

**THE NEW HUMAN REVOLUTION
'JEWELLED SWORD'
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Shin'ichi Yamamoto ponders how to help each student division member reveal his or her potential and raise each of them into a capable leader in the movement to spread Nichiren Daishonin's great life philosophy around the world.

Shin'ichi Yamamoto later learned that the Nomura brothers, two leaders within Kyoto University, had lost their father in a traffic accident eight years earlier. He had operated a pharmacy near Dotombori, downtown Osaka, and, although they were not wealthy, the family had enjoyed comfort and stability until his death.

Mr. Nomura was an atheist. He took good care of his health and was careful in everything he did. Even so, he died in an accident. After his death, the family's situation took a downward turn. They were left with a debt of millions of yen. For the first time, the Nomura brothers felt the force of destiny upon them.

Their mother was not well. Looking for relief from her suffering and for spiritual support, she began a religious quest. She learned about Nichiren Daishonin's Buddhism from a Soka Gakkai member who came to the shop on business, and though she had doubts, she joined in December 1955. At the start, she did not practice her new faith very energetically. Then a growth she had on her back became infected and she chanted daimoku in earnest for it to heal. When it did, she became strongly convinced of the efficacy of Buddhism and she urged her sons to join the Soka Gakkai, too.

The Nomura brothers had witnessed their mother's recovery, and in 1957, partly out of a sense of duty to her, they decided to join. Their interest in the activities of the Soka Gakkai had actually been piqued the previous year when its participation in campaigns toward the Upper House elections had been the focus of much attention. To these two young men, these efforts of the organization to promote social reform revealed its energy as a religious group rooted in the lives of the people.

In 1961, both brothers were accepted into Kyoto University. Through speaking with them, Shin'ichi got the impression that Itaru, the elder, was a good-natured, easy-going person. He did not seem overly concerned with details. These are fine qualities, but without the ability to sharply discern between good and evil and a strong spirit to fight wrongdoing, such a person may end up being used by the ill-intentioned. It is therefore of utmost importance to cast off the shell of one's limitations and thoroughly develop the courage to refute falsehood and reveal the truth, the heart of the Daishonin's Buddhism.

The younger brother, Isamu, was small in physical stature, but he was a passionate idealist who strove to be the best in whatever he did. Passionate idealists, however, may at times neglect to make steady efforts.

As Shin'ichi listened to the self-introductions of the students at Kyoto University, he thought about how to help each person reveal his or her potential and how to raise each of them to become capable leaders of the movement to spread the Daishonin's great life philosophy around the world.

Koichi Tagawa, a slender, bespectacled young man, sat in the front row. Having graduated from Kyoto University's Faculty of Medicine, he was now an intern in the department of

microbiology doing research in immunology. He had joined the Soka Gakkai a little over two years earlier. Prior to becoming a member, he had suffered from chronic nephritis, at one point returning to his home in Kagawa, Shikoku, for hospitalization. As he struggled with his illness, he began to ponder questions about life and the human spirit. He devoured books on psychology, tried Zen meditation, and read *Passages Deploring Deviations of Faith* (of the Jodo Shin school of Buddhism) and the Lotus Sutra. No matter how much he read, however, he could not find the answers he was looking for.

Due to his condition, Tagawa often needed to lie down and rest. Seeing this, the older couple that ran the boarding house where he was staying became concerned, and they told him about the Daishonin's Buddhism. Tagawa attended a discussion meeting, where he heard someone say that the Soka Gakkai was based on the "true Lotus Sutra." He decided to join, more out of a desire to study the sutra than anything else. But as he became increasingly involved in Soka Gakkai activities, his nephritis improved, and this real demonstration of the power of faith gave him confidence.

Naomi Takaoka was also a medical student. Her face was lackluster and her eyes vacant. She became a member a year before at her mother's encouragement but had doubts about the organization and felt out of place. She also had a fear of speaking in front of others. She was a reluctant participant in this meeting.

Next to her sat Eriko Nakano, a student of pharmacology. She had participated in the "Record of the Orally Transmitted Teachings" lecture series in Tokyo and was now a leader of the Kansai young women's student division.

In the back row was a young man who appeared to be about 30. His name was Yasuo Takigawa, and he worked for Japan National Railways. He had received permission from his employer to attend graduate school while working.

One member sat hunched behind the others, as if he didn't want to be seen. Yoshiro Takagi had only joined a month before and had purchased his first copy of the Goshō just prior to the meeting. Sitting in front of Takagi was Takuya Okutani, who had introduced him to the practice.

Most of the participants had only become members of the Soka Gakkai a year or two earlier, and hadn't much experience with organizational activities. This was very different from the lectures given on the "Record of the Orally Transmitted Teachings," where selected leaders of the student division, including standing secretaries and corps leaders, had attended.

Shin'ichi addressed a male student who was thin and pale: "Are you all right? Are you getting enough to eat?"

"Umm, actually, I often have to skip meals. I don't have very much money."

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