

**THE NEW HUMAN REVOLUTION**  
**'JEWELLED SWORD'**  
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*'Even if believers are told consistently that persecutions will definitely come, many will still end up abandoning the supreme Law of Buddhism,' Shin'ichi Yamamoto tells a training group. 'It is the nature of foolish people to forget their vows at the crucial moment. Of utmost importance is what we do — how we decide to live — at that instant, that time when the Soka Gakkai is being persecuted.'*

Shin'ichi Yamamoto then encouraged the participants at the young women's division leaders meeting to return home from activities at a sensible hour. "The journey to spread Nichiren Daishonin's philosophy throughout the world is a long one," he said. "It will not do anyone any good if you get into a vicious cycle of coming home late every night and pushing yourself to the point of exhaustion.

"It is important to exercise common sense and behave in a way that is socially acceptable. I wouldn't know what to say to your parents if you had some kind of accident because you were out late doing Soka Gakkai activities. I therefore suggest that the young women's division members return home from activities by 10:00 p.m. at the latest. And I would like the leaders to see to it that the members are able to do so, and to strictly advise them if they do not."

Time passes quickly when we are earnestly engaged in Soka Gakkai activities. But when we set a limit on our time, we come up with innovative ways to be more efficient and avoid doing things out of habit. We can also prevent accidents. This is how we create value.

At the young women's division leaders meeting, Shin'ichi had given the members a goal for the future, refuted unfounded criticisms of the Soka Gakkai, emphasized the importance of personal encouragement, and even gone so far as to offer concrete guidance on the time that members should return to their homes.

Youth are the "jeweled sword" in the endeavor to build a peaceful world based on the Daishonin's teachings, and Shin'ichi spared no effort in polishing them.

On July 6, the day after the meeting, training sessions began for the Suiko-kai and the Kayo-kai, the respective training groups of the young men's and young women's divisions, in Amagi on the Izu Peninsula. Shin'ichi energetically joined in these activities. Some of the participants had already "graduated" from the youth division, but the majority were active members taking central responsibility for both divisions. Shin'ichi had been devoting every ounce of his energy to the education of youth, so for him these gatherings were highly significant.

The members of the Suiko-kai left Tokyo at 6:00 a.m. and arrived at Amagi after playing team sports on the beach at Kisami in Shimoda, Izu. Shin'ichi left Tokyo on a train bound for Shimoda just after noon, traveling with general director Koichi Harayama and others. When he arrived at his lodgings in Amagi that evening, youth division leader Eisuke Akizuki came with other leaders to greet him. Shin'ichi spoke to them with great conviction: "Is everyone raring to go? Let's make this a training session for raising great leaders of the essential phase!"

The words flowed from Shin'ichi's mouth. The training had already begun. "The important thing for a Suiko-kai member is to live out your life upholding the Soka Gakkai spirit. Right

now our movement to spread the Daishonin's teachings is advancing smoothly. But this will not always be the case. As the Daishonin writes: 'Do not expect good times, but take the bad times for granted' (*The Writings of Nichiren Daishonin*, p. 998).

"The Soka Gakkai spirit means resolutely standing up when our organization is faced with great difficulty and under heavy fire. The Daishonin also says: 'Although I and my disciples may encounter various difficulties, if we do not harbor doubts in our hearts, we will as a matter of course attain Buddhahood. Do not have doubts simply because heaven does not lend you protection. Do not be discouraged because you do not enjoy an easy and secure existence in this life' (WND, 283).

"This is the lofty spirit of advancing the spread of the Mystic Law exactly as the Daishonin's Buddhism teaches, regardless of how powerfully the storms of adversity may blow. No matter how severe the obstacles we face or how long they endure, we mustn't doubt the protection of the heavenly deities. Genuine Buddhist practice is to carry out faith undauntedly to the very end.

"Those who complain, criticize and bemoan the fact that the path to achieving our great goal is rough and difficult are not practitioners of the Daishonin's philosophy. They are not real believers.

"The Daishonin further states: 'This is what I have taught my disciples morning and evening, and yet they begin to harbor doubts and abandon their faith. Foolish men are likely to forget the promises they have made when the crucial moment comes.' (WND, 283). Even if believers are told consistently that persecutions will definitely come, many will still end up abandoning the supreme Law of Buddhism. It is the nature of foolish people to forget their vows at the crucial moment. Of utmost importance is what we do—how we decide to live—at that instant, that time when the Soka Gakkai is being persecuted. Such situations reveal a person's true mettle."

Akizuki and the others sensed extraordinary determination in Shin'ichi's guidance, which poured from him like an endless fountain. They also felt that Shin'ichi's words expressed his tremendous hopes and expectations for the Suiko-kai and for the youth division.

Shin'ichi continued: "Mr. Toda told me that after his release from prison at the end of the war, he asked his wife in great detail about the attitude and behavior of the members during his incarceration. Later, when his business reached a desperate impasse, he paid close attention to the reactions of his disciples and watched to see what they would do. He was observing their true nature. What we do, how we act, at the crucial moment is what determines ultimate victory or defeat."

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