

World Tribune

No. 3191

THE YEAR OF VICTORY OF THE PEOPLE FOR THE NEW CENTURY

MAY 15, 1998

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 is again 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.

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MAY 3 FOREVER

In his speech marking May 3, Soka Gakkai Day, President Ikeda says that continuing undaunted toward the goal of kosen-rufu — the happiness of the people — is what's most important.

I'd like all of you to sit back, relax and make yourselves right at home as I speak. There is no need for formality or pretentiousness at Gakkai gatherings.

Earlier today, a scholar in the United States, having heard that we would be holding this leaders meeting to commemorate May 3, sent me a congratulatory fax. He cited these words of Socrates: "There is no other possession that can compare with a good friend." Yes, friends are indeed the greatest treasure.

Also quoted was the French author Romain Rolland (1866–1944): "True greatness is shown in this power of rejoicing through joy and sorrow." A truly

great person can advance with joy under any circumstances.

The Soka Gakkai's goal is kosen-rufu — realizing human happiness and world peace by widely spreading the philosophy and ideals of Nichiren Daishonin's Buddhism. We will continue to strive earnestly for this goal, undaunted by criticism, slander or malicious attempts to hinder our progress. That is because what we are doing is the will and decree of the original Buddha, Nichiren Daishonin. I proclaim that all who energetically exert themselves for the cause of kosen-rufu are genuine disciples of the Daishonin and genuine members of the SGI.

Second Soka Gakkai president Josei Toda's guidance was always extremely strict concerning believers who failed to undertake practical activities for kosen-rufu, including those whose families had belonged to the temple's lay organization for generations. Once when discussing the kind of faith that is devoid of action or inconsistent with the Daishonin's teachings, Mr. Toda declared:

A person with such faith is like a cat that sneaks into the kitchen and eats the leftover scraps of someone's dinner. With such faith, it will be

PLEASE SEE FOREVER, 6

MAY 3 MESSAGE

We've Only Just Begun

From SGI President Ikeda

Congratulations on your commemorative gatherings today to celebrate May 3, Soka Gakkai Day.

Walt Whitman's well-known poem "Song of the Open Road" begins with the words "Afoot and light-hearted I take to the open road,..." and follows with the declaration "Henceforth I ask not good-fortune, I myself am good-fortune...."

This poem is one of many in Whitman's *Leaves of Grass*, an anthology of poetry that I read over and over again when I was a struggling youth, working with all my might to help my mentor, Josei Toda, surmount the business troubles he was facing. I had already decided to advance upon life's open road with Mr. Toda as

PLEASE SEE MESSAGE, 8

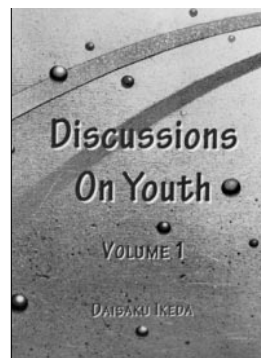


'I trust all of you,' SGI President Ikeda says in 'Discussions on Youth.' 'I live for your happiness, for your future.'

A Guidebook for Life

SGI President Ikeda's 'Discussions on Youth' is published to commemorate May 3.

Please accept this small book as your companion on the journey called life," SGI President Ikeda writes in the preface to *Discussions on Youth*, "and live courageously in the most important century for all humankind — the 21st century."



Published to commemorate May 3, *Discussions on Youth*, vol. 1, is a compilation of the dialogues among SGI President Ikeda and high school division leaders of the Soka Gakkai, which have appeared in the *World Tribune* over the last several months. Topics explored include: love, ways of dealing with hardships while young, friendship, the importance of reading literature, finding hap-

PLEASE SEE GUIDEBOOK, 4



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-renge-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-renge-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-renge-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-renge-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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Get Involved

EDITORIAL

Some schools, plagued by crime, are turning to student crime-fighting groups to help keep the peace by patrolling campuses and reporting potential problems. The Florida Youth Crime Watch Association (YCWA), founded in 1974 after a 12-year-old girl was raped in her Miami neighborhood, now has chapters in at least 500 schools in 16 states. After a YCWA chapter was created during the 1993-94 school year at Miami's largest high school, police tracked a 40.5 percent dip in crime at the school that year and 14 percent the following year.

Someone saw a need and worked to fill it. Colin Powell and others were recently in the news celebrating the first anniversary of the Presidents' Summit for America's Future — the April 1997 gathering in Philadelphia intended to ignite a revival of volunteerism. They are reminding people of their goal to increase volunteerism and by pointing out, once again, how far we have to go and how much there is to do.

But even Colin Powell can't change our attitude or our actions about volunteerism. Not alone.

We have to do that. Us. One by one. We have to be the ones to recognize a need and then work together to fill it.

Volunteerism — the action of getting involved and taking responsibility in the community — must be a grass-roots movement. Unless we are individually motivated, unless we recognize a need and commit ourselves to resolving it, it doesn't much matter what celebrities and government officials urge us to do.

In fact, the great benefit of volunteering is not only in what it can do for the needy. It also lies in

what it can do for the volunteer. In terms of Nichiren Daishonin's Buddhism, working for the benefit of others is absolutely essential to our development and our awareness as human beings.

In his book The Seven Habits of Highly Effective People, Steven Covey says that donating time and effort to benefit of others is the ultimate character-builder. Volunteerism, he says, is not a process of giving, it is a process of gaining. Gaining our humanness.

Similarly, Tsunesaburo Makiguchi, first president of the Soka Gakkai, postulated three phases of growth: dependent, independent and contributive. We start out depending on others, like babies, and gradually move to a stage of independence. There are pitfalls in both these stages. As SGI President Ikeda said: "Those possessing a strong spirit of independence often have an equally strong tendency to look down on others. And those who have the capacity to respect other people may tend to rely on others to such an extent that they cannot discipline themselves. It must be said that both cases represent a lack of maturity."

Buddhism underscores the value of the contributive stage. President Ikeda's message at the opening of Soka University of America's graduate school reads in part: "A person who lives a contributive life neither relies on external authority nor lapses into arrogance. In a contributive life, the prime motivation is to contribute to the lives of others and to the realization of their happiness."

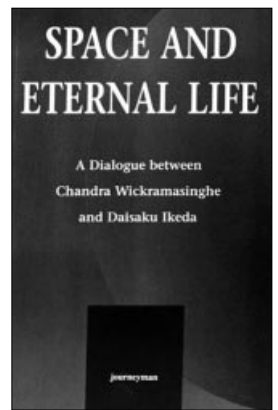
You might say that the spirit of volunteerism is at the heart of our practice of Nichiren Daishonin's Buddhism.

Space and Eternal Life

A Dialogue between Chandra Wickramasinghe and Daisaku Ikeda

This book probes some of the deepest aspects of our existence. As the dialogue unfolds, both the Buddhist viewpoint and an astronomer's view of the world are expounded, side by side, with interesting comparisons.

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WORLD TRIBUNE MAILBOX

Lessons Learned

I am a new member of the SGI-USA, having received the Go-honzon on Sept. 21, 1997.... I am also very competitive in academics, so when I was informed about the Entrance Exam on April 19, back in January, this was something I wanted to be a part of....

I read the material, on my own, and just couldn't get it. I talked to other members and was constantly encouraged with the advice of stop studying as if for a test. Rather, apply the knowledge to your life, learn how this will help your life-condition. Right, tell a competitor like me something like that is like telling an athlete not to go for the gold!...

I reverted to my old ways and took the entire Friday before the exam to cram. I did much better studying this time, in spite of myself. I DID find examples from the study material to apply to my growth in this Buddhism....

[After the exam] I started bugging members about when I would get my test results.... After I interrogated the fifth or sixth member about this, a member spoke up and said: "You don't get it, do you?... [T]his exam is about studying. It's not about your score, it is to help in your seeking knowledge."... I finally understood what...others had tried to get me to see. I was so concerned about my boastful spirit that I almost missed the benefit. I was both humbled and elated!

Taking the Entrance Exam was more than a test of memory, it was a life's lesson for me. I grew and was rewarded with a new, wonderful outlook and understanding of my life and the importance of lessons of the Daishonin's Buddhism.

— EULAINÉ RANDOLPH, Southfield, Mich.

Grabbing the Dream Again

I just read Robyn Thaw's experience in the April 3 *World Tribune*. I want to thank you for this experience. It has been very encouraging to me. As a single woman who has never married, it has been difficult to keep the determination alive to keep chanting for this dream of mine. I've been practicing for 11 years and as of last year decided to let this dream go. After reading Robyn's experience, I have renewed my determination to find and marry my soul mate. I needed the encouragement.

— RAMONA WILLIAMS, St. Charles, Mo.

Thanks for the Letters

The *World Tribune* is here! I flipped open its "mystic" pages seeking the nourishment it never fails to produce and WHAMO! There was my name splattered all about the "Mailbox" section (April 10 *World Tribune*). Two members I have never met, from across the country, opened fire on me in response to a letter I wrote (March 6 "Mailbox") in response to guidance I read from SGI President Ikeda.

How encouraged I was to read the words of fellow members who disagree with me, who want me to re-think what I felt about President Ikeda's guidance on reading literature. I didn't sense their anger or their self-righteousness about the subject; what came shining through for me was their compassion for a fellow member whom they perhaps didn't agree with, but nonetheless, through their heartfelt words, have become my good friends. I have taken some time to reflect on what you have written and thank you for your insight. Let the healing begin for a man whose younger years with books may have been a painful time.

— LARRY TISH, Cambridge, Mass.

Falling Short — Not An Untold Story

Photo by MARTIN COHEN

PERSPECTIVE

By KAREN MORONO
LOS ANGELES

For the past five years, in lovely Los Angeles, I have felt and thought and — being empowered by those thoughts and feelings — found myself losing the race of winning first place in my artistic life.

This is not an untold story. We have heard from far more talented souls than I about the struggle in loneliness, self-doubt and survival of those destined to do great things and influence great people.

I deluded myself into believing that I needed a larger-than-life testament — a major motion picture of my accomplishments — before I could reveal my life to others. It is nothing like that after all.

I deluded myself into believing that I needed a larger-than-life testament — a major motion picture of my accomplishments — before I could reveal my life to others. It is nothing like that after all.

And after all, I was fine. Doing what I did best. Up until a few weeks ago. Until a gritty glimpse of an honest moment in my past broke through the ground burying my soul.

Through my practice, I unraveled one of the secrets to my passage into freedom and prosperity just by remembering and earnestly seeking to evict forever the bad tenant occupying my house of despair.

It was Winston Churchill who said, "The farther you look back, the further you have to go forward."

Believing in this advice, I went there again.

In seventh grade, I was a champion in short-distance running for track and field for my school. I won a great deal of races in the 50- and 100-yard dashes. When the interscholastic event was approaching, I was favored to win these events.

When the anticipated day finally arrived, my confidence for victory was in full gear. Friends, family and classmates were eagerly assuring me as if I were already the winner of my designated event. Through every preliminary race, I ran my best and qualified for the finals. I was up against the fastest runners from all over the state. I felt wonderful, privileged, to occupy this place.

During the day, I remained focused on the goal in front of me. The prize of winning first place in



'The runner is ready,' says Karen Morono, 'and her race is about to start.'

all of the speed races was practically resting in my hands. The runners were at the line-up for the first of the finals in the 100-yard dash.

It was customary to not scrutinize your opponents, each coach carefully distracting and grooming his horse for the race.

With curiosity I now know as fear, I disobeyed my orders and glanced over to my left. There, in thoroughbred power, a young, sleek, muscular, athlete from another town was preparing for her race. Spit and fire and hunger of another competitor breathed down my neck, and my finish line stretched out before me in a distortion of what seemed a thousand yards rather than a hundred.

We took our marks, positioned our small frames of will, and all was quiet. The judge drew his gun in the air and fired, and we were off with the pit-sinking feeling of anticipation and fear and anxiety mixed in one's blood — and I was safely in the lead. All I could see was the blurring of bodies toward the end. I knew I would be there first.

In seconds, though, I felt the race-horse strength of my competitor challenging mine, and although my inner voice told me to thrust forward with everything I had, I glanced once more, over my shoulder, and caught her in view, leveling with my lead.

Before I knew it, my steel legs of stamina and panther speed toppled underneath me, and I found myself crumpled on the ground, picking cinders of blood out of my knees, hearing the moans of my fans in the crowd in despair. I looked ahead of me, the tears of anguish forming on my face, and saw her svelte black form crossing effortlessly over my finish line.

I had almost forgotten this seemingly small event until I had the will to go deep within to find the answers to why I have not

found my happiness. To why I have not found my new groove. To why I have fallen short of even placing myself in my own dreams.

If, as I am learning, we are responsible for all our joys and sorrows, and if our thoughts are powerful tools that take us to our present circumstances, and if our actions speak louder than our words, then the yearning to reveal the blocks of my own mind through my Buddhist practice gave me the courage to use these tools to discover that the small, simple metaphor of the race was the unfinished race of my whole life. And that now, with the conviction of love of myself, as well as compassion toward others and the grittiest urge to win all that I have ever imagined, I can start the race all over again and not look back, not take my eyes off my finish line, not give up at the sight of forceful competition, not think less of myself in the presence or glory of others, not judge myself unworthy to accept the prize, and not fall short of finishing first in my race for my own distinguishing life.

I know you are expecting to hear that I have achieved abundant wealth, found the greatest relationship on earth, bought a new villa in Tuscany, published my book, stumbled onto some unbelievable best-supporting role in Wim Wenders' next film, and learned to pilot my new aircraft on the side, while horseback riding on weekends and drinking the rich red wines from my vineyard.

But the silent strength of this story comes from finding strength in having not yet achieved any of these prizes at all. With rekindled vigor, and only after having learned how to walk, the runner is ready — and her new race is about to start.

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

Courtesy of SEIKYO PRESS



If the ancients had devised a counting method other than whole numbers, the world would be entirely different, Dr. Victor A Sadovnichy (left) says.

SGI President Meets With Moscow State Univ. Rector

COURTESY OF SGI NEWSLETTER

SGI President Ikeda met with Moscow State University Rector Victor A. Sadovnichy on April 8 at the Seikyo Shimbun building in Shinanomachi, Tokyo. The two discussed plans for publishing a dialogue together, tentatively titled "Education for the 21st Century." Topics they hope to cover include their thoughts on humanity's future, the rapidly advancing information age, the role of educational institutions and the family.

Dr. Sadovnichy is a well-known proponent of humanistic education. The SGI president applauded the fact that, since becoming rector, he has striven to infuse education with the highest artistic values based on the belief that culture and education must never be separated. Mr. Ikeda also paid tribute to Dr. Sadovnichy's many initiatives to maintain the high educational standards of the university without relying on government support during the trying economic times following the dissolution of the Soviet Union.

In their dialogue, which ranged from literature to mathematics, President Ikeda asked Dr. Sadovnichy about the concept of the whole number series (e.g., 1, 2, 3...). The Russian scholar remarked that this is a key point in mathematics and

one that he has been studying with close interest. Number theory, he explained, encompasses the entire scope of human recognition. Between 1 and 2, there is 1.5, and between 1 and 1.5, there is 1.25, and so on, and these figures can be divided further ad infinitum. He then pointed out that the square root of 2 also gives us a figure that lies between the numbers 1 and 2. But while it can be expressed in mathematical terms, it continues dividing without end.

Just as the universe is boundless and unending, Dr. Sadovnichy said, the world of the microcosm can also be divided endlessly. Therefore, the fundamental questions of the world are in a sense all condensed between the numbers 1 and 2. He further speculated that if ancient people had come up with a method of counting other than the whole number series, human thought and civilization would now be entirely different, and he made the observation that numbers are said to contain the formula of civilizational development. The concept of the whole number series, he said, touches on the very foundations of mathematics.

During the meeting, the Russian educator was conferred the title of honorary professor of Soka University. W

Guam Praises SGI's Efforts During May 3 Events

By HELENE ANDERSON & JOSEPH DE TORRES

CORRESPONDENTS

Tamuning, Guam, May 1-3

Guam members marked Soka Gakkai Day with several significant events. On May 1, General Director Zaitzu and several members, including Sen. Judith Won Pat-Borja, met with Lt. Gov. Madeline Z. Bordallo to witness the signing of a proclamation designating May 3, 1998, as SGI Peace Day. Noting the 1960 inauguration of Daisaku Ikeda as the Soka Gakkai's third president, the proclamation calls on the "community to acknowledge the many contributions of the SGI in their far-reaching and humanistic efforts to promote world peace and human rights."

Later that evening, at a special dinner, Mrs. Bordallo bestowed Guam's Ambassador-at-Large Award on SGI President Ikeda, along with a personal letter inviting him back to the island for the 25th anniversary of the SGI in 2000. Both Mrs. Bordallo and her husband, the late Gov. Ricardo J. Bordallo, at-



Lt. Gov. Madeline Z. Bordallo of Guam signs a proclamation naming May 3, 1998, SGI Peace Day. Mrs. Bordallo also praises all SGI members' efforts.

tended the festivities surrounding the SGI's founding on Guam in 1975. They also met with the SGI leader during the Hawaii convention of 1985.

On May 2, a tree planting was held in honor of the three Soka Gakkai presidents as well as the late governor at the Afleje (formerly Rizal) Memorial Park, the

site of the World Peace Festival in 1975 and a bloody battle during World War II.

"This beach should be remembered not solely because war was waged on it, but because it was here on Guam that the foundations for world peace and the SGI we know today were created," Mr. Zaitzu said. W

Three Purposes of History

COURTESY OF SGI NEWSLETTER

Tokyo, April 14

SGI President Ikeda and a noted historian today shared memories of British historian Arnold Toynbee and discussed the importance of studying history. Dr. Wang Gungwu, the director of the East Asian Institute of the National University of Singapore, received an honorary professorship from Soka University earlier in the day.

Discussing the purpose of studying history, President Ikeda quoted Dr. Wang as stating that in his view the compilation and study of history

has three purposes. First, through studying its common history, a family, community, country or ethnic group can strengthen its solidarity. Second, through history, which he characterizes as the accumulation of human experience, people can learn to judge between right and wrong and determine the proper course of action. Third, studying history helps people come to grips with the meaning of life and death and, by extension, the nature of existence.

Dr. Wang points out that while these three purposes are all closely related, the third, the inquiry into issues of phi-

losophy and religion, is the most important. The SGI leader voiced his belief that, if the Japanese wish to win the trust of their Asian neighbors, they will need to develop a correct understanding of Asian history, especially of World War II.

Dr. Wang served as vice-chancellor of the University of Hong Kong from 1986 to 1995 and has been director of the EAI since April 1997. Under his leadership, the institute has directed its attention to analyzing the dynamic changes taking place in East Asia and is aiming to become a major center for regional studies. W

GUIDEBOOK, FROM PAGE 1

pinness in the workplace and how to bring out the best in oneself.

In the preface, written especially for this U.S. edition, Mr. Ikeda also says:

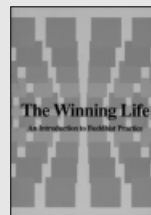
"I cannot forget the words my mentor, Josei Toda, said to me about 40 years ago when I was

going through hardships. He said: 'Daisaku, you must go through struggles in life. Only by struggling can you understand this faith. That's how you become a great person.'

"My mentor taught me everything. Every morning, even on Sundays, he tutored me in all subjects. I studied at 'Toda University.' Now I am speaking to

all of you as Mr. Toda once shared his knowledge with me. That's how this *Discussions on Youth* series began."

Discussions On Youth will soon be available at all SGI-USA bookstores or call (800) 626-1313; mail order #0110. Price: Just \$5.00.



For Friends and Guests

The winning life gives quick information about practicing Nichiren Daishonin's teachings and addresses questions guests frequently ask.

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the new HUMAN REVOLUTION

A NOVELIZED HISTORY OF THE SOKA GAKKAI

'THE FLOWER OF CULTURE'

VOLUME 7, CHAPTER 1, PARTS 9-10

As the Soka Gakkai youth embark on their summer sports meets, Shin'ichi Yamamoto reflects that the Gakkai must never become 'rigid or confining, turning into a monolithic organization devoid of variety and diversity.'

By HO GOKU

In the sports meets planned and organized by the youth, Shin'ichi Yamamoto sensed their resolve to create a renaissance of humanism based on Buddhism. He sensed their spirit to infuse society with solidarity and shared purpose. And he anticipated that continuing and developing these annual sports events would give rise to a new, meaningful youth movement.

While serious efforts to spread Buddhism and earnest dedication to Buddhist study are important, it is equally vital that the Soka Gakkai not become rigid or confining, turning into a monolithic organization devoid of variety and diversity.

One reason that Shin'ichi supported the sports meets was that he wanted the young members to appreciate that the Soka Gakkai was like a big family, that the members were gathering for a sports outing in a cheerful, energetic, pleasant atmosphere.

That year's first sports meet — or Festival of Youth as the meets had come to be known — was held in the Chubu region. On Aug. 12, 35,000 Chubu youth gathered for the event at the Mizuho Track and Field Stadium in Nagoya. The young

men's gymnastics team packed the field, arranging themselves to form the Chinese character for *tide*, and the young women's dance team performed a special number for the audience. Their bright, spirited performances were sublime expressions of harmony and vitality.

Shin'ichi attended the meet, and when an adapted spoon relay began — in which two teams, red and white, raced to a goal while balancing basketballs on badminton rackets — he rushed in and joined the red team. With some help from Shin'ichi's leg-power, his team far outdistanced the rival white team and won. Applause rocked the stadium.

On Aug. 24, Shin'ichi attended the Chugoku Sports Meet, and on the following day, he viewed the first Kansai Swim Meet. Then he attended the Kansai Sports Meet on Sept. 2. That day, sports meets were also being held in Hokkaido, Tohoku and Shikoku, all events that overflowed with the strength and energy of the young men and women of the Soka Gakkai.

On Sept. 4, the ground-breaking ceremony for the new Soka Gakkai Headquarters was held. The new facility was being built to replace the old one, which the

head temple and to the building of branch temples throughout Japan. Shin'ichi had done the same, concentrating on the construction of the Grand Reception Hall, branch temples and finally local Soka Gakkai facilities.

The old Soka Gakkai Headquarters was far too small and cramped for an organization with close to 3 million member households. The building itself was very old and rickety, making it potentially hazardous for large numbers of members to gather there.

It was decided to purchase the adjoining land, tear down the old building, and put up a new, larger Headquarters in its place. A modern steel-and-concrete structure four stories high, with one story below ground, was planned. The lot on which it would be built measured about a third of an acre, of which the building would occupy 10,000 square feet.

The demolition of the old Headquarters began on Aug. 10 and was completed before the end of the month. The Headquarters offices moved to the nearby Seikyo Shimbun building for the duration of the construction, which was scheduled to last until the end of August 1963.

It was raining the morning of the ground-breaking, which got under way at 11:00. The ceremony site was enclosed with the traditional red-and-white-striped curtain used to mark such occasions. Some 200 people were gathered, including President Yamamoto, the directors, special guests and construction company representatives.

Facing the Gohonzon that had been set up, the participants joined in a ceremonial gongyo and chanted daimoku. This was followed by the ground-breaking and brief speeches by construction company representatives, Soka Gakkai General Director Koichi Harayama and

several others, and, finally, Shin'ichi. After thanking everyone for their efforts, Shin'ichi shared his thoughts:

"This Headquarters is where the Soka Gakkai staff and members will work for the sake of the people. And it is the Soka Gakkai's tradition that its leader, its president, work hardest of all. The spirit of our presidents has been to stand in the vanguard of our movement for kosen-rufu, in the vanguard of our work to lead people to genuine fulfillment and happiness, continuing to do so until the last moment of our lives.

"Since we have so much work to accomplish, our Headquarters must be practical and functional. I ask all the architects and builders on this project to make every effort to ensure that this Headquarters is convenient and easy to use for both our staff and members. A great many members will visit the Headquarters, so I ask that you pay the greatest attention to making the new building safe.

"This new Headquarters is scheduled to be completed around this time next year. Let me conclude today by saying that I look forward to seeing you all again at that time, when we will view and celebrate this wonderful new building."

The new Headquarters would not compare in scale or grandeur with the Grand Reception Hall. Yet, to the Soka Gakkai members, it was a great source of joy and hope.

(To be continued)

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.

HAVE YOU GOT A STORY TO TELL?

THEN TELL US!

Did you recently learn something new about your practice or your life? Share it in a "Perspective." Have you accomplished a cherished goal? Send us your experience. Have you been studying the Goshō and what it means to your life? Turn it into an essay or a "Wow!" column.

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GUIDELINES

Perspective and Worldview articles should be 600–900 words long; Experiences and Essays, around 1000 words; Wow! columns, 300 words; Study articles, 500–600 words.

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possible to obtain the great benefit of enlightenment or lasting happiness. It is robber faith — lowly, self-centered and base.

He used the term robber faith to describe the faith of those who, though they had the good fortune to encounter the Gohonzon and hear about the Daishonin's teachings, used the Soka Gakkai for selfish ends, doing everything they could to avoid persecution, hardship or criticism, playing it safe, protecting themselves at all costs.

President Toda, as I said, was strict. If he caught a young person in a lie, he would thunder: "Since when have you become a liar? Is that any way for a youth to behave?!" Even Mr. Toda's son once exclaimed in surprise, "When my father goes to the Gakkai Headquarters, he's blasting people from morning till night!" What an exacting taskmaster he was.

Sadness at Treachery

I dedicated my youth and my life entirely for the sake of the Soka Gakkai and the cause of kosen-rufu. Setting aside all personal ambition, I wholeheartedly served my mentor, Mr. Toda.

And, if I may say so, as president of our movement, I worked together with all of you to make material contributions to the priesthood and the head temple of a quantity and quality unprecedented in the 700-year history of the Daishonin's Buddhism. We also worked together in Japan, you and I, despite great hardships and obstacles, to launch many individuals into the political arena. This was out of concern for the peace, security and prosperity of the country.

Unfortunately, many people have betrayed us. I know that many of you share the same sadness and regret as I at their treachery. Nevertheless, I can declare with confidence that each of you who bravely exerts yourself in doing Gakkai activities and taking leadership for kosen-rufu, calmly overcoming every obstacle along the way, will enjoy immeasurable benefit. I can state with certitude, too, that each of you is in perfect accord with the Daishonin's spirit. Your efforts win his unrestrained applause and approval.

What a contrast this is to those who have betrayed and sold out their mentor for base profit and gain!

The most noble and respect-

worthy are the true followers of Nichiren Daishonin, those who are committed to the path of faith equals life, and life as an expression of Buddhism. In other words, all of you.

Moreover, you have been the driving force behind the spread of the Daishonin's Buddhism to more than a hundred countries. In the 3,000-year history of Buddhism, you are the only ones to have achieved the wide propagation of the Mystic Law throughout the entire world. It is an immortal accomplishment. I hope you will regard this as your greatest source of pride.

No One Mentioned World Peace

Not many people know this, but first Soka Gakkai president Tsunesaburo Makiguchi once taught at what is today's Shibaura Institute of Technology in Tokyo. From April to October 1938, one day a week, he taught an ethics class in the Department of Applied Chemistry at the Tokyo Higher Technical School, as the institute was then known.

When introducing Mr. Makiguchi to his students, the educational affairs director said: "Mr. Makiguchi is a great educator. I advise you to study intently and not miss a single word he has to say!" Mr. Makiguchi discussed the relative strengths and weaknesses of Eastern and Western ethics and confidently offered insightful perspectives on ethics.

That April, when Mr. Makiguchi began his lectures, the National Mobilization Law was promulgated, enlisting all citizens to work toward Japan's war effort. Almost overnight, the entire country was geared for war. The Japanese army was continuing its atrocities in China, and its "sworn allies" the Germans were preparing to launch their Jewish genocide. Nevertheless, Mr. Makiguchi pointed out to his students, who despised and denigrated China, how erroneous and misguided their prejudice was.

Mr. Makiguchi always dressed formally in a traditional kimono and stood with a dignified posture. On the final exam, there was only one question: "What is the purpose of life?" Out of the possible grades of excellent, good and fair, all the students were graded good. Mr. Makiguchi had been stern in class, but in grading his students he was very generous, always thinking of his students' future.

Here, I think, we see the heart of a true educator. But it's inter-

esting that no one received a mark of excellent. Why was that? In explaining this to the students, Mr. Makiguchi said with a disappointed expression: "It's because there was not one person who mentioned world peace on the exam."

How frustrated he must have been! "Don't you know the concept of world peace? That's what I wanted to teach you. That's what I hoped you'd write about in your answer!" — we can surmise that his feelings were something like this.

The Daishonin's Buddhism is concerned with the whole world, with eternity. Mr. Makiguchi's focus was the same. What is the purpose of life? Mr. Makiguchi believed that one's life must encompass a commitment to world peace. This he wished to teach.

At a time when the entire Japanese nation was advancing down the path of nationalism, Mr. Makiguchi urged his young students to dedicate their lives to bringing a lasting peace to the entire world. What a remarkable teacher he was.

Because Mr. Makiguchi and his disciple, Mr. Toda, were people of such immense caliber, tiny, parochial Japan with its equally small-minded mentality didn't know how to deal with them. Japan tried to get rid of them by throwing them into prison.

Unchanged to this day, the Soka Gakkai's focus remains on the world, on eternity. Let us serenely extend the glorious path of value-creation to all corners of the globe, emulating the spirit of the Daishonin, who put Japan and the military government of his day into proper perspective when he described them as the "rulers of this little island country" (The Major Writings of Nichiren Daishonin, vol. 1, p. 176).

To all our fellow SGI members gathered today from around the globe, comrades from the distant past: Please accept my warmest welcome. Thank you for your extraordinary efforts. How overjoyed the Daishonin would be to see you, noble Bodhisattvas of the Earth from all parts of the world!

Welcome also to the members of the arts division.

And let me further extend my deepest appreciation to our uncrowned heroes, the deliverers of the Seikyo Shimbun, the Soka Gakkai's daily newspaper, representatives of whom are present today. You are the truest, most steadfast heroes of faith. Thank you for your hard work and day-to-day efforts.

**HIGHLIGHTS
FROM THIS SPEECH**

The Daishonin's Buddhism is concerned with the whole world, with eternity. Mr. Makiguchi's focus was the same. What is the purpose of life? Mr. Makiguchi believed that one's life must encompass a commitment to world peace. This he wished to teach.



As direct disciples of the Daishonin, we have summoned forth the three powerful enemies of Buddhism. And defeating their schemes and repelling their onslaughts, we have carved out a great path of kosen-rufu.



I hope that you will always speak the truth boldly, saying what needs to be said, no matter whom you're addressing. When it comes to championing a just cause, you must never be cowardly, never fawn, never try to curry favor.



The most noble and respectable are the true followers of Nichiren Daishonin, those who are committed to the path of faith equals life, and life as an expression of Buddhism. In other words, all of you.

Delivering newspapers is the most laborious work. Many shun it. Yet, you, our deliverers, have happily volunteered to take on this onerous task for the sake of kosen-rufu. How admirable and precious each of you is! Because you are up and active from early in the morning, you are healthier by far than others. You begin each day in a fresh, vigorous state of life. I reiterate my deepest gratitude for all your tireless efforts.

Today, incidentally, is the 47th anniversary of the first issue of *Seikyo Shimbun*.

The Timid Doom Themselves

The Daishonin always had a vast, all-encompassing view of the world and humanity, and always manifested an immense state of life that seemed to embrace the entire planet from the height of the heavenly constellations. This is an important point. This is why he could calmly look on the sound and fury of Japan as something infinitesimally small and insignificant.

He further declared that all the base, craven individuals whose incorrigible disbelief prevented them from taking

faith in the Mystic Law and caused them to slander Buddhism had proliferated to the point that they became the people of this tiny island country. He asserted that Japan resembled a land where all the people from throughout the universe who had committed any of the five cardinal sins had converged.

In "Letter from Sado," Nichiren Daishonin writes, "The slanderers of Buddhism who were people of incorrigible disbelief...proliferated until they became the people of Japan today" (MW-1, 38). And in "Letter to Horen," he observes, "It is as though all the persons throughout the worlds of the ten directions who are guilty of committing any of the five cardinal sins [killing one's father, killing one's mother, killing an arhat, injuring a Buddha and causing disunity among believers] were to be gathered together in a single spot" (MW-7, 120).

The people of Japan have gone through history meekly obeying the dictates of the ruling elite, never developing true religious faith. Wars have been

Photo by ARCHIVE PHOTOS

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waged at the slightest provocation, and people of moral integrity and conviction have been constantly targeted for persecution. This has been the norm. It was to begin his mission for the happiness and peace of all humanity from this most woeful of countries that Nichiren Daishonin was born here.

In a letter dated May 1279, the Daishonin writes:

Only I, of all the 4,994,828 men and women in Japan, am thought strange, and the other 4,994,827 persons all regard me as their enemy.... They curse and strike me, drive me away, and, by resorting to slander, cause me to be sentenced to exile or execution. It is the way of the world that the poor fawn upon the rich, the lowly revere the eminent, and the few follow the many. So even those persons who chanced to put their faith in the Lotus Sutra are intimidated by society and fear others, and many of them fall into hell. This is most pitiful. (MW-7, 152)

Those who abandon their practice after the slightest criticism or attack are not people of genuine faith. There is nothing more foolish or shortsighted than abandoning faith.

President Toda declared sternly: "We don't need people like that to stay in the Gakkai. Cowards are just a hindrance to our movement." Today's Soka Gakkai was built by people who, just as Mr. Toda strictly instructed, carried through with never regressing faith amid many tough struggles over the years.

Please, never turn your back on your faith.

Courage is crucial. There is no room for faintheartedness in faith. The timid doom themselves to ridicule — from their partners, from their children, from their friends, from the world at large.

The Daishonin declares that there is no place for cowards among his disciples. President Toda said the same thing.

In "Teaching, Practice and Proof," the Daishonin writes, "Nichiren's disciples cannot accomplish anything if they are cowardly" (MW-4, 128).

And I am absolutely confident that there is not a single coward among the SGI members. President Toda used to proudly boast, "As long as I'm here and I have two or three genuine disciples, I know that, even

should all those who are faint-hearted abandon their faith, we can still build a monumental Soka Gakkai at any time." I know well what he meant when he said this.

An Even Stronger Reaction

The Soka Gakkai is carrying out activities, is striving for kosen-rufu, in exact accord with the Daishonin's teachings. So, as in the Daishonin's time, we are subject to attack and opposition. It stands to reason.

The Lotus Sutra explicitly states that practitioners of the Mystic Law will encounter persecution, warning that they will be cursed and spoken ill of, that hatred and jealousy toward them will be even more intense after the Buddha's passing. It proclaims that even during Shakyamuni's lifetime, resentment and ill-feeling toward practitioners were rife.

It is only natural that this reaction will be even stronger and persecution even harsher in the defiled age of the Latter Day of the Law.

The "Encouraging Devotion" chapter of the Lotus Sutra says, "There will be many ignorant people / who will curse and speak ill of us" (The Lotus Sutra, p. 193). And "The Teacher of the Law" chapter states, "Since hatred and jealousy toward this sutra abound even when the Thus Come One is in the world, how much more will this be so after his passing" (The Lotus Sutra, p. 164).

The Daishonin repeatedly points out in his writings that he alone has been cursed and maligned for upholding the Mystic Law, that he alone has been attacked and persecuted by the authorities, and that, but for him, the Lotus Sutra's prophecy would have been a lie.

In "The Opening of the Eyes," the Daishonin writes: "Look around you in the world today — are there any priests other than Nichiren who are cursed and vilified because of the Lotus Sutra or who are attacked with swords and staves? If it were not for Nichiren, the prophecy made in this verse of the sutra [in the 'Encouraging Devotion' chapter] would have been sheer falsehood" (MW-2 [2nd ed.], 100).

During the Daishonin's day, Kamakura, the seat of government, as well as the rest of the country, was filled with priests of all conceivable Buddhist



Socrates made many enemies in speaking out against authority and was finally sentenced to die by drinking hemlock.

schools. Their number was huge. However, as the Daishonin says, not a single one was defamed or repressed like he was for practicing Buddhism in exact accord with the Lotus Sutra and Shakyamuni's teaching. I hope that you will all ponder deeply the profound significance of this.

In his famous letter "The Selection of the Time," the Daishonin states:

In China and Japan in the past, sages of outstanding wisdom and ability have from time to time appeared. But none, as an ally of the Lotus Sutra, has faced such powerful enemies within his country as have I, Nichiren. From the facts present before your very eyes, it should be apparent that Nichiren is the foremost person in the entire world. (MW-3, 161-62)

As direct disciples of the Daishonin, we have summoned forth the three powerful enemies of Buddhism. And defeating their schemes and repelling their onslaughts, we have carved out a great path of kosen-rufu.

This has been the unrivaled pride of Mr. Makiguchi, Mr. Toda and myself as Soka Gakkai presidents. It is indisputable proof that the Soka Gakkai is the foremost organization in the entire world acting in accord with the Buddha's will and decree.

Never Conceding Deadlock

Attending today's meeting are family members and relatives of President Makiguchi and President Toda. Thank you all for joining us.

Even during relentless inter-

rogation sessions with prosecutors for the Special Higher Police, Mr. Makiguchi refused to be intimidated in prison. He kept his spirit to refute erroneous beliefs and to state the case of Nichiren Daishonin's Buddhism, boldly telling the truth as it was and calling for a return to reason and justice.

Those who know what those times were like can appreciate the courage that this must have taken. According to the transcripts, Mr. Makiguchi gave the following response to a question on what kind of teaching the Lotus Sutra was:

Contrary to what many believe, Buddhism was not created by Shakyamuni Buddha. The Law is without beginning or end — extending from the infinite past without beginning and to the eternal future without end — and it is always in motion, unceasingly activating all phenomena in the universe. Acting in rhythm with this Law is Buddhism, is the Mystic Law.

Holding fast to Nichiren Daishonin's immortal life philosophy, Mr. Makiguchi fought to the end of his days with vibrant, burning conviction. This spirit never to concede defeat or deadlock — this is the heart of the Mystic Law and the essence of faith.

In response to another question on the relationship between the Constitution of the Empire of Japan and the great Law of the Lotus Sutra, Mr. Makiguchi stated succinctly:

The teaching of the Lotus Sutra is the great, underlying Law of the universe. It pervades the three existences of past, present

and future, and is absolute and unchanging, eternal through the ages.

Fundamentally different from secular legal codes or structures that may be revised and abolished over time, it sets forth an everlasting model of behavior for humankind. Consequently, should humankind or nations go against this great Law, it would constitute an offense of the gravest kind. Serious consequences in accord with the workings of cause and effect will follow without fail.

What a courageous statement! What indomitable confidence he exuded!

I hope that you will always speak the truth boldly, saying what needs to be said, no matter whom you're addressing. When it comes to championing a just cause, you must never be cowardly, never fawn, never try to curry favor.

A nation that acts against the great Law and persecutes people of virtue and wisdom, people who are referred to in the Daishonin's writings as "sages and worthies," invites ruin. In light of the formula elucidated by the Daishonin, we can perceive the reality of the present and predict the future developments of such a nation. Japan today is a good example. Having attacked the correct teaching, it is on a steady path to decline. It has become a country without promise, without prospects for the future.

Though confined to a tiny, solitary prison cell, Mr. Makiguchi continued to declare the truth and the greatness of Buddhism until the last moment of his life. He cried out for the

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for joining us.

world to base itself on Buddhist humanism and pacifism, to transcend narrow-minded chauvinism and nationalism. He called for humankind to unite in a spirit of harmony and cooperation.

Toward Next May 3

The Daishonin clearly proclaimed, "It is certain that kosen-rufu will eventually be achieved throughout the entire world" (Gosho Zenshu, p. 816). Seven hundred years went by.

Then, on May 3, 1951, under glorious skies, Mr. Toda was inaugurated the second president of the Soka Gakkai, an organization which has inherited the Daishonin's true spirit. On that same date, May 3, in 1960, I became the third president at age 32. I fearlessly and confidently embarked on leading our movement forward toward the realization of worldwide kosen-rufu. In the 38 years since, I have worked together with fellow members around the world and made the Daishonin's prophecy a reality.

The SGI has solidly opened the noble path of worldwide kosen-rufu, initiating the construction work on this noble undertaking. What, by contrast, has the Nikken sect achieved? It has done nothing but try to block the path of kosen-rufu and destroy all efforts to widely promote the Daishonin's teachings.

The stage is now set for the youth division members to make brilliant contributions to our movement in the 21st century. My life has been dedicated to preparing the way for those who follow. I firmly believe that the youth division's unity and growth will usher in a bright era in the next century. The SGI will come into its own.

The Daishonin declares, "If Nichiren's compassion is truly great and encompassing, Nam-myoho-renge-kyo will spread for ten thousand years and more, for all eternity" (MW-4, 272). For the SGI, May 3 will forever remain a day of fresh departure. It is a milestone from which we set out with courage and joy on a victorious, unending journey toward the future, ten millennia hence, into eternity. This will continue to be so.

Aiming toward next May 3, let us begin afresh our efforts from today.

By the way, allow me to introduce Dr. Setsu Kobayashi of Tokyo's prestigious Keio University, and his wife, Yumiko, who are attending today as special guests. I thank them both

Let Our Bond Be Even Firmer

A scholar in Europe also sent a congratulatory message for today's meeting. He cites the poem "Hermann and Dorothea" by the German writer Johann Wolfgang von Goethe (1749-1832), which stresses the importance of unity in a time of upheaval:

*Then let our bond...be so
much the firmer in all this
General chaos; let us
endure and continue and
hold fast
To each other, and fast to
the fine possessions we
have here.
For in an unstable time, if a
man himself is unstable
He will increase the unrest and
spread it further and further*

The congratulatory message also contained a quote from the American poet and thinker Ralph Waldo Emerson (1803-82): "Never mind the ridicule, never mind the defeat: up again, old heart! ... there is victory yet for all justice...."

I have received words of support and encouragement from all over the world. In another message, a well-wisher cited Goethe: "For what else constitutes barbarism than failing to recognize excellence?" There was also a quote from The Social Contract by French philosopher Jean-Jacques Rousseau (1712-78): "Base minds do not believe in great men." And another by Goethe: "I refuse to say another word about the negative attacks on me, lest I myself grow foolish from wrestling with foolishness!"

My dearest, dearest fellow members! Let's rise with the dynamic force of lions, exerting ourselves with courage to win the challenges that lie ahead with confidence and composure. And let's all strive to stay in good health and gather together in high spirits on May 3 next year. I am praying for your health and good fortune and for your magnificent endeavors.

Thank you. ❧

SGI President Ikeda gave this speech at the 21st Soka Gakkai Headquarters Leaders Meeting, commemorating May 3, Soka Gakkai Day, held at the Makiguchi Memorial Hall in Hachioji, Tokyo, April 20.



Have You Read the Fine Print?

'Fine Print' will be a new classified-ad-style space in the 'World Tribune' where SGI-USA members and friends can post messages and greetings, and keep in touch with one another.

Message space is offered free of charge!

What YOU can submit to 'Fine Print':

ANNOUNCEMENTS

— births, weddings, deaths

CONGRATULATORY MESSAGES

— promotions, accomplishments, awards, etc.

CALENDAR ITEMS

— upcoming special SGI-related events (except discussion & world peace prayer meetings)

MISCELLANEOUS EXPRESSIONS OR OBSERVATIONS

— not quite a letter to the editor, but something you want to express (No poems, please)

No dating or pen pal ads. No advertising for products, services or commercial transactions.

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MESSAGE, FROM PAGE 1

my mentor.

May 3 is a historic day in the Soka Gakkai. On this day in 1951, Josei Toda was inaugurated as the Soka Gakkai's second president. Inheriting the spiritual legacy of first president Tsunesaburo Makiguchi, who died in prison for his beliefs during World War II, President Toda embarked in earnest on the task of rebuilding the organization.

As fate or the wondrous bonds of mentor and disciple would have it, again on May 3, 1960, I was inaugurated as the third Soka Gakkai president. At the age of 32, I bravely rose to this momentous challenge, determined to fulfill the dream and vision of my mentor.

On Oct. 2 that same year, I set off on my first overseas guidance trip with the goal of worldwide kosen-rufu.

My foremost pledge at my inauguration was the same as Nichiren Daishonin's immortal vow: "This I will state. Let the gods forsake me. Let all persecutions assail me. Still I will give my life for the sake of the Law" (*The Major Writings of Nichiren*

Daishonin, vol. 2 [2nd ed.], p. 174). My spirit was, if I may rephrase the words of Whitman, that "henceforth I seek not happiness; my struggle to advance our movement itself is happiness."

Thirty-eight years have passed. Without a day's rest, I have devoted myself to working all out for kosen-rufu. This has been my greatest source of joy.

On its exciting journey throughout the world, the Buddhism of the Daishonin has today spread to 128 countries. The presence of SGI members around the globe, living with vibrant hope, signals an unparalleled development in the 3,000-year history of Buddhism. We are a presence that heralds the dawn of a new era in the 21st century.

Buddhism focuses on the entire world and has a perspective of space and time as vast as the universe itself. Nevertheless, I am certain that without the appearance of the SGI, which faithfully follows the Buddha's will and decree, and without all your noble efforts as the Bodhisattvas of the Earth, the Daishonin's prophecy of worldwide kosen-rufu would have remained nothing more than empty words. In

addition, the SGI members' presence verifies the Daishonin's prediction that the Buddhas and bodhisattvas of the ten directions and three existences would gather on the earth.

The indestructible citadel of value-creation, soka, is shining its magnificent light on the world. As long as we have courageous faith, undaunted by obstacles, the SGI will live on and prosper eternally.

All of you have traveled the path of pioneers alongside me, knowing full well that many arduous struggles lay ahead. We are all linked by bonds from the distant past. Your names will shine forever in the annals of human history. You, as well as your children and descendants, will be bathed in the undying sun of Buddhism while journeying the path of good fortune and benefit for all time. Of this you may be certain.

In the Gosho, the Daishonin writes, "If Nichiren's compassion is truly great and encompassing, Nam-myoho-renge-kyo will spread for ten thousand years and more, for all eternity" (MW-4, 272). We have

PLEASE SEE MESSAGE, 9

By HO GOKU

SGI PRESIDENT IKEDA'S ESSAY

THE DEEPEST OF COMMITMENTS



Recalling the 1951 inauguration of Josei Toda as president of the Soka Gakkai: 'True unity is the joint struggle of courageous individuals who share and put into action the stand-alone spirit,' writes SGI President Ikeda, under the pen name of Ho Goku. 'In such unity lies the key to achieving the unprecedented undertaking of kosen-rufu.'

That day, an intrepid lion arose. On May 3, 1951, Josei Toda was inaugurated as the second Soka Gakkai president. A mighty roar for the propagation of Buddhism — for the sake of world peace and the happiness of all humanity — reverberated across the land: "I will give my life for the propagation of Buddhism! I vow to convert, through my own efforts, 750,000 households during my lifetime!"

He did not say, "through our efforts." He said, "through my own efforts."

When the inauguration was over, the members lifted Mr. Toda up off the ground and began to toss him in the air in jubilation. They did so with such enthusiasm that his glasses almost fell off.

I immediately rushed over to support and guard him in the bustle. I vowed to protect my mentor, who was indispensable to the kosen-rufu movement, under any circumstances. I can still vividly remember the weight of his body on my hands as I supported him that day.

Mr. Toda never relied the least bit on others. Katsutane Baba, who was chapter leader of Tokyo's Tsukiji Chapter during the early days of our movement, once wrote in the *Daibyakurenge*, the Soka Gakkai study magazine: "When President Toda saw how slow our progress was, he exploded at the leaders: 'If you're not serious about achieving kosen-rufu, just quit and get out! We don't need any cowards here. Tomorrow, just attach a flyer describing the benefits of the Gohonzon to a hundred dogs, and let them loose in Tokyo! I'll take care of the rest of kosen-rufu by myself!'"

Determined to carry on the work of this great mentor, I rose up resolutely as his disciple. Many other young people followed my example and did the same, one after another, giving proof to our mentor's call. "Youth, just one of you stand!" he cried. "A second and a third will definitely follow!" Under the inspired leadership of Mr. Toda, the youth provided the impetus for achieving a mem-

bership of 750,000 households.

Unity is not just huddling together in a cozy flock or leaning on one another for support. True unity is the joint struggle of courageous individuals who share and put into action the stand-alone spirit. In such unity lies the key to achieving the unprecedented undertaking of kosen-rufu.



Mr. Toda's dearest wish was for the appearance of young people to whom he could entrust the mission of kosen-rufu when he would no longer be here. He frequently sang "Song of Comrades," and when he came to the lines "I do not begrudge my life / But where are the young flag bearers?" he would look at me with a piercing gaze.

His look seemed to say: "I am counting on you after I am gone. Do you understand?"



The beautiful blue sky seemed to stretch on forever. Two years had passed since Mr. Toda's death. On May 3, 1960, I was inaugurated as the third Soka Gakkai president. From that moment on, I charged ahead without stopping, braving raging winds and storms, embracing in my heart the Dai-shonin's vow: "This I will state. Let the gods forsake me. Let all persecutions assail me. Still I

will give my life for the sake of the Law" (*The Major Writings of Nichiren Daishonin*, vol. 2 [2nd ed.], p. 174). Nor did I ever forget the words of my mentor: "Kosen-rufu can be achieved without fail if there is just one young person willing to give his or her life to this cause."

Day after day, I endured tremendous difficulties and persecutions, but I always led our movement undaunted, regarding persecution as the highest honor.

The Soka Gakkai was under heavy fire from all sides when May 3, 1970 — my 10th anniversary as president — came around. It was the same thing with May 3, 1979, a day that was to have marked the start of my 20th year as president....

A few days prior to May 3, 1979, I resigned the presidency and became honorary president of the Soka Gakkai. Behind this were the schemes of a group of conspirators — a union of treacherous members and priests who wished to drive me out and, once the Soka Gakkai had no true leader for kosen-rufu, to manipulate the organization for their own profit.

The Soka Gakkai Headquarters General Meeting on May 3 that year was held at the Soka University gymnasium, taking place in the midst of a firestorm of insult and defamation that can only be described as pure madness. The top leaders of the Soka Gakkai could not conceal their uncertainty and anxiety.

They were hesitant and restrained in their applause for me — out of fear of incurring the displeasure of the priests present.

It was a sad sight indeed. No, it was pitiful.

When I left the gymnasium after the meeting and made my way along a pathway outside to another building, a group of women's division members called out to me, "Sensei!" Some of them had children with them. It was clear that they had been waiting for some time. There were tears in their eyes.

"Thank you!" I said. "I hope you are all well!" I waved vigorously to them and called out, encouraging them with all my might. And I thought: "Now, who will protect members such as these good people? Who will work for their happiness? What will happen if cruel and heartless animals dressed in priestly robes begin to dictate to these people?"



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

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

phy. I wrote the single word "Justice."

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

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

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



Almost two decades have gone by. The citadel of Kanagawa on that day remains as fresh and vivid in my mind as if it were yesterday: The harbor stretching out to the world. Lovely Yamashita Park, filled with people strolling about, enjoying the scenery. The gallant forms of the Soka Group members racing to and fro, their hearts filled with a quiet, yet unshakable resolve.

My vow that day, to take the lead in opening the second chapter of the kosen-rufu movement — to draw the sword of the Law, the jeweled sword of faith, and with it cut through all adversity and triumph over evil without fail — was the deepest of commitments.

Today, people around the world have great hopes for the SGI and are warmly supporting and applauding our endeavors.

May 3 is when a brilliant rainbow breaks through the dark storm of intrigue and deceit and shines in the vibrant hues of victory and glory. It is the day we who champion the noble cause of kosen-rufu set out anew on our journey along the indestructible golden path of Buddhism that extends throughout eternity. ■■■

In this essay series, SGI President Ikeda uses his pen name Ho Goku, as he does in *The New Human Revolution*. This series is published as "Thoughts on *The New Human Revolution*" in the *Seikyo Shimbun*.

MESSAGE, FROM PAGE 8

only just begun our journey through the 10,000 years of the Latter Day of the Law. The real work lies yet ahead.

The SGI has built a network of peace, culture and educa-

tion in people's hearts. I am determined to redouble my efforts to travel throughout the world and continue opening this path, taking this as my greatest honor as a Bodhisattva of the Earth.

Whitman writes in the same

poem:

*Allons (let us go)! whoever you are come travel with me!
Traveling with me you find what never tires.
Allons! the inducements shall be greater;*

We will sail pathless and wild seas

I hope each of you will dedicate yourself to your noble mission as a Bodhisattva of the Earth, contributing to the development of your country and

local community as an exemplary citizen. With the spirit that kosen-rufu and your life are in no way separate, may you live all your days without regret.

Let's show one another what one individual can achieve in this lifetime! ■■■

Develop True Ability and Spiritual Strength

AFP PHOTOS



Laying flowers at the foot of Moscow's memorial to Alexander Pushkin.

SGI President Ikeda gave the following address at the joint graduation ceremony of the Tokyo and Kansai Soka Junior and Senior High Schools, March 16. President Ikeda, the schools' founder, attended the ceremony at the Tokyo campus, the proceedings of which were televised live to the Kansai school via satellite.

Congratulations on your graduation! I wish I could present each of you with the Founder's Award. For those whose grades may not be quite up to par, perhaps today we can get away with blaming it on your teachers!

Joking aside, however, it is of course important that you apply yourselves diligently to your studies. At the same time, our teachers should have the determination and desire to help every student achieve excellence. This is the spirit of value-creating education as established by Tsunesaburo Makiguchi, the first president of the Soka Gakkai.

I also offer my heartfelt congratulations to the families of our graduates, along with my sincere thanks to all the members of the faculty and staff for their dedication.

Today, at the Tokyo campus, we are honored to have with us a delegation of guests from the

Moscow City Council, led by Deputy Chairperson Zinaida Duragunkina; and at the Kansai campus, a delegation from South Korea's prestigious Cheju National University, led by President Cho Moon Boo. The presence of these distinguished guests adds tremendous significance to our graduation ceremony.

Just now, as the founder of the Soka School System, I was presented with a Certificate of Special Commendation from the Russian government commemorating Moscow's 850th anniversary. I understand that I am the sole Japanese recipient to date. I deeply appreciate this great honor. Since mentor and

disciple, teacher and student, are one and inseparable, I wish to share this award with all the graduates as a parting gift. I hope all of you — both those who received special prizes today and those who didn't — will take pride in sharing this loftiest commendation with me.

Those Who Fight to the End Will Be Victorious

The great Russian poet of the people, Alexander Pushkin (1799–1837), who is a particular favorite of mine, sings Moscow's praises in "Eugene Onegin":

Oh, Moscow, Moscow! I would view

*You in my fond imagination
Moscow: those syllables
can start*

A tumult in the Russian heart!

Over the course of its 850-year history, Moscow, a capital of culture and the arts, has triumphed over countless ordeals. For its courageous stand in World War II, Moscow was honored with the title Hero City. It is also well known how in 1812 the city withstood the invasion of Napoleon's hitherto invincible forces, who were finally driven into retreat.

During the war, Moscow was also the only city on the European continent that did not fall to the fierce onslaught of Nazi Germany. Why? The late rector of Moscow State University, Dr. Rem Khokhlov, whom we once had the privilege of welcoming to this campus, explained that Moscow was not defeated because its citizens burned with the powerful determination to protect their home at any cost.

In the future, each of you may likewise encounter dark moments of misfortune or attack by hostile forces. I, too, have lived out my life amid a storm of persecution. But I am confident that all of you graduating and leaving these hallowed grounds today are lions with tremendous courage. Please challenge all difficulties with determination and composure. Those who persevere with unflagging passion and enthusiasm always win in the end. In contrast, those who give up and stop trying out of fear only wind up unhappy.

I made my first trip to Moscow in 1974, the year after the founding of the Kansai Soka Junior and Senior High Schools. That visit elicited a barrage of opposition and criticism from

many circles in Japan. To most Japanese at that time, the Soviet Union, with its vastly different social and political systems, seemed a very distant neighbor indeed. In response, I proclaimed: "I am a humanist. I will go wherever there are people." The purpose of my visit, I explained, was to promote exchange among ordinary people.

At the time, tensions were running high between the Soviet Union and China. When I had visited Beijing for the first time three months earlier, the Chinese were constructing an enormous air-raid shelter. In the junior high schools, too, the pupils were digging up the school grounds to make underground shelters. At this heartrending sight, I resolved to do what I could as an individual to contribute to a reconciliation between the two countries.

To take the initiative to go where the circumstances are most difficult, to be the first to take on the most arduous tasks — this is the way of life that my mentor, Josei Toda, taught me; this is the Soka Gakkai spirit. I am not the least concerned or troubled by the criticism or scheming of corrupt, underhanded people.

On that first visit to the Soviet Union, I met Soviet Premier Aleksey Kosygin — the first of many meetings. He assured me on that occasion that the Soviet Union had no intention of attacking China. His words were clear, and on my next visit to China I conveyed to the Chinese leaders precisely what he had said.

I also initiated a program for educational exchange between Moscow State University, an institution with a proud history of more than 200 years, and the then recently founded Soka University. It was, incidentally, also Moscow State University that awarded me my first honorary doctorate, in 1975.

Since then I have received many honorary doctorates and professorships from universities around the world. I have accepted these awards out of the sole desire to see all of you continue along the global path of trust and friendship that I have opened, with the hope that you will widen it and develop it as you go. That is my sentiment. All of my efforts are for you, and all those after you, who will be active in the 21st and 22nd centuries.

Toward that end, I hope you will study foreign languages, and English, in particular. With-

PLEASE SEE DEVELOP, NEXT PAGE

DEVELOP, FROM PREVIOUS PAGE

out a command of foreign languages, you will be left behind in the coming century.

My youth coincided with World War II, and anyone caught studying English was denounced as a traitor. After the war, I enlisted a private tutor and tried to learn the language, but poor health and various other circumstances forced me to abandon those studies. I still regret this.

I further request that the principals and teaching faculty redouble their efforts to help the students of the Soka schools learn foreign languages. As for the students, if you find that you're not learning as much as you would like to in your classes, then I urge you to find additional ways of gaining the skills you seek on your own.

Those graduating from junior high school today will graduate from senior high school in the year 2001. That is the year that the new campus of Soka University of America will open in Orange County, California. I look forward to seeing some of you taking your places among the members of the first class of that new institution.

The world is vast. I hope you will each play an active role on its boundless stage.

The Darker the Night, the More Brilliant the Spirit

I have been to Moscow six times. I will never forget the visit I made to the home of the Russian writer Leo Tolstoy (1828-1910). It prompted me to ponder the strong bond that united the great author and the people.

About a hundred years ago, when Russia was suffering a terrible famine, Tolstoy helped his starving fellow citizens. Leaving his home in Moscow, he traveled to the hardest-hit areas and carried out relief activities there. Tolstoy's daughters and sons gallantly followed his lead. They set up facilities to provide meals for the hungry and formed a relief organization. They worked with selfless dedication to assist tens of thousands of suffering people. Tolstoy also appealed to other countries for aid.

The authorities, however, grew jealous of the international attention the author's humanitarian efforts were attracting and turned their fury on him. They angrily condemned him for exposing Russia's plight to the



Alexander Pushkin, poet of the Russian people.

world, declaring that it seriously undermined the Czar's prestige and dignity.

This is so absurd. It is a trait of those ensnared by the devilish nature of power to feel jealous when a person of true greatness and integrity appears.

The authorities of Tolstoy's day were not the least concerned about the welfare of the people. Instead, they were consumed by egotistic pride and vanity and worried only about appearances. They instigated the publication of articles discrediting Tolstoy and made him the target of base attacks. They also tried to threaten his sons. But the darker the night of persecution became, the more brilliantly the spiritual light of Tolstoy and his family shone.

I hope the students of the Soka schools will join me in advancing with this same spirit.

A Leader Committed to the People

Ms. Duragunkina of Moscow's City Assembly, who is one of our honored guests today, has the lofty motto, "To do good — that is our greatest happiness." With steadfast dedication, she continues to extend humanitarian assistance to orphans, to sick and needy children of poor families, and children and youth exposed to radiation from the Chernobyl nuclear power plant accident.

Sadly, this compassionate spirit to reach out to the less fortunate is entirely lacking in Japanese society today. Japan has become a country devoid of generosity. Interested only in personal gain and advancement, the

ple's behalf. It is the mission of the Soka schools to foster such individuals.

In addition to pursuing academic knowledge, we need to ask how such knowledge can be put to use for people's happiness. This is where wisdom is vital. I hope all of you will develop into outstanding humanistic leaders who possess both abundant knowledge and vibrant wisdom.

Advance Tenaciously

Incidentally, Cheju-do, the island that is home to the distinguished Cheju National University, is called the Hawaii of South Korea for its exceptional scenic beauty.

The island is said to have three beauties: the beauty of the natural environment, the beauty of lush fruit, and the beauty of its people's hearts.

Since ancient times, the people of Cheju-do have had the spirit to fight evil and injustice and uphold that which is good and just.

In the past, Japanese forces cruelly invaded this beautiful island. However, there was a great champion of Korean independence, An Ch'ang-ho (1878-1938), who fought relentlessly against militarist Japan, undaunted by repeated imprisonment. He, like Soka Gakkai founder Mr. Makiguchi, died in prison.



Leo and Sophie Tolstoy. When Russia suffered famine, he carried out relief efforts to the chagrin of the government.

An Ch'ang-ho constantly called on his compatriots to develop true ability and strength. He urged them to do so day by day and month by month, making that their primary purpose. He told them they mustn't moan about not having opportunity, assuring them that if they fostered true ability, there was no limit to the opportunities they could create for themselves.

Cheju-do, which has today become one of the most prosperous and flourishing areas of South Korea, has certainly shown actual proof of his words. And Cheju National University, under the direction of President Cho, has been an important driving force behind the area's remarkable growth.

My ardent wish is that each of you, the students of the Soka schools, will develop the true ability and strength to see through and defeat the schemes of ill-intentioned people. Tenacious effort is important. If you persevere with patience and tenacity, you'll find that tremendous energy will well forth from the depths of your lives.

The courageous young Korean poet Yun Tongju (1917-45) wrote: "Though the wind blows fiercely, my feet remain firmly planted on the rocky soil. Though the water of the river flows vigorously and unceasingly, my feet remain firmly planted on the hillside."

May you let nothing defeat you in your youth but advance always with firm and steady steps. May you always be guided by good sense and bright optimism, undisturbed by the winds of praise or censure and never swayed by fickle fads or passing trends. It is vital that you do not give in to defeat.

To the west of Moscow there stands a towering monument to the victory of the Russian people against Napoleon called the Triumphal Arch. As you strive forward with strong bonds of friendship and a spirit of mutual encouragement, I would like you to build a magnificent Triumphal Arch of Soka in the 21st century.

Whatever my circumstances or wherever I may be, I will continue praying for your success in your activities and your excellent health. That is my unchanging determination.

In closing, I wish to offer my heartfelt prayers for the boundless prosperity of Moscow and Cheju-do, which are both very dear to my heart.

Spasibo!
Kamsahamnida!
(Thank you very much!) ㄹ

MARION FELDMAN, NEW YORK

A Very Rare Teacher

Photo by ANTONIO MARI



Whether helping a difficult student, finding scholarship funds, or supporting fellow Buddhists, Marion Feldman's tenacity stems from her faith.

Cellist Marion Feldman pursues her dreams and challenges herself in front of the Gohonzon. After 25 years of Buddhist practice, her life has become one of overwhelming benefit and joy. A school has recently established a scholarship in her name.

By BILL BLACKARD
NEW YORK CORRESPONDENT

On Jan. 24, the Manhattan School of Music established a scholarship in Marion Feldman's name. Her parents and 50 of her friends and current and past students gathered to cheer this remarkable cellist. During a jubilant presentation ceremony, the president of the school read the following tribute:

"Marion Feldman is a very rare teacher. Her dedication to her students engenders love and loyalty that is evident in the creation of the Marion Feldman Scholarship. She gives generously of her time

and energies, and her students respond with their eagerness to work hard and their devotion to her. Their musicality, sensitivity and confidence are tributes to her teaching. To be among her past or present students is a privilege, and we are all happy to be here today to express gratitude to this wonderful lady."

When Marion Feldman was 6, growing up in Brooklyn, her mother decided that she and her siblings — two sisters and one brother — should have a musical education. One of Marion's sisters chose the violin, the

other chose the bassoon and her brother chose the piano.

Marion chose the cello — an instrument as big as she!

Despite the cello's intimidating size and the fact that she and her siblings had to practice simultaneously in a small apartment, Marion's love of the cello's sound and her strong desire to play led her to become one of the most respected cellists and pedagogues in the United States.

As a young cellist, Marion was accepted to New York's prestigious High School of Music and Art. She then won a scholarship to the renowned Juilliard School, where she earned her master's degree.

After graduating in 1962, Marion began teaching and performing as a freelance musician.

Although her reputation and career were growing, she felt that her life had no real direction. She had no dreams for the future. She was constantly depressed.

In 1973, on the way to a job, a fellow musician told her about Nam-myoho-enge-kyo and invited her to a meeting. Marion had been approached by other Buddhists before and had never been interested. But this time, something sparked her seeking spirit. The next week, she attended her first meeting. Impressed with what she heard and desperate to become happier,

Marion began chanting and doing activities immediately.

The friend who introduced her encouraged her to picture where she wanted to be in five, 10 and 20 years. She soon found that everything she chanted for brought her back to the mirror of herself, face to face with her strengths and weaknesses.

For example, Marion chanted to perform more. Her prayers were answered when she joined an enormously successful piano trio with which she played at least 30 concerts a year. She also had the opportunity to appear as orchestral soloist on numerous occasions. And she found a pianist with whom she could present sonata recitals.

At the same time, though, she was forced to confront her overwhelming stage fright. She chanted to the Gohonzon to overcome her fear and did her best in her performances. She soon realized that her fear had become nonexistent.

Chanting in this way — with a dream in her heart — Marion is always presented with larger and larger problems to challenge. Whether it involves helping a difficult student, fighting for a student's acceptance at a conservatory, finding scholarship funds for a student or supporting fellow Buddhists in practice and study, Marion's tenacity in front of the Gohonzon is a source of encouragement to all who know her.

With incredible consistency, she sets goals and attains them in her personal and professional life. She maintains her performing career as a soloist and chamber musician. She co-founded a summer chamber music school in Maine, which she ran for 10 years. And during those 10 years, she took 40 of her most gifted students to perform at the White House.

Her work has taken her to many parts of the world, including Taiwan and Korea, where she has performed and taught. And she has been invited to teach in Bulgaria this fall. Future plans include traveling to Beijing and Shanghai.

Even though her schedule is filled with rehearsals, performances and teaching, Marion always finds time to hold discussion meetings in her home and constantly encourages members to study SGI President Ikeda's writings to enrich their lives — and to win, no matter what! ☸

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

SIGN POSTS

APPLYING
NICHIREN
DAISHONIN'S
WRITINGS TO
DAILY LIFE

Going On Eight Years

By CRAIG GREEN

SGI-USA YOUTH DIVISION STUDY COMMITTEE

Anyone who teaches the truths of Buddhism to others is bound to incur hatred from men and women, priests and nuns. Let them say what they will. ("The Embankments of Faith," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 159)


This passage is part of a letter written in 1275 to Sennichi-ama. At the time, Nichiren Daishonin had returned from his second exile, which was to Sado Island. He had been criticized and attacked by the most powerful men in Japan.

Sennichi-ama wrote to ask about the varying degrees of slander in Buddhism. Teaching others about the correct ways of Buddhism is a difficult task. It requires not only that you understand the teachings, but that you have the desire to share the teachings with others, no matter the consequences. The SGI is the only organization making efforts to share the spirit (and not just the words) of the Daishonin's Buddhism, while at the same time incurring slander from others.

When the priests transferred the Dai-Gohonzon, they issued a memo that due to the "slandrous conduct of Daisaku Ikeda and the Soka Gakkai in recent years, it would serve the true intent of our master Nichiren Daishonin to transfer the Dai-Gohonzon...." This memo comes from an organization that has twice excommunicated more than 99 percent of its membership (namely the SGI), and has also gone out of its way to strengthen its ties with Minobu, which it previously considered heretical.

Who's committing slander?

Also, if the Grand Main Temple is such a bad place, wouldn't it make sense to leave the area? Wouldn't it be considered slander to stay there?

For going on eight years, we have heard Nikken and company proclaim that the SGI and SGI President Ikeda are slandering the Law. Let them say what they will. What's most important is faith. And faith is not something you can order from on high or move from one building to another. 

WHAT A CONCEPT

ON THE BASIC IDEAS
OF NICHIREN DAISHONIN'S BUDDHISM

By LISA JONES

STAFF WRITER

The Mystic Law — the law of cause and effect — is strict but not rigid. It's strict in that it's impartial and can be likened to a sharp sword that unflinchingly cuts through the fetters of darkness and delusion. Yet one who is awakened to this Law is not rigid. (By *rigid*, I mean: defining Buddhism narrowly, using authority to intimidate sincere believers and throwing around unfounded accusations of slander.) Rather, the heart of the Buddha is rooted in tolerance and compassion for people.

In a sense, Buddhist practice means to live the Law and make the heart of the Buddha our own.

Nichiren Daishonin uses the Japanese word *kokoro* to talk about the heart of the Buddha. While *kokoro* can be translated into English as heart, on a deeper level it

can be construed to mean something supreme yet invisible, something all-encompassing yet non-material. It means intent, faith, prayer, sincerity, determination and even life.

The Daishonin writes: "This Gohonzon is the heart of the Lotus Sutra and the eye of all the scriptures. It is like the sun and moon in the heavens, a mighty ruler on earth, the heart in a human being, the wish-granting jewel among treasures and the pillar of a house" (*The Major Writings of Nichiren Daishonin*, vol. 5, p. 177). It could be said that by inscribing the Gohonzon, the Daishonin put the supreme yet invisible heart of the Buddha — that is, his *kokoro*, his life — into concrete form.

When we chant to the Gohonzon, we develop our human qualities that we associate with the heart: passion, compassion, sincerity, etc. That is, when we "make the cause" of chanting to the Gohonzon, one effect we receive is the enrichment of our hearts. And because we enrich our hearts, we can be true to the Law without becoming rigid.

In encouraging us to tap our Buddha wisdom, the Daishonin and SGI President Ikeda emphasize the quality or condition of our *kokoro*. The Daishonin writes: "What matters is one's heart"

(MW-5, 289); "Faith alone is what really matters" (MW-1, 246); and "The Lotus Sutra states that the flower and the moon are themselves heart and mind" (MW-1, 269). One's heart, one's faith and the Mystic Law are inseparably intertwined in the concept of *kokoro*.

The condition of our hearts — the extent to which we struggle to expand and deepen them — is more fundamental than formalities, leadership positions, length of practice, material wealth and educational background. What's more, *kokoro* transcends the barriers of time, physical distance and cultural differences, allowing our hearts to touch the hearts of others freely.

Further, President Ikeda said recently: "The only way to attain the effect of Buddhahood — that is, to become a Buddha — is by becoming a person of the strongest possible faith. Faith, the cause of Buddhahood, is itself the effect of Buddhahood. Faith is itself the embodiment of the world of Buddhahood."

At the deepest level, the Buddha's heart, the Mystic Law and our hearts are one with the universe. *Kokoro* is one way to describe this insight.

Eight in a series

JUNE 6, 1871: PRESIDENT MAKIGUCHI'S BIRTHDAY

His Dream Lives On

SIGNIFICANT DATES

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

By ALISON FINNEGAN

TOKYO CORRESPONDENT

This morning, while I was drinking coffee on my front porch, my gaze wandered over the hill to a magnificent structure on the edge of the forest. It is the Makiguchi Memorial Hall, which borders Soka University in Hachioji, Tokyo, and was built to honor Tsunesaburo Makiguchi, the astonishing educator whose philosophy of value-creation is the cornerstone of the Soka legacy.

I was thinking about how this man, born in 19th-century Japan, whose stern face and traditional clothes at first glance seem the antitheses of an American woman from California, has changed the course of my life. I first visited Soka University 10 years ago, when I was a college freshman. Although I was on the campus a mere two hours, I had an indescribably strong desire to return one day as a teacher.

Last spring, I realized this dream: After completing Soka University of America's master's degree in second and foreign lan-


guage education, I joined the faculty of Soka University in Japan. Now having lived here for more than a year, I am even more impressed with Makiguchi than I was before. He was truly a courageous visionary who never gave up hope and always fought on the side of the people.

Makiguchi was born in a small town on June 6, 1871. His father soon abandoned him. Later, his mother committed suicide, and he was taken in by an uncle. He was too poor to attend high school, so he took a part-time job. His diligence attracted the attention of his boss, who later sponsored his schooling. He eventually became an elementary school teacher and, in time, a principal. In 1928, he converted to Nichiren Daishonin's Buddhism, and in 1930 he established an education society that is now known as the Soka Gakkai.

Because of his deep religious conviction, Makiguchi was imprisoned by the Japanese military government during World War II. His jail cell was barely the size of a small closet, with broken windows that exposed him to the rain and snow, and he was given little to eat. But like the Daishonin before him, he refused to compromise his beliefs. He subsequently died in that cramped cell at age 73, robbed of the chance to fulfill his dream of creating an educational system based on the philosophy of fostering each individual. But Josei Toda, Makiguchi's disciple, emerged from

prison following World War II, determined to vindicate his mentor as well as continue his life's work. Toda raised his own disciple, Daisaku Ikeda, to realize Makiguchi's great vision.

As a tribute to the astounding educator, the Makiguchi Memorial Hall now stands majestically overlooking Soka University. Inside, a statue of him sits peering intently at the campus, watching over its progress. Makiguchi believed that the purpose of education is to help students become happy, and that this in turn will contribute to society. On the opening of SUA's graduate school, President Ikeda sent a message as founder that elucidated this: "A person who lives in a self-reliant manner may have a clearly defined sense of self and creed, but is prey to alienation and self-aggrandizement. A person who lives a contributive life neither relies on external authority nor lapses into arrogance. In a contributive life, the prime motivation is to contribute to the lives of others and to the realization of their happiness."

My precious experiences as a student at SUA and as a teacher at Soka University have enabled me to discover my true self, expand my life and realize my purpose. As a teacher, it is now my great responsibility and honor to help my students do the same. I am striving to actualize Makiguchi's vision, so that his dream will live on. 

六月御書講義

國府尼御前御書

(佐渡給仕御書)

一二七五年(建治元年)六月,五十四歲作

池田會長講解

甚麼是法華經的結論?那就是教人應竭誠愛護信奉妙法者。

如經文說:「當起遠迎,當如敬佛。」御義口傳則指此經文為:「最上第一之相傳。」

釋尊在法華經二十八品的說法中,即以這句經文為結語,這也就是法華經的最後結論。

「國府尼御前御書」是大聖人寫給佐渡國府入道夫人的一封信。「國府」應指住處名。

入道夫人是於大聖人佐渡流罪期間歸依。據說時屆高齡,且膝下無子。大聖人在寄出本信的兩個月前,曾寫信告訴他們:「釋尊是兩位慈父,日蓮如同二老的孩子」、「您兩位無子嗣,老來可搬到我這裡來」(大意,國府入道殿御返事)。

大聖人對於曾在難中厚待自己的一對夫婦,如此掛念,更告訴他們:「倘若蒙古來攻,就到我這裡來。」如此具體指導。愛護對方就是要具體為對方效力。

阿佛房尼御前來送錢三百文敬領。二人喜是同心,此文可使人讀之而共聞焉。

單衣一領,由佐渡國遠送甲斐國之波木井鄉內深山。

阿佛房尼御前託送的錢三百文,已收到,您二人同心,所以請別人代讀此信,您二人一起聆聽即可。

單衣(夏天用單層衣服)一件,承蒙由佐渡送至甲斐波木井鄉的深山(身延),確實收到了。

大聖人入身延的隔年,國府入道遠從佐渡,漂洋過海,跋山涉水,走了幾百公里的行程,來到身延。

以現在的新曆而言,時值七月。國府入道必是汗流浹背,千辛萬苦地抵達身延吧!身上帶著阿佛房的夫人千日尼所託的三百文錢,以及國府所供養的單衣(無裡襯的夏裝)。

三百文錢等於當時一俵米的價錢,想必是千日尼生活上省吃儉用的供養。而致贈的單衣裡也包含著「希望多少能讓大聖人舒適涼爽一點」的細心關懷。

入道停留數日,要回佐渡時,大聖人託給他本抄。因是託國府入道,所以收信人是國府尼,但大聖人說,「二人喜是同心」,所以也等於是寫給千日尼,並要她們二人請人代讀。當時,大部分的人都不識字。

貴在「同心」,我們也是異體同心的同志,一人歡喜,大家都歡喜;一人痛苦,大家都痛苦;一人光榮,大家同感榮耀。

只要彼此「同心」,就不會互相怨嫉、背後造謠中傷、推卸責任。並懷有強韌、心胸寬闊的信心,功德源源湧出。

戶田先生也常說:「創價學會的指導根本在於團結二字。」

法華經第四法師品云:「有人求佛道,而於一劫中,合掌在我前,以無數億讚,由是讚佛故,得無量功德。歡美持經者,其福復過彼。」等云云。文意是讚,於一劫中,三業相應,誠心供養釋尊佛之功德甚大。然猶不及於未代惡世,供養法華經行者之功德。

法華經第四卷法師品第十中說:「若有人求佛道,於一劫造廣長的期間,合掌在我的面前,以無數的偈(詩者之尊貴)。」

可見大聖人用心良苦,後代的僧侶卻高傲地想要別人尊敬他,大聖人若目睹這類行徑,會是如何感歎、憤怒、但讚歎受持。

法華經者的功德,更勝於前者。」

此文意思是,於一劫中,劫有大、中、小之分,有一說,一中劫是二十小劫的期間,以身、口、意(心)三業全部,誠心供養釋尊佛所得的功德,比不上於末法惡世,供養法華經行者的功德。大聖人對照經文教示,從佛法的觀點來看,這兩對夫婦的真心有多大的功德。

惡世的法華經行者,是指日蓮大聖人。可見讚歎日蓮大聖人所獲的功德,超過長久讚歎釋尊的功德。其實,這段御文含有法華經的秘密。

「或許難以置信,但這不是我隨意所說,而是經文中記載的!請大家要抱持大確信。」這真是細察人心的指導。不但使對方的一念更加明確,並給予確信、自信,這是指導的根本。加以,有名妙樂大師之入。解釋此經文云:「若毀謗者,頭破七分;若供養者,福過十號」等云云。其意是謂,供養未代法華經行者,較之供養十號具足之如來,其功德勝過。又於濁世見法華經行者,而為之留難者,頭破七分云。

而且,妙樂大師此人,更以淺顯易懂的方式解釋此經文:「毀謗者,頭破七分;供養者,其福勝於供養十號(佛所擁有的十種尊稱)的佛。」此(妙樂的)解釋的真意是:供養未代法華經行者的功德,比供養十號具足的如來為勝。

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法華經到底是為誰而說的?誠如法華經取要抄教示:「以末法為正。末法中以日蓮為正」,從根本上而言,是為末法民眾,和為日蓮大聖人而說的。法華經是為預告和證明本佛及御本尊的出現而說的。

法華經二十八品如月,月沈後,在末法,太陽、南無妙法蓮華經將再昇起。法華經本身就是預告此事。佐渡的老夫婦們,一定沒想過大聖人會如此掛念他們。他們只是很喜愛大聖人,接近大聖人,從生命深處尋求的編緯,而數度遠從佐渡造訪在身延的大聖人。

廣布的領導者必須受大家喜愛,若被大家所厭惡,則不知是為何信仰?大聖人幾乎不會主動表示他是末法佛,因為若這麼說,也許誰也不相信,反而生起不信心,或誹謗、退轉。

大聖人始終是遵照經文,透過自身的行為舉止,弘揚妙法。從本抄中也可以看出,大聖人並非一副「唯我獨尊」的自傲,而是給予門下最大的讚賞,以鼓勵之心,述說末法法華經行者之尊貴。

並且,妙樂大師此人,更以淺顯易懂的方式解釋此經文:「毀謗者,頭破七分;供養者,其福勝於供養十號(佛所擁有的十種尊稱)的佛。」此(妙樂的)解釋的真意是:供養未代法華經行者的功德,比供養十號具足的如來為勝。

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▲日蓮正宗於四月八日宣佈五月開始拆毀正本堂。正本堂是全球大約八百萬信徒所捐贈的,在今年四月初以前,一向是大御本尊安置之處。日顯的理由是SGI池田會長是謗法者,因此,正本堂不適合安置御本尊。據說費用將高達三千五百萬美元。

並說,於末法濁世,迫害法華經行者的人,頭會裂成七片。這是寫在御本尊的左右兩端,有名御文的。

牧口先生稱此文為「功德」與「罰」的明言。所謂功德就是對生活產生正面價值,罰則指對生活產生負面價值。

誰說功德、罰,那並不是指由某人給予的。只要遵從法,就能產生價值,這背法則會有報應。舉個切身的例子,在嚴冬裡,裸身外出,就是違背法。其結果導致生病,這就是罰。佛法的目的就是加深、宣揚這種「常識」,教示人類為獲得幸福所應遵從的「生命之法」。

戶田先生在論文「創價學會的歷史與確信」中,如此寫著:「御本尊的法力無邊。沒有罰,又何能有大利益。沒有能力管教孩子的父親,能讓孩子幸福嗎?認真拜御本尊看看。『若惱亂者頭破七分』,這不是御本尊告誡的嗎?這不是御本尊的罰嗎?這是(牧口)先生一貫的主張,我以為先生的主張是正確的。」「面對御本尊的左側,書有『有供養者福過十號』,這不就表示,會賜予我們利益嗎?」

利益與罰是我們日常真實生活、價值生活的一切。忘卻如此可貴的聖訓,說那是牧口先生說的,而驚慌的傢伙,現在想起來仍覺滑稽之至。」「當時,連本山都對牧口會長忠順於宗祖及開山祖(日興上人)的規誡,說無論國家、家庭或個人,如違背大聖人的教義必將受罰的嚴峻態度,有所畏懼。因為,信者如不忠順的敬拜神棚,不知軍部會有何種迫害,本山也得不怕起來。」「這就顯明大聖人」。這就是牧口先生偉大的精神實德正義,獲大功德。牧口先生呼籲:「敬惜的,不是一宗的滅亡,是一國的滅亡。畏懼的,是宗祖聖人的痛心。」

正如牧口先生所言,日本亡國了。「頭破七分」又可稱為「心破七分」。那是指,甚麼叫對?甚麼叫錯?甚麼該做?甚麼不該做?分不清楚,不知何謂道理、正義、損益。大聖時代也是如此。牧口先生時代的日本也是如此。而現今令我非常擔憂,不正是又將重蹈覆轍?「價值觀混淆的時代」就是惡世。(轉下頁)

活動報導

SGUSA於三月二十六至二十九日在佛羅里達自然文化中心(FNCC)舉行歷史性的第一屆全國華語研習會。與會者共計一百七十七人，包括來自台灣的七位資深幹部：吳大河、吳會慶、郭英敏、林麗真、朱功功、趙修慧與吳安妮。

一九九三年春天，池田先生決定在美國建設一個研習道場。羅德岱堡獲選的主要原因是：一、氣候宜人，讓人覺得涼爽沁心。清晨時，湖的四周溫和，二、地利之便，不僅便利美國本土會員，鄰近的中南美國家會員也將受惠。

此次的研習會讓我重新找回信心的原點。我決定改變我被動的性格，成爲一個能夠主動幫助鼓勵別人的人。最後，感謝所有工作人員以及遠道而來的台灣幹部爲我們解說御書和給我們信心指導。陳小虹(三藩市)

在很困難的機會下參加了第一屆全國華語研習會。會後覺得真是不虛此行。首先是見到了當初介紹我入信的王金珠女士和當年在廣州及紐約一起唱題的會友們。最重要的是，這次的研習會讓我對學會有了新的認識，也對我的信心有了新的啓發。

四三夜的會期中，除了難忘的美食和同樂會外，最讓我銘記於心的是，不論是御書的講解或體驗的發表，重點都是教導大家如何以唱題提升生命境界，發揮潛能，克服困難。

這是我第一次獨自一人參加活動，開始時心情七上八下，但四天下來，我看到學到很多事情。

第一、廚房的大師傅把自己在日本橫濱的餐廳營業一星期，自費來到FNCC爲這個活動助一臂之力，在現今這種惟名利是圖的社會中，如此無私的行爲，真教人敬佩。

第二、SGUSA一向財源不足。在美國的建設，大半是由日本的創價學會撥款支持，身爲會員，我覺得好難過。池田

上個月，我說過：日蓮大聖人自己 濁世，魔道興盛，魔作沙門，壞亂吾國。如何明辨誰是法華經之敵這個問題，……(御書五五大部第二八頁)

日蓮大聖人在「撰時抄」中引述法華經云：「今、日本國諸人，日蓮大聖人在上述御書中一再提出，警告：魔或佛法之敵會出現爲僧侶，這些五老僧，就如同現代的僧侶，就法滅盡經云：「吾般泥洹後，五逆 家出現，他們會出現爲表面持戒，但

是惡比丘。

誰是二類強敵？(一)

Greg Martin (SGUSA 副教學部長)

實際上邪惡的僧侶。雖然僧侶個人，比如日蓮，的確會造成困擾，大聖人真正要說明的是，這種惡僧所持的邪見會毀壞佛法。邪見生邪行，邪行導致歪曲的生命。因此，佛教團體及信徒當不容許錯誤的見解萌芽、滋長、繁榮或結果。不是所有僧侶都是邪惡的？假如是如此時，當初爲甚麼佛持妙法委任於他們身上呢？當然啦！並非所有僧侶都是腐敗的或持邪見，有善僧，也有惡僧。我們應該尊敬善僧，而摒棄惡僧。這是對我們就像想吃新鮮食物，拋棄腐爛的食物一樣自然。(下期)

第三、住在FNCC我深深感受到池田先生的眼光、心思和父愛。因爲FNCC佔地極廣，建築物之間距離頗大，因此準備了許多自行車以供會友代步，既方便又可健身。此外又有專用車，各建築物門口都放著雨傘，以免會友淋雨。池田先生讓我覺得好像是自己的父親，在財務上支持你、日常生活上引導你、鼓勵你、照顧你。

第四、此次的活動在工作人員巧思安排下，能與別區會友共處一室，讓我多結交了一位朋友，我們談家庭、談信心，那種感覺非常好。

此外，告訴大家，台灣來的幹部真不是「蓋」的。結束前我們有個忘年忘我的瘋狂惜別晚會。分手時大家依依不捨，約定明年再來，明年見！劉紀美(洛杉磯)

第一屆全國華語研習會在我心中深深留下烙印，因爲這是我第一次真正用心聆聽和學習。

全國各地的會友聚集一起，無形中好像把各地域間的距離拉近了。一流的住宿設備，美味的食物讓我覺得享受到像佛般尊貴的招待。認識新朋友，和其他人作心與心的交流可算是研習會的重點之一。連繫著人與人間的友誼充滿每一個角落。

這次我可大開眼界了。以往我只著眼在自己地區的活動，今天終於明白原來有那麼多廣布同志在全國各地致力於建設和平、繁榮的社會。令我感動的是一些只懂中文的會友，在只說英語的地域組織裡，發揮一人立起的精神，突破語言障礙，努力推動學會活動。

在討論宗門問題時，我領悟到認清宗門辦法的重要性，宗門的修行已經完全背離大聖人的教導。只有跟隨學會和池田先生才能正確地流傳大聖人佛法的精髓。會友友(紐約)

雖然僧侶個人，比如日蓮，的確會造成困擾，大聖人真正要說明的是，這種惡僧所持的邪見會毀壞佛法。邪見生邪行，邪行導致歪曲的生命。因此，佛教團體及信徒當不容許錯誤的見解萌芽、滋長、繁榮或結果。不是所有僧侶都是邪惡的？假如是如此時，當初爲甚麼佛持妙法委任於他們身上呢？當然啦！並非所有僧侶都是腐敗的或持邪見，有善僧，也有惡僧。我們應該尊敬善僧，而摒棄惡僧。這是對我們就像想吃新鮮食物，拋棄腐爛的食物一樣自然。(下期)

六月御書講義

(接上頁) 在這樣的社會裡，因爲是在弘揚「要尊重他人」的法華經，才會遭遇大難。所以說，能忍大難、弘揚不悔者，必獲大功德。

宗門忘卻論調，這意味他們使佛法創價與生活無關的觀念、儀式。

創價學會將佛法視爲生活法，並使其蘇生。佛法不是觀念，是爲了教人如何在現實生活中實踐的法。

生活就是好事(正價值)與壞事(負價值)的結合。如果正價值(功德)比負價值(罪)來得多，是幸福，若少則是不幸。

而所謂講法的信仰，是不論苦樂，能將一切皆往「更美(美)」、「更有利(利)」、「更善(善)」、「更善(善)」的方向去創造價值的源泉。若能秉持這種信心，則「一切皆成功德」。

「謝謝！非常感謝！您兩位的心真確實已領受，佛也給予讚歎！」

眼前似乎浮起佐渡兩位老婦人，請別人代爲讀誦佛書，閉起眼睛，腦海中浮現大聖人的面貌，耳邊響起大聖人那令人思慕的聲音之景象。這是多麼溫馨的世界！多麼美好的世界啊！這才是真正的佛法世界。創價學會正是繼承這份信心。



Through his music, Jeff Moyer works to raise the awareness of all people: Before race, gender, ability or disability...

By M. LAVORA PERRY

CLEVELAND, OHIO, CORRESPONDENT

usician, songwriter and teacher Jeff Moyer believes that changes during the past 20 years have had a positive impact on the lives of people with disabilities in the United States. Moyer's fighting spirit, and that of many others, has led us to the dawn of a new century equipped with mandated wheelchair-accessible buildings, Braille button pads in elevators, technological adaptations, and classrooms where children without disabilities are joined by classmates who a few years ago would have been sent to a separate room or school.

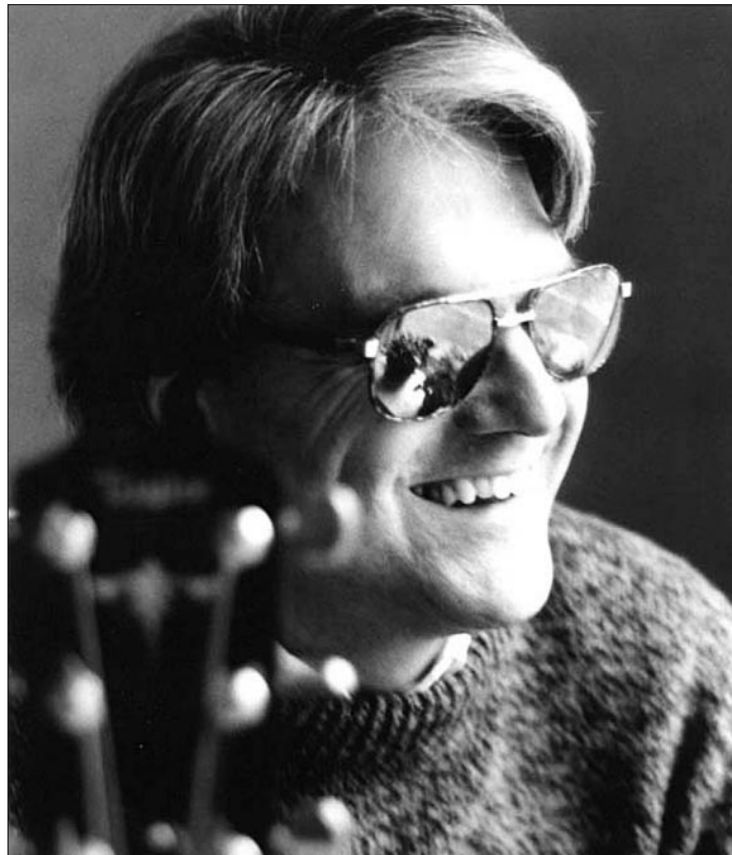
Even so, Moyer feels most able-bodied people never think about the quality-of-life barriers that many of those with disabilities still face every day. That's one message he is conveying through his musical workshops and concerts.

Back in April 1977, two years after graduating from the University of California at Berkeley, Moyer was one of 150 protesters in a 28-day sit-in at the federal building in San Francisco.

Most of the demonstrators had some disability — physical, mental or emotional. Their purpose was to urge the government to put some teeth into section 504 of the Rehabilitation Act of 1973, which theoretically ensured equal access and opportunity to people with disabilities but lacked regulations to implement it. Their efforts helped raise awareness not only in the government but in society at large.

Moyer, who grew up in a Cleveland suburb, started going blind at the age of 5. He says his experiences in California changed his life forever.

"As a teenager I thought of my-



WE'RE PEOPLE FIRST

self as a blind person, and I was concerned about issues that affected the blind community," he said. "When I got to California, I discovered that there was a much bigger community of people with all kinds



of different disabilities. It was a time when many disenfranchised groups were demanding their fair chance. I began to see myself as part of a larger community of disabled people.

"Now, I've en-

tered my third phase in terms of how I view myself and the world — I see myself as a person, and I see others that way, too. To view our existence in this universe any other way is an expression of loss, incompleteness, I think," he says.

Moyer credits his mother's suffering over his blindness and his brother's mental retardation for motivating him to learn how important it is to look positively at everything. His father's battle and final victory over alcoholism taught him to take action against suffering.

"My music is about giving people opportunities to experience themselves and everyone as whole," Moyer says. "Some of us can see with our eyes, some of us see in other ways, some of us can walk upright, some need wheelchairs, some of us are quick thinkers, some of us have mental impairments, but regardless of whatever else we may be or how we do the things we do, we're people first."

We're people first. That simple statement says it all for Moyer. In a songbook/workbook of the same title, on the companion CD, and at informal and animated concerts and workshops with audiences of all ages in schools or religious settings, Moyer creates music with a wide array of instruments from around the world.

Whether he's strumming his guitar while singing harmony with himself on CD (karaoke-style), beating a homemade drum, whistling and wailing through a mouth harp, or playing ancient songs on a Native American flute, his message is the same:

"Don't look at race, gender, ability or disability, but recognize our commonness. That's why we're here, that's the lesson these lifetimes can teach." 