

**The New Human Revolution, Volume 6, Chapter 4**  
**Rough Seas**  
**BY HO GOKU – ILLUSTRATED BY KENICHIRO UCHIDA**

Translation of parts 14–18 of the ‘Rough Seas’ 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.

**H**heavy pressure was also brought to bear on individual Soka Gakkai members. For example, members who were subcontractors were told by larger companies, whom they worked for and depended on for their livelihoods, that unless they voted for the Liberal Democratic Party candidate, their contracts would be canceled. Other members, who belonged to labor unions, were told by union leaders that unless they voted for the Socialist Party candidate the union was backing, they would be removed from union rolls.

At the same time, elements in the media continued their relentless attack on the Gakkai. Most of the articles accused the organization of being a violent or fascist cult. In one Chubu region newspaper, there was an article that caustically declared: “Beneath the cloak of the Komei Political Federation, we glimpse the armed soldier-monks, the forces of Nichiren Shoshu and the Soka Gakkai robustly chanting ‘Nam-myoho-renge-kyo’.... In this election, nine zealous gurus of propagation are after the votes of their purported 2.7 million benefit-seeking member households.”

All of these reports were based on jealousy toward the Gakkai’s burgeoning power and a desire to ridicule. But these attacks and insults backfired, only inspiring the members to fight harder. The members charged ahead dauntlessly through the fierce tempest raging around them.

The evening of June 25, six days before the Upper House election, that month’s Soka Gakkai Headquarters Leaders Meeting was held at the Tokyo Gymnasium. There, the results of propagation activities for June were announced. Even though members had been busy — not only introducing others to the Daishonin’s Buddhism but also campaigning for the election — an amazing total of more than 58,700 new households had joined that month.

This was a clear indication that each member had firmly established a way of life dedicated to working for the happiness of both oneself and others, the most basic Buddhist practice, no matter what circumstances arose. It also meant that the members had begun to acquire the strength to win in any and all challenges.

Hiroshi Izumida, candidate for the Tokyo district, and Shunzo Jujo and Minoru Suzumoto, candidates in the nationwide constituency, took time from their busy campaign schedules to appear at the meeting. When they energetically declared their determination to win, loud applause rocked the gymnasium.

In his speech, Shin’ichi Yamamoto touched upon the elections and the need, in order to reform Japan’s corrupt government, for all to throw their vigorous support behind their candidates in the remaining five days. He also called on everyone to meet again, after achieving a fair and resounding victory in the elections, at the special Headquarters leaders meeting scheduled for July 3, which would kick off the second half of the year.

All in attendance renewed their vow to achieve victory in the elections, to send their fellow members to office so they could create a government committed to the interests of the Japanese people. The Soka Gakkai had set sail on a journey to create a new society, plowing boldly, powerfully through rough seas toward its goal.

The day after the Headquarters leaders meeting, Shin'ichi began attending leaders meetings in each of the Tokyo headquarters to give encouragement and guidance.

At the meetings for the Tokyo No. 2 and No. 5 headquarters on June 26, he lectured on the "Record of the Orally Transmitted Teachings" (Ongi Kuden)<sup>1</sup> and "Questions and Answers on Embracing the Lotus Sutra,"<sup>2</sup> respectively. On June 27, he spoke at leaders meetings for the other three Tokyo headquarters, earnestly stressing the profound mission all Gakkai members shared to accomplish kosen-rufu. At the Tokyo No. 1 Headquarters he lectured on the Gosho "Hell Is the Land of Tranquil Light"; at the Tokyo No. 3 Headquarters on "Conversation Between a Sage and an Unenlightened Man"; and at the Tokyo No. 4 Headquarters on "Letter to Horen."<sup>3</sup>

Finally July 1 arrived, the day of the Upper House election. It rained throughout Japan that morning, except for the northern regions of Tohoku and Hokkaido. It had been feared that this would adversely affect the voter turnout, but the weather gradually cleared in Tokyo and other areas. The number of voters visiting the polls steadily increased.

When polls closed, an average nationwide voter turnout of 68.22 percent had been recorded — the second highest in a postwar Upper House election, exceeded only by the elections of 1950 (the second Upper House election after the new constitution was introduced), when the turnout had been 72.19 percent.

Vote-counting began that evening for all 43 prefectural districts, except for the districts of Tokyo, Osaka and Saitama, where counting began the following morning.

From the morning of July 2, newspaper, radio and TV reporters gathered at the Komei Headquarters in Tokyo's Shinagawa Ward. The news arrived at a little after 9:00 a.m. that Hisao Seki, who ran in the nationwide constituency, was certain to win, and excitement at the Headquarters rose. Seki made an appearance at 9:30 and spoke to the reporters.

Just then the victories of Komei candidates Minoru Suzumoto, Kunio Shiroya and Bunji Nishimiya were announced. Toward noon came the announcement that Hiroshi Izumida, a candidate in the Tokyo district, was also certain to win. Soon after it was reported that election was assured for Katsuharu Oniyama and Hiroshi Asada in the nationwide district and Seiichiro Haruki in the Osaka district. Finally, the victory of Shunzo Jujo was announced.

The Headquarters was rocked by a storm of applause and jubilant cheers as everyone celebrated this remarkable triumph. By dawn, July 3, the election of all nine Komei candidates was confirmed. With his win, 37-year-old Minoru Suzumoto became the youngest candidate to gain a seat in the Upper House in this election.

The vote-counting was completed the morning of July 3 — the seven Komei candidates running in the nationwide constituency had garnered a total of 4,124,267 votes. Hiroshi Izumida had racked up 529,575 votes in the Tokyo district race, giving him the second highest count among the five candidates elected in that district. Seiichiro Haruki in the Osaka district, with 428,604 votes, also came in second among the three winning candidates there.

**A**s for how the other parties fared in the Upper House election, the LDP won 21 seats in the nationwide constituency and 48 in the prefectural constituencies. Totaled with their seats that were not up for election that time, this gave the LDP 142 seats in the 250-seat<sup>4</sup> Upper House. The Socialist Party won 15 seats in the nationwide constituency and 22 in prefectural constituencies, which, combined with 29 seats not up for election, brought their House total to 66. The Democratic Socialist Party won three seats in the nationwide constituency and one in a prefectural constituency, which, with their seven nonrunning seats, brought their total in the House to 11.

Title: Volume 6: Chapter 4 Rough Seas (14-18)

Subject: World Tribune 10/10/97 n.3160 p.7 WT971010p07

Author: Daisaku Ikeda

Keywords: Chapter History Human Kosen-rufu Revolution Rough Seas Tribune Volume World

Komei, meanwhile, had won seven seats in the nationwide constituency and two in the prefectural districts (in this case the Tokyo and Osaka districts). Combined with their six seats not up for election, their total strength rose to 15. Clearly, a change was coming to Japanese politics.

The morning of July 3, Shin'ichi offered deep prayers to the Gohonzon at the Soka Gakkai Headquarters, reporting to his late mentor, Josei Toda, the great victory Komei had achieved in the Upper House election.

Seventeen years earlier, on July 3, 1945, Mr. Toda had been released from two years in prison, after which he dedicated the rest of his life to struggling against the evils of authoritarianism and government oppression. By some strange coincidence, on that same date in 1957, Shin'ichi had been arrested by the Osaka Prefectural Police Headquarters for alleged violations of the election laws — charges of which he was completely innocent. The whole affair was a plot hatched by authorities fearful of the rise of a new popular movement. That incident had changed Shin'ichi's life; it had become a departure point for his lifelong struggle for human rights.

During that troubled time, Shin'ichi found strength and inspiration in the newly published book *The Human Revolution*, which Mr. Toda had written under the pen name Myogoku.

Shin'ichi was overjoyed that, at last, on this same, deeply significant date, July 3, his fellow members who had run as Komei candidates had all been swept into office and would now set themselves to restoring the reins of Japan's government to the Japanese people.

As he chanted daimoku, Shin'ichi thought of the life of Josei Toda, who had built the base upon which this alliance of the people now stood. A strong determination arose within him: As Mr. Toda's direct disciple, he would write a sequel to *The Human Revolution* that would record for posterity the story of his mentor's quest for truth and justice and would perpetuate his legacy.

Shin'ichi also felt that the time to begin that task was fast approaching. "On the seventh memorial [sixth anniversary] of Mr. Toda's death, I will begin writing the continuation of *The Human Revolution*," he decided.

He had already settled on the pen name he would use, Ho Goku. Mr. Toda's pen name, Myo Goku, had come from his prison experience, during which he had awakened (*go*) to the essence of Buddhism, the mystic truth (*myo*) of nonsubstantiality (*ku*). In Buddhism, *myo* refers to the state of Buddhahood, while *ho* (Law or phenomena) refers to the other nine states of being. *Myo* is the original essence of being, while *ho* is all phenomena. By extension, *myo* is the mentor and *ho* is the disciple. As an expression of his absolute unity with his mentor, Shin'ichi had chosen the pen name Ho Goku.

He was excited. He was ready to begin writing.

**S**ince there were now 15 Komei representatives in the Upper House — nine newly elected and six previously elected — they fulfilled the minimum number of 10 members needed to present draft legislation before the House. So they announced the formation of an independent parliamentary group under the name the Komei-kai (Clean Government Group).

As a result of the elections, the progressive parties — the Socialist Party, the Democratic Socialist Party and the Communist Party — no longer possessed the one-third minority of the 84 total seats needed to block any proposed changes being made to the postwar constitution by the ruling conservative majority. This focused attention on the new presence of the Komei-kai as a key to protecting the constitution.

In the midst of the celebratory atmosphere accompanying the electoral victories, the special July 3 Soka Gakkai Headquarters Leaders Meeting kicking off the second half of the year commenced at 6:00 p.m. at the Tokyo Gymnasium. When the nine winning candidates were introduced, the auditorium rocked with thunderous applause and cheers.

The members were filled with pride and joy at their success. With their support, a new political force dedicated to the welfare of the Japanese people had been born. The occasion served as a moment for them all to renew their awareness as key players in society, whose mission was to achieve peace and prosperity themselves.

Most of the members at that time were still poor. Families of five lived in a single shabby room, without even a bathtub, sleeping closely packed together. Women who had lost their husbands were working day and night to support three children. Young men labored long hours without break in small, cramped factories, getting covered in oil and grime. Some youth worked all day and then studied all night to complete their education.

People such as these had won this impressive victory, squeezing time from their onerous schedules to selflessly participate in the election campaign, to achieve a better government and society. The election vividly demonstrated to all the power of ordinary people awakened by religious faith.

At the meeting, Soka Gakkai Director Kazumasa Morikawa announced three activity guidelines for the second half of the year: 1) solidifying the organization; 2) advancing the study of Buddhism; and 3) promoting cultural activities. The first goal, solidifying the organization, was aimed at improving the organizational structure to support the rapid increase in membership. To ensure the growth and development of each member, new chapters and districts would have to be established and additional leadership appointments made.

As far as the second goal was concerned, promotional examinations sponsored by the Study Department were announced for November. With regard to the third goal, plans were being made to hold sports and athletics meets in every local headquarters and to boost activities of the Education Department and Writers Department within the Culture Bureau.

**Shin'ichi** was the last to take the rostrum. He began by sincerely thanking all who had participated in the election campaign, and then he spoke on the basic stance the Soka Gakkai would adopt toward politics in the future:

“I join all of you in rejoicing at the formation of the Komei-kai. But we should remember that the Soka Gakkai is a religious organization. We share with the Komei Political Federation and with the Komei-kai the basic goals of bringing happiness to all people and peace to the world. But our first priority and primary mission as a religious organization is the propagation of the correct teachings of Buddhism.

“Therefore, from here on I leave all questions of government and political policy to the Komei Political Federation and the Komei-kai. I myself have no intention of entering politics.

“I will continue to concentrate on my Buddhist practice in my capacity as Soka Gakkai president and work with you, my fellow members, to lead humanity to happiness by widely spreading the elemental Buddhist teaching of Nichiren Daishonin.”

Shin'ichi's declaration was meant to put an end to baseless rumors that the Gakkai had become involved in the political process because it wanted to take over the Japanese government and make Shin'ichi Japan's prime minister. The intent of such rumors was to make the Soka Gakkai appear to be some dark, sinister, power-hungry cult. Of course, Shin'ichi had never entertained such political ambitions for even the briefest moment, and he wanted to make that perfectly and publicly clear.

He continued: “It is my belief that all the Komei Political Federation and Komei-kai representatives are fine, upstanding people. And my sincere wish is that they will win popular support and gain a reputation such that all Gakkai members in office are seen as living up to the public’s high expectations and faithfully serve the public interest. I hope they will always exert themselves as representatives dedicated to the welfare of all citizens. That is the true spirit of the Soka Gakkai.

“But if, at some future time, there should appear among the members we support for public office representatives who care more for their own welfare and prosperity than that of the people they represent, who forget why they were elected in the first place, they will undoubtedly incur the stern rebuke of Nichiren Daishonin. In addition, I think we should decide here and now that such people should be expelled from the Soka Gakkai. What do you think?”

Shin’ichi’s proposal was met with approving applause.

***(To be continued)***

1. *Gosho Zenshu*, p. 708.
2. *The Major Writings of Nichiren Daishonin*, vol. 5, p. 17.
3. MW-2 [2nd ed.], 207, MW-5, 41, and MW-7, 90, respectively.
4. Prior to 1965, the Upper House had 250 seats.