

**The New Human Revolution, Volume 6, Chapter 5**  
**Young Eagles**  
**BY HO GOKU – ILLUSTRATED BY KENICHIRO UCHIDA**

Translation of part 32 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 ‘Young Eagles’ chapter concludes with Shin’ichi Yamamoto looking up at a star-filled sky and determining to ‘create a whole galaxy of bright, shining young leaders for the Soka Gakkai’s future....’**

In July 1966, Shin’ichi Yamamoto formed the Rising Tide Group, consisting mainly of the student division members who had participated in the 2nd class, which heard lectures on “Record of the Orally Transmitted Teachings.” Those lectures continued until April 1967 — five years after the start of the first series in 1962. During those five years, Shin’ichi devoted himself to fostering the student division members.

The second series of lectures was published as *Lectures on “Record of the Orally Transmitted Teachings,”* volume 2, on Oct. 12, 1967.

Shin’ichi gave top priority to these student division lectures despite his incredibly busy schedule during these years, because he believed that fostering the younger generation was the Soka Gakkai’s most pressing imperative if it were to realize its grand vision for kosen-rufu.

A mighty river that flows for eternity — kosen-rufu is like this. Just as tens and hundreds of tributaries join to form a great river, a convergence of people of diverse talents is needed to achieve kosen-rufu. And no matter how broad the river becomes, or how gentle and steady its flow, it must remain clear and fresh, never stopping, never stagnating.

Just as the true spirit of Buddhism had been handed down from Tsunesaburo Makiguchi to Josei Toda — the first and second Soka Gakkai presidents — and then to Shin’ichi Yamamoto, the movement’s future depended entirely upon the cultivation of genuine disciples.

Also, well aware of his weak physical constitution, Shin’ichi wondered how long — working at such a demanding pace day after day, as he was now, giving utterly of his life and energy — he might live.

Shin’ichi officially formed the Rising Tide Group during an outdoor training course for participants of the 2nd class. This was held in Sengokubara, an area in the resort town Hakone.

Gazing up at the night sky, he said to the young members gathered around: “Look at the starry sky. You can’t see the stars during the day, but once the sun goes down, they fill the night with their light. Each of them is a star like our sun. I want to create a whole galaxy of bright, shining young leaders for the Soka Gakkai’s future....”

Shin’ichi put every ounce of his being into his student division lectures, driven by his determination to raise successors who would carry on the work of kosen-rufu in the future.

Nearly a century earlier, the great educator and reformer Yoshida Shoin (1830–59) instructed a group of disciples at his private school, the Shokason Juku, in his hometown, Hagi (in present-day Yamaguchi Prefecture in western Japan). These young men later carried out their mentor’s legacy, bringing about the end of feudalism in Japan and the establishment of the new Meiji government. Shin’ichi was certain that his students, for whom he had poured his life into the lectures, would likewise bring about the dawning of a

new age, an age characterized by respect for life, an age in which the teachings of the Daishonin's Buddhism would flourish.

And he was not mistaken.

The young eagles spread their wings and soared high into the skies of a new era. Aside from a very few who abandoned their faith, the majority grew to play central roles in their chosen fields, to become the shining hope of the Soka Gakkai.

*(This concludes the chapter "Young Eagles" and also volume 6 of The New Human Revolution.)*

**'Young Eagles' Chapter Discussion Questions:**

1. In part 11 (Nov. 21, 1997, *World Tribune*), how would you respond to Shin'ichi's statements about why Nichiren Daishonin's Buddhism is meant for the world and could not be made into a national religion?
2. In part 27 (Feb. 20, *World Tribune*), Shin'ichi gave the participants in his lecture series inscribed copies of *The Threefold Lotus Sutra*. What is his attitude in conducting the lectures? What do you feel are the main points of the lectures?
3. In part 28 (Feb. 27 *World Tribune*), what does Shin'ichi describe as the benefits and purpose of faith?

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