

## The Great Teaching of Perpetual Youth

*SGI President Ikeda gave the following speech at the 13th Headquarters Leaders Meeting, at the Tokyo Makiguchi Memorial Hall, July 9.*

I thank you all for your tremendous efforts despite the scorching heat. Also, I extend a warm welcome to all those visiting from overseas. Thank you very much for joining us today.

The famed developer of the cultured pearl, Kokichi Mikimoto (1858–1954), lived to the grand age of 96. When he was 95, he declared that he would live to be 100 and that during those five years he would accomplish as much as he had the preceding 75. The reason he felt so confident, he explained, was that in those seven-and-a-half decades he had *wasted* a great deal of time and effort — his accumulated experience would allow him to proceed without waste or inefficiency.

What he says rings true. These are the words of someone who has gained a profound understanding of life. Today I share much the same sentiment.

This “king of pearls” never came to a standstill. To the very end of his days, he remained vibrant and active, his passion for life undiminished.

In Buddhism, not advancing is the same as regressing. We have to keep going forward.

The German author and poet Johann Wolfgang von Goethe (1749–1832) also epitomized this spirit of never standing still. He once came across an old scrap of paper with something written on it. Later, to a friend, he recalled his reaction: “‘Hm!’ I said to myself, ‘What is written here is not bad at all; you do not think differently either and actually would have expressed it in very much the same way.’”<sup>1</sup> On closer examination, he realized he himself had written it, many years earlier. “Because I am always pressing onward,” he said, “I forget what I have written, and so I get very quickly to the point where I regard my own things as completely alien.”<sup>2</sup> Goethe was 81. [He died at 82.]

Because he was always moving ahead, he soon forgot things that had occupied him in the past. His words contain profound meaning. Forward! Always forward! This is also the basic spirit of Buddhism.

Nichiren Daishonin’s teaching is the Buddhism of true cause. We live with our gaze fixed on the future, not on the past. To advance eternally — this is the essence of life, the essence of what it means to be a practitioner of the Daishonin’s Buddhism.

Many leaders in all spheres of Japanese society are concerned only with popularity, prestige and profit. They have entirely ceased the wholehearted effort needed to move toward genuine progress. This is a great misfortune for Japan. If things continue this way, the country’s future is bleak indeed.

In the Soka Gakkai as well, there have been members who, upon gaining status and wealth, stopped striving in faith and making any efforts for kosen-rufu despite the generous support they had received from fellow members. This is deplorable. From the standpoint of Buddhism, their offense is truly great.

### Leaving Our Mark

Shortly before Goethe’s 75th birthday, he wrote: “I have always been singled out as particularly favored by fortune.... Yet basically [my life] has been nothing but toil and work, and I may well say that I have not had four weeks of real enjoyment in all of my 75 years.”<sup>3</sup>

Goethe did possess exceptional talent. He also had status, wealth, health and good looks.

Others envied him. But here Goethe is saying, when he honestly looks back over his 75 years, he finds that the number of truly enjoyable days would not even fill a month. That works out to less than one enjoyable day every two-and-a-half years!

Such is the stern reality of human life. Goethe's words could not be uttered by those who squander their lives in frivolous diversions.

Striving to accomplish something meaningful, to leave our mark in this world, is a labor fraught with agony and hardship — the crucible in which human greatness is forged. The brief quote I just mentioned gives us a revealing glimpse of Goethe's towering stature.

When we consider that the life of someone of Goethe's caliber was "nothing but toil and work," we should appreciate that making painstaking efforts in Buddhist practice is natural — certainly it's no cause for complaint.

Also, we are more fortunate than Goethe in that we embrace Buddhism. Through our faith in the Mystic Law, we can live with true joy, savoring profound fulfillment in the depths of our being. Based on the Buddhist principle that earthly desires lead to enlightenment, we can transform all problems and hardships into sources of joy. What incomparable lives we lead!

### **Where the Greatest Joy Is Found**

What is true joy? This is a difficult question — one that has occupied a great many thinkers and philosophers.

Joy can quickly give way to suffering. Joy is short and suffering long. Also, what passes for joy in society is superficial. It cannot compare with the joy derived from the Mystic Law, which, as the Daishonin says, is the "greatest of all joys" (*Gosho Zenshu*, p. 788).

The key, then, lies in cultivating a state of mind where we can declare without reservation that life itself is a joy. This is the purpose of Buddhist practice.

Nichiren Daishonin writes:

Outside the city of Tranquil Light, everywhere is a realm of suffering. Once you leave the haven of inherent enlightenment, what is there that can bring you joy? I pray you will embrace the Mystic Law, which guarantees that one "will enjoy peace and security in this life and good circumstances in the next." This is the only glory that you need seek in your present lifetime, and is the action that will draw you toward Buddhahood in your next existence. Single-mindedly chant Nam-myoho-renge-kyo and urge others to do the same; that will remain as the only memory of your present life in this human world. (*The Major Writings of Nichiren Daishonin*, vol. 5, p. 38)

In other words, true joy is found in working for kosen-rufu, in practicing and taking action for the happiness of oneself and others. The greatest joy is to be found in SGI activities. Our activities for kosen-rufu become memories that shine ever more brilliantly as time goes by.

As SGI members, we help others overcome suffering while at the same time becoming happy ourselves. What way of life could be more wonderful? Just sitting around at home watching television all the time only leaves one feeling empty. Such a lifestyle is nothing like a shimmering, joy-filled city of Tranquil Light.

But the city of Tranquil Light is the citadel of faith, the world of Buddhahood existing in our lives. It is an eternally indestructible realm shining with happiness.

### **The Source of Vitality**

Nichiren Daishonin says that the Lotus Sutra is the great teaching of perpetual youth and eternal life (MW-1, 120). We who embrace the Mystic Law, in other words, will not suffer on account of old age and death.

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As long as we keep the flame of faith alive, the fire of our life force will forever burn brightly within us. We can live with great confidence, transcending birth and death. Faith is the engine that enables us to live with hope throughout.

And the SGI is a model of a long-lived society. The SGI youth are energetic, and so are the men's and women's division members. Everyone is vigorous and full of life. The source of this vitality is daimoku.

There is no more sublime path in life. We must never permit this noble world of the SGI to be destroyed by malicious people.

Further, members who do not value the organization and stand aloof from activities fundamentally scorn the SGI in their hearts. They are destined to be scorned themselves — hundreds and thousands of times over — by the Buddhist gods, the protective functions of the universe. On the other hand, those who treasure the SGI are in turn treasured by the Buddhist gods and by all Buddhas and bodhisattvas.

### **Broadening Our Circle of Friends**

Someone once said, “When an organization becomes well established, its leaders begin to diminish in stature.” This may well be true. It is precisely to prevent this that I am putting so much effort into nurturing capable leaders.

How can we develop a more generous, expansive state of life? By broadening our sphere of interpersonal relations, our circle of friends. It is key, therefore, that each leader work hard to form strong connections with others. A genuine leader works to maintain close ties both with members and with the people in his or her community or workplace. In contrast, a person who carries on arrogantly, who merely barks orders, is not a leader.

There are members who are negative about doing activities, divorce themselves from the organization and practice in isolation, thinking it's easier that way. But what often happens is that things start to fall apart in their lives.

A TV program the other day focused on the importance of making many friends. It showed that those who do so have greater opportunities for growth and self-development. As such, they make society a better place and lead happy, satisfying lives.

In every situation, human relations — communication and personal interaction — are vital. We need to initiate and nurture friendships and contacts with many people, both within the organization and in society at large. Our lives will open and be enriched to the extent that we do so.

Just before his death, the great Russian author Leo Tolstoy (1828–1910) called for his youngest daughter, of whom he was very fond, and related to her his last will. One important thing he said was that the more connections she formed with others, the more she would grow as a person. He enjoined her not to forget this. In the SGI, forming connections with others corresponds to engaging in dialogue, explaining the Daishonin's teachings to others, and advancing kosen-rufu.

Tolstoy was persecuted by those in power. Both government and church authorities hated him. But the people — the laborers and the miners — were his allies.

Once, on a visit to the Tolstoy State Museum in Moscow, I saw a nugget of green glass that was presented to Tolstoy by laborers who supported his ideals. I was deeply moved. It was an accolade bestowed on him not by those in power but by the people.

It is my heartfelt belief that champions of the people such as yourselves deserve the highest decorations.

### **Working With Many Different People**

The Asiatic Society of India, which named me the first recipient of its Tagore Peace

Award, has invited me to visit India.

Tagore writes, “He [the human being] misses himself when isolated; he finds his own larger and truer self in his wide human relationship.”<sup>4</sup> People lose sight of themselves when they cut off contact with others — this is precisely what happened to those who distanced themselves from SGI activities and finally left the organization to turn against it. Such individuals truly lost their bearings. Their judgment became distorted by frustration and jealousy.

Tagore’s belief — that within broad-ranging human relations we can discover a “larger and truer self” — resonates strongly with Buddhism and the SGI’s ideals. People of the highest caliber are on the same wavelength. In contrast, some people are ruled by petty emotions. Gripped in the thrall of prejudice, malice and jealousy, they lose sight of the truth, of right and wrong.

Just giving speeches or holding a position in the organization does not make us genuine leaders. Developing ourselves as human beings and learning to serve and support others, with warm concern for their welfare, does.

Only when you interact openly and genuinely with many people can you be called a leader in the true sense. Those who shun human contact tend to withdraw into themselves, becoming selfish, small-minded and egocentric. In short, people who have an aversion to organizational activities are callous and unfeeling. They have no true compassion or love for their fellow human beings. By failing to participate, they also miss the opportunity to forge and temper themselves by working with many different kinds of people.

### **Those Whose Opinions Differ From Ours**

Goethe once said:

It is a great folly to hope that other men will harmonize with us.... For it is in a conflict with natures opposed to his own that a man must collect his strength to fight his way through, and thus all our different sides are brought out and developed, so that we soon feel ourselves a match for every foe.<sup>5</sup>

Leaders who try to get everyone to comply with their wishes or listen meekly to them are foolish. We should not avoid those who are disinclined to listen to us or whose opinions differ.

Cultivating harmonious relations with and winning the support of people of diverse characters and persuasions is part of Buddhist practice. This is necessary for the organization to move forward as a whole and for our individual development. This also enables us to forge a solid self-identity, so that we can confidently meet and talk with all kinds of people.

I have done this with leaders around the globe. This is the kind of strength we can develop through practice.

Those who embrace Buddhism and persevere in faith — even if their lives are otherwise ordinary — can achieve spectacular success. On the other hand, those who manipulate others to work hard, yet take no action themselves, are only shortchanging themselves.

Those who share the philosophy and ideals of the Daishonin’s Buddhism with as many people as possible are victors in life. As leaders, our victory is determined by how much energy we put into caring for the members and working for their welfare. Only by forging close unity with all kinds of people, and helping them advance toward kosen-rufu, can we be victorious.

### **Working Together With Toda**

In July, exactly 40 years ago, the Japanese authorities turned savagely on the Soka

Gakkai. This was the Osaka Incident.<sup>6</sup> Second Soka Gakkai president Josei Toda was the target of the attack. But as his disciple, I stood up to shield and resolutely protect him, which I am happy to say I accomplished, from this onslaught of persecution. This is my eternal pride, an indelible page in my life's history.

The situation today is the same. No matter how I might be maligned or insulted, I continue to endure everything and single-handedly protect the Soka Gakkai and the SGI.

President Toda once said: "To protect me, Daisaku confessed to a crime he did not commit. He is truly good-hearted. As long as Daisaku is around, I have no worries about the Soka Gakkai."

On July 17, 1957, at the Osaka Rally held the evening of my release from police custody, President Toda stood up at the Nakanoshima Civic Hall and cried out: "Without a fight, even justice will succumb. Because the Soka Gakkai is in the right, we cannot afford to lose. We must win, no matter what. For this reason, we continue our battle. A lion is truly a lion by virtue of its roar."

Ours is an eternal struggle. As the Daishonin says, "This world is the province of the Devil of the Sixth Heaven" (MW-1, 135).

At that time, President Toda told me, "Should death overtake you, I will rush to your side and throw myself upon you and accompany you in death." President Toda treasured my life more highly than his own.

There was a difference of 28 years between us. Often when talking about projects, President Toda would say, "Daisaku, let's do it together." In every endeavor, we worked together.

President Toda was strong. He was strict. And I did everything in my power to respond to and learn from his rigorous training.

Like President Toda before me, I cherish the youth division members — they are precious. I have the highest expectations and respect for them.

Men's division leaders mustn't look down on the youth. They must never berate them out of emotionalism. Instead, we have to do everything we can to raise the younger generation. Youth division members, after all, will inherit our legacy.

## **Makiguchi's First Mention of Kosen-rufu**

Since the time of founding president Tsunesaburo Makiguchi, the Soka Gakkai's purpose has been to accomplish kosen-rufu — the widespread propagation of the Mystic Law.

When do you suppose was the first time that President Makiguchi used the term *kosen-rufu* in a public forum? When did he declare that the Soka Gakkai was dedicated to this goal? It was not when everything was going smoothly — it was when the Soka Gakkai was being severely attacked by the authorities.

Swept away by the insanity of nationalism, Japan had launched into war. People were stripped of their freedom under military rule, and the hand of oppression had come down hard on the Soka Kyoiku Gakkai (Society for Value-Creating Education).

A dark cloud had engulfed the country. As time passed, the shadows only grew more ominous. It was precisely then that President Makiguchi proclaimed that our organization's mission lies in achieving kosen-rufu. He was truly a great leader.

Japan is once again heading down the path of nationalism. I am deeply worried by the direction in which it is headed.

Fifty-five years ago, in May 1942, the 4th General Meeting of the Soka Kyoiku Gakkai was held. That was a little more than six months after the attack on Pearl Harbor. Initially, the Japanese military had won a string of victories, but there was no way this could

continue. The country was soon in a deadlock, mired in a war that it could not win. Its fall had begun.

The Japanese people, having been fed lie after lie by the state-controlled media, were ignorant of the actual situation. Consequently, throughout the country there was an intoxicating euphoria of victory. “Japan is great!” people shouted. “Japan is a divine land!”

Already, President Makiguchi had keenly discerned that devastation lay in store. “Japan will be ruined,” he declared. “The country is sure to be destroyed.” Whether you call his insight the eye of the Law or the eye of the Buddha, he certainly perceived events correctly in the bright mirror of his pure faith and upright character.

### **Armchair Buddhists**

President Makiguchi appealed to the general meeting participants: “We have to lead the nation to great good. It’s like making a landing in the face of enemy forces.”<sup>7</sup> In other words, they had to go among people steeped in ignorance and destructiveness and try to teach them of great good — this was like landing in the midst of an enemy stronghold. That they would be attacked was inevitable.

Also in May 1942, the organization’s publication, *Kachi Sozo* (Value Creation), was banned.

President Makiguchi firmly declared: “Even among those belonging to Nichiren Shoshu, those believers from before, who have demonstrated a self-righteous attitude and concern only for themselves, are practicing egoistic faith.”<sup>8</sup> By “believers from before” he was referring to the priesthood and Hokkeko lay organization members. He directly rebuked such people, calling them self-serving, saying that they were not practicing correct faith.

Those who just chant daimoku for their own happiness, with no concern for other people and society, are armchair Buddhists. The priesthood and Hokkeko had entirely forgotten the spirit of propagation. They were oblivious to the Daishonin’s will for kosen-rufu.

President Makiguchi did not compromise with such people — he took them to task. As a result, he incurred violent resentment. It was no surprise, though. Regardless of the rancor and ill-will directed at him, President Makiguchi continued on the path he believed was right, the path of his convictions.

“I am confident that we will realize happiness for our families and society at large,” he proclaimed, “and that we can accomplish at least a part of the great work that will culminate in the realization of kosen-rufu.”<sup>9</sup> This was his first formal articulation of the goal of kosen-rufu.

President Makiguchi declared that he would continue to give his all until that aim had been achieved. He concluded, “Since we have been charged with this important mission, we must pledge to advance assiduously at all times, neither following a self-centered course nor exploiting others, with the unwavering recognition that each of us is a person of great good who has been chosen for this task.”<sup>10</sup>

And just as he said, President Makiguchi strode boldly toward kosen-rufu. Amid persecution, despite his advanced age, he held more than 240 discussion meetings [May 1941–June 1943]. He set out alone on trips throughout the country.

President Makiguchi is said to have personally led about 500 people to faith in the Daishonin’s Buddhism. That was at a time when the priesthood had completely forgotten about kosen-rufu.

He had a profound, awesome mission. The more I study and learn about President Makiguchi, the more deeply I sense this.

## **Choose The Most Challenging Place**

It's crucial for leaders to take action in the most troubled times, the most troubled places. It is there that history is created, where true history begins. I want you all to reflect on this Soka Gakkai spirit. President Toda stood up after the war, in the most dire of times, with the determination "Now is the time for kosen-rufu."

Though this may sound presumptuous, throughout my life I have tried to put this spirit into practice. When I was around 37 or 38, I determined to create ties of friendship with the communist world and began making preparations accordingly. That was a time when many Japanese viewed communist countries as enemies. When I was 40, I advocated the normalization of diplomatic relations between China and Japan.

And when I was 46, in 1974, I visited both China and the Soviet Union for the first time. That was at the height of the Cold War. Also, relations between the Chinese and Soviets were at an all-time low then.

Nevertheless, I determined, "Now, when things are at their bleakest, is the time to open a path for peace." Everyone around me was dead set against it. From the priesthood, too, I received ridiculous criticism. "Isn't it the case that communist countries don't have any need for religion? So why bother even going?" That was the kind of shortsighted objection that came from the priesthood and people throughout Japan.

I deliberately chose to begin in the most challenging place. And I have since constructed a path of friendship and trust spanning the globe. Today the SGI boasts a worldwide network of friendship.

When conditions are most hostile, that's precisely the time to summon forth courage and take action. Nichiren Daishonin writes, "When an evil ruler in consort with heretical priests tries to destroy true Buddhism and banish a man of wisdom, those with the heart of a lion will surely attain Buddhahood" (MW-1, 35). A coward cannot become a Buddha. We cannot attain Buddhahood unless we possess the heart of a lion. The harsher the situation, the bolder the stand we must take. This is the essence of the Soka Gakkai spirit.

By taking the time and effort to go to areas that are most troubled or embattled, we can open a path.

## **The Priesthood's Betrayal**

What was the priesthood doing at the time that President Makiguchi was issuing his call for kosen-rufu. It was trying to destroy kosen-rufu! What it was doing then is no different from what it is doing now.

At the time, hoping to ward off persecution by the militarist government, which was promoting State Shinto as a means to spiritually unite the Japanese nation, the priesthood had banned publication of the Gosho and ordered 14 key passages of the Daishonin's writings, including the line "I am the foremost sage in the entire land of Jambudvipa"<sup>11</sup> (MW-2 [2nd ed.], 223), to be blacked out in the existing volumes.

Who could condone such an abomination? Certainly not us. Nor the Daishonin. Moreover, the priesthood has never apologized for its actions, either to the Daishonin or to its lay followers.

The priesthood enshrined the Shinto talisman at the head temple Taiseki-ji and insisted that President Makiguchi and the Soka Kyoiku Gakkai members also accept the talisman. This amounted to an outrageous slander of the Daishonin's teaching. When President Makiguchi declared his absolute refusal to comply, the priesthood secretly allied itself with forces persecuting the Soka Kyoiku Gakkai.

A short time earlier, thanks to the advice of a person introduced to the head temple by

President Makiguchi, Nichiren Shoshu narrowly avoided a government-forced merger with other Nichiren schools, centering around the Minobu sect. Forgetting this debt, the priesthood banned President Makiguchi and Josei Toda from visiting the head temple.

Such backstabbing is typical of the priesthood. “That is the nature of corrupt priests,” President Toda would often say. “It’s really frightening.”

To exploit lay believers for all they’re worth and then simply discard them — that is the reprehensible nature of the priesthood. President Makiguchi also saw through their self-serving nature.

And their disposition today is no different. We must absolutely — never again — place our trust in the priesthood.

### **Appreciation for Going to Prison**

What became of President Makiguchi’s disciples then? They were, on the whole, surprised and alarmed by the intensity of Mr. Makiguchi’s stance. Rather than being lions, they were merely cats and mice.

President Makiguchi had called out for kosen-rufu and to remonstrate with the state. But his disciples, rather than rally around him, fearfully muttered things like: “It’s too risky right now.” “The time is still too early.” “We will all be carried off by the military police.”

Leaders who had always shouted, “Let’s advance together with President Makiguchi!” showed themselves to be spineless. Just because someone is a leader doesn’t mean you can necessarily trust him or her. More often than not, the members on the forefront of activities are more trustworthy.

While everyone else was defecting, Josei Toda alone had calmly made up his mind: “I am President Makiguchi’s disciple! I will stay by my mentor’s side to the end.” This is the solemn spirit of mentor and disciple.

Josei Toda later expressed gratitude to his mentor, saying, “In your vast and boundless compassion, you allowed me to come with you even to prison.” Rather than complaining about having to go to prison, President Toda felt nothing but appreciation. He thanked his mentor for letting him undergo persecution alongside him. Such is the mentor–disciple relationship.

On his release, President Toda stood up alone and boldly unfurled anew the banner of kosen-rufu that his mentor had held aloft. Mentor and disciple were inseparable. Thus Toda rose above his sorrow at his mentor’s death and set about creating a great current of kosen-rufu. We must never forget this path of the oneness of mentor and disciple.

### **The Only Formula for Triumph**

Congratulations on the fresh departures of Yamanashi and Hachioji! Yamanashi Prefecture has the power to invigorate Tokyo and the entire Kanto region. And Hachioji is on Yamanashi’s doorstep. I hope Yamanashi and Hachioji will join forces and work together to inspire and stimulate each other, forging strong ties of friendship and generating a new wave of kosen-rufu.

During the Warring States period (1467–1568), Yamanashi was home to the powerful forces of the famous warlord Takeda Shingen (1521–73). Hachioji, meanwhile, was the site of Takiyama Castle, one of the foremost strongholds in the Kanto region.

While the castle no longer stands, last year there was much excitement when a 400-year-old stone pathway there was uncovered — in nearly perfect condition. Takiyama Castle was an impregnable fortress that, in 1569, withstood the fierce attack of Takeda’s forces.

Under fire from Takeda’s forces, which were renowned for their overwhelming strength, General Hojo Ujiteru stood in the vanguard and directed the forces of Takiyama Castle to repulse the attacks. Inspired by his heroic stance, the defending army succeeded in

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protecting the castle throughout the siege.

Unless leaders stand in the forefront, the battle cannot be won. Leaders who don't take action themselves, but compel others to do so, undermine everyone's morale and will to fight.

To this day, no matter how tired I have been, I have never retreated a single step. I have continued to lead the way in the vanguard of our movement. Inheriting the spirit and very life of President Toda, I have struggled tirelessly, solely for kosen-rufu, for the SGI. Probably no one could ever come close to repeating what I have accomplished.

In the struggle for kosen-rufu, too, when the leaders advance, everyone advances. When the leaders grow, everyone grows. But if the leaders are all words and no action, there will be no victory.

When a leader resolves: "I will challenge my human revolution! I will develop myself!" and then takes action, the driving force for continual victory is born. This is the only formula for continuous triumph.

## **We Need Fresh Talent**

A song about Takeda goes, "People are the walls, people are the castle." His efforts to appoint people to responsible positions on the basis of talent, allowing them to give full play to their abilities, led to his resounding victories.

Everything depends on people — not on buildings. The rise or fall of an organization, or of society as a whole, depends on people. And it is the leaders' responsibility to see that capable people are produced. This was Takeda's conviction.

Nichiren Daishonin says: "The Law does not spread by itself. Because people propagate it, both the people and the Law are respectable" (*Gosho Zenshu*, p. 856). In every respect, accomplishing kosen-rufu depends on capable people. We have to find, raise and gather fresh talent. Those who can succeed in this endeavor are themselves people of outstanding ability.

I hope the Soka Gakkai and SGI will redouble their energies in this effort — a revolution in fostering capable people — for the coming century. On that note, I conclude my remarks today. Thank you. Also, I appreciate your traveling so far despite the heat.

**WT**

1. J. P. Eckermann, *Conversations With Goethe*, trans. Gisela C. O'Brien (New York: Frederick Ungar Publishing Co., 1964), p. 204.

2. Ibid.

3. Ibid., p. 29.

4. "The Religion of Man" from *The English Writings of Rabindranath Tagore*, ed. Sisir Kumar Das (New Delhi: Sahitya Akademi, 1996), vol. 3, p. 88.

5. Johann Wolfgang von Goethe, *Conversations with Eckermann* (New York and London: M. Walter Dunne, Publisher, 1901), p. 67.

6. Osaka Incident: President Ikeda, then Soka Gakkai youth division chief of staff, was arrested and wrongfully charged with election law violations in a Upper House by-election in Osaka in 1957. At the end of the court case that dragged on for almost five years, he was fully exonerated of all charges (January 1962).

7. Translated from Japanese: *Makiguchi Tsunesaburo Zenshu* (Collected Writings of Tsunesaburo Makiguchi) (Tokyo: Daisan Bummeisha, 1987), vol. 10, p. 147.

8. Ibid., p. 146.

9. Ibid., p. 148.

10. Ibid.

11. Jambudvipa: a term from ancient Indian cosmology indicating the entire world.

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