of a new era.

Shin'ichi knew that raging storms and crashing waves awaited the Soka Gakkai. For the sake of lasting peace for all humankind and for true humanism, Shin'ichi knew that he must hold firmly to the rudder of the great ship of the Soka Gakkai, unafraid of laying down his life if need be, thinking all the while of the happiness and comfort of his comrades who were sailing with him.

(This concludes “Rough Seas,” chapter 4 of vol. 6 of The New Human Revolution.)

‘Rough Seas’ Chapter Discussion Questions:

1. In parts 30–31 (Oct. 31 *World Tribune*), what factors enabled the miner Tsunezo Yoshiyama to continue fighting in the face of persecution? (See parts 25–29, Oct. 24, *World Tribune* for more background.)
2. In parts 9–13 (Oct. 3 *World Tribune*), Shin'ichi describes a new kind of political organization. What are the characteristics of this new model? Does this sound like the realm of politics as you've come to understand it?
3. In parts 3–8 (Sept. 26 *World Tribune*), Shin'ichi quotes a passage from Nichiren Daishonin's writings, “Many evil forces are vanquished by a single great truth” (MW-1,154). What is Shin'ichi responding to? How many different kinds of obstacles are discussed here, and what similarities and differences do you see between these events described in 1962 and the present?
4. In parts 3–8 (Sept. 26 *World Tribune*), what does Shin'ichi say about speaking out against injustice? What historical precedence does he cite in regards to Nichiren Daishonin and the Soka Gakkai speaking out against slander?
5. In parts 1–2 (Sept. 19 *World Tribune*), what is Shin'ichi's attitude when he hears of threats against him as he proceeds to a meeting in Shikoku?

Title: Volume 6: Chapter 4 Rough Seas (30–31)

Subject: World Tribune 10/31/97 n.3163 p.6 WT971031p06

Author: Daisaku Ikeda

Keywords: Chapter History Human Kosen-rufu Revolution Rough Seas Tribune Volume World