

**THE NEW HUMAN REVOLUTION**  
**'JEWELLED SWORD'**  
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*'The entire universe exists within a single human life,' Shin'ichi Yamamoto encourages a young woman with tuberculosis. 'The causes and effects of all phenomena are present within your own mind, and they are all a reflection of your life. That is why you will be able to heal yourself through faith.'*

Shin'ichi Yamamoto's voice grew stronger as he spoke to the Kyoto University students: "All of you will eventually become active members of society and experience the challenges and obstacles that go along with that. There may be times when you cannot participate in Soka Gakkai activities as much as you would like to. Herein also lie the essential and theoretical aspects of life. If you are determined to fulfill your unique mission for kosen-rufu, no matter what your circumstances, you are living the essential. But if you allow yourself to be defeated by your situation, lose faith and forget your mission, your way of living has only been theoretical.

"In one sense, it can be said that the difference between the essential and the theoretical is slight, for both boil down to one's state of mind, one's determination, and are invisible from the outside. However, when seen with the eyes of Buddhism, everything is clear and the difference between the two becomes abundantly evident.

"In terms of our inner determination, the essential is our prime motivation, our commitment to spreading Nichiren Daishonin's teaching. It is the spirit to advance, the spirit of challenge. The theoretical, on the other hand, is inertia, compromise and retreat.

"The way that we can distinguish between the essential and the theoretical in our lives is by asking ourselves: 'Am I living for the sake of kosen-rufu and striving to do my human revolution? Am I thoroughly resolved to realize my goals?' The person who does this will triumph in life.

"Living the essential is a moment-to-moment struggle. Therefore, the place we are right now is the training ground for our Buddhist practice."

Shin'ichi's lecture on the essential and the theoretical made a deep impression on the participants, and became a very important support for them in later years. Shin'ichi did not want these lectures to be simply a lesson in Buddhist doctrine. He made a tremendous effort to help each student expand his or her life. With that in mind, he always left time at the end of the session for questions and open discussion, during which he offered guidance and encouragement to anyone who was struggling with a problem.

In January of the next year, 1964, after a lecture held at the Kansai headquarters, Eriko Nakano, a pharmaceutical student, announced: "Recently I went to the doctor because I was exhausted and I could not stop coughing, and I was diagnosed with tuberculosis. The doctor told me that I should be hospitalized."

"Tuberculosis?" Shin'ichi asked with great concern. "Do you have any appetite?"

"Not much," Nakano replied.

"Are you sleeping at night?"

"I am, but I have a hard time falling asleep."

Shin'ichi asked Nakano in detail about her symptoms. Having suffered through tuberculosis himself, he knew something about the nature of the illness.

Shin'ichi addressed Eriko warmly: "I recovered without hospitalization, but sometimes hospitalization is recommended. I think either way can work.

"You have a mission. If you dedicate yourself wholeheartedly to faith, you will definitely be able to change your karma. In 'The Object of Devotion for Observing the Mind,' the Daishonin quotes these words of Chang-an: "'Great Concentration and Insight' reveals the teaching that T'ien-t'ai Chih-che himself practiced in the depths of his being' (*The Writings of Nichiren Daishonin*, p. 355). In 'Great Concentration and Insight,' T'ien-t'ai expounded the principle of a single life-moment possessing three thousand realms—the idea that all aspects of existence are present in the mind of each person. Chang-an is saying that T'ien-t'ai experienced this principle himself, in his own life.

"In other words, the entire universe exists within a single human life. The causes and effects of all phenomena are present within your own mind, and they are all a reflection of your life. This is the teaching of Buddhism. That is why you will be able to heal yourself through faith."

Nakano nodded, but she still looked uncertain.

"Getting sick," Shin'ichi continued, "is difficult and painful. But depending on the way you look at it, it may also provide you with a chance to discover the true meaning of faith and of life. The Daishonin said, 'Illness gives rise to the resolve to attain the way' (WND, 937). This is your opportunity to summon forth the power of faith.

"In that sense, your illness is a good thing, isn't it? Please take your time and rest well. We will be waiting for you."

Nakano felt the warmth and sincerity in Shin'ichi's words.

She obtained a leave of absence from school and entered the hospital. At first, she thought that all she needed to recover was a little rest, and she was even a bit glad to have the chance to take a break, even if it was in the hospital. She had been very busy up to that time as a student division leader and with her studies. Tired of her hectic schedule, she had privately wished for some time to just relax and read some good books.

Then, unexpectedly, her wish had come true. But she could only rest and enjoy her reading for a few days before she began to worry. The shadow across her lungs was not going away. She wondered why, even though she was young and strong and now receiving medical attention, she was not getting better. If she had to be hospitalized for several years, what would happen to her life? She became more anxious day by day.

She could then appreciate how happy she had been spending her days so busily engaged in study and Soka Gakkai activities.

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