

## **A SOLUTION TO CONSTANT WARS BY DR. LINUS PAULING JR.**

**On the eve of the Caltech (Calif.) opening of the 'Linus Pauling and the Twentieth Century' exhibition, Dr. Pauling's son, Linus Pauling Jr., reflects on his experiences with the SGI. He sees the philosophy of the SGI as a solution to war.**

I found SGI President Daisaku Ikeda to be a most remarkable individual when I met him last year. I was particularly impressed by his capacity to reach into individuals and elicit the best that they were able to produce, even, perhaps, more than they had realized they could. I was a practicing psychiatrist for 35 years or so, and it was of course part of my job to reach into people and find out what positive attributes they had in order to help them learn how to use their assets for the improvement of their lives. President Ikeda is a philosopher, not a psychiatrist, but he has this capability. My father was a scientist, but I became a psychiatrist to study the unconscious human mind, which is invisible. Based on my experience, I know how difficult it is to touch the deep side of someone's mind and how hard it is to bring out good qualities that he or she hasn't recognized yet.

My father met President Ikeda in his later days and mentioned him to me on many occasions, but I was particularly struck by the fact that in my father's office, at the time I started working there, which was late 1991, there was a stack of books: the book on peace published by President Ikeda and my father, *A Lifelong Quest for Peace*. I noticed that my father tended to pass out a copy of this book to distinguished visitors who came to see him, and I think that he had considerable pride in participating with President Ikeda in this book.

President Ikeda and my father were complementary in many ways. My father was not a deep philosopher; he was trained as a scientist. He depended very much on concrete information and felt uncomfortable dealing with individual human emotion. President Ikeda, on the other hand, is very comfortable dealing with abstractions. Where they came together was in their creative imaginations regarding the damage that could result to our society if things went wrong and what efforts should be made to improve the future.

My father, coming from his scientific background that dealt with facts and statistics, and President Ikeda with his philosophical training dealing with concepts, managed to come together, bringing these two viewpoints to a mutual understanding, an understanding that lay within each of them. I think that was very helpful to my father. I have some wish that he might have had that experience earlier in his life so that he could have directed himself towards a more philosophical approach. I know that my father did not have much regard for Sigmund Freud's ideas of the unconscious and felt uncomfortable when confronted with evidence that the unconscious was operating. It was difficult for him to look into himself, and I think that President Ikeda was able to make it comfortable for him to understand himself and reveal what he felt about these issues.

The national touring exhibition "Linus Pauling and the Twentieth Century" was well received on its first stop by audiences from throughout San Francisco and the Bay Area. I want to express my deep appreciation to President Ikeda, who proposed the organization of this exhibition, and to all SGI members, who fully supported this effort. The next showing, at the California Institute of Technology from May 16 to June 19, is going to be espe-

cially significant since it's the closing of a circle. It's my father's symbolic return to his alma mater, where he earned his Ph.D. and taught for four decades.

Through my contacts with SGI, a co-sponsor of this exhibition, I have learned something about its concepts and activities. Also, as I've been learning about the SGI, I've been very impressed by what the SGI has become under President Ikeda, particularly the growth and the quality of the organization. I've been particularly amazed at the dedication of the volunteers. I understand that the San Francisco Culture Center, for example, only has three paid staff members; everyone else working there and everyone who worked on the exhibition in San Francisco was a volunteer. To have this degree of enthusiasm, loyalty and dedication is unusual in any organization. And I also think that the philosophy expressed by the SGI, which originated before President Ikeda but which has been greatly expanded by him, is very good and very constructive. If more people of the world were open to contemplation about life and the future of civilization, SGI would become even more popular than it is already.

I want to mention some points of the philosophy of the SGI that have impressed me. Human beings have a tendency to reject other people or other groups that are different as their enemies, which is a natural reaction as an inborn self-defense. Consequently, any society tends to be competitive and combative. This is the reason why our history is one of constant wars, filled with rupture and antipathy more than solidarity and harmony.

I can give another example of why things go wrong. Back in 1964, I marched with Martin Luther King Jr. and his supporters from Selma to Montgomery in Alabama. At the early part of the march, as we were walking out of the small town of Selma, out in front of the houses lining the road were the people who lived in those houses. Most of the houses had Confederate flags out in front. This was a demonstration of the fact that these people were defending their right to see things differently from the marchers, despite the fact that the Civil War in America had occurred a hundred years earlier. There were children out there, too, and I saw one boy, 6 or 7 years old, dressed up in a military uniform with a wooden rifle. He was aiming this toy rifle at the marchers as we moved along in front of his house. I could see that these little Southern kids were being brought up to see people who thought differently and had different skin color as being enemies, enemies to be killed. A few days later, on the same road, a civil rights worker was killed by a rifle wielded by an adult, no doubt brought up just as the child I saw earlier.

I feel that in order to get away from this kind of happening and in order to counter the instinctive tendency to view people who are different as enemies, education must start very early. I have learned that this is a high priority of the SGI. I know that the SGI concept is basically that through inner understanding, inner realization, the inner sense of the value of one's own life and contribution, one can move forward and upward, that this is a precursor to acceptance of other people in our society. I admire that very much. However, 12 million SGI members in the world are not really enough. The number of people who can feel self-realized and through that come to accepting others must become a much, much larger number. The SGI has demonstrated how it can be done.

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