

newspaper that morning. The May 3 *Yomiuri Shimbun* carried an article featuring the results of a U.S.–Japan opinion poll. One of the survey’s questions was “Who do you admire?” On a list of the 20 most admired people among the Japanese respondents, my name was No. 6.

Long-serving postwar prime minister Shigeru Yoshida (1878– 1967) was first, followed by bacteriologist Hideyo Noguchi (1876– 1928), agricultural technologist Ninomiya Sontoku (1787–1856), educator and writer Yukichi Fukuzawa (1835–1901) and Emperor Showa (1901–89). Then came me.

I felt something deeply mystic in that such an article was published on May 3, just a few days after my resignation as Soka Gakkai president. I felt as if my fellow members were warmly supporting me, encouraging me, in this time of adversity.

A few days after that, I received a letter from a leading intellectual, who expressed his surprise at the results of the poll and concluded that “in the category of living ordinary citizens, you are actually No. 1. You are also the only person chosen from the sphere of Japanese religion. This confirms that you really are the king of the religious world. How happy Mr. Toda would be!”

The Daishonin asserts with absolute certainty: “Great events do not have small omens. When great evil occurs, great good will follow. Since the worst slander already prevails throughout the country, the supreme True Law will spread without fail” (*The Major Writings of Nichiren Dai-shonin*, vol. 5, p. 161)

I decided that, no matter what others might say, I would triumph by holding fast to my convictions. And so I began my struggle, all alone, cherishing an even grander vision for our movement than I had before.

Mr. Toda often used to say to me, “The lion seeks no companion.” I firmly believed that, though I was alone, true companions would one day naturally join me again, without my saying a word. We would unite in the oneness of mentor and disciple to strive, to soar, to advance, to triumph together, without limit. I was waiting for the new companions of a new era to appear.

Kanagawa — specifically, the port of Yokohama, of which the Kanagawa Culture Center commands a view — is a gateway to the world. It was there that I renewed my commitment to carry out the Daishonin’s injunction to propagate the Mystic Law throughout the entire world. And it was there that I took up my calligraphy brush and wrote the single word *justice* in Chinese characters. I entrusted the small group of disciples at my side with the mission of passing on and conveying to later generations the spirit with which I wrote that word.

That was May 5.

Having returned for a short time to Tokyo, I then headed to the Tachikawa Culture Center, the base for our activities in Tokyo’s outlying areas.

It was close to dusk as I made my way there by car. For a long while, I soaked up the otherworldly beauty of the setting sun, as it gradually sank beyond the horizon.

When I arrived in Tachikawa, night had fallen, and the moon appeared in the sky — its countenance so pure and lovely that I wanted to lay my cheek against it. I composed a poem:

In the west, the majestic setting sun,

*In the east, the full moon glows radiant,
Dusk delightfully colors the heavens,
The serenity of this moment —
Together creating a magnificent painting
Of life without beginning.
My state of mind, too,
Is free and unfettered.*

This is the poem I wrote in my diary on May 11.

The SGI is like the sun. With the same vital force as the sun, it will continue ever spreading the Daishonin’s teaching, advancing without rest! And it will continue just as surely to triumph!

May 3-5, 1979

I did not return to the Soka Gakkai Headquarters at Shinanomachi after the meeting [on May 3, 1979] but went directly to the Kanagawa Culture Center. I had decided that I would begin a new struggle from that Yokohama facility, which commands a view of a peaceful harbor stretching out to the rest of the wide world.

On May 5, picturing my mentor's face, I wrote down my pledge as a piece of calligraphy.

I wrote the single word "**Justice.**"

In the margin next to it, I wrote, "**I will carry the banner of justice alone.**"

I knew that my real struggle was only beginning. Whatever circumstances I found myself in, I would fight resolutely. Even if I was alone.

I firmly resolved in the depths of my being that I would triumph in the true spirit of the oneness of mentor and disciple.

(Essay by Daisaku Ikeda WT 05/15/98)

May 3-5, 1979

Kanagawa is where Nichiren Daishonin waged virtually all his most momentous struggles for kosen-rufu. The reason that I came to Kanagawa straight after I formally stepped down as Soka Gakkai president [May 3, 1979] was that I wanted to reflect on the significance of the Daishonin's struggles here. I want you to understand this.

.....

Kanagawa is where the Daishonin, with the spirit of a lion king, battled alone amid great persecution.

(Speech by Daisaku Ikeda WT 10/10/1997)



**On October 28, 2004,
President Ikeda introduced his
calligraphy “Justice” that
he wrote on May 5, 1979.**

“正義は勝つ！ 断じて勝ってみせる！” —あの日の誓いを胸に、
青年へ期待を込めてスピーチ（28日、創価文化会館内の広宣会館で）



(本年10月、創価文化会館内の広宣会館)