

# World Tribune

No. 3195

THE YEAR OF VICTORY OF THE PEOPLE FOR THE NEW CENTURY

JUNE 12, 1998

Photo by AP PHOTO/BETO BARATA

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DATED MATERIAL: PLEASE DELIVER BY ISSUE DATE



The U.N. secretary-general for the World Conference on Environment and president of the Earth Council, Maurice Strong, receives a globe from 3-year-old Caique Gomes de Britto. This is during a ceremony in Brazil on May 26, where an environmental document is presented to several Brazilian governors.

## The Earth Is in Our Hands

People from all walks of life and all over the world are talking about the Earth Charter, a Magna Carta for the entire planet.

By LISA KIRK

ASSISTANT MANAGING EDITOR

From beginning to end, the Earth Charter is a people's document. Although born from several earlier attempts by the United Nations and other groups, drafting the Earth Charter is now largely a worldwide grass-roots effort.

And that means that discussions are going on all around the

world — consultations, as they are called — among people of all religions, cultures, creeds, races, nationalities and genders.

"People, through their organizations and through the Earth Council" are the focus of current efforts, says Earth Council Chairman Maurice Strong. The charter, he says, will be "a product of people's commitments, and those commitments will clearly serve to motivate governments. The charter will...be in effect the

Magna Carta of the people around the Earth. It will also, we hope, lead to action by the governments through the United Nations."

The preamble of the draft reads: "Earth is our home and home to all living beings.... Human beings are members of an interdependent community of life with a magnificent diversity of life forms and cultures.... We give thanks for the heritage

PLEASE SEE EARTH, 5

## In Praise of Women

SGI President Ikeda gave the following speech at a conference commemorating May 3, Soka Gakkai Mother's Day, in Tokyo, April 25.

Congratulations on May 3, Soka Gakkai Mother's Day! And welcome to the members from Brazil, Peru, the United States, Canada, France, Switzerland, Denmark, the Netherlands, Italy,

Yugoslavia and Kenya. Thank you so much for coming from so far! I am delighted to celebrate this auspicious occasion with you.

I am convinced that Nichiren Daishonin has utmost praise for all the women around the world working so tirelessly for kosen-rufu. Allow me to base my remarks today on various passages from the Daishonin's writings

PLEASE SEE WOMEN, 7

### Make Room on Your Bookshelf....



Volume 6 of *The New Human Revolution*, SGI President Ikeda's novelized history of the Soka Gakkai's world peace movement since 1960, has just been published in English. This volume chronicles Shin'ichi Yamamoto's travels to the Middle East, the contribution campaign to build the Grand Reception Hall, the Mikawashima train crash, early Komei elections, advice to the student division and more.

It's anticipated that there will be a total of 30 volumes in *The New Human Revolution* series. The cover of Volume 6 is green, while the covers of the preceding five volumes are various shades of blue. When a complete set of *The New Human Revolution* is placed on a shelf, the different-colored covers will make a rainbow.

Volume 6 is currently available in all SGI-USA bookstores. The price is \$10.00. Mail orders may be placed by calling (800) 626-1313.



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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**Talking About Suicide — You Are Not Alone**

**EDITORIAL**

One young person kills him- or herself every 46 minutes in this country. Suicide is the third leading cause of death for teenagers, after motor vehicle accidents and other unintentional injuries.

The overall picture is bleak, too. In 1995, for instance, there were more than 31,000 suicides, spanning all age groups in the United States — approximately one every 17 minutes. The suicide rate in this country has tripled since 1952. Every year there are more suicides than homicides.

Most people who commit suicide don't really want to die. Rather, they want to put an end to their unbearable emotional pain, and death seems to be the only way out. Too often, people who want to kill themselves are so distressed that they don't realize that they have other options. Generally, they feel isolated and alienated; they may feel that they have no one to talk to or ask for help.

Of course, Buddhism teaches that death doesn't put an end to our suffering. The only way we can truly triumph over suffering is to fight our way through it, determined to win.

Nichiren Daishonin writes: "The idea that life and death are two is the reasoning of dreams, deluded and inverted. If when wide awake we examine our true nature, we will find no beginning that requires our being born and no end that requires our dying. What we will find is the essence of life, which can neither be burned by apocalyptic flames, nor worn away by flood, nor cut down by sword, nor pierced by arrow." (*Gosho Zenshu*, p. 563)

Commenting on this passage in *Life: An Enigma, a Precious Jewel*, SGI President Ikeda writes: "Recently I was asked whether a person weary of life might escape it all by committing suicide or by paying someone else to kill him. The answer, which is no, is implicit in the above quotation.... Since all forms of life exist originally and concurrently with the universe, they are undestroyable.... The self is imperishable, and suffering does not cease with death."

Also, in terms of cause and effect, suicide is a cause that actually aggravates future suffering.

Regardless of this, suicidal thoughts and feelings are fairly common. And they're nothing to be ashamed of. Talking about our feelings about suicide can promote understanding and reduce the distress and isolation that we sometimes feel. For example, if you're talking with a friend who is severely depressed, it's OK to ask, "Are you hurting so much that you might think of killing yourself?" This gives the person an opportunity to talk about his or her feelings, an opportunity for you both to talk about alternatives to suicide and reasons to live.

(It's important to take all threats of suicide seriously. Sometimes a friend may be feeling down and just needs someone

to talk to. But sometimes, you may sense that a person is threatening suicide just to get attention from you. It's advisable to refer such a person to a professional suicide hotline in your area.)

Also, if we have experienced suicidal feelings ourselves, by talking honestly about those feelings we can encourage others, helping all of us to see that we have options and aren't alone. For example, one SGI-USA leader has said that he used to feel suicidal, but he overcame those feelings by cultivating a new interest in life — listening to music, eating good food, enjoying the outdoors, watching good movies and reading good books. Eventually, as he discovered new, interesting things in the world, he found something valuable inside himself. One member said that she was feeling suicidal and went to a museum, where she saw a painting that renewed her interest in art and her enthusiasm for life.

In the movie *To Live*, set in China during the cultural revolution, a character accidentally kills his best friend's young son. As the years go by, this man's life goes from bad to worse. One night, he shows up on his friend's doorstep. His wife has committed suicide, and he plans to do the same. "I can't go on," he cries.

"You just have to!" his best friend tells him. And the mother of the boy who was killed adds: "Remember, you owe us a life. You have to value yours."

When we feel as if we can't go on, we have to value our lives. This is the Buddhist spirit to never give up in the most fundamental sense.

Although people who commit suicide may think that no one cares about them, their friends and family are often devastated by the act. In addition to grief over the person's death, they may be left with anger, guilt, resentment and distress over unresolved issues. What's more, they often feel stigmatized and are usually reluctant to talk about their feelings. Sometimes, they start to have suicidal thoughts themselves, suicide even leading to suicide.

Anger, guilt, resentment, distress — it may be natural to feel all of these things, but it's important to acknowledge that the person who committed suicide is responsible for his or her choice. As Buddhists, we can chant for his or her suffering to go away; our prayers affect a loved one's karma and life-condition even after death. And we can chant to create value from our own suffering, as well. Perhaps the best way to cope with a loved one's suicide is to value our own lives all the more. **W**

**World Tribune**

(ISSN-0049-8165)

The World Tribune (692-720) is published weekly by the SGI-USA, 525 Wilshire Blvd., Santa Monica, CA 90401; (310) 451-8811; FAX (310) 260-8910. E-mail: SokaNews@aol.com. Subscriptions Office: (800) 835-4558; FAX (310) 260-8970; E-mail: SGI SUBS@aol.com.

Periodical Postage Paid at Santa Monica, CA, and at additional mailing offices.

Subscription Rates (subject to state taxes) \$15 for Three Months; \$28 for Six Months; \$50 for One Year; \$85 for Two Years; \$110 for Three Years.

♻️ Printed on 100% recycled paper

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## WORLD TRIBUNE MAILBOX

### Notes From Abroad

Thanks to a friend from New York, I am getting the *World Tribune*. From it, I get encouragement. The experiences are my favorite. Keep up the good work.

I moved back here from New York last July to take care of my aging mother. Thanks to my training in the late '80s and early '90s in New York, I learned the stand-alone spirit, which I so much need here....

I have had many benefits: One of them was to change my financial situation and have good health. Now I am learning to be less selfish in dealing with my elderly parent. I know deep in my heart that I shall win. And when I have doubts, I read the *World Tribune*.

— NEZHA KHALIL, Casablanca, Morocco

On behalf of the Korean Members of Okinawa's International Chapter and myself, I offer deep appreciation to the *World Tribune* for including a Korean page. The Korean members here are not able to obtain a lot of material in their native language, and the last few issues that provided the Korean language material was put to good use during our activities. Again, thank you very much. Keep up the good work.

— CARL S. MOSHER, Okinawa, Japan

### Protection for a Son

As a parent of two teenagers, 13 and 17, I have often wondered, do my children practice out of formality or out of their own inner faith? My children and I have been practicing now for 12 years. During these years, we have had many benefits and overcome numerous obstacles.

Recently, my oldest, my 17-year-old son, put my faith to the test once again. First, just four months after getting his driver's license, he met with a car accident; fortunately no one was hurt. He was issued a ticket for careless driving, but after obtaining a lawyer, we got the ticket changed.

After this minor obstacle came our major one. My son, Ted, who is employed as a bank teller, was confronted by armed robbers. All the employees were forced to lie on the floor while the robbers stole from the bank and fired shots into the air after shooting out the front door.

When I received the telephone call from him that morning, about an hour after he went to work, I thought I was dreaming. He told me that the bank had been robbed, and there were shots fired. I asked him was everyone all right, and he said, "Yes."

He told me that he was the person who kept his fellow employees calm. He said: "Mom, I dropped to the floor and started chanting Nam-myoho-renge-kyo with all my heart. I chanted harder than I have ever chanted before. I told everyone to be quiet and stay calm."

After seeing and speaking to him, I realized that he had tremendous faith inside of him. He knew and trusted the Gohonzon at his greatest time of need.

I went to the Gohonzon that evening to do gongyo and to express my appreciation for the protection my son received. I realized that even though my children may not appear on the outside to have faith, they possess the faith they need deep within their lives.

Teddy's favorite Goshu is "Reply To Kyo'o," and now I know why. He mustered his faith when he needed it the most and believed in the Gohonzon with all his heart.

Teddy will be attending Delaware State University in the fall, and I know he will accomplish all the goals he has set for himself with his faith in the Gohonzon.

— SHEILA ALFORD-COLEMAN, Pemberton, N.J.

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

# Where Will All the Garbage Go?

## PERSPECTIVE

**We've been programmed to be good consumers, to equate acquiring 'things' with happiness, Don Sanders says. But what's the real price of this kind of thinking?**

By DON SANDERS  
LOS ANGELES

**Only intelligence, culture and religious faith can lead us out of the Animality that thoughtlessly consumes nature, leaving a barren wasteland. The desertification of our planet is linked to the desertification of the human spirit.**

— Daisaku Ikeda

A friend asked me whether I have trouble with accumu-

lating paper and computer support products, or was it just her? All of us present agreed that technology has made it possible for heaps of attractive printed materials to pile up on our desks to sort through. Computers are at the front of a long line of things we've been sold that were supposed to solve all our problems and make our lives simpler and better. Computers, it was promised, were going to give us paperless offices!

New technology is sold to us along the path of least resistance, with promises of the wonderful things it'll do for us. For example, remember the ads that said "Ever send a fax from the beach? You will." What's always omitted are the hidden costs, the trade-offs. The people who sell things to you know many of the downsides because they weigh all the business risks, but they're of course not talking about those with you or me.

We're thoroughly immersed before we ever get to question anything. There is no forum (or even language!) for discussion and evaluation of new technologies before they are in widespread use.

Even if we do benefit personally, we don't have a grasp of the big picture. We don't understand what's happening to the Earth which sustains us.

A friend of mine who is a geologist has his own business doing environmental clean-up. He won't touch the jobs in the Silicone Valley near San Jose in northern California which involve the toxic wastes left behind by the computer industry. For those you have to wear special protective suits.

Most of us have heard how we consume more non-renewable resources here in North America than anywhere else. Resources which took centuries to accumulate in the Earth have been exploited in an amazingly short time.

You may have heard how even old-growth forests in supposedly protected areas are being clear-cut to keep up with our appetite for wood and paper. You have to get an aerial perspective to see that trees are left by the highways to give you the illusion that the forest goes on forever.

I'm not naive, and I don't think we can all go back to the idealistic good old days. But as we think more globally, we are more and more at odds with the

with our wants. There are armies of advertisers out there who are paid to convert our every want into a perceived need.

In the early '80s I had a business clearing and hauling brush to help pay for my college. I drove truckloads of organic debris to a landfill close to West Los Angeles.

As you crested the top of a hill there, a grimy bulldozer slogged through rolling hills of garbage that were later covered up with dirt. Now that dump is full and the trash must be taken farther away.

It was disturbing when I thought about replication — garbage mountains in every town across the United States every day. I wondered where are we going to put all this eventually? This thought produces a heavy, sinking feeling in me, if I allow it to. Like the feeling I get when I imagine a million discount department stores and fast-food restaurants all pumping out more trash for overloaded landfills to accommodate.

Gandhi said we must be the change we wish to see in the world.

My uncle was a botany, biology and systems ecology professor at Stanford. He took me hiking and camping in Yosemite many times.

What he knew and shared with me has resulted in a time-released desire to do something other than just talk about or ignore the

problems. I chant and do activities to clean up my life, which I believe does the greatest good.

And over the years I have come to feel that actions such as recycling, composting my organic trash, driving and buying less, picking up a bagful of litter with my family on a hike or volunteering as a docent to teach kids some appreciation for nature is making a difference, too.

I knew a wonderful man in his nineties, who recently died, who lived simply and efficiently with no more possessions than could fit in his small, square, one-room apartment. Part of it was a kitchenette. If he wanted a book, he walked to the library. He inspired my wife and I. We've realized there is an art to living so simply and not accumulating. Our household motto has become "Collect Only Memories." ❏

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



Photo by KIRK CONDYLES

Bulldozers at work in a landfill.

issue of sustainability. Can we go slower or even hope to put the brakes on a little?

The people who produce and sell everything we buy are not solely to blame because we are demanding and buying all the *stuff*.

When you talk to people about environmental concerns, the response is not usually enthusiastic. Are we sleepwalking creatures of habit? Mostly in denial because we don't want to do without conveniences and lots of things? Do cynicism and apathy influence us to believe the problem is too big, so we mostly choose to do nothing? Or do we think it is someone else's problem? That it won't matter that much in our lifetime?

What do we really need? In terms of survival, the list is short: sunlight, pure water, protection from the elements (warmth such as fire or clothing and a shelter big enough to lie down and sleep in) and nutritious food.

Since we humans are cerebral creatures, we have learned to enlarge on this list considerably

**NEWS BRIEFS**

**CALIFORNIA**

**Men's Health Is Topic of Seminar**

Preluding National Men's Health Month in June, men's division members in La Puente and East Los Angeles chapters invited doctors to hold an open forum and Q-and-A session on May 18. The purpose of the seminar, as well as Men's Health Month, is to raise awareness among men of the importance of preventative health behavior in the early detection and treatment of health problems. One telling statistic noted at the seminar explained that the rate of male mortality could be significantly reduced if men would drop their "macho" attitude and seek treatment before symptoms have reached a critical stage. A similar seminar is scheduled in October as part of these chapters' ongoing Men in Buddhism campaign. There are also talks of planning a family health seminar.

— RUBEN TREVISO, East Los Angeles

**CALIFORNIA**

**SGI-USA Joins Interfaith Dialogue at UCLA**

The Center for the Study of Religion at UCLA hosted a two-day conference, May 7-8, to discuss the multifaceted dynamic of religion in Los Angeles. Topics included "The Challenge to Religion of the Multicultural City" and "L.A.: Nurturer of the New, Challenger to Tradition." Some two dozen academics as well as religious leaders and religion reporters presented papers and responded.

Los Angeles #2 Region Leader Dave Martinez was invited to respond during the session "Asian Religion in L.A.: Diaspora or 'At Home'?" Mr. Martinez described the evolution of the SGI-USA. "Because of the compassionate sincerity and steady efforts of our pioneers, we have developed into a tremendously diversified membership — all ages, races, cultures, sexual orientations — all walks of life," he said.

Another presenter, Havantola Ratansara, president of the Buddhist Sangha Council of Southern California and the American Buddhist Congress, said that SGI-USA's interfaith and inter-Buddhist dialogue is "a good sign and encouragement for the progress of Buddhism in America."

— NANCY SIMMS, Los Angeles

**ZAMBIA**

**Zambian Ministry of Home Affairs Commends SGI**

The SGI of Zambia has received a letter of commendation from the Ministry of Home Affairs of the Republic of Zambia. It is the first SGI organization in Africa to be so honored. The letter, signed by Registrar of Societies M. K. Nyendwa, pays tribute to SGI-Zambia's activities to promote culture, education and human development. Since its formal registration in 1987, Mr. Nyendwa states, the SGI-Zambia has served as a model for nongovernmental organizations. SGI-Zambia, which established its first chapter in 1984, today comprises a headquarters and three chapters. SGI-Zambia members come from all walks of life and are conducting activities based on Buddhism with a firm commitment to contribute positively to their communities. Their efforts have been hailed in many areas of Zambian society.

— Courtesy of SGI NEWSLETTER

**CEC Set for June 25-28**

By DAVE McNEILL

MANAGING EDITOR

Santa Monica, Calif., June 3

The first Central Executive Committee meeting of 1998 is scheduled for the end of June at the Florida Nature and Culture Center.

Approximately 150 region and national leaders will review 1998 goals, give and hear progress reports and spend the bulk of their time discussing and devising an action plan for the last six months of the year.

As was decided at the Decem-

ber 1997 meeting, the three main areas of focus for 1998 are helping members show actual proof of their faith, nurturing youth to be successors, and helping members to create happy families.

General Director Zaitzu urged the leaders "to employ new ways of thinking" to accomplish these and other goals for the year.

At the June CEC, the three major points of discussion will be propagation, subscriptions to organizational publications and

care of the members.

Other topics to be reported on or discussed are a national database project, 1999 CEC format and leadership training, as well as reports from the four divisions. In addition, one whole day will be spent meeting within the divisions to discuss how best to support the overall goals of the organization.

Members who wish to comment on any of these issues are asked to contact their region leaders, who can represent their voices at the Florida meeting.

Photos by KINGMOND YOUNG



**Ready To Advance!**

At a ceremony on May 3, some members in the San Francisco area launched new districts based on their organization's geographic reorganization. Experiences were presented, music played, a clip of SGI President Ikeda's trip to the Phillipines was shown and a report on the upcoming Linus Pauling Exhibition was presented. Vice General Director Richard Yoshimachi shared his personal feelings about the neighborhood reorganization. He asked each new district to discuss and make their own determinations regarding propagation for the remainder of 1998.



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## Highlights From the Earth Charter

- 1 Respect Earth and all life.
- 2 Care for Earth, protecting and restoring the diversity, integrity and beauty of the planet's ecosystems.
- 3 Live sustainably.
- 4 Establish justice and defend without discrimination the right of all people to life, liberty and security of person within an environment adequate for human health and spiritual well-being.
- 5 Share equitably the benefits of natural resource use and a healthy environment.
- 6 Promote social development and financial systems that create and maintain sustainable livelihoods, eradicate poverty and strengthen local communities.
- 7 Practice non-violence.
- 8 Strengthen processes that empower people to participate effectively in decision-making and ensure transparency and accountability.
- 9 Reaffirm that indigenous and tribal peoples have a vital role in the care and protection of Mother Earth.
- 10 Affirm that gender equality is a prerequisite for sustainable development.
- 11 Secure the right to sexual and reproductive health.
- 12 Promote the participation of youth as accountable agents of change.
- 13 Advance and put to use scientific and other types of knowledge and technologies that promote sustainable living.
- 14 Ensure that people have opportunities to acquire the knowledge, values and practical skills needed to build sustainable communities.
- 15 Treat all creatures with compassion.
- 16 Do not do to the environment of others what you do not want done to your environment.
- 17 Protect and restore places of outstanding ecological, cultural, aesthetic, spiritual and scientific significance.
- 18 Cultivate and act with a sense of shared responsibility for the well-being of the Earth Community.

### CHARTER, FROM PAGE 1

that we have received from past generations and embrace our responsibilities to present and future generations."

In the SGI-USA, 13 consultations have already been sponsored, bringing together more than 600 representatives from throughout society (not to mention the thousands who have received invitations from SGI-USA with information about the Earth Charter). Several meetings have been co-sponsored with other organizations. Related efforts have included distributing information at Earth Day events in San Diego, Sacramento and Concord, Calif. Future events are being planned in San Francisco, Denver, Miami, Los Angeles, Portland, Kansas City, New York and Texas.

Linda Wright, organizer in Washington, D.C., reports on a "very successful discussion" with around 60 guests representing a broad spectrum of interests and organizations. "I thought the diverse representation was impressive," she says. "Jane Hurst [professor at Galluadet University] brought several friends, including a representative of a Native American group. She commented that she found the atmosphere of the meeting 'embracing.' Peter Adriance [leader in the Bahai faith] said that he thought the event was one of the best he has ever attended on the Earth Charter."

In Chicago, Steve Furman assisted when the SGI-USA co-sponsored an April 25 consultation with the Chicago chapter of the U.N. Association at the Chicago Culture Center. Invitations were sent to around 280 people. "The first two hours of the



An old tire, a trash can and a pail are some of the junk fished out of the Schuylkill River in Philadelphia in April. Developing common worldwide principles to protect the planet is the purpose of the Earth Charter.

consultation were spent in open dialogue about very specific points in the draft," Mr. Furman says. "The three hours were full, and we could have gone for three more."

In Massachusetts, the Boston Research Center for the 21st Century has conducted a number of events, aiming to "widen the network of scholars and activists who are contributing to the drafting of the charter and integrating its values in their professional and personal lives," says Amy Morgante, BRC publications manager.

In November 1997, the BRC published two landmark pamphlets, filling gaps in two areas of concern: the Buddhist approach to the Earth Charter, and the role of women in its creation and implementation. The good news: "These two books are being used by a variety of grass-roots organizations, NGOs and religious groups," reports Ms. Morgante.

Published by the BRC in November 1997, *Buddhist Perspectives on the Earth Charter* pre-

sents the views of leading Buddhist scholars on the contribution of Buddhist teachings to an emerging environmental ethic. While the authors write from diverse perspectives — including Thai, Tibetan, Nichiren and Zen Buddhism — they uniformly call for personal transformation if practitioners are to apply the fundamental Buddhist principles to protecting and respecting Earth as a living entity.

SGI President Ikeda writes in the foreword: "It is by bringing together the wisdom and courage of all people on Earth toward a charter that truly represents the general will of humankind that we will be able to move from an era of sounding warnings to one of action based on solidarity. It is the solidarity of humanity united in a common struggle that will bring forth a third millennium that shines with the light of hope."

The second publication, *Women's Views on the Earth Charter*, contains a collection of essays by women leaders exploring

the relationship between issues crucial to women and the principles and values of the charter.

One premise of the Earth Charter is its emphasis on principles. Rather than set practical or legal procedures, it is a "soft-law" approach that attempts to identify healthy norms in attitudes toward the environment. It is a people's treaty that cannot exist without the support of people.

And, although engendered by U.N. efforts for a similar document, the Earth Charter stands on its own. "This is a people's Earth Charter," says Mr. Strong. "It will have its power, it will have its influence, because it comes from people. That's why we want to ensure that...the maximum number of people are involved. That is what will give it its authenticity.... The real goal of the Earth Charter is that it will in fact become like the...U.N. Declaration of Human Rights. It will become a symbol of the aspirations and the commitments of people everywhere." ☐

## For More Information

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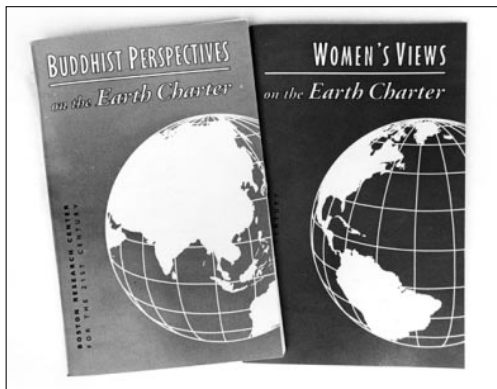
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# HUMAN REVOLUTION

A NOVELIZED HISTORY OF THE SOKA GAKKAI

## 'THE FLOWER OF CULTURE'

VOLUME 7, CHAPTER 1, PARTS 15-16



**Shin'ichi Yamamoto makes a plea for a new, unique peace movement, with the thought that 'nuclear weapons would only be abolished when the distrust in people's hearts was completely uprooted...when hatred was replaced by friendship.'**

The Chairpersons Committee of the 8th World Congress Against Atomic and Hydrogen Bombs moved to a separate room, where its members debated the emergency motion submitted by the Socialist Party and the General Council of Trade Unions of Japan, both urging the congress to issue an official protest opposing the Soviet Union's resumption of nuclear testing. A Steering Committee meeting was then convened.

Because of these deliberations, the World Congress remained in recess for five hours, with the plenary session reconvening only after 9:00 p.m. Congress Chairperson-General Kaoru Yasui, director-general of the Japan Council Against Atomic and Hydrogen Bombs, rose to report on their decision. He related that the emergency motion had been considered by the Steering Committee, but since a consensus had not been reached, he would submit a private protest in his capacity as chairperson-general.

When they heard this, youth from the Socialist Party and Council of Trade Unions, who were gathered near the podium,

rushed up onto the platform, and another fight broke out between them and youth of the Communist Party. They pushed over chairs and grappled with one another. Some fell off the platform, and a few sustained serious injuries. Thus, a gathering that was supposed to represent a common wish for peace became a battlefield. Insults and taunts were hurled back and forth across the hall, and at one point priests from the Nihon-zan Myoho-ji temple began to beat drums.

But in the end, the motion condemning the Soviet nuclear tests was not adopted, and the Socialist Party and Council of Trade Unions representatives began to leave in protest. The Communist Party group shouted: "Go! Go home!" and applauded as their opponents left. Soon a good portion of the seats in the hall were empty.

On the same day, the Council Against Atomic and Hydrogen Bombs held a convention from 2:00 p.m. at the Hiroshima Civic Hall. But when an appeal urging the Soviet Union to cease nuclear testing was adopted there, the delegates from the Soviet Union, the People's Republic of China

and North Korea walked out.

Also on the same day, about 170 members of the mainstream faction of the All-Japan Federation of Student Self-governing Associations held strident demonstrations outside the World Congress venue, Taito Gymnasium, and the Soviet Embassy in Tokyo, protesting U.S. and Soviet nuclear testing. The students wrangled with riot police, and 11 demonstrators were taken into custody.

After the ruckus at the 8th World Congress, the Socialist Party and Council of Trade Unions continued to try to improve the Council Against Atomic and Hydrogen Bombs from within, but the rift between them and the Communist Party only deepened.

Finally, in February 1965, they left the Council Against Atomic and Hydrogen Bombs to form, with others, the Japan Congress Against Atomic and Hydrogen Bombs. The antinuclear movement in Japan had split into three groups: the Japan Council Against Atomic and Hydrogen Bombs, the National Council for Peace and Against Nuclear Weapons and the Congress Against Atomic and Hydrogen Bombs.

When Shin'ichi Yamamoto learned of the debacle that had unfolded at the 8th World Congress, he was infuriated. He could not believe that a movement, which started as an honest, straightforward expression of ordinary people's desire for peace, had been taken over by politics and become a tool of the parties and ideological interests.

He felt that the only way to eliminate nuclear weapons would be to promote a new movement that took a completely different approach to the problem — a movement that transcended partisan politics and ideologies, and placed the focus on individuals. It would necessitate a return to dialogue based on a fundamental recognition of shared humanity, dialogue where the life-affirming principles and ideals of Buddhism were discussed. And from that dialogue would spread an empathy and understanding of the need to protect every individual's right to life, an understanding that would expand to all society and the world.

Shin'ichi made a plea for such a new, unique peace movement to the young people attending their All-Japan Sports Meet at Mitsuzawa Athletic Stadium in Yokohama. Since first hearing Josei Toda's Declaration for the Abolition of Nuclear Weapons, Shin'ichi had pledged to realize this goal and given long, deep thought to carrying it out.

The Cold War could essentially be traced to a lack of trust between the leaders of the Eastern and Western blocs. As long as an atmosphere of mutual suspicion prevailed, each side's priorities would remain to achieve a bigger, better nuclear arsenal, thus perpetuating the nuclear arms race.

The doctrine of nuclear deterrence — the idea that war would

become impossible in a nuclear-armed world because any nuclear exchange would lead to mutual annihilation — was also built on fear and mistrust; it was the diabolical product of a destructive, life-denying thinking.

Nuclear weapons would only be abolished when the distrust in people's hearts was completely uprooted and trust cultivated in its place — when hatred was replaced by friendship. Shin'ichi was convinced that dialogue was the most direct path to that goal. He felt that he must meet with the leaders of the Soviet Union, the United States and China and speak with each of them as one human being to another. Though these leaders might be thinking of expanding the power and influence of their countries, all the people essentially desired peace. And no doubt each leader needed to realize, deep inside, how futile and foolish the arms race was.

All human beings have the Buddha nature. Shin'ichi knew that if he could help vanquish the destructive forces in these leaders' hearts and awaken them to their Buddha nature, they would agree to work together toward world peace. He realized, of course, that this would not be easy.

But he felt certain, nevertheless, that if he patiently continued to pursue frank, open dialogue, he could create mutual understanding and accord among the leaders of nations, no matter how big or small those nations were.

*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.

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WOMEN, FROM PAGE 1

and dedicate these to our women's division members.

**Showing What Kind of Faith We Have**

First I'll share a passage from the letter "The Supremacy of the Law," which the Daishonin sent to the mother of Oto Gozen, generally thought to be Nichimyo Shonin. Together with her small child, she visited him on numerous occasions.

While I was in Kamakura, aside from the evident heresy of the adherents of the Nembutsu and other sects, I had no way of determining whether the faith of individual believers in the Lotus Sutra was deep or shallow. This I came to know only after I had incurred the displeasure of the authorities and had been exiled to Sado. Though no one else came to visit me, you, a woman, not only sent me various offerings but personally made the journey to see me. It was almost too amazing to be true. And in addition, you have now called on me here in Minobu. I know of no words with which to thank you. Certainly the Buddhist gods will protect you and the Ten Goddesses will have compassion for you. (*The Major Writings of Nichiren Daishonin*, vol. 3, pp. 196-97)

The Daishonin's Buddhism teaches that our behavior reflects our faith. And true faith is manifested in our behavior at a crucial moment.

**In Wind, Rain and Storm**

In another Goshu, the Daishonin praises the same follower's great efforts in making the arduous journey to Sado Island to see him: "Above all, your having come here is an expression of your profound spirit of faith.... I feel immensely indebted" (*Goshu Zenshu*, p. 1222).

In the Soka Gakkai, an organization established in accordance with the Buddha's will and decree, it has always been the women's division members who stood up resolutely and took action in difficult times. I will never forget these great efforts. I will continue to support and praise the women's division members for eternity.

In a letter to Shijo Kingo and his wife, Nichigen-nyo, Nichiren Daishonin writes the following:



'You will be praised, respected and loved by all as humanistic leaders in lifetime after lifetime.'

Persons like you...do not fully comprehend the Buddhist teachings, and it pains me to think how greatly you must regret that you ever elected to follow Nichiren. And yet, contrary to what one might expect, I hear that you two are even firmer and more dedicated in your faith than I myself, which is indeed no ordinary matter! I wonder if Shakyamuni, the lord of teachings, himself may have entered and taken possession of your hearts, and it moves me so that I can barely restrain my tears. (MW-6, 56)

*Leaders should never forget to accord you the same respect and courtesy they would a Buddha.*

Who is most precious and respectful? It is all of you in the women's division. You who never cease in your endeavors for world peace, who advance unflagging in wind, rain and storm. Leaders should never forget to accord you the same respect and courtesy they would a Buddha.

**Buddha Beheld With Joy by All Sentient Beings**

In another letter, the Daishonin praises a follower named Myoho-ama Gozen for her

strong resolve, for maintaining pure, steadfast faith despite opposition. Widowed and alone, she was criticized and maligned by others because she practiced the Daishonin's teachings. The Daishonin writes:

But now you, born a woman in the evil world of the latter age, have been reviled, struck and persecuted by the barbaric inhabitants of these islands [of Japan], who are so ignorant of reason, and have endured it all to propagate the Lotus Sutra. The Buddha on Eagle Peak surely perceives that you far surpass that nun [Mahaprajapati, who raised Shakyamuni and became the first Buddhist nun]. The name of that nun [when she attained Buddhahood], the Buddha Beheld with Joy by All Sentient Beings, refers to none other; it belongs to you, Myoho-ama Gozen of the present time. (MW-6, 313)

I am sure that if the Daishonin were here today, he'd applaud your efforts and bestow

the title Buddha Beheld With Joy by All Sentient Beings upon all of you, the SGI women's division members, you who continue to struggle courageously among the people to propagate the Daishonin's teaching in this defiled world, rife with corruption and evil.

You will be praised, respected and loved by all as humanistic leaders in lifetime after lifetime. You are living the most noble and respectable lives as you dynamically carry out your kosen-rufu activities.

**Disciples Forged and Tempered**

Our precious youth division members have risen at last. The stage on which they will carry out their 21st century activities is set. Nichiren Daishonin states, "When great evil occurs, great good will follow" (MW-5, 161). And "Do not expect good times, but take the bad times for granted" (MW-1, 242).

Strong are disciples who have been forged and tempered by persecutions, hardships and struggles.

Other schools of Buddhism in Japan have grown weak, bowing to authority. Fearing persecution, they have stopped propagating their teachings and abandoned their missions. The Nikken sect is a leading example.

**Respect and Gratitude for Mothers**

In closing, I dedicate to you a Brazilian poem in praise of mothers. It was composed by the renowned writer Henrique Maximiliano Coelho Neto, who was a member of the Brazilian Academy of Letters.

*To be a mother is to advance, weeping with a smile, To be a mother is to possess the world and have nothing of one's own. To be a mother is to suffer in paradise.*

This poem is full of spirit and meaning. It displays the vibrant strength of mothers determined never to be defeated. It represents the wise philosophy of mothers who quietly perceive and rise above the fleeting vanities of power, fame and fortune. It depicts the courage and compassion with which mothers challenge every hardship and give their all to the welfare of their families, the future and humanity.

I want to once again express my deepest respect and gratitude to the mothers of kosen-rufu, and I hope everyone will join me in doing so.

I pray that you will enjoy long lives, excellent health and wonderful activities for kosen-rufu. Thank you so much for coming today! Congratulations! ☸

By HO GOKU

SGI PRESIDENT IKEDA'S ESSAY

# HEART AND SEOUL



**A belief in justice and morality underlie the Korean spirit, SGI President Ikeda says. SGI members in Korea exemplify this spirit more than anyone — they have bravely taken on the challenge of planting the seeds of peace in the hearts of their Korean comrades.**

Courtesy of SEIKYO PRESS



'I appoint you SGI president for a day!' President Ikeda tells Yun Shinha, who was imprisoned in 1965 for his faith in Nichiren Daishonin's Buddhism. Today members practice freely there.

Seoul in May. The spring breeze refreshing. The sunlight pouring down from the clear skies, bright.

It was my second visit to Korea and first in eight years. This time, the highly respected Kyung Hee University had invited me as founder of Soka University. On May 15, I received an honorary doctorate in philosophy from the university, and on the following day, May 16, my wife received the Emerald Award from the Global Cooperation for a Brighter Society Club International (headed by President Choue Young Seek, Kyung Hee University's chancellor).

As I expressed my sincerest gratitude for these honors, I renewed my commitment to build more golden bridges of friendship between Japan and Korea.



During the Korean War, my mentor, Mr. Toda, was deeply pained by the terrible sufferings of the Korean people. "I can hear their voices crying out in pain and sorrow," he said. "Who will save the people of Korea, a land to which we owe so much of our culture?" His heartfelt cry still rings in my ears. Making his spirit mine, I vowed to extend a bridge of friendship and cultural exchange between Japan and Korea.

The day I received the honorary doctorate, May 15, is Teachers Day in Korea, the day when students and disciples show their appreciation to their teachers and mentors. It is a perfect expression of the traditional Korean spirit of courtesy and respect for teachers.

In that same spirit of gratitude and respect, I dedicated the doctorate bestowed upon me to my mentor.



The first step in friendship is recognizing the truth. Yet most Japanese know little about their neighbors in Korea, nor do they make any effort to find out. I have long believed that a genuine blossoming of mutual trust and friendship is impossible as long as this condition persists.

And I have also been aware of the importance of transmitting the true history of Japan-Korea relations to younger generations. With that in mind, in January 1966, just a year after the signing of the Treaty of Basic Relations between Japan and the Republic of Korea, I spoke to several thousand members of the Soka Gakkai high school divi-

sion about a young freedom fighter, known as the Korean Joan of Arc, Yu Kwan Sun.

In 1919, the Korean people rose up against the harsh oppression of Japanese rule in the March 1st Independence Movement. Yu Kwan Sun was arrested in the uprising. Right to the very end, until her death in prison, she remained true to her cause and continued to cry out, "Long live independence!"

I see, in the noble life of this young woman, the belief in justice and morality, the purity and the courage that make up the Korean spirit. I am glad that Yu Kwan Sun's story has made a deep, lasting impression on Japanese youth.



Our SGI-Korea members have prized and exemplified this spirit more than anyone. They have bravely taken on the challenge of planting the seeds of the philosophy for happiness and peace in the hearts of their beloved comrades. In the early days of their movement, their efforts were often misunderstood. They endured a long, harsh winter. But they never gave up.

"We will prove the truth and the validity of the SGI movement through our actions," they vowed. And they persevered in their efforts to serve society as Buddhists, devoting themselves to a national Korean environmental clean-up campaign, a farming village's assistance campaign, and to preserving the natural environment.

Today, their flowers of trust and appreciation are blossoming in many areas of Korea. For my part, I have decided to record the struggles, the courage, and the triumphs of our esteemed KSGI members in *The New Human Revolution* and thus honor them for all time.



There was a time when evil elements in Japan hatched plots to destroy this noble alliance dedicated to positive contributing to society. That's when Woo-Chong Hee, the current KSGI women's division chief, stepped forward to fight these insidious onslaughts, staunchly protecting and supporting her fellow members. At the time, she was the young women's division chief. Contin-

ing her tireless daily efforts to visit and encourage members at their homes, she finally raised high the flag of victory.

General Director Park Jae Il, at age 44, is another youthful leader of KSGI. He became a member when he was 19. A childhood bout of measles had left him with a serious speech disability, and he would sometimes find himself unable to explain himself, getting into trouble as a result. But after taking faith in Nichiren Daishonin's Buddhism and earnestly doing gongyo and chanting daimoku, his powers of speech were restored.

His newfound voice became a formidable weapon in his fight against the injustices of the Nikken sect, which was intent on deceiving the Korean people. He is a person of integrity, of strong moral character and of inquiring spirit.

He is also a person of action, ever-ready to fight for justice and truth. The voices of those who speak of him are always filled with trust and hope.



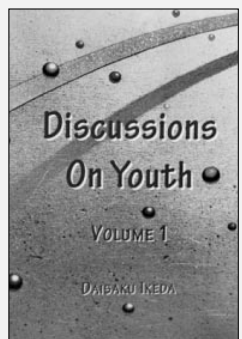
"Become a leader who advances in the unity of many in

body, one in mind." Those are the words of advice I gave General Director Park, then KSGI youth division chief, five years ago. When hearts are joined in a common cause, they form an unbreachable citadel. The beautiful unity of comrades devoted to a common cause is a microcosm of a peaceful human society.

I am happy that today General Director Park and Women's Division Chief Woo-Chong Hee are, together with their many comrades, building just such a citadel of the people — a model for society, pure and as indomitable as the national flower of Korea, the Rose of Sharon, or, as it's called in Korea, the immortal flower (*mugunghwa*).

Our Korean members have triumphed. The spring of hope has come. My friends, my brave comrades! Let us join hands and, with light, happy hearts, climb the mountain of our mission in the 21st century. There the flowers of joy bloom! ❧

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*.



## Discussions On Youth

This compilation of dialogues among the SGI president and high school division leaders of the Soka Gakkai was published to commemorate May 3, Soka Gakkai Day.

Topics explored: love, dealing with hardships, friendship, the importance of reading literature, finding happiness at school and in the workplace, and how to bring out the best in oneself.

Price: \$5.00 M/O#: 0110

# Long Live Independence

*The following is SGI President Ikeda's acceptance speech when he received an honorary doctorate in philosophy from Kyung Hee University in Seoul, South Korea, May 15.*

**H**onored Chancellor Choue and Madame Oh; honored President Choue; esteemed faculty of Kyung Hee University; distinguished guests:

In the Chancellor Choue's congratulatory address just now, he was as kind to me as an older brother. And I'm afraid that his praise was exaggerated. I am happy and grateful for his generosity.

When he talked about his battles with Japanese militarism, I was filled with deep grief and pain for what he had to go through. Thrown in prison by arrogant Japanese, he not only survived but has found it in his heart to look upon Japan, the nation that caused him and his people so much suffering, with compassion and forgiveness. This is a hallmark of his greatness.

I, too, have fought and continue to fight Japan's arrogance.

Chancellor Choue also spoke of his vision that Asia form a regional cooperative organization, just as Europe has done with the European Union. I am in absolute agreement with Chancellor Choue's view of Asia and the world.

In closing, Chancellor Choue referred to Kyung Hee University's founding motto, "The Creation of a New Civilized World." This idea that world peace will be attained through culture and civilization is indeed a great truth, a supreme ideal. I was impressed by the many important issues that Chancellor Choue addressed in his speech.

Also, thanks for the wonderful musical welcome. I have learned that your honorable university will celebrate its 50th anniversary next year. To commemorate that milestone, I propose a joint performance, in either Korea or Japan, of this Kyung Hee University musical group and the Soka University wind orchestra.

Seeing all of you today, I am reminded of something the British poet John Masefield said: "There are few earthly things more beautiful than a university." How grand this campus is, here at the foot of Mount Kohwang, cloaked in the fresh green of spring! Yet even brighter shines the lofty founding philosophy of Kyung Hee University set forth by Chancellor Choue — creating a new civilized world.

I have just received an honorary doctorate in philosophy from this pinnacle of humanistic education, which I humbly accept, with infinite gratitude and pride. I regard it as an unparalleled honor, and I cannot begin to describe my joy and emotion. Thank you very much.

I have been told that the anniversary of Kyung Hee University's founding is May 18, just a few days from now. In the five decades since its opening, your university has forged exchange relations with 150 institutions of higher learning around the world and has always been in the forefront of world peace efforts. Kyung Hee University's tradition of service to society as symbolized by its Brighter Society Movement is also deservedly famous. Your school is like a big brother to Soka University, and we look up to you for guidance. I hope you will continue to inspire and support your younger brother, Soka University, in the years to come.

**T**oday, May 15, is a special day in Korea — Teachers Day, a day when students honor their teachers and disciples honor their mentors. What a wonderful custom, in complete keeping with your nation's reputation as the Eastern Kingdom of Courtesy.

From the ancient past, Japan has learned a great deal from Korea, acquiring many aspects of its culture from this great land. Korea has been Japan's teacher. On this Teachers Day, I express anew my never-ending gratitude for Korea's great contribution to Japan.

My teacher and mentor in life, Josei Toda, and his mentor, Tsunesaburo Makiguchi, the

founder of value-creating education, both had profound respect for your nation, acknowledging the enormous debt Japan owed it. Mr. Toda became Mr. Makiguchi's disciple in the spring of 1920. That was one year after Korea's March 1st Independence Movement. It is also the year that the courageous young freedom fighter Yu Kwan Sun died in the struggle for Korean independence, crying out "Long live independence!" with her last breath.

This noble struggle for independence spearheaded by your youth led to China's May 4 Movement, also of 1919, and then on to Gandhi's non-violent struggle for Indian independence. And further, to the independence movements of many nations in Asia and Africa. The value-creating education movement tapped into this same spring and arose from this same current of popular self-determination movements that swept the globe.

**A**t the very same time that Chancellor Choue was incarcerated by the Japanese military for his iron commitment to liberating Korea, Mr. Makiguchi and Mr. Toda were jailed for their refusal to go along with the dictates of Japanese militarism. Mr. Makiguchi died in prison at age 73.

One of the factors contributing to Japan's narrow-minded ethnocentrism is the Japanese people's lack of an established guiding philosophy. Another is that Japan's educational system is warped by nationalism. That is precisely why I have made an effort to create a global alliance based on education and a philosophy of humanism.

In my published dialogue with Aurelio Peccei, co-founder of the Club of Rome and a friend also of Chancellor Choue, we agreed that humanity needs to create a new philosophy of life and establish an unshakable pillar of human wisdom. We also spoke about pursuing educational exchange as a means to transcend the out-

dated confines of national boundaries and about creating regional zones of cooperation so that we can live and prosper together.

It was in 1981, still at the height of the Cold War, that Chancellor Choue proposed to the International Association of University Presidents Conference held in Costa Rica that year that the United Nations establish the International Day of

**I**n November 1997, Chancellor Choue spoke at Soka University, addressing us as a kindly father, saying that the age of the Pacific Rim was dawning, that Korea, China and Japan should create a cooperative regional association similar to the European Union. The great historian Arnold Toynbee expressed a similar hope in his discussions with me years ago.



The SGI president arrives, for the first time ever, at the KSGI Headquarters in Seoul.

Peace and International Year of Peace. The association adopted the proposal, and Chancellor Choue began to make extraordinary efforts to ensure that the United Nations would implement it.

And indeed it was his tremendous determination, his single-minded commitment to give even his life to realize this cause, that led to the blossoming of the first glorious flowers of peace, as lovely as the blossoms of the magnolia, your school flower. It is impossible to measure the effect that the creation of the International Day of Peace, the third Tuesday every September, and International Year of Peace, 1986, had on raising the consciousness of people around the world, on rallying them to work for the Cold War's end. I was personally influenced: In my SGI Day peace proposal that year, I talked about the significance of the International Year of Peace, and I made increased efforts to spread the message of peace around the world.

Speaking of a united Europe, there has been a tremendous increase in educational exchange among European nations since the process began. A plan is now under way to make it possible for as many as 40 percent of Europe's 8 million university students to study in other European nations.

From today, I am a member of your university community. As such, I will work with you toward a second Renaissance. For the sake of Korea and Japan, as well as the youth of Asia and the Pacific Rim, I am determined to widen and extend the great road of education and philosophy. The construction of Soka University of America is a part of that plan.

In closing, I express my unceasing wishes for the eternal progress and glory of Kyung Hee University as we enter the 21st century. I also pray fervently for the health and long life of both Chancellor Choue and Madame Oh, great world treasures of education, and all of you here.

*Kamsahamnida* (Thank you very much). ☸

CULTURAL DIALOGUE WITH YOUTH

# Romance In His Heart

Eric Hauber, Ph.D. became the vice president for academic affairs and dean of faculty at SUA, Aliso Viejo, in 1995. He began his academic career after graduating from UCLA in 1971 with a Ph.D. in anatomy and cellular biology. He was an NIH Post-doctoral Fellow at the University of Colorado in molecular biology before becoming a faculty member in the SUNY at Stony Brook School of Medicine in 1973.

After eight years in the classroom, he embarked on his administrative career as director of Allied Health Sciences at Fairleigh Dickinson University from 1981-87; assistant vice president for Academic Affairs at FDU from 1987-90; associate vice president for Enrollment Management at FDU from 1990-92; and associate vice president for Academic Affairs at FDU from 1992-95.

He was introduced to Nichiren Daishonin's Buddhism by his wife, Theresa, and began practicing in 1973. Since then he has been actively involved in SGI activities, taking on various responsibilities including SGI representative to the United Nations. Currently he is a vice general director of SGI-USA and also serves as the leader of the Academic Division of the SGI-USA Culture Department.



In this interview by Erica Gebhardt, representing Los Angeles Fife and Drum Corps members, Eric Hauber talks about religion, education, Soka University of America and SGI President Ikeda's vision.

**F/D:** I've heard that President Ikeda has said that SUA in Orange County is one of his last projects — I can't remember the phrase exactly. But I want to know what exactly he

said and what does he mean by that? You know what I'm talking about, right?

**EH:** Yes I know what you're talking about. That's really a good question, because last August I asked him a similar question. An SGI vice president said once that President Ikeda had said there are three things in the United States that add romance to his heart, and I'd never heard that expression or use of the word *romance*. He said that they were the Boston Research Center, which has produced tremendous benefit and result already, the Florida Nature and Culture Center, which is a wonderful place for people to refresh their lives, and then Soka University of America.

President Ikeda said that education is of such fundamental importance that he was going to focus on devoting the rest of his life to it through SUA. I was thrilled to hear that.

But then he said last year at a meeting that education is the religion for the 21st century. I wanted to find out what that really meant. So when we were with him in August in Japan, I had an opportunity to ask him about his statement.

What he said was really interesting. He said that religions originally existed to educate people on how to become happy. He said that all religions lost that focus and instead began to just teach people old traditions. He said that priest-

hoods in particular lost that spirit.

As people became more and better educated, they started to ask very specific questions. These were questions that priests couldn't answer. So they tried to shut down the dialogue and use religious authority to put down people. Priests did not want to dialogue with lay people as equals. President Ikeda said that the Nichiren Shoshu priesthood is a living example of that.

But the Daishonin's Buddhism is education, he said. Nichiren Daishonin's Buddhism is a university in which people study together, they talk together, they dialogue together, and they advance together. So it's dialogue, it's education, it's advancement together. He said that is Buddhism. He said it's the education of people — what he called it was the general education of people. It doesn't mean studying a variety of subjects. He's talking about the education of people about their own Buddha nature — education to give people whatever it takes for them to lead happy, joyful, and productive lives.

So he wasn't talking about education as being simply a purview of the university. And he said that our role as human beings is to become educated in a broad sense. The function of leaders is to help people become educated. People who become educated have the responsibility to educate others.

There was one other state-

ment that he made. He said that to be educated is to be truly human, which I thought was really interesting. Again he's talking about the bigger view of education — part of which is to become educated to the world around you and to yourself. It's part of the process of developing world citizens, too.

**F/D:** What is the Soka University philosophy of education?

**EH:** It's how you do what I just described. I had an interesting conversation once, which bears on this question, with the head of the Soka Gakuen, which is the umbrella for the high school, junior high school and elementary school in Tokyo. We [Culture Department representatives] were talking to him about Makiguchi's theory of education. He said: "Let me clear up something. What we are doing here is not to implement Makiguchi's theory of education. What we are doing here is to implement President Ikeda's interpretation of Makiguchi's philosophy for today's world."

This philosophy of education really is President Ikeda's based on Makiguchi's. He said that there's a difference.

The same holds true then of SUA. Our greatest challenge is to really grasp what the founder President Ikeda's sense of vision is for what we should do, how we should do it, what it should feel like, what students should get out of it. We constantly think about it and ask ourselves and dialogue among ourselves to make sure.

You know, it's very easy to think, "Oh yeah, I know what he's saying." But then you have to go into depth. Whatever we do in the beginning is the foundation for whatever comes for the next 200 years after, so it's important to get it right from the beginning.

The challenge that President Ikeda has given us is truly to produce graduates who are global citizens. If you read his Columbia University speech, he talks clearly about what the characteristics of global citizens are. One thing that was not in the speech but was in the Q-and-A period after was that someone asked him the kind of question that you just asked me. He said that there are three pillars to SUA: absolute peace, human rights and the dignity and sanctity of life. Those are the three pillars.

Students who graduate from SUA should develop the capac-



Potential future students admire a model of the campus.

HEART, FROM PREVIOUS PAGE

ity to operate on those three arenas in their daily lives. They should become leaders for world peace and operate in all strata of society. These are people, then, who should not only be well educated — that's just a given; you can become well-educated at almost any university depending upon your determination — but further, people for whom knowledge is becoming wisdom. People who have developed a true sense of integrity and a sense of mission in wanting to live life for something bigger than just themselves.

**F/D:** In terms of the university and campus itself, aside from everything you have already said, how will this university be different from other private universities?

**EH:** Good question. We get this question all the time. There are two things that make us different from other universities: (1) the manner in which we interact with students and what we teach them, and (2) the vision of the founder.

SUA will truly put students first in every aspect of its functioning. Learning, rather than teaching, will be most important. Also, the qualities of integrity and character, of valuing each other and other cultures will be things we all learn through our humanistic interaction rather than trying to just teach it in a classroom. SUA will be unique in

the way it melds the viewpoints of East and West in every class.

The vision of the founder is the foundation for everything we do and for the very existence of SUA in the first place. There are many first-rate universities, so we don't need to simply create another one. We want to create a first-rate university that graduates humanistic, global citizens with wisdom, character and integrity, and a sense of commitment to living their lives for someone other than just themselves. This too is part of the vision of President Ikeda.

Also, I think our degree of trust sets us apart. If you are really student-centered, you should trust students. And most universities don't. I think that you would have to be there [at SUA] and see it happen, because it's in the process, it's not in the structure.

**F/D:** If I were a high school student right now and was thinking about first-rate schools like Stanford or Harvard, what might make me want to choose Soka University?

**EH:** That's a question a lot of students are going to have because there are going to be a lot of good students in the SGI-USA who could go to Stanford on a scholarship. They should go.

President Ikeda himself said not every student needs to go to Soka University. He said that in Japan to the student division there. He encouraged students to study hard enough to go to any university that fits your dream, and then

you should freely choose.

Same here. We're not saying that every SGI-USA kid has to come to Soka University. Truly, it's up to them. I hope that the SGI-USA will develop the kinds of students who, based on faith and their own determination, could represent the SGI-USA well in all universities.

I think that the students who would come to us are really looking to become the kind of global citizens President Ikeda talks about. I think that they are students who want to find President Ikeda's vision of education, the wisdom of Buddhism, and go to an institution that will teach them the Western perspective along with the Eastern perspective.

That's something that's different, which I didn't mention in the first question. In every course, we are going to teach the basic Western European mode that we have always taught in American universities, together with many of the views that make up Asia and the Pacific Rim. We will teach them in a comparative way in every classroom.

Team-teaching will be a big part of this. For instance, if you are studying childhood development, there is certainly a wealth of information from the Western perspective. But what are the theories of childhood development that exist in Malaysia, China, Japan? They're definitely not Western.

But if you're going to understand those cultures, you have to understand that aspect of it. And we don't want to teach Western over here and Eastern over there. We want to pick particular pieces of childhood development and compare and find the value in these choices. So somebody who is looking for that would come here. Not everybody wants that.

**F/D:** Do you know if we can look forward to an American Soka kindergarten, elementary, junior high or high school in the future?

**EH:** It is my determination. Has it been planned yet? No. It's our hope and determination that all this will happen. It's a question of when, where, how and all that.

Right now, we are focused on SUA.

President Ikeda always values dialogue, discussion and give and take. When he received an award from the University of Denver, the chancellor said that students do not learn through lectures but through personal interaction. We happen to agree with that 100% and so does President Ikeda.

The vast majority of classrooms [at SUA] will only hold 12 students. And the classrooms

are not heavy with technology. They are designed for dialogue, discussion, give and take. You don't have to have somebody just talking at you all the time while you strive to take down notes. You can come to class prepared to give your thoughts and feelings, dialogue with other people and ask questions.

A lot of technology [at SUA] is designed to be used outside the classroom, not inside the classroom. We have fully interactive multimedia classrooms, but it's up to the faculty and students how to use them. We have classrooms that can be used in almost an infinite number of ways. We have all our computer and power connectivity in the floor, so you can sit on the floor, you can sit in big beanbag chairs, you can sit at a table.

One thing I want to do is use technology in really creative ways. For instance, if you are in a classroom and talking about some aspect of Malaysian culture, I would love to have a simultaneous feed from Malaysia, possibly from a leading professor, giving a presentation, having a Q-and-A and dialogue with our students in real time. It would be wonderful. Why not have a creative writing course and talk to someone like Aitmatov from Russia?

What you can do with this is pretty much bounded only by your imagination. We're swimming upstream in a lot of things because most universities, when you read their materials and talk to them, haven't truly thought out a technology value statement. They are just trying to become as technologically advanced as they possibly can, putting computers in every classroom.

We're going the other way. We didn't start out determined to be the most technologically advanced university. We said that this is what we want to teach, this is what we want it to feel like, and then asked how can technology help that? If it can't help it, we didn't put it in.

The other thing we are swimming upstream about is the emphasis on dialogue in small classes. Everybody else is trying to cut corners, thinking that the computer is going to help them teach more people cheaper. That's not learning. Not in its true sense it's not. So people ask, "Are you going to be a model for universities of the future?" The answer is yes, but not the way you think.

I really appreciate having the opportunity to talk with young people about SUA. It's wonderful to answer your questions and share with you how excited I am about the future — and about SUA. ❧

## SEEKING GLOBAL CITIZENS

Soka University of America's new Aliso Viejo campus is looking for some very special junior high school students and high school freshmen and sophomores who are interested in learning more about other cultures — and in making a real difference in both their communities and the world.

SUA is an independent, selective, co-educational, comprehensive four-year liberal arts university which will open in September 2001 to its first 100 fantastic freshmen. SUA will be looking for top students with strong academic backgrounds.

Initial majors will include history and literature, economics, comparative and international studies, government and politics, philosophy and religion, and psychology.

The university features:

- a founding philosophy devoted to world peace, human rights and developing leaders of character and integrity
- a 12 to 1 student/faculty ratio
- small seminar classes;
- an international student body
- an international faculty engaging students in the comparative study of Eastern/Pacific Asian and Western perspectives
- three years study of a second language (Chinese, Japanese and Spanish will be the first languages offered)
- required international internship using chosen second language
- a beautiful, new 100-acre campus two miles from the Pacific Ocean and adjacent to a 3,400-acre wilderness park, only two miles from the ocean
- Olympic swimming pool, tennis courts, baseball and soccer fields, abike path around campus
- a library with 225,000-volume capacity and a rare books facility. ❧

## Interested in Attending SUA?

Students wishing to be placed on the Early Interest List to receive periodic updates about the university should send their name, address and phone number to Early Interest List, Soka University of America, 85 Argonaut, Suite 200, Aliso Viejo, CA 92656. SUA may also be reached by calling (949) 472-3050

Please also include your e-mail address and fax number (if you have them), your high school name and address, current grade, potential major, and favorite sports/activities.

Thank You!



# You Are a Buddha

# WOW!

BREAKTHROUGHS IN UNDERSTANDING

## The Job of Truly Living

By CATHERINE MCKINNEY  
CLEVELAND, OHIO

**R**etirement. In the past, when I heard this word all I thought about was no longer having to work. Then I read an article in a recent *World Tribune* in which President Ikeda says we can never retire from life. I thought: "This is so true, Catherine. As long as you are alive, you have the job of truly living life. It may or may not pay a lot of money, but if you live every day with respect for yourself and others, you'll never be without what you need."

I watched my friend Mary Nicholson prepare for retirement so gracefully. When Mary and I used to go to the movies, I'd want popcorn, drinks and the works, but Mary always spent money wisely. That's why she could move her daughter and grandchildren with her to Florida into a beautiful home.

Whenever I tell Mary how much I admire the way she lives her life and how she prepared for leaving the workplace, she always encourages me by saying: "Catherine, you can do it, too. It's never too late." She says that if I work at it, I can do what took her years to do, because of the nature of my work and my Buddhist practice.

I'm proving her words true by changing my spending habits. This year, when I go to the Florida Nature Culture Center with my daughter, who introduced me to Buddhism, I'll see Mary, too. I can't wait!

Practicing Nichiren Daishonin's Buddhism has helped me grow to understand many things: My past has brought me to the present; I am responsible for my life; my happiness comes from showing proof of the Mystic Law and sharing my faith; and chanting for myself and others means I'll always have a job. Wow.

Knowing this makes me very happy.

*Did you ever say "Wow!" after studying Buddhism? E-mail, mail or fax your story to us (see p. 2 for contact information).*

## STANDS TO REASON

LESSONS FOR TODAY FROM THE WRITINGS OF NICHIREN DAISHONIN

By JEFF FARR  
ASSOCIATE EDITOR

**You, yourself, are a true Buddha who possesses the three enlightened properties [the Law, wisdom and action]. You should chant Nam-myoho-renge-kyo with this conviction. ("On the Treasure Tower," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 30)**

**N**ichiren Daishonin's letters to Abutsu-bo, an older man, are among his most moving. The frankness with which the Daishonin says in this 1272 letter that Abutsu-bo is a true Buddha — implying that the future reader of the letter is, too — is evidence of his great love and respect for each individual.

The Daishonin had just met Abutsu-bo that year. In exile on Sado Island, he was sometimes visited by Pure Land practitioners angry at him for disagreeing with Pure Land; Abutsu-bo was one of these. Their dialogue led to Abutsu-bo and his wife becoming the Daishonin's disciples and, soon

enough, his greatest supporters on Sado.

*You are a Buddha.* A simple but profound message that the Daishonin gave Abutsu-bo and, by extension, every "you" who's reading this article. It's a condensation of the view the Daishonin's Buddhism takes toward you, where it places you in the universal scheme of things.

As *Questions and Answers on the Temple Issue* explains (Question No. 4), this is a teaching that the priesthood has a lot of trouble with. Since 1990, the priesthood has repeatedly said that priests reside high above you — and Nikken even higher; he's the highest. For you to entertain the thought that you might be equal to him is slander. Nikken is the Buddha; a believer is just a believer.

The whole problem with SGI President Ikeda, says the temple, is his questioning of this "natural order." President Ikeda takes letters like "On the Treasure Tower" seriously and thinks that he can face Nikken on equal footing. He was dismissed as the chief lay representative of the head temple in December 1990 for saying that "the high priest must think about the happiness of believers. The high priest of Nichiren Shoshu has nothing to do with power." Almost eight years later, Nikken's already infamous reasoning for destroying the Grand Main Temple is to refute President Ikeda's "great slander" — apparently, again, his questioning of the priesthood's worldview.

The great slander Nikken talks of is all

his own. His view that he's superior to you essentially dismisses the Daishonin's Buddhism. "I, myself, am *the* true Buddha," he seems to say. "You should chant Nam-myoho-renge-kyo with *this* conviction."

Since we are true Buddhas ourselves, what Nikken says is an affront to who we are, our identity. And, as Buddhas, we will keep letting him know that, whether it's in writing him letters protesting the Main Temple's demolition or convincing friends that what he's doing is wrong.

"We live in a cynical world, a *cynical* world," says Tom Cruise in *Jerry Maguire* — it's become a world in which it's hard to trust people, and Nikken sure doesn't make it any easier. But in the SGI, this organization of sincere people, we can learn to appreciate an amazing thing: Most people aren't mean as much as they are kind. Most people aren't bad as much as they are good. Most people aren't like Nikken. People are, intrinsically, good, the Daishonin says. *You, yourself, are a true Buddha.*

President Ikeda expresses this teaching in a recent poem to mothers: "How awesome is your resolve / To live among the people / And be victorious alongside them / No matter how others may harass you / Or how trying the challenges might be / Who could ever deny that you are Buddhas?"

Well, Nikken probably would, but that's what we now expect from him.

Eleven in a series

## JULY 3, DAY OF MENTOR AND DISCIPLE

# My Mentor, My Friend

## SIGNIFICANT DATES

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

By CRYSTAL CUNNINGHAM  
ATLANTA CORRESPONDENT

**I**n Buddhism, the roles mentor and disciple fulfill are crucial. Were it not for mentors like Shakyamuni and Nichiren Daishonin, we'd have no Buddhism; and without great disciples like Ananda and Nikko Shonin, the teachings wouldn't spread to future generations. This mentor-disciple relationship between two people can manifest itself in many different ways for different people.

Fifty-three years ago, on July 3, 1945, Josei Toda was released from prison after being unjustly incarcerated for two years. He held in him the stand-alone spirit to move Japan toward a better way of life for the Japanese people based on the Daishonin's Buddhism. In 1957, again on July 3, President Ikeda was likewise unjustly incarcerated. He went to jail in order to protect his mentor, Toda, and the sincere

members of Kansai. July 3 thus commemorates the relationship between Toda and Ikeda. And it calls on each of us to discover the mentor-and-disciple relationship for ourselves, in our own way.

On July 3, 1996, President Ikeda spoke on the Day of Mentor and Disciple in Los Angeles. He shared that Dr. Alfred Balitzer, an honorary president of Soka University of America, had sent him a congratulatory message to celebrate May 3, Soka Gakkai Day, which said that "this unique bond [between mentor and disciple] adds to the learning process motivation, commitment and loyalty, thus making education a transforming experience, completing the purposes of nature in man."

At this point in my life, education is very important to me, and, as a university student, I consider my professors to be my mentors. I believe that education is a necessary foundation for youth, and my professors, then, are essential in order for me to develop my foundation.

I don't always have close contact with my professors, but I study their lectures and behavior closely during class. I would one day like to be the master in my chosen career path just as they are. The only way to become the best is to study the best

and do what the best do!

Professors make such a great impact on many students' lives. There are times when I sit in a big lecture hall with 500 other students and watch those amazing professors from Yale, Harvard, and Brown universities. Listening to their lectures and presentations is encouraging to me, because I can sense that they want their students to be successful in their lives as well.

I appreciate their efforts, and I try my best in school, so that I can reach my educational goal. Every semester, I feel that I gain five more mentors, one from each class. How fortunate to have them as my mentors and guides in education!

Looking back on my life, I can remember that my greatest mentors have helped me at the most opportune times. They have all taught me lessons and have guided me toward the correct way to live or behave.

I also believe it important to have a lifelong mentor who is a dedicated partner, a friend, and one who teaches and guides you in all ways that he or she knows how. I feel such a mentor to be a teacher not limited to teaching a disciple or student about just one aspect of life — like the training you need for a job or how to reach your education goal — but a teacher who helps you in all areas of your life. **W**

BILL BLAKELY, PHOENIX, ARIZ.

# Flying High

Bill Blakely's positive attitude has won him awards and the praise of his co-workers in the Air Force. The internal changes resulting from his Buddhist practice make it all possible, he says.



Civilian of the Quarter, Bill Blakely (left) receives a pen set from Wing Commander Col. Hugh Robinson. Bill also receives a \$50 savings bond and two free semesters at Embry Riddle Aeronautical University. By encouraging dialogue, he solved some important problems at work.

By DIANA DECKER  
CORRESPONDENT

The sky is the limit for Bill Blakely. As chief inspector for the 56th Fighter Wing, Luke Air Force Base, in Glendale, Ariz., honors have been rolling in. The first was Base Civilian of the Quarter, for April, May and June 1997. Then he was selected Supply Civilian of the Year. He also received an award of excellence from the fighter wing commander.

"It's been a good year," Bill says with a smile.

A retired Air Force master sergeant, Bill has been working at Luke as a civilian since 1979. That's also the year that he began to practice Buddhism. He credits faith for his honors. "They never would have happened without my practice," he says.

On the job, Bill inspects and identifies parts for the F16

fighter plane. An important part of his job is attaching the correct stock number to each part. If parts are not identified correctly, the chances for a wrong part to go on an aircraft increase — and could cause it to crash.

"It takes a lot of training to identify F16 parts," says senior master sergeant Tom Doyle, who nominated Bill for Base Civilian of the Quarter. The award is based on three things: significant performance in primary duties; civic and community involvement; and self-improvement. Sergeant Doyle listed Bill's three major accomplishments:

- He designed a continuity book, a reference of more than 200 pages, as a training aid for other inspectors. The book identifies problems and makes the inspection job easier. Bill also provided all the training for inspectors — not only in his duty section, but for other sections as well.

- He went above and beyond his normal job description in 12 documented cases to solve problems and went out of his way to provide customer service to other units, when he was not required to do so. The customer service surveys include several letters of appreciation specifically thanking Bill for his help.

- Bill's work group focused on reducing the number of discrepancy reports. If there are any mistakes when a part is shipped, the squadron receiving the part must complete a discrepancy report — a bad mark on the supplier. Bill played a key role in his group, which won the Team Excellence Award for decreasing discrepancy reports by 85 percent.

"We weren't talking, there was no dialogue," Bill recalls, assessing what the problem was. "We sat down with maintenance and established rapport with crew chiefs. By encouraging dialogue, we cleared up the problem."

Married for 26 years, Bill's wife, Kayoko, introduced him to Buddhism. They met in 1962 when Bill was stationed in Japan. By 1979, he says that "I recognized that she had something going. I'd see changes in her life. Ever since I started chanting and putting faith in the Gohonzon, I don't look for things. But things happen. Like these awards."

At the time Bill started to chant, he had a physical problem: possible cancer of the stomach. "When the Veterans Administration scoped it out, they thought it might be a tumor," he recalls. "I was so embarrassed about chanting, I remember going into a broom closet to chant. The next day, the spot [on my X-ray] disappeared. I never doubted [this practice] since that day."

After becoming an SGI member, he studied Buddhism, read the writings of Nichiren

Daishonin and started changing internally. He wasn't aware of the change, but his co-workers were. They would ask him how he could come into work every day saying, "This is a great day!" — even if it were raining or 120 degrees outside. If someone would say, "We can't..." Bill's response would be, "We'll get it done; we'll help each other."

He wondered why he was going to work with a different attitude, he says, until it dawned on him that it must be the practice. "I can't put a date and time on this realization," Bill says. "It took time to reflect on life and the way things used to be. I used to go ballistic when things didn't go well. I don't do that anymore. My wife can testify to that."

"He's right," Kayoko agrees. "He's more laid back."

"People started coming to me with problems," Bill recalls. "They'd say: 'We don't want to go to anyone else. We know you'll help us.'"

"Before, I never had the capacity to care about what was going on outside me," he says. "But my faith has told me that I am part of my environment, and I have to make the environment better."

Early in his practice, Bill sought guidance about the possible conflict between working with the military and following Buddhist beliefs. He was told several different times by SGI leaders that it didn't matter who he worked for — what mattered was his practice of Buddhism: introducing others to the practice, following Buddhist teachings, learning from the writings of the Daishonin and trying to make things better.

Bill was also advised not to feel discouraged if he could not introduce fellow employees to Buddhism. Nevertheless, he went on to introduce nine military friends — and six are still practicing.

Bill may have another honor to add to this year's list. He is waiting to hear about the Civilian Professional Provider of the Year award, which is based on performance. He will retire next year, after 20 years of civilian duty and a 40-year association with the Air Force.

His plans for retirement are simple. "I'll help in any way with the SGI-USA Phoenix Culture Center," he says. "Whether it be as receptionist or something else. The philosophy and the SGI organization have been so good to me. I just feel I want to do something in the latter years of my life to show my appreciation." ■

# La Inseparabilidad Entre Mentor y Discípulo

A continuación un diálogo sobre la relación mentor-discípulo, llevada a cabo por el World Tribune para las páginas en Español con el Sr. Samuel Kudamatsu, vice director general de la SGI-USA y coordinador nacional de grupo —Idioma Español— en el cual él comparte sus pensamientos y su experiencia con el presidente de la SGI, Daisaku Ikeda.

**WT:** Sr. Kudamatsu, uno de los tópicos en el itinerario para diálogo en la 1ra Conferencia en Español que se llevó a cabo del 14 al 17 de mayo en el FNCC, fue la inseparabilidad entre mentor y discípulo. (*Shitei funi*) ¿Podría usted compartir sus sentimientos sobre este Tópico?

**KUDAMATSU:** Cuando escucho estas palabras de *mentor* y *discípulo* dos cosas me vienen a la mente. Primero, lo que históricamente ha ocurrido durante el curso del gran avance del kosen-rufu. Específicamente las fechas 15 de marzo, 2 de abril y 3 de mayo. Segundo, para mi *shitei* significa el Presidente Ikeda y yo. Vamos hablar primero históricamente.

El 16 de marzo de 1958, cuando al Sr. Josei Toda, mentor del Presidente Ikeda le quedaba sólo un corto plazo de vida, 6,000 discípulos jóvenes se reunieron en el Japón a nivel nacional. En este año (1998) se conmemoró el Cuadragésimo Aniversario del 16 de marzo a través de 128 países con el Presidente Ikeda, y millones y millones de discípulos jóvenes.

**WT:** Nada es tan verídico como la prueba real ¡es indisputable! El Presidente Ikeda en *La Nueva Revolución Humana* escribe que él era el único que sabía que la vida de su mentor se acercaba a un final.

**KUDAMATSU:** Así es, él nos dice que el 1 de marzo de 1958, el señor Toda dijo: “Daisaku el futuro está en tus manos.” Esta es la ceremonia en la cual Josei Toda lega su espíritu al Presidente Ikeda. El Presidente Ikeda dice: Esta es una ceremonia entre Josei Toda y yo, una cere-

monia de dos personas, una ceremonia de mentor y discípulo, una ceremonia entre dos pero que en realidad es uno.”

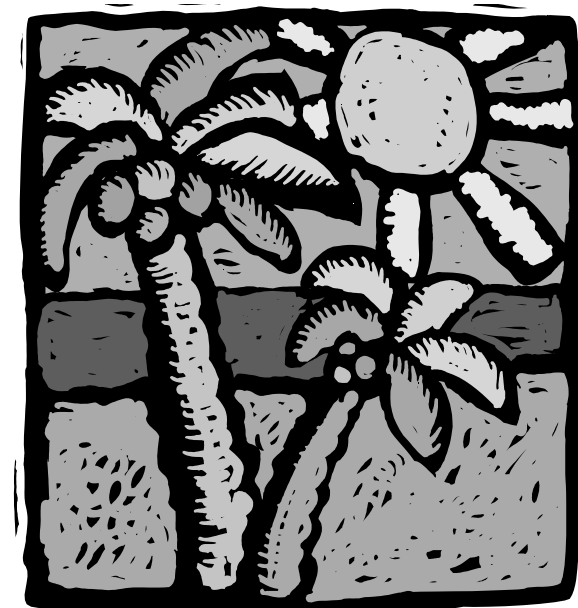
**WT:** Diecisiete días después de la ceremonia del 16 de marzo, el 2 de abril, Josei Toda fallece, después de una vida totalmente dedicada a la realización del kosen-rufu.



Sr. Samuel Kudamatsu

**KUDAMATSU:** Muchos en el público pensaron que la Soka Gakkai sería destruida sin un gran líder, pero el Presidente Ikeda declaró: “Nunca permitiré que las metas y sueños del Sr. Josei Toda sean meramente palabras, sino que las haré una realidad.” Han pasado 40 años desde ese día. El Presidente Ikeda ha hecho realidad las palabras de el termino de —mentor—discípulo. Él utilizó este punto de discípulo citando del Goshō: “Si desean saber el resultado del futuro, miren las causas que están haciendo hoy.” La acción de hoy determinará el futuro. El 16 de marzo es el punto primordial eterno para que un discípulo se levante. El Presidente Ikeda dijo: “Todos los días son 16 de marzo para mí.”

**WT:** Con su comportamiento el Presidente Ikeda incesante-



mente nos enseña el espíritu de mentor-discípulo. Muchas personas sin embargo, piensan que esta relación sólo es posible entre el Presidente Ikeda y Josei Toda.

**KUDAMATSU:** El 3 de mayo, el Presidente Ikeda lo definió: “Es el día que el mentor se levanta por sí mismo. En el 1951 el señor Toda

individuales sino que más bien depende totalmente en nuestra determinación (*ichinen*) de mirarnos a nuestro mentor en la lucha hacia el logro del kosen-rufu.

**KUDAMATSU:** El Presidente Ikeda nos muestra claramente este punto durante el transcurso de su vida. Él fue nombrado el

**El Presidente Ikeda definió que la unidad no significa depender en el otro. “Levantarse solo” y luchar juntos — mentor y discípulo con el mismo espíritu — es la verdadera unidad, y es la esencia para llevar a cabo el kosen-rufu.**

fue inaugurado como segundo presidente de la Soka Gakkai. Su compromiso era para el kosen-rufu, y su determinación la de un rey león para que la paz y la felicidad puedan ser establecidas. El Sr. Toda declaró por el bien del kosen-rufu: “Dedicaré toda mi vida y haré 750.000 shakubukus.” El Presidente Ikeda notó que “el nunca dijo ‘nosotros.’” En vez, había dicho “con mi mano, yo solo haré esto.” Mi mentor no dependió en otra persona. El Presidente Ikeda definió que la unidad no significa depender en el otro. “Levantarse solo” y luchar juntos — mentor y discípulo con el mismo espíritu — es la verdadera unidad, y es la esencia para llevar a cabo el kosen-rufu.

**WT:** Así que, la realización de la inseparabilidad entre maestro y discípulo no tiene nada que ver con nuestras circunstancias

tercer presidente de la Soka Gakkai, el décimo aniversario del 3 de mayo. En el 1979, justo antes del vigésimo aniversario, debido a manipulaciones y planes de las funciones malvadas para controlar a la Soka Gakkai, el Presidente Ikeda tuvo que renunciar a la presidencia y pasó a ser Presidente honorario de la SGI. El recordó que en ese mismo año, había asistido a una reunión de líderes de la soka Gakkai, en la cual muchos líderes estaban inseguros y hasta los aplausos eran pocos. Después de la reunión, cuando partía del edificio, varias damas con sus niños que lo habían estado esperando afuera, lo llamaron “¡Sensei, Sensei!” tenían lágrimas en los ojos. El Presidente Ikeda les pidió que se cuidaran, según les decía adiós con la mano. Pensó, de ahora en adelante, ¿quién va a proteger

estos miembros preciados, ¿quién alentará a esta gente para que sean felices? A partir de ese momento, comenzó la nueva construcción de la nueva SGI, a través de visitas a los hogares de los miembros hechas por el Presidente Ikeda. Ese día el no regresó al edificio sede de la SGI, en vez fue al Centro de la Cultura de Kanagawa. El 5 de mayo, escribió una sola palabra, “Justicia.” Al margen escribó “Portaré la bandera de la justicia yo mismo.” Recordó que ahora es el momento de en realidad ganar o perder; “llevaré el espíritu de mentor y discípulo.” A partir de ese momento, a través de hechos, concretos ha creado historia. El Presidente Ikeda dice: “Para mí el 3 de mayo significa Victoria y Gloria.” Apesar de tantas conspiraciones y manipulaciones el arco iris de la victoria y gloria brillará hacia el futuro eterno.

**WT:** Es bien enternecedor su relato de estos pasajes de la historia de la Soka Gakkai; recientemente uno de los editores del periódico *Seikyo Shimbum* dijo: “Hoy en día no existe la relación de mentor y discípulo en nuestra sociedad, lo cual crea la desconfianza entre la gente. Así que dentro de la SGI para poder tener relación de mentor y discípulo, debemos tener un sentimiento profundo de agradecimiento. Y citó de una novela: “Uno puede abrir el camino de su vida al tener un mentor.”

Sr. Kudamatsu, ¿podría compartir con nosotros su experiencia con el Presidente Ikeda?

**KUDAMATSU:** En 1965 cuando yo tenía 21 años de edad tuve la oportunidad de asistir a la gran ceremonia de apertura de un edificio y estaba muy interesado en ver al Presidente Ikeda. En aquel tiempo, el Presidente Ikeda me dio guía— “Por favor, gradúese de la universidad lo más pronto posible.

Debido a que sus padres están en el Japón deben preocuparse por usted. Después de la graduación, por favor cuide de sus padres.” Me sobresalte, “¿cuide de sus padres?” Esa fue precisamente la razón por la cual me fui del Japón, debido a las peleas con mis padres. Inmediatamente mi negatividad surgió. Pero lo que el Presidente Ikeda me estaba tratando de enseñar era lo básico de las relaciones humanas y muy importante en el budismo, padre e hijo. En el Goshō de Año Nuevo, Nichiren Daishonin dice: “Y pienso que es así, porque el infierno se encuentra en nosotros,

# Se Celebra Primera Conferencia en el Idioma Español en el FNCC

Del 14 al 17 de mayo se celebró en el Centro de la Naturaleza y la Cultura en la Florida (FNCC por sus siglas en inglés), la histórica Primera Conferencia en el Idioma Español. Participaron más de 130 personas, incluyendo conferenciantes y encargados.

Fueron más de 21 los países de origen entre los asistentes, quienes hoy en día residen en Los Estados Unidos de América.

La primera sesión consistió en estudiar el Goshō, Sobre Cómo Lograr el Estado de Buda. El Sr. Fred Zaitzu tuvo a cargo la disertación. Después hubo una sesión de preguntas y respuestas.

En la segunda se estudió esho funi, inseparabilidad de la vida y su ambiente. A través de su propia experiencia Amelia Morán, personal de la Primera Conferencia en Español, compartió la esencia de este principio budista que nos enseña que la transformación interna en el individuo producirá una transformación en la sociedad.

La tercera dedicó una amplia discusión al asunto relacionado con el templo. La dirigió Melanie Merians, Personal de la Primera conferencia en Español. Los asistentes se dividieron en grupos pequeños para dialogar y estudiar más profundamente el asunto relacionado con el templo. Fue evidente que la organización continúa receptiva a aclarar toda duda o inquietud, sin excepción, sobre este importante tema. Un nuevo panfleto en Español, "La Documentación Histórica de la Nichiren Shoshu" el cual los participantes a la conferencia recibieron, ha sido publicado y será distribuido a los miembros de habla hispana por todo el país.

La cuarta abarcó una discusión sobre la relación mentor-discípulo. Comenzó con una charla por el Sr. Samuel Kudamatsu, vice director general de la SGI-USA. El Sr. Kudamatsu habla muy bien el español y en nuestro idioma nos relató interesantes experiencias personales que ilustraban, con su vida, que significaba para él esta relación tan crucial e históricamente señaló el significado de las fechas del 16 de marzo, 2 de abril y el 3 de mayo respectivamente. Después los asistentes también se dividieron en grupos pequeños para dialogar más ampliamente sobre el tema.

El sábado en la noche se celebró la actividad cultural. Entre las presentaciones hubo bailes autóctonos de varios países hispanoamericanos interpretados por miembros del área de Miami-Fort Lauderdale. Varios de los asistentes a la Conferencia participaron cantando, bailando y declamando. El célebre músico de fama internacional y miembro de la SGI-USA, Néstor Torres, estuvo a cargo de la organización de la actividad. También interpretó magistralmente varias piezas en su flauta.



Durante toda la conferencia en el lapso de tiempo de sesión a sesión el Sr. Kudamatsu y la Sra. Amelia Moran alentaron y dieron orientaciones individuales a los participantes en su idioma natal, para muchos de ellos esto fue de gran significado.

Finalmente, el domingo en la mañana hubo la sesión de clausura y presentación de certificados. Aquí muchos miembros se expresaron y algunos, con gran emoción, relataron sus triunfos no sólo en la conferencia, sino también sobre abrumadores sufrimientos y obstáculos en sus vidas.

Ya para cerca de mediodía (y hasta antes) poco a poco comenzaba el retorno de los participantes a sus lugares de origen.

En horas de la tarde y a manera de extra, se mostró un video del viaje del Presidente Ikeda a Costa Rica, Cuba y México.

Fue una experiencia única donde todos nos encontramos con nuestras propias vidas. Y las compartimos unos con otros de manera única y excepcional. ¿Quién no desea poder permanecer en el FNCC aunque fuera unos días adicionales?

Se anticipa que la Segunda Conferencia será mucho más concurrida que ésta. No sólo asistirán nuevas personas, sino que muchos de nosotros, seguramente, querrémos regresar. Mientras tanto, los asistentes a la Primera Conferencia tenemos la feliz misión de apoyar a nuestros miembros hispanoparlantes en nuestras respectivas organizaciones. Hemos aprendido unos de otros que la contribución hispana al kosen-rufu de la nación norteamericana es de incalculable valor. También aprendimos que, en algún momento, muy posiblemente nos toque apoyar de alguna forma a nuestros países de origen.

Sí. Ésta fue una gran reunión de zenshichikis (buenos amigos en la fe). Regresamos a nuestros hogares con vidas genuinamente revitalizadas. Agradecemos a Presidente Ikeda por esta inolvidable experiencia y a él dedicamos nuestra victoria.

(Andy Sanchez, Puerto Rico, contribuyó a este artículo)

1. Argentina, Beliz, Brazil, Chile, Colombia, Croatia, Cuba, Ecuador, El Salvador, Guatemala, Honduras, Japón, Méjico, Nicaragua, Panama, Perú, Puerto Rico, Republica Dominicana, España y Venezuela.

MENTOR, DESDE PÁG. 14

en el corazón del hombre que, íntimamente, desprecia a su padre y falta al respeto a su madre, así como la semilla del Loto, que contiene flor y fruto al mismo tiempo." (*Los principales escritos de Nichiren Daishonin*, vol. 1, págs. 279-80.) Para hacer un larga historia corta, hoy mi madre vive conmigo.

En el 1973, no estaba consciente de esto, pero el Presidente Ikeda me lo señaló, luego me di cuenta de cuan arrogante yo era. Al día siguiente, yo todavía estaba atónito. Entonces recibí el regalo de una bola de arroz de el Presidente Ikeda.

La colocó en mi mano, una mano arriba y la otra abajo. Según colocaba la bola de arroz en mi mano, con una sonrisa, apretó sus manos a las mías y aplastó la bola de arroz en mi mano. Me sentí muy calido, como si tuviera la presencia de mi propio padre a quién perdí cuando estaba en la escuela elemental.

En el 1974, regresando de Sur América de un viaje de guías, de camino a casa, el Presidente Ikeda hizo escala en Ciudad Méjico. Le pude recibir en el aeropuerto de Méjico. Jugó con mi hija quien en ese momento tenía un año de edad. Nos dijo a mi esposa y a mi, por favor envíen a su hija Mineko a la Universidad Soka cuando crezca. En 1994 pudimos cumplir con esa promesa.

En el año 1977 en Nueva York, al regresar después de haber vivido cinco años en ciudad Méjico, debido a mi excesivo hábito de ingerir bebidas cuando era estudiante, tenía problemas con el hígado y riñones. En aquel momento recibí una poesía del Presidente Ikeda. "Aunque es muy difícil, siga hacia adelante su misión del kuon (pasado eterno)" Me sentí muy alentado, inmediatamente comence a practicar vigorosamente entonando mucho daimoku, mi oración se hizo mucho más profunda y pude vencer mi enfermedad.

En el 1991, cuando comencé el asunto del templo, tuve la oportunidad de participar en el entrenamiento de los vice-directores generales por un par de semanas. Estaba muy nervioso por las circunstancias. El Presidente Ikeda nos recibió con mucho afecto. Dijo desde el principio que ya habíamos ganado debido a que estábamos practicando el Budismo de Nichiren Daishonin sinceramente. "Por favor no se confundan con la función del demonio del sexto cielo."

En el 1996, el Presidente Ikeda me señaló que estoy sobrepeso, enfatizó que la buena

salud era importante. Ese mismo año el hijo mayor del Presidente Ikeda viajó a Atlanta para alentarme y enfatizó la importancia de una buena salud. Estoy perdiendo peso, pero me gusta comer, así que es un gran reto.

He mencionado aquí, algunos puntos de relieve. Es increíble que El Presidente Ikeda nos pueda alentar a todos. No soy especial. Su determinación con cualquier persona que él se encuentre es tratar de transmitir su naturaleza de buda para despertar potencial supremo de esa persona, ese es el espíritu del Presidente Ikeda.

En resumen, le tengo un gran respeto y una deuda de gratitud, lo cual me insta a reflexionar; ¿Qué puedo hacer para responderle? ¿Qué lo hará feliz? A través de sus orientaciones, me doy cuenta, de que lo que él sinceramente desea es que todos los miembros sean felices. ¿Puedo dar mi apoyo a ésto? Mi determinación es primero, mi oración y mi acción de hacer todo lo que sea posible para que cada miembro sea feliz.

Segundo, deseo que estudiemos juntos para que podamos compartir el espíritu y corazón del Presidente Ikeda. Así que mi oración es para que no solamente yo lea el *World Tribune* sino compartirlo y promover que cada miembro lea las orientaciones del Presidente Ikeda en el *World Tribune*.

Tercero, hacia el próximo año, 16 de marzo, 2 de abril y 3 de mayo, que muchas personas reciban beneficios a través de la práctica para que el agradecimiento al Gohonzon se refleje en sus vidas y muchas más personas puedan participar en la ofrenda de la Aportación Comemorativa del 3 de mayo.

Siento que esta es mi misión y responsabilidad personal, especialmente hacía los latinos de este país.

**WT:** Muchísimas gracias Sr. Kudamatsu y ¡muchas felicitaciones!

**KUDAMATSU:** Muchas gracias. Quiero tomar oportunidad para expresar mi profundo agradecimiento a todos los participantes y a todas las personas que apoyaron La Primera Conferencia en Español, y al Director General de la SGI-USA, Sr. Fred Zaitzu, por su apoyo y muy maravillosa disertación del Goshō "Sobre el el Logro de la Budeidad" en la primera sesión. Muchas, muchas gracias al personal del FNCC (Harry, Richard, John, Mike y Ben,) y al Personal de Planeamiento de la Primera Conferencia en Español, el Sr. Eugene Hirahara.

# Grandmother of the Everglades



In 1994, Marjory Stoneman Douglas sits at home with her cat Willie. Douglas died May 14 at the age of 108. An environmentalist, she was best known for her efforts in getting 1.6 million acres designated as Everglades National Park. In 1947 she published her book 'The Everglades: River of Grass,' which was the first attempt to put the history of the Everglades into one volume.

By TERRY ELLIS  
CONTRIBUTING EDITOR

'The miracle of light pours over the green and brown expanse of saw grass and of water, shining and slowly moving...,' writes Marjory Stoneman Douglas in her book 'River of Grass,' the work that changed people's minds about Florida's Everglades.

There are no other Everglades in the world." With this simple statement, Marjory Stoneman Douglas began her 1947 book *River of Grass*. That same year, she helped lead the successful campaign to designate nearly 1.6 million acres as Everglades National Park.

Ms. Douglas died at the age of 108 on May 14 in a small cottage in Miami's Coconut Grove neighborhood, where she lived for 72 years. She captured the world's imagination with her book, which was a forerunner to such environmental classics as Rachel Carson's *Silent Spring*. She skillfully mingled scientific facts about the Everglades with detailed word pictures and romantic lore.

"They are unique in the simplicity, the diversity, the related harmony of the forms of life that they enclose," Ms. Douglas wrote about the Everglades. "The miracle of light pours over the green and brown expanse of saw grass and of water, shining and slowly

moving, the grass and the water that is the meaning and the central fact of the Everglades. It is a river of grass."

With her words, Ms. Douglas began the work of changing the prevalent view that the Everglades was a poisonous marsh to tamed. From the time of the Spanish conquistadors, the Everglades conjured up in visitors' minds images of dangerous pirates and outlaws, not to mention poisonous water moccasins and ferocious panthers. Its marshlands were so forbidding that when the Seminoles retreated there, they became the only Native Americans to escape signing a peace treaty.

Douglas, whose parents divorced when she was 6, came to Florida after the 1915 death of her mother. Here she joined her father, founder of the *Miami Herald*. She had been a talented writer since childhood, but she discovered her mission in writing about the land surrounding her new home.

When Douglas arrived in Miami, developers and farmers were beginning to drain the marshes. But the Everglades still

extended well into what is now the Greater Miami metropolitan area. Hammocks — islands of trees in the middle of the flowing river of grass — grew where hundreds of planes now land every day at the Miami International Airport.

During her lifetime, the water flowing from the north began to slow and at times stop, and it became increasingly polluted by run-off from pavement and agricultural land. But she never seemed to tire of the battle.

Well into her 90s, she championed the cause of the Everglades, even appearing at planning board meetings in South Florida to convince angry landowners that they shouldn't drain their swampy land. And her strong voice of reason, still as strong as it was back in 1947, often proved to be the turning point. Over and over again, she explained that the river of grass was like a huge circulatory system keeping South Florida alive.

"I'm just a tough old woman," she once said. She traced her spirit to her father's Quaker heritage: "Of all the religious people

who found refuge in America, the Quakers were the most independent — and the most pigheaded. I feel both independent and pigheaded, as well." Her ancestors, she pointed out, read books constantly. "They remembered what they read and made up their own minds concerning it," she said.

In 1993, when she was 103, President Bill Clinton awarded Douglas the Presidential Medal of Freedom, calling her the Grandmother of the Everglades. The organization, she helped found, Friends of the Everglades, continues to be instrumental.

On June 2, Joette Lorion, third president of the Friends of the Everglades, was out on the river of grass with 70 school children wearing T-shirts they designed in Ms. Douglas' honor. That day, they joined the ranks of a thousand students who are Young Friends of the Everglades.

"The voice of the river is not still, as some people have said about Marjory's death," said Lorion. "Her voice and spirit remains with us and the thousands of people all over the world she inspired." WT

COMING NEXT WEEK:

President Ikeda's 'Third Stage of Life' Dialogue