

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

Translation of parts 24–25 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.

**The first lecture on ‘Record of the Orally Transmitted Teachings’ ends with Shin’ichi Yamamoto’s answers to questions on writing for kosen-rufu and chanting daimoku in other languages. Shin’ichi has a warm, informal dialogue with the students, even inviting them to a movie.**

The next question came from Akira Usuda, a Tokyo University law student. “Earlier,” Usuda began, “you explained the passage ‘*Kyo* [of Nam-myoho-renge-kyo] represents the words and voices of all living beings’ (*Gosho Zenshu*, p. 708). You said that *kyo* of Nam-myoho-renge-kyo, which literally means scripture, has a much broader meaning — that it refers not just to Buddhist scriptures but all the words and voices of all living beings in the universe. You also said that in the broadest sense it includes action and behavior, too. Does that mean that the articles and essays we write are also scriptures, or *kyo*?”

Usuda was an editor of the student division journal *Daisan Bummei* (The Third Civilization). Working for kosen-rufu in the sphere of journalism, he wanted to know more about the significance of his work in the light of Buddhism.

Shin’ichi Yamamoto replied: “Writing is a concrete expression of language — of words, remarks and statements. In addition, it is an action. So of course it is included in the meaning of *kyo*.”

“Nichiren Daishonin’s writings, the *Gosho*, are also *kyo*, or scripture. As a result, any article written out of a sincere wish to spread Buddhism is an example of ‘the voice does the Buddha’s work’ (*Gosho Zenshu*, p. 708). Ideas, philosophies and principles are all communicated through writing. Communication is really the lifeline of kosen-rufu.

“Usuda, I want you to excel in the field of journalism, doing all you can to fight oppression and protect the people’s rights. I’m really looking forward to seeing you do great things.”

The members’ earnest seeking spirit knew no bounds.

The next question was from Masaya Ueno, who had graduated from Keio University that spring and was now employed by the *Seikyo Shimbun*, the Soka Gakkai’s newspaper. “I’d like to ask about the passage ‘Sanskrit and Chinese join in a single moment to form Nam-myoho-renge-kyo’ (*Gosho Zenshu*, p. 708),” he said. “When members in the United States chant daimoku, they do so in Japanese. They say, ‘Nam-myoho-renge-kyo.’ In the future, won’t it be necessary to translate Nam-myoho-renge-kyo into different languages, so that members in other countries can chant daimoku in their own language?” He seemed seriously concerned.

Shin’ichi replied without a moment’s hesitation: “Nam-myoho-renge-kyo is an eternal and unchanging Law, the supreme invocation. It will never be chanted in translation.

“Of course, it is perfectly acceptable to translate Nichiren Daishonin’s writings into German in Germany, into English in the United Kingdom, and so forth. And to explain the *Gosho* in those languages so that our members there will come to fully understand the meaning and significance of Nam-myoho-renge-kyo.

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“But daimoku will be the same wherever it is chanted. Daimoku is a universal language that is instantly understood by Buddhas.”

“The Lotus Sutra is called the *Saddharma-pundarika-sutra* in Sanskrit, for example, but that doesn’t mean we should chant, ‘Namu Saddharma Pundarika Sutra’ as the daimoku. It’s a matter of sound and rhythm.”

Everyone listened to Shin’ichi with great eagerness and enthusiasm. “For example,” he continued, “each musical composition has a unique rhythm. Beethoven’s works reflect his inner rhythm, which transcends the barriers of nationality, language and culture and affects all who hear it. Nam-myoho-renge-kyo is a sound that creates unity with the law of the universe, the fundamental rhythm of the cosmos.

“Life responds to the vibrations of a voice intoning this sound. This is the marvelous property of daimoku. If Nam-myoho-renge-kyo were to be translated into other languages, its rhythm would be different from language to language. That’s why it can’t be translated.”

After fielding as many as 20 questions, Shin’ichi brought the session to a close.

“Let’s stop here today,” he said. “Considering the time you will need to prepare, I want to schedule the next lecture for the end of October. Henceforth, our sessions will begin with you reading and commenting on that session’s section of ‘Record of the Orally Transmitted Teachings.’ After that, I’ll lecture, and then we’ll have a Q-and-A session, as we did today. Please study hard for our next lecture!”

Then Shin’ichi smiled warmly and said: “I’ll bet you’re all hungry. Today I’m going to treat you all to tempura on rice.”

The students responded with pleasure and delight.

“I think it’s almost ready, so please just relax and wait here.”

Shin’ichi stretched his legs and looked at each person, one at a time. When he noticed a student who was rather wan, he asked, “Are you tired from working a part-time job?”

“No, I’m fine,” the student replied.

“Are you getting enough to eat?” Shin’ichi persisted.

“Yes,” the student said.

“All right, then,” Shin’ichi said, “please try to look a little brighter and happier, if you can. You’re making me worry!”

And then addressing everyone, he said: “The student division members should be serious, of course, but you also need to be lively and youthful. When you study, study hard. But take a break sometimes, too. Go see a movie or something. I wonder if any good films are playing right now? Let’s all go see one together soon.”

He then asked, “Are there any members from outside Tokyo here today?”

Several raised their hands.

“You must be tired. Do you have enough money to get back home?”

Everyone felt Shin’ichi’s warm concern. The discussion was friendly and intimate, like a conversation between an older brother and his younger siblings.

*(To be continued)*