

Lights, Camera, Encouragement! **By Claude Lomden, Philadelphia**

THE greatness of Nichiren Daishonin's Buddhism lies in how applicable its principles are to our lives. As we continue to practice and study, we see how much effect this tremendous life philosophy has in improving our lives and the lives of others.

We can strengthen our understanding of these principles by identifying them in popular American culture, which is certainly an important part of our daily lives and is a valid reflection of the lives of the common people.

And what better place to start than Hollywood movies?

A highbrow response might be to dismiss Hollywood movies as superficial or not worth studying, especially compared with other fine arts. However, because Nichiren Daishonin's Buddhism is so easily applicable to our daily lives, we can watch some of these ideals enacted by compelling characters in dramatic situations.

The subject of this short study is a simple one: Encouraging others. We can illustrate some of SGI President Ikeda's guidance regarding encouragement with scenes from popular Hollywood movies. In this way, we can further understand how crucial this bodhisattva activity is.

Why is encouragement crucial? Practice for others in Nichiren Daishonin's Buddhism is as important as practice for oneself. The two aspects of practice must go hand in hand if we are to practice correctly. If indeed the Mystic Law is great, and if our own happiness is connected to people in our environment, then it stands to reason that helping others to become happy is as necessary as helping ourselves to become happy. In fact, we cannot make ourselves happy unless we take action to make others happy. If the Mystic Law works, it is only natural that you want to share this great thing with others who are suffering.

President Ikeda said, "The fundamental spirit of Mahayana Buddhism lies in the practice of helping others even if it means making one's happiness a second priority. The Daishonin's Buddhism is the quintessence of Mahayana Buddhism. We are the Bodhisattvas of Mahayana Buddhism, the Bodhisattvas of the Earth. Our mission is to lead others to happiness. That is why we were born ("Conversations With Youth," pp. 81-82)."

But how do we keep each other going, through the ups and downs, the highs and lows? Do we simply urge one another with: "This is how you practice. Good luck. See yuhhh..."? How do we maintain our own life-condition? By chanting Nam-myoho-renge-kyo, offering our sincere prayers and urging others from the heart. In a word, encouragement. Or, as Mark Twain wrote, "The best way to cheer yourself is to try to cheer somebody else up."

The perennial feel-good classic movie, *It's a Wonderful Life* (1946), opens with a series of shots of various streets and buildings in the town of Bedford Falls, somewhere in New York State. The streets are deserted, and snow is falling. It is Christmas Eve. Over these scenes we hear voices praying:

GOWER'S VOICE

I owe everything to George Bailey. Help him, dear Father.

MARTINI'S VOICE

Joseph, Jesus and Mary. Help my friend Mr. Bailey.

MRS. BAILEY'S VOICE

Help my son George tonight.

BERT'S VOICE

He never thinks about himself, God, that's why he's in trouble.

(We hear several other voices praying for help for George Bailey.)

The camera pulls up from the Bailey home and travels up through the sky until it is above the falling snow, and moving slowly toward a firmament full of stars. As the camera stops, we hear the following heavenly voices talking, and as each voice is heard, one of the stars twinkles brightly:

FRANKLIN'S VOICE

Hello, Joseph, trouble?

JOSEPH'S VOICE

Looks like we'll have to send someone down—a lot of people are asking for help for a man named George Bailey.

FRANKLIN'S VOICE

George Bailey. Yes, tonight's his crucial night. You're right, we'll have to send someone down immediately. Whose turn is it?

JOSEPH'S VOICE

That's why I came to see you, sir. It's that clock-maker's turn again.

FRANKLIN'S VOICE

Oh—Clarence. Hasn't got his wings yet, has he? We've passed him up right along. *(It has become clear that these are several ranks of angels.)*

JOSEPH'S VOICE

Because, you know, sir, he's got the IQ of a rabbit.

FRANKLIN'S VOICE

Yes, but he's got the faith of a child—simple. Joseph, send for Clarence.

(A small star flies in from left of screen and stops. It twinkles as Clarence speaks.)

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CLARENCE'S VOICE

You sent for me, sir?

FRANKLIN'S VOICE

Yes, Clarence. A man down on earth needs our help.

CLARENCE'S VOICE

Splendid! Is he sick?

FRANKLIN'S VOICE

No, worse. He's discouraged....¹

FRANKLIN has it right. Discouragement is worse than sickness. The rest of the movie depicts how Clarence, the second-class angel with the IQ of a rabbit earns his wings by encouraging George Bailey, played by the late James Stewart, not to kill himself. Furthermore, in a clever series of flashbacks, we learn all about his life, and Clarence shows George what the people of Bedford Falls would have been like had he never been born. He teaches George Bailey, through illustration, how to appreciate his life. "Strange, isn't it? Each man's life touches so many other lives, and when he isn't around he leaves an awful hole, doesn't he?" Clarence remarks to George.

And of course, it shows us how our own lives are intricately interwoven with those of others. There is much to appreciate in these bonds among us and those people in our immediate environment.

There is nothing worse than being completely discouraged. That can be called the life-condition of Hell. People love *It's a Wonderful Life* because it is encouraging. Compassion is the hallmark of a bodhisattva, and the most fundamental act of compassion is encouragement. It is impossible to remain in one of the lower life states while you are encouraging someone else.

Soon after the beginning of this movie, as George is about to commit suicide by jumping into a cold river, Clarence jumps in first. This is an act of wisdom, because George jumps in also, not to kill himself—but to save Clarence. What Clarence has done is instantly activated George's bodhisattva life from the condition of hell.

Later, when they are both drying off and George remarks that he just saved Clarence's life, Clarence corrects him. "No, I saved your life."

That is the bodhisattva point. We save our lives by saving others' lives.

Clarence spends the entire movie showing George Bailey how to appreciate his life. Clarence does a thorough job of it, too. We see, illustrated by Clarence, who finally earns his angel wings, how we also need to take time to thoroughly encourage one another.

Developing a majestic flow of kosen-rufu depends on how thoroughly we can encourage each person we encounter, directing them on the great course of fulfilling their mission in life and achieving happiness. Indeed, this is the

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key to everything.² —SGI President Ikeda

The unwavering struggle of persevering toward one goal can be encouraging. There are people who may not have a cheerful, optimistic disposition, but nevertheless, because of their steadfast, unyielding perseverance to help another human being in need, they are encouraging.

In *The Miracle Worker*, Annie Sullivan, Helen Keller's teacher, will not give up on her student, who has been living like an animal because she is blind and deaf. In Annie's conversations with Helen's mother and father, she exhibits her unflagging determination to get through to Helen, so that she can come to understand that every thing in the world has a name and a word to go with it (which she can spell only mechanically with her fingers and hands without understanding what they mean).

Annie's unflagging determination is for Helen to learn to communicate with others. Annie is not content with Helen simply being taught how to behave politely. The crucial aim of getting Helen to be able to communicate with others becomes Annie Sullivan's obsession.

KATE

You've taught her so much, these two weeks. I would never have—

ANNIE

Not enough. Obedience isn't enough. Well, she learned two nouns this morning, key and water, brings her up to eighteen nouns and three verbs.

KATE

But, not...

ANNIE

No. Not that they mean things. It's still a finger-game, no meaning....

KATE

How will she learn it?

ANNIE

It will come.

KATE

How?

ANNIE

How does a bird learn to fly? We're born to use words, like wings, it has to come.

KATE

How?

ANNIE

All right. I don't know how. I've done everything I could think of. Whatever she's learned here—keeping herself clean, knitting, stringing beads, meals, setting up exercises each morning, we climb trees, hunt eggs, yesterday a chick was born in her hands—all of it I spell, everything we do, we never stop spelling. I go to bed with—writer's cramp from talking so much!

KATE

I worry about you, Miss Annie. You must rest.

ANNIE

Now? She spells back in her sleep, her fingers make letters when she doesn't know! In her bones those five fingers know, that hand aches to speak out, and something in her mind is asleep, how do I nudge that awake? That's the one question.

THE significance of Annie's determination to persist with Helen until she can understand how to communicate, is Annie's faith in Helen Keller's capability. Annie persisted, racking her brains to figure out how to get through to Helen, confident that Helen had great potential. Likewise, we also persist, encouraging one another to continue practicing, confident that we also possess great potential waiting to be unleashed, just as naturally and instinctively as a bird who learns how to fly.

For years and years, the seeds of the flowers remain embedded in the desert soil waiting for the sporadic downpour. Likewise, in society, many hearts wait for a compassionate rain of encouragement. These hearts must not simply be forgotten and left to languish in the desert. We have to create a society in which individuals can reveal their true potential and blossom in their lives—whether cherry, plum, peach or apricot. Herein lies the purpose of Buddhism, of the SGI organization, of SGI leaders, and of encouragement.³—SGI President Ikeda

It is as if Helen's blindness and deafness have become a metaphor for our own innate darkness of life. But if we can all be Annie Sullivans to one another—with unwavering determination to persist until we break through—then the immeasurable joy for ourselves and our friends in faith will be tremendous.

As the world knows, Annie Sullivan did persist, and Helen Keller did finally come to understand what words are and how to use them, even though she could not see or hear. This realization of Helen's is how the movie ends.⁴

In Hollywood movies, according to my own observation, it is usually young women who offer the best examples of giving encouragement to others.

Take Pollyanna Whittier, for instance, the protagonist of the popular Disney movie, *Pollyanna* (1961).

Almost every moment Hayley Mills is on the screen as Pollyanna, we see her

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attitude toward life—an eternal optimist. But beyond simple optimism, she tries to encourage everyone she meets. In other words, it is not enough for us to look on the bright side of everything, to create value even out of negative situations.

The true value comes in how much we can inspire others to rise up out of their doldrums and in turn encourage others. Pollyanna does this again and again. Her cheerful expression and attitude are not simpering; what makes her entertaining is that underneath, she is tough; she has a strong self-identity and speaks her mind. She's got courage. She perfectly embodies President Ikeda's guidance that:

Cheerfulness is not the same as frivolousness. Cheerfulness is born of a fighting spirit. Frivolousness is the flip side of cowardly escape. Emerson also said that "power dwells with cheerfulness; hope puts us in a working mood."⁵

Pollyanna is the orphan daughter of a poor missionary from the West Indies, yet her spirit is as rich as anyone's in the town of Harrington. The secret to Pollyanna's optimism? Appreciation. She expresses her appreciation by using the word *glad*.

When you convey your heart, it becomes a source of strength for others. When one brings forth his or her strength, the path ahead will definitely open wide. It is also true that when one encourages others, one becomes courageous and confident oneself. Encouragement changes oneself as well as others.⁶—SGI President Ikeda

Pollyanna even cheers up old Mrs. Snow, a hypochondriac who pampers herself with medicine and thoughts of dying. In fact, she is in the midst of ordering each part of a custom-made coffin from the morose undertaker, Mr. Murg. Pollyanna has come with patches of different materials so that Mrs. Snow can sew them together to make a patchwork quilt to sell at the Charity Bazaar to raise money for the orphans' hospital.

MRS. SNOW

Oh, stop frownin' at me like that!

POLLYANNA

You shouldn't think about dying so much. My father used to say a person should think about living, not dying. I don't want you to die!

MRS. SNOW

Oh, bless you for that, child!

POLLYANNA

It just reminded me about my father and the doll. You see, I always wanted a doll but we never had enough money for things like that. My father was a

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minister.

MRS. SNOW

But surely he could afford a little thing like a doll.

POLLYANNA

Well, he couldn't. We had to have the money for food.... So anyway, my father wrote to the missionary people and asked them to please send us a little second hand doll. Well, there was a funny mistake. When the missionary barrels came, instead of sending a doll, they sent a pair of crutches. Well, of course I was rather disappointed, so my father made up the Glad Game.

MRS. SNOW

The what game?

MR. MURG

She's been pestering folks all over town with this sunshine and happiness thing. Hearts and flowers. Enough to make you sick.

MRS. SNOW

Hush up, I want to hear what she has to say.

POLLYANNA

Anyway, about the crutches. My father said, "Don't let's be gloomy. Let's find something to be glad about." So we made a game of it. The Glad Game.

MR. MURG

The Glad Game.

POLLYANNA

So anyway, we played the game, and after a while I forgot about the doll and being gloomy, and you know what? I found a reason for being glad.

MRS. SNOW

Well, there's nothing happy about a pair of crutches.

POLLYANNA

Well, we were glad that I didn't have to use them!

MR. MURG

Why must you bedevil this poor, dying woman with your childish, silly little stories?

POLLYANNA

I just thought you could play the game. You could be glad that you don't need this horrid old coffin! You ought to forget about dying and be glad you're living!

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You could help others by making the patchwork quilt for the orphans, if you wanted!

Sometimes a single kind word can change a person's whole attitude. Leaders should pray and reflect whether there is anyone they have forgotten to thank or encourage. They should cast a warm spotlight on those they may have overlooked. A single thought, a simple action, will ensure that kosen-rufu will advance forever.⁷
—SGI President Ikeda

How is Pollyanna able to maintain this consistent flow of good cheer and encouragement? That is just the way she is.

Fortunately, we can return to the Gohonzon and chant daimoku, and then go forth to fulfill our mission as Bodhisattvas of the Earth. Pollyanna influences the entire town that she has come to live in. She encourages each person she encounters. And, with her sincerity and passion, she has persuaded Mrs. Snow to sew the patchwork quilt—to do something constructive for others.

Developing a majestic flow of kosen-rufu depends on how thoroughly we can encourage each person we encounter, directing them on the great course of fulfilling their mission in life and achieving happiness. Indeed, this is the key to everything.⁸—SGI President Ikeda

What is the basis of Pollyanna's philosophy of optimism? She offers Reverend Ford a quotation her father taught her before he died, which she keeps on a paper in her locket. It was written by Abraham Lincoln. She tells Reverend Ford about how her father's attitude toward his own congregation altered.

POLLYANNA

He read something that helped him.

REVEREND FORD

And what was that?

POLLYANNA

"When you look for the bad in mankind expecting to find it, you surely will." That was written by Abraham Lincoln. He was a President of the United States. From then on he started looking for the good in people.⁹

THIS "guidance" she gives Reverend Ford causes him to reflect on his attitude toward his congregation. There is of course more to the story, but suffice it to say that his attitude and sermons change, and he regains his courage through this encounter with Pollyanna.

By contrast, for those who encourage and nurture others with their whole hearts, all their efforts will be transformed into their own good fortune and

benefit. People in their environment, including their juniors in faith, will function as Buddhist gods by working to protect them. This is how the principle of cause and effect in Buddhism works.¹⁰ —SGI President Ikeda

Whoever said that young people lack wisdom?

The Diary of Anne Frank (1957) shows us otherwise. We hear entries from Anne's diaries as we watch the drama of seven Jews hiding in the Annex in Amsterdam during World War II. We hear her in voice-over:

ANNE

Is it true then that grownups have a more difficult time here than we do? No. I know it isn't. Older people have formed their opinions about everything, and don't waver before they act. It's twice as hard for us young ones to hold our ground, and maintain our opinions, in a time when all ideals are being shattered and destroyed, when people are showing their worst side, and do not know whether to believe in truth and right and God.... It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever-approaching thunder, which will destroy us too, I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquillity will return again.

UNINTENTIONALLY, of course, she gives us encouragement from the heart with an understanding of what it means to take responsibility for one's own character development.

ANNE

Quite honestly, I can't imagine how anyone can say: "I'm weak," and then remain so. After all, if you know it, why not fight against it, why not try to train your character? The answer was: "Because it's so much easier not to!" This reply rather discouraged me. Easy? Does that mean that a lazy, deceitful life is an easy life? Oh, no, that can't be true, it mustn't be true, people can so easily be tempted by slackness ... and by money.¹¹

WHAT encourages us about Anne Frank is that her simple, youthful words of wisdom, wrought from her struggles in the Secret Annex, resound with fresh vitality and clear-headed honesty. Her words tell us that surely we can accomplish more with our allotted time than she was able to do.

"I still believe people are good at heart." This is the supreme statement of hope and confidence in the human spirit in the face of unimaginable hatred and suffering. In the movie as well as the book, Anne Frank comes across as a shining spirit of passion and optimism.

The conclusion of *The Wizard of Oz* (1939) is humorously out-of-place, considering the previous hour and a half of magic and fantasy. It certainly comes as a surprise to the viewer to see that the little man behind the curtain is indeed the “great and powerful Oz.” He says of himself, “I—I’m a very good man—I’m just a very bad wizard.” But in truth, it turns out that he is not so bad a wizard after all. In fact, he does something better than give Scarecrow a brain, Tin Man a heart, Lion, courage, and Dorothy, her home. In response to the demand that he give Scarecrow a brain:

THE WIZARD

Why, anybody can have a brain. That’s a very mediocre commodity. Every pusillanimous creature that crawls on the earth or slinks through slimy seas has a brain! Back where I come from, we have universities, seats of great learning—where men go to become great thinkers, and when they come out, they think deep thoughts—and with no more brains than you have—but! they have one thing you haven’t got! A diploma!

THE Wizard did indeed give Scarecrow what he really needed—not a brain, which he already had—but recognition and praise—the encouragement that the potential that he thought he did not have, he did have after all.

As for the Lion:

THE WIZARD

As for you, my fine friend, you’re a victim of disorganized thinking. You are under the unfortunate delusion that simply because you run away from danger, you have no courage. You’re confusing courage with wisdom. Back where I come from, we have men who are called heroes. Once a year they take their fortitude out of mothballs and parade it down the mains street of the city. And they have no more courage than you have—but! they have one thing that you haven’t got! A medal!

ONCE again, the Wizard encourages the Lion that he has had courage all along. He opens his eyes to it and gives him recognition of it, which encourages the Lion and us.

And the Tin Man:

THE WIZARD

As for you, my galvanized friend, you want a heart! You don’t know how lucky you are not to have one. Hearts will never be practical until they can be made unbreakable....

Back where I come from, there are men who do nothing all day but good deeds ... and their hearts are no bigger than yours—but! they have one thing you haven’t got! A testimonial! Therefore, in consideration of your kindness, I take pleasure at this time in presenting you with a small token of our esteem and

affection. And remember, my sentimental friend, that a heart is not judged by how much you love, but by how much you are loved by others.

THE Wizard has given recognition to Tin Man's kindness. In each case, he recognized the potential that each already had within and encouraged them to believe in themselves.

(The Good Witch Glinda arrives to inform Dorothy of something quite crucial.)

GLINDA

You don't need to be helped any longer. You've always had the power to go back to Kansas.

DOROTHY

I have?

SCARECROW

Then why didn't you tell her before?

GLINDA

Because she wouldn't have believed me. She had to learn it for herself.

TIN MAN

What have you learned, Dorothy?

DOROTHY

Well, I...I think that it...that it wasn't enough just to want to see Uncle Henry and Auntie Em...and it's that if I ever go looking for my heart's desire again, I won't look any further than my own backyard; because if it isn't there, I never really lost it to begin with!¹²

WHEREVER you are is the Buddha's land. Wise encouragement when a friend is at his or her lowest point can completely turn his or her life around. The most effective encouragement derives from our earnestness, sincerity and compassion. A perfect illustration of this comes near the end of *Mr. Smith Goes to Washington*, another Frank Capra film, starring James Stewart. "You can do it! I know you can do it! I have confidence in you!" Whenever we hear these words from someone we trust, spoken with earnestness, conviction, and a sincere desire to help us, we can push on, past our limitations to greater accomplishment. "You already possess courage, wisdom, compassion! All you need to do is pull it out!"

Clarissa Saunders (Jean Arthur) rouses Senator Jefferson Smith (James Stewart) out of the depths of despair in *Mr. Smith Goes to Washington*. Jefferson, an honest, naive, newly appointed U.S. Senator, has just been double-crossed by Sen. Payne, whom he had always idolized. It turns out that Payne has been taking bribes from the powerful, double-dealing wealthy, corrupt businessman Taylor, and the

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two have conspired to kick Jefferson Smith out of the Senate for accidentally uncovering their illegal scheme. Jefferson comes to the Lincoln Memorial with his suitcase, sits on it and begins to weep. Clarissa soon shows up, knowing he would be there.

JEFFERSON

No, this is a whole new world to me.... What do you expect me to do? An honorary stooge like me against the Taylors and the Paynes, machines and lies....

CLARISSA

Your friend Mr. [Abraham] Lincoln had his Taylors and Paynes. Whoever tried to lift his thought up off the ground, odds were against them but didn't stop those men. They were fools that way. All the good that ever came in this world came from fools like that. You know that, Jeff? They aren't all Taylors and Paynes in Washington. They just throw big shadows, that's all. You didn't just have faith in Payne or any other living man. You have faith in something bigger than that. You have faith in plain decent common everyday rightness. And this country could use some of that. The world could use some of that. Yeah, so could the whole cockeyed world, a lot of it.... Remember what you said when you first got here? Remember what you said about Mr. Lincoln? You said he was sitting up there waiting for someone to come along. Well, you were right. He was waiting for a man who could see his job and sail into it, that's what he was waiting for. A man who could tear into the Taylors and root 'em out into the open. I think he was waiting for you, Jeff. He knows you can do it. So do I.

J
EFFERSON

Do what, Saunders?

CLARISSA

You just make up your mind you're not gonna quit. I'll tell you what. I've been thinking about it on the way back here. It's a forty-foot dive into a tub of water, but I think you can do it.

The word *encourage* means to give courage. A "person of encouragement" is one who unsparingly gives others the jewel of courage and who transforms every place he or she is into a bright flower garden. No way of life is more beautiful.¹³—SGI President Ikeda

THE forty-foot dive into a tub of water—I've always seen that circus trick in old cartoons, and I don't know if anyone in the circus ever attempted it, but the image is perfect. In fact, it's the modern equivalent of the story from the Nirvana Sutra of Sesson Doji who was willing to jump into a beast's hungry mouth in exchange for hearing the Buddha's teachings—in other words, going for it—with courage—and because of your courage and sincerity—the beast and the tub turn out to be the Buddha's truth.

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Of course, when we encourage our fellow SGI-USA members, we encourage them toward the Gohonzon. Encouragement takes the form of praise, appreciation, joy, confidence in the Gohonzon, finding one's mission, and so on. But without sincere prayer to the Gohonzon, encouraging statements fall flat. It is our sincere prayers for others that gives our words power to encourage.

President Ikeda has taught us how crucial President Toda considered encouraging others: "No matter how exhausted he was, whenever he found members who were suffering or worn out, President Toda poured his entire being into encouraging them."¹⁴

Take note that President Ikeda did not just say "Toda encouraged them" but "poured his entire being into" the act of encouragement. How often do we "pour our entire being" into encouraging one another? It's a tall order, one that leads to enlightenment.

That we continue to encourage one another in faith is a necessity if kosen-rufu is to be achieved. It is essential to this Buddhism.

President Ikeda has written to us:

Another well-known poem composed by President Toda says:

"Although the journey toward kosen-rufu
"of the Mystic Law is long and distant,
"Let's encourage one another,
and advance together."

As you know, this poem contains President Toda's will to us. It expresses his eternal direction to us, to encourage one another as we advance together along the supreme path toward kosen-rufu.¹⁵

We are on the cutting edge of popular culture. What types of art are indigenous to the United States? Jazz? Popular music? Computer graphics? Well, there are probably many. But one thing is certain: The twentieth century dawned with the advent of moving pictures, and the century watched while they became motion pictures, then movies, then cinema—a recognizable art form that is a huge part of America's—and the world's—psyche. As we end this century, movies are a part of us.

What great movies can we produce in the coming years to exemplify the greatness of Nichiren Daishonin's Buddhism? And what new art forms will appear in the twenty-first century that can communicate the greatness of the Mystic Law? I hope we can respond to these questions. □

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Note: All of the movies that I quote from in this article are available on videocassette. Most of them were derived from another source: a novel, book or play that can be found in most libraries and some bookstores. References at the end of this article will also indicate when the movie was released. In one instance, I've quoted from the book (*The Diary of Anne Frank*), and in a few other instances, I quoted from the screenplay to include pertinent stage directions. Also, when I've quoted more than once from a movie, I've left the footnote until the final quote.

1. "It's a Wonderful Life," released in 1946.
2. August 2, 1996, *World Tribune*, p. 6.
3. July 21, 1995, *World Tribune*, p. 5.
4. "The Miracle Worker," released in 1962.
5. February 16, 1996, *World Tribune*, p. 13.
6. January 1, 1994, *World Tribune*, p. 4.
7. May 31, 1996, *World Tribune*, p. 11.
8. August 2, 1996, *World Tribune*, p. 6.
9. "Pollyanna," released in 1960.
10. January 19, 1996, *World Tribune*, p. 11.
11. "The Diary of Anne Frank," released in 1959.
12. "The Wizard of Oz," released in 1939.
13. July 21, 1995, *World Tribune*, p. 5.
14. December 29, 1995, *World Tribune*, p. 13.
15. *From Today Onward*, no. 1, p. 21.

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