

# World Tribune

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THE YEAR OF VICTORY OF THE PEOPLE FOR THE NEW CENTURY

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# The Sun Is Rising

**Thanks to SGI members' steady efforts, the Daishonin's 'Buddhism of the sun' is bringing happiness to the people of the world. 'Patience is the key to victory,' SGI President Ikeda says.**

*SGI President Ikeda gave the following speech at the 20th Headquarters Leaders Meeting, held in conjunction with the 9th Saitama Prefecture General Meeting and the Arts Division General Meeting, Tokyo, March 8.*

**D**espite the cold weather in February — the Soka Gakkai's proud traditional month of propagation — we again took great strides. I would like to thank you all wholeheartedly for your tireless efforts.

Because of our kosen-rufu activities' dynamic momentum throughout Japan, it is inevitable that the three obstacles

and four devils and the three powerful enemies of Buddhism will appear to try to hinder our progress. This accords with the words of the Lotus Sutra. If anything, the intensity of the onslaught of these destructive forces is yet rather mild.

The Soka Gakkai has now begun to blaze brightly with a new energy and strength. The handing over of leadership to the younger generation is also progressing steadily. The Gakkai's inherent strength is immortal. The future is assured.

To the members of the Brass Band, thank you for your wonderful performance earlier. I remember a young men's division member exclaiming many de-

acades ago: "The young men's division may have a hard time with Buddhist study or gongyo, but our Brass Band is something else! The band's performances never fail to uplift and energize. I'm always left feeling, 'What a wonderful organization the Soka Gakkai is! I'm going to give my all for kosen-rufu!'"

In all struggles, music is a force for progress. You, the members of the Brass Band, have marched in the vanguard in our movement, leading the way for your comrades.

Another youth who wasn't a member once said: "The Soka Gakkai's Brass Band moves

PLEASE SEE RISING, 7

## MAY 3: SOKA GAKKAI DAY

### The Instant Your Destiny Changes

## SIGNIFICANT DATES

ON MILESTONES IN THE HISTORY OF THE DAISHONIN'S BUDDHISM AND THE SGI

By **MARK KAPLAN**  
SAN FRANCISCO CORRESPONDENT

**N**one of you who declare yourselves to be my disci-

ples should ever be cowardly," writes Nichiren Daishonin (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 176). This to me is the essence of May 3, Soka Gakkai Day.

There is a Buddhist fable about a small bird determined to save her burning forest. Without regard for the impossibility of the task, she plunges into a nearby river, soaks her feathers, and then rushes to the fire to

shake droplets of water on the flames. Over and over, she repeats her efforts, determined to extinguish the fire, but the fire rages on.

Her strenuous efforts attract the attention of a Buddhist god who watches and is moved to tears by the little bird's determination. One of the god's tears falls on the fire and completely

PLEASE SEE DESTINY, 11

## Commemorative Contribution

To mark April 28, the day Nichiren Daishonin first chanted Nam-myoho-renge-kyo, and May 3, Soka Gakkai Day, the SGI-USA will again be holding our annual May Commemorative Contribution. Contribution dates run from April 28-June 7. Please check with your leaders or your community center for more information.



The World Tribune is the weekly newspaper of the SGI-USA.

OUR ORGANIZATION

SGI-USA (Soka Gakkai International-USA) is an American Buddhist organization based on the philosophy of the Nichiren school of Mahayana Buddhism. The SGI exists in 128 countries and has its international center in Japan, where the organization was founded in 1930. In the World Tribune, you'll see news of our organization both in America and internationally.

OUR PURPOSE

The SGI-USA promotes peace and individual happiness based on Nichiren Daishonin's Buddhism. Our position is that peace in the community — whether it be in a neighborhood or the world — is inseparably linked with individuals' happiness. SGI-USA members, through their faith, are seeking to become happier and contribute positively to society. In the World Tribune, you'll see experiences from members about this process, which we call human revolution.

OUR PRACTICE

Our basic practice is chanting the phrase Nam-myoho-enge-kyo to the Gohonzon, our object of devotion. According to Nichiren Daishonin, the workings of the universe are an expression of the law of Nam-myoho-enge-kyo. So chanting it allows us to be in tune with our environment and create the most value. The World Tribune carries many study articles to explain the practice in detail.

OUR HERITAGE

Myoho-enge-kyo is the title of the Lotus Sutra, which is the foundation of Nichiren Daishonin's Buddhism. This sutra, Shakyamuni Buddha's highest teaching, sets forth that the Buddha nature is inherent in all living things — all people have the potential to become Buddhas. Nichiren Daishonin, a Japanese priest who lived in the 13th century, championed the Lotus Sutra and introduced the concrete way of putting it into practice, the chanting and sharing of Nam-myoho-enge-kyo. In keeping with the sutra's teaching that people are Buddhas, the SGI teaches that the heritage of this Buddhism is passed from generation to generation of the people.

FOR MORE INFORMATION

Contact the SGI-USA community center nearest you — there are more than 60 across the country. (You can look in the phone book or call our national headquarters at (310) 451-8811.) The community center can direct you to SGI-USA members in your town, so you can ask questions and find out more.

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Heal the Sick Children

EDITORIAL

Since time began, it seems that little boys (and some little girls) in America have incorporated acts of violence and even genocide into their play activities, whether they call their game Cowboys and Indians, Army, or Cops and Robbers. This may appear normal to us. Kids will be kids, after all. Even if you refuse to buy Johnny a toy gun, that doesn't stop him from making an imaginary firearm out of any household object. Besides, it's just a game.

Then two boys in Arkansas turned their school-yard into a shooting gallery, killing five people.

As incidents such as this one become more common, many of us are increasingly aware of the deep sickness of heart that pervades our society: the lack of empathy; the cheapening of human life; overwhelming feelings of powerlessness and alienation; increasingly frequent and disturbing expressions of rage.

These problems aren't confined to America. In Japan, a boy decapitated a classmate. In Scandinavia, a group of children kicked another child to death. In France, young thugs commit rape, torture and robbery with a sense of casual entitlement.

Truly, these are symptoms of a profound sickness that cannot be blamed on a single individual, family or culture.

From one point of view, it could be said that violence against and neglect of children is at an unprecedented high. The Los Angeles Times recently reported that more children were killed by their parents, family members or caretakers in 1996 than in the previous year, and serious, abuse-related injuries to children are on the rise. And global problems such as the growing child prostitution industry and female genital mutilation demonstrate that the lives of many young people are steeped in horror.

This also suggests that the world is full of disturbed, profoundly sick children of all ages.

The "Life Span" chapter of the Lotus Sutra (a portion of which we recite twice each day as part of our Buddhist practice) tells the story of a skilled physician who knows how to formulate medicines to cure all kinds of diseases. This physician has many children. One day, his children drink poison that makes them distraught with pain, and they fall writhing to the ground.

Due to the poison, some of his children are completely out of their minds, while others are not. All the children beg their father to cure them. Immediately, the father formulates a cure, saying, "Take it and you will quickly be relieved of your sufferings and will be free of all illness." Some of the children take the medicine and regain their

health, while others refuse to take it because they are unable to perceive it as good.

So the father resorts to an expedient: he leaves home and sends a messenger to his children to announce that their father has died. In their inconsolable grief, the sick children realize that the medicine their father left is good. They take it and are healed, and the father returns.

The Buddha is analogous to the skilled physician and we, the people, are analogous to the sick children. In the depths of our grief and anguish, we seek medicine — we seek a teaching that will relieve suffering. "In this present age, people have ceased to live with powerful conviction based on sound philosophy," writes SGI President Ikeda. "People's life forces are waning and their spirits are ill.... As a result, deep in their hearts, people are searching for a philosophy based on the human being, a system of thought that thoroughly explains the potential and supreme worth of each person" (Lectures on the "Expedient Means" and "Life Span" Chapters of the Lotus Sutra, vol. 3, p. 49).

Nichiren Daishonin taught that we live in the time of the Latter Day of the Law — which is believed to last 10,000 years and more — when Shakyamuni's teachings lose their power and the original Buddha makes his advent to lead all people to enlightenment.

Nam-myoho-enge-kyo is the original Buddha. It is the excellent medicine that cures all ills. And never before has it been more desperately needed. As Bodhisattvas of the Earth, our mission is to be the messengers to spread this teaching throughout the world, to cure ourselves and others of sickness.

An integral part of our mission is to cultivate in ourselves the qualities that are lacking in society: empathy and an appreciation for the value and dignity of life. As people come to feel powerless, it's our mission to awaken ourselves and others to the inner power that all people possess. As people feel increasingly alienated, we are here to build community and harmony, to live with a recognition of the interconnectedness of all beings. And as rage is expressed in more disturbing ways, we are here to show that rage has an enlightened side. Anger can be transformed into a force for justice and good.

By propagating Nam-myoho-enge-kyo, and by challenging ourselves to become the kind of people that we would like others to become, we will cure the sick children of the world.

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## WORLD TRIBUNE MAILBOX

### Strive To Enjoy Literature, Too

In 1990, SGI President Ikeda spoke directly to the members, changing the course of our organization. Though his message was clear, some chose to interpret guidance such as not needing to do a full gongyo when ill or tired as not needing to do it at all. I see this same tendency in statements like those by Larry Tish (March 6, "Mailbox"). Rereading President Ikeda's guidance on the importance of reading the classics, or "the great works," I find nothing that suggests he thinks we should be force-fed these works. He clearly believes they are important to expand one's life. At the same time, he states with equal clarity that we should not feel obligated to read such works, or to fully comprehend them.

I regularly read popular writers such as Stephen King, and "classic" writers like Charles Dickens (the latter was considered a "popular writer" in his day). I also enjoy reading President Ikeda's guidance. In all cases I take the same approach: what is the writer trying to say to me that I can use in my life? Even the simplest thriller can provide some illumination. If you only see part of the message, or twist the message out of context, you will not get the full benefit (at the least) or cause serious harm (see the Nikken priesthood).

— NEIL CITRIN, Santa Monica, Calif.

In response to Larry Tish's letter: I, too, was bored with reading classics in high school and basically bored with school period, but there were some lessons to be learned.

One — discipline and persistence. To fight to complete a task that we don't see the value in helps us develop these two indispensable traits, without which we will never succeed in life.

Two — the wisdom of elders. Maybe the elders who wish us to read the classics know from their experience that there is value in these works. Maybe they aren't trying to make us suffer but are concerned with our happiness.

I would add that it was Larry's choice that the experience turned him off. He could have turned that experience into a variety of positive learning experiences. It was not the event but his attitude that decided the outcome. If we always read what we enjoyed, ate what we liked, got up when we wanted, exercised when we felt like it, or only did whatever we wanted to when we wanted to, we would miss many great opportunities and do our mind and body a great injustice.

Also, to me the classics don't, as Larry said, "instruct us how to live" but give us the opportunity to learn from others' experiences. I would hardly consider this leading to a "mundane, heavy and dry life." I determined to finally finish reading *Les Misérables* this past summer. At times it was boring and difficult. At other times, entertaining and suspenseful. And at other times, enlightening. But all in all it was a wonderful experience, and also gave me a greater insight into the growth of SGI President Ikeda.

It deeply saddens me that many people today don't read at all, or only read gossip mags or escapist literature. In my opinion these same individuals are easily swayed by the whims of popular culture. Only by reading the wisdom of thoughtful and wise people can we develop into the kinds of individuals we all aspire to be — Bodhisattvas of the Earth.

— DIXON HAMBY, Bellevue, Wash.

*Letters printed here do not necessarily reflect the opinions of the SGI-USA or the World Tribune.*

*In the "Mailbox," we will publish members' comments, suggestions and questions as they pertain to the World Tribune. Because of volume, not all letters can be printed, but they are all read. All letters are subject to condensation.*

*Please include signature, mailing address and telephone number. Pseudonyms and initials will not be used.*

# Remember the Face of the Poorest Person

## PERSPECTIVE

**Seward Hung has learned that as long as we sincerely care about others, our prayers will reveal ways to improve society without fail.**

By SEWARD HUNG  
NEW YORK

One of the defining traits of a bodhisattva is to have immense compassion for others. Here's my story about injustice that I witnessed when I was 10 years old, and how my Buddhist practice in later years helped me to create value.

Growing up in Hong Kong, both of my parents worked. We weren't rich by any stretch of the imagination, but were quite comfortable, nonetheless. Still, my father told me stories of privation from his World War II childhood and took pains to teach me consideration for those less fortunate. He had seen great suffering and wanted very much for me to learn kindness.

He also taught me that everyone is equal. Even though we had a housekeeper, it was my job to take out the garbage every night. The housekeeper has probably died by now, but the image of seeing her off at night with the trash can in my own hands will most likely stay with me for the rest of my days.

One afternoon, I went with my friend to do homework at his house. I stayed there until almost sundown, at which time I started my 20-minute walk home from his place.

Back then, kids didn't have lockers in school. The rationale was that if we left our books at school, we were probably not doing our homework. (After coming to America, I discovered that the assumption had at least partial merit.)

So there I was, trudging along in my private-school shorts and blazer, with this huge book bag (a small suitcase, really) banging against my thigh and threatening to rip my shoulder off. It was getting dark and the encroaching twilight seemed to

make lighted store signs almost fluorescent in appearance. I was getting hungry and just a bit chilled. My pace quickened.

Just then, I spotted a rather large grocery store off in the distance with a huge fruit stand out front. It was so well-lit that the fruit seemed to yell in all directions: "Buy! Buy! Get your fresh fruit here!" I couldn't resist the sight and immediately veered off course. I was about to get one of the major lessons of my life.

As I got closer, I noticed a beggar sitting in the shadows, leaning against a dark corner of that boisterous fruit stand. He had long, matted hair and I couldn't tell how old he was because he was filthy. It would have been easy to miss him ex-

formed forever.

Fifteen years later, having experienced painful misadventures myself, I began my Buddhist training. By then, I was 25 and angry at the world. I found the world cruel and unjust to a great extent, and it wasn't getting any better. Then one day, out of the blue, the image of that beggar came to me during gongyo. This time, I saw the entire scene from the perspective of Nam-myohorenge-kyo.

I recalled Soka Gakkai President Toda's strict challenge to young Daisaku Ikeda, telling him that if he didn't like the Gakkai the way it was, then he should make it better. As I pondered Mr. Toda's guidance, I realized that his directions could be applied to the world as well. It gave me strength.

I realized that as long as I cared about others' welfare, my prayers will reveal ways to improve society without fail.

After testing that theory for more than a decade, I cannot deny the power of prayer. I know that whatever hardships I have yet to endure in the future, I can face them without fear. I have Nam-myohorenge-kyo in my life, and that is a powerful ally indeed.

Caring too much will never be a problem in our society. Our problem is that we care far too little. I will end with a quote from Gandhi:

*There in the midst of plenty was this poor, wretched man, trying to content himself with a piece of discarded fruit. Even as a child, the injustice did not escape me.*

I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to swaraj [self-rule] for the hungry and spiritually starving millions? Then you will find your doubts and yourself melting away. (M. K. Gandhi, in *Mahatma: Life of Mohandas Karamchand Gandhi*, V. K. Jhaveri and D. G. Tendular, Bombay: 1951-54, vol. 8, p. 89, GE, p. 418).

cept that his hands were peeling what appeared to be an overripe mango. Actually, it could have been any of a variety of fruit available at that store, but the opportunity to discern which kind had long passed because the skin had gone completely black.

The image was captivating: There in the midst of plenty was this poor, wretched man, trying to content himself with a piece of discarded fruit. Even as a child, the injustice did not escape me. I became tremendously angry. How could a storekeeper as prosperous as that one be so heartless at the same time? Could he not part with even one piece of edible fruit for the sake of a starving human being? How could he possibly enjoy his prosperity, being so miserly and mean? My heart ached for that beggar and in a single moment, I was trans-

*If you're interested in contributing to this section, please call us at (310) 451-8811 or e-mail us at SokaNews@aol.com*

## Guam Community Center Relocates



The newly relocated Guam Community Center opened March 14 on the first floor of an office building in an area convenient to local members. SGI-USA General Director Zaitu attended the opening. It was on Guam on Jan. 26, 1975, that the SGI was established. At the 1975 conference, SGI President Ikeda said to members throughout the world: "Please live your precious existence by sowing the seeds of the Mystic Law, that is, the seeds of world peace, in your respective countries until the last moment of your lives. I will do the same!"

Photos by ISAO ISHIZUKA



## 'Song for Mothers' Is Broadcast

SGI President Ikeda's book airs weekly on Los Angeles-area radio.

By TED MORINO  
EXECUTIVE EDITOR

A Japanese-language broadcast series of SGI President Ikeda's book *Song for Mothers* began on April 5 in Los Angeles. The series, on radio station KALI (AM 1430), is produced by Keiko Kimura and is broadcast Sundays 10:00-10:30 a.m. In all, 13 installments of the series are scheduled.

At the start of each installment, Japanese singer Chiyoko Shimakura reads an excerpt from President Ikeda's poem "My Heartfelt Salute to Mothers." The bulk of the narration that follows is read by Kayoko Kishimoto, an actress and SGI member. Background music and the theme song "Song for Mothers" is provided by New York SGI-USA member Yo Kano.

Ms. Kimura also produced the recent (April 1997-March 1998) radio series of President Ikeda's "Values and Visions: Portraits of Global Citizens," which aired in several major markets throughout the United States in both English and Japanese. This new *Song for Mothers* series, however, is so far only to be heard in Los Angeles in Japanese.

Nevertheless, it is expected that Mr. Ikeda's simple yet profound message will encourage many struggling mothers and at the same time remind the listeners to appreciate their own mothers.

Ms. Kimura's goal in producing this series, she says, is to bring to light the humanitarian nature and ideals of President Ikeda to an audience, many of whom are familiar only with his name. "I want to introduce Daisaku Ikeda as the wonderful person he is," she says. ❧

## Phila. Region Explores Literacy Issues

By CLAUDE LOMDEN  
BUREAU CHIEF  
Philadelphia, March 8

Basically, reading is essential to thinking. Perhaps we can even say that reading is a sign of our humanity.... Reading makes us human.

— SGI President Ikeda (Nov. 14, 1997, *World Tribune*, p. 11)

SGI-USA members in the Philadelphia Region began discussing literacy a little more than a year ago, asking such questions as: What can we do to support those SGI-USA members who have difficulty reading? And how relevant is reading ability to the happiness of our members and the development of kosen-rufu?

"Originally, members of the Culture Department began discussing how to help kids improve their literacy, but as we continued to talk, concern over literacy of all kinds started to emerge," Mark Sullivan, the region's Culture Department leader, said.

"As we talked about literacy education, we drew a big response from various members. In the past, the Culture Department focused on seminars to support one big activity. But literacy of all kinds appeals to the needs of many people, not just Culture Department members. We are now talking about how to

have ongoing activities to help our members develop their literacy skills."

Philadelphia Region's first concrete step toward generating widespread discussion for improving literacy among our members was a seminar, "Expanding Our Literacy for the 21st Century," last fall.

Highlighting the importance of the seminar that he coordinated, Ted Primus said: "As we move into the next millennium, we're bombarded with a tidal wave of information. In order to navigate and make informed choices, it's imperative to be literate. We need to be literate, in all its forms, so that we can separate the important information from the junk. We need to develop our literacy in order to strengthen our ability to process and collate information — to discern what is relevant from what is not."

During the opening panel discussion, Monte Joffee, the SGI-USA Culture Department's education division leader and principal of a New York City school, noted that literacy should be viewed in the context of society. We should take into account such factors as the fact that many adults have lost their "moral compass," that many kids are growing up with a tradition of violence. For many, the lack of literacy is part of a larger spiritual crisis in society, he said.

Dr. Susan Neuman, associate professor of elementary education at Temple University (and a specialist in reading), stressed that raising the literacy level of children (75 percent of Philadelphia children read and write below grade level) requires more than teacher or parent involvement: community involvement is necessary.

After the panel discussion, several seminars were offered. Commenting on a gongyo practice workshop, Wanda Peacock said: "I was surprised to see so many members who have been practicing a long time who can't do gongyo! Some of them requested that gongyo practice become a regular Philadelphia activity."

In the children's literacy workshop, Mr. Joffee addressed teachers and parents about hope. "What's really in crisis in our schools is hope," he said. "Don't lose hope. Don't lose confidence. Let's all make a pledge never to give up on our children. Remember that crisis is also opportunity."

The success of the literacy seminar sparked further discussion and proposals.

These proposals, many still in dialogue and planning stages, include:

- Regular weekly volunteer tutoring for SGI-USA junior and senior high school students

to be held at the local community center;

- Follow-up literacy seminar focusing on writing and spelling;

- Regular meetings devoted to reading and discussing SGI President Ikeda's guidance published in the *World Tribune* and *Living Buddhism*;

- Periodic gongyo practice.

With study such an integral part of our practice of this Buddhism, literacy is indispensable. Commenting on the connection between reading and education, Philadelphia Region Leader Carmella Menchaca offered recent guidance from SGI President Ikeda:

"Education makes us free. The world of knowledge and of the intellect is where all people can meet and converse. Education liberates people from prejudice. It frees the human heart from its violent passions. It is education that severs the dark fetters of ignorance about the laws that govern the universe.

"Finally, it is through education that we are liberated from powerlessness, from the burden of mistrust directed against ourselves. To awaken the abilities that have been lying dormant within. To arouse and extend the soul's aspiration to become full and complete. Can there be a more sublime experience in life?" ❧

the new

# HUMAN REVOLUTION

A NOVELIZED HISTORY OF THE SOKA GAKKAI

## 'THE FLOWER OF CULTURE'

VOLUME 7, CHAPTER 1, PARTS 1-2

**As volume 7 begins, Shin'ichi Yamamoto encourages members of the Soka Gakkai's newly formed Education Department — teachers he hopes will enlighten the darkness of Japan's educational system.**



By HO GOKU

Great religion always gives birth to great culture. This is an unfailing law of history.

When the spring sun melts the winter snows and stirs awake the sleeping earth, young shoots push forth and grow, eventually bursting into brilliant flower. In the same way, when the compassionate light of Buddhism thaws the frozen ground of the human heart, bringing it back to life, an exquisite flower blossoms as a truly humane culture.

The wide propagation of the Daishonin's teaching is a noble undertaking toward transforming the world into a beautiful realm of peace and culture. An undertaking based on human revolution, on profound transformation in the lives of human beings, who are ultimately responsible for all social development.

In 1962, Shin'ichi Yamamoto planted many seeds for cultural growth in the broad earth of the people — the earth that had been cultivated through the Soka Gakkai's dynamic drive to spread Nichiren Daishonin's Buddhism.

Through his diligent efforts,

those seeds quickly sprouted. In the field of politics, the Clean Government (Komei) Political Federation was officially launched in January, while July saw the formation of the parliamentary Clean Government Group (Komei-kai). In the sphere of scholarship, the Oriental Science Institute (later the Institute of Oriental Philosophy) was established in January as an independent but related organization. And in November, the institute's journal, *Oriental Science*, began publication.

On Aug. 1, some 1,000 educators gathered at the Suginami Civic Hall in Tokyo for the Soka Gakkai's historic 1st Education Department National Convention. Shin'ichi met this day with great excitement. He gazed upon the sea of faces in the audience from his vantage point on the hall's stage. The teachers' faces each conveyed their determination and commitment to fulfill an important mission.

The Education Department had been officially formed at the Soka Gakkai Headquarters General Meeting on May 3, 1961, which marked the first anniversary of Shin'ichi's inauguration as president. Katsu

Kiyohara was then named the department chief, and, on June 10, some 300 teachers assembled at the Soka Gakkai Headquarters for the Education Department's inaugural meeting.

In his editorial for the July 1961 issue of the Soka Gakkai's monthly study journal, *Daibyakurenge*, which he titled "The Mission of the Culture Bureau," Shin'ichi shared his high expectations for the activities of the bureau's Education Department.

"The true spirit of *rissho ankoku* [securing the peace of the land through propagation of true Buddhism]" he wrote, "is to strive, based on Buddhist ideals, for the realization of a peaceful land that combines individual happiness with social prosperity."

Sounding a note of warning, he said: "From ancient times to the present, in every nation and civilization around the world, history has clearly shown us that education determines the prosperity or decline of a people and a nation. The effects of education reveal themselves only 20 or 30 years after. Thus, education determines the success or failure of the next generation and as such is an extremely important issue.

"But what is the present state of education in our country? More than a decade after World War II, our educational system still lacks a clearly defined ideal or goal and continues to stumble in the dark. This is extremely lamentable."

Shin'ichi declared that the Education Department members had united at this time in a shared awareness of the undesirable direction in which Japanese education was heading.

He continued: "I now proudly declare that a long-awaited beacon of hope has at last begun to send a brilliant light into the darkness of Japan's educational system. We possess the noble principles formulated by that great educational pioneer, our first president, Tsunesaburo Makiguchi. And we have many fine educators who have transformed their lives through faith in the Mystic Law, through the ongoing process of human revolution.

"The effectiveness of education is determined by the substance of its ideals, the character of its teachers. I am convinced that our Education Department members are true educators, who possess both the superb educational principles entrusted to us by Mr. Makiguchi and outstanding human qualities honed through their Buddhist practice.

"I hope that, as practitioners of the Mystic Law, they will be firmly committed to actualizing the unsurpassed teachings of Nichiren Daishonin based on the principle that immeasurable meanings derive from the one Law [from the Sutra of Immeasurable Meanings] and will advance boldly, confident that they are pioneering great new frontiers as educators. I also hope they will never forget their role, not only as superlative teachers in the classroom but as educators of profound humanism, who are dedicated to working among the people and guiding them toward true happiness."

The Education Department's establishment also fulfilled the wishes of Shin'ichi's late mentor, Josei Toda. When he rebuilt the Soka Gakkai after the war, Mr. Toda deleted the word *education* from the organization's name — no longer calling it Soka Kyoiku Gakkai (Value-Creating Education Society) but simply Soka Gakkai (Value-Creating Society) — because he believed that the Gakkai's main

purpose was to carry out a religious revolution.

This did not mean, however, that Mr. Toda had turned his back on or forgotten about education. He knew that genuine religious revolution meant human revolution; when people were revitalized through faith, they would become like the rich soil from which an ideal society would be cultivated. They would become active in all areas of society, including education, business and government, and bring forth the abundant fruits of humanism.

While devoting his full energies to achieving his membership goal of 750,000 households, thus securing a solid foundation for the Soka Gakkai's continued development, Mr. Toda confided to Shin'ichi in great detail his hopes and visions for the future. "As Mr. Makiguchi's disciple," he said, "I want to earn world recognition for my mentor's wonderful educational philosophy. Someday, we must form an Education Department in our organization to contribute to society through the humanistic educational methods set forth by Mr. Makiguchi."

On Nov. 18, 1953, the 10th memorial [ninth anniversary] of Mr. Makiguchi's death, Mr. Toda published his mentor's *Theory of Value*, also having it translated into English and distributed to universities and research centers overseas — a manifestation of his resolve to make Makiguchi's educational theories and methods known as widely as possible in the world.

Shin'ichi had taken Mr. Toda's words about founding an Education Department to heart. He waited many years until at last the time was right to carry out his mentor's wish. After founding the department, he sought opportunities to meet with its members and encourage them.

(To be continued)

Translation of parts 1-2 of 'The Flower of Culture' chapter, as printed in the *Seikyo Shimbun*, the Soka Gakkai's daily newspaper. Ho Goku is the pen name of Daisaku Ikeda, who appears in the novel as Shin'ichi Yamamoto. The events take place in 1962. Illustration by Kenichiro Uchida.



(Above) Patrisia Gonzales and her husband, Roberto Rodriguez, recently received the Human Rights Award from the city of Albuquerque, N.M. (Left) Artwork from the cover of their book, 'Uncut & Uncensored,' a collection of columns (artwork by Laura V. Rodriguez).

# Uncut, Uncensored and Relentless

**Award-winning writers Patrisia Gonzales and her husband, Roberto Rodriguez, speak out on behalf of those who cannot speak for themselves.**

By MARGE ALLEN  
CORRESPONDENT

When we write, we feel — as poet/novelist Demetria Martinez does — that our ancestors are writing through us. It's a spiritual feeling and an awesome responsibility.

We say this because we come from communities that histori-

cally have been voiceless. More precisely, we come from communities where people spoke and shouted about injustices, about their hopes and dreams, yet were rarely given a public forum.

We speak of ancient days, when our ancestors were silenced and put to death for writing books, to the present, when Raza writers and other people of color are subject to what novelist Rudy Anaya calls censorship by commission and censorship by omission.

That's why we consider our writing spiritual — because through us is unleashed a powerful spirit that has been suppressed for generations.

— From the introduction to *Uncut & Uncensored*, by Patrisia Gonzales and Roberto Rodriguez

**O**n March 11, 1998, Patrisia Gonzales, an SGI member for more than 10 years, and her husband, Roberto Rodriguez, received the Human Rights Award from the Albuquerque Human Rights Board in Albuquerque, N.M.

Every week, Patrisia and Roberto write a nationally syndicated column that addresses human rights issues. Their writing often goes beyond their Latino community and becomes a fearless cry for a more humanistic world culture. They write on behalf of those who cannot speak for themselves. At the awards ceremony, Patrisia and Roberto were introduced as a couple who have "embarked on a noble and relentless campaign against censorship, silence and bigotry."

Patrisia, the first Latina

(Chicana-Kikapu) syndicated columnist in the country, began practicing Buddhism as a member of the young women's division in Philadelphia. Her quest at the time, and the reason she began to practice, was to discover why people suffered. She wanted to understand why some people were poor or why some were unloved. Right away and throughout the next 10 years, her practice provided her with more and more answers to these and other basic human questions.

Commenting on her work, Patrisia says that she tries hard to integrate Buddhist concepts from Nichiren Daishonin and from SGI President Ikeda into her writing to give people a sense of hope and to inspire their courage. She wants the column to encourage people to discover what it means to be happy.

A little less than a year ago, Patrisia received a Kellogg Leadership Fellowship grant to study the self- and community-healing aspects of dialogue, ceremony and alternative medicine in indigenous cultures. She and Roberto have published a book, *Uncut & Uncensored*, that compiles many of their columns, and last November, she and Roberto were inducted into the El Paso Writers Hall of Fame.

Patrisia said that receiving the Human Rights Award was especially meaningful because it wasn't about being recognized for her writing, but rather for her character and for what her life stands.

More important to her than being able to phrase a good sentence is the positive impact her work will have on the world. For that reason, an award in the area of human rights from her com-

## GLOSSARY

**Buddha:** One who perceives the true nature of all life and leads others to attain the same enlightenment. The Buddha nature is inherent in all beings and is characterized by the qualities of wisdom, courage, compassion, spiritual strength, hope and unshakable happiness.

**daimoku:** Literally, "title." Refers to the invocation, or chanting, of Nam-myoho-enge-kyo.

**Gohonzon:** The embodiment of the law of Nam-myoho-enge-kyo and the life of Nichiren Daishonin in the form of a mandala. *Honzon* means "object of fundamental respect"; *go* means "worthy of honor." The *Gohonzon* takes the form of

a paper scroll inscribed with Chinese and two Sanskrit characters. Together, these characters represent life in its highest condition: Buddhahood. "Nam-myoho-enge-kyo, Nichiren" is written down the center of the Gohonzon.

**gongyo:** Literally, "assiduous practice." In Nichiren Daishonin's Buddhism, gongyo means to recite the "Expedient Means" (2nd) chapter and the "Life Span of the Tathagata" (16th) chapter of the Lotus Sutra and chant Nam-myoho-enge-kyo in front of the Gohonzon.

**Gosho:** Literally, "writing worthy of

great respect": the writings of Nichiren Daishonin.

**ichinen:** Literally, "one mind." The life-moment, or ultimate reality, that is manifested at each moment in common mortals.

**karma:** Sanskrit word meaning "action." The life tendency or destiny that each individual creates through thoughts, words and deeds. One's actions in the past have shaped one's reality at present, and actions in the present determine in turn one's future. This is the law of cause and effect at work.

**kosen-rufu:** Literally, to "widely declare and spread (Buddhism)." To secure

lasting peace and happiness for all humankind through the propagation of true Buddhism.

**Latter Day of the Law:** The period beginning 2,000 years after Shakyamuni's death, when his teachings lose their power and the true Buddha appears to lead all people to enlightenment.

**Nichiren Daishonin (1222–82):** The true Buddha of the Latter Day of the Law. *Daishonin* literally means "great title" and is used as an honorific title for Nichiren. He inscribed the Gohonzon and established the invocation of Nam-myoho-enge-kyo as the universal practice to attain Buddhahood.

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people's hearts and inspires courage. No other religious organization produces such lively and stirring music. You can always count me a Soka Gakkai supporter!"

Allow me to reiterate my deep appreciation to all Brass Band members for their wonderful efforts.

## Asia — 'Where the Sun Rises'

In February, I visited the Philippines, Hong Kong and Okinawa. Everywhere I went, the members were bright and high-spirited. They radiated an incredible energy. Nichiren Daishonin's Buddhism is the Buddhism of the sun. There is nothing that compares to the sun's brilliance. And the Buddhism of the sun is shining brightly in Asia.

Do you know, incidentally, what the name Asia originally means? Well, it means "place where the sun rises," and has the connotations of "eastern direction" as well as "sunrise," "day-break" or "dawn." The name Asia is said to derive either from the ancient Assyrian word *asu* or the ancient Akkadian word *asu*, both meaning "sunrise." Aptly, today the sun of the Daishonin's great Buddhism of peace is rising high over Asia.

In the Goshō "Remonstrance with Bodhisattva Hachiman," the Daishonin writes:

The moon moves eastward in the sky, a sign of how the Buddhism of India spread in an easterly direction. The sun rises in the east [and moves westward], an auspicious sign of how the Buddhism of Japan [the ultimate teaching of Nam-myoho-enge-kyo] is destined to return to the land of India. (*Goshō Zenshu*, p. 588)

The moon that first appears in the western sky (the crescent moon) is seen a little more eastward with each passing night until, by the time of the full moon, it is due east. The moon's gradual movement eastward symbolizes the way [Shakyamuni's Buddhism,] the Buddhism of India — also known as the Land of the Moon — spread eastward [to China, Korea and Japan]. The sun, meanwhile, rises in the east. This symbolizes [the Daishonin's Buddhism,] the Buddhism of Japan — also known as the Land of the Sun — traveling westward, or returning to India. That is the meaning of this famous Goshō passage.

In accord with these words,

the Buddhism of Shakyamuni in India spread to China over 500 years, and it took another 500 years to reach Japan.

However, 700 years went by after the Daishonin's death without any sign of his prediction being realized. Far from spreading widely throughout Asia as the Daishonin had hoped, hardly anyone even in Japan had heard of his correct teaching. Had this situation continued, the Daishonin would have been branded a false prophet. But a Buddha cannot possibly be a liar, for a lie would contradict everything it means to be a Buddha. It would be a serious thing indeed if that were to happen.

Nevertheless, if no one had emerged with a firm resolve to realize the Daishonin's prophecy, the Daishonin's identity as the original Buddha would have remained buried in oblivion forever. That would have been disastrous in terms of Buddhism.

## Fulfilling the Original Buddha's Prophecy

Allow me to share the Daishonin's well-known words: "The Law does not spread by itself: Because people propagate it, both the people and the Law are respectable" (*Goshō Zenshu*, p. 856). It is impossible for the Law to spread by itself. The Law will not spread unless there are people who selflessly devote themselves to that purpose. This only stands to reason. And those individuals, moreover, are supremely respectable, along with the Mystic Law.

Today, the Buddhism of the sun has spread not only throughout Japan but to South Korea, India and now — with Hong Kong's return — even to China. I have especially devoted my energies to ensure the development and prosperity of Hong Kong. Many Hong Kong members are now playing leading roles in society. The SGI of Taiwan, too, has been publicly recognized by Taiwan's government, winning the Internal Affairs Ministry's Social Organization of Excellence Award six years in a row. The SGI of South Korea has also received many public awards and commendations.

The Buddhism of the sun is today bringing the bright light of happiness to people in these and other countries in Asia and throughout the world. Who could have imagined it? Who would have thought it possible? No one believed that it could be done. But we of the Soka Gakkai have gone ahead and achieved this great feat. The Soka Gakkai

— each and every one of you — has made the words of the original Buddha a reality. We, the members of the Soka Gakkai, alone are genuine disciples of Nichiren Daishonin, having actualized our mentor's great aspiration. This honor will shine eternally and infuse our lives with boundless benefit and good fortune. Of this there is absolutely no doubt.

Earlier this century, Asia endured the sufferings of hell at the hands of Japanese nationalism and militarism. Mocking its Asian neighbors and trampling on their rights and freedom, Japan was the epitome of evil, arrogance and folly. One would assume, therefore, that a religion from Japan would be regarded with great suspicion by Asian people. However, the Soka Gakkai enjoys exceptional trust throughout this region. We are trusted implicitly.

On my recent trip to the Philippines, I met with President Fidel Ramos. He came specially to attend the ceremony at which I received the First Rizal International Peace Award from the Order of the Knights of Rizal. I also visited him at the presidential offices at the Malacañang Palace in Manila, where we had a very meaningful discourse. That was my third visit to the presidential offices.

In addition to President Ramos, I have met and spoken with many heads of state and leaders of various Asian countries. Recently, Soka University was privileged to have Her Royal Highness Princess Galyani Vadhana of Thailand attend its Pacific Basin Symposium in Bangkok [March 4-6] as an honored guest.

Throughout Asia, the trust for us and our organization is firmly established. Why? Because the Soka Gakkai, since the time of our first and second presidents, Tsunesaburo Makiguchi and Josei Toda, has fought and continues to fight against Japanese nationalism and fascism. This fact is keenly perceived by our Asian neighbors. And it is well known throughout the world. I hope you will all be proud of this distinction.

## Longing for the Supreme Teaching

Incidentally, the Daishonin was not being arbitrary when he declared that Buddhism would return westward from the east. Chinese Buddhists also perceived it to be inevitable. This is important. In the Goshō "On the

# HIGHLIGHTS FROM THIS SPEECH

**"The Law does not spread by itself: Because people propagate it, both the people and the Law are respectable" (*Goshō Zenshu*, p. 856). It is impossible for the Law to spread by itself. The Law will not spread unless there are people who selflessly devote themselves to that purpose. This only stands to reason. And those individuals, moreover, are supremely respectable, along with the Mystic Law.**

**The good fortune of all of you who are part of the Soka Gakkai is immeasurable and everlasting. You will ultimately savor immense benefit without fail. The Daishonin declares unequivocally that "both the people and the Law are respectable" (*Goshō Zenshu*, p. 856). Therefore, each of you is worthy of the greatest possible respect. There is no higher honor or status than this. Worldly fame, wealth, position or titles are all ephemeral. Our lives shine with eternally indestructible brilliance just like the Mystic Law. This is Buddhism. This is the greatest glory for a Buddhist.**

**In the first half of the 19th century, [Verdi's] beloved homeland, Italy, was controlled by a foreign power. The people suffered under its oppressive rule. It was at this time that Verdi's famous opera *Nabucco* ignited the spirit of independence in people's hearts. *Nabucco* portrayed the story of an oppressed people standing up to the abuses of despotic rulers and authoritarian clergy and winning freedom. It was first performed at the La Scala in Milan on March 9, 1842. The cries for liberty it inspired in the Italian people spread from heart to heart like wildfire. *Kosen-rufu* follows the same formula. It is always about one person standing up and everything beginning from there.**

**Art that is created only in an attempt to achieve fame, art that is superficial and has no substance — such work is nothing but vanity. The focus of everything comes down to this one point: whether or not it is for the people.**

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Buddha's Prophecy," the Daishonin cites Tsun-shih (964–1032), a Sung-dynasty priest of the Chinese T'ien-t'ai school, who wrote: "Buddhism was first transmitted from the west, just as the moon first appears in the west. Now Buddhism returns from the east like the sun rising in the east" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 115).

In the same *Gosho*, the Daishonin also quotes the Great Teacher Miao-lo along with Tsun-shih to corroborate his assertion that Buddhism was lost in India and China (MW-1, 115).

there would definitely appear a supreme Buddhist teaching capable of illuminating the 10,000 years and more of the Latter Day of the Law. And it is the Soka Gakkai that has realized the Daishonin's prophecy to the letter.

The good fortune of all of you who are part of the Soka Gakkai is immeasurable and everlasting. You will ultimately savor immense benefit without fail. The Daishonin declares unequivocally that "both the people and the Law are respectworthy" (*Gosho Zenshu*, p. 856). Therefore, each of you is worthy of the greatest possible respect. There is no higher honor or status than this. Worldly fame,

on this happy occasion to all of the arts division members who are making wonderful contributions in diverse artistic fields.

The acclaimed capital of the arts is Milan. What is the world treasure that this Italian city is home to? The renowned opera house, La Scala. I visited La Scala for the first time in 1965 and have been there many times since. Those visits are still fresh in my memory.

In 1981, [as founder of the Min-On Concert Association,] I invited La Scala to bring a performance to Japan for the first time. It was a mammoth undertaking transporting the entire show — sets, props and some

Fallen Woman), *Don Carlos* and *Aida*. I spoke about Verdi in a speech I made in Italy some years ago [July 1992].

In the first half of the 19th century, the great composer's beloved homeland, Italy, was controlled by a foreign power. The people suffered under its oppressive rule. It was at this time that Verdi's famous opera *Nabucco* ignited the spirit of independence in people's hearts. *Nabucco* portrayed the story of an oppressed people standing up to the abuses of despotic rulers and authoritarian clergy and winning freedom. It was first performed at the La Scala in Milan on March 9, 1842. The cries for liberty it inspired in the Italian people spread from heart to heart like wildfire.

Kosen-rufu follows the same formula. It is always about one person standing up and everything beginning from there.

"Fly, thought, on wings of gold!" [From the lyrics of *Nabucco*] — this powerful line from Verdi's opera spurred everyone to action. Filled with pride, they all began singing Verdi's songs.

The Soka Gakkai songs, too, are songs of the people. Kosen-rufu moves forward with songs and music. From one perspective, gongyo and daimoku are also lyrics and songs. They are an ode to life. I hope, therefore, that your gongyo and daimoku will be such that even people who are not practicing will be favorably impressed by the sonorous and invigorating sound of your voices. That, too, will contribute to the spread of kosen-rufu.

### Art Not for Vanity, But for People

Verdi was 28 when he composed *Nabucco* — the age of many of our youth division members. His youthful artistic spirit gave wings of hope to people's hearts that let them set themselves free and fly on high. After *Nabucco*, Verdi produced a succession of operas to inspire and encourage the people. He composed always and solely for the people. That is where his greatness lies.

Art that is created only in an attempt to achieve fame, art that is superficial and has no substance — such work is nothing but vanity. The focus of everything comes down to this one point: whether it is for the people. The shallowness of modern Japanese art and culture can be traced to a pervasive contempt for this basic point.

The authorities, of course, did not take kindly to Verdi's

provocative works. They criticized him harshly. But Verdi called out to his colleagues: "Arm yourself with courage and patience. Particularly with patience." He urged them to be patient in the cause of victory. And with this conviction he fought with courage and dignity.

In all things, patience is the key to victory. Those who cannot endure cannot hope to win. Ultimate triumph belongs to those who can forbear.

Verdi had the total support of the people. A person or an organization that is an ally to the people is strong. The Soka Gakkai is strong precisely because it is a gathering of ordinary people. Nothing and no one can ever destroy it. For that reason, too, it is absolutely vital to treasure the people, to treasure the members.

When he was working late into the night composing, people would gather outside Verdi's window to cheer him on. And after he had finished a performance, they would cry: "Viva Verdi! Viva Verdi!" He and the people were one. This was because he loved the people, and they loved him in return.

Similarly, if we love the SGI members, they will return our love. One does not gain people's affection because of position in the organization. Leaders in the world of Buddhism must not forget this. Those who abandoned their faith or betrayed the organization overlooked this important point.

"For the sake of the people" — those who devote themselves to this cause will leave behind an immortal history.

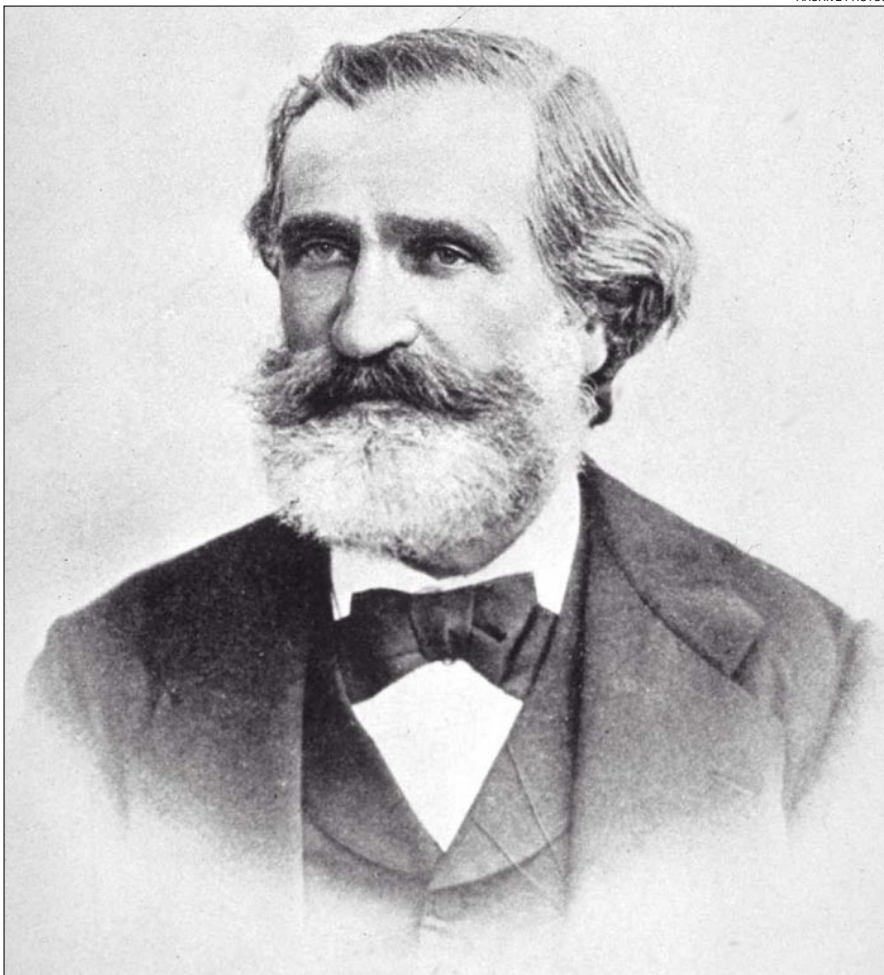
In a letter, Verdi gave the following advice to a youth who aspired to a career in the arts:

He shouldn't be made conceited by praise or intimidated by blame.... The artist must look into the future, see new worlds among the chaos, and if, right at the end of his long road, he discerns a tiny light, he should not fear the darkness that surrounds him. Let him go straight on, and if sometimes he stumbles and falls, he must get up, and go straight on.

It is exactly as he says. In life, we must grit our teeth and keep walking bravely toward the light. This is the spirit of a genuine artist. If life goes smoothly all the time, we risk growing arrogant and conceited. Such a shallow individual cannot produce truly outstanding art.

I hope that arts division members will live with bright opti-

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Giuseppe Verdi (1813–1901) — His opera 'Nabucco' ignited the spirit of independence in the hearts of his fellow Italians in the 1840s. 'The cries for liberty it inspired...spread from heart to heart like wildfire.'

Based on such documentary proof, the Daishonin declares, "Without fail, Buddhism shall rise and flow forth from the east, from the land of Japan" (MW-1, 115). In other words, the Buddhism of the sun will rise from Japan to shed its light on the entire world. Even the Great Teacher T'ien-t'ai himself and many other Buddhists in China clearly recognized that one day

wealth, position or titles are all ephemeral. Our lives shine with eternally indestructible brilliance just like the Mystic Law. This is Buddhism. This is the greatest glory to a Buddhist.

Congratulations on Arts Division Day [March 8], marking the 36th anniversary of the division's founding. On behalf of fellow members around the world, I extend my best wishes

500 cast and crew — from Italy to Japan for a lavish production of a scale rarely seen in this country.

The Italian opera house opened its Japan tour with a performance of Verdi's *Simon Boccanegra*. The great composer Giuseppe Verdi was born in 1813 and died in 1901. Among his most well-known operatic works are *La Traviata* (The

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mism and steadfast determination. Even though you may be unknown now, you are all artists in our movement to bring peace and happiness to all humanity. You are performing brilliantly on the stage of kosen-rufu. Please never forget that 10 million fellow members are warmly watching your endeavors, that you are superlative artists who are being applauded by such vast numbers of ordinary people. To live strongly and courageously is itself kosen-rufu. My friends in the arts division, may you be the golden wings of infinite hope for our 10 million members!

**Appreciation for the Arts and Culture**

This month marks the centennial of Chinese premier Zhou Enlai's birth (March 5, 1898). To celebrate this occasion, China's Central Nationalities Song and Dance Ensemble is currently touring Japan under the auspices of the Min-On Concert Association. The ensemble is one that Premier Zhou, a great lover of the arts, poured special effort into fostering.

Premier Zhou had high regard for artists and cultural figures, calling them "technicians of the heart." He treasured them. A leader cannot be called first-class if he or she lacks appreciation of the arts and culture.

Art is peace. Art captures people's hearts, their minds and imaginations. Art enriches people; it enriches society. Artists have the power to affect an immense number of people in a very profound way. What a great role this power plays in the victory of the people! The radiant presence of a single arts division member can also completely change people's misconceptions about the Soka Gakkai. Similarly, the Chinese song and dance ensemble now visiting Japan has made the Chinese spirit of peace known around the world.

Last month, incidentally, China's Beijing Television aired a documentary commemorating the centennial of Zhou Enlai's birth, and a Chinese publishing company also released a book titled *Zhou Enlai: Recollections of 100 People*.

*The documentary was a 12-part series titled "Enlai Centennial." President Ikeda was among the Chinese and international figures who were interviewed and*

*asked to share their reminiscences of the late premier for the special program. The SGI leader's remarks were featured in several installments. President Ikeda's recollections of his meeting with Zhou Enlai were also among those included in the above-mentioned book.*

The Zhou Cherry Tree, and also the Zhou Enlai and Deng Yingchao Cherry Trees, on the grounds of Soka University in Tokyo, will most assuredly bloom in glorious profusion again this spring, adorning the 100th anniversary celebrations of the Chinese leader's birth with their fragrant blossoms.

The other day, my wife and I received a copy of a biography of Madame Deng Yingchao, Premier Zhou's wife, from Zhao Wei, the couple's secretary of more than 30 years. Madame Zhao continues to play an active role in Chinese society. The biography, incidentally, contains several references to my meetings with Madame Deng.

*Madame Zhao Wei has held such important posts as deputy secretary general of the Chinese People's Political Consultative Conference.*

The life of Madame Deng Yingchao was an endless struggle, an endless revolution, fought side by side with her husband and comrade, Premier Zhou. At the time of the Long March, though ill with tuberculosis and coughing up bloody phlegm, she endured every hardship alongside her comrades to the very end; she overcame all obstacles and triumphed.

So demanding and all-consuming was their lifelong struggle that Madame Deng and Premier Zhou had no time for a family of their own. Madame Deng suffered a miscarriage early in their marriage. When a Japanese acquaintance asked her rather insensitively in her later years if she wasn't sad that she never had any children, Madame Deng replied calmly, "I have no time to feel sad." Premier Zhou also once declared that all the children of China were his children.

Madame Deng always treated my wife and me with great warmth and affection as if we were a beloved daughter and son.

**People of Action Are Always Young**

I'd like to share an anecdote about Madame Deng when she was already more than 75 years



**A modern stage production of Verdi's opera 'Aida.' The opera, one of the largest and most lavish productions ever, is set in ancient Egypt and was originally commissioned in celebration of the completion of the Suez Canal.**

old. A friend whom she hadn't seen for a long time exclaimed in surprise: "We haven't met for more than 10 years, but you haven't changed at all! You're glowing with health."

Madame Deng replied laughingly: "Oh, yes, I've grown old. That's the law of nature. But my spirit hasn't aged. I want to serve the people more. I wish to do a lot of work, not for myself, but for others. That's why I'm in such good shape."

On another occasion, she said: "People's ideals do not grow old. Even if I retire from office, the revolution isn't over yet. We have to work, learn and devote ourselves to the revolution as long as we live."

Her spirit reverberates strong-

ly with that of our women's division members!

"Lifelong devotion to the revolution" — for us, this means lifelong devotion to the cause of kosen-rufu. There is no retirement age in faith. Sincere faith never ages. Those who exert themselves for the sake of the Law are ever young. Our heart is what matters most. Let us strive to the end of our days for kosen-rufu.

On my visit to the Philippines, I again saw some of the spectacular sunsets for which Manila Bay is world-famous.

Madame Deng wrote these lines of verse: "The sunset is infinitely beautiful. / An incomparably beautiful scene is the twilight." The sunset of our

lives should be like this. Accordingly, Madame Deng constantly stressed, especially to women, how vital it is to be strong. Her words echo the guidance given in the Soka Gakkai.

Once, she encouraged a woman with the following words:

There is nothing I hate more than seeing a woman cry. What good will crying do? Will crying change your lot? Women have to become self-reliant. Women have to better themselves, grow stronger and take action. Sniveling only incurs contempt. When Comrade Enlai passed away, so

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Courtesy of SEIKYO PRESS



SGI President and Mrs. Ikeda at the Soka International Friendship Hall in Tokyo, March 8. A person who perseveres to the end, he told members, 'is a winner.'

Pioneering peace researcher Dr. Johan Galtung lauded the efforts of myself and the Soka Gakkai, saying that we contributed in no small way to the end of the Cold War. As the years go by, our endeavors are garnering increasing support and understanding among thinking people the world over. More and more people are coming to have great expectations for our movement.

### Dialogue Is the Only Way

Philippine President Ramos offers the following three imperatives for peace: 1) discussion and dialogue; 2) discussion and dialogue; and 3) discussion and dialogue. It is his conviction, in other words, that discussion and dialogue are the only ways to peace; there is no other option. This same rule applies in our personal relationships, in maintaining and fostering friendship.

During my visit to Hong Kong, I met again with noted painter and calligrapher Madame Fang Zhaoling. She is 84 years old and as bright and vigorous as ever. She said, "How can we get people of different countries to communicate? Through dialogue and artistic exchange — that is the way I believe we can build truly beautiful friendships."

Dialogue is the only way. Society will only change through dialogue. Let us engage in lively, cheerful dialogue wherever we go.

In the Goshō, the Daishonin writes, "This strife-ridden *saha* world is a realm in which enlightenment is achieved through hearing.... All living beings who hear this [teaching of Nam-myōhō-rengē-kyō] will obtain benefit" (*Goshō Zenshu*, p. 415). Enlightenment can be attained through hearing. Hearing has an even more profound impact than reading. Telling people about the Daishonin's teaching, letting them hear about it, is important.

By using your voice to tell others about the Mystic Law, all of you — who have inherited the Buddha's will and decree — can help countless people forge a connection with Buddhism.

May each of you lead a life filled with boundless benefit and good fortune.

We are walking each day on the great path of hope. We are advancing each day toward the hope-filled 21st century.

I pray with all my heart for your ever-greater good health and successful endeavors.

See you again soon. Thank you for your great efforts. ☸

deep was my grief that I wept on three occasions. But crying wasn't going to bring him back. I had to firmly set aside my grief and be even stronger.

And at a gathering of women leaders, she once said:

Please treasure and respect yourself and work even harder. Progress is accompanied by hardships. You mustn't grow downhearted. You mustn't cry when you encounter difficulties. From a young age, I have fought against this passive way of life of women.

Strength is the source of happiness. We mustn't shy away from life's challenges. We mustn't be defeated. Refusing to be defeated equals victory. A person who perseveres to the end is a winner. In the course of promoting our movement, the Soka Gakkai has never pulled back in the face of any hindrance. We have kept moving forward. And that is the key to our success. Never to retreat a single step, no matter what — that is the Soka Gakkai spirit. Those who embrace this spirit can achieve unlimited victory.

### Waiting for the Time

Congratulations to the Saitama members on their general meeting

as well as the opening of the magnificent new Saitama International Women's Center.

I respect and admire Saitama most highly. The women's division members, in particular, who have dedicated their lives wholeheartedly to their Soka Gakkai activities, are princesses and queens of the heart. I have no doubt that Nichiren Daishonin would warmly praise your efforts.

I have received a flood of reports from Saitama women's division members expressing the great pride and joy they felt in being part of the Soka Gakkai when they saw the newly completed women's center. Making this new center — this new treasure palace of kosen-rufu — a base for your activities, I hope you will continue to expand the sphere of eternal good fortune limitlessly.

I have visited Saitama many, many times from the time I was a youth — sometimes to give Goshō lectures, sometimes to attend guidance meetings — and as such it holds many fond memories for me.

Flipping through my diary for 1953, I came across the following entry I had written. I was 25 at the time.

Tuesday, Feb. 10. Clear and Fine.

Physically and mentally exhausted.

Gave a lecture at Kawagoe District in Saitama Prefecture on "Letter from Sado." About 50 gathered.

It seems as if fine and capable people are gradually appearing.

In accord with my prayers, Saitama has today become an invincible citadel of capable people.

In that same diary entry, I also wrote:

Troubled by the conflict between the world's two major blocs — the Communist nations and the Free World.

The progress of our movement will serve as a first step in building a bridge between them.

However, we are powerless to do anything as we are right now.

Members, fellow citizens, humankind! We must wait for the time! We must wait for the time!

The Soka Gakkai in those days was still a small organization. We were ridiculed by people in Japanese society as a gathering of the poor and sick. But even then, as President Toda's disciples, the youth division members aspired to towering goals and were driven by a powerful determination.

"We have to bring an end to the tragic cycle of the Cold War at all costs. To do that the Gakkai has to develop, has to become strong, has to succeed in its endeavors. I'll strive steadily and tenaciously, one step at a time, to consolidate our organization at the district level, at the very foundations, to expand our movement so that we can make a difference. I'll create the right time and build bridges of peace and friendship around world." That was the determination I made when I was 25 years old.

And I exerted myself with all my might to fulfill that determination. I built a bridge of friendship between China and Japan. I blazed the trail for grass-roots exchange between Russia (then the Soviet Union) and Japan. As a private citizen, I met and spoke frankly with top Soviet and Chinese leaders toward restoring amicable relations between the two countries. I also consistently advocated the convening of summit meetings between the heads of the two superpowers, the United States and the Soviet Union, in various proposals I issued over the years.

I believe that I have advanced resolutely, step by arduous step, toward the goals and vision I vowed to achieve in my youth.

By HO GOKU

SGI PRESIDENT IKEDA'S ESSAY

# NAGANO AND A BEGINNING



*In this essay series, SGI President Ikeda uses his pen name Ho Goku — as he does in The New Human Revolution — to write the story-behind-the-story. This series is published as “Thoughts on The New Human Revolution” in the Seikyo Shimbun, the Soka Gakkai’s daily newspaper.*

According to the old Japanese counting system, Feb. 11 will mark Josei Toda’s 99th birthday. (He was born Feb. 11, 1900. In the traditional Japanese system of reckoning age, the day of birth is counted as the first birthday.) It is also his 40th birthday since his death in 1958. I celebrate this day with profound emotion.

I met Mr. Toda when I was only 19. I served him and was educated and trained by him. With him, I hope always to be that young man. Day after day, I vow with all my strength and determination to fight like a valiant youth, like a true disciple, who can win his praise.



In 1957, the last summer of his life, I decided I would one day write a biographical novel about Mr. Toda. I came to that decision when Mr. Toda called me to join him in Karuizawa (Nagano Prefecture), where he was recuperating.

It was Aug. 14, the 10th anniversary of my first encounter with him.

Though he was recuperating in this quiet resort town, his mind never rested. He was constantly busy, articulating his vision of the Gakkai’s future, giving me many kinds of guidance, carrying on discussions with and encouraging and advising the leaders of Karuizawa District.

At this time, he was also giving deep thought to what he would say in the Declaration for the Abolition of Nuclear Wea-

pons that he planned to deliver to the youth division on Sept. 8 as the first of his final injunctions to them.

His struggle was unceasing and never-ending, true to the passage from the Lotus Sutra, “I have never for a moment neglected [the Buddha’s work]” (*The Lotus Sutra*, p. 226).

It was then I asked myself: “Who will preserve the story of this great man for all eternity? Is not this noble mission mine — I who have been fortunate enough to be constantly at his side, like his shadow?” Thoughts of writing this novel, *The Human Revolution*, had crossed my mind many times before, but it was at this moment that I finally decided I would do it without fail.



Similarly, I decided to write *The New Human Revolution*, which I am in the process of doing now, to record the life of a disciple who had been trained

by Mr. Toda. I did so with the wish that this story might further attest to my mentor’s greatness.

On the afternoon of Aug. 6, 1993 — the anniversary of the day on which the atom bomb was dropped on Hiroshima — I was at the Nagano Training Center in Karuizawa, meeting with Dr. N. Radhakrishnan, director of New Delhi’s Gandhi Smriti and Darshan Samiti (Gandhi Memorial Hall). Dr. Radhakrishnan talked of Mahatma Gandhi’s conviction that the power of the spirit is greater than the power of the atom bomb, and how the most important thing we can do is draw out the power of the human spirit to create peace. He went on to praise the SGI as an unprecedented organization with a bright vision for the future of humankind.

Nuclear weapons, which threaten the most basic of human rights, the right to life, are a manifestation of the insidious authoritarian impulse to dominate and destroy others that

resides in human hearts. The human revolution is the struggle to call forth from within human beings the life of the Buddha, the power of the spirit, that can vanquish this evil propensity.

It was on the morning of that day that Ho Goku began to write *The New Human Revolution*.

“Nothing is more precious than peace. Nothing brings more happiness....”

These words were a personal declaration to fight for peace that I made on the day that marked the dropping of the first nuclear weapon on Japan. I was determined to eradicate the devilish machinations of authoritarianism, the forces of arrogance and ignorance, that had visited upon humanity so many terrible tragedies in this century of war, to prevent them from threatening us ever again.



When the Japanese military government called on farmers to

settle in Manchuria and Inner Mongolia as part of its colonization effort, many of them came from Nagano Prefecture. In all, some 34,000 people went. As the tide of the war turned against Japan, nearly half of them lost their lives on the Chinese continent — a larger number of sacrifices than any other Japanese prefecture. The scars of war still remain in the hearts of the people of verdant Nagano.

Before the war, the antimilitarist activist and journalist Yuyu Kiryu (1873–1941) called Nagano the “land of free speech.” Perhaps the wise and independent nature of the people of Nagano gave rise to this tradition of outspokenness. Kiryu called the world as it slid toward the destruction of World War II “an earth dominated by bestiality.” People had abandoned all ethics and morality, he declared.

And it was here in Nagano, the land of free speech, that I, too, with my mentor’s spirit and beliefs forever engraved in my heart, summoned my courage to speak out for humanism in order to fight against the bestiality of the present-day world rife with evil abuses of power.



The 1998 Winter Olympics opened in Nagano on Feb. 7. [As I write this essay,] this celebration of peace is taking place here, where my mentor and I traveled several times, securing the foundation of happiness for countless friends. With the unchanging conviction that peace is the most basic starting point for the advancement of humankind, I pray with all my heart for the Olympics’ success. 卍

DESTINY, FROM PAGE 1

extinguishes it.

The point of this story is that with unwavering determination we can accomplish anything. We might not always know exactly how something is going to work out, but by chanting furiously and implementing the best plans that we can think of, the forces in the universe will rally behind us and something, often completely unexpected, will lead to the accomplishment of our goal.

For me, May 3 is the day of unwavering determination. On May 3, 1951, President Toda was inaugurated as the second president of the Soka Gakkai. Although it is difficult to ascertain exactly how many members practiced at that time, only 3,080 members signed the petition supporting Josei Toda as the second president

(see *The Human Revolution*, vol. 5). Yet in less than seven years President Toda succeeded in building the organization to more than 750,000 households.

This is even more remarkable when you consider that, earlier, in the first seven years after Josei Toda’s release from prison, the organization’s growth was modest at best. What changed in 1951?

In his essay “The History and Conviction of the Soka Gakkai,” President Toda answers this question by saying, “I must have lacked the necessary confidence.” He goes on to say that although he still lacked confidence, he as well as each individual of the Soka Gakkai had finally, in 1951, resolved to dedicate his or her entire life to a great mission as a Bodhisattva of the Earth and had a

deep collective conviction. Up until that time Josei Toda had been distracted by financial problems, but in 1951 he decided to focus exclusively on kosen-rufu, confident that his personal financial problems would be resolved.

This same conviction was shared by everyone at the inauguration, together, in unison. *The Human Revolution*, vol. 5, describes this scene: “Among them there must have been some who were suffering from illness, some haggard from fighting poverty, some living in the depths of hell, and others deep in the abyss of total suffering. This very moment, however, gave them the intuition that the direct path to shattering their binding karma lay in devoting their lives to faith while surmounting their troubles” (p. 10).

It was a similar intuition that led Daisaku Ikeda to accept the presidency of the Soka Gakkai on May 3, 1960.

In 1960, he was still a defendant in the court case over the 1956 Osaka Election Campaign, and a conviction seemed inevitable. If the president of the Soka Gakkai was convicted, it would cause tremendous trouble for the Soka Gakkai. But if he didn’t accept the presidency, the organization would continue to flounder. He had to act, and he did so by courageously taking the presidency.

For both Mr. Toda and Mr. Ikeda, then, accepting the presidency was an amazing act of courage and faith. We can take that same kind of action on May 3. We can say, “This May 3, I will dedicate my entire life to kosen-rufu.”

In his *Lectures on the “Expendient Means” and “Life Span”*

*Chapters of the Lotus Sutra*, President Ikeda writes:

Our single-minded determination for kosen-rufu, and that alone, creates the “time.” “That time” is when we set our lives in motion, when we stand up of our own volition and by our own will and strength. “That time” is when we summon forth strong faith and take our place on the grand stage of kosen-rufu.

“Goethe writes, ‘The moment alone is decisive; fixes the life of man, and his future destiny settles.’ ‘That time’ is the moment you resolve from the depths of your heart: ‘Now I will stand up and fight!’ From that instant your destiny changes. Your life develops. History begins. (vol. 1, p. 33)

Let’s begin a tremendous history for ourselves, for America

# 임용시험 예상문제

## 니저렌의 생애

1. 니저렌 대성인께서 1253년 4월 28일 선언하신 불법수행은 무엇입니까?
2. 니저렌 대성인의 내증의 입장에서 다쓰노구찌 법란의 중요성을 설명하십시오
3. 다쓰노구찌에서 니저렌 대성인의 처형이 불가능하다는 것이 증명된 후 대성인께서는 흑한으로 사람이 살 수도 없고 살아서 돌아오기도 힘든 곳으로 유배를 가지게 되었습니다. 그곳의 이름은 무엇입니까?
4. 대성인께서는 그가 유배됨으로 해서 실망하고 있던 제자들에게 무엇을 가르쳤습니까?
5. 사도에 유배되어 계시는 동안 대성인께서는 교학의 이론적인 기초를 완성하셨습니다. 어본존을 도현하시는 틀을 마련하시는 두 가지 어서는 무엇이었습니다?
6. 니저렌 대성인께서 어서에서 반복해서 말씀하시는 부처란 무엇입니까?
7. 어떤 사건이 벌어진 후 니저렌 대성인께서는 어본존을 도현하시기 시작했습니까?
8. 어본존에서 "남묘호랭계교"와 "니저렌"의 도현은 어떤 법리를 나타내습니까?
9. 중국 고사에 현인은 세 번 간쎄해서 듣지 않으면 나라를 떠난다는 사례에 따라, 대성인께서는 미노부에 입산하시어 말법의 어본불로서 미래 영겁에 걸친 전 민중을 구제할 법체의 확립을 위해 준비하셨습니다. 미노부의 입산은 단순한 은둔생활이나 인생의 포기는 더욱 아니었습니다. 이때 하신 세 가지 일은 무엇입니까?
10. 대성인께서는 미노부에서 제자들의 신심을 향상시키기 위해 중요한 교학을 통하여 훈련해 가셨습니다. 이 교학들은 무엇에 관한 것이며, 닛고상인에 의해 기록된 이 교학들은 무엇이라고 부릅니까?
11. 다쓰노구찌와 사도유배 이후에 대성인을 따르던 신도들의 행동과 아쓰하라 법란 이후에 신도들의 행동의 차이는?
12. 대성인을 따르던 신도들의 어떠한 행동이 권력자들로 하여금 그들을 박해하게 했습니까?
13. 니저렌 대성인으로 부터 합법적으로 상송을 받으신 분은 누구입니까?

14. 왜 6노승 가운데 5노승은 대성인 별세 후 대성인의 가르침을 버렸습니까?
15. 어떤 방법을 5노승은 저질렀습니까?
16. 왜 닛고 상인께서는 미노부산을 떠났으며 후지산(입구)에 대석사를 창건했습니까?
17. 닛고 상인께서 "26계 유제치문"을 쓰신 목적은 무엇입니까?

## 일생 성불초

18. 묘법에 대한 대성인의 가르침과 대부분의 기성 종교와의 다른 점은 무엇입니까?
19. "자신의 심성을 관한다"란 무슨 뜻입니까?
20. "빈궁한 사람이 일야로 이웃의 재보를 센다"는 비유를 들어 대성인께서는 무엇을 우리들에게 가르치시고 계십니까?
21. 어떠한 마음가지미 불도수행에 있어 우리들에게 무량의 고행처럼 느껴지게 합니까?
22. 불법 신자가 아닌 외도의 사람들의 신앙의 자세는?
23. 불법을 수행하는데 있어 팔수적인 요소로서 이 어서는 무엇을 강조하고 있습니까?
24. 어떤 태도가 우리들로 하여금 신심의 대환희를 가로막습니까?  
"정명경중에는 중생의 마음이 더러워지면 토도 더러워지고 마음이 깨끗하면 토도 청정하다고 해서 정토라 하고 예토라 함도 토에 둘의 차이가 없으며, 오직 우리들의 마음의 선악에 의한다고 쓰여 있다."(어서 384쪽)
25. 어떠한 불법의 원리가 이 구절에 설해져 있습니까?
26. "선과 악의 마음"이란 무슨 뜻입니까?
27. 불국토(정토)는 어디에 있습니까?
28. "생명과 일체의 현상"의 상호관계의 원리에서 생명이란?
29. "생명과 일체의 현상"의 상호관계의 원리에서 일체의 현상이란?
30. 니저렌 대성인에 의하면 열등한 가르침이란 어떠한 것입니까?
31. 남묘호랭계교라고 불려도 어떤 경우에 이전경의 가르침으로 됩니까?
32. 우리들이 본존님께 제목을 올릴 때 "\_\_\_\_\_ "이다. 라는 확신으로 임하라고 대성인은 가르치신다. "\_\_\_\_\_ "는

무엇입니까?

33. 어떠한 불법 수행 방법을 대성인께서는 거울을 닦는 비유로서 말씀하시고 계십니까?
34. 이 어서에 의하면 무엇이 "성불의 직도"입니까?

## 니저노 부인답서

- 이 어본존을 결코 타처에서 구하지 말지이다. 다만 우리들 중생이 법화경을 수지하고 남묘호랭계교라고 봉창하는 흥중의 육단에 계시니라. 이것을 구식심왕진여의 도라고 하느니라. .... 이 어본존도 다만 신심의 이자에 들어 있으니 이신득입이란 이것이라 (어서 1213쪽)
35. 대성인께서 역설하신, 우리가 생명 속에서 찾아야 할 것은 무엇입니까?
  36. "구식심왕진여의 도"란 무슨 뜻입니까?
  37. 위의 어서에서 생명 속에 존재하고 있는 어본존 실체를 말씀하셨는데, 어본존과 타종이 숭배하고 있는 그들의 그릇된 본존과의 다른 점은 무엇입니까?
  38. 처음부터 분동되지 않는 신심을 가진 사람은 드물다. 신심을 시작할때 어떠한 자세로 임하는 것이 바람직합니까?
  39. 제목을 봉창할 때 나타나는 사력(四力) 중의 근본이 되는 두가지 힘은 불력과 법력인데, 어떻게 이것을 우리 생명 속에 용현시킬 수 있습니까?
  40. 석가모니 부처의 제자인 사리불은 지혜가 가장 뛰어난 사람으로 소문이 나 있었는데도, 지혜를 가지고 성불은 하지 못하였습니다. 그러면 어떻게 사리불은 성불하였습니까?
  41. 의심이 자연스럽고 피할 수 없다해도 의심이 없는 신심을 추구하는 것이 중요합니다. 신심수행에 있어서 의심이 생기거나 진지하지 못할 때 우리는 걱정하거나 고뇌하는 대신 어떻게 해야 합니까?
  42. 니저렌 대성인의 불법에 있어서 신심으로 부터 일어나는 두 가지 행동은 무엇입니까?
  43. 니저렌 대성인께서는 한 나라의 황제나 리광을 통하여, 이 어서에서 우리들에게 무엇을 가르치시려고 하셨습니까?
  44. 어본존님의 중앙에 한자로 남묘호랭계교, 니저렌이라고 쓰여져 있는데 이것은 불법에 있어서 무슨 원리를 말하는 것입니까?

## 시조 강고 전답서

45. 우리들은 어떻게 하면 생명의 경애를 끌어 올릴 수 있습니까?
46. 생명 경애를 높이는 것이 왜 중요합니까?
47. 대성인께서는 왜 "남묘호랭계교라고 부르는 이외에 유락은 없다"라고 말씀하십니까?
48. "자수법탁"이란 무엇입니까?
49. 법락과 육락의 차이는 무엇입니까?
50. 행, 불행의 원인을 다른 사람 탓으로 돌리는 것은 왜 법화경의 가르침에 위배되는 것입니까?
51. 어떠한 결의를 하면서 창제하는 것이 우리들 생활상의 발전을 꾀할 수 있습니까?
52. "행복과 안이함"이란 우리 생활과 어떠한 연관이 있습니까?
53. 절대적인 자유를 갖고 있는 부처란 누구를 말합니까?
54. 평화와 안녕을 누린다 함은 무엇을 뜻합니까?
55. 불법신자에게 고(苦)란 무슨 의미입니까?
56. 대성인께서는 왜 시조강고에게 "더욱 더 강성한 신심을 하십시오"라고 하셨습니까?
57. 대성인께서는 왜 시조강고에게 "다만 아내와 더불어 술을 마시고 남묘호랭계교라고 부르고 계십시오"라고 하셨습니까?
58. 우리들의 신심의 목적은 무엇입니까?

## 종문 문제에 관한 질의응답

59. 신도로부터 수동적이고 맹목적인 복종을 원하는 사람들에게 도전하는 것은 불법의 입장에서 볼때 무엇이라고 합니까?
60. SGI가 받고 있는 모든 박해는 법화경 어느 구절에 해당합니까?
61. 권위자에 의한 반대를 불법에서는 어떻게 생각합니까?
62. 불법활동에 있어서 장해란 무엇을 의미합니까?
63. 창가학회가 종문으로 부터 반대 당하는 것은 무엇을 의미합니까?
64. 종문 문제를 이해함으로써 얻는 공덕은 무엇입니까?
65. 올바른 신심이란 무엇입니까?

- 66. 미래에 있어, 종문 문제를 이해한다는 것이 왜 중요합니까?
- 67. 불법신도와 승려 사이의 평등에 관해서 일련종의 입장은 무엇입니까?
- 68. 본존님에 대한 일련종의 견해는 니찌렌 대성인의 견해와 모순됩니다. 일련종에서 대성인의 생각을 틀리게 말한 것은 무엇입니까?
- 69. 니찌렌 대성인에게서는 혈액상승을 받는 것이 무엇을 의미하는지를 분명히 말씀하셨습니다. 그런데 일련종의 혈액상승에 대한 견해는 니찌렌 대성인의 견해와 어떻게 다릅니까?
- 70. 일련종과 SGI는 광선유포에 대한 행동과 책임에 대해서 어떻게 다릅니까?

- 고 대성인의 유지를 올바르게 이해한 것을 전달하기 위해서이다.
- 18. 누구나 불성을 갖고 있고 불도 수행을 통해 성불할 수 있다.
- 19. 자신의 생명의 근저에 불성이 있음을 깨닫는 것.
- 20. 묘법을 수지한다 해도 만약 기심의 밖에 법이 있다고 생각한다면 전혀 묘법이 아니다. 우리들 자신의 불성에 의해서만이 생사의 괴로움을 극복할 수 있다.
- 21. 자신의 마음을 관하려는 뜻이 없을 때, 기심의 밖에서 묘법을 구하려할 때.
- 22. 법을 우리들의 밖에서 구한다.
- 23. 묘호랭계교는 우리들 생명 그 자체라는 깊은 확신.
- 24. 기심의 밖에 불법이 있다는 태도.
- 25. 의정불의
- 26. 악의 마음이란 우리의 생명이 육도의 낮은 경애에 머무는 것이며 선의 마음이란 우리의 생명경애가 사성에 머무는 것. 특히 불계에 머무는 것.
- 27. 누구든지 남묘호랭계교를 부르는 곳은 그 어느 곳이라도 불국토이다.
- 28. 일념을 말한다.
- 29. 삼천을 말한다.
- 30. 중국의 진리로 부터 중생을 분리시키는 가르침. 그리고 우리들보다 높고 동떨어져 있는 힘에 호소해야만 하는 것.
- 31. 기심의 밖에 묘법이 있다고 생각할 때.
- 32. 남묘호랭계교는 우리의 생명 그 자체이다.
- 33. 지속적인 불법수행(학회활동)
- 34. 우리의 생명이 묘법의 당체라고 깨닫고 남묘호랭계교라고 제목을 불러나가는 것.
- 35. 민중의 생명 속에 내재하는 "어본존"
- 36. 제 구식의 아뢰야(근본정식)가 마음의 작용을 일으키는 근본이며 그것이 허영을 떠나서 불변불개라는 것.
- 37. 타종의 본존은 부처, 보살의 모습을 단순히 도현한 점에 불과하나, 대성인의 어본존은 불보살이 수행하여 깨달은 심계호구, 일념 삼천의 묘법 그 자체가 윤회구족, 공덕취로 나타나져 있는 것이다.
- 38. 불도수행에 의해 우리들의 인생이 보다 행복해진다는 확신.
- 39. 우리 스스로의 신력과 행력으로써

- 40. 부처의 가르침에 대한 믿음으로써
- 41. 확신있는 기원과 실천을 통하여 극복해야 함.
- 42. 자행화타에 걸친 실천과 교화
- 43. 신심의 힘 그 자체는 보이지 않으나 그로 인하여 생겨나는 결과는 엄연한 것이다.
- 44. 인법일개
- 45. "제목을 부른다"고 하는 일법으로써 경애를 바꿀 수 있다.
- 46. 명에, 부 그리고 사회적 지위는 쉽게 변할 수 있는데 반해, 우리 생명 그 자체에서 일어나는 내적인 행복은 절대적이며 무너지지 않는다.
- 47. 제목을 부르면 자기 자신의 생명이 부처의 생명과 일치하기 때문이다. 자신도 생이 발랄하게 인간혁명하고, 지칠 줄 모르는 힘과 지혜, 기쁨과 희망을 이끌어 낸다.
- 48. 스스로 법락을 받는 신심을 말하는데 법락이란 영원 불변의 묘법을 맛보고, 그 힘과 지혜를 남김없이 즐겨 가는 것이다.
- 49. 법락은 영원불변의 묘법을 맛보고, 마음껏 인생을 즐기는 것이고, 육락은 일시적으로 행복하게 생각되어도 표면적인 기쁨이지 생명의 오저로 부터의 환희는 아니다. 그리고 곧 불행과 불만족을 불러 일으킨다.
- 50. 행, 불행을 느끼는 것은 어디까지나 자기 자신이다. 타인이나 환경에 이끌려 행, 불행을 느끼는 삶의 가치는 법화경이 아니다. 법화경은 신심을 근본으로 한 우리 자신의 노력을 통해 행복해진다고 가르치고 있다.
- 51. 현재도 미래도 마음껏 즐겨 가는 것이 불법의 진수인 것이다. 그를 위해서 제목으로 강하고 강한 생명력을 얻어 어디까지나 어디까지나 현실에 끝까지도 전해 간다는 결의가 필요하다.
- 52. 안은이란 아무런 난도 없는 것이 아니라, 어떠한 난이 있어도 미동도 하지 않고 사자와와 같이 싸우며 승리해 가는 용기와 신념을 가지는 것이 중요하다.
- 53. 심계중 가장 높은 경애로써 절대적 의(理)를 깨달은 사람의 경지를 말한다.
- 54. 어떠한 난관에 봉착하더라도 흔들림 없이 단호한 용기와 확신으로 싸워 이겨내는 것.
- 55. "고(苦)를 고(苦)로 깨닫고..."란 살고 있는 이상 괴로움을 피할 수 없기 때문에 그렇게 각오하고 괴로움을 내려다

- 보면서 살아가라 하는 뜻.
- 56. "더욱 더"란 과거가 아니고 지금부터이다. 과거에 신심이 약했던 것은 중요하지 않다. 지금부터 앞으로 강한 신심을 하면 가장 강한 힘을 끄집어낼 수 있다.
- 57. 일보 밖으로 나가면 적이 노리고 있던 기고이다. "방심하지 말고 집에 있으면서 창제하시오. 일가 화락의 신심으로 나아가시오"라고 가르치시고 있다.
- 58. 인생을 완전히 즐기고 가장 행복하게 살아가기 위해서이다.
- 59. 인간혁명
- 60. 부처의 생존시에도 법화경에 대한 믿음과 질투가 많았는데 부처의 사후에는 얼마나 더 하겠는가.
- 61. 우리가 올바른 신심수행을 하고 있다는 증거.
- 62. 마의 작용, 방해물, 악지식 또는 삼류의 강적이라고 말한다.
- 63. 정법을 정당하게 유포한다는 증거이고 신심하는 이들에게는 정법을 올바르게 믿고 있다는 증거이다.
- 64. 각자가 자기 자신의 행복에 대하여 진정으로 책임을 지는 것이 올바른 신심이요 불도수행이라는 것을 깨닫게 해준다.
- 65. 대성인의 가르침을 왜곡됨이 없이 올바르게 받아들이며 대성인처럼 확신을 갖고 우리 생명경애를 발전시켜야 한다.
- 66. SGI의 종문문제에 관한 노력으로 불법의 진정한 정신을 부활시키게 되었습니다.
- 67. 일련종에서는 승려와 신도는 평등하다는 말조차 적약시한다.
- 68. 범주는 대성인의 불법을 상속받은 유일한 사람으로 범주가 본존님을 인가하여야만 성불이 가능해진다고 가르친다
- 69. 니찌렌의 제자 단나등은 자타 피차라는 마음없이 수어라고 생각을 해서 일체동심이 되어 남묘호랭계교라고 봉창하는 바를 생사 일대사의 혈액이라 하느니라.
- 70. SGI 회원들은 광선유포를 위하여 수십년간 노력해 왔으며 일련종은 주로 예식들과 장례식에 참여하는 등 소극적이었다.

# 해답

- 1. 남묘호랭계교라고 제목을 불러 금세에서 성불하는 것.
- 2. 묘법의 당체인 말법의 본불임을 나타내어 보이다.
- 3. 사도삼
- 4. 의심을 하지 않고 계속 믿으면 성불할 수 있다는 것.
- 5. 개목초와 관심의 본존초.
- 6. 깨달음을 얻은 범부
- 7. 아쓰하라 법란.
- 8. 인법일개.
- 9. (1)많은 어서 술작 (2)제자 육성 (3)법화경 강의
- 10. 남묘호랭계교와 법화경 28품-어의구전
- 11. 죽음을 무릅쓰고 지속적인 신심을 관철하였음.
- 12. 대성인 제자들이 더욱 묘법유포에 힘쓸 때, 권력자들이 박해하기 시작했다.
- 13. 닛고 상인
- 14. 대성인의 가르침과 신심의 의도를 올바르게 이해하지 못하였고 대성인에게서 천태종의 불법을 가르치셨다고 믿었기 때문입니다.
- 15. 본존님을 떠나고(신앙의 대상으로써) 대성인의 어서 증 많은 부분을 없애 버리다.
- 16. 미노부 산에서는 대성인의 가르침에 위반되는 방법이 저절러지고 있었기 때문에.
- 17. 대성인의 가르침의 순수성을 보호하

PARA PADRES

# ¿Por Qué es Que Nunca Escuchan???

Por SALLY MARKS McKEE  
MESA, ARIZ., CORRESPONSAL

¡NUNCA me escuchas! Un momento después se cierra la puerta de golpe. Un adolescente frustrado sale volando y cae sobre la cama. Solloza sobre la almohada.

Este escenario familiar es representado en cientos de hogares a través de los Estados Unidos, quizás hasta del mundo. Y aún dentro de SGI-USA, en donde los padres se encuentran trabajando incansablemente para crear una sociedad pacífica, existe a menudo una zona de guerra entre los padres y sus hijos adolescentes.

¿Cómo podrían los padres construir un puente para cerrar esa brecha y establecer una coexistencia pacífica con su hijo o hija adolescente? Irónicamente, durante los días más exasperados de la vida, muchos padres (incluyéndome a mí) piensan que sería más fácil entonar daimoku y llevar paz a Somalia que vivir en un hogar tranquilo en donde resida un adolescente. Sin duda, los adolescentes sienten lo mismo en cuanto a sus

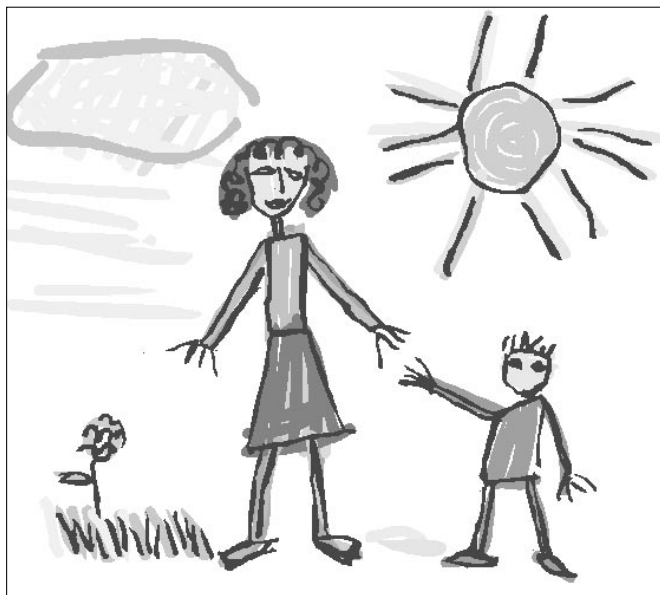
condiciones de vida y a sus padres.

Las dos palabras que comienzan con "c" vienen a la mente como posibles soluciones para esto — cantar (entonar) daimoku y comunicación. Probablemente podemos decir que la mayoría de nosotros que leemos un periódico budista sabemos cómo entonar daimoku o cómo encontrar a alguien que nos ayude a aprender. Sin embargo, ¿cuántos de nosotros realmente sabemos cómo comunicarnos efectivamente?

Para mí, la parte de la comunicación que incluye hablar, predicar, regañar y culpar siempre ha sido fácil. Yo aprendí a hablar a una temprana edad, y practiqué mi destreza por largo tiempo, arduamente y a menudo. (Hasta hablaba dormida.)

Esperaba tener hijos para poder tener una audiencia cautiva. Antes de que mis hijas nacieran, pensé en lo que les podría decir. Mientras estaban en el útero, mantenía alegres conversaciones con ellas. Aquellos fueron los tiempos buenos del pasado — nunca me contestaron de vuelta. Oh, por

*Quizás mis niñas no me escuchan a mí porque yo no las escucho a ellas.*



supuesto, de vez en cuando mi hija mayor, Alicia, me daba un codazo en las costillas. Mi hija menor, Brittany, disfrutó dándole puntapiés a mi vejiga como si fuera una pelota de fútbol. Sin embargo, en la mayor parte mis hijas fatales escucharon obedientemente.

Tomó tiempo para que mi estilo de comunicación cambiara. Yo pensé que la comunicación era como un partido de tenis. Yo lanzaba una orden o consejo sobre mi cabeza y la enviaba sobre la red a mis hijos, esperando ganar puntos. En lugar de ello, mis niñas se oponían a

mis palabras y me enviaban un rechazo de vuelta a mi patio. Esta fue una batalla cabal, y ¡las niñas tenían juventud y fuerza vital de SU parte!

“¿Por qué es que mis niñas no pueden escucharme?” Me ponía a reflexionar mientras trataba desesperadamente de respirar. Boink! Se me prendió el foco (exactamente como en las caricaturas; fue muy bueno) — causa y efecto. Causa y efecto. Quizás mis niñas no me escuchan a mí porque yo no las escucho a ellas.

Cuando empecé a entonar daimoku para llegar a ser una

mejor escuchante y madre, los efectos de esa causa cambiaron la manera en que nos comunicamos. No siempre estamos de acuerdo en las cosas, pero nos escuchamos mejor unas a las otras y tratamos de comprender los puntos de vista de cada una. No siempre es un paraíso en nuestra casa, pero ya que las líneas de comunicación se han abierto, muchas menos puertas — y corazones — se nos están cerrando de golpe.

(Traducción del World Tribune, 30 de enero, 1998.)  
Por Jeannette Garafalo, Miami.

## PREGUNTAS Y RESPUESTAS SOBRE LA FE

# ¿Deberíamos Entonar Daimoku por la Felicidad de Nikken?

Por GREG MARTIN Y  
RICHARD YOSHIMACHI  
VICE DIRIGENTES DEL DEPTO.  
DE ESTUDIO DE LA SGI-USA

**P:** ¿Deberíamos entonar daimoku por la felicidad de Nikken? Mis líderes muchas veces me han dicho que orara por la felicidad de las personas que me causan dificultades. ¿Deberíamos hacer esto también por Nikken?

**R:** Anteriormente, también hemos recibido esa guía muchas veces. De hecho, es muy efectiva.

Lo que ocurre cuando oramos por la felicidad de una persona que nos causa dificultades en nuestra vida es que nuestra propia condición de vida se eleva. Y empezamos a sentir compasión por esa persona.

Este cambio interno en nuestra vida se refleja en nuestro comportamiento. Nuestra acción hacia esa persona en un nivel fundamental entonces se convierte en un cambio en nuestro medio ambiente. Parece que la otra persona ha cambiado — y el o ella lo han hecho, pero en respuesta a un cambio interno en nuestra propia vida.

Lo que es más importante comprender es que la oración sin acción no es suficiente. La oración compasiva y la acción con valentía — es la fórmula para el cambio.

Esto es consistente con las acciones de Nichiren Daishonin, las cuales podemos leer en sus cartas. Por ejemplo, él expresó apreciación por sus enemigos — in-

cluyendo a Hei no Saemon, quien trató de ejecutarlo — diciendo que era por causa de ellos que él podría lograr la Budeidad. Esto es consistente con no echarle la culpa a nuestro medio ambiente y orar por la felicidad de nuestros enemigos, apreciando el papel que ellos juegan para empujarnos hacia el logro de la Budeidad.

Al mismo tiempo, sin embargo, el Daishonin era muy estricto con sus enemigos, especialmente con los sacerdotes herejes, diciendo que ellos deberían de ser temidos y ahuyentados, denunciados y refutados. Nichiren Daishonin decía que ellos eran sacerdotes que torcieron la Ley y traicionaron a los creyentes laicos para su propio bien.

El Daishonin a menudo citaba a Chang-an, el sucesor de T'ien-t'ai, como este decía “si uno se hace amigo de otra persona, pero carece la compasión de corregirla, uno es, de hecho, su enemigo. Pero una persona que amonesta y corrige a un ofensor es un -oyente de voces quien defiende las enseñanzas del Buda, un verdadero discípulo del Buda” (*The Major Writings of Nichiren Daishonin*, vol. 2 [segunda edición], pág. 186).

Entonces, ¿qué es de Nikken, el hombre que está dispuesto a hacer cualquier cosa para impedir el movimiento de kosenrufu de la SGI? ¿Deberíamos orar por la felicidad de un hombre quien está funcionando bien

por ciento en una manera tan negativa? Para contestar esta pregunta, primero tenemos que darnos cuenta de que el mal del que hablamos respecto al comportamiento malicioso de Nikken es muy diferente al mal del comportamiento malicioso de una persona común. Mientras que el comportamiento de una persona común afecta a un número limitado de personas, el comportamiento de Nikken, sus acciones para destruir el Budismo del Daishonin, pueden afectar el destino de toda la humanidad — aún a generaciones futuras.

El mal de Nikken radica en una dimensión diferente a un

Por favor vea PREGUNTA, 15

POR HO GOKU

Un nuevo año. El sol de un grandioso y excelso estado del ser se eleva alto.

En el segundo día de este Año Nuevo, celebro el inicio del "Año de la victoria del pueblo" con mis queridos y muy apreciados compañeros miembros, en el Centro en Memoria del Presidente Makiguchi de Tokio. Este día cumpla setenta años. He recibido saludos y congratulaciones de amigos miembros de todo el mundo. Me abruma tantas atenciones, pero me siento muy feliz.

El 2 de enero es también la fecha de publicación del primer volumen de *La Nueva Revolución Humana* (en japonés). Espero que su contenido les brinde algún aliento. Deseo agradecer la colaboración de todas aquellas personas que hicieron posible esta obra, y extender este sentimiento de gratitud a mis lectores.



Exactamente un mes antes de cumplir treinta, escribí en la emotiva intimidad de mi diario: "No concibo otra vida que no sea esta dedicada a trabajar, avanzar y luchar con todas mis fuerzas al lado del presidente Toda. He llegado a comprender que soy quien soy gracias a mi mentor."

Era joven, pero tan enfermo, que los doctores habían pronosticado que tal vez no llegaría a los treinta. Mi mentor mostró más preocupación por mí que ninguna otra persona; continuó guiándome y alentándome con misericordia y severidad. Pasé mis días y mis noches en una incansante y exigente contienda, para propagar el Budismo de

Nichiren Daishonin.

Cuando mis fuerzas cedían por la debilidad y el agotamiento, el señor Toda me decía: "Estás librando una batalla contra los tres obstáculos y los cuatro demonios. Lleva todo tu dolor y tu sufrimiento directamente al Gohonzon y lucha para vencer los obstáculos." También me aconsejaba: "Vive tu vida y forja tu fe de modo tal que puedas encontrar la muerte con dignidad y compostura, cuando ésta llegue." Su voz, la voz de un padre estricto pero cariñoso honró las mismísimas profundidades de mi ser. En otra oportunidad, me dijo: "¡Te entregaré mi vida! ¡Vive en tu lugar, vive mucho!"



Ese hábito de vida penetró en mi; cambié el derrotero de mi destino, vencí a los demonios de la enfermedad y llegué a los treinta años. Exultante, registré en mi diario cómo había pasado cada década de mi existencia hasta ese momento, y cuáles planeaba que fueran mis metas en el futuro.

**Hasta los diez años:** Una in-

fancia como hijo de un humilde cosechador de algas marinas.

**Hasta los veinte años:** Mi despertar y mi lucha contra la enfermedad.

**Hasta los treinta años:** Estudio y práctica del Budismo, y esfuerzos intensos para derrotar a los demonios del padecimiento físico.

**Hasta los cuarenta años:** Perfeccionar mi estudio y práctica de las enseñanzas de Nichiren Daishonin.

**Hasta los cincuenta años:** Hacer una clara manifestación a la sociedad.

**Hasta los setenta años:** completar los cimientos para el movimiento del kosen-rufu en el Japón.

Pero mi diario no dice nada sobre lo que ocurriría después de los sesenta. Jamás pensé que viviría más allá de esa edad.

A propósito, en el otoño de mis cincuenta y siete años-pocos meses antes de cumplir cincuenta y ocho, la edad que tenía el señor Toda cuando falleció me enfermé y fui hospitalizado.



# RENOVACIÓN COTIDIANA



*Reflexiones sobre La nueva revolución humana.*

con lo que avizoro para la próxima década, pondría:

**Hasta los setenta años:** El establecimiento de los principios de un nuevo humanismo.

**Hasta los ochenta años:** La terminación de los cimientos para el kosen-rufu del mundo.

A partir de ese momento, de acuerdo con la Ley Mística y la naturaleza de la vida expuesta en el Budismo, que es impercedera y no tiene edad, estoy decidido a asumir el liderazgo del kosen-rufu por toda la eternidad.

Cuando tenía más de setenta años, Goethe escribió en un poema:

*"Dinos: ¿Cómo te arreglas para estar siempre nuevo?"  
Pues es cosa sencilla;  
también está a tu alcance;  
Basta con que en lo grande pongas tu atención.  
Lo grande es siempre fresco, vital, vivificante,  
En tanto que lo niño nos achica y nos hiela.*

Mi vida es una grandiosa jornada del kosen-rufu. Delante de mí, veo los picos de la cadena montañosa repleta de esperanza del siglo XXI.

La expresión "tercera etapa de la vida" es sinónimo de "tercera juventud." Una antigua máxima china insta: "Renuevese cada día."

Prometo solemnemente, con la más firme determinación, "esforzarme con valor y vigor otra vez, este año."

*Cortesía de la SGI Newsletter. (De la edición del 4 de enero de 1998 del Seikyo Shimbun, el periódico de la Soka Gakkai.)*

## ¿Cuáles son los actos fundamentales de un comportamiento misericordioso?

PREGUNTA, DESDE PÁG. 14

mal secular su mal es el máximo mal que solamente nuestra Budeidad puede derrotar. Respecto a esto, el Daishonin declara en "Carta desde Sado": "Cuando un gobernante perverso trata de destruir el Budismo Verdadero, en connivencia con sacerdotes heréticos, y pierde para siempre a un sabio venerable, los que tengan un corazón de león obtendrán la Budeidad con toda certeza, tal como lo hizo Nichiren." (*Los Principales Escritos de Nichiren Daishonin*, vol. 1, pág. 35)<sup>1</sup> Esta es la verdadera práctica del Sutra del Loto, la "espada afilada que puede separar la obscuridad fundamental in-

herente en la vida." (*The Major Writings of Nichiren Daishonin*, vol. 3, pág. 305.)

Estar conciente de esto, naturalmente nos conducirá a preguntarnos qué podemos hacer para proteger el Budismo del Daishonin. Como budistas, sabemos que tenemos que tomar acción rigurosa para detener cualquier acto que trata de destruir la felicidad de las personas — no podemos solamente invocar daimoku sin tomar acción. Por ejemplo, si un vendedor de drogas está tratando de venderle drogas a nuestros hijos, nosotros no solamente entonamos daimoku por la felicidad del vendedor de drogas. Hacemos lo que debemos hacer; tomamos medidas

para proteger a nuestros hijos y detener al vendedor de drogas. Podríamos comenzar con oraciones respecto a la situación, pero, más importante aún, nuestra compasión nos lleva a decir lo que tenemos que decir y hacer lo necesario para proteger a nuestros hijos. La oración sola no es suficiente. Debemos tomar acción valiente, basada en nuestra compasión por otras personas también.

Es lo mismo en la situación con Nikken. Meramente orando por su felicidad sin una clara comprensión sobre su naturaleza y función y sin una determinación de tomar acción, en realidad, no estamos comprendiendo su verdadero sentido.

Esta claro que, para la felicidad

de los miembros — tanto en el presente como en el futuro — que el distorsionado intento y las enseñanzas de Nikken sean expuestas por lo que son. Refutar las enseñanzas de Nikken y pedir por su renuncia constituyen los actos fundamentales de un comportamiento misericordioso y están en concordancia con las palabras y las enseñanzas del Daishonin.

Dicho de otra forma, señalar los errores de Nikken es realmente la única forma para que él pueda llegar a ser feliz. Mantenerse callado con respecto a su destructividad solo sirve para bloquear cualquier oportunidad que le queda para ser feliz. Y carece en compasión.

Al fin y al cabo, solamente

cuando el Budismo de Nichiren Daishonin prevalezca, solamente cuando las fuerzas del Buda triunfen, es que Nikken tendrá la oportunidad de reflexionar sobre su vida. Y sólo esa auto-reflexión lo podrá llevar al camino hacia su felicidad. Esto es orar con la más profunda compasión.

(*World Tribune*, 6 de febrero de 1998, pág. 7)

1. *Los Principales Escritos de Nichiren Daishonin* — Este libro es la traducción de *The Major Writings of Nichiren Daishonin*, vol 1. Por la SGI de la Argentina.



If there is a thread that runs through his creativity, Lawrence Halprin says, 'it is that I want these places that I create to help people live long, enriched lives.'

# Transcending Boundaries

Environmental designer Lawrence Halprin creates spaces that enrich people's lives. He studies 'how people interact with one another and with the objects in their environment,' he says. 'I use the processes observed in these interactions as the core of my design.'

By **STEVE A. FURMAN**  
CHICAGO CORRESPONDENT

Lawrence Halprin, born in Brooklyn, N.Y., in 1916, is one of the most celebrated environmental designers because he has transcended the boundaries traditionally imposed in his field. Mr. Halprin's work strikes a delicate, yet powerful balance between community and nature by designing spaces that function ecologically for the good of people. He literally creates environments through his art, engaging the participant by applying a sensorial and compassionate design on conventional urban landscape.

*He works on a huge and diverse scale ranging from rapid transit systems and civic redevelopment projects to inner-city parks and private gardens. Among his works are the Sea Ranch on California's Central Coast that blends town-planning principles with a sensitive rural landscape design; Seattle's Freeway Park, an inspired remaking of a freeway into recreational space; and most recently the Franklin Delano Roosevelt Memorial in Washington, D.C.*

**SF:** How do you decide which projects to take on?

**LH:** Most of them come to me because of my behavior. Some-

how people tend to gravitate to me when they have a need for design in their environment. I like to take on things that are important on a public level to large numbers of people. I prefer projects that have the potential to enrich people's lives, or where people express a desire to relate to their surroundings. I think of myself more as rearranging things for them in order to make their lives more fulfilling.

**SF:** What's the distinction between landscape and architecture?

**LH:** There isn't one, really. Architecture tends to make objects

in space, that take up space, while landscape is more cave-like. Like walking around within a space.

**SF:** At what point in the creative process do you begin to think about the people who will experience your work?

**LH:** From the very beginning. I observe very carefully the level of quality required, and how the project can improve the lives of people. Then I do it. The challenge is not to simply use natural materials, but use them, or a form of them, in a natural way. It has everything to do with people, not just inert materials placed in space. I try to figure

out and study very deeply the natural results of normal processes — how people interact with one another and with the objects in their environment. I use the processes observed in these interactions as the core of my design. This is different than focusing on the end product.

**SF:** What were you trying to communicate through the Franklin D. Roosevelt Memorial?

**LH:** I was trying to show that FDR was a humanist in the purest sense. He was working to enhance people's lives instead of trying to make them fit into a mold. During the period he was president, he changed the whole attitude of what the government should be for people. He completely shifted government's role into one that served the people, and he was interested in people as individuals, not groups. I wanted to help people realize that our culture was threatened by sheer evil during those years. The war and depression were very difficult and hurtful. But the struggle was necessary for growth. I wanted to link it together by the words FDR used through radio. He talked to the people personally, not in broad, generalized terms. He talked to *me* personally. It was not abstract.

**SF:** In experiencing the FDR Memorial, all my senses were engaged. How does one control all these elements?

**LH:** Orchestrating that was difficult. Part of it was helped by how I selected the various artists. I chose artists who resonated with the same point of view toward the project. I felt there was a harmony between us. I selected them for their natural approach to the project, and how their expression meshed with mine. The memorial is a piece of sculpture that people can walk around in. I think it's the most complete and most integrated work of art I've ever done. It stands on its own as unique. Essentially it's about growth and change choreographed through time. It goes on and beyond.

**SF:** Is there a prime point or thread that runs through your creativity?

**LH:** If there is a thread, it is that I want these places that I create to help people live long and enriched lives. WTT

COMING NEXT WEEK:

**SGI President Ikeda's March 16 speech**