

Working Together To Make a Difference

SGI President Ikeda gave the following speech at the 9th Headquarters Leaders Meeting, held in conjunction with the 3rd Kanagawa Prefecture General Meeting and the 18th Arts Division General Meeting, at the Soka International Friendship Hall, Sendagaya, Tokyo, March 5.

Congratulations on the meeting today. Whenever I think of Kanagawa, I cannot help recalling the Mitsuzawa Athletics Stadium in Yokohama and the famous declaration that the second Soka Gakkai president, Josei Toda, made there on Sept. 8, 1957, calling for the abolition of nuclear weapons.

This declaration, the first of his final prescripts to youth, was delivered before an audience of some 50,000 young men and women at an athletics meet titled Festival of Youth. Mr. Toda said: "Although a movement to ban the testing of nuclear weapons is now under way around the world, it is my wish to attack the problem at its root, that is, to rip out the claws that are hidden in the very depths of this issue.... Because we, the citizens of the world, have an inviolable right to live. Anyone who tries to jeopardize this right is a devil incarnate, a fiend, a monster.... Even if a country should conquer the world through the use of nuclear weapons, the conquerors must be viewed as devils, as evil incarnate. I believe that it is the mission of every member of the youth division in Japan to disseminate this idea throughout the globe."1

From Kanagawa to all the people of the world, Mr. Toda proclaimed the spirit of achieving a peaceful society through Buddhist ideals (*rissho ankoku*) and the inviolable right of all human beings to live. We have a right to live, he cried, and there is absolutely no reason for us to put up with the threat of annihilation by nuclear weapons. He called upon the youth to rise up and spread this awareness throughout the world.

The Power of Youth

At the very same time, on the other side of the globe, Dr. Linus Pauling also launched an initiative for peace.

An internationally acclaimed scientist and peace activist, Dr. Pauling (1901–94) is the only person to date to have received two individual Nobel prizes — one for chemistry and one for peace. President Ikeda met with Dr. Pauling in 1987, 1990 and twice in 1993; their dialogue has been published under the title A Lifelong Quest for Peace: A Dialogue.

In 1957, Dr. Pauling spoke of the danger of nuclear armaments at Washington University in St. Louis. Surrounded by students, he declared: "These bombs can destroy the world. Now is the time to fight for your lives and the lives of future generations. Don't just lie down and be Hiroshima'd."2

When he finished speaking, crowds of students gathered around him and asked him what they could do to help. How wonderful that the students were so willing to become involved!

A petition calling for the immediate end to all testing of nuclear weapons was drafted, which the students helped circulate and send out. Dr. Pauling and the students rose up and

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worked together to make a difference. By plunging in among the people, uniting with the youth to mount a grass-roots struggle, Dr. Pauling provides an important lesson for us all.

When youth are awakened to a sense of mission, their power is limitless. Ultimately, we have to entrust our hopes and visions for the future to the youth. This is a golden rule.

Youth is pure. Youth will rise up to fulfill their ideals without calculation or self-interest. The fundamental spirit of a leader must be to reach out to such young people, work with them, bring out their capabilities and direct their youthful energies in a positive direction. To make every effort to draw out the potential of youth in the best possible direction is the responsibility of leaders.

A leader who is overbearing with the youth and always ordering them around fails as a leader. It is very important for SGI leaders to bear this point strictly in mind.

Going back to my story about Dr. Pauling, the petition calling for an immediate end to nuclear testing was sent out to scientists first in the United States and then around the world. More than 13,000 signatures were ultimately collected. Dr. Pauling presented the petition to the United Nations.

But in the late 1950s, the Cold War was at its height. As a result, the reaction against Dr. Pauling's efforts was also strong. The Senate Internal Security Subcommittee subpoenaed Dr. Pauling in 1960, intent on finding out how he had collected the signatures. Of course, behind this action was an attempt to put pressure on Dr. Pauling to suppress his peace and antinuclear activities.

No matter how right and good your actions may be, no matter how wise or saintly you are, incurring hostility, attack and persecution is inevitable. The more right and good your cause is, the greater the counteraction. That is the way of the world. Nichiren Daishonin writes, "Wise men and saints are tested by abuse" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 38).

'I Cannot Sacrifice These Idealistic and Hopeful People!'

The subcommittee pressed Dr. Pauling to reveal the names of those who had helped him gather signatures for the petition. The unexpressed threat was that if he didn't cooperate he could be cited for contempt of Congress and sent to jail. The investigation committee had in fact a short time earlier sent another academic, being tried in a separate case on suspected "un-American activities," to prison for contempt of Congress for similarly refusing to reveal the names of colleagues.³

But Dr. Pauling stood up courageously to his interrogators. He told me about this during one of our dialogues. I will never forget those talks with Dr. Pauling. I can still picture him, his tall, lanky figure, his complexion bright and vibrant. He was truly a man of great integrity and character.

Dr. Pauling responded firmly to the unjust request of the subcommittee: "My conscience will not allow me to protect myself by sacrificing these idealistic and hopeful people, and I am not going to do it. As a matter of conscience, as a matter of principle, as a matter of morality, I have decided that I shall not conform to the request of this subcommittee."⁴ He refused to toe the line with their demands. He would not betray the dedicated people who had worked so hard for a cause they believed in. He was incapable of doing so.

His bravery and conviction were applauded by many, including those who until that time had been critical of and even insulting toward him. Only a cry of genuine conviction has the power to move others deeply — empty rhetoric impresses no one.

Dr. Pauling would not be beaten. The greater the pressure brought to bear on him, the braver he became. He fought back with earnest determination. And, as he struggled against the plots and schemes of those in power, he won the support of many young people.

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Youth also play a crucial part in the SGI's continuing development. How we go about developing and strengthening the youth division and women's division will determine the SGI's future.

Fending off one assault after another by the authorities, Dr. Pauling gradually expanded his international network for peace. Finally, in addition to winning the Nobel Prize for chemistry in 1954, this great man of towering conscience and intellect was awarded the Nobel Peace Prize in 1962. He was also the recipient of numerous other international prizes and awards.

Four years ago in 1993, Dr. Pauling was kind enough to attend my lecture at Claremont McKenna College in California. I will never forget his commentary on my speech. Before a distinguished audience of scholars, he expressed his conviction that humanity must recognize and embrace the world of the Bodhisattva — a state of compassion in which one seeks to save all people from suffering.

He sadly said that religions have been responsible for much of the suffering caused by war in the past and even today. Then Dr. Pauling continued, "But here we have the Soka Gakkai and President Ikeda, firmly standing behind the principle of peace and against war." He was declaring, in unmistakable tones and for all to hear, his firm belief that the SGI movement is a source of hope for the future and for humanity.

Forty years have passed since Mr. Toda entrusted the youth of the Soka Gakkai with the first of his final precepts: the abolition of all nuclear weapons. I have spent those years working earnestly to achieve that goal, in the spirit of the oneness of mentor and disciple. I have laid the foundation for a people's peace movement, spreading it throughout the world. I have undertaken everything my mentor spoke of or called for. I have made it a reality. This has been the driving spirit of life.

I am fighting solely to protect the members whom I love so dearly. They mean more to me than anything else. These are my sincerest and most genuine feelings.

I am very happy today, therefore, to report to my mentor, Mr. Toda, together with comrades from Kanagawa, who have an immeasurably deep connection with his Declaration for the Abolition of Nuclear Weapons, that as an organization dedicated to peace we have remained at the forefront of this cause.

To the members of the Kanagawa youth division, young successors in whom I place the greatest faith for carrying on this mission, I wish to say: Culture will come to play an increasingly important role in our pursuit of world peace and human happiness based on the principles and ideals of Buddhism. Through the power of culture, please boldly forge an alliance for peace and justice in the coming century. I hope you will all work together harmoniously to achieve that important goal.

Internal discord and constant bickering and complaining about others is to be strictly avoided. We are all brothers and sisters in the SGI; we are a family. We are comrades who fight together against the enemies of peace, the enemies of the people. I ask all of the members of Kanagawa's youth division to stand in the vanguard of our SGI movement.

Forged Into a Shining Jewel

Today is also the Arts Division General Meeting. Recently [Feb. 17], I met with the internationally acclaimed artist and calligrapher Fang Zhaoling in Hong Kong. Joining us at our meeting were her sons Fang Mansheng and Fang Linsheng. Her eldest daughter, incidentally, is Anson Chan Fang On-Sang, chief secretary of the Hong Kong government.

I have spoken about Mrs. Fang in several speeches. When she was 36, she lost her beloved husband to illness and was left alone to care for their eight children, who ranged in age from 3 to 11. But she pulled herself up from the depths of her grief and aimed for the

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mountain peak of triumph, the summit of artistic excellence that was her goal in life. And she advanced toward that goal, one slow but certain step at a time.

After raising her eight children to be fine, upstanding adults, she began to devote all her energies to her art. Today those children are active in a variety of fields, including law, medicine, government, business and the United Nations. How wonderful this is!

Mrs. Fang is a strong woman. She remained cheerful and upbeat through all the many challenges and obstacles she has encountered. And she is also a woman of great astuteness and wisdom. The way she has lived her life is quintessentially Buddhist.

I said to Mrs. Fang: “You shine like a jewel — like a rare and precious jewel of life emanating from the earth and the universe, blazing more brilliantly than all the rest. Adorned with boundless treasures, your life has been forged and polished by great vicissitude.”

Looking at the victorious figure of Mrs. Fang, I felt as if her very presence spoke to me of her deepest convictions: “Overcoming challenges, triumphing over adversity — this is what life is all about. A life without any drama or difficulty would be a dull life indeed. I am an artist. I will never neglect polishing my painting skills nor cultivating my spirit. And no matter what others say, I will live my life my way and achieve a wonderful life!”

She once said to me that it took 50 years for her to create her unique style of painting. Every day of those 50 years was, without a doubt, a day of earnest search and discovery. Each day, a day of creativity. This is truly a life of creating value.

“I want to achieve something again today! I want to advance one step further! I want to move forward, with every ounce of my being!” This is the spirit that emanates from Mrs. Fang, who is 83 this year. At the start of the year, she wrote a piece of calligraphy that translates as “I will scale a high peak once again.” That is the spirit with which she picks up her brush each morning and devotes herself cheerfully to the challenge of her art until night falls. This is very similar to the Buddhist spirit of true cause — a way of life in which we don’t look back at the past but remain constantly involved in the challenge of the moment as it unfolds from the present to the future.

The day after we spoke, Mrs. Fang gave me one of her calligraphic works. She had been writing it from 6:00 that morning, she said. It was a gracefully transcribed verse from a poem by the great Chinese writer Lu Xun (1881–1936): “Stand firm and unflinching / at the criticism of the multitude; / to the little children, be gentle as a tame ox, / lower your head and offer a ride.”⁵ Lu Xun’s poem tells us to stand up bravely to the harshest winds of criticism and follow the path of our convictions. But though we must be strong in the face of adversity, we should also be willing to serve and to offer ourselves for children, the youth, the people and all humanity.

Mrs. Fang, I feel, has lived her life just as the poem instructs. That is precisely why she understands the SGI, seeing it with perfect clarity as a movement that has fought against great obstacles and opposition for the cause of the people.

I hope that all my beloved members of the arts division will also triumph brilliantly through patient perseverance and effort.

What matters is winning in the end. The wins and losses along the way are of secondary significance. It’s final victory in life that counts, and that is the reason for our Buddhist practice. No matter how powerful, famous or privileged a person might be, Nichiren Daishonin says, from a Buddhist point of view it is nothing more than a dream, an illusory pleasure; true happiness can only be attained by revealing the state of Buddhahood within our lives (*Gosho Zenshu*, p. 386).

We are all Bodhisattvas of the Earth. As such, the Buddha and bodhisattvas throughout the ten directions and the three existences of past, present and future — all the protective

functions of the universe — will support us and keep us from harm, cheering us on and applauding our efforts. Let us continue to advance boldly together down this eternal path of glory.

Society's Philosophical Foundation

In 1951, Mr. Toda said that during the Pacific War, the United States followed the philosophy of pragmatism as represented by the American philosopher John Dewey, while Japan based itself on State Shinto. This, in addition to a lack of material resources, had already determined the outcome of the war.⁶

Mr. Toda always turned his gaze to the spiritual and philosophical foundations of a society.

John Dewey (1859–1952) was also an educational reformer. The first Soka Gakkai president, Tsunesaburo Makiguchi (1871–1944), a near contemporary, was one of the first in Japan to take note of the American's ideas on teaching and education. Dewey's major publications include *The School and Society*, *Democracy and Education*, *Human Nature and Conduct*, *Freedom and Culture* and *The Quest for Certainty*.

Dewey's philosophy has often been called a philosophy of discussion. He placed great importance on dialogue and the creation of practical, pragmatic value. In other words, he put wisdom above knowledge, conduct above concepts, practical action above intellectual speculation, and value above theory. His philosophy was in many ways similar to Mr. Makiguchi's and the SGI's.

He was not a desk-bound scholar but a scholar of practical action. He lived, worked and talked with the people, and he involved himself in social action. During a demonstration for the enfranchisement of women in New York at the beginning of this century, Dewey himself carried a placard and marched with the other demonstrators up Fifth Avenue.

Prepared for Anything

Speaking of demonstrations, I am reminded of China's May Fourth Movement⁷ in the early part of this century. The students involved in the struggle carried a small cup and toiletries on them at all times. Why? So as to be prepared for arrest and imprisonment at any moment, they said.⁸

Dewey, who visited China and Japan around this time, saw in these students "a new Chinese spirit." A new China was seeking to be born, he said. As long as China's youth possessed such an invincible spirit, he maintained, the time would come when China would move the world.⁹ It is well known that the youthful Zhou Enlai and his future wife, Deng Yingchao, were among those students.

Judged by external appearances alone, China at that time seemed backward and chaotic, and Japan seemed modern and efficient. But Dewey knew that Japan's apparent modernism was only superficial, not its true state, not an expression of its inner spirit.

Dewey was a humanist and firmly opposed any suppression of the liberty of the human spirit. Though he was over 80 when World War II was being fought, he criticized the Nazis harshly. The New School for Social Research that he established in New York became a haven from the Nazi regime for many German refugees.

All in all, there are many similarities between Dewey and Mr. Makiguchi. I mentioned this in my speech at Columbia University last year.¹⁰ Dr. Larry Hickman, professor of philosophy and director of the Center for Dewey Studies at Southern Illinois University, also acknowledged the common objectives of Dewey and Makiguchi, citing [in a letter] their belief that "people everywhere should be encouraged in the active pursuit of the good and the valuable through enlightened forms of education."

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Also, in an interview with the Seikyo Shimbun, the Soka Gakkai's daily newspaper, Dr. Hickman said that Dewey's central educational concept of growth and Mr. Makiguchi's concept of value-creation were alike in many respects.

Cultural anthropologist Dr. Alice Dewey, John Dewey's granddaughter, said in a *Seikyo Shimbun* interview that the SGI — which practices what her grandfather espoused and practiced, that is, social change begins with a fundamental change within people — is significant, especially at a time when humanity seems to be heading toward its destruction.

In this way, leading thinkers around the world recognize that the SGI is at the forefront of positive change for humanity.

There Is No Retirement Age

By the way, the SGI-USA's New York Culture Center building is a site where John Dewey often lectured.

Dewey lived to age 92. He remained active as a writer, lecturer and passionate champion of truth to the end. In an interview in his later years, he was asked how he had made it through a time when the world was fraught with dire problems and insecurity. He replied, "I should say that my philosophy of life is based essentially on the single word *patience*."11 Patience — to forge ahead tenaciously, even though it may be only one step at a time, but ever, always, forward.

Age is not an excuse for giving up. If you allow yourself to grow passive and draw back, it's a sign of personal defeat. There may be a retirement age at work, but there is no retirement age in life. How, then, could there be any "going into retirement" in the world of faith? The Buddhist Law is eternal, extending across the three existences of past, present and future, and the benefits of faith include perennial youth and eternal life.

The Lotus Sutra teaches, "If a person who has an illness is able to hear this sutra, then his illness will be wiped out and he will know neither old age nor death" (The Lotus Sutra, p. 288).

The attitude "This is enough, I've done my part" is not the way of faith. The Buddhism of Nichiren Daishonin teaches us to live for all eternity with the faith of true cause — always starting fresh from this moment on.

I, too, promise to keep on fighting. I am determined to continue traveling around Japan and throughout the world for the sake of kosen-rufu. My real struggle lies yet ahead of me.

Dewey Foresaw China's Development

Dewey visited both Japan and China after World War I, and with great foresight he criticized Japan and supported China. I spoke about this in Hong Kong recently [in the acceptance speech on receiving an honorary doctorate from China's Jilin University in February]. And I said something similar to top Chinese officials more than 20 years ago in the Great Hall of the People: "China is going to undergo tremendous development in the future, far surpassing Japan."

At the time I made that statement, the gap between the Chinese and Japanese economies was immense. Yet today it is the Chinese economy that is booming. Its annual growth rate is around 10 percent. China has a trade surplus with the United States, and it is widely believed that it will surpass Japan's surplus with the United States this year. The economic picture of the world is being dramatically re-drawn.

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It is important to remember, however, that the birth of this new China was only made possible by the sacrifices of many courageous individuals who selflessly laid down their lives for their country. China had been invaded, occupied, humiliated. Faced with that outrage, individual Chinese rose up determined to revive their homeland and make it a strong country that no foreign power could take advantage of again.

Having confronted and overcome all kinds of difficulties, we of the SGI can understand those feelings well.

Among these heroic individuals who fought for their homeland were the late Liao Chengzhi (1908–83), the first president of the China–Japan Friendship Association, and his father, Liao Zhongkai (1877– 1925), a comrade of Sun Yat-sen, the father of modern China. I vividly recall the visit I made to the grave of Liao Zhongkai in Nanjing in 1978 on my fourth visit to China.

Nothing great is ever achieved unless one is willing to risk one's life. Determined to die in prison, Liao Zhongkai wrote to his children:

*Daughters, do not grieve; sons do not cry
Your father leaves you, never to return
If you wish to make your father happy
My daughters, my sons, take care of yourselves
If you wish to make your father glad
My daughters, my sons, be diligent in your studies
Your father is fine just as he has always been
Only his body is no longer with you
The body is no more than a sack filled with impurities
After a hundred years, it is discarded in a ditch
In life it is the spirit that matters
Spirit is refreshed day after day, virtue is replenished day after day
Finally, there is one more thing I must write
Remember, all of you, to serve your dear mother with kindness.¹²*

Liao Zhongkai survived the term in prison, but he was assassinated three years later.

The legacy Liao Zhongkai left to his children was his spirit. The noble revolutionary even named his son Inherit My Will (Chengzhi), hoping he would carry on his work. And true to his name, Liao Chengzhi did inherit his father's will, working closely with Zhou Enlai. He was in fact present at my meeting with Premier Zhou. He was also the first person to greet me on my first visit to Beijing. We spoke many, many times. I will never forget him.

A Parched Field Into a Green Garden

Another revolutionary who played a crucial role in the birth of the new China was Lan Daiyu (1916–49). He wrote a letter to his son from prison, just before he was to be executed. In it, he recorded the legacy he wished to leave him:

*Tonight
I part from you for all eternity
Wolves roam the streets
The earth is covered with thorns
In such a world, what can I leave to you?*

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*O, my son
Henceforth
Use your spirit that can transform bitter autumn into sweet spring
Cultivate your parched homeland and make of it a fertile garden
That is my wish. 13*

“What can I leave you, my son? Not possessions or wealth, not power or position. Only my spirit. To you, my son, I bequeath the spirit to transform bitter autumn into sweet spring” — this was the essence of Lan Daiyu’s final testament. It was courageous people like him who rose up and transformed their parched homeland of China, laid waste by foreign powers, into a green garden. And now that nation, so long suffering, has begun to achieve great progress. I am so happy to see this.

The power of the human spirit, the strength of the human will — everything depends upon them. The unfolding of superficial events and long tallies of figures do not tell the whole story. The “new Chinese” who built the new China were men and women who depended on no one but themselves, who never accepted defeat, who followed their chosen path and who lived courageously throughout all. As long as this spirit is well and alive, China will continue to make great strides.

But what about Japan? What Japan needs are “new Japanese” — a fundamental revolution on the individual level. Only the Soka Gakkai is working to make that happen. Discerning people around the world have great expectations for our activities and the immense spiritual richness found within the SGI.

Improving the Quality of Life

What is success in life? Who are the truly successful? There are famous and powerful people who become pitiful figures in their old age. There are people who die alone, feeling empty and desolate inside. Just what is success? The English thinker Walter Pater (1839–94) wrote, “To burn always with this hard, gemlike flame, to maintain this ecstasy, is success in life.”¹⁴ The person who lives life fully, glowing with life’s energy, is the person who lives a successful life. In the SGI, we would call this the glow of faith, the passion for kosen-rufu.

Success, then, is not a matter of accumulating more of this or that; it is not measured in quantity. It means changing the quality of your life. Wealth, power, fame and knowledge alone cannot make you happy, no matter how much you acquire. Nor can you take them with you when you die. But by improving the quality of your life you will at last approach true happiness.

The late French art historian Dr. René Huyghe described contemporary civilization as a culture of quantity, and said that our task is to change it into a culture of quality. He also said that the best kind of art and philosophy is that which enhances and adds to the quality of our life.

A World of Sunshine

Today, representatives of the ceremonies division¹⁵ from all parts of Japan are also with us. Let us show our appreciation for their sincere efforts!

Nichiren Daishonin once warmly encouraged one of his followers whose husband was bedridden for a long time [“Beneficial Medicine for All Ills” (MW-5, 279–82)]. He assured her that her husband was on the path to Buddhahood, so she had nothing to fear. Such is the great compassion of the original Buddha.

Encouragement is very important. Encouragement is the embodiment of compassion.

The Daishonin writes:

Were he [your husband] to go right now to Eagle Peak, he would feel as delighted as if the sun had come out and illuminated all the ten directions; and he would find himself rejoicing, wondering how an early death could be so happy a thing. (MW-5, 281)

So brilliant is the view that one will behold, the Daishonin says, that one will cry out in joy and wonder. Such is the state of mind one will savor at death, he explains. Both life and death become a source of joy. He continues:

No matter what might befall him on the road between this life and the next, he should declare himself to be a disciple of Nichiren.... With respect to my faith in the Lotus Sutra, I am the foremost sage in the entire world. My name has reached the pure lands of the ten directions, and heaven and earth surely know of it. If your husband declares that he is Nichiren's disciple, no evil demon can possibly claim ignorance of the name. (MW-5, 281-82)

Throughout the ten directions — the vast universe — there are surely billions upon billions of planets like the Earth. And the Mystic Law is the fundamental law that pervades everything in that universe. When you die, wherever you may go, or wherever you may be between this life and the next, as long as you are a follower of Nichiren Daishonin you will be safe and protected. You will be at peace and make your way freely and joyfully through all eternity.

The members of our ceremonies division earnestly pray and chant daimoku so that the deceased may travel the path of Buddhahood in peace and security. I am deeply appreciative of your efforts. I hope you will all take care of yourselves with the same energy and purpose with which you serve the rest of our members.

Advancing Confidently

In closing, I want to share with you a famous passage from “On Practicing the Buddha’s Teaching”:

What a great pity it is that all the Japanese people are delighted to see Nichiren and his disciples suffer at the hands of the three powerful enemies! What befell another yesterday may befall oneself today. Nichiren and his disciples have but a short time to endure, the time it takes for frost or dew to vanish in the morning sun. When our prayers for Buddhahood are answered and we dwell in the land of eternal enlightenment where we will experience the boundless joy of the Law, what pity we will feel for those suffering incessantly in the depths of hell! How they will envy us then! (MW-1, 106)

The Daishonin is saying that those who persecute the practitioners of the Mystic Law will come to regret their actions. He continues: “Life flashes by in a moment. No matter how many terrible enemies we may encounter, banish all fears and never think of backsliding” (MW-1, 106). Let us engrave these strict words of the original Buddha in our hearts.

Thank you very much for today. I appreciate your sincere efforts.

WT

1. Translated from Japanese. *Toda Josei Zenshu* (The Collected Works of Josei Toda) (Tokyo: Seikyo Shimbunsha, 1989), vol. 4, p. 564.

2. Florence Meiman White, *Linus Pauling: Scientist and Crusader* (New York: Walker and Company, 1980), p. 68.

3. Thomas Hager, *Force of Nature: The Life of Linus Pauling* (New York: Simon & Schuster, 1995), p. 516.

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4. *Linus Pauling in His Own Words*, ed. Barbara Marinacci (New York: Simon & Schuster, 1995), p. 180.
5. Lu Xun, “Zi Chao” (Self-ridicule).
6. “Soka Gakkai no Rekishi to Kakushin” (History and Conviction of the Soka Gakkai), *Toda Josei Zenshu* (The Collected Works of Josei Toda) (Tokyo: Seikyo Shimbunsha, 1983), vol. 3, p. 105.
7. May Fourth Movement: an intellectual and social reform struggle that took place in China 1917–21, the pivotal event of which took place on May 4, 1919, in Beijing.
8. Yoshimi Takeuchi, *Nihon to Ajia* (Japan and Asia) (Tokyo: Chikuma Shobo, 1993), p. 453.
9. Ibid.
10. President Ikeda’s speech was titled “Thoughts on Education for Global Citizenship,” delivered at Columbia University’s Teachers College on June 13, 1996.
11. From an interview carried in the Oct. 15, 1939, issue of *The New York Times Magazine*, p. 17.
12. Translated from Japanese. *Chugoku Rekidai Kakun Sen* (A Selection of Chinese Family Mottoes), ed. and trans. Yoshio Nagai (Tokyo: Tokuma Shoten, 1991), pp. 22–24.
13. Ibid., pp. 18–19.
14. Walter Pater, *The Renaissance: Studies in Art and Poetry* (London: Macmillan and Co., 1913), p. 250.
15. Ceremonies division: a group of officially designated Soka Gakkai ministers of ceremonies who conduct Buddhist ceremonies such as wedding, funeral and memorial services.