The Meaning, Background, Content and Spirit

Reverend Tono

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PREFACE

Nikko Shonin was the founder of the Nichiren Shosho Head Temple at Taisekiji. He had been the chief priest of the temple at Mt. Minobu, where Nichiren Daishonin lived for the last nine years of his life. In order to protect and keep the Daishonin's teachings intact, Nikko Shonin had to leave Mt. Minobu. Upon doing so, he wrote a letter to a believer, which reads in part:

"Words cannot begin to describe how grieved I am, and how dishonourable it must seem that I have to leave Mt. Minobu.

After repeated consideration, however, I have concluded that the ultimate point is to keep Nichiren Daishonin's teachings pure and to let them be truly realized in the world, no matter where I am."

When I read this passage, I cannot help being affected by it. Nikko Shonin's intention was to protect the teachings only. In order to do so, he had the courage to leave the final place where the True Buddha lived and preached.

Today there are other sects of Nichiren Shu that are followers of the five elder priests (the Goroso) who were disciples of Nichiren Daishonin while he was alive and who deserted the orthodox teachings after his death. These sects contend that Nikko Shonin was the first person who committed ha wagoso (the slander of breaking the itai do shin of the priesthood, the wagoso). But even Nichiren Shu priests of good conscience must know they cannot accuse Nikko Shonin as the ha or dis-unifier of the wagoso (priesthood).

Criticism of Nichiren Shosho lay organizations or their leaders has nothing to do with destroying the wagoso. Wagoso can be judged only from the viewpoint of whether or not a person is following the teachings of Nichiren Daishonin.

The Daishonin's teachings are made clear in the Gosho and in the words of the respective high priests, including the Rokkan-Sho, the six volumes of Nichikan Shonin. The proper pursuit of the wagoso, priests, is to reflect on our faith through reference to these writings. This pursuit leads naturally to clarification of questions concerning lay organizations.

However, the concept of ha wagoso is being used today in a radically different context. The present use of the term arises apparently from the interpretation of the leadership of the Nichiren Shosho lay organization, Soka Gakkai of America, popularly known as NSA.

During the last several months we have seen NSA quote the High Priest's words to legitimize its interpretations and lend them the appearance of authority. These quotations always favour the NSA position.

As a result of the strife within Nichiren Shosho, 200 priests were recently punished
and six were excommunicated.

On November 26, 1980, the present High Priest, Nikken Shonin, reminded us that:

"Although some Nichiren Shoshu priests were recently defrocked and others demoted, I hope you will not say, 'The Soka Gakkai has not committed any mistakes nor have its leaders. Look, the priests who criticized and slandered the Soka Gakkai were punished.' This you should not say even if you become emotional when talking with those who are against the Soka Gakkai."

It is evident that the Soka Gakkai and NSA have yet to fulfil the directive Nikken Shonin gave on October 8, 1979:

"The Soka Gakkai must continue to give thorough explanation of the so-called June 30, 1978 and the November 7, 1978 agreements to its entire membership so that each member can understand the background, meaning, content and spirit of the agreements."

The two agreements to which the High Priest refers brought no substantial change for the membership within the United States. NSA members, for the most part, have not been able to learn the "background, meaning, content and spirit" of those agreements from their leaders.

Whenever believers have asked me questions about their faith, due to the incorrect concepts and pursuits of their lay organization, I have been stunned at how much they suffered unnecessarily.

This publication is an explanation of the history of the Soka Gakkai's errors and intentions which culminated in the two agreements at issue. All most all the difficulties within the organization depend, not on individuals' personalities, but on the character of the organization itself. Since its inception, the Soka Gakkai's policies have deviated from orthodox Nichiren Shoshu doctrine. These errors and deviations directly affect your faith in Nichiren Shoshu.

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The responsibility of the priesthood to correct the misdirection of the Soka Gakkai cannot be overlooked -- especially in view of many years during which that deviation was permitted to continue. We Nichiren Shoshu priests must strictly review our conduct in this regard. Although some priests have consistently spoken against the errors of the Soka Gakkai, the organization, in fact, was allowed great leeway. The Head Temple believed the Soka Gakkai would curb its excesses naturally with the time-honoured teachings of Nichiren Shoshu. This adjustment never occurred; the deviation continued to grow in scope and depth.

I can sympathize with the consternation this publication may cause you, but as an ordained priest of Nichiren Shoshu I am sincerely trying to fulfil my vows. The aim of this material is to help you re-evaluate NSA/ Soka Gakkai, its senior leaders (including the international president) and, as a result, your faith in this religion.
In the pages that follow, I have had to cite specific events and people to facilitate a complete understanding of the difficulties we face. If the revelations upset or alarm you, please remember the Gohonzon is more powerful than anything else and is continually illuminating the truth.

Reverend Kando Tono
May 1, 1981

(page iii, end of preface)

BIOGRAPHICAL NOTE

The Reverend Kando Tono has more than 18 years' strict training and experience in the doctrines and practice of Nichiren Shoshu Buddhism. Born February 18, 1952, as Yasuhisa Tono in Kyushu, he became an acolyte at the Head Temple in Taisekiji when he was only 11 years old. At that time, he took the name of Kando, which means "to go through." He graduated from Soka University in June 1975 with a degree in English Literature and was fully ordained as a priest of Nichiren Shoshu in April 1977. In January 1980, he was appointed the first chief priest in the north-eastern United States, with headquarters at a temple in Flushing, New York. Presently, he is a priest at Daisenji Temple in Tokyo.

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THE BACKGROUND, MEANING, CONTENT AND SPIRIT

Introduction

Nichiren Daishonin declared in the Ongi Kuden (the Oral Teachings), "To hide one's defects and praise one's own virtues, and not be able to reflect on one's own self, is to be a person with no sense of personal shame... That person has a lack of faith."

Unfortunately, many individuals within Soka Gakkai/NSA behave in a manner that fits that description. This is profoundly regrettable when we consider that Nichiren Shoshu Buddhism alone holds the supreme law of the universe.

The second High Priest, Nikko Shonin, reminds us of our strict and noble tradition with this statement: "The teachings of the Fuji sect [former name of Nichiren Shoshu Taisekiji Sect] has not even the slightest misunderstanding of Nichiren Daishonin's true intention."

Because I am aware how fortunate we are to be the recipients of this teaching, I have compiled the account which follows with the sincere hope that it helps you to recognize the need to do sange (Buddhist repentance) to Nichiren Daishonin. This is the only way we can begin to eradicate the poisonous state of "no sense of shame" within Nichiren Shoshu and thereby bring a halt to onshitsu (slander) and distorted beliefs. Through this process we can pave the way for our Buddhahood and the attainment of kosen-rufu.

No Nichiren Shoshu priest denies the blood, sweat and tears of the American membership in their struggle to do shakubuku. We respect your individual and collective efforts.

I grew up under the loving care of parents who practiced this Buddhism and devoted their lives to the Soka Gakkai. So, I was naturally inspired that I, too, would be helping the Soka Gakkai through my responsibility as a priest. In spite of obstacles and temptations, I received encouragement from witnessing the strong and clear faith of many members.

I cannot imagine, however, that any believer is unaware that a disturbing situation exists today in NSA/Soka Gakkai. Therefore, I would like each of you to better understand the history and nature of our past and present difficulties. Without examining the roots of these misunderstandings you can never free yourself from the narrow view that hinders the development of Nichiren Shoshu Buddhism and the true unity that Nichiren Daishonin requests in his Gosho.

In order to clarify these errors, I believe it is necessary to review certain events that led to the major castigation the Soka Gakkai and its leader underwent in the late 1970s.

During the time of the Sho Hondo construction (1965-1972), a "construction supervision" planning board meeting was held at Myokyoji Temple in Tokyo for clergy and laity who were involved in the project. Seating plans were established that would have placed the High Priest on an elevated dais at the head of the conference table, with Ikeda behind him on a slightly lower dais in a chair next to and parallel with the priest next in seniority. When Ikeda learned he would not be parallel with Nittatsu Shonin, he claimed to have discovered that unappetizing melons were to be served and on that ground cancelled his attendance. After the Sho Hondo was completed, many more aberrations occurred.

**Events of 1973**

In October 1973, Reverend Ogawa, Priest in charge of the Internal Affairs Bureau at Taisekiji, reported:

"After our Gokaihi (ceremony where pilgrims pray to the Dai Gohonzon), President Ikeda and Vice President Fukushima were waiting for the High Priest, when Mr. Fukushima, upon seeing Nittatsu Shonin arrive, muttered rather loudly and with obvious disrespect words to the effect: 'Well! He finally made it! It's about time!' At which point Daisaku Ikeda barked to the High Priest the following command: 'Give us one billion yen.'

I imagine that the High Priest did his best under that trying circumstance to control his temper, but afterwards he walked into the Internal Affairs Office and with deep sadness lamented: 'I just cannot get along hand in hand with the Soka Gakkai because of their attitude. I have got to protect the true faith even if it means Nichiren Shoshu becomes a small sect again.'" #1

In spite of Nittatsu Shonin’s reservations, Nichiren Shoshu did deliver a document dated October 17, 1973 to the office of then Vice President Hojo which reads: "Nichiren Shoshu will present 1 billion yen to the Soka Gakkai and also will transfer 370 million yen from its Sho Hondo Maintenance Fund to the Soka Gakkai. Total: 1.37 billion yen."

This document must be understood in the context of the Head Temple’s relationship with the Soka Gakkai at that time. Nittatsu Shonin had a deep sense of gratitude for the Soka Gakkai’s help in the years following the war and so was reluctant to reject
the organization's demand for funds. Nevertheless, it should be stressed that during the 700-year history of Nichiren Shoshu such a contemptuous act as asking the priesthood for major amounts of money has never before occurred.

Even this did not satisfy the Soka Gakkai's leadership. Within a month, Vice President Hojo came to Taisekiji and strongly suggested to the High Priest that he allow the lay organization to examine Nichiren Shoshu's financial sheets, or else the Soka Gakkai would sever its ties with Nichiren Shoshu.

Soon, accountants for the Soka Gakkai came to Taisekiji and spent several months examining the financial records. They found not the slightest evidence of hidden money or financial misdealing.

Though I would prefer not to mention such painful occurrences, I must do so to prepare you for what I am about to reveal.

(pages 2-3; to be continued . . . )

In 1979, reports from then General Director Hojo to President Ikeda regarding 1974 incidents were released to the public. There were two reports: one dated May 10, 1974 and one June 19, 1974. Those memos were subsequently reprinted in several pamphlets both within and without Nichiren Shoshu. As a result, in 1979 the Seikyo Shimbun acknowledged in print that the reports being circulated were official.

The first report follows:

**MAY 10, 1974**

**MEMORANDUM**

FROM: Hiroshi Hojo
SUBJECT: Regarding the Head Temple

"On May 9th, when I met the High Priest his conversation was really outrageous. It was so outrageous I really came to doubt that he was truly a High Priest, and if indeed he did have faith.

He will become a big obstacle for Kosen-rufu, and I felt the source of all problems in the priesthood regarding the relationship between the priests and the Soka Gakkai was due to him.

It seems his true nature, a nature Sensei had perceived years ago, was made very apparent to me in this meeting. All the same, it was still disconcerting and pitiful to experience his opinions first-hand.

He has not thought of Kosen-rufu at all, but has mainly concerned himself with increasing the assets and financial security of the priesthood, and perpetuating their tendency to look down on laity.

In order for the Soka Gakkai to successfully co-exist from here on out, I suggest the
following choices, keeping in mind that if the High Priest had faith we should follow him, but he doesn’t.

And since he doesn’t have faith, we should placate and simply pay him lip service -- in effect, prop him up and treat him like a figurehead with no real authority.

Or, we should completely confront him and go the distance. In other words, if necessary we will have it out with him completely, and fight him to the bitter end -- forever holding high the banner of the Soka Gakkai. At any rate, I confirmed my determination to resolve Sensei’s most pressing problem, i.e. the problem being the High Priest and the priesthood and their inter-relationship with the Soka Gakkai."

(pages 3-4; to be continued . . . )

Hiroshi Hojo’s second memo reads:

**JUNE 18, 1974**

**MEMORANDUM**

**SUBJECT: Regarding the Head Temple**

"As you, Sensei, have been reminding us, the High Priest is indeed more unbecoming (gross) than we could ever have imagined. We’ve decided to somehow fight it out with him -- the present state of the High Priest’s mind is not a temporary one. He may not imagine that his words have caused antagonism and confusion within the priesthood, but probably thinks that it is the Soka Gakkai that is in a state of consternation.

In the long run, there is no way but to cut ties diplomatically in such a way that the members will stick with the Soka Gakkai.

Essentially, the difference between us and the Nichiren Shoshu sect is one comparable to the difference between Catholics and Protestants in Christianity.

We had better not break off relations in the very near future, for to insure the tactical advantage is important. Therefore, in the interim, I would like to open a new path by assuaging his histrionics and improving the channel of communication with Reverend Hayase (at that time chief priest of Nichiren Shoshu Internal Affairs).

But, when the time comes, I will fight for our rights with all my ability."

These are the opinions of the man to whom Daisaku Ikeda entrusted the Soka Gakkai, saying he did so "... because we have completed the 'Seventh Bell' and established a solid foundation for kosen-rufu. ... The reins of authority can now be turned over to Mr. Hojo."

What in actuality was on the High Priest’s mind at the time the Hojo memoranda were written? In 1974 he told the priesthood:

"I admonished him [Ikeda] because I believe that the present situation would have
become truly miserable had I remained silent at this crucial time.

Due to this necessary criticism, there may be some immediate turmoil, but as I told you at the Priesthood General Convention last May, I would protect the pure integrity of the Head Temple even if I had to do it all alone. I also reminded you then that, nevertheless, I did not mean to simply it was advisable to cut ties with the Soka Gakkai and fall back on farming the extra acreage of Head Temple in order for the priesthood to be purely self-sufficient.

Yet, I always prompt fellow priests to remember that they must be willing to protect the Head Temple with that degree of pure ardour that, were it ever necessary, they would farm the grounds in order to survive with purity (if the alternative would mean being compromised by the contribution of a laity whose intent was somewhat corrupt.)"

(page 4-5; to be continued . . . )

Realities Concealed

Daisaku Ikeda and Hiroshi Hojo, who were the cause for the High Priest's apprehension and the reason for his warnings to the priesthood, hid these realities from the general membership time and again by the common but deceiving technique of giving members a sombre look and telling them to protect the Head Temple and follow the High Priest. That kind of guidance destroys the dignity of the High Priest, for it is laced with hypocrisy.

Knowledge of the person who wrote these memos and the one who received them should not threaten the faith and practice of Nichiren Shoshu believers. Nonetheless, few people can help being disturbed by the unrepentant and careless attitude in faith revealed by these actions.

The Soka Gakkai was alarmed at the effect on members of these memos. It ran an article in the December 1, 1979 issue of the Seikyo Shimbun which said:

"In the reports [quoted above], the strategy for severing ties was noted, but that was a temporary outburst of one individual and not the official policy or the projected policy of the Soka Gakkai. Those memos were strongly denounced by President Ikeda at the time of their delivery."

It can be proven, however, that Hiroshi Hojo's memos were not temporary outbursts. In the first place, they were written over a month's time. Second, there is proof of long range planning in Hojo's language: "... In the long run there is no way but to cut ties. ... We had better not break off relations in the very near future, for to insure the tactical advantage is important. ... When the time comes, I will fight for our rights with all of my ability."

(page 5-6; to be continued . . . )

As further evidence that the Soka Gakkai was carrying out a premeditated strategy, I refer to a document filed April 12, 1974 and addressed to Daisaku Ikeda. Its purpose
was to clarify how the Soka Gakkai could control Nichiren Shoshu Head Temple. The report's authors are Yamasaki and Yahiro, both senior legal advisors to the Soka Gakkai at that time:

APRIL 19, 1974
MEMORANDUM:

TO: Daisaku Ikeda
FROM: Yamazaki and Yahiro
SUBJECT: Head Temple

"We have successfully studied all the affairs of the Head Temple. We submit there are two ways whereby we can handle and manage all of Nichiren Shoshu.

METHOD #1

Soka Gakkai has to finalize its relations with the Head Temple in the future. We should plan to reform ourselves but only on the surface, thereby seeming impeccable in the eyes of everyone. In actuality, behind the scenes we would be laying the intricate groundwork that would enable us to make a clean and complete break from Nichiren Shoshu in three years.

METHOD #2

We will plan to solidify our backbone as a movement by taking over and completely controlling the Head Temple.

In order to prepare for this control target, we recommend a four course initiative:

1. Actual control of the Head Temple’s financial and corporate bureaucracy.

2. Control of the cash-flow within Nichiren Shoshu so that Nichiren Shoshu becomes increasingly dependent on the support of the Soka Gakkai.

3. Control of all the leadership presiding over Nichiren Shoshu believers, and control of the subsequent review and dismissal of leadership. Furthermore, we suggest the clear establishment of the extensive authority of the General Chief of All Laity (Hokkeko-Sokoto)* by strengthening and expanding that position as it is presently delineated in the Nichiren Shoshu by-laws.

4. Finally, we recommend the establishment of a central lay authority to oversee the entire religious movement (including both clergy and laity) in foreign countries.**

* Daisaku Ikeda has held this position

** The establishment of Soka Gakkai International with Daisaku Ikeda as its President.

That report was submitted with the firm intention of achieving all the itemized points within three years. So, it is not surprising that by 1977 radical and deviant moves
began to be initiated openly.

The stand-alone spirit of the High Priest and the alertness of many priests and lay believers stymied the Soka Gakkai’s master-plan. However, the Soka Gakkai’s endorsement of that memo resulted in corruption not only of its own finance and bureaucracy, but more significantly of the doctrines and teaching of Nichiren Shoshu.

(page 6-7; to be continued . . . )

Effect on The Daishonin’s Teachings

Let us now consider the more serious question of how the teachings of Nichiren Daishonin have been altered.

In July 1974, the late High Priest Nittatsu Shonin said at Taisekiji:

"Recently around here too, members frequently say that a certain book is the modern Gosho. I myself have heard it often, and also heard that a certain person is the Buddha. I am seriously worried about these claims."

That "certain book" is The Human Revolution, which has as a major theme the fusion of master and disciple. This misapplication of the Buddhist principle of shitei funi has conditioned millions of members to idolize the president and think he is omniscient and absolute.

In Daisaku Ikeda's own words, we see glaring examples of excess like the following:

"Since I am your leader, it is my duty to see to it that you will be happy . . . I know that other leaders are doing their best to give merciful and kind guidance, but their consideration for you is but a few hundredths of what I think of you. Their thoughtfulness is poles apart from mine. This is a strength which only I have, which no one else can imitate. #2

Although my opportunities to see you are rare, I hope you use The Human Revolution as your medium of conversation. I have written . . . to fully record the noble and lofty history of Nichiren Shoshu.

I enshrine the truth of my revered master (Toda) and Nichiren Shoshu in The Human Revolution. In the truest sense, the essence of Nichiren Shoshu cannot be understood, but (except) in the reading of The Human Revolution through practice." #3

Words such as these and those in The Human Revolution help endow Daisaku Ikeda with the mantle of infallibility. In public he has said, "There is no teaching or doctrine that states Daisaku Ikeda is a reincarnation of Nichiren Daishonin. Actually everyone is chanting to the Gohonzon and not to me." But that disclaimer pales in light of what actually occurred.

(page 7-8; to be continued . . . )
At that time, a book entitled The Study of the Teachings and Me was delivered to all Soka Gakkai leaders. In his preface of this book Daisaku Ikeda says:

"May this book, The Study of the Teachings and Me, be engraved into your life. When it was edited, there were some grammatical corrections, but for the most part all of the manuscripts were printed verbatim. Last of all, I'd like to thank the contributors, in spite of their busy schedules. (This book is an anthology of many leaders' comments on their study.)"

In the same book Vice President Fukushima wrote:

"The Human Revolution is a mysterious book; it is not too much to say it is the complete modern-day Gosho. Within the author's life, Nichiren Daishonin's spirit is aflame. All the teachings are incorporated without any compromise and come to blossom in The Human Revolution. I'd like to repeat again, The Human Revolution, is today's gosho. There is a mysterious kechimyaku between Nichiren Daishonin and the book. In all honesty, I must say it is more than just coincidence."

Although many Japanese publications have suggested that The Human Revolution was written mainly by a ghost-writer, Zentaro Shinohara, nonetheless it is the embodiment of Ikeda's ideas, whoever wrote it. Those ideas are also apparent in his written guidance that actually is an edited version of spoken guidance.

Not only Genjiro Fukushima, but Hideyo Hachiya, Men's Division Chief, called President Ikeda the "Daidoshi", the "Great Leader of Propagation", a title strictly reserved for Nikko Shonin as recorded in the third prayer in the Liturgy of Nichiren Shoshu.

Furthermore, the leaders who supported the near deification of Daisaku Ikeda were promoted and quickly moved up in rank. Continually rewarding leaders who embraced that viewpoint revealed Ikeda's true intention, which was far different from his apologetic disclaimers.

In 1979, Fukushima was used as the scapegoat of the moment, dismissed from his position as one of the major vice presidents and fired from employment within the Soka Gakkai. Ikeda was unwilling to acknowledge his own culpability: when the conflict became apparent, he feigned innocence.

(page 8-9; to be continued . . .)

**Situation in America**

In the United States the fundamental problems manifested themselves differently than in Japan, although the questions of faith are identical.

This misapplication of the Buddhist principle of shitei funi is also apparent in the distorted guidance of NSA leaders such as:

"The master-disciple relationship is essential to your faith and your members' benefit."
As a disciple of President Ikeda, it is very important to seek and practice his guidance. He is the only one who can correctly interpret the teachings of Nichiren Daishonin so that we can understand. #4

It is difficult for us to apply [the Gosho] to our modern life. President Ikeda restored the Daishonin’s Buddhism for modern people's lives . . . he is our master in the Buddhist practice to attain enlightenment. No one has ever brought the Gohonzon . . . so close to us. . . . He shows us the correct spirit of practicing Nichiren Daishonin’s philosophy. #5

[President Ikeda] talks about the profound master-disciple relationship that existed between Presidents Makiguchi and Toda. Without this principle, there would be no true Buddhism or means to attain enlightenment . . . We should continually seek President Ikeda’s guidance. . . In this way, we can transform ourselves . . . The lifeblood of sincere faith runs only through the truly united campaign of the Soka Gakkai. #6

Leaders, through the chain of command, give President Ikeda’s guidance to their members. Only President Ikeda can correctly interpret the profound teachings of Nichiren Daishonin. Leaders are a vital link to President Ikeda . . . It is like going to school but not going to class. They must have a seeking spirit to learn about President Ikeda because that is the only way they can develop faith and refine their practice. #7

I can’t help but wonder at the profound insight that President Ikeda has into man’s future. #8

I wish to state, ask not what President Ikeda can do for you – ask what you can do for President Ikeda. #8

The Dai-Gohonzon, always at the Head Temple, is in close communication with you through your Daimoku. This is the principle of Mai ji sa ze nen (The Buddha is ever thoughtful to lead the people to enlightenment). This is just as true with President Ikeda; he is always chanting Daimoku for you. Whether you live in America, South America or Europe, your Daimoku will definitely reach President Ikeda and the Dai-Gohonzon. This is why you should always keep them first in your mind." #9

(page 9-10; to be continued . . . )

The effect of such distorted guidance appears in members’ views of their President. An example of this is apparent in the following NSA Quarterly account of a member’s experience before and during an NSA Convention:

"[At a meeting a few months before the convention], President Ikeda said, . . . ‘It’s a great man who plays the piano. It’s a great man who practices Buddhism. But it is an even greater man who does both.’

. . . With sudden insight [she] thought, ‘President Ikeda would want me to dance. NSA and my daily life are the same thing. I felt the depth of his wisdom. He had so much
wisdom, the way he said it.'

. . . To a participant [in an NSA Convention], the months of preparation and events themselves provide an opportunity to learn about President Ikeda under the direction of General Director Williams. A complete change of character can transpire . . .

. . . The convention had taught her how to fight. She could win . . . Should she lose her job, or change her vocation . . . [she] will still have something even greater. The . . . convention gave her a priceless treasure that cannot be taken away from her . . . She is grasping hold of President Ikeda's spirit.

[She now says,] 'I understand more now about who he is . . . When I look at President Ikeda or read anything by him, I get an overwhelming feeling that by following him, I'll be successful and happy in my life. I have strong confidence that he's the one . . . That's what makes him special. Every night now, I look at the moon, because it reminds me of President Ikeda. It's right out there in front and doesn't try to hide, yet there's so much we don't understand about it, so much to seek.'" #10

Further effects on members' views of their President appear in the following examples:

"When President Ikeda came into the meeting hall it was as if everything was complete; I really felt that we were the closest ones to President Ikeda. When the meeting was over, I was completely refreshed and at such a high level of happiness that I knew that President Ikeda is our true master. #11

Hearing his [President Ikeda's] voice of mercy . . . gave me the determination to fulfil my personal mission . . . "

The depth, the love, the concern, the greatness of this man [President Ikeda] reaches out to all members and will touch the lives of everyone on this earth. President Ikeda will attain kosen-rufu but he needs our cooperation . . . #11

Hearing the benevolent voice of the President [Ikeda], unhappy people everywhere are rising with new hope. Thus, the Nichiren Shoshu lay organizations in areas outside of Japan have experienced phenomenal growth." #12

Many of you have probably heard expressions similar to those.

(page 10-11; to be continued . . .)

Until 1979, the priests in the USA were legally employees of NSA. The priesthood did not initiate its own religious corporation in this country because it feared such a move would exacerbate the problems that already existed in NSA.

Reverend Furuya, former Chief Priest of the Hawaii Temple and later of Myohoji in California, stated that to institute a separate clerical corporation would destroy the Soka Gakkai's raison d'etre in the United States.

The result was that temples and priests in the United States were under the
supervision and control of NSA. All donations to the temples went to NSA Headquarters and priests received a salary from the lay organization of NSA. Until 1974 the priests had no independent cash; they had to get permission from NSA for all purchases. This forced a dependence that was demeaning. After 1974, there was some degree of liberation in that donations to temples went to their own temple bank accounts, and priests could at last manage their own gokuyo.

(page 11-12; to be continued . . .)

To go back in time a bit, on December 3, 1972, there was a discussion that took place between Reverend Furuya, George Williams, James Kato and Mike Kikumura. A record of that discussion is in the monthly magazine, Renge, which is printed under the auspices of Taisekiji for the priesthood.

REPORT OF DISCUSSION DECEMBER 3, 1972

George Williams: President Ikeda said to me: 'We should not embrace the approach of making the temple the centre of our practice. We should instead make the kaikans the centre. Both of them have the High Priest's Gohonzon. Since the kaikans have Gohonzons that are inscribed by the High Priest, we can do it our way.'

Giving Gohonzons will be done not only by the priests, but also by the headquarters leader for each area as well. All Gohonzons for America were given to President Ikeda by the High Priest, and the president has declared to me: 'I send these Gohonzons to you and you alone.' [Meaning all Gohonzons for the USA were entrusted by the president only to George Williams, not the priests.]

I was prudent enough in the past to temporarily keep Gohonzons in the temple. However if one cannot receive the Gohonzon unless it is being given through a priest, then the Gohonzons are just for the priests alone!

Reverend Furuya: It's wrong to say that a priest has exclusive ownership of the Gohonzon. Giving of a Gohonzon is done by a priest on behalf of the High Priest, so it should be done with the Gojukai ceremony.

George Williams: (In a rage:) That completely contradicts President Ikeda's idea! NSA has only one way of doing things! There are no two ways about it! My way is the only way! I don't care what you say! I only care if a member is glad, not if a priest is glad! And it is not beneficial to the membership to use the authority of your priestly robes to cause any trouble. You'd better not forget that!

(page #12-13; to be continued . . .)

Deviations of 1977

It was during the Ikeda-centred atmosphere which prevailed in 1977 that he delivered his lecture on the Shoji-Ichidaiji Kechimyaku Sho, A Historical View of Buddhism (printed in Seikyo Times of April 1979), and his New Year's Message.

That the Soka Gakkai was deviating from Nichiren Daishonin's Buddhism and set on
declaring independence from Nichiren Shoshu can be seen in part from distortions of the Daishonin's teachings which:

- Denied the importance of the High Priest.
- Encouraged neglect of temples and priests.
- Made the Dai-Gohonzon less important.
- Considered a kaikan as a modern temple.
- Insisted that true kechimyaku flows only within the Soka Gakkai.
- Rationalized that the lay organization deserved gokuyo.

The Three Treasures of Buddhism in the Soka Gakkai then became:

- The Buddha---Sensei (Ikeda)
- The Law---Gohonzon
- The Priesthood---Leaders of the Soka Gakkai

Since the leaders of the Soka Gakkai were the Treasure of the Priest in the community centres, and the community centres themselves the "modern temples," the justification for leaders receiving gokuyo was established. Traditionally, gokuyo held a special and sacred significance as an offering reserved only for a Nichiren Shoshu Temple and ordained priests.

The Seikyo Shimbun, in 1977, printed the following explanation:

"The Three Treasures as preached in Buddhism are, needless to say, the Buddha, the Law and the Priest. But the Treasure of the Priest must be clarified. Although we say the Treasure of the Priest, it does not mean 'priest', rather it means those who practice this Buddhism and teach it correctly in society."

In Ikeda's preface of The Study of the Teachings and Me, quoted before, he further says:

"As today's treasure of priesthood, there is an organization that is the collective practice of this Buddhism---the Soka Gakkai---and the organization is the Treasure of the Priesthood, in which we practice Buddhism strictly through encouraging each other."

Clearly this distorts the correct definition of the Priest, i.e., Nikko Shonin.

In 1978, the late High Priest Nittatsu Shonin convened a meeting of approximately fifty priests who attended as delegates for the rest of the priesthood. During his speech on that occasion he said:

"Right after the Sho Hondo was completed, the Soka Gakkai's attitude became quite strange. They held the priests in contempt and changed much of the teachings as well. On every occasion that I was informed of their deviation, I utilized the opportunity as best I could to indicate to them: 'Don't do those things; they are different from Nichiren Daishonin's teaching.' However, in each local temple many things happened comparable to the Ogasawara Affair (See Appendix D). In fact, they have kept on happening these last two or three years."
Because of these strange episodes, many priests and some of the Soka Gakkai membership as well, came to the conclusion that the Soka Gakkai has many strange teachings now---different from the teachings first expostulated by the Soka Gakkai."

(page 13-14; to be continued . . . )

The Yamazaki Affair

More recently, the effects of these "strange teachings" resulted in the Soka Gakkai's attempted explanation of these errors in the October 27, 1980 Seikyo Shimbun:

"The true reason for the current conflicts can be found in the persons of Mr. Masatomo Yamazaki, who was the senior legal advisor for the Soka Gakkai, and Mr. Takashi Harashima, former chief of the Soka Gakkai study department and chief of the Soka Gakkai Doctrinal Bureau.

The so-called outspoken priests within Nichiren Shoshu were for the most part duped by Yamazaki's scheming. Since Yamazaki's sham has been exposed, let us carry out the policy of the Soka Gakkai without any more doubts."

Carrying that argument a step further, the Soka Gakkai explained to its membership that it paid Yamazaki 300 million yen (approximately $1.3 million) to keep the unity between the priesthood and the laity. Not to acquiesce to his "blackmail," according to the Soka Gakkai, would have resulted in his exposing top secrets of the organization and consequently thrown the entire movement into discord.

The Soka Gakkai leaders go on to explain why they paid off Yamazaki with the exorbitant sum of 300 million yen. They say, in essence, that he threatened to give sensitive information to the mass media, which directly touched on some affairs he was involved in as a senior lawyer for the Soka Gakkai. Without a doubt, this information would also incriminate Soka Gakkai International President Daisaku Ikeda in scandalous activities.

Thus, the organization quickly realized such exposure was likely to rekindle problems between them and the priesthood. Its leaders concluded that they had no choice but to pay the 300 million yen.

It is never necessary to pay even one penny to maintain true unity between the priesthood and the laity. On the other hand, even if the Soka Gakkai pays one billion dollars, true unity cannot be achieved as long as its present policies continue.

Those policies are blatantly expressed in the Seikyo Shimbun article just quoted, revealing that the so-called leaders have "no sense of personal shame."

Daisaku Ikeda and the top leaders within the Soka Gakkai have come close to destroying the members' efforts in faith because they have covertly schemed to secede from Nichiren Shoshu or else take control of it. At present the Soka Gakkai is still hiding its own faults and sacrificing individual leaders as scapegoats rather than
repent.

In the same October 27, 1980 Seikyo Shimbun article, Soka Gakkai General Director Kazuya Morita says:

"Also in terms of the relationship between the Soka Gakkai and the priesthood, the attorney Yamazaki and others devised a questionable means whereby they instigated outspoken and radically minded priests to promote disunity between the laity and the clergy. The actual details of this scheming will be clarified soon."

Morita's allegation not only states that Yamazaki is a culprit but implies that priests were taken in by his ploys and induced to "promote disunity." From my viewpoint as a priest, that is a disgraceful accusation because it means that the priests involved have violated one of their four great vows: "However innumerable sentient beings are, I vow to save them." If we are going to believe Morita, we must also believe that all those priests ignored a major vow and led many members astray.

The same article claims:

"Here, we clarified how Yamazaki played his role concerning the conflict between priests and the Soka Gakkai in 1977, and how the Soka Gakkai and priests suffered as a result."

The article, however, clarifies nothing and does not relate even one word on why the conflicts occurred. Furthermore, it leaves us with only a vague qualifier regarding the organization's responsibility for those conflicts:

"The Soka Gakkai will reflect on what needs to be scrutinized and will keep trying to restrain itself from going too far."

(page #14-15; to be continued . . . )

Causes of Disunity

Why then has this disunity occurred? It has evolved because of the fundamental misdirection of the Soka Gakkai and the distorted and misleading guidance of International President Daisaku Ikeda.

When we review the abuse of the priesthood that surfaced so intensely during 1977, it is clear that the memos of 1974 revealed a course deliberately charted by the Soka Gakkai's top leadership, including Ikeda.

That trend can be further charted through the record of a conversation Hiroshi Hojo had at a banquet for Kansai Territory Gakkai leaders on November 6, 1976:

"Since the Head Temple is jealous of the massive Soka Gakkai organization, the High Priest is trying to impede its further growth. Many years ago, during the time of
second President Toda, the Soka Gakkai's former president was prohibited from going on Tozan for three months. The Head Temple will obviously not cooperate with us at a critical moment. They are envious of the Soka Gakkai expansion. Although President Ikeda has been trying to protect the Head Temple through his mercy, I guess his patience has finally run out."

Hojo then proceeded to distort what the High Priest had actually said and through misquotes further agitated the Kansai membership in attendance.

If Daisaku Ikeda as leader of the Soka Gakkai had indeed repented wholeheartedly, we would have been told that in 1977 the Soka Gakkai's policy was completely overhauled and corrected. Instead, we have been appeased time and again with the simple and vague implication that a conflict occurred in 1977, but has been completely resolved. If he had truly repented, it would not have been necessary to refer to Yamazaki in the slightest. It would not have been necessary for the Soka Gakkai to become sensational news in Japanese magazines. And it would not have been necessary for 200 Nichiren Shoshu priests to be censured severely.

Unfortunately, Daisaku Ikeda has chosen to hide his faults. Even now he continues to deceive countless Soka Gakkai and NSA members who blindly praise his virtues as the glorious Soka Gakkai International President. This praise is misguided when directed toward a man who will not reflect on himself nor be held accountable to anyone. Here again, is a tragic example of a person with "no sense of personal shame."

The way to correct this error is for those leaders responsible to do sincere sange. Instead, Ikeda and his leaders still avoid accountability with such expressions of diplomatic double-talk as this:

"Let's confirm that this course of action was not proper. The action was a result of trial and error. It's only natural to expect to have to continue to learn based on trial and error."

Just as we are accused of perjury in a court of law when giving false testimony, so too, we will stand responsible before the Gohonzon for perjuring ourselves in front of members by laying blame on someone else for our sins. Such two-facedness is never tolerated in the eyes of the True Buddha. Both in Japan and here in the United States, the problems we confront can be traced to various acts of perjury.

(page 16-17; to be continued . . . )

The Yanagawa Report

In the United States, the distortion of Nichiren Shoshu Buddhism through NSA has been an accomplished fact from the beginning.

A report from a professor at Tokyo University, Keiichi Yanagawa, to the Soka Gakkai
Bureau of Public Relations was filed on November 4, 1978.

It was read and approved by Daisaku Ikeda and some of his close associates. It reads in part:

I. Soka Gakkai is Cosmopolitical and an International Religion.

"What impressed me greatly when I went to Hawaii to investigate the religion of Americans of Japanese parentage was that the Soka Gakkai's movement as conducted through NSA shows this organized approach can definitely become an international religion.

Americans in Hawaii accept NSA as a Buddhist movement which is more applicable and universal than traditional Christianity.

Also, it is apparent that an American who is of non-Japanese parentage or who is of Japanese parentage but speaks English, is searching for a life-philosophy and religion that applies to daily life, not a religion of mere ritual and ceremony.

In this sense, NSA answers that quest completely. It is a unique Japanese religion that has been able to plant roots in society and blend into different cultures.

Therefore, for overseas countries, fundamental Nichiren Shoshu teachings and doctrine cannot be discerned and would be impossible to propagate.

I can clearly state that the way for effective overseas propagation is only the NSA way; that is, the way of lay-leaders taking the main responsibility."

II. What Constitutes an International Religion.

"In overseas countries, the people's understanding of Buddhism is not sectarian. Every Buddhist sect or religious fraternity is accepted as the Buddhist religion.

Therefore, for effective propagation the concept of general Buddhism is more important than sect orientation such as an unnecessary emphasis on Nichiren Shoshu or the Soka Gakkai.

From the viewpoint of the doctrine, you should emphasize Nichiren Daishonin in a peripheral sense, more focus should be placed on Shakyamuni.

The position of Nichiren Daishonin should be defined, for example, like this: He is the reincarnation of the historical Shakyamuni; or Nichiren Daishonin is the great leader of Buddhism in Japan who made his teaching the established Buddhism in his country.
In other words, concentrate on accentuating your relationship with Shakyamuni’s Buddhism; generalizing the doctrine is in your best interests."

III. Concept of the Central Place or 'Mecca' for an International Religion.

"... Just as the Mormons have their centre of pilgrimage in Salt Lake City and the believers of Islam have their centre in Mecca, so too the Soka Gakkai should think about establishing a major centre for pilgrimages in the USA . . . "

IV. A Study of NSA in Hawaii.

"From observing the way NSA functions today, it is clear that it is charting a lay-Buddhist course that is completely different from that of the Soka Gakkai in Japan.

At present, were the priesthood, or traditional Nichiren Shoshu to take the initiative and leadership, it would destroy the NSA [organization] and all that it has done to anchor itself in society. Such a course would mean that this religion could not be propagated in foreign cultures and societies and would completely obstruct the means by which this [Soka Gakkai] movement could hope to become an international religion.

In addition, I noted that the actual NSA activities illustrate how successful a major organization can be without the participation of any priests. Even ceremonies and rituals are being held without any priest officiating. In other words, there is no justification whatever for a priest in NSA.

Anyway, I can assert that from now on there is no other way to propagate in overseas countries except the NSA way; that is, the way of lay leaders only. Furthermore, there is no possibility of Nichiren Shoshu’s priesthood interposing or existing in this process of propagation."

The model for domestic as well as global distortion of the Three Treasures of Nichiren Shoshu Buddhism was consistently evident in Daisaku Ikeda's lectures well over a year prior to Yanagawa's report. It was also evident in the handling of the liturgy.

(page 17-19; to be continued . . . )

Corruption of the Liturgy

In early 1977, the Soka Gakkai placed extra sentences into the silent prayers of the liturgy.

To understand the effect of these sentences, you must realize that the basic and traditional attitude toward the Three Treasures has been to offer praise and deepest gratitude to them. In Japanese, this is called ho’on shatoku.
We enjoy our practice with gratitude directed to the Buddha, the Law and the Priest. Almost all ceremonial speeches or sermons made by priests in Nichiren Shoshu end or begin with the phrase ho'on shatoku. The point is to offer praise and gratitude to the Gohonzon, rather than asking the Gohonzon to fulfil every desire.

As changed by the Soka Gakkai, the fifth prayer opened with, "I express my deepest gratitude to the Soka Gakkai’s first president Tsunesaburo Makiguchi, and to the second president, Josei Toda, who totally dedicated their lives to kosen-rufu."

The prayer offered literal ho'on shatoku for the first and second presidents of the Soka Gakkai. But in Nichiren Shoshu that term should be applied strictly and exclusively to the Three Treasures. To force members to pray for the Soka Gakkai’s former presidents with the phrase ho'on shatoku caused emotional and doctrinal confusion for many members between the Three Treasures and the presidency of the Soka Gakkai.

It was the Soka Gakkai’s intention to raise their president to a level equal to that of the High Priest, and to make members believe they had kechimyaku not only through the successive High Priests but also through the successive presidents.

For the same purpose, in the fourth prayer a sentence was added which read: "I pray for the Soka Gakkai to flourish and accomplish the merciful propagation of True Buddhism."

The title of our sutra book is The Liturgy of Nichiren Shoshu, not the Liturgy of the Soka Gakkai. If the Soka Gakkai were an independent sect, it could of course feel free to print its own liturgy. But it is only one lay organization of Nichiren Shoshu. It was intentionally evil to force believers to pray for the Soka Gakkai during the practice of gongyo. When an organization is allowed to take such liberties, it is equivalent to accepting status as an independent sect.

Furthermore, it cannot be claimed that these additions were inadvertent errors due to a misunderstanding of correct Buddhist doctrine. The Soka Gakkai made these changes without permission from Nichiren Shoshu. Upon learning of them, Taisekiji reprimanded the Soka Gakkai and forced it to delete the heretical sentences.

Though the Head Temple demanded immediate corrections in 1978, the American membership was allowed to go on using the heretical prayers until mid-1979, when the first Taisekiji version of the liturgy was made available to NSA members. As of April 1981, these heretical sutra books were still being sold in some community centre book stores.

(page 19-21; to be continued . . . )
Distortions of 1977 in Detail

In Volume 10 of a pamphlet entitled, Guidelines for Phase II of Kosen-Rufu, there is a passage from a lecture that President Ikeda delivered in 1977 which reads:

"Jogyo Bodhisattva, who is the leader of the bodhisattvas of the earth, is the shadow of the Entity of the Buddha of Absolute Freedom and Nichiren Daishonin himself is the actual entity of the Buddha of Absolute Freedom. But, now we have come to the question of who would truly lead the Jiyou-no-Bosatsu in propagation after Nichiren Daishonin left the Gohonzon and passed away.

President Toda's appearance 700 years after Nichiren Daishonin's death is of great and special significance. While imprisoned, he achieved complete enlightenment and insight into life from the ultimate depth of the True Law and proceeded to lead the campaign for Kosen-rufu as the leader of the Jiyou-no-Bosatsu."

In the doctrine of Nichiren Shoshu, it is clearly stated that Jogyo Bosatsu is, in fact, the True Buddha and that only Nichiren Daishonin fulfils that identity. The following excerpt from Ikeda's lecture on the Shoji Ichidaiji Kechimyaku Sho is but one example of the many distortions that occur:

"In the sentence, 'It would be useless to embrace this Lotus Sutra without the lifeblood of faith,' the Lotus Sutra indicates the Law and faith signifies the person who embraces the Law. In other words, 'faith' means to practice the teachings of the Gosho in a form suitable for each age. Mr. Makiguchi and Mr. Toda each carried out the practice best-suited for kosen-rufu in the Latter Day. Now the Soka Gakkai is the inheritor of their worthy deeds. Be firmly convinced, therefore, that only faith within the Soka Gakkai maintains the true heritage of Buddhist practice."

Through the attitude exemplified by the above quote, Daisaku Ikeda neglected not only the sacred heritage passed down through successive High Priests, but specifically the heritage decreed by Nichiren Daishonin in two transfer documents he entrusted directly to Nikko Shonin shortly before he died.

(page 19-21; to be continued . . . )

(page #21; to be continued . . . )

The following is a quote from the April 1977 Seikyo Times regarding temples:

". . . When we observe the conventional type of Japanese Buddhist temple, where only religious ceremonies are carried out and the priests in residence make no attempt either to improve themselves or to go out among the common people and spread the teachings, then we can say that they do not under any circumstances qualify to be called places where persons engaged in religious practice gather, much less where religious practices are vigorously studied and pursued."
Temples were originally places where those engaged in the practice of Buddhism could gather together, study the Buddhist teachings, and prepare themselves for the task of disseminating those teachings abroad. And in like manner, the present-day headquarters community centres, and training centres of the Soka Gakkai are places where Buddhist practitioners who are pursuing the kosen-rufu movement may gather together. In this sense the community centres and training centres of the Soka Gakkai are worthy to be called the "temples of the present."

The actual temples of Nichiren Shoshu play a very important role as centres where the solemn religious rites appropriate to ordinations, funerals and memorial services are carried out.

I was talking with the ambassador [who] ventured the opinion that religion should not be shut up in its houses of worship. His conclusion was that the Soka Gakkai is following the correct line of approach.

The Soka Gakkai has adopted a dual approach, setting up its centres as bases for the kosen-rufu movement and creating a new type of organization.

Daisaku Ikeda also condoned a speech given by the Chief of Young Men's Division, Sakae Fujita, on January 9, 1977. It reads in part:

"Temples of Nichiren Shoshu are places for Gojukai, funeral ceremonies or memorial ceremonies only. Today, on the other hand, the place for vigorous practice which connects directly to the Buddha and is for society, for kosen-rufu and the human revolution, is only the Soka Gakkai."

(page 22-23; to be continued . . .)

Ikeda defines former President Toda as the Treasure of the Buddha, completely bypassing the High Priest, and states that he, himself, has inherited the transmission from Toda.

Furthermore, on May 3, 1977 at the annual ceremony to commemorate the date Daisaku Ikeda became President of the Soka Gakkai, he directly referred to honin (true cause) and honga (true effect):

"Former President Toda led the kosen-rufu movement as the leader of the Jiyu-no-Bosatsu. At that time he was in a position of honin --- true cause and followed the last will of President Makiguchi, fighting to do 750,000 shakubuku.

This is the Heritage of the Ultimate Law of the Soka Gakkai. And now, President Toda has indicated the course for all of kosen-rufu. Thus, he is now honga --- true effect, and we his disciples are honin, and propagate this ideal of kosen-rufu as indicated by Josei Toda and also practice this directive best according to the time and country.

And when I view the future of kosen-rufu from the flow of the current we are in, I perceive that I am in the position of honga, and a vice-president such as Hojo (at that time he was General Director of the Soka Gakkai) is in the position of honin . . .
That is to say, there must be among us both the Heritage of the Faith, and the Heritage of the Spirit of the Soka Gakkai --- in essence, honin to honga and honga to honin. I'd like you to know this all is exemplified by every successive president from the very first."

(page #22; to be continued . . . )

Ikeda also made a speech on New Year's Day, 1977, and tape recordings of it were delivered to every Community Centre and played after the New Year's Gongyo. Here is an excerpt:

"The faith of the members of the Soka Gakkai is that of the true spirit of Nichiren Daishonin and his Buddhism. So, those of you who receive that specific Heritage of Faith will definitely receive the most wonderful benefits in the world --- in fact, in the entire universe.

Those who are practicing Buddhism, strictly following Nichiren Daishonin's Gosho, are the members of the Soka Gakkai. The Soka Gakkai is the only organization to truly follow Nichiren Daishonin. By now, all Gohonzons are equal."

Ikeda's final words reveal his intent to make the Dai-Gohonzon and all others equal in order to bring the Soka Gakkai Community Centres with their Joju Gohonzons to the same level as the Head Temple.

In fact, at that time Soka Gakkai members were encouraged by certain vice presidents and senior leaders to go on tozan (pilgrimage) to their major training centres or the massive Soka Gakkai Cemetery in President Toda's hometown in Hokkaido, rather than to make a true pilgrimage to the Head Temple.

(page #23; to be continued . . . )

**Three Treasures Under Attack**

These actions show that the deviations in 1977 did not occur simply as a result of inadvertent errors in terminology. The senior leadership of the Soka Gakkai was well aware of the correct Nichiren Shoshu Buddhist terminology; they were deliberately engaged in a campaign of redefinition to serve their purpose: steering the membership toward de-emphasis of Nichiren Shoshu and eventual secession from the sect.

A further quote from Daisaku Ikeda's New Year's Day lecture in 1977 is also significant:

"We, the Soka Gakkai, completed the Sho-Hondo, which was the last will of Nichiren Daishonin. Who did it? We did it. I did it. You know that's the truth, don't you? Nichiren Daishonin must surely be grateful for this feat. The Gohonzon surely praises the Soka Gakkai in the most adulatory way.

The temple is a place for ceremonies, such as funerals, weddings and, let me see now, uh . . . . Oh, yes, and for gojukais, as well. Don't misunderstand this
distinction. We are the ones entrusted with kosen-rufu. Nichiren Daishonin's last will is kosen-rufu, isn't it?

The distinction is very simple and quite clear. We pursue the quest for human revolution and champion the reformation of society and propagate the Gohonzon of kosen-rufu . . . Formalities are not a necessity.

We know who completed the Sho-Hondo. Now I ask you, who contributed the Daibo (living residences for young aspiring priests), and the Dai-Kodo (Grand Lecture Hall), and who also was responsible for the Dai-Kyakuden (Grand Reception Hall) and for the Dai-Kejo (rest centre for pilgrims coming and going to pray to the Dai-Gohonzon on the same day), and also for the sobos (rest centres that allow pilgrims to stay overnight at the Head Temple)?

The person who repaired the five-storied pagoda, the Mieido Temple, and the Sanmon Gate is none other than myself. It is, once again, the Soka Gakkai that has done all of this. I have built many temples on the Head Temple grounds. Furthermore, I built several hundred temples in Japan, and some others all over the world."

Hiding the fact that he is destroying the Three Treasures of Nichiren Shoshu Buddhism, Daisaku Ikeda instead praises his good works for the Head Temple. All the while, this man has been guiding the Soka Gakkai down a path markedly deviant from Nichiren Shoshu Buddhism.

It is tragic that through all of this and even now, the Soka Gakkai insists the disharmony between the clergy and their lay organization is minor; that the bottom of the ocean was not shaking, but only little waves on the surface were making a splash.

(page #24-25; to be continued . . . )

Role of Priesthood

Despite that simplistic misrepresentation, High Priest Nittatsu Shonin and many other priests continued to note the mistakes of the Soka Gakkai and openly discuss them. Those mistakes were common knowledge among the Nichiren Shoshu clergy and were even reported in official Nichiren Shoshu periodicals.

Beginning as far back as 1973, each of the reprimands and corrections of errors printed in the official periodicals of the Nichiren Shoshu priesthood were ignored or suppressed by the Soka Gakkai. Indeed, the leadership of the organization encouraged members to disregard these corrections.

One form of this suppression was the kangaroo courts to which the Soka Gakkai subjected outspoken priests. From January 20, 1977 through August 3, 1977, nine priests were brought before the Soka Gakkai kangaroo courts. Two of these priests
were put on trial in local community centres; the rest were abused at the main Soka Gakkai Headquarters in Tokyo, one-by-one, with the direct participation of General Director Hojo, Vice President Tsuji, YMD Chief Nozaki and YMD Chief Harada. These coercive acts were performed at the behest of Daisaku Ikeda, himself, and "court reports" were sent to him after each session. (Mr. Yamazaki, by the way, was not involved in the planning or execution of these sham trials, as has been suggested.)

The first priest subjected to a kangaroo court was Reverend Kendo Kanno. At that time he was chief priest of the commemorative temple in Chiba Prefecture, the birthplace of Nichiren Daishonin, about 150 miles from Tokyo. He is now chief priest of a temple in Osaka.

In December 1976, Reverend Kanno had published an article in an official priests' study periodical. The article indicated that the Soka Gakkai had begun to destroy its worthiness in the last couple of years through strange and misleading guidance:

"In the Soka Gakkai, the concept of Kaicho Honbutsu-ron (the president is the True Buddha) was formerly taught in semi-privacy . . . . The gradually increased emphasis on [this theory] should be understood in the light of its relationship to the Komeito . . . . [See Appendix B]

During election campaigns, members' efforts to help in the election of Komeito officials were regarded as efforts for kosen-rufu. This is obvious when we see all the energetic resources of the Soka Gakkai devoted to the successful outcome of the Komeito elections during the campaign seasons, under a Soka Gakkai banner that proclaims, 'This is a Battle for the Law!' . . . . Because of this approach, many general members thought that activities for the election were equal to activities for the religion, and that shakubuku and voting were synonymous."

His statements are completely true. I can remember well that, at the time he describes, my parents were assigning many of their days as Soka Gakkai members entirely to the Komeito election campaigns.

The Soka Gakkai, however, launched a counter-argument to this priest's allegations in a YMD leaders' pamphlet published early in 1977:

"It's not only unfounded supposition but unwarranted speculation, to say that most of the general members thought that activities for the elections were equal to activities for the religion, and that shakubuku and voting were synonymous. Furthermore, such allegations are a major slander, because they insinuate we are denying the right to do shakubuku, which is the last will of Nichiren Daishonin. This we would never do.

If you, Reverend Kanno, state that it is not simple speculation, then do you have any witnesses? Do you have the names of over half the members in the Soka Gakkai
that you can rely on as valid sources, since you say most members are doing these election activities? There are no such fools in the Soka Gakkai."

It is discouraging to read these words when one knows for certain that so many Japanese members were heavily involved in the election campaigns.

(page #25-26; to be continued . . . )

Not content with this empty rebuttal, senior leaders of the Soka Gakkai accused Reverend Kanno, face to face, for over five and a half hours. From beginning to end of this inquisition, the leaders were shouting and pounding the table with their fists. They proclaimed that it was they who were right without question and abused him in vulgar language. The incident culminated in the leaders trying to force Reverend Kanno to his knees before them.

They threatened that 5,000 YMD would demonstrate at the Head Temple until he submitted a written apology. To spare the Head Temple that shame, Reverend Kanno gave them a pro forma apology. In truth, he maintains his original views to this day. He had this to say about the aftermath of his inquisition:

"In February 1977, President Ikeda secretly sent his best wishes to me through a fellow chief priest, but without the slightest mention of the kangaroo court. Instead, he sent gokuyo amounting to 200,000 yen, some expensive melons and a collection of his books. What a pathetic and soiled way to erase what he himself had me subjected to. His behaviour is the depth of inconsideration and inhumanity. He pretends to be a gentleman because his own hands are not dirty. Were I to have returned his gifts that would have given the Soka Gakkai an open invitation to accuse the High Priest directly of having condoned the printing of my article. . . . This, then, is the other face of Daisaku Ikeda, the man who travels the world to encourage members and give guidance in faith."

I can only hope that Daisaku Ikeda will gain enough sincerity and common sense to repent honestly and fully. The most constructive course he could take would be to confess in detail that he was at the heart of much of the malicious misdirection I have described.

(page #26-27; to be continued . . . )

The agreements of June 30 and November 7, 1978 which constituted apologies from the Soka Gakkai, have not been studied nor absorbed nearly enough by each member. What's more, the true background of the published agreements never has been fully explained.

In the United States, NSA cannot profess to have corrected itself, so long as it chooses not to study these agreements thoroughly and consistently. The superficial treatments of the two agreements in the World Tribune doesn't come close to
satisfying the High Priest's requirements for true sange. In effect, NSA members have been left to understand the agreements as best they can.

Certainly, Yamazaki and Harashima were never the cause for the growing confusion in NSA. The organization in this country created that confusion, at least in part, by neglecting the responsible study of the two agreements in question. It should be emphasized that the roots of this confusion, whether here or in Japan, are the same.

(page #27; to be continued . . . )

In the summer of 1977, a number of young priests began to speak out during Gosho lectures in their temples against the Soka Gakkai’s continued slander. As a result, some believers began to recognize the Soka Gakkai’s errors.

At that point in time, however, the Soka Gakkai could afford to ignore those small counter-movements. It was not surprising, then, to witness the organization's arrogance in suggesting five points to encourage unity between the priesthood and the Soka Gakkai. The statement promised that the Soka Gakkai would protect the priesthood, thereby fulfilling its responsibility as a lay organization of Nichiren Shoshu. It also stipulated that the priesthood would fully respect the independence of the Soka Gakkai as a religious corporation.

In effect, the Soka Gakkai simply declared that it would follow the by-laws generally accepted for religious corporations in Japan. By using that approach of following its own by-laws, the Soka Gakkai was reminding the priests that it wasn't necessary or advisable for the clergy to intervene in the lay organization's internal affairs. At any rate, it was intimated that as long as the Soka Gakkai would always protect the clergy to some degree, why should they worry?

Because the priesthood was trying to resolve the growing conflicts, statements like those upset them greatly. As a result, on February 9, 1978, the late High Priest called together all the representatives of the priesthood, including the ten young priests who had been subjected to kangaroo courts.

The tone of this meeting was one highly critical of the Soka Gakkai. The High Priest, however, urged that the lay organization not be cast off for the time being, and it was decided that an alternate means to resolve the conflicts should be sought. (As a result of this decision, President Ikeda came to the Head Temple on February 12 and again on February 16 to apologize to the High Priest). The High Priest cautioned the clergy that if Nichiren Shoshu severed ties with the Soka Gakkai abruptly, it was quite possible that many members would become utterly confused and forfeit their faith. Accordingly, he recommended the following:

"Let's watch over the Soka Gakkai with patience this time, since that conceited president finally came and apologized --- for the very first time."
Thereafter, several meetings between senior leaders from the Soka Gakkai and representatives of the outspoken priests took place in the hope of finding effective ways to correct past mistakes. A further effort was initiated by Nittatsu Shonin himself; he sent out an official questionnaire to the entire priesthood for detailed opinions and suggestions regarding the dispute. All these efforts towards resolution of the conflict were somewhat undermined, though, when the priesthood learned that Gohonzons were being carved by the Soka Gakkai without authorization from the Head Temple. The Nichiren Shoshu questionnaire, however, served as the basis for a detailed report that was relayed to the Soka Gakkai on June 19, 1978. It prompted a response from the Soka Gakkai now known as the June 30 Agreement (See Appendix E).

Although this agreement issued by the Soka Gakkai did not reveal, due to its vague and deceptive language, the underlying causes of the conflicts, it was in and of itself, a precedent in the history of the organization. Above all, it must be strictly noted that the June agreement did not specify which individuals were responsible for the conflict, despite previous consensus of opinion between the clergy and Gakkai leaders as to which particular leaders should apologize and clarify their mistakes. Consequently, it was no surprise that quite a few priests, prompted by the glaring shortcomings of the agreement, started speaking out again in July 1978.

The following month saw the first General Danto-Kai meeting. (This is a Nichiren Shoshu lay organization that is comprised primarily of former Soka Gakkai members.) The meeting was held in the Grand Lecture Hall of the Head Temple, which was filled to capacity with 6,000 members and 178 priests, including the High Priest. During this meeting, the High Priest corrected some mistaken concepts that many Soka Gakkai leaders were disseminating.

As the summer drew to a close and the problems intensified, the Soka Gakkai made a major effort to enter into conference with the outspoken priests. On September 14, a meeting was held in Kyushu with six of those priests, the Chief of the Soka Gakkai Youth Division Harada, the Chief of the YMD Nozaki, and the Chief of the Study Bureau Harashima. During this meeting, the following points were openly acknowledged:

- The President of the Soka Gakkai and many of its top leaders had been highly conceited.

- There were many mistakes in the President's speeches and lectures.

- The President's manuscripts for study lectures and general speeches were almost
The Soka Gakkai leaders in attendance could not refute the accusation that their organization had planned to form its own sect of Buddhism.

Eight wooden Joju Gohonzons were carved by the Soka Gakkai without the High Priest's knowledge. (One of those was inscribed for NSA Culture Centre in Los Angeles.)

The six-hour meeting concluded with the Soka Gakkai leaders requesting two to three months to change the organization completely.

The so-called "big change" was supposed to be the November 7, 1978 Agreement. On that date, 630 clergy --- almost the entire priesthood --- came to Taïsekiï to accept the Soka Gakkai's apology. The meeting took place in the Grand Lecture Hall with 2,000 Soka Gakkai leaders from all over Japan in attendance. Considering the ostensible purpose of the meeting, the introduction was startling:

"And now we will begin the Representative Leaders' Meeting to commemorate the 48th year since the Soka Gakkai was established."

The priesthood, which had expected that the Soka Gakkai would apologize, instead found itself at a commemorative leaders meeting. General Director Hojo and Vice President Tsuji delivered ambiguous and indirectly apologetic speeches. But the President, in his entire speech, could manage only a two-sentence apology:

"Please accept my deep apology for our excesses in various matters which deeply disturbed Nichiren Shosho. I also have to apologize for failing to completely fulfill my responsibility to end these turmoils swiftly as General Chief of All Lay Organizations of Nichiren Shosho."

Now, the "excesses in various matters" to which Daisaku Ikeda referred were committed in his capacity as President of the Soka Gakkai, not in his capacity as Sokoto, or leader of all Nichiren Shosho believers (See Appendix C). The traditional lay organization of Hokeko was never guilty of any excesses whatsoever.

After the Soka Gakkai concluded its November meeting, the High Priest immediately summoned the priests who had attended and held his own meeting in the Grand Reception Hall. He said:

"If the Soka Gakkai makes the same mistakes as were made in the past, especially over the last two to three years, then we should unite in one mind, hand in hand, and aggressively reveal their mistakes."
As even the Seikyo Shimbun and World Tribune disclose in their printed accounts, the Soka Gakkai leaders only apologized superficially. In private, the leaders went on to excuse themselves by stating that the President had never been wrong, but had simply apologized to save the High Priest's dignity. They also circulated the story that the November meeting was held because those outspoken young priests were uneducated and just could not understand the Soka Gakkai, but that, in fact, the organization had always been correct.

(page #30-31; to be continued . . .

In America, there was a time lapse of three months between the issuance of those speeches in early November and their publication in the NSA organization newspaper, World Tribune. This lapse displayed a lack of willingness on the part of the American organization to begin sincere explanations and corrections within itself.

These evasions convinced many priests and concerned lay believers that the Soka Gakkai was not genuinely intent on changing. So, on January 27, 1979, at the Second General Danto-Kai meeting, held at Taisekiji the High Priest said:

"Today many people have assembled for the Second General Danto Tozan. I feel very thankful for this. Though it is very cold these days, you have come, thus showing how strong your faith is. Here are priests who number around three hundred. They come from families of the priests, the Hokeko, but most are from the Soka Gakkai. These priests have pointed out the mistakes of the Soka Gakkai and have come together with you in order to protect Nichiren Shoshu. There are, however, still some priests who are not disconcerted to know that mistaken doctrines have been circulated. Nevertheless, they are in any case priests of Nichiren Shoshu, so we are protecting them as our priests. I hope you will understand this point and from now on, as much as possible, pursue and point out all the mistaken doctrines and keep the Kosen Rufu of Nichiren Daishonin's true intention, that which is the Buddhism of Nichiren Shoshu for seven hundred years, on the correct path. Then I would like you to not forget that together with the young priests here, you should express the principal of Sozoku Itchi, the oneness of priests with lay believers."

It might seem that Nittatsu Shonin was contradicting himself, if you compare what he called for in November with his remarks in January. It should be stressed that, although he encouraged an ideal unity of priests and laity without mutual recrimination, that encouragement assumed the Soka Gakkai was going to correct itself fundamentally and without delay.

By January 1979, the High Priest concluded that the Soka Gakkai had not yet done so. On March 31, in an important meeting of the Priesthood at Taisekiji, he said:

"The mistakes perpetuated on this Buddhism, which have accumulated over the last 16 or 17 years, cannot be corrected overnight. Therefore, today we still continue to
witness conflict between the priesthood and the laity.

All of you, as priests, must be resolute and point out their (the Soka Gakkai's) mistakes; even if they are the President or Vice President. Please be fully aware that you are not Nichiren Shoshu priests unless you strictly call attention to their mistakes."

Toward that end, the Internal Affairs Bureau of Nichiren Shoshu delivered two public letters to the Joint Headquarters of the Soka Gakkai during March of 1979. In addition, Reverend Kanno submitted a personal letter.

Even the Teachers Unions of the Soka Gakkai Junior High and High School wrote to Ikeda, the school's founder, urging more honesty and clarity.

(page #31-32; to be continued . . .)

Ikeda's Resignation in 1979

On March 31, the Hokeko sent a letter to Daisaku Ikeda urging him to resign as General Chief of All Lay Believers (Sokoto). It read in part:

"Although you (Ikeda) deviated from Nichiren Shoshu's doctrine extensively, you have still not sincerely corrected what needs to be rectified. The lack of your true repentance leads us to believe you are committing slander. You apologized to the High Priest as the General Chief of the Hokeko, but since it is the Soka Gakkai that deviated from the true doctrine, and not the Hokeko, you should be made to apologize strictly as President of the Soka Gakkai, but not as General Chief of the Hokeko. We can no longer tolerate practicing under your supervision. We advise you to resign."

(Signed by all 20 senior leaders of the Hokeko.)

In April, the bi-monthly priests' congress decided to discuss the status of Daisaku Ikeda at its next congress. On April 6, on the occasion of Omushi Barai (the ceremony held every year when the Daishonin's writings are aired and read), Ikeda came to Taisekiji and informed the High Priest and the chairman of the Hokeko Committee that he would answer the requests in question on May 3rd.

By this time, emotions were dangerously raw in many quarters. It was evident from an altercation that took place in the Sho-Hondo right after the High Priest adjourned from leading believers in prayer to the Dai-Gohonzon. Daisaku Ikeda was still present in conversation with the chairman of the Hokeko, when a handful of believers shouted loudly at Ikeda and even tried to accost him.

Although this confrontation took place after the Ozushi housing the Dai-Gohonzon was closed, it was certainly not behaviour proper for anyone in attendance within the
Sho-Hondo. Nevertheless, it was an incident that illustrated the gravity of the situation at the time. It also confirmed the depth of Daisaku Ikeda’s errors.

(page #32-33; to be continued . . . )

Toward the end of April, Ikeda met again with Nittatsu Shonin and admitted the 1977 deviations from doctrine were all due to him. Because of his accountability as president, he said he would resign all his responsibilities and the Soka Gakkai would begin anew. Therefore, he asked the High Priest to attend the Soka Gakkai’s meeting on May 3. Nittatsu Shonin mercifully replied he would attend to hear President Ikeda clarify his responsibility at that meeting.

On April 21st, several priests critical of the Soka Gakkai met with Isao Nozaki and other Soka Gakkai leaders. To summarize, the leadership said that to correct the Soka Gakkai, Ikeda should resign from both his offices, and the by-laws should be changed --- and changed openly.

The priests acknowledged the leaders’ understanding of the situation and noted that the events of 1977 constituted major slanders and that now it would behove the leadership to inform all lay believers that Daisaku Ikeda had finally realized his error and would resign from his positions, thereby clearly assuming responsibility for his mistakes. Then, and only then, could the Soka Gakkai consider itself changed for the better.

The leaders in attendance agreed. Daisaku Ikeda had hoped to resign on May 3, but certain magazines got word of his impending resignation and, as a result, the resignation (see Appendix F) was formally submitted on April 24. (This formal procedure was only necessary in relation to the Hokeko).

REQUEST FOR RESIGNATION [of Ikeda]

"I assume all the responsibility for the current problems at this time and I humbly resign from the office of the General Chief of the Hokeko.

From now on, I will protect the priesthood and complete my mission, relying mainly on my faith.

May you, the High Priest, bestow great mercy on everyone for the eternal unity between the priesthood and the laity.

The 54th Year of Showa.

(1979) April 26

To the High Priest of Nichiren Shoshu The Most Reverend Nittatsu Hosoi
On May 26, at the Soka Gakkai's annual headquarters meeting, Mr. Hojo, the fourth president said:

"I took this position in order to inherit the mantle of the third president. Needless to say, I have no ability. However, I am deeply determined to keep the spirit of this inheritance forever. From now on, Ikeda Sensei will also have major responsibility for spreading peace and culture based on a foundation of Buddhism that he has already constructed."

According to those words, Mr. Ikeda did not have to resign. Indeed, members have thought he was merely graduating to a new and special status of activity.

Mr. Einosuke Akiya also spoke:

"We have been able to become aware of our mission for the first time, being moved by Ikeda Sensei's great passion and conviction for Kosen Rufu, haven't we? That Gakkai spirit which was engraved on our lives can never be destroyed or eradicated."

Obviously, the new focus of the Soka Gakkai was not on correcting the mistakes of the past and explaining to the entire membership, in detail, what constituted correct faith. Here was proof that the Soka Gakkai was still following the Ikeda line and that nothing, in fact, had been changed.

FOOTNOTES


13) Ikeda, Daisaku, Seikyo Times, April 1977, pages 10-11. - show quoted text -

CONCLUSION

The purpose of this pamphlet is not merely to criticize nor to cause others to criticize. It is of utmost importance to admonish those who commit slander. Otherwise we are just as guilty as they are. In order to attain itai doshin, we must help to correct mistakes rather than ignore them.

Nichiren Daishonin said in the Gosho, The Opening of the Eyes, quoting the Nirvana Sutra: "One who has not compassion to admonish such an offender, but pretends to be friendly with him is in fact his enemy."

He also says:

"But he who is willing to reprimand and correct the offender is one who truly understands and defends the law, a true disciple of the Buddha. He makes it possible for the offender to rid himself of the evil and thus acts as a parent to the offender. Those who are willing to reproach offenders are disciples of the Buddha, but those who will not oust offenders are enemies of the Buddhist law.

Even if a good priest sees someone slanderering the Law and disregards him, failing to reproach, oust or punish him for his offense, you should know that that priest is an enemy of the Buddhist law. But if he is willing to reproach the person, oust or punish him for his offense, then he is my disciple and one who truly understands my teachings."

Those who are aware of problems have an obligation to reveal them so that those who are unaware of the problems can do sange. We priests, also, must take responsibility for the problems that have occurred and that still exist. We must all, clergy and laity alike, reflect on our past actions and do sange.

Sange essentially means chanting to the Gohonzon with repentance for errors. But when the chanting is sincere, it involves three functions:

1). Pointing out slanders others commit of which they may be unaware in order to allow them to do sange.
2). Publicly and clearly delineating the nature of one's own slander so that others can avoid creating the same slander.

3). Continually checking oneself to avoid future errors and acknowledging even the smallest error the moment one is aware of it.

The Nirvana Sutra defines sange as: "the sense of shame. . . . One who has no sense of shame cannot be called a human being, but is simply an animal."

(page #35; to be continued . . .)

The information on this pamphlet also relates to shakubuku, a widely misunderstood aspect of Buddhism. When we think of shakubuku, we are likely to remember a certain style of propagation: going out on the streets, selling World Tribune and bringing people to discussion meetings. In actuality, to do shakubuku means to teach people about this Buddhism and how to practice it correctly.

The word "shakubuku" comes from "hokke shakubuku hagon monri" which literally means "the spirit of the Lotus Sutra is to do shakubuku and beat down heretical belief." Fundamentally, shakubuku is not only one way of propagation. In the wider view, it means to correct heretical teachings, including those we hold ourselves.

The 26th High Priest, Nichikan Shonin, said:

"If you forget to do shakubuku and forget the mandate of Nichiren Daishonin against heretical teachings, then your mind commits slander. If you don't talk about shakubuku with your mouth, then your mouth commits slander. If you don't hold your beads in your hands and sit in front of the Gohonzon, then your body commits slander. Therefore, when you chant Nam-myoho-renge-kyo of Ji-no Ichinen Sanzen, you are the votary who completes shakubuku in the three karmas of mind, body and mouth. That is to say, you are a believer of the Lotus Sutra in those three karmas."

Shakubuku should be applied to ourselves first. So to believe in Nichiren Daishonin's teachings from the bottom of our hearts and chant to the Gohonzon without compromise, overcoming our own negativity, is the meaning of shakubuku.

On the other hand, we can also think of it as a form of propagation. As Nichiren Daishonin said: "I, Nichiren, follow the path of Fukyo Bodhisattva. We can see the way of shakubuku of Fukyo Bodhisattva as the best example of the spirit of shakubuku."

The 20th Chapter of the Lotus Sutra, called the Jyo Fukyo Bosatsu Chapter, explains that this bodhisattva respected and praised each person he met, saying, "I deeply worship you. I will never have contempt for you because you, without exception, will definitely believe in the true law, practice as a Bodhisattva and become a Buddha." He would bow, putting his hands together in front of his chest. Even when people attacked him, he ran away and from a distance repeated the same
words. This signifies that even when we do shakubuku and are criticized or attacked, we should be patient and never speak of our critics, but only teach them the true law and continue the practice of mercy.

(page #36; to be continued . . .)

The intention of this pamphlet is not to discourage you but to help you see the errors made in the past so they will never happen again. It is important to know what was wrong historically. By seeing these mistakes, we can continue to reflect seriously on our faith.

It is crucial to protect the integrity of the true teachings. If you give up correcting your own attitude and that of others, and try to practice all by yourself, it is not difficult in the short run. But in the long run, we must give importance to protecting the teachings of Nichiren Daishonin. Then we can practice correctly, whether inside or outside the organization. No individuals can excuse themselves from accepting this responsibility.

Practically speaking, what can you do now? It is understandable that you might feel discouraged to find that what you were taught in the past contains misleading information. Please remember that, as Nichiren Daishonin taught, the basics of this religion are faith, practice and study. You have the Gohonzon and can practice gongyo and Daimoku. If you can chant purely, not confusing faith in the Gohonzon with organizational activities or the idea of leadership, then your faith is guaranteed by the Buddha. You can study the translations of the Gosho. If you believe that Nichiren Daishonin is the True Buddha, and believe in his teachings, you can feel free to practice with confidence.

Our most severe obstacles come from within our own lives. To have faith means to reflect continuously upon our lives and actions. At any time, the King Devil of the 6th Heaven can destroy us. Even the Five Priests (Goroso) who followed Nichiren Daishonin for many years, lost faith in him and were swayed by more worldly phenomena. The Atsuhara Martyrs, though they had been believers for little more than a year, developed deep faith. Length of practice is not a factor in faith.

Nichiren Daishonin said in the Gosho, The Difficulty of Sustaining Faith: "To accept is easy, to continue is difficult. But Buddhahood lies in continuing faith."

Before we can enjoy good fortune, the Daishonin says, we must face great problems. The problems of today force us to examine our lives and, for that reason, are a great opportunity for us to deepen our faith.

(page #37; end of Conclusion)
Appendix A

BACKGROUND: THE SOKA GAKKAI AND NICHIREN SHOSHU

This pamphlet covers only events that have occurred in the past few years. It barely begins to probe the roots of the errors and distortions that have increasingly overgrown Soka Gakkai/NSA's relationship with Nichiren Shoshu.

Many members of NSA are familiar with the chronological history of the Soka Gakkai: how it was founded by Tsunesaburo Makiguchi as a lay organization of Nichiren Shoshu believers, grew rapidly under the guidance of Josei Toda after World War II and continued to flourish under its third president, Daisaku Ikeda.

Less well known is the history of the growing rift --- at first gradual, then rapid --- between the Soka Gakkai and the orthodox Nichiren Shoshu Buddhism. Indeed, this rift was in the fabric of the Soka Gakkai from the beginning.

Makiguchi was a man of lofty idealism and rigid character; both as a teacher and a believer his life was worthy of the highest praise. Nevertheless, while defending his position during his inquisition by Japanese officials at the outset of the War, he made a deeply significant remark concerning the Soka Kyoiku-Gakkai (the organization that became the Soka Gakkai). To the officials' question, "Why don't you become a priest of Nichiren Shoshu and teach the Buddhism of this sect?", he replied:

"Soka Kyoiku-Gakkai is unique in that it is a combination of the Buddhism of Nichiren Daishonin and my own philosophy of values. By becoming a Nichiren Shoshu priest I would be unable to teach anything except the doctrine of their faith, therefore I will not enter this sect."

(Showa Tokko Dan Atsu Shi --- History of Oppression by the Secret Police in Showa Period, Part IV.)

In these words, Makiguchi formulated clearly the attitude held by the Soka Gakkai towards Nichiren Shoshu for the last fifty years.

Similarly, no one can deny Josei Toda's sincerity or his genius as an organizer. The rigidly structured organization he built immediately after World War II was precisely what people in Japan craved during a time that was chaotic, fragmented and insecure. The concept of strong leaders and tightly defined groups that were patterned on military units (the names tai, butai, and so on, were in fact borrowed from military usage), answered the prevailing need for some sense of order and security.

(page #39; to be continued . . . )

It the same time, whatever his intentions, when Toda established a religious corporation separate from Nichiren Shoshu in 1952, the effect was to further polarize
the lay organization and the religious body.

That polarization was increased still more by changes made in the Soka Gakkai’s by-laws after Ikeda became president in 1960. These changes had the effect of giving the president ever more authority and ever less accountability to any other person, as can be seen by this brief summary:

According to the 1957 by-laws:

- The president of the Gakkai is one of seven "responsible officials."
- These officials are elected by the board of directors.
- The president is elected by responsible officials.
- He is dismissible by the board of directors.
- He is appointed for life, except as stipulated in the above condition.

By 1962, the by-laws stipulated that:

- The president is also the "official representative" of the Gakkai.
- He is one of the responsible officials and is elected by them; they in turn are elected by the board of directors.
- He is dismissible by the board of directors.
- His term is limited to four years.
- He convokes the board of directors and chairs its meetings.

In 1966, the by-laws were further changed so that:

- The president is also the "official representative" of the Gakkai.
- He is manager of all its affairs.
- He has the power to convoke the Leaders Meeting (of all 21 responsible officials).
- He appoints and dismisses all the other responsible officials.
- He appoints and dismisses all the vice-general directors, the directors and all "other necessary officials."
- He holds office for life.
- He chooses his own successor. #1


(page #40; end of Appendix A)

Appendix B

KOMEITO

Senior leaders of NSA have been asked through the years to attend special Daimoku toso to chant for the success of Komeito Party candidates' standing in the
Japanese Parliament elections. The general membership, however, had little or no knowledge about the relationship between the Komeito political party and the Soka Gakkai.

In the following explanation of the Soka Gakkai's involvement in political affairs, much of the quoted information is taken from a book about the Soka Gakkai lauded by President Daisaku Ikeda for its perception and clear understanding of the organization.

Japan's New Buddhism: An Objective Account of Soka Gakkai was published in Japan in 1969 and written by Kiyoaki Murata, an assistant managing editor of the Japan Times, Tokyo's oldest English language daily. In its foreword, Ikeda expressed his admiration for both the author and the book by stating:

"The author is one of the few Japanese newspapermen who have closely observed the Soka Gakkai over many years. . . [He] seems to have endeavoured to free himself from prejudices and preoccupations in order to understand the doctrines of Nichiren Shoshu and the true nature of the Soka Gakkai. . . As for the facts given in this book concerning the Soka Gakkai, I can say with assurance that the book is more accurate than any other on the subject. . . I hope that this work by Mr. Kiyoaki Murata will play a role in bringing correct understanding of the Soka Gakkai. . . " #1

The Soka Gakkai actually began participating in popular government elections by running candidates for local legislatures in April 1955.

"Soka Gakkai ran 51 members of the Culture Bureau as candidates for ward assemblies of Tokyo and city councils of cities within metropolitan Tokyo and elsewhere. All were elected.

In the July 1956 House of Councillors election, [they] ran six candidates --- three were successful, winning for the Soka Gakkai its first toehold in the national legislature. The election results heightened public awareness of the already notorious religious organization, and its obvious political potential aroused alarm." #2

(page #41; to be continued . . .

The Soka Gakkai was greatly encouraged by its success, and in January 1962, it established Komei Seiji Remnei (Clean Government League), known familiarly as Koseiren.

Nine Koseiren candidates were elected that year, allowing Soka Gakkai councillors to form a Komeikai --- a group in the Upper House with bargaining power.

On May 3, 1961, Daisaku Ikeda declared:

"The mission of the Political Department is to send many men --- men who have
ability, high character and merciful interest in saving people --- into the political world. Only when this is done can we see the establishment of a happy society . . . But we are not a political party. Therefore, we will not get into the House of Representatives. We will send out people to the House of Councillors and local legislatures --- the areas which have no political colour."

On May 3, 1964, at the twenty-seventh general meeting of the Soka Gakkai, President Ikeda made a bombshell announcement . . . From that day, Ikeda said, the Political Department (of the Soka Gakkai) was abolished and Koseiren would be a full-fledged political party . . . At long last, Soka Gakkai would put up candidates for the House of Representatives.

" . . . Observers regarded this announcement as a complete about-face because Soka Gakkai leaders, including both Ikeda and Toda, had always maintained that their political interest was confined to the upper house and local legislatures . . . It seemed that Ikeda had to create a separate, exclusively political body to avoid the charge of self-contradiction. Nevertheless, the real ultimate objective of the Soka Gakkai is obutsu myogo, the fusion of government and Buddhism." #3

(page #41-42; to be continued . . . )

Public alarm at the heightened political power of the Soka Gakkai was a natural response in light of the fact that official Soka Gakkai publications and Toda himself proclaimed their intention to establish a state-built sanctuary. They declared this establishment of the honmon no kaidan to be "the supreme aim of the Soka Gakkai. . . . this would be obutsu myogo." #4

The term obutsu myogo was created by Josei Toda in his treatise, Obutsu Myogo Ron, which was serialized in the Soka Gakkai journal, Daibyaku Renge, beginning in August 1956. In this series, Toda explained his rationale for involving Soka Gakkai in politics.

"We are interested in politics because of the need to achieve kosen-rufu, spreading the sacred phrase of 'Nam-Myoho-Renge-Kyo,' one of the Three Great Secret Laws. In other words, the only purpose of going into politics is the erection of the honmon no kaidan." #5

Toda elaborated on this line of thought at a Soka Gakkai chapter meeting held on March 27, 1955:

"When kosen-rufu is completed or in the process of being carried out, everyone realizes the worth of the Gohonzon. There will be Diet members from among these people, and there will be a petition for building the honmon no kaidan, and it will be approved by the Diet, and then the emperor will realize the great divine benefit of the Gohonzon. Then kosen-rufu will have been achieved." #6
In the address delivered in Osaka on April 8, 1956, Toda stated unequivocally what he expected of individual Soka Gakkai members with regard to political activities. He said that every one of Nichiren's disciples must work toward the salvation of the masses, and that this objective was directly related to the construction of the honmon no kaidan. He continued:

"At the time when Nichiren himself was spreading the teachings, he determined that the honmon no kaidan should be erected. And now is the time when we must, come what may, achieve that end. . . The method used in former times in achieving kosen-rufu was to convert the ruler of a country and thereby attain it at one fell swoop. . . But today we cannot achieve kosen-rufu even though His Majesty the Emperor worshipped our Gohonzon. The reason is that sovereignty has been shifted (from the emperor) to the people. This is the reason we must consider politics. . " #7

Toda said he expected members of the Soka Gakkai to take part in popular elections for the sake of kosen-rufu.

(page #42-43; to be continued . . . )

After Ikeda's announcement of May 1964, the Komeito was organized as a political party from the former Clean Government League. The official establishment of Komeito took place on November 17, 1964, with Takeshi Tsuji, current vice president of the Soka Gakkai appointed vice-chairman of the party, and Hiroshi Hojo, current president of the Soka Gakkai, appointed chief secretary.

Because of the severe criticism directed toward Soka Gakkai as a religious organization involved in politics, Ikeda frequently attempted to provide justification for the organization's political activities. At a meeting of the Youth Division leaders held on July 12, 1965, he said:

"There are people who say the relationship between the Soka Gakkai and Komeito is vague. Let me take this opportunity to make it clear. Soka Gakkai is a religious organization with two different names. Both, believing in Nichiren Daishonin, aim at obutsu myogo. This is also true of an individual who may be a member of Komeito in the area of his political activities, but at the same time a member of Soka Gakkai with regard to his faith. . . Conceptually, you may separate the areas of activities, but in reality, it is not possible. Likewise, Soka Gakkai and Komeito are one and the same body." #8

(page #43-44; to be continued . . . )

Ikeda has stated that "Soka Gakkai's political activities through Komeito are a 'consequence' of the 'human revolution' so far attained. A political party made up of Soka Gakkai members is 'a flower blooming out of the soil prepared by propagation of our faith'. . . "

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Statements such as these created a general impression in Japan that the Soka Gakkai planned to dominate the national legislature and establish a national hall of worship, with the support of the emperor. People began to wonder if the Soka Gakkai's ultimate objective might be to establish a theocracy --- and impose its own religion on the entire nation.

Because of the Komeito's original purpose, it has never been necessary for the party to establish a definitive ideology. Voter profile studies in Japan indicate that the overwhelming majority of votes for Komeito candidates are cast by Soka Gakkai members; so the platform of the candidates has almost no bearing on whether or not they are elected. Since the Soka Gakkai members alone insure the continuance of the Komeito as a political party, Komeito, naturally, is bound to protect the Soka Gakkai as a means of protecting itself.

This quid pro quo has included even illegal activity. On July 19, 1973, the Asahi Shimbun (a major Japanese daily newspaper) ran an article entitled "Conspicuous Voting Fraud." The report cited people who had been guilty of violations of voting laws; all of the intentional violations were committed by Soka Gakkai members.

The weekly magazine Shu Kan Bun Shun began printing a fourteen-part investigative series regarding Soka Gakkai on September 4, 1980. Seven top Soka Gakkai leaders made startling admissions about the conduct of the organization during the series and, in the twelfth part, admitted the Soka Gakkai was guilty of voting fraud. In the 1973 General Elections, they said, Soka Gakkai members in Shinjuku prefecture alone stole some 6,000 votes, and in the Tokyo district, the stole nearly 50,000.

The leaders went on to divulge that when the voting thefts became apparent, Hiroshi Hojo, then General Director, and Yoshikatsu Takeiri, Chairman of the Komeito, tried to apply political pressure on the metropolitan police in an effort to minimize the crime in the public eye. In Japan, the structure of the government allows political parties more direct control over local public services than in the United States. As the second largest political party in the Tokyo metropolitan area, the Komeito was in a position to influence such things as the financial budget of the metropolitan police force.

The Komeito succeeded in reducing to eight the number of Soka Gakkai members who were indicted by the public prosecutor. All of these were convicted; Takashi Miyamoto and Akio Sunagawa (both chapter level Soka Gakkai leaders) served time in jail, and the remaining six received suspended sentences. The Soka Gakkai claimed officially that those members convicted were acting out of their own volition and were not carrying out organization policy.

(pages 44-45; to be continued . . . )

The unity of Komeito and Soka Gakkai was never more evident than in 1969 when they attempted to suppress the publication of Soka Gakkai O Kiru (I Condemn the
Soka Gakkai), a book by Hiroatsu Fujiwara.

In August of that year, Einosuke Akiya, vice president of Soka Gakkai, tried to pressure Fujiwara (then a candidate for the Metropolitan Assembly) and his publisher Nisshin Hodo, to abandon publication of the book. In October, Yoshikatsu Takeiri, Chairman of the Komeito, asked Kakuei Tanaka (senior member of the majority Liberal Democratic Party and later Prime Minister of Japan) to help in efforts to suppress the book. Tanaka invited Fujiwara to a restaurant and tried to convince him to drop plans for publication.

Fujiwara resisted the pressure and the book was published in November 1969 with a preface citing the attempted obstruction of its publication. Although he succeeded in publishing his book, Fujiwara was denied advertising space in many public places due to the Komeito's influence. Daily newspapers also denied advertising space to him, and major book dealers refused to sell the book because they feared Soka Gakkai boycotts.

The independent weekly magazines and Nihon Hoso Kyokai (National Broadcasting Association) raised strong questions about pressure from the Komeito in the Fujiwara incident. The official Komeito reply was that all accusations against the party were lies. Controversy regarding the incident heightened, and members of other political parties in the Diet (parliament) began to ask Komeito members for explanations about their conduct.

In the July 1980 issue of Shu Kan Bun Shun, Takashi Harashima revealed that in 1970, Daisaku Ikeda himself asked Prime Minister Eisaku Sato to prevent his (Ikeda) being called before the Diet for questioning. (Records of Diet sessions during this period show Sato avoiding any direct comments on points raised about Ikeda.)

(page #45-46; to be continued . . . )

Public outrage at the Soka Gakkai-Komeito attempt to infringe on freedom of the press continued to rise and manifested itself at the polls --- where votes for Komeito candidates fell for the first time since the party's establishment in 1964.

These events moved Ikeda to make a public apology on May 3, 1970 at the thirty-third general meeting of the Soka Gakkai:

"I would like to reflect on myself so as not to repeat the same mistakes again. . . No matter what reasons or excuses I had, I apologize to all the people of Japan, including those individuals who had to suffer as a result of our mistakes."

He then promised to alter the system and attitudes of the Soka Gakkai, including a strict separation of Komeito and Soka Gakkai and a revision of the organization's by-laws (See Appendix A). These promises were never realized. The by-laws were finally revised after Ikeda was forced to resign from the presidency of the Soka Gakkai in 1979.
There was an unavoidable incongruity between the seemingly sincere words of Ikeda's apology and his subsequent actions. That incongruity arose because, although he could not avoid making an official apology to the nation, his true feelings never were those expressed in the apology.

He declared his real feelings openly to Soka Gakkai members. At an Atami Training Meeting for Seikyo Shimbun distributors in August of 1976, Ikeda had this to say:

"When we see the true nature of journalism in Japan, we see everything is written to sell. They write about Soka Gakkai the way they do because people buy it. It is marketable. That's it. For instance, about the obstruction of publishing [Fujiwara's book], we were never guilty of it. However, we were forced to admit it. People were simply jealous of us."

Although official ties between Soka Gakkai and Komeito were severed, it would be naive to imagine that Soka Gakkai will ever willingly relinquish its control of Komeito. Every election, the organization concentrates entirely on the victory of Komeito candidates. However, due to the controversy currently surrounding Soka Gakkai, the Komeito Party recently lost seats in the Diet for the first time since 1970. That is why the Soka Gakkai is presently exerting greater efforts than ever before to strengthen its powerful political wing, Komeito.

2) Ibid., pg. 163.
3) Ibid., pg. 164.
4) Ibid., pg. 112.
5) Ibid., pg. 112.
6) Ibid., pg. 113.
7) Ibid., pg. 163.
8) Ibid., pg. 166.

(page #46; end of Appendix B)

APPENDIX C

RELATION OF HOKEKO TO SOKA GAKKAI/ NSA

The name Hokeko originated with the Atsuhara martyrs, who were called by Nichiren Daishonin "the Atsuhara Hokeko people." Since then, all Nichiren Shoshu believers have been called Hokeko.

In Japan, Nichiren Shoshu believers belong to their individual local temples and at the same time are considered members of the Hokeko. When the Soka Gakkai was established, it was regarded as one of the many Hokeko groups, but rather than being confined to an individual temple or location it was a countrywide organization.
of much greater size than any single group of Hokeko members.

To put it another way, all Nichiren Shoshu members except those in the Soka Gakkai belong to local temples and are called Hokeko. Though the Soka Gakkai is today not regarded as belonging to Hokeko, in the strict sense it does.

Daisaku Ikeda was named Sokoto, or Leader of the Hokeko (meaning all Nichiren Shoshu believers). When he made certain errors of faith, described in this pamphlet, he did so as leader of the Soka Gakkai, not as Sokoto. Naturally, when he apologized to the High Priest as Sokoto, leaders of the Hokeko were disturbed, since they had been guilty of no errors in faith. Therefore, they urged Ikeda to resign as Sokoto.

For American members, the point to remember is that Hokeko is the name of all groups of Nichiren Shoshu believers who belong to individual temples, just as it has been for 700 years. Today, those who have left NSA and practice directly with temples should be considered Hokeko members.

(page #47; end of Appendix C)

APPENDIX D

THE OGASAWARA INCIDENT

Jimon Ogasawara was a Nichiren Shoshu priest who wrote several tracts on theoretical Buddhism during World War II. The Soka Gakkai claimed that one of his writings loaned support to the restrictive religious policies of the Japanese wartime government, and therefore held him to be somehow responsible for the imprisonment of Josei Toda and Tsunesaburo Makiguchi. This animosity toward Ogasawara culminated in 1952 with an incident in which the 80-year-old priest was surrounded by thousands of Soka Gakkai YMD, stripped to his underwear and assaulted.

A book about the Soka Gakkai, highly praised by Daisaku Ikeda for its accuracy, renders this account of the circumstances surrounding the Ogasawara incident: #1

"Toda had not always displayed the reverence and humble loyalty that might be expected of a lay believer toward the priests at Taisekiji. Addressing members of his organization, he would often speak of 'bad priests,' compared with whom Toda was a far better student of the canon of Nichiren Shoshu in both knowledge and conduct. . . . Toda felt particularly bitter toward one Taisekiji priest, Jimon Ogasawara. . . . (He) felt that the priests, and Ogasawara in particular, were largely responsible for the government suppression of Soka Kyoiku Gakkai and for Makiguchi's death in jail.

. . . Toda never forgot this, nor did he forgive Ogasawara. On the eve of April 28, 1952, when Taisekiji held a major service to commemorate the founding of the Nichiren sect in 1253, Toda visited the temple with 4,000 members of his Youth
Division (led by Daisaku Ikeda) and assaulted Ogasawara. Toda felt justified in doing so to avenge his late teacher and demanded an apology from the octogenarian priest. When Ogasawara refused, the young men mobbed him and carried him on their shoulders, tagging him with a placard inscribed ‘Tanuki Bozu’ (Raccoon Monk). Ogasawara was taken to Makiguchi’s grave, where he was forced to sign a statement of apology.

Interviewed on July 2, 1956, in the Japan Times, [Toda] admitted hitting the priest ‘twice’ and said that this was the cause of the extremely unfavourable press his organization then received --- which labelled Soka Gakkai as a ‘violent religion.’

Ogasawara filed a complaint with the authorities against Soka Gakkai for assault and battery. In November 1952, Nissho, the high priest of Taisekiji, reprimanded Toda for the April 27 incident and Toda responded with an apology printed in the Seikyo Shimbun. . . . He promised that Soka Gakkai would follow ‘the iron rule of absolute obedience to the policy of the (Taisekiji) administration’ and would continue to serve its interests. . ." #2

The high priest Nissho admitted that assaulting a Nichiren Shoshu priest is tantamount to assaulting the High Priest himself and that punishment of a member of the priesthood is the prerogative of the High Priest alone. He further prohibited Toda from coming to the Head Temple for three months.

In 1969, Daisaku Ikeda freely exonerated the Soka Gakkai for their attack on Ogasawara, going so far as to call it "an act of kindness" carried out to alert the priest to the errors of his writings.

In view of Ikeda's attitude, it is interesting to note a document issued by Toda on June 25, 1942. This document gives support to the wartime government's directive to enshrine and protect the Shinto Object of Worship, the Kotai Jingu.

The official statement regarding the Kotai Jingu (Shrine of the Emperor God) was sent to each Riji and Shibucho of the Soka Kyoiku Gakkai by Josei Toda. (Toda changed his name twice; born Jinichi, he later changed this to Jogai, and finally to Josei.) In the statement, Toda directed that members should be respectful toward these Shinto objects in their homes and not treat them carelessly.

This document from Toda stands in refutation to the Soka Gakkai's claim that it never yielded in any way to the Japanese wartime government's edict on religious policy.

#2) Ibid., pp. 95-97.

(page #49; end of Appendix D)
APPENDIX E

THE AGREEMENT OF JUNE 30, 1978

On December 1, 1978, Headquarters Level Leaders in NSA were given the following translation of the June 30, 1978 Agreement and copies of the speeches given at the November 7th Meeting.

A covering telex message was given to all NSA Headquarter Leaders that read in part:

"The article in the Seikyo Shimbun dated November 8th concerning the representative leaders meeting which was held at Head Temple Taisekiji on November 7th, has the following meaning. It is not necessary for you to inform general members of these articles. But the person who is a central figure of the organization must be aware of these and answer clearly whenever you receive questions concerning this from members."

FUNDAMENTAL QUESTIONS EXAMINED IN THE LIGHT OF STUDY
(from the June 30th Seikyo Shimbun)

The tenth staff professors' conference of the study department held on June 10th discussed topics of fundamental importance to the Soka Gakkai in the light of points raised by the Head Temple concerning the interpretation of doctrine. With approval from the High Priest, a summary of the results of this discussion was printed in the June 30th Seikyo Shimbun and again in the August issue of Daibyakurenge. A rough translation follows.

I. KECHIMYAKU

Kechimyaku has been translated variously as heritage, lifeblood or transmission. There is the kechimyaku of the law (hotai no kechimyaku) and the kechimyaku of faith (shinjin no kechimyaku). Among the Gosho we find the Shoji Ichidaiji Kechimyaku Sho. The first line of this Gosho reads, "The ultimate law of life and death as transmitted from the Buddha to all living beings is Myoho-renge-kyo." This statement is made in the specific sense (betsu) and means that Nam-myoho-renge-kyo, the enlightened life of Nichiren Daishonin himself, is the heritage of the ultimate law of life and death.

The Minobu Transfer Document reads, "Order of Kechimyaku: Nichiren - Nikko." As this document indicates, the kechimyaku of the law is a specific transfer made from Nichiren Daishonin to Nikko Shonin, and to each successive high priest of Nichiren Shoshu in accordance with the principle of transmission to a single individual (yuiju ichinin). Kechimyaku in the general sense (so) is explained further on in the Shoji Ichidaiji Kechimyaku Sho where it states, "All disciples and believers of Nichiren should chant Nam-myoho-renge-kyo with one mind, transcending all differences among themselves to become as inseparable as fish and the water in which they..."
This spiritual bond is the basis for the universal transmission of the ultimate law of life and death.” This indicates the general kechimyaku of faith, which takes as its premise the specific kechimyaku of the Law. Therefore, to embrace the Gohonzon inscribed and transmitted by the successive high priests is the correct way of faith and becomes the basis for kechimyaku in the more general sense.

We wish to reconfirm here the difference between the specific transmission of the Law and the general kechimyaku of faith.

Last year, we published President Ikeda's "Lecture on the Heritage of the Ultimate Law of Life," which, based on the above principle of transmission, deals primarily with the general kechimyaku of faith from the standpoint of Buddhist practice, interpreting this concept in a broadly applicable manner. However, because it does not discuss in depth the specific kechimyaku of the Law, there are parts which could give rise to misunderstanding. With the president's consent we intend to publish a slightly revised edition later (this has in fact been accomplished).

In this context, we would like to clarify the following points so as to avoid doctrinal errors:

(page #50-51; to be continued . . . )

**Buddhist Teachers**

We have said in the past, "Do not take as your basis any Buddhist teachers who appeared in the interval between the Daishonin and us." "Teachers" here (ninshi and ronshi) does not refer to the successive high priests, who alone carry on the heritage of Nichiren Shoshu. The purpose of this guidance was to stress that we, as disciples born after the Daishonin's time, should adhere to the first of Nikko Shonin's [Twenty-six] Articles of Warning which states, "The doctrines of the Fuji School should not differ in the least from the teachings of the late master," and also to emphasize that the True Buddha Nichiren Daishonin's spirit of propagation should be maintained. Needless to say, the orthodox lineage of Nichiren Daishonin's Buddhism flows in a direct line from the second high priest Nikko Shonin on down to the present 66th high priest Nittatsu Shonin.

Therefore, we wish to avoid using any expressions like the one quoted above which do not take into account the specific transmission from high priest to high priest.

**Direct Connection to Nichiren Daishonin**

The expression "direct connection with Nichiren Daishonin" (Daishonin chokketsu) has been used to mean fusing oneself with the Gohonzon of the Three Great Secret Laws, which is the life of Nichiren Shosho. It follows as a matter of course that the direct connection to Nichiren Shosho goes through the high priest who is the True Buddha's messenger and who alone carries on the lineage of true Buddhism.
**Master of True Cause and True Effect**

The phrase "master of True Cause and True Effect" (hon'in honga no shu) refers to the original Buddha of kuon ganjo who appeared in the Latter Day of the Law as the True Buddha Nichiren Daishonin. In the teachings of Nichiren Shoshu, when the Three Mystic Principles (sanmyo) are treated separately, True Effect indicates Nichiren Daishonin, True Cause indicates Nikko Shonin, and True Land means the head temple located at the foot of Mt. Fuji. In the deepest sense, viewing the Three Mystic Principles as one (sanmyo gohon), they indicate the Gohonzon, the entity of the life of Nichiren Daishonin, which is endowed with all three. Therefore, the Daishonin is called master of True Cause and True Effect. We would like to avoid using the terms True Cause and True Effect to describe our personal relationships.

**Usage of "Kechimyaku"**

Many statements have been made to the effect that the kechimyaku of master and disciple existed between President Makiguchi and President Toda. These expressions were simply intended to indicate the determination, commitment and practice shared by master and disciple toward the achievement of kosen-rufu. However, we should not use the word kechimyaku in this case.

*(page #51-52; to be continued . . . )*

**II. FORMER PRESIDENT TODA'S ENLIGHTENMENT IN PRISON**

What we call former President Toda's "enlightenment" in prison was a profound realization that Nichiren Daishonin's Buddhism is supreme among all teachings of both past and present, as well as an awakening to his own mission for the propagation of Nam-myoho-renge-kyo as taught by Nichiren Daishonin. He wept tears of profound gratitude at directly experiencing a condition of life embraced by the boundless compassion of Nam-myoho-renge-kyo. We should avoid giving the impression that his enlightenment was equal to the true identity of Nichiren Daishonin, or that he established a form of Buddhism other than Nichiren Daishonin's.

**Ju Ka Ko In**

The term ju ka ko in, or "to proceed from the effect (Buddhahood) to the cause (practice)," has been used to describe former President Toda's awakening in prison. The intention was to indicate that he did not arrive at an understanding of the Daishonin's Buddhism through his study of the Lotus Sutra, but rather that by continually chanting Daimoku to the Dai-Gohonzon and adhering to Nichiren Daishonin's Gosho, he was able to penetrate the essence of the Lotus Sutra.

However, the term ju ka ko in is not really appropriate in this case and could create
misunderstanding, so we should not use it in connection with the former president's experience of enlightenment.

President Toda’s Punishment

The statement that President Toda later received punishment for lecturing on the Lotus Sutra means that although he intended to interpret it in the light of Nichiren Daishonin's teaching (montei), his audience gained only a literal understanding (monjo).

"Life of the Eternal Buddha"

We have in the past interpreted President Toda's experience by saying that "he awoke to the life of the eternal Buddha within himself." This was to say that through the power of his Daimoku to the Mystic Law, he powerfully aroused his Buddha nature. However, because it does not clearly explain this, we should avoid expressions such as the one quoted here.

"Buddha is life!"

Former President Toda's cry that "Buddha is life!" points to the fact that unlike Christianity or similar religions where God is far removed from man and man can never become God, the Daishonin's Buddhism explains that Buddhahood is inherent in our lives. This explanation was an expression of Mr. Toda's total conviction, based upon faith, in the greatness and profundity of the Daishonin's teachings. In other words, it was a voicing of his intense realization reached through Daimoku to the Gohonzon that the Buddha nature is present in all living beings.

Prime point of the Soka Gakkai

It has been stated or implied on many occasions that the late President Toda's enlightenment is the prime point of the Soka Gakkai. For example, it has been said that from that moment "a warm current of life began to flow" or "Buddhism was given new life as a modern religion." All these expressions were simply intended to indicate that his experience was the starting point of the Gakkai's movement for kosen-rufu. It would be more precise to say that President Toda's awakening and the determination he made in prison were the starting point of post war shakubuku activities. And in fact, after the war former President Toda did stand alone to initiate the shakubuku movement, fighting to reach his goal of 750,000 families. Because of his struggle, our movement for kosen-rufu has now been able to enter the era of "the great river." Of course, the basis of all our development is the Gohonzon and the immense mercy of Nichiren Daishonin. Moreover, it is because the teaching and legitimate formalities of Nichiren Shoshu have been correctly preserved and transmitted during these 700 years that the Soka Gakkai has been able to grow so tremendously. This is corroborated by former President Toda's eagerness to restore
the Head Temple after the war. We would like to affirm that we had no intention of inflating ourselves by our statements about President Toda's enlightenment.

(page #52-54; to be continued . . . )

III. THE TRUE BUDDHA

The True Buddha in the Latter Day of the Law is none other than Nichiren Daishonin. This is an unchanging principle throughout the ten thousand years of the Latter Day, as indicated in a passage from "On Requital for the Buddha's Favour," which states, "Since Nichiren's mercy is truly great, Nam-myoho-renge-kyo will spread for ten thousand years, and more, for all eternity." Moreover, the Soka Gakkai's history of intense struggle spanning a half century has been to declare to the world, using the means of shakubuku, that Nichiren Daishonin is the True Buddha who made his advent in the Latter Day of the Law.

In our daily practice for ourselves and others, the essence of the Gakkai spirit has always been to revere Nichiren Daishonin as the True Buddha, to make the Gohonzon which is the life of Nichiren Daishonin the fundamental object of our faith, and to make the propagation of Nichiren Daishonin's Buddhism the primary purpose of our practice. Therefore it has never been in any way the Gakkai's intention to imply that the president is the True Buddha (kaicho honbutsu ron) or anything else of the sort.

It is the natural feeling of Gakkai members to respect the successive presidents as leaders of kosen-rufu and of the shakubuku movement, to seek their guidance on all aspects of practice, and to trust them wholeheartedly. However, we should strictly avoid using any exaggerated expressions of this feeling which could imply that the president is equal to the True Buddha.

(page #54-55; to be continued . . . )

Bodhisattvas of the Earth

President Toda has been called "the leader of the Bodhisattvas of the Earth" (in fact, he himself made this statement), but this was only to indicate that he was the leader of laymen striving to propagate Buddhism in society.

We regret that this statement has been used inappropriately and out of context. Words will not always convey what one wishes to say. In context, President Toda of course recognized, as we do ourselves, that the leader of the Bodhisattvas of the Earth is Bodhisattva Jogyo, whose true identity is the original Buddha of kuon ganjo who appeared in this world as Nichiren Daishonin. From now on we should be very careful about this point.

Moreover, we sometimes say that we ourselves are Bodhisattvas of the Earth. The Gosho, The True Entity of Life, states, "If you are of the same mind as Nichiren, you
must be a Bodhisattva of the Earth. And since you are a Bodhisattva of the Earth, there is not the slightest doubt that you have been a disciple of the Buddha from the remotest past. . . There should not be the slightest discrimination among those who propagate the five characters of Myoho-renge-kyo in the Latter Day of the Law, be they men or women. Were they not Bodhisattvas of the Earth, they could not chant Daimoku." In light of this passage, the statement that "we are Bodhisattvas of the Earth" may be considered permissible. However, it should be recognized that this is the general interpretation (so). In the specific sense (betsu) "Bodhisattvas of the Earth" indicates Nichiren Daishonin, and we would then be considered original disciples (hon-kenzoku) of the Bodhisattvas of the Earth.

(page #55; to be continued . . . )

"Senshi"

The first president Makiguchi was at one time referred to in general usage as Senshi (the "late master"). In Nichiren Shoshu, however, this was the title used by the second high priest Nikko Shonin in referring to the founder, Nichiren Daishonin. The title Senshi, as President Ikeda has already clarified, was given to Mr. Makiguchi to distinguish him from President Toda, who is called onshi (literally, "the master to whom one is indebted"). However, from now on both will be referred to as onshi; the title senshi will not be used in connection with first President Makiguchi.

"Only I, Nichiren . . . ."

The passage from The True Entity of Life which states, "Only I, Nichiren, at first chanted Nam-myoho-renge-kyo," has been interpreted in lectures to mean that President Makiguchi and President Toda each stood alone and chanted Nam-myoho-renge-kyo. This interpretation was to point out historical facts concerning the Soka Gakkai and relate the Gosho to the present. However, in making such statements we should avoid over-stepping ourselves and stress that strictly speaking, only Nichiren Daishonin "first" chanted Nam-myoho-renge-kyo.

"Eternal Master"

The term "eternal master" (kuon no shi) has been used in connection with the president of the Soka Gakkai in an attempt to express the profound ties between master and disciple, but it is somewhat of an exaggeration. In Nichiren Shoshu the phrase "eternal master" refers to Nichiren Daishonin, and henceforth we should not use it in connection with anyone else.

"Supreme Leader"

The president has also been referred to as "supreme leader" (daidoshi). As indicated in the Gosho passage which states, "Nichiren and his disciples are leaders (doshi) of the true teaching," those who propagate True Buddhism may be considered "leaders" (doshi). In Nichiren Shoshu, however, the term "daidoshi" is reserved in
both its specific and general sense for Nichiren Daishonin and the successive high priests, beginning with Nikko Shonin, who carry on this lineage. Therefore, from here on we should not use this term in referring to Mr. Makiguchi or any of the Soka Gakkai presidents. Furthermore, we should avoid grandiose and inaccurate statements such as "the president is the supreme leader of propagation of True Buddhism" (honmon guzu nodaidoshi --- c.f. the third prayer, appreciation for Nikko Shonin) or "the life-activities of kuon ganjo are manifested in the entirety of the Soka Gakkai."

"The Human Revolution"

The statement that "The Human Revolution is the modern gosho" is flatly incorrect, as the President himself has already clarified.

(pages 56-57; to be continued . . .)

Devotion

The word kimyo or devotion is used by Nichiren Shoshu only to express devotion to the Buddha. Based on the premise of "devotion to the Mystic Law," we have used the expression "devotion to the master," but this usage has since escalated to imply devotion to a person, and has been used in ways which suggest that the president might be the True Buddha. This is an error, and the word devotion must never be used lightly or carelessly. Moreover, concerning kyochi myogyo, kyo or objective reality means the Gohonzon, and chi or subjective wisdom means the individual's faith. Therefore, we must never make irresponsible statements such as "kyochi myogyo is being in rhythm with the president."

Master and Disciples

It has been said that "if the master goes into hell, the disciple will go into hell also." This expression was intended to convey the close bond between fellow members and their willingness to share hardships, and was in no way intended to set forth a point of doctrine. Nichiren Shoshu teaches that attaining Buddhahood is an individual matter (sokushin jobutsu, or "attaining Buddhahood as oneself.") The preceding statement invites misunderstanding, so we will not use it henceforth.

Sovereign, Teacher and Parent

In the teachings of Nichiren Shoshu, the person endowed with the three virtues of sovereign, teacher and parent is none other than Nichiren Daishonin. The ninth high priest Nichiu Shonin wrote that all those who embrace Myoho-renge-kyo with single-minded faith and devote themselves to its propagation, whether they be priests or laymen may be considered to possess the three virtues; however, this should be understood as a general (so) interpretation. In guidance concerning the practice of
faith, there is no need to stress that we common mortals are endowed with the three virtues of sovereign, teacher and parent. Even though we have tapped our Buddha nature, it is presumptuous to say that we are therefore endowed with the three virtues.

More than ten years ago on the occasion of a written examination, a certain lecturer of the study department interpreted sovereign, teacher and parent in a modern light, using expressions which tended to associate the three virtues with the Soka Gakkai president. This is excessive, and we should avoid such statements from now on.

"Hinokuni"

In the publication Hinokuni, statements have been made to the effect that "the president is our eternal master" or "the president's conduct is itself the Law; we devote ourselves to him," or "he practices the Gosho of Nichiren Daishonin without deviating from it one iota." Because of such inaccuracies, measures have already been taken to stop this publication.

From now on we should avoid such expressions. The same thinking may be applied to Choryu [publication].

(page #57-58; to be continued . . . )

IV. RELATIONSHIP OF PRIESTS AND LAYMEN

Address to 9th Study Department Conference

On January 15th of last year [1977], an address was given before the ninth general meeting of the Study Department on the topic of the history of Buddhism. This speech discussed the contemporary significance of the Gakkai's movement for kosen-rufu in the light of Buddhist history.

The development of a lay organization on the scale of the Soka Gakkai is unprecedented in the history of Buddhism. The address did stress this fact. We truly regret it, if it gave the impression of intent to establish a layman's Buddhism as distinct from a Buddhism of priests, or if it presented any data which could be construed as reason to look down on the temple, priests or traditions of Nichiren Shoshu. This was in no way the original intention.

A passage from this address stated, ". . . only religious ceremonies are carried out and the priests in residence make no attempt to improve themselves. . . “This was not intended to refer to the priests of Nichiren Shoshu but to describe the overall condition of Buddhism outside Nichiren Shoshu. We would also like to make it understood that the statement that temples "do not under any circumstances qualify to be called places where persons engaging in religious practices gather, much less where religious practices are vigorously studied and pursued" was not said in reference to Nichiren Shoshu temples. We deeply regret that it may have given this
impression.

Vimalakirti

The statement (in this address) that Vimalakirti received offerings (kuyo) was meant in the same sense that Bodhisattva Kanzeon received them in the Lotus Sutra, to offer them to the Buddha. Vimalakirti in particular was a layman and thus cannot be said to have been qualified to receive offerings. The word ogu (qualified to receive offerings) used in the sutras refers to the Buddha, and means only Buddha is qualified to receive offerings. We would like to correct any impression that a layman is qualified to receive offerings.

(page #58-59; to be continued . . . )

Temples

Concerning the existence of temples, in the year before his death [1281], Nichiren Daishonin built a small one-room temple on Minobu called Kuonji. In the Ikekami Transfer Document he left this temple to Nikko Shonin. As is well known, after the departure from Minobu, Nikko Shonin built what is now Taisekiji with contributions from Nanjo Tokimitsu.

Temples in Nichiren Shoshu conduct the gojukai ceremony, funerals, memorial services, weddings and other important functions for the sake of the people's happiness. We also wish to acknowledge that Nichiren Shoshu temples are important bases for the activities of kosen-rufu. It is an exaggeration to say that the Gakkai is the only arena for kosen-rufu and imply that the temples are not.

The "Treasure of Priest"

Of the Three Treasures, the treasure of Priest in Nichiren Shoshu refers to the second high priest Nikko Shonin and, as President Ikeda has explained, to the successive high priests who alone carry on the heritage of Nichiren Shoshu. We must never confuse the "treasure of Priest", fundamental to the doctrine of Nichiren Shoshu, with the concept of wagoso, or harmonious unity, which belongs to the realm of faith and practice. Moreover we should not say, even in the broadest sense, that the Gakkai constitutes the "treasure of Priest."

Nichiren Shoshu and the Soka Gakkai

In the past, when relating their motives for joining the Soka Gakkai, people have occasionally said, "I converted from Nichiren Shoshu to the Soka Gakkai." In so saying they meant that although they were already Nichiren Shoshu believers, only upon joining the Gakkai did they awaken to the true meaning of faith in Nichiren Shoshu. This is a matter of one's condition of faith, and we regret that it may have given the impression that the Gakkai and Nichiren Shoshu are separate entities.
V. APPLYING BUDDHISM IN SOCIETY

The Soka Gakkai has striven to apply Buddhism to society through the medium of "practice-oriented study" (jissen no kyogaku). However, our sometimes excessive haste to make this application has given rise to points which deviate from the strict tradition of study in Nichiren Shoshu. We should be extremely careful about this from now on.

Soka Buddhism

The term "Soka Buddhism" has been used, from the standpoint of propagation, to relate Buddhism to society. In other words, this term incorporates the concept of practice-oriented study. As in everything, one idea can be expressed in a variety of ways; Soka, or value creation, here means happiness, and the expression "Soka Buddhism" was used to mean the Buddhism which brings about happiness.

In applying Buddhism to society, it is necessary to take into consideration recent developments in science and philosophy. We must of course be prepared for a certain amount of trial and error in this respect. Rather, it was precisely because the Soka Gakkai feels responsible to protect Buddhism that we considered it advisable to present it in an easily understandable manner. However, we would henceforth like to avoid the expression "Soka Buddhism" itself.

Life-philosophy

The expression "Nichiren Daishonin's life-philosophy" should strictly speaking be phrased as "Nichiren Daishonin's Buddhism." Nichiren Daishonin's Buddhism is a religion, and the basis of its practice should be genuine faith. However, as a means of establishing a foundation for a more widespread understanding of Buddhism, we employed the more theoretical term "life-philosophy". We wish to make our motives for so doing understood.

Slander

In keeping with the Gosho's teaching that "one crab leg will ruin a thousand pots of lacquer," slander is strictly forbidden in Nichiren Shoshu. The correct posture of faith toward activities such as donations to Shinto shrines or participation in their festivals should be one of preventing slander, rather than one of merging with society.
APPENDIX F

IKEDA'S RESIGNATION
This is a copy of the original document which is written in kanji characters. It is printed in English in the pamphlet on page #33 (page 35 of this document)
(page #62; end of Appendix F)

APPENDIX G

THE YANAGAWA REPORT
First Page Bearing Ikeda’s Seal
This is a copy of the original document which is written in kanji characters. It is printed in part in English in the pamphlet on pages 18-19 (page 20 of this Document)
(page #63; end of Appendix G)
End of pamphlet