

**The New Human Revolution, Volume 7, Chapter 1, Parts 15–16**  
**‘The Flower of Culture’**  
By HO GOKU

**Shin’ichi Yamamoto makes a plea for a new, unique peace movement, with the thought that ‘nuclear weapons would only be abolished when the distrust in people’s hearts was completely uprooted...when hatred was replaced by friendship.’**

The Chairpersons Committee of the 8th World Congress Against Atomic and Hydrogen Bombs moved to a separate room, where its members debated the emergency motion submitted by the Socialist Party and the General Council of Trade Unions of Japan, both urging the congress to issue an official protest opposing the Soviet Union’s resumption of nuclear testing. A Steering Committee meeting was then convened.

Because of these deliberations, the World Congress remained in recess for five hours, with the plenary session reconvening only after 9:00 p.m. Congress Chairperson-General Kaoru Yasui, director-general of the Japan Council Against Atomic and Hydrogen Bombs, rose to report on their decision. He related that the emergency motion had been considered by the Steering Committee, but since a consensus had not been reached, he would submit a private protest in his capacity as chairperson-general.

When they heard this, youth from the Socialist Party and Council of Trade Unions, who were gathered near the podium, rushed up onto the platform, and another fight broke out between them and youth of the Communist Party. They pushed over chairs and grappled with one another. Some fell off the platform, and a few sustained serious injuries. Thus, a gathering that was supposed to represent a common wish for peace became a battlefield. Insults and taunts were hurled back and forth across the hall, and at one point priests from the Nihon-zan Myoho-ji temple began to beat drums.

But in the end, the motion condemning the Soviet nuclear tests was not adopted, and the Socialist Party and Council of Trade Unions representatives began to leave in protest. The Communist Party group shouted: “Go! Go home!” and applauded as their opponents left. Soon a good portion of the seats in the hall were empty.

On the same day, the Council Against Atomic and Hydrogen Bombs held a convention from 2:00 p.m. at the Hiroshima Civic Hall. But when an appeal urging the Soviet Union to cease nuclear testing *was* adopted there, the delegates from the Soviet Union, the People’s Republic of China and North Korea walked out.

Also on the same day, about 170 members of the mainstream faction of the All-Japan Federation of Student Self-governing Associations held strident demonstrations outside the World Congress venue, Taito Gymnasium, and the Soviet Embassy in Tokyo, protesting U.S. and Soviet nuclear testing. The students wrangled with riot police, and 11 demonstrators were taken into custody.

After the ruckus at the 8th World Congress, the Socialist Party and Council of Trade Unions continued to try to improve the Council Against Atomic and Hydrogen Bombs from within, but the rift between them and the Communist Party only deepened.

Finally, in February 1965, they left the Council Against Atomic and Hydrogen Bombs to form, with others, the Japan Congress Against Atomic and Hydrogen Bombs. The antinuclear movement in Japan had split into three groups: the Japan Council Against Atomic and Hydrogen Bombs, the National Council for Peace and Against Nuclear Weapons and the Congress Against Atomic and Hydrogen Bombs.

When Shin'ichi Yamamoto learned of the debacle that had unfolded at the 8th World Congress, he was infuriated. He could not believe that a movement, which started as an honest, straightforward expression of ordinary people's desire for peace, had been taken over by politics and become a tool of the parties and ideological interests.

He felt that the only way to eliminate nuclear weapons would be to promote a new movement that took a completely different approach to the problem — a movement that transcended partisan politics and ideologies, and placed the focus on individuals. It would necessitate a return to dialogue based on a fundamental recognition of shared humanity, dialogue where the life-affirming principles and ideals of Buddhism were discussed. And from that dialogue would spread an empathy and understanding of the need to protect every individual's right to life, an understanding that would expand to all society and the world.

Shin'ichi made a plea for such a new, unique peace movement to the young people attending their All-Japan Sports Meet at Mitsuzawa Athletic Stadium in Yokohama. Since first hearing Josei Toda's Declaration for the Abolition of Nuclear Weapons, Shin'ichi had pledged to realize this goal and given long, deep thought to carrying it out.

The Cold War could essentially be traced to a lack of trust between the leaders of the Eastern and Western blocs. As long as an atmosphere of mutual suspicion prevailed, each side's priorities would remain to achieve a bigger, better nuclear arsenal, thus perpetuating the nuclear arms race.

The doctrine of nuclear deterrence — the idea that war would become impossible in a nuclear-armed world because any nuclear exchange would lead to mutual annihilation — was also built on fear and mistrust; it was the diabolical product of a destructive, life-denying thinking.

Nuclear weapons would only be abolished when the distrust in people's hearts was completely uprooted and trust cultivated in its place — when hatred was replaced by friendship. Shin'ichi was convinced that dialogue was the most direct path to that goal. He felt that he must meet with the leaders of the Soviet Union, the United States and China and speak with each of them as one human being to another. Though these leaders might be thinking of expanding the power and influence of their countries, all the people essentially desired peace. And no doubt each leader needed to realize, deep inside, how futile and foolish the arms race was.

All human beings have the Buddha nature. Shin'ichi knew that if he could help vanquish the destructive forces in these leaders' hearts and awaken them to their Buddha nature, they would agree to work together toward world peace. He realized, of course, that this would not be easy.

But he felt certain, nevertheless, that if he patiently continued to pursue frank, open dialogue, he could create mutual understanding and accord among the leaders of nations, no matter how big or small those nations were.

***To be continued***