SOKA GAKKAI
AND
THE NICHIREN SHO
SECT (2)
— An Institute Study —

A Brief Outline of
The Doctrine of Shakubuku
(Shakubuku Kyöten)\textsuperscript{a}

Edited by the Educational Department of Sōka Gakkai
under the supervision of Jōsei Toda,\textsuperscript{b} (Revised June 1958)

PREFACE

Twenty-two years has passed since our predecessor, the late
Tsunesaburō Makiguchi,\textsuperscript{c} established the Value-Creation Educa­
tion Institute (Sōka Kyōiku Gakkai\textsuperscript{d}) in 1930.

Mr. Makiguchi created this society mainly for the purpose
of studying pedagogy, but when he became deeply inspired by
the Great Saint Nichiren’s teachings as propounded by the
Nichiren Shō Sect,\textsuperscript{f} he made forced conversions (shakubuku)\textsuperscript{e}
the objective of this society. After that he exerted himself in
trying to find a way in which the lofty philosophy of the Great
Saint Nichiren could be interpreted in modern language. Since
his death, I have succeeded to his position and have worked
very hard in order to help people to understand the Great

\textsuperscript{a} 折伏教典
\textsuperscript{b} 戸田城聖
\textsuperscript{c} 牧口常三郎
\textsuperscript{d} 創価教育学会
\textsuperscript{e} 日蓮
\textsuperscript{f} 日聖正宗

* Shakubuku 折伏 means literally "to destroy and conquer." It is translated
in this journal as "forced conversion," because that is precisely what the
technique is intended to accomplish.

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Saint Nichiren's philosophy more easily and precisely.

The Nichiren Shō Sect has declined recently and many evil objects of worship prevail. Consequently, as the Great Saint Nichiren predicted, Japan has experienced a crisis which resulted in national ruin. At this time I feel keenly the need of actively propagating the Nichiren Shō Sect doctrine in accordance with the Great Saint Nichiren's will, as well as the necessity for some explanation in modern language of what is meant by forced conversion.

The great march for forced conversions, begun on May 3, 1951, has brought a great many comrades into our camp, so that it is necessary to teach them the outline of the doctrine and make them understand the theory of forced conversions and the spirit of the Society.

Fortunately, as a result of the training given by Mr. Makiguchi and the work of the past seven years since the re-establishment of the Society, we have gained many members of the Education Department of whom I am very proud. It is this glorious group that has helped me complete this book. By reading it readers can understand clearly the outline of Nichiren doctrine and the theory of forced conversion.

I earnestly hope that our members by the use of this volume may become devoted to the practice of forced conversion.

Jōsei Toda

October 13, 1951
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* hosshin 法身 (dharma-kāya Skt.)
† ōjin 応身 (nirmāṇa-kāya Skt.)
** hōjin 報身 (sambhoga-kāya Skt.)
†† ichinen sanzen 一念三千
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* Hokekyō 法華経 (Saddharma-pundarika-sūtra Skt.)

a. 天台宗  b. 真言宗  c. 净土宗  d. 真宗  e. 禅宗  f. 華厳宗  g. 法相宗  
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* Sawaranu kami ni tatari nashi さわらぬ神に、たたりなし "Let sleeping dogs lie."

** The Title (Daimoku 頭目) is the expression Namu Myōhō-renge-kyō, that is, "Adoration be to the Lotus of the Perfect Truth!"
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