

The New Human Revolution, Volume 6, Chapter 5
Young Eagles
By HO GOKU – Illustrated by KENICHIRO UCHIDA

Translation of parts 22–23 of the ‘Young Eagles’ 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.

President Yamamoto concludes his first lecture to students on ‘Record of the Orally Transmitted Teachings.’ When he opens the floor for questions, one student’s query about death leads to a surprising answer.

Shin’ichi Yamamoto went on to discuss the Buddhist view of life, citing examples from a variety of disciplines, including psychosomatic medicine and bacteriology, to explain the Buddhist principle of the oneness of body and mind. In addition, he compared Kant’s theories of time and space with the Buddhist concept of a life-moment, using this to reveal the profundity of Nichiren Buddhism’s philosophy of life.

He also quoted from other relevant writings of the Daishonin, such as “The Entity of the Mystic Law” and “The True Object of Worship.” He quoted widely and effortlessly from diverse fields of inquiry, capturing his listeners’ minds and keeping them enthralled to the end.

Shin’ichi then returned to the Orally Transmitted Teachings and discussed this passage:

They [the Orally Transmitted Teachings] also state:

Nam-myoho-rence-kyo combines *nam*, which derives from Sanskrit, with *myoho-rence-kyo*, which derives from Chinese. Sanskrit and Chinese join in a single moment to form Nam-myoho-rence-kyo. (*Gosho Zenshu*, p. 708)

“*Nam* or *namu* is a phonetic transcription of the Sanskrit word *namas*,” Shin’ichi said, “while *myoho-rence-kyo* is the Japanese rendering of the Chinese translation — *miaofa-lianhua-jing* in Chinese — of the Sanskrit title of the Lotus Sutra. In other words, Nam-myoho-rence-kyo comprises the languages of ancient India and China.

“In the center of the Gohonzon are the words *Nam-myoho-rence-kyo* — *Nichiren*. And *Nichiren* is Japanese. In addition, among the various figures on the Gohonzon representing the ten worlds, the names of two guardian deities — Wisdom King Immovable and Wisdom King Craving-Filled — appear on the right and left sides of the Gohonzon, respectively, in Sanskrit letters [in Nichiren Daishonin’s Buddhism, Wisdom King Immovable represents the principle that the sufferings of birth and death are nirvana and Wisdom King Craving-Filled represents the principle that earthly desires are enlightenment]. This means that the Gohonzon, which is to be spread throughout the world, is written in the script of three countries: India, China and Japan. In the Japan of the Daishonin’s time, this represented the entire world.

“Whenever I read the Orally Transmitted Teachings, I am deeply struck with the awareness that Nichiren Daishonin’s Buddhism is not meant for one country or people but for all of Asia and, indeed, the entire world. I am also convinced that this passage demonstrates that kosen-rufu in Asia and the world can in fact be achieved.

“The task of realizing this goal falls to you, the student division members. I want each of you to seriously consider how we can spread the Daishonin’s Buddhism across the globe and lead all humanity to happiness. I have great hopes for you. That is why I selected for our studies ‘Record of the Orally Transmitted Teachings,’ which contains the most profound doctrines of the Daishonin’s Buddhism.”

Title: Volume 6: Chapter 5, Young Eagles (22-23)

Subject: World Tribune 01/30/98 n.3176 p.6 WT980130p06

Author: Daisaku Ikeda

Keywords: Chapter Eagles History Human Kosen-rufu Revolution Tribune Volume World Young

Shin'ichi concluded his lecture for that day after covering the section on Nam-myoho-renge-kyo. Everyone was impressed anew at the profundity of the Daishonin's teachings and recognized how intimately connected they were to their lives. They felt as if a mist that had been obscuring their vision had parted. They were refreshed, exhilarated, as though an invigorating shower had cleansed their beings.

Let's now hold a Q-and-A session," Shin'ichi announced, opening the floor to the participants. "Please ask me anything you like."

Several hands shot up energetically. Most of the questions concerned passages from the Orally Transmitted Teachings Shin'ichi had just lectured on.

After several others had asked questions, Hisashi Masuyama, a recent graduate from Hitotsubashi University working for the Overseas Department at the Soka Gakkai Headquarters, asked: "In today's lecture, you explained the principle of the oneness of body and mind. But how does this unity of the physical and spiritual aspects of life apply to what happens to our life, or the entity of our existence, after death?"

It was a question Shin'ichi might have expected from the student division, fond as its members were of exploring theoretical issues. Shin'ichi addressed his reply to the entire group:

"How to deal with the question of death is an extremely important issue. Particularly since becoming Soka Gakkai president, I have given the question of what happens to one's life after death much serious thought, seeking illumination on the matter in the Gosho and the sutras.

"I have also been chanting daimoku and exerting myself earnestly in faith each day, hoping to experience the answer for myself, in the depths of my life. As a result, I have come to gain an understanding of this issue.

"But to discuss it with you now, with the limited time available, wouldn't allow you to gain much of an understanding. It's not that easy to grasp. In fact, it isn't something that can be understood intellectually. Rather, it is something that we grasp through faith, that we come to appreciate and understand with our lives. As you accumulate experience in faith, you will gradually come to understand this.

"I want you, Mr. Masuyama, to reach your own understanding of life and death. Study the Gosho and contemplate it for yourself. Chant daimoku and gain experience in faith. That's how you will achieve a personal understanding of this matter.

"In addition, you can explore it from a philosophical perspective — and perhaps in the future you will give a presentation to all of us on your findings. I, too, will keep working to deepen my understanding. Let's study and research this together."

Shin'ichi's words warmed Masuyama's heart. Shin'ichi looked upon the participants as comrades and fellow envoys of the Buddha. They were younger than he was, but he never thought of their relationship as one between a superior and subordinates. He respected them all as equals, as individuals.

Shin'ichi could at times be severe. This was intended to spur the students on to greater efforts. But his fundamental attitude was that of studying with them, of them inspiring one another to grow. That was Shin'ichi's, and the Soka Gakkai's, basic attitude toward people. Shin'ichi also hoped that as each member encountered a new issue or question, that person would take the initiative to study and explore it carefully, and use the resulting insight to help open the way for others.

(To be continued)

Title: Volume 6: Chapter 5, Young Eagles (22-23)

Subject: World Tribune 01/30/98 n.3176 p.6 WT980130p06

Author: Daisaku Ikeda

Keywords: Chapter Eagles History Human Kosen-rufu Revolution Tribune Volume World Young