



ゆうたい  
 会長を勇退した翌年の正月 常に会員を励ます行動は不変  
 (1980年1月 東京)

Regardless of title, the will to encourage never changes:  
 eight months after becoming honorary president  
 (Tokyo, January 1980)



えんがわ  
 おじゃまします——縁側から気さくに声をかける  
 (1980年4月 大阪)

"Hello! How are you?" Candid greetings to members. (Osaka, April 1980)

**I remember an incident in the early summer of 1979, almost a month after I had stepped down as president of the Soka Gakkai.**

**After that year's May 3 Soka Gakkai General Meeting, the *Seikyo Shimbun*, the Soka Gakkai's newspaper, and other organ publications had virtually stopped reporting on my activities, as if a total ban were in effect. It was part of a plot to completely eliminate me from the Soka Gakkai, engineered by a group of traitors who had joined forces with treacherous priests from the head temple intent on taking over the organization.**

***Excerpt from President Ikeda's essay appeared in WT 5/9/03***



**April 2, 1980:** The *Seikyo Shimbun* publishes an article titled “Reconfirming Our Fundamental Mission” under Mr. Ikeda’s name, though he personally did not involve himself or condone its publication. **The manuscript has been prepared by the Gakkai leadership at the priesthood’s direction.** The article reads in part: “It is true that the recent troubles with the priesthood occurred in the wake of the basic policy which the Soka Gakkai adopted for the second phase of kosen-rufu, specifically since when the Sho-Hondo was completed, and also as a result of guidance which I gave based on that policy during 1977 ... **Now I admit that some of the words I uttered were too self-righteous, too much Soka Gakkai centered, sounding as if the Soka Gakkai were primary and the priesthood secondary.** This led some individuals of the priesthood to wonder if the Soka Gakkai might not be contemplating a break with Nichiren Shoshu. It is also true that some of the Gakkai members voiced emotional opinions. **I deeply apologize for all this**” (May 1980 *Seikyo Times*, pp.20-22). With this apology published under Mr. Ikeda’s name, Nikken attempts to placate anti-Gakkai priests who are questioning the legitimacy of his high office, thus solidifying his position within the priesthood.

From Appendix A of the Untold History of the Fuji School

# Sermon at the Formal Succession Ceremony

*This sermon was delivered by sixty-seven High Priest Nikken at his formal succession ceremony held April 6, 1980, at the Head Temple, Taiseki-ji.  
(Excerpt)*

We can also say, however, that the extremely rapid growth of the Soka Gakkai brought about a variety of new circumstances contrasting markedly with the time-honored ecclesiastical traditions of thought and custom, thus harboring the potential for disharmony. This became quite evident since the construction of the Sho-Hondo (grand Main Temple) in 1972, when various instances of friction occurred between the priesthood and the Soka Gakkai. It seems to me that these various problems arose during this period because the Soka Gakkai went beyond its original purpose as a lay organization to protect the priesthood, which is most fundamental, and advance the cause of *kosen-rufu*, and at the same time a pronounced tendency emerged to regard the **Soka Gakkai as primary and the priesthood as secondary in achieving *kosen-rufu*. This reversal of priorities, I believe, was the fundamental cause of the discord.**

It can therefore be said that the directions and policies of the Soka Gakkai during that period were extreme, to be sure, but I believe this happened out of eagerness to realize *kosen-rufu*, the will of Nichiren Daishonin, and was not a deviation caused by any fundamental evil intention.

Taking all these things into consideration, Honorary President Ikeda, as the responsible person at that time—specifically in his article entitled “**Reflections on the Twenty Anniversary of the Death of My Late Master**” in the April second *Seikyo Shinbun* (“*Reconfirming Our Fundamental Mission*,” *Seikyo Times*, May 1980)—has taken a comprehensive view of the situation, outlined the main problems, and profoundly reexamined himself. **I take his self-reflection as an apology to the three treasures** of the original Buddha, the Law and the **Priesthood**—an apology which is truly filled with sincerity and courage and, at the same time, based on his deep faith.

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