

THE NEW HUMAN REVOLUTION
'JEWELLED SWORD'
VOLUME 8, CHAPTER 2, PARTS 1-2

'The Soka Gakkai does not discriminate,' explains Shin'ichi Yamamoto as the 'Jeweled Sword' chapter begins. 'Wishing to see all people become truly happy, we have devoted ourselves wholeheartedly to serving others.'

The creation of a new age rests in the hands of youth. In the summer of 1963, Shin'ichi Yamamoto again put his whole life into developing the youth of the Soka Gakkai. He resolutely looked forward to the emergence of tens or hundreds of thousands of young people who were his equals in terms of spirit and capability.

On July 1, he attended a young men's division leaders meeting at the Taito Ward Gymnasium in Tokyo. There, he announced that the seventh memorial (sixth anniversary) of Josei Toda's death on April 2, 1964, would be the start of the "essential phase" of the Soka Gakkai's development. His declaration resounded like a lion's roar.

Essential here is a reference to the latter 14 chapters of the Lotus Sutra. In contrast, the first 14 chapters are called the theoretical teaching. *Theoretical* in this case indicates a shadow or reflection of the truth, while *essential* means the actual substance of the truth. The core of the Lotus Sutra is revealed not in the first half of the sutra, but in "The Life Span of the Thus Come One" chapter in the essential teaching.

By "essential phase," Shin'ichi therefore meant the time when the actual work of kosen-rufu would begin. This astonished the participants. It was as if an electric current had passed through them. All had been consistently amazed at the new developments in the movement to spread Nichiren Daishonin's teachings and at the Soka Gakkai's tremendous growth since Shin'ichi had become president. So to hear Shin'ichi declare that a new, essential, phase would begin with Mr. Toda's seventh memorial meant that until now they had only been in the theoretical phase. They couldn't imagine what sort of time the essential phase would be.

Realizing, however, that it would far exceed anything they could conceive of, they were very excited and determined. Their eyes were clear and bright, reflecting the brilliant future image of kosen-rufu. As leaders of the generation that would rebuild society, all of them felt great joy and pride to be developing their strength and ability while spending their lives with the Soka Gakkai. Youth excel where there is hope. Wherever there is progress in the Soka movement, there is also a beautiful atmosphere of hope.

Three days later, on July 5, Shin'ichi attended a young women's division leaders meeting, also at Tokyo's Taito Ward Gymnasium. A new song for the young women's division titled "The Song of Joy" was sung there for the first time.

*Youth!
Let us sing!
Friends around the world—
We will change history
And let culture flourish.
The Seven Bells shall resound
Heralding the victory
Of freedom and peace.*

It was a bright and cheerful song, expressing the young women's fresh determination and awareness of a new beginning.

At the young women's leaders meeting, Shin'ichi suggested that the young women's and young men's divisions each aim for a new membership goal of 1 million. The young women's division at the time had 430,000 members and the young men's division, 640,000. Should they reach their goal of 1 million, each would be a youth organization of a scale unprecedented in Japan.

To make progress, it is necessary to have a goal. Once a goal is set and it becomes clear what actions and effort must be made over the days and months to achieve it, momentum in that direction increases. Shin'ichi suggested the respective goals of 1 million members because he wanted to give the youth fresh hope.

He also spoke about the way the media provoked criticism of the Soka Gakkai by reporting on the actions of certain members as if they were problems caused by the Soka Gakkai itself. "There have been cases in which people suffering from mental illness have joined the Soka Gakkai and then have caused some unfortunate incident," he said. "In other cases, people with criminal records, who have been shunned by society, have become members and then gone on to be involved in another crime.

"Each time something like this happens, the newspapers and weekly tabloids print stories implying that the Soka Gakkai was in some way responsible, intensifying the attacks against us.

"Fundamentally, it is the responsibility of politicians and government to look after such people, ensuring that they are able to live with dignity without endangering others. But this is not happening. Instead, society has abandoned these people and no one is doing anything to help. In fact, many politicians and high-ranking officials simply look the other way when it comes to the unfortunate. Japan's leaders are self-centered and irresponsible.

"We Soka Gakkai members, on the other hand, are working to rid this world of unhappiness. When we meet those who are suffering, we explain to them that all people have the right to be happy and teach them about the Daishonin's Buddhism.

"The Soka Gakkai does not discriminate. Wishing to see all people become truly happy, we have devoted ourselves wholeheartedly to serving others. People who are concerned only with their social image and their own needs cannot do this.

"We embrace many people with all kinds of backgrounds and problems, and there is a chance that some may get into trouble. But which is right—what we are doing now or turning our backs on such people just because we are afraid of what might happen?"

Daisaku Ikeda appears in the
novel as Shin'ichi Yamamoto.
The events take place in 1963.