

**The New Human Revolution, Volume 6, Chapter 3**  
**Acceleration**  
**BY HO GOKU – ILLUSTRATED BY KENICHIRO UCHIDA**

Translation of parts 24–26 of the ‘Acceleration’ 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 Soka Gakkai was like a lion king, staunchly defending the cause of the people. And the lion king had won.

Countless people who had joined the Soka Gakkai were beginning to move forward in their lives with fresh vitality and hope. As they advanced together, holding aloft a brilliant banner of victory, their triumphant cheers resounded like great crashing waves. It was a proud, majestic spectacle, unprecedented in human history.

Jealous and resentful of the Soka Gakkai’s impressive success in widely disseminating the Mystic Law, legions of negative forces launched a vengeful assault to destroy this noble lion king. Such persecution accorded perfectly with the teachings of the sutras.

In the “Record of the Orally Transmitted Teachings,” Nichiren Daishonin discusses the meaning of the phrase “to roar the lion’s roar,” which appears in the “Encouraging Devotion” chapter of the Lotus Sutra:

“The lion’s roar” indicates the preaching of the Buddha. The Buddha’s preaching refers to the Lotus Sutra and, in a specific sense, to Nam-myoho-enge-kyo [the word *lion* (Jpn *shishi*) is written with the Chinese characters for *teacher* and *child*]. The first Chinese character, meaning teacher, represents the Mystic Law as it is passed on by the mentor. The second Chinese character, meaning child, indicates the Mystic Law as it is received by the disciples. “Roar” [of the lion], meanwhile, is the sound of mentor and disciples chanting in unison. This, in the Latter Day of the Law, means vocalizing Nam-myoho-enge-kyo. (*Gosho Zenshu*, p. 748)

The Soka Gakkai alone has “received” the Mystic Law expounded by the Buddha, Nichiren Daishonin, and worked to achieve kosen-rufu in the Latter Day of the Law through the unflinching commitment of its successive presidents. It radiates the light of Buddhism, the light of human rights, of happiness and peace.

Destroying this great organization would be tantamount to toppling the pillar and conscience of the nation, of the entire world. In addition, it would mean the obliteration of the correct teaching — the way of humanism so vital to the world’s future — and the ruin of Japanese society. The Daishonin writes, “Dogs that bark at the lion king split their own bellies” (*Gosho Zenshu*, p. 1525). These words allude to the strict law of cause and effect.

Shin’ichi Yamamoto was extremely worried about his country’s future. This was one reason why he called on his fellow members at this Hokkaido meeting to actively combat the uninformed, misguided criticism directed at the Gakkai.

Later that day, Shin’ichi gave a lecture on “Letter to Hojo Tokimune” (*Gosho Zenshu*, p. 169) before a gathering of district chiefs from throughout the region at the Hokkaido Headquarters. This Gosho was written by the Daishonin in Kamakura on Oct. 11, 1268, and addressed to the regent Hojo Tokimune, to whom it was delivered through the good offices of a high-ranking government minister named Yadoya Nyudo.

The year Nichiren Daishonin wrote this letter, the Mongols had delivered an ultimatum demanding Japan’s submission. And the Kamakura government faced the terrifying and very real prospect of an imminent invasion by Mongol forces.

In this Goshō, the Daishōnin declares that the Mongols' missive fulfills a prophecy he made in his treatise "Risshō Ankoku Ron" (Securing the Peace of the Land Through the Propagation of True Buddhism). He strongly urges the government to immediately desist from making further offerings to Buddhist schools that expound erroneous teachings and that the veracity or error of different teachings be clarified through public discussion and debate.

In an environment where religious figures of other schools curried favor with the authorities to safeguard their survival, the Daishōnin directly challenged the highest ruling official of the day with a letter of remonstrance. The purpose of this petition was to clarify what was true and correct — and what was erroneous — in terms of Buddhism.

The Daishōnin knew that it would inevitably invite persecution. Fully prepared to face the consequences, he continued to elucidate the truth. His actions derived from his absolute confidence in the true teachings of Buddhism and his compassionate resolve to save Japan's people from suffering and protect the nation from ruin.

In his lecture, Shin'ichi related how presidents Makiguchi and Toda had inherited this spirit of remonstrating with misguided authority and had fought against oppression under militarism. This, he said, was the brilliant, immortal legacy of the Soka Gakkai. He then discussed the passage "The security of the land is determined by the rectitude of its government. The veracity of the Buddha's teaching is revealed in the clear mirror of the sutras" (*Goshō Zenshu*, p. 170).

"Here, the Daishōnin indicates that whether a country enjoys security or is endangered depends on whether it is correctly governed," Shin'ichi explained. "Whether the Buddhist teachings are true or not becomes apparent when viewed in the mirror of the sutras. The quality of government is vitally important to the people's lives and happiness. If a government forgets the people, if it is torn this way and that by the personal ambitions and thirst for power of political leaders, or racked by political infighting, then its manner of governing will be devoid of ideals and compassion. When such is the case, the people suffer. I once told a certain leading political figure:

We are not fielding candidates for public office from among our membership for the sake of gaining control over the government. The Gakkai's aim is and always will be people's happiness and world peace.

We are racking our brains and taking action every day to achieve these goals. There is no religious organization more serious or committed than the Soka Gakkai. Love of country, a solemn commitment to working on the people's side, for their welfare, a passionate wish to contribute to Japan and the international community, and a great life philosophy for realizing human happiness and world peace — we of the Gakkai possess all these. If society can correctly recognize this fact, it will be unable to help saluting the Gakkai as an invaluable asset for Japan and affording the Gakkai its highest respect.

**Shin'ichi's** voice resounded with conviction and determination as he spoke: "I further told him:

All we ask is that those regarded as leaders in society gain an accurate understanding of the Soka Gakkai. Unfortunately, however, those very people, misled by wild rumors, harbor prejudice toward the Gakkai, slander it, try to repress it and at times scheme to disband it. Should there be an increase in the number of political leaders intent on repressing the tremendous positive power of honest citizens, then Japan's ruin is guaranteed. To prevent that from happening, we must resolutely combat such undesirable tendencies in the government.

"A government that lacks compassion, that is indifferent to the people's needs, is

unlikely to contribute anything positive to people's happiness or well-being. But simply complaining about this state of affairs isn't going to change anything. That is why we have formed the Komei Political Federation and sent members into the political arena — so that they might bring a spirit of compassion to the job of governing.

“If today's political leaders governed with genuine concern for the people's welfare and reflected the will of ordinary citizens in their policies, then perhaps there would be no need for us to field candidates for public office. But since those in power clearly aren't doing that, then someone has to. This is our prime motivation.

“Next, the Daishonin says that we should judge the validity of the teachings of different Buddhist schools by considering the scriptures from which they derive — in other words, by examining their teachings in light of the sutras. The Great Teacher T'ien-T'ai of China clarified the relative superiority and depth of each of the sutras in the Buddhist canon, indicating the Lotus Sutra as highest of all the Buddha's teachings.

“On what do we of the Soka Gakkai base ourselves? On the Gosho, the collection of writings that embody the teachings of the original Buddha of the Latter Day of the Law, Nichiren Daishonin — the original Buddha who practiced the Lotus Sutra with his life. We certainly do not rely on the irresponsible claims of self-appointed critics or disparaging articles in sensationalist weeklies. Our fundamental guide in life and faith is, and always will be, the Gosho's teachings. I proclaim that the Gosho is the eternal foundation of the Soka Gakkai and of our Buddhist practice.”

Many of the Hokkaido district leaders had never before attended a Gosho lecture by President Yamamoto. Everyone was moved by his unshakable conviction. Through his lecture, the Daishonin's words no longer seemed an account of the past — they came to life in a way that had relevance, pertinent lessons, for all, and deeply touched their lives.

*(To be continued)*