

World Tribune

No. 3149

THE YEAR OF ADVANCEMENT TOWARD THE NEW CENTURY

JULY 25, 1997

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SPECIAL REPORT

Student Division Guidelines Set

Photo by GREGORY NAKASUJI

Joint territory student leaders to be appointed over the next few months.

By **JEFF FARR**

STUDENT DIVISION CHIEF

Santa Monica, Calif., July 16

American students have always had a lot to say. On our American campuses, whether in the 1960s or the 1770s, many a controversial issue has come to the boiling point. Students have been right there in the heat of all the great debates that have shaped our country — often turning the tide of public opinion one way or the other.

SGI-USA students hope to follow in this tradition. They have a wealth of new ideas — about everything — as I and the other SGI-USA student division leaders learned over the last few months in establishing this division.

To formulate our official guidelines, which were approved June 27 by the Central Executive Committee, diverse student voices were sought. The guidelines, which include a five-point mission statement (please see box, p. 4) and leadership re-



The new student division guidelines express students' desires to develop their creativity and global perspective.

quirements, reflect these voices and give us a framework for the start of student division activities over the last half of the year.

Many areas have had some form of student activities over the last few years. From those places we got lots of advice

about what has and has not worked, how the students have seen their role in the organization, etc.

Most areas, though, have had nothing organized — on many college campuses there are SGI-USA students who don't even

know one another. Sometimes they are even in the same classes.

The core of the guidelines is the mission portion, since this will set the tone for the division.

PLEASE SEE STUDENT DIVISION, 4

SGI-Canada Sponsors Peace Conference

COURTESY OF SGI NEWSLETTER

Toronto, Canada, June 6-8

Scholars from Canada, the United States, Europe, Russia and Japan tackle issues of U.N reform, the environment and disarmament at three-day conference.

What will it take for humankind to eradicate war and misery from the world as we look toward a new millennium? Some 130 scholars gathered from Canada, the United States, Europe, Russia and Japan to grapple with this question at an SGI-Canada co-sponsored conference here.

U.N. Secretary-General Kofi Annan and SGI President Ikeda sent messages to the conference, which was titled "The Evolution of World Order: Building a Foundation for Peace in the Third Millennium." Mr. Annan asserted that sustainable development, one of the primary focuses of the United Nations, is essential in creating sustainable peace. And he stressed the importance of grass-roots efforts toward such development, for

without citizen participation, he said, government efforts to improve people's lives hardly stand a chance.

Mr. Ikeda held that what is crucial is a shift from national interests to the interest of humanity as a whole. Stating that a fundamental change in both external systems and the inner values of individuals

Sustainable development is essential in creating sustainable peace.
— Kofi Annan
U.N. Secretary General

represent a genuinely holistic approach to peace, Mr. Ikeda praised the efforts of the conference to unite the wisdom of experts from the "hardware" aspects of politics, economics and science and the "software" side of religion, philosophy, education and ethics.

Following the opening cere-

mony, held at Oakham House at Ryerson Polytechnic University, separate sessions were held to discuss issues related to U.N. reform.

A lively exchange was sparked among the participants by lectures from Dr. Anatol Rapoport, professor at the University of Toronto and an advisor to the Toda Institute for Global Peace and Policy Research; Leonard Johnson, chairperson of the Canadian Pugwash Group; and Geoffrey Pearson, former director of the Canadian Institute for International Peace and Security.

The second day moved on to broader topics concerning the environment and human society. An open forum was also held titled "Spirituality and the Evolution of World Order," where Yoichi

PLEASE SEE PEACE, 4

VOICES

As a parent, how do you support your children who do not practice?

Members of New York Joint Territory #3 respond:



First of all, don't be a noodge. The prayer of a parent is very powerful and the most important thing. If a child comes to you with a problem, say to the child, "I will chant daimoku for you." We have to show them the greatness of the practice through our actions. If children witness their practicing parents arguing and fighting all the time, the children will be discouraged. Parents have to set an example by truly becoming happier people. Only then will children be encouraged to follow them.

— PAULA MIKSIC, New York



The best way for parents to support children in their practice is to show actual proof in their lives. I also feel it is important to teach children gongyo at an early age. This will strengthen their lives.

— TERRY McNEIL, New York



If I were a parent whose child was not interested in practicing, I would take the following steps (not necessarily in this order): I would continue to support them in whatever their interest may be. Then I would chant for them to find their own path. And then I would lead by example. I think that this formula would definitely lead them to the Gohonzon.

— MARJORIE SURPIS, New York



I truly believe that parents can best support their children by chanting for their utmost inner desires. Parents can teach children the power of the Gohonzon by using every little or major obstacle their child faces, whether at school or with friends or with family, etc., to chant. I think this would create a "best friend" relationship between the Gohonzon and the child. It helps greatly, too, if you, the parent, believe that your child will chant, no matter what.

— CAROLINA MILLER, New York



Children emulate their parents. They hardly ever do what their parents say, but most always do what their parents do. All a parent really needs to do to encourage their child is to practice sincerely. We have to teach children the correct way to live by setting an example. Eventually I saw that all the things my father taught me were good and that he was right.

— RAY PETTY, New York



The parents have to live the principles of Nichiren Daishonin's Buddhism. Only by example can children truly learn a religion from their parents. When children, day by day, experience the joy of life and come to understand the value and respect for life, all other issues will come into focus. They will be encouraged and they will practice.

— STAN GRIER, New York

A Time for Renewal

EDITORIAL

There's an old story about a chicken and a pig walking down a country road. They come upon a diner with a sign in the window: "Bacon and eggs, \$1.79."

"Well, well, would you look at that!" the chicken says. "What would breakfast be without my contribution?"

The pig looks at the chicken in shock. "It's OK for you," he says. "For you it's a contribution — for me it's total commitment."

Sgi leaders are more like the pig — we often say we're totally committed. But do anything long enough and it's easy to fall into a rut. It's easy to forget the real purpose of taking responsibility as an SGI leader: to help ourselves and others develop harmonious families, become happy and overcome obstacles. "We can consider these the three eternal principles of the Soka Gakkai," writes SGI President Ikeda in *The New Human Revolution* (vol. 5, chapter 6).

In recent Central Executive Committee discussions about establishing three-year, renewable terms for SGI-USA leaders, one of the most often raised points was that terms will give those in leadership positions a chance to examine their effectiveness and personal commitment (please see "CEC Adopts..." July 18 *World Tribune*, p. 1). During the review period before a term ends, leaders can refresh their determination and commit to another term of caring for others. For some, personal circumstances may not allow them to continue in their present positions, and they can look forward to contributing in other ways. And some may feel it's time to let the next person take over.

Terms are not completely new to the SGI-USA. Since 1990, the general director and vice general directors have had renewable three-year terms. Senior Vice General Director Guy McCloskey says the terms make him seriously reflect on why and

how he contributes to the SGI movement. "It makes me look at how much my contributions are based on my small ego as opposed to a nobler desire for kosen-rufu," he says.

Progress, innovation and growth demand we refresh our sense of purpose continually. And this spirit of renewal is important in all our commitments — in home, work and society.

In *The New Human Revolution*, Shin'ichi Yamamoto speaks on the qualities demanded of leaders in our organization.

"Soka Gakkai leaders," he says, "must have no interest in personal fame or glory. And it is a grave mistake to presume that just because you have been a leader for five or 10 years, you will always remain in such a position. If this attitude takes root, then the Gakkai will be no different from any other organization or company. There is no room in the Gakkai for leaders who rest on the laurels of past achievements and do nothing now, or for those interested only in the status or recognition that a position can bring."

He goes on to talk about the spirit that leaders should have when passing the baton of responsibility: "I think it's important for leaders to have the spirit that, when the time comes to hand their chapter position or any position over to a younger person, they willingly go back to the organization's front lines — without any position for a while if need be — and work there for the members and kosen-rufu" (vol. 5, chapter 6).

Nichiren Daishonin's Buddhism offers solutions to the problems the people of our country and the world face every day. It is up to us to develop ourselves and our organization so that we can spread this message most effectively. Remembering our mission — and refreshing our commitment — is crucial in that endeavor. **W**

What Do You Think?

Please write to us and let us know your thoughts on the World Tribune.

What articles do you like or dislike? Which types would you like to see more of, less of? Do you have ideas to make the paper better? Do you have questions you'd like answered?

Would you like to get involved in your local area? We welcome all letters at:

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**WORLD TRIBUNE
MAILBOX**

Watch Your Language

I think the *World Tribune* has gotten better and better over the past few years, and I thank all involved for your efforts. I've never been accused of being a prude, but I was shocked and in a state of disbelief when I saw the obscenity used in Brooke Bundy's article in the May 23 *World Tribune* and also in the "Mailbox" on June 13. Aren't we chanting to make our thoughts the Buddha's thoughts, our WORDS the Buddha's words and our deeds the Buddha's deeds? Does anyone think the MF-word or the F-word are the words of the Buddha?

I spent three years in the military, 25 years in construction and many years on the street, and unfortunately for me, once in a while the F-word will slip out. But I immediately realize it's my weakness and it's not the word of the Buddha. I'm ashamed to admit that I've even let it slip in front of my children, but I apologize to them and explain it's my shortcoming and ask them please don't follow that bad example. We all know that sometimes in society such obscenities flow from people's mouths as easily as hellos and good-byes, but does that mean that using such language is appropriate for us as Buddhists?

In my 27 years of practice, I've been taught that if we make a mistake, we should reflect, apologize and make a determination not to make the same mistake again. The MF-word is an insult to everyone, especially to women and even more so to mothers. The *World Tribune* made a serious error in judgment on this one, in my opinion.

— FRED GRIMMNTZ, North Pontiac, Md.

Communication Is the Key

I read with interest Jeff Ourvan's comments on the "rhetoric" of our organization's printed word. I, too, am really tired of oft-repeated words such as *brilliant, human revolution, pioneers, courageous, kosen-rufu*, etc. These are not words common to our American culture or our daily life. In fact, I only recently discovered that the phrase *human revolution* has offended my non-practicing husband because he thought it had to do with some sort of violence!

Buddhism is a powerful philosophy but it will do no one any good if it cannot be communicated in the language of the people who read and hear its message. I feel that communication is the key to world peace. Peace in the world begins with peace in the family, peace in our neighborhoods and in the workplace, and so on in an ever-widening circle. To accomplish this peace I think that we need to LISTEN. To quote from the Sept. 1, 1995, *World Tribune*, "Truly listening as opposed to waiting for your turn to talk is an important step in good communication." That says it all.

So, please, *World Tribune* editors, start communicating in a language that fits our American culture and our American way of life.

Thanks for listening to my point of view.

— JANE MOUNCE, Fall River, Mass.

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

In the "Mailbox," we will publish members' comments, suggestions and questions as they pertain to the World Tribune. Because of volume, not all letters can be printed, but they are all read. All letters are subject to condensation.

Please include signature, mailing address and telephone number. Pseudonyms and initials will not be used. Send letters to "Mailbox," World Tribune, 525 Wilshire Boulevard, Santa Monica, CA 90401; or via America Online (SokaNews).

The Solution Starts Here

PERSPECTIVE

By WANDA PEACOCK
PHILADELPHIA

As I prepared to travel to the Florida Nature and Culture Center for the Culture Department conference, the last thing on my mind was the issue of diversity. I had been there two weeks earlier for a district leaders conference, so I was thinking about the food, bike riding, relaxed atmosphere and camaraderie among the members.

When I saw the issue of diversity on the agenda, I thought I had that all together. After all, I am the regional attorney in the Philadelphia District Office for the Equal Employment Opportunity Commission. Every work day, I spend my time advocating on behalf of people who believe that they have been discriminated against because of their race, religion, national origin, sex, color, age or disability.

As I sat in my small diversity discussion group at the FNCC, I realized that I did not have it all together — I was not dealing with my personal issues of diversity. I spent my time dealing with the problems of others. I listened to others discuss discrimination based on sexual orientation, I realized that I had not dealt with that issue because my agency doesn't handle those cases. Wow! I thought to my self, I have completely ignored this one issue! My new perspective empowered me.

The Culture Department conference gave me a full weekend of sharing with others and training on dialogue and communication. This was helpful, and maybe sometime I will use some of this at work, I thought vaguely.

I was happy to get back to my job after an activity-packed three days. I would make sure my Monday morning back at the office was easy and laid back, because I was exhausted after the "FNCC works" — talking, eating, jet-lag.

But when I got to the office, I was shocked to find a memo

from one of our trial attorneys — an African American — requesting that she be reassigned to a different supervisor, because she did not feel that her supervisor — who is white — respected her as a person.

Timing is everything! It was eerie. I had just determined in Florida to "deal with" the diversity issue, and now I had stepped smack into the middle of it as I set foot in my office!

I began to chant to myself. How do I deal with this problem — ironically happening at the

third day, I met with both of them together.

Even though both were apprehensive about the meeting, I encouraged them to be honest about their feelings. The meeting lasted about three hours, but when it was over, they were smiling and happy. They embraced each other and pledged to work together with mutual respect and sensitivity.

Within two weeks, I had to deal with another incident involving race, and a third involving religious intolerance. Since the issue of diversity was slapping me in the face, I realized that working for the EEOC does not insulate me or anyone else from personal prejudices, which have the potential of poisoning the fruits of our labor.

These experiences have helped me to become more sensitive to the problems that intolerance can create. Confronting this issue directly and being forced to work out a solution acceptable to all parties has given me more tolerance toward corporate offenders. This does not mean that I will not address discrimination when I see it, but that I am far more interested in the human part of the equation.

In my office, fear and distrust have arisen because people were unable or unwilling to communicate with one another over differences. Of course, if communication does fail, I am always in a position to file complaints in court to eradicate discrimination. As I see it, court is a forum that can be used to help people listen to one another and, in that sense, it can be used to do good. The more difficult part is the human revolution that should occur within and among people before their differences land them in litigation.

What I now deeply understand is that I must deal with the issue of diversity personally. It is not someone else's problem. It is my problem because I live in a society in which there are so many differences among people that can lead to hatred and crime.

I will spend my life fighting discrimination wherever I encounter it in the world. **W**



Wanda Peacock

EEOC, where employees help others resolve this type of problem? Reflecting upon the discussion I had participated in at the FNCC, I knew I had to resolve this situation in a way other than by reassigning the African American attorney to an African American supervisor. There had to be a better solution that would enable the parties involved to treat each other more humanistically.

I decided to engage in dialogue with the attorney and the supervisor separately. Since each trusted me, they told me honestly how they felt. When informed of the reassignment request, the white supervisor was shocked. She could not believe that one of her attorneys was accusing her of being racist. I convinced her that the very fact that the allegation had been raised meant that it also had to be addressed.

Because the separate meetings occurred over a period of two days, I could go home each night and chant for the wisdom to handle this problem. On the

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Mission of SGI-USA Student Division Members

- 1) **Global Perspective** — Awaken to our tremendous and unique missions as world citizens.
- 2) **Contributive Life** — Challenge ourselves through academics and faith toward positively contributing to society in the 21st century.
- 3) **Expansion** — Through our bonds of trust and friendship with others, create friends of the SGI and introduce new members to the practice.
- 4) **Respect for the Dignity of Life** — Stand up against injustice while embracing a fundamental respect for all humanity.
- 5) **Creativity** — Continuously refresh the SGI organization with our creative energy and wisdom.

Definition of Student Division Members:

The SGI-USA student division is part of the youth division. Therefore, all youth division members who are studying beyond the high school level (i.e., full- or part-time at a college, university, community college, technical school, language school, etc. — undergraduate or graduate) can be part of the student division. Members who are temporarily not enrolled in school but have the intention of returning soon can remain in the student division if they so desire.

Student Division Guidelines Set

STUDENT DIVISION, FROM PAGE 1

“Global perspective,” for instance — students from foreign countries studying here and/or planning to go overseas when they graduate told us this was important to include.

We added the point on expansion based on the many voices we heard struggling to explain their Buddhist practice to fellow students and teachers, hoping to gain their peers’ understanding.

The five points have much in accord with the spiritual tradition set for us by Japan’s student division, which just celebrated its 40th anniversary June 30.

At a recent student division gathering in Denver, we studied in *The Human Revolution*, vol. 8, how first Soka Gakkai president Josei Toda patiently lectured Tokyo University students on the Lotus Sutra, imagining the roles they would play in society and the Soka Gakkai 20 or 30 years down the road.

More and more students joined the lectures, leading up to the division’s formation (the final division Toda formed), eventually leading to the international student movement the SGI is sponsoring today.

The five points express the American students’ desire to join this movement and develop themselves now toward contributions they can make in the future.

The next step for the student division will be the appointment of joint territory student leaders over the next several months.

The Central Executive Committee approved our idea of team leadership — two or three young men and women per joint territory, working together closely (since student division activities will be co-ed).

One of their first tasks will be identifying the students at each school.

Many new ideas for the SGI-USA are bound to come from these students — I hope everyone’s ready. Some ideas will probably be controversial; some will be good, some bad. But from what I’ve experienced, once these students raise their voices there will be no turning back. As one student recently wrote in an e-mail, “Innovation will be the key to kosen-rufu.” The student division will surely be the birthplace of many an innovation for the SGI-USA.

The official student division guidelines are available through your joint territory leaders. ☐



Photo by KEVIN LYDEN

Home Town Pride

(Top) Members in Ridgeway, N.J., ready a float for the town’s annual Fourth of July parade, this year commemorating the 100th anniversary of the local fire department.

(Middle) Children don red, yellow and blue T-shirts, wave American flags and tap tambourines as they lead the way for the float, which carried the Diamond District Jazz Band. The band (below) entertained the estimated 40,000 people who lined the one-and-a-half mile parade route through the center of the village. The band, formed only six months ago, has already performed twice at civic events.

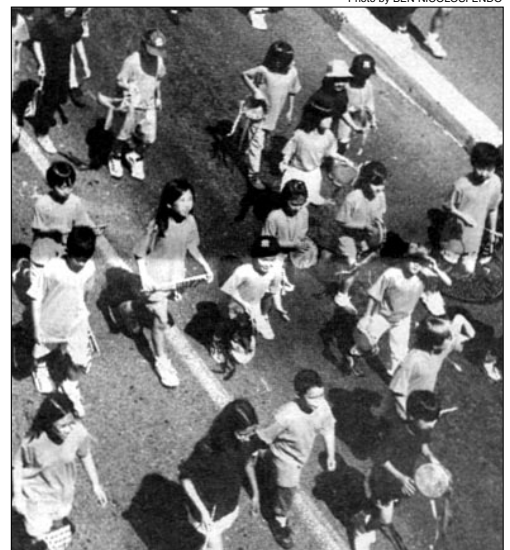


Photo by BEN NICOLOSI-ENDO



Photo by KEVIN LYDEN

PEACE, FROM PAGE 1

Kawada, Institute of Oriental Philosophy director and Soka Gakkai vice president, spoke on Buddhist perspectives of peace.

On the third and final day, the conference moved to the SGI-Canada Caledon Center for Culture and Education. Just opened last year in a suburb of Toronto,

the SGI facility is surrounded by a lush green setting.

SGI-Canada Chairperson Elizabeth Izumi welcomed the scholars and spoke about the ideals of the SGI and the Caledon center’s main purpose of fostering global citizens.

The conference came to a close with talks on the issues of disarmament, security and the

goal of lasting peace.

Cosponsors included Science for Peace; the United Nations Association Canada, Toronto Branch; Ryerson Polytechnic University, Faculty of Engineering and Applied Science; Voice of Women; Millennium Council of Canada; and the International Society for Systems Sciences, Canada Division. ☐

Gazing out over the Arabian Sea and far into the distance, Shin'ichi Yamamoto thought of his mentor, Josei Toda. If he were still alive, Shin'ichi realized, he would be 62 today. If he were standing here with Shin'ichi, what would he say? Toda, who had always prayed for the happiness of the people of Asia and the world, had died at the age of 58 without ever leaving Japan. Now Shin'ichi was launching into the world in his mentor's place.

Shin'ichi was well aware that his mission in life was to accomplish his mentor's cherished hopes, his vision.

But he also knew with painful clarity what an incredibly heavy, demanding task that would be — how unimaginably long the journey to achieve it would be. Soka Gakkai members could as yet be found in only a handful of countries. And even then their numbers were extremely small. There were also some countries members couldn't even enter, because no diplomatic relations existed with Japan, and others that did not guarantee religious freedom.

In those circumstances, planting in people's hearts the principles of peace and humanism, based on Buddhist philosophy, and creating bonds of friendship were extraordinarily difficult, time-consuming endeavors. They might have been compared to moving an entire desert by picking up its sands a grain at a time.

Shin'ichi was at times overwhelmed by the scope of the challenge that lay before him. On occasion, he felt a deep sense of anxiety. But he would then recall how his mentor had risen amid the ashes of Japan's defeat to complete his chosen mission, to build a great castle of happiness by accomplishing a membership of 750,000 households. Whenever Shin'ichi thought of that, courage and strength welled up in his heart like the sun breaking through dark clouds. As Toda's disciple, he would carry out his mission just as resolutely as his mentor had. His courage became hope and then deep, certain conviction, until his heart called out, "Watch me, Sensei!" Rousing his courage with memories of his mentor, Shin'ichi would continue on his journey.

The solemn vow he had made as a disciple also became a driving force behind the subsequent great activities for peace promoted by the SGI throughout the world, as well as the many bonds of friendship and trust created through dialogue with leaders from all fields, from nations across the globe.

Now Soka Gakkai chapters were about to be established in Thailand and

The New Human Revolution

BY HO GOKU — ILLUSTRATED BY KENICHIRO UCHIDA

Volume 6, Chapter 2

Long Journey

Translation of parts 37–41 of the 'Long Journey' chapter, as printed in the *Seikyo Shimbun*, the Soka Gakkai's daily newspaper. Ho Goku is the pen name of Daisaku Ikeda, who appears in the novel as Shin'ichi Yamamoto. The events take place in 1962.

Hong Kong — places that Shin'ichi had visited for the first time the year before, establishing a district in each.

Shin'ichi and his party left Karachi at noon on a flight to Bangkok by way of New Delhi, arriving at about 7:30 p.m. Together with the 15-or-so local members who had greeted them at the airport, they made their way to their hotel. There, they held a discussion meeting where Shin'ichi announced the formation of Bangkok Chapter.

"By coincidence, today is Feb. 11, President Toda's birthday," he began. "Last year marked the first time I celebrated his birthday since becoming

your unanimous agreement, Bangkok Chapter is hereby established. Not only is it our first chapter in Asia outside Japan, it is the smallest chapter in the world with only 30-some member households. This means that of all our chapters around the world, it has the greatest potential for growth!

"Mr. Toda once composed this poem:

*To the people of Asia
Who pray for a glimpse of the moon
Through the parting clouds,
Let us send them, instead,
The light of the sun.*

"Thailand is destined to be an important center from which the light of happiness will shine on all Asia, a lighthouse illuminating the way for its many peoples. Please strive your hardest to realize that dream.

"For my part, I will support and encourage you with all my strength through the years to come so that you can engage freely, confidently in activities to bring happiness to all your friends. I hope you will burn with the pride of true pioneers and make this land a model of happiness for all."

Listening to Shin'ichi, the members began to realize what a profound mission they had to be living in Thailand.

Shin'ichi announced leadership appointments for the new chapter. He designated Seizo Tsukiji, a Japanese men's division member stationed in Thailand on business, as chapter chief and Ann Miyako Raiz as chapter women's division chief. At the same time, a young men's division was established. Everyone showed their approval of the appointments with a warm round of applause.

The seed of kosen-rufu planted here a year ago had now sprouted into a new

chapter.

The new Bangkok Chapter women's division chief, Mrs. Raiz, was unable to attend the inaugural meeting — she was in the hospital, having just given birth.

"Could you please go see Mrs. Raiz in the hospital and give her a small gift on my behalf?" Shin'ichi asked Eisuke Akizuki when the meeting was over. "Please also give her the following message: 'Congratulations on the birth of your baby! And congratulations, too, on your appointment as chapter women's division chief. I'm afraid there

will be lots of work, but please do your best. Please support and encourage our precious members, children of the Buddha one and all. Take very good care of your health and let's meet again in Japan soon.'

"I am sure no one is more delighted than she that we've established a chapter here. On the other hand, not being able to attend today's meeting where it was announced must have been very disappointing. So she is the one I most want to encourage right now.

"Anyone can set up a chapter. But that by itself is meaningless. What really counts is whether that serves as an inspiration for everyone, including the leaders, to advance with fresh commitment in their journey of faith. The crucial thing is not the organization per se, but whether the determination to achieve kosen-rufu is established in the hearts of the members. The way to achieve that establishment is to keep making earnest efforts to encourage and support each person — to engage, with one's entire heart and being, in inspiring discussions with each."

Shin'ichi was eager to teach the young leaders that the worth of any organization is ultimately determined by the people who comprise it. When an organization becomes increasingly bureaucratic, it can always be traced to a loss of focus on the individual, a preoccupation with managing the organization for its own sake.

The next morning, Feb. 12, Shin'ichi completed his official business in Thailand. He and his party then caught a noon flight for Tokyo via Hong Kong. They arrived in Hong Kong at 3:30 p.m., where they had a two-hour layover before continuing to Japan. A group of Hong Kong members had gathered on the airport observation deck to greet Shin'ichi and his party. When they saw the group arrive, they began to wave enthusiastically.

Shin'ichi and the others reached the airport lobby, where Ikuyo Oka, Hong Kong District women's division chief, was waiting for them. It had been a year since their last meeting.

"It's so good to see you again, President Yamamoto," she said. "We've all



third president of the Soka Gakkai. If you remember, I was in Bangkok that time as well. From here, I traveled to Cambodia. Now I am in Bangkok on this important day the second time in a row. I can't help thinking that I have some profound karmic link with this city.

"On this auspicious day, I want to establish in Bangkok the very first Soka Gakkai chapter in Asia outside Japan. What do you think?"

The members looked at Shin'ichi with surprise, which soon turned to rapturous applause and beaming smiles.

"All right, then," he went on. "With

PLEASE SEE JOURNEY, NEXT PAGE

JOURNEY, FROM PREVIOUS PAGE

been waiting for you."

Mrs. Oka and the other Hong Kong members had rented a room in the airport complex where they could meet with Shin'ichi. Some 40 members were already seated in chairs arranged in neat rows. When Shin'ichi entered, everyone broke into applause and cheers of welcome.

When Hong Kong District was formed a year before, there had been no more than a dozen or so members. Now around 40 had come to meet Shin'ichi — and this was far from the total membership.

Shin'ichi sat in the chair placed for him at the front of the room and said to Ikuyo Oka: "Look at all these members! You've certainly worked hard."

A men's division member had been appointed as the district chief, but he was so often out of town on business that activities had been conducted for the most part by Mrs. Oka and other members. Shin'ichi looked steadily around the room at all present and said: "Hong Kong has made great strides forward in the last year. You can claim victory. Thank you. Today, I want to establish a chapter in Hong Kong. What do you think?"

Vigorous applause signaled everyone's assent and Shin'ichi began to announce the leadership appointments.

"Ikuyo Oka has led activities in Hong Kong so far with great success," he said. "I want to appoint her as the new chapter chief. Is that all right with you, Mrs. Oka?"

She nodded. "All right, then," Shin'ichi said. "Please say a few words to your fellow members."

Mrs. Oka stood up and made an energetic resolution: "Last year, President Yamamoto established a district



much responsibility. That's why she responded rather casually.

She had first heard about Nichiren Daimonin's Buddhism two years before, from a Japanese businessman in Hong Kong; she had joined the Soka Gakkai in Hong Kong. Though she was very serious and diligent in her faith, she didn't know very much about the organization.

"Please say a few words in acceptance of your new post, Ms. Hirata," Shin'ichi urged, but since she had no idea what the position was she did not know what to say. She just stood there, at a loss for words.

Shin'ichi sensed her confusion. "Ms. Hirata, in Japan it is the women who are the real mainstays of all our chapters," he said. "Since you are going to be conducting activities as chapter women's division chief, the position of highest responsibility for the Hong Kong women's division, you mustn't undertake this lightly. Your degree of determination will decide the future of our Hong Kong movement."

When she heard that, Ms. Hirata was taken aback. Now she was at an even greater loss for what to say or do.

But Shin'ichi smiled and said, "At times like this, just politely say, 'I'll do my best with my limited abilities, and I hope you'll all give me your help and support.'"

With apparent relief, Ms. Hirata repeated Shin'ichi's words and bowed to the members, after which they warmly applauded her.

"Ms. Hirata, I hope you'll remember the words you've just said and stay true to their spirit," Shin'ichi added. "If you do, everything will be just fine." Ms. Hirata repeated the words mentally, committing them to memory: "I'll do my best with my limited abilities, and I hope you'll all give me your help and support."

She thought about the meaning of the words. "I don't have much experience," she said to herself, "and my abilities really are limited. But I can try my best. I'll try to always start by taking action myself and doing my best in whatever challenge I face. If I remember how much I need the support and

help of other members, I can carry out my duties, lacking in experience as I may be. That's what Mr. Yamamoto is trying to tell me." At that moment, Ms. Hirata, who had only been a member for two years, engraved in her heart the key to being a genuine Soka Gakkai leader.

Shin'ichi suggested they close the meeting by singing a Soka Gakkai song. Joy at the establishment of Hong Kong Chapter rang in their voices. As they sang, their hearts became one. They were thrilled at the new start they were making together, their enthusiasm bubbling over.

Although they had only met for 30 or 40 minutes, in that short time the ground-ruff for the great progress of the kosen-rufu movement in Hong Kong had been firmly secured.

Back on the plane, Shin'ichi prayed for the peace of the many countries he had visited on this trip and the happiness of all the members in them. As he did, he thought of what a long journey kosen-rufu was.

Because it was such a long journey, each and every step along the way was tremendously important — it was crucial to keep the flames of unflagging courage and conviction burning, no matter what happened. And finally, because it was such a long journey, the members would have to make their way together, arm in arm, with spirited, joyful unity of purpose.

As he looked out the window, he saw the stars in the night sky shimmering with purity and beauty, as though smiling down at him.

(This concludes "Long Journey," chapter 2, vol. 6, of *The New Human Revolution*.)

'Treasure Land' Chapter Discussion Questions:

1. In part 16 (June 20, 1997, *World Tribune*), Shin'ichi describes the demeanor of the philosopher Socrates on the day of his death. What points are made about Socrates' conduct? What lessons can we learn from these?
2. In part 18 (June 20, 1997, *World Tribune*), Socrates' disciple Plato is discussed. What was the main focus of Plato's life? What form of government did Plato believe to be the best? What are the concerns Plato had regarding democracy?
3. In parts 22–24 (June 27, 1997, *World Tribune*), what observations does Shin'ichi make concerning the great Egyptian pyramids?
4. In part 25 (June 27, 1997, *World Tribune*), while viewing an exhibit of the treasures of Tutankhamen, Shin'ichi has a dialogue with a German youth. What factors does Shin'ichi say contributed to the decline of the great civilizations?
5. In parts 31–36 (July 18, 1997 *World Tribune*), what does Shin'ichi believe is the main reason that Alexander the Great expanded the Macedonian empire so far? Why did Alexander end his conquests?

The Student Files


Name: Kathy Reynolds
School: San Jose State University
Major: Special Education
City: Sunnyvale, Calif.



This fall I will be entering the special education/multiple subject CLAD (culture linguistic acquisition diploma) credential program at San Jose State. There I will work to become a teacher.

My Buddhist practice has given me the ability to look toward the future. I grew up in this practice, where this has always been emphasized. I am optimistic about what I can do to make the world a positive place. Education is such an important area

for this — and yet it is overlooked. I hope that through my Buddhist practice I can make a difference.

By practicing and studying this Buddhism I can help to create an environment where ultimate happiness exists — even amid the worst course or final! Learning is a lifelong practice, just like being a Buddhist. By studying, reading and always questioning, I can change the ugliest surroundings to make them beautiful. 

SIGN POSTS

APPLYING
NICHIREN
DAISHONIN'S
WRITINGS TO
DAILY LIFE

The Greatness of My Dad

By REIKO GROSHELL

SGI-USA YOUTH DIVISION STUDY COMMITTEE

There is the sorrow of parting from one's lord, of parting from one's parent...none of which can be lightly dismissed.... But the sorrow of having lost one's parent or child seems only to deepen as the days and months pass. (*The Major Writings of Nichiren Daishonin*, vol. 4, p. 162)

Not a day passes by that I don't think about my dad. He passed away two years ago in July, so when July comes around I tend to think about him more than usual. I find encouragement in this Gosho, which Nichiren Daishonin wrote to Konichi-bo when her son died. Because he shared her sorrow in such a human way, she eventually overcame it, gaining confidence that her son was protected by her strong faith.

My dad never practiced Nichiren Daishonin's Buddhism but came to support my practice. He was against it for awhile and I never thought he would become as supportive as he did. I truly believe that he saw the growth and development in my life and my mother's, which changed his mind about our practice. He even got to the point of chanting on special occasions every now and then when he felt comfortable.

My dad was a wonderful human being, well respected in society. I am always wondering where he is and what he is doing now. What comforts me is that I don't have to be passive regarding this, as the Daishonin teaches in this Gosho. "If you...grieve for [your son] and offer prayers for him day and night..., how can he not be saved?" the Daishonin asks Konichi-bo (MW-1, 166-67). I have full confidence that my prayer to the Gohonzon every day for my dad's well-being and happiness will permeate the universe and touch his life. I know it's affecting him and that makes me happy.

I also know that his sincere efforts to support my practice and chant whenever he could were a great cause for his eternal life. I am doing my best to exert as much effort as I can for my life and for others' lives, because I know that by showing actual proof I will show the greatness of my dad.

QUESTIONS AND ANSWERS ON THE TEMPLE ISSUE

Why Is It Important To Know About the Temple Issue?

Q Why is it important to know about the temple issue?

A The temple issue speaks to the essence of Nichiren Daishonin's Buddhism. To understand the issue challenges each of us to realize that taking full responsibility for our own happiness is the path of correct faith and practice.

Simply put, the temple issue provides a real-world, modern-day opportunity to witness the principles that Nichiren Daishonin spoke about 700 years ago. For this reason, we should avoid viewing the problem as something of the past or of another place, something that is not our personal concern. To do so would mean missing an irreplaceable learning opportunity. We would also do a disservice to those who join the SGI in the future: If we do not understand and transmit the profound implications of these events to future generations, then those to follow may face similar obstacles without the benefit of the example and understanding we could pass on.

In many of his writings, Nichiren Daishonin cautions how futile it is to practice Buddhism without correctly grasping the meaning of faith. If we fail to understand the fundamental principles of our faith, he says, no matter how much time we may put into it, our practice will "become an endless, painful austerity" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 4), and our Buddhist knowledge will "not relieve [us] of mortal sufferings in the least" (MW-1, 4). He goes so far as to say that without a correct understanding of faith, "it would be useless to embrace the Lotus Sutra [i.e., the Gohonzon]" (MW-1, 25).

"Correct faith" in the Daishonin's Buddhism means to view things as Nichiren Daishonin taught, share his convictions, and practice and develop our lives in accord with that understanding. Question 4 of this pamphlet lists a few examples of how the temple's view on certain matters of faith diverges significantly from that of the Daishonin.

In another Gosho, he writes:

It is a time when...truth and error stand shoulder to shoulder, and when Mahayana and Hinayana dispute which is superior. At such a time, one must set aside all other affairs and devote one's attention to rebuking slander of the Law. This is the practice of *shakubuku*. (MW-5, 103)

Erroneous views in Buddhism are often propounded by those well versed

in theory yet who fail to grasp the heart or spirit of Buddhism, those who lack a compassionate practice. It is up to those who do understand the heart of Buddhism to shed light on what is true and what is erroneous.

As SGI members, we might ask ourselves whether we could clearly explain this issue to someone else, even to someone outside our organization or someone interested in practicing for the first time. If we are asked: "What is the temple issue about?" or "How can you say that the SGI is correct and Nichiren Shoshu is wrong?" can we give a convincing answer?

When we can answer these questions through our own understanding and conviction, then we have grasped something important for our faith and lives. We will also gain insight into fundamental issues affecting humanity: the nature of justice, the qualities of a true leader, equality, tolerance and the purpose of religion. The temple issue gives us an excellent opportunity to learn about the Daishonin's Buddhism, which is, after all, about our own lives and humanity.

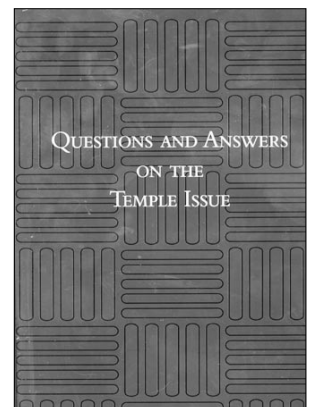
It is no secret that the intention of Nichiren Shoshu is to disband the SGI and destroy our movement, denying millions of believers the source of nourishment for their faith and practice and stopping the progress of *kosen-rufu*.

In a recent speech at the head temple, Nichiren Shoshu General Administrator Nichijun Fujimoto is reported to have said, "Now is the time to crush the Soka Gakkai." Efforts by priests and temple members in the United States to convince members to leave the SGI by creating doubts regarding the Gohonzon or spreading misinformation about the SGI are clearly increasing.

The Daishonin writes, "Simply to chant one four-phrase verse or the

daimoku, and to protect those who do so, is called the essential practice" (MW-3, 9). The best way to protect ourselves and our fellow members from being misled is to arm ourselves with correct information and understanding. Our study of the temple issue will help us do this.

Two in a series



The SGI-USA has published a new pamphlet, Questions and Answers on the Temple Issue, which seeks to provide succinct information on this important issue. It will soon be available free of charge through the organization. The study page is reprinting each of the questions from the pamphlet as a service to our readers.

Key Points:

- The temple issue gives us an opportunity to deepen our understanding of the basics of the Daishonin's Buddhism.
- It causes all of us to ask, "What is the meaning of correct faith and practice?"
- It teaches us about our own lives, about how to deepen our faith.
- Understanding the issue can help us educate others, thus helping them become aware of the priesthood's designs.

A Year and a Half of Accomplishments

By ERICA GEBHARDT, MALINA MOORE & EMY MUKUMOTO
Santa Monica, Calif.

Greetings everyone! Instead of another historical retrospective, we decided to commemorate Fife and Drum Corps Day (July 22) with a look around the world. We hope you enjoy the articles on the opposite page this month.

Over the past year and a half, we have been so busy working behind the scenes. When we took this responsibility, there were four things we set out to accomplish: the 1st nationwide exchange, a music library, the "Cultural Dialogue" series and a book. And we're doing them!

The first exchange held in August 1996 was an incredible success. We established a network of support and communication, among all the groups around the country. In addition, everyone went back to their respective areas with a renewed sense of mission and responsi-



Photo by GREGORY NAKASUJI

The 1996 exchange participants gather at Soka University of America.

bility, which has resulted in the growth of every person — as evidenced by the many local music festivals taking place in almost every major city this year. Most important is that every member is deepening her faith through these activities. We are so happy and proud of the members' accomplishments.

One of the outcomes of the exchange has been the monthly Music Corps pages in the *World*

Tribune. Through these pages we have seen the development of not only the Fife and Drum Corps and the Music Corps but also the Youth Bands around the country.

We would like to clarify that while the Fife and Drum Corps and Music Corps are separate entities, we do work together as a team with the Music Corps leadership to support the 23 Fife and Drum Corps, Music Corps

and Youth Bands nationwide.

The music library, while still in its early stages of development, is beginning to facilitate exchanging music across the nation. We are looking forward to the continued development of this vital resource far into the future.

We have just wrapped up our plans for the completion of the "Cultural Dialogue for Youth" series. In the coming months, there will be six more interviews featuring members of the Culture Department.

The much anticipated *SGI-USA Fife and Drum Corps Book* has been through some changes since its initial conception. It will include a collection of music-related poems, speeches and guidance from SGI President Ikeda as well as a background of the Fife and Drum Corps.

We are now preparing for our upcoming 2nd Nationwide Exchange at the Florida Nature and

Culture Center (Aug. 7–10).

This conference will focus on developing leadership. The conference sessions will include: music theory, arranging and dance clinics, study sessions, group-specific discussions and dialogues with our youth division leaders. Through this conference it is our hope that every member will deepen her faith and be inspired to develop her life for the future.

Thank you for all of your support!

Erica ♡
Malina ✨
Emy 🎵

Erica Gebhardt is the SGI-USA Fife and Drum Corps chief, Malina Moore is the secretariat chief, and Emy Mukumoto is the music coordinator. They were appointed in January 1996.

Angels of Peace

By Daisaku Ikeda

*Angels of Peace, you bearers of culture!
Ah, the fervent breath
Of my friends on fife and drum —
You fashion a single ever-fresh flower
Dressing up our dreary world.*

*Marching to the flanks, or forward, or pinwheeling
At the drum major's bidding,
The elegance of close-order drill
Creates a divinely fluid dance flowing from the
fervor
That charges your minds, charges your bodies.*

*Along the chilly paths of discipline
In our chaotic and jaded age,
Your radiant circle (a ring of life linked with
precious life)*



A fife and a drum given to the newly formed Soka Gakkai bands, instruments the young Daisaku Ikeda paid for himself.

*Emits the sparkling good sense of youth
And a well-wrought song of triumph.*

*Daughters of the nameless masses,
Pioneers in smashing the walls between people
As you melt the seasoned ices of ideology
You are the unofficial envoys —
True and trustworthy angels of peace.*

*Strangers to political craft,
Strangers to diplomatic stratagems,
Without speaking a word, you spread our
philosophy of peace,
You extend the frontiers of friendship —
Touching the people where they are.*

*Using neither bullets nor bayonets,
But only simple fifes and drums,
You play the basic rhythms of the Mystic
Universe;
None can help responding from deep within.
Certainly you shall spur the world to peace!*

*Yes, we find in you a florid oasis
Greening our spiritual desert:
Your light-hearted "Do Re Mi,"
Your lyrical and lucid "Moonlight Above the
Castle Ruins,"
Your "Symphony of Joy."*

*I shall never forget
Tears gleaming in the eyes of those angels
Who see from afar the bulwarks of world
solidarity
Beyond the soaring horizon.
I cheer the tunes in every glistening pearly tear.*

*As you evade the flames of war,
Clearing the din of progress
And announcing to all the New Truth,
You light now one, now another*



The bass drum Josei Toda, the second Soka Gakkai president, tried to play to encourage youth on March 16, 1958, the month before he died.

Light of life among us.

*The lights you've lit merge into patterns
Spreading everywhere over the gloom,
Over the ugliness of these latter days;
Your light soon will generate the passion
To fire all our tomorrows.*

SGI President Ikeda wrote this poem to the Fife and Drum Corps in September 1971.

International Angels

A look at some Fife and Drum Corps around the world

Korea



The Fife and Drum Corps Dancers perform during the nation's culture association's 50th anniversary.



Peru

(Left) On May 11, 1996, the Peru Fife and Drum Corps marches in the parade commemorating the 20th anniversary of Huaral City. (Below) The Wings of Hope Fife and Drum Corps of France plays in the SGI-France's 25th anniversary commemorative music festival.

France



The corps helps celebrate Hong Kong's return to China in a parade down the city's main thoroughfare, Nathan Street, during official ceremonies.

Hong Kong

Redbud Fife and Drum Corps

By CHIN WAI-YIE

In February, the World Youth Peace Culture Festival with participants from 100 countries was held here in Hong Kong, and our Redbud Fife and Drum Corps performed. That festival was a tremendous success.

The impact of the culture festival was beyond our expectations. As a result we received so many invitations from outside the organization. We were invited to perform on Hong Kong's main street, Nathan

Street, during the ceremony for Hong Kong's return to China.

The Hong Kong Fife and Drum Corps started with 12 members in 1965. The instruments that we had at the beginning were piccolo, accordion, and drums — all gifts from SGI President Ikeda. The first members sincerely practiced and polished their faith with the strong determination to reply to President Ikeda's expectations.

From now on, we are determined to live our lives with pride as Fife and Drum Corps members and expand the hope of the future throughout Hong Kong, China and Asia. ☐



Brazil's Fife and Drum Corps plays for the organization's 35th anniversary.

Brazil

New Century Fife and Drum Corps

By DENISE EIKO MIZUTANI

The Brazil Fife and Drum Corps was formed with seven members on Aug. 18, 1963.

When SGI President Ikeda visited Brazil in 1984, he named us the New Century Fife and Drum Corps. Our mission is to convey peace and hope to all people through music. By doing this each member is challenging difficulties and overcoming them.

Thirty-four years later, we have expanded to more than 1,200 members. We had a 30th

anniversary festival in 1993. On that occasion, we received a message from President Ikeda, which said in part, "Happiness lies in the people who can find joy in any aspect of life."

Studying this message, we learned the importance of training and efforts during our youth. After that we participated in many outside events and received many invitations from across the country.

Brazil SGI's young women's division has a slogan: Daimoku first!

Based on that motto, we will sing the song of friendship and play the melody of mission. ☐

供養的意義

SGI-USA 教學部長 Ted Morino

問：在勤行時，為甚麼供養水、常綠植物、蠟燭、香、以及敲鐘呢？
答：人類表現情感方法之一就是與周圍環境的交互作用。在青少年時期，我們經常由穿著來表現身份，或者以走路、談吐等姿勢討好平輩。如此，年復一年，每一個人都建立起反映個人價值的獨特風格。自我意識可以由小動作表現出來，例如風大時，父親



▲財津理事長為阿拉斯加會館剪彩。

將孩子摺得更緊些，或者是暫時擱下自己的事情，伸手協助同事，雖然此種行為為看，然而，我們也應該瞭解燒香、常綠植物等供養是因襲傳統的形式，並非無關緊要以佛教為根據。正如日蓮大聖人在許多御書中所說，最重要的是我們對佛的誠信心，也就是修行的誠意與決心。此種度誠的信心會經由我們的行佛壇上（包含供養）表現出來。對於御本尊所做的傳統式供養，表達了我們表達我們對佛壇的誠信心，也表達了我們對佛壇的誠信心。這正是因為維護戒壇和供養御本尊的誠意，就是讚美日蓮大聖人的生命和御本尊與承諾。既然同樣的佛性存在於我們生命中，我們也承認自己的生命擁有無限的潛能，以及無限歡喜的泉源。

（接上頁池田會長指導）
猶如歡迎好友之歸來
重要的是自覺「自己一定會死」。死是天地之理，否則，人口會無止境地膨脹，糧食也會消耗殆盡。問題是：「如何死？」
有一次，釋尊說：「出門很久的人，從遠方平安回來，親友會慶祝他的歸來。同樣地，積善的人從今生往生來世時，善業會歡喜地迎接他們，就好像高興地迎接親友回來一樣。故此，要為來世積聚功德，因為功德實際上就是來世的憑據。」自己如何「死」決定「永遠」。佛法的要義正是探討解決生死問題。

如果不在乎自己怎樣死法，也不管來世如何，也許就不需要信仰了。但事實是「生命是永遠的」，自身的生命在死後是會延續下去的。而且，死後就無法改革自己的生命，不能從事佛道修行。只有活著的時候才能修行，所以說「要在今世努力」。
失去善惡基準的亂世
據說每當美麗的晚霞把西天染成一片火紅時，翌日大多會是晴天。同樣地，在今生盡頭燦爛地燃燒生命的人，來世也會一片光明。所以，活著的時候，要積聚永遠的福德。要積聚福德，就得做「善事」。那麼，何謂「善事」？何謂「惡事」？末法時代是善惡不分的時代，完全失去了判斷善惡的基準。直到今天，仍有人把戰爭說成「善」事。打了仗，就只會指摘對方。

法華經題目抄

御書
妙者，天竺云薩，漢上云妙。妙者，具之義也；具者，圓滿之義也。法華經之每字，各納餘之六萬九千三百八十四字。譬如大海一滴，納一切河水；惟一芥子之如意寶珠，而一切如意寶珠之妙。

譬如草木萎於秋冬，逢春夏之日而枝葉華果出焉。爾前之九界眾生，如秋冬之草木，值法華經「妙」字之春夏日輪，而開菩提心之華，結成佛往生之果。

背景大慮

本御書是大聖人在二六六六四十五歲時，寫於安房清澄寺的一封信。關於收信人，眾說紛紛。日寬上人推斷是房州天津一位名為伯母的婦人。

大聖人約在充軍到伊豆兩年後獲赦，重返鎌倉。翌年（一一六四年），他獲悉母親病危，返回安房待母，並祈求她的康復。

同年十一月，他在前往弟子家途中，受到地頭東條景信的襲擊，前額及左手受傷，這就是小松原法難。儘管地頭對他心懷敵意，他繼續在安房

弘教，直到一二六七年他母親在克服疾病後安然辭世。他在可延定業書中說：「日蓮為慈母作禱，不僅疾病得治，且延壽四年。」
本抄旨在說明题目的功德。大聖人說，唱唸題目可以消除惡業，累積福德，因為「妙法」之「妙」字具有三種力量：「開」，即開展眾生生命，使佛性湧現；「具」，具足一切功德；「甦生」，使眾生生命復甦至佛界。

詳解

此次選讀的只是大聖解說的「妙」字的兩個個義，大約僅佔全文四十分之一。
大聖人在此將「妙」解釋為「具」。「妙」字音譯為「薩」義譯為「妙」。我們所唱唸的題目「南無妙法蓮華經」，其實包括兩部份，「南無」是歸依之意；「妙法蓮華經」是經典之譯名，梵語發音為「薩達磨」芬陀梨伽——蘇多覽。

「妙」字代表南無妙法蓮華經的妙法，是整部經的基根。大聖人說：「法華經之每字，各納餘之六萬九千三百八十四字。」
大聖人在「觀心本抄」中說：「無量義經云：『雖未得修行六波羅蜜，六波羅蜜自然在前。』」等云云。法華經云：「欲聞具足道。」等云云。很困難的。

接著，大聖人說明「妙」有甦生之意，他向我們保證，不管處境多麼無望，只要信持御本尊，就一定能取本具之力量使生命甦生。
不知生命本具之力量，我們有如冬季枯萎的草木，空有驅使。一旦受到妙法陽光的照耀，生命就會復甦為枝葉繁茂，結著幸福果實的樹。然而，在日常生活中遭遇到讓我們產生脆弱無力之感時，要相信自己果真有這樣的力量是困難的。

最近，日本社會價值觀日益混亂，或許整個世界都一樣。牧口先生指摘這種現象是「高等精神病」，只顧自己的利害，腦子裡只有自己的榮華富貴、名譽，既不考慮國家的將來，也毫無為民眾著想之心。
牧口先生說，善有小善、中善、大善之分。在如此顛倒動蕩的社會裡，小善、中善輕易地就被彈飛得無影無蹤。再者，給入金錢，不論多少，對

感激。因為這些供養出自我們的求道心，它們也反映出我們的佛性。
池田會長談到佛經「貧女之燈」的故事時說：「重要的是供養的精神，而不是供養物的價值。一顆重視微不足道之事，以及愛護珍惜看似毫不重要之物的佛心，必能以一個小動作深深感動人。」（完）
那個人而言，也未必是「善事」，或許反而令其墮落。
因此，要積聚根本的大善。那麼，至高上的大善甚麼呢？佛教教導的就是這件事。日蓮大聖人教導我們，唱題、把妙法告訴別人，沒有更勝於此的大善。牧口先生也下這樣的結論，唱誦妙法，宣弘妙法才是大善之最。若能藉著「大善」改變自己的生命，從根底改變每個人的生命，如此，中善、小善也會發揮力量。
接近「太陽」
現在，日本看得見彗星。彗星為甚麼會發光？據說是因為靠近太陽，冰雪溶化時所發出的氣體，形成美麗而光芒閃耀的尾巴。越接近太陽，就越亮。就我們而言，太陽就是御本尊、信和學會的聚會。草木因吸收陽光而成長，所以不參加開會的人，就像曬不到溫暖陽光的草木一樣，會日漸枯萎。
大聖人鼓勵弟子說：「即使一遍，兩遍也好，認真地唱題吧！只要這樣做，一定會成佛。」也許有人會想：「好！現在盡情玩樂，死前一年再努力也不遲啊！」但是，這是大聖人鼓勵信者振作的話，強調「一遍題目」的功力。我們應該領會大聖人的話，每天唱這座有力量量的題目，多學了不努力！並且下定決心：「好！要更加努力！」總是朝著「加強一信心的方向想，才是拜讀御書的正確方法。」
世法、國法、佛法
佛法論勝負。戶田先生曾說：世法論評價、國法論賞罰、佛法論勝負。佛法由人評，會隨時改變，但是，佛法的因果律卻是絕對的。佛法的勝負是絕不馬虎的。人生利用便告結束，因此，希望各位在人生盡頭都能說：「我勝利了，我徹底奮鬥了！」年輕時能盡情參與學會活動，是何等幸福的事啊！（三月二十六日青年部幹部會）

人生苦短要及時努力 弘揚妙法為根本大善

SGI 國際會長
池田大作

滿月的幹部會

今夜是美好的月圓之夜。滿月的幹部會。如今，青年部開始了「本門的活躍」，青年部已成長。金黃的圓月彷彿也在說：「二十一世紀的學會應如磐石！」因而笑盈盈地散發光輝。希望你們能一邊路上歸途，一邊仰望夜空和月兒對話，並吟詩作詞，寫在日記上，希望青年有這樣的詩情。

人必一死，故須珍惜光陰

佛典中有這樣的故事。有一天釋尊在竹林精舍，所謂精舍，是指佛道修行的場所，相當於我們現在的會館、研修中心。今天這個會場，好比是「圓月精舍」吧！

釋尊向在精舍中修行的人提出忠告：「人的壽命短暫，不須住來世。因此，必須行善，必須作清淨行。一旦出生，就不可不死，活得更長，也不過百歲或再多一點。」這是勸導世人，壽命短暫，終將一死，因此珍惜光陰努力行善吧！勤勤修行吧！

此時，惡魔出現，和釋尊唱反調，佛一出現，反對的勢力也一定會出現，因為佛法是「佛」與「魔」的鬥爭，沒有提婆達多的存在，釋尊就稱不上佛。

佛法論勝負，跟最強的敵人對抗，是勝是敗？逃避與魔對抗，就不算是佛法。戰勝才能成佛，所以必須戰勝。而必能戰勝魔的，就是佛法。在這場勝負之爭裡，世法的障障行不通，取巧、施展計謀也沒有用，因為這是嚴格的因果的勝負。

來日方長，且慢慢享受

惡魔說：「人的壽命很長，優秀的人重視這點。像喝足了奶的嬰兒般行動吧，因為死不會來臨。」人的壽命很長，不要吝惜時間，像喝足了奶的嬰兒一樣躺在床上，儘管享受吧！這番話和釋尊所說的完全相反。

有些人或許會苟同，認為「說得也是」。人可說是容易被惡魔左右的愚昧的存在。的確像惡魔所說，年輕人總以為自己會「永遠年輕」，從不考

慮「死」之類的事，相信人生長久。被釋尊識破，便垂頭喪氣，失望地消滅了蹤影。惡魔敵不過道理，一旦被人看穿，就會敗退。倘若心生畏懼而動搖，魔就會增長勢力。

惡魔即懦弱之心

所謂惡魔，就是阻礙佛道修行的懦弱之心。人有堅強的心和懦弱的心，都不外乎是「懦弱之心」與「堅強之心」的鬥爭。

去除病業獲新生

呂茂柳

我是在一九八五年因病入信。未信前因為生活不正常，引起肝硬化，食道靜脈曲張，血管破裂而大量出血，必須開刀治療，由於肝已經失去功能，還要承受七、八小時的麻痺手術的成功率只有百分之半。但是為了活下去，為了捨不下稚齡的女兒，我只好接受開刀，抓住僅有的一絲希望！雖然在命運的安排下，安全渡過危險期，但也只剩三至六個月的生命。這時有位朋友折伏我，在不斷的鼓勵、關心和開導下，我開始了對妙法的信心。醫生會說，肝硬化雖難醫可治，但是肝的再生能力很強。我決定試試御本尊這不可思議的大良藥。

挑戰，將地區的成長，作為我信心的指標。

這是我太太發現她懷孕了。我直覺地認為，這是不可能的，因為長女已經十五歲了，我的命又是接回來的，怎麼可能呢？經過醫生證實已有五個月的身孕，我們欣然接受這個御本尊所賜的功德。就在臨生產時，接到地區部員過世的消息，必須前往安置靈堂。我左右為難，最後我把太太先送到醫院待產，趕到部員家中。再趕回醫院時，太太因情況危急，必須開刀。結果在我不安的等待中，太太平安地產下一子，讓我深深感到，在重要的時刻，若以信心為重，一定會得到最大的保護。

八個月後太太又懷孕了。巧妙的是，這次到醫院待產時，又接到部員過世的消息。這次我把部員的事照顧妥當，回到醫院時太太已經順利產下小女。這兩次生產的經驗，讓我感受到生與死之間的不可思議。御書說：「為人點燈，己之前亦明。」佛法教示，人所要克服的就是生老病死的課題。幸好我有信心，可以透過自行化他的實踐，累積善因，迎接二個小兒女新生命的誕生。

經濟困境

我從事報關業和投資房地產一直都很順利。當時我在學會的職務是大B幹事，責任很重，卻不知道多唱題目。我把全部資金投入房地產，由於股市大崩盤，房地產大跌，損失慘重，只留下一棟房子棲身。從此夫妻經常為小事反目，太太甚至離家出走，我抱著二個小孩掉下眼淚，深深向御本尊懺悔，重新立下決意，「今天我從這裡跌倒，一定要從這裡站起來。」不斷地以渴求御本尊的心在唱題，期待著春天和黎明會到來。同時學會的職務，被昇調為支部幹事，責任更加沉重，每天上班開車，睡覺說夢話，無時無刻不在唱題，

區，不要擔任職務。但是搬家後，新的地區又併入原來的地區，我終於明白自己已身負廣布的使命。為消除病業苦而入信，為佛法的廣布，而承擔起地區部員幸福的責任。碰到困難，如果不能看清自己生命的本質，更加精進的修行，只能是一味的逃避，並不能解決問題。從此我每天唱題二至三小時向自己

子，也有苦惱的時候，還會碰到不如意的事情。但正因此如此，人生才有趣。只要是人，就會經歷種種風浪，毫無變化或起伏的刻板人生。會像機械般枯燥乏味，因此，希望各位造就堅強的身。悠然地演出波濤般起伏落的人生劇。

要翻閱御書

今天我要為各位說的其中一件事是翻閱御書挑戰。（轉下頁）



▲在美國開創新生活的呂茂柳和子女

Saving Sea Turtles

KRT/CANDACE BARBOT MIAMI HERALD



Forty-four participants help kick off Miami's Sea Turtle Awareness Program, which involves the release of 250 newborn loggerhead and green sea turtles. Programs like this in South Florida help create more 'turtle fans,' which in turn can lead to greater protection for the turtles, many species of which are endangered.

By **TERRY ELLIS**
CONTRIBUTING EDITOR

Maybe it's the dinosaur connection, but Floridians and tourists alike have discovered the allure of sea turtles, those marine reptiles whose lifestyles still are largely a mystery to scientists. Florida monitors sea turtle nesting in a quest to ensure their survival, and the state has permitted parks and research centers to conduct educational tours. Securing a reservation is another story.

At John D. MacArthur Beach, a state park near West Palm Beach, tours are limited to 50 people a week when they're conducted in June and July. Reservations are snapped up the first day they're announced in May and people beg to be put on the waiting list — no matter how long

it gets. Last week it was at 258. Just north of there at the Juno Beach Marinelife Center, 200 people a week — a total of 1,600 turtle fans — will make the night-trek before July is over. And people get turned away each season.

Larry Wood, director at the Juno Center, watches over those people as well as hundreds more on tours at a nearby resort. Still there's excitement in his voice when he confesses: "I got into turtles through dinosaurs — I never outgrew dinosaurs. I'm a reptile guy, mostly."

The tours are a matter of public education, he adds, and that's the real key to saving the turtles, varieties of which are endangered or threatened. "If human beings as a whole are interested in turtles, that translates into protective measures, legislation and funding," he says.

Today many counties in Florida have ordinances that restrict lighting during the hatching months so the ba-

bies don't end up on streets instead of the water. But in counties such as Dade and Broward, where coastal development was already almost complete when turtle awareness came around, such ordinances have so far proven impractical.

Instead, in the Miami area, turtle nests are dug up by specialists with the Florida Department of Environmental Regulation and taken to hatcheries. Here the public has a different chance to commune with turtles: When the baby turtles are released, it's a well-attended public event.

It will be another 10 years, at least, before scientists begin to see the effects on turtle populations of protective measures started 10 years ago.

Layne Bolen, who keeps track of turtle statistics for the DER, says, "It's like watching light from a star that died in the distant past." W

TEEN TIMES

A SPECIAL PULLOUT SECTION OF THE 'WORLD TRIBUNE'

By, For and About the Junior High and High School Divisions

Issue No. 11, July 25, 1997

It's Time for GRADUATION!

By BRENDAN GIBSON

Correspondent
Santa Monica, Calif., June 21

The Los Angeles-wide junior high and high school divisions held their fourth annual graduation activities at the World Culture Center today. To describe the format of the meeting in one word, it would be *celebration*.

One encouraging moment was when we had to delay the start of the meeting because we were in the process of receiving a message from SGI President Ikeda. In it, he sent his regards to each member and his expectations for their success.

The Fife and Drum Corps and Music Corps opened with an energizing "Proud Mary." After opening words, Matt Cikra gave a kung fu demonstration. Moo Thongsriskook followed with an experience about being accepted to the high school that she had been trying to get into.

Jeff Farr, chief of the newly put-together SGI-USA student division, welcomed the incoming college students. Rhythm Nation, a dance group consisting almost entirely of junior high and high school students, performed with a tribal theme. The last performance of the night was by the taiko drummers. T.J. Johnson, a new high school



Photo by GREGORY NAKASUJI

The Fife and Drum Corps perform, backed up by the Flag Corps, at the World Culture Center.

graduate, talked about his father passing away, his high school years, and the way his practice has helped him in his daily life.

After the meeting portion of the activity we had a dance that went

off very successfully. There was a tremendous amount of absolutely delicious food.

All during the dance, parents held a meeting around the corner at the SGI-USA Annex.

Photo by KOSEI TANIGUCHI



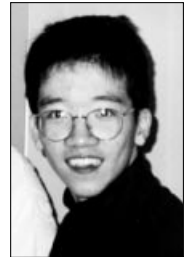
San Diego youth relax at their community center after their graduation celebration.



In Seattle, junior high and high school division members pause after their graduation celebration.

Know the Enemy III

The Winning Strategy in Identifying and Dealing With Depression



John Wen

By JOHN WEN

New York City

The following was written as a high school project. (This is the third and last installment in the series.)

According to Micheal Moloney, M.D., and Rachel Kranz, authors of *Straight Talk About Anxiety and Depression*, the symptoms of depression in a teen include:

- Frequently feeling tired, listless, low-energy
- Loss of or hugely increased appetite
- Loss of interest in a physical relationship or sudden interest only in the physical side of a relationship
- Lack of enjoyment of activities that used to give pleasure
- Feeling "flat" or "blah," without much interest in anything or response to anything
- A frequent sense of hopelessness or despair

PLEASE SEE DEPRESSION, B

A Busy Weekend in Colorado

By LISA MATSUO
Correspondent

Estes Park, Colo., June 20-23

It was a busy weekend in Colorado as world leaders gathered for the Summit of the Eight and the Rocky Mountain Joint Territory junior high and high school divisions held their first summer festival June 20-23 at the YMCA in Estes Park, Colo.

Members from Phoenix and Tucson, Ariz., flew into Estes Park, near Rocky Mountain National Park. Those from Salt Lake City, Albuquerque, N.M., and Denver and Colorado Springs, Colo., drove — some trips took up to 11 hours.

The festival gave the students a chance to meet other members like them. "I liked the festival a lot," said Tucson junior high member Latasha Riley. "I found people who understand my problems."

Each area of the Rocky Mountain Joint Territory planned different portions — including

meetings, discussions, an open-mike talent show and a dance party. They also participated in activities such as swimming, miniature golf, hiking, volleyball and shopping.

The meetings and discussions helped the youth division members to refresh their practice. One of their goals was to have each member grow in faith and win a personal victory.

"It was great! I made new friends and had fun," said Colorado Springs senior high member Elaine Fenwick, who sang in the talent show. "These trips always give me a feeling of starting over. It makes me want to practice even more."

Albuquerque senior high member Lindsay Paul, who performed a dance with the other Albuquerque members, said, "I got to learn more gongyo and meet lots of people."


For junior high member Cassie Taylor, who also sang in the talent show, it was a trip to remember.



Part of the Rocky Mountain Joint Territory summer festival is devoted to a talent show.

"I've never been away from home before," she said. "There were a lot of challenges but I overcame them."

Some members were already planning where to have the next

summer festival: Flagstaff, Ariz.? Albuquerque? Wherever it will be, Phoenix senior high member Dee McSween said it will be "an experience that all SGI youth should go through." 

DEPRESSION, FROM PAGE A

- Crying jags or being moved to tears very easily
- Headaches
- A sense of isolation — the feeling that nobody understands or cares, the feeling that you "can't get through" to anybody
- Lack of interest in your physical appearance, or being overly preoccupied with your physical appearance in a negative way
- Sleeping badly or sleeping more than usual
- Feelings as though the bad feelings have always been there, or as though they will never go away; not being able to imagine any alternative, thoughts of death, such as picturing how peaceful death might be or imagining how sorry everyone else will be once you've died

According to the same source, the symptoms for a teen experiencing clinical depression are:

- Less or no interest in things previously pleasurable
- Unintentional weight loss or gain
- Insomnia (inability to sleep) or hypersomnia (desire to sleep more than usual)
- Agitated or depressed motor actions; that is, an outsider can observe that the person moves more jerkily or more slowly than

usual

- Persistent fatigue, loss of energy
- Feelings of worthlessness sometimes accompanied by delusions and hallucinations
- Diminished ability to think clearly
- Many thoughts of suicide or death

According to the same source, warning signs of suicide include:

- Withdrawal and isolation; lack of contact with family and friends
- Withdrawal from school or other social activities
- Sudden unexplained changes in personality, appetite, sleeping habits, schoolwork or behavior
- Drug or alcohol abuse
- Continual boredom, listlessness, lack of ability to have fun
- Loss of interest in grooming, dress and appearance
- Trouble with concentration
- Illnesses with no apparent cause
- Severe depression of a week or longer
- Some form of suicide threat, discussions of suicide or death, preoccupation with death, repeated jokes about suicide and death
- Saying goodbye to family and friends to "wind things up"
- Giving away possessions, making preparations

Note: Sandra Arbetter, who

wrote "Am I Normal?" for Current Health magazine, agrees that these signs refer to symptoms of a depression that may lead to a suicide attempt.


According to Moloney and Kranz, there are ways to deal with mild depression:

- Exercise that involves the entire body constantly, that a teen enjoys. Exercising diverts one's attention from the depression to the exercise
- Improve your health, which includes sleeping habits, diet, etc.
- Change your attitude — some attitudes help create depression
- A minor change in one's environment, like cleaning up the bedroom, decorating it with a color that would create an uplifting feeling, or listening to your favorite music
- Do a good deed for yourself
- Talk to a close friend about problems or write your thoughts and feelings on paper
- Escape (temporarily) from the environment that is making you feel down, like seeing a movie
- Give yourself positive thoughts or list your positive points
- Set small goals for yourself to boost your self-confidence
- Build and maintain good family communications, so that symptoms can be recognized and dealt with calmly and quickly

- Surround yourself with people who understand how you feel
- Manage your time — get your priorities straight so that you get more done
- Ask yourself questions about your dreams and goals — this will help you regain focus and clear doubts or questions
- Act on your feelings — if your depression is connected to anger, then act on it, like punching a pillow, crying, screaming or exercising
- Indulge your feelings — set a time for you to give in to your feelings. However, if you use this method to avoid people or responsibilities, then use another way to cope with depression
- Reach out — don't isolate yourself

To deal with severe depression:

- Rule out any physical cause
- If the depression persists then encourage the teen to see a doctor or therapist immediately

Hotlines: Suicide Hotline Samaritans of New York — this service offers suicide intervention: (212) 673-3000. Suicide Prevention 24 Hour Help Line: (800) 333-4444. (Free national help line) National Institutes of Mental Health — tells you the nearest therapy facility: (301) 443-4513. Youthline: (800) 246-4646. 

Frances Martinez, San Diego

Thanks to My Mother

I am 17 years old. I was born into this practice, and I have faced many difficult obstacles since the day I was born. When my mother was 17, she began practicing, and had me 13 years later on June 7, 1980. My mother was upset because she could not take home her baby when all the other mothers did. I was diagnosed with jaundice, a disease that makes the skin yellow because of an undeveloped liver. Three days later, she took me home.

Within a couple of days, I developed a high fever and was taken to the hospital. I was given a spinal tap, when the doctor injects a needle in the spine and draws out spinal fluid. I was diagnosed with spinal meningitis. I was placed in an incubator where I was injected with antibiotics.

The Red Cross sent for my father who was out at sea. He came home two days later and went directly to the hospital. That night, my mother chanted in front of the Gohonzon and prayed that my pain be given to her. She went to bed with her fingers curled and was unable to straighten them the next morning. When my parents went to the hospital, they found me out of the incubator and in a baby swing.

The doctor told my parents that I was going to be retarded. The fact that I was alive was enough for my mother to make the determination to never quit practicing this faith. During this time, my mother was preparing to perform for the annual women's division meeting. About 20 to 30 women chanted daimoku for me to get better. On the day that she performed, I was released from the hospital. My father took me to the park where she performed. Her prayers had been answered, and my destiny had been changed.

I am in the fourth of five generations of Mexican women who practice the Daishonin's Buddhism. My generation is also the first to be born in the United States. Although I am a fortune baby (my family had the Gohonzon since before I was born), I often took it for granted. When I was 13, I went through a rebellious stage. I disliked school; all I wanted was to get high and get into trouble. I used to ditch school to hang out with my little wannabe gangster friends.

As my niece, Jessica, got older, she wanted more and more to be like me. When I realized this, I decided to change my ways. I didn't want my niece to grow up like me. I



Frances Martinez with her parents at her recent high school graduation: "You should never run away from an obstacle. Instead, remain strong so you can overcome it.... As the Gosho states, "The wise will rejoice and the foolish will retreat."

wanted Jessica to be proud of me in a positive way, so when she grows up, she'll be happy.

I was so unhappy and kept my feelings a secret. Unhappiness and anger were set in my heart, and I always blamed it on other people. I even considered dropping out of school and running away. At the end of my eighth-grade year, I decided to go to Mission Bay High School because I didn't know anyone there. It was a chance for me to start over.

At first, the new school was a huge challenge. I started missing all my friends, but I knew that if I were around them I would go back to my old ways. I had no friends except for an old friend's cousin whom I met on the phone. We ended up having classes together and later became close friends.

As I started to do a consistent gongyo, I stumbled across many obstacles. One incident was when my great-grandmother suffered from a stroke in 1992. Another was when my grandmother had a second heart attack in 1996 (the first was earlier that year — she didn't report it to her doctor). I thought I was going to die. I love them both very much, so instead of losing it, I just kept chanting daimoku. They both got well and can chant like normal.

I didn't get discouraged at their illnesses but stayed strong and determined. I'm often asked: "Why do you go to the community center so much? Both your grandmothers chant all the time and nothing has changed." The fact that they are still alive is enough proof for me to continue practicing. I, too, am actual proof that this practice works. I am very fortunate to be alive and have my great-grandmother and grandmother alive and well. I even do gongyo with my grandmother because she lets me lead.

By overcoming these obstacles, I can express myself, and am becoming the best role model for my nieces. I currently hold a 4.0 grade point average. I am also in Drill Team (part of the Fife and Drum Corps), and have made many friends. I enjoy participating in activities and have found that I am a more responsible and patient person, unlike before. I have learned not to depend on anyone or anything to fulfill my happiness. By strengthening my faith, I learned that getting high and blaming my problems on everyone else was not courageous or smart.

As I write this, I am preparing to graduate in June and have found myself with an indescribable happiness. I don't let any-

thing discourage me, even when I hear about my old friends who haven't amounted to anything. I know that I could have ended up like them, but I was fortunate to have the Gohonzon.

By deeply embracing this practice and getting involved, I am a new person now and am aware of my Buddha wisdom. I'm ready to face each obstacle with courage and wisdom to overcome it. My strength, wisdom and courage come from inside of me, and no one can ever take them away from me. Faith is the key that opens up the door to happiness, and I finally found it.

You should never run away from an obstacle. Instead, remain strong so you can overcome it. Like SGI President Ikeda said in the *Daily Guidance*:

A strong willed or courageous person is always the master of his own heart. Therefore, he fears nothing, is defeated by nothing, and shrinks from nothing. As the Gosho states, "The wise will rejoice and the foolish will retreat." No matter what may happen, a courageous person advances against any obstacle like a fierce, raging wave. He is with head held high, confident like the sun, king of the heavens, shining above the clouds.

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By SEWARD HUNG
New York

There's something peculiar about the month of July. Perhaps it's the heat. Off-hand, I can name five revolutions or uprisings that took place during this month. The most familiar one to Americans is, of course, the American Revolution, which formally began with Declaration of Independence, signed on July 4, 1776. By the time the declaration was committed to paper, the American colonists had already exchanged shots with King George's army.

The next most famous revolution in recent Western history is the French Revolution, marked by the storming of the Bastille, the fortress-prison that was the much-hated symbol of the king's absolute rule. Not surprisingly, the occasion is also referred to as Bastille Day. This took place on July 14, 1789, at a time when extreme poverty was found throughout France and the rich, with their wasteful spending, were seen as uncaring parasites of society.

Less well known are the July Days, July 16 and 17, 1917. This brief disturbance, like the storming of the Bastille, was also due to the immense gap between rich and poor, and paved the way for the eventual takeover of Russia by the Communist Party. The uprising was encouraged by a group called the Bolsheviks.

July is also the month in which the Chinese Communist Party was founded (1921). While this group got off to a slow start due to low participation, it eventually gained enough popular support to rule China after World War II. Like the other groups, the Communists took the country by force.

Perhaps the least well-known revolution (except to SGI members) took place on July 16, 1260, when an unknown Buddhist priest named Nichiren submitted a bold essay to Japan's government. The essay was titled "On Securing the Peace of the Land Through Establishing True Buddhism" (Rissho Ankoku Ron). While this event, like the others

mentioned earlier, also took place in July, the similarities end here.

It's been said that the Buddhism of Nichiren Daishonin begins and ends with the "Rissho Ankoku Ron." During Nichiren's lifetime, Buddhism had already been altered to benefit only the rich and powerful. The author submitted his essay in hopes of reawakening the original spirit of

be argued that even the American Revolution need not have been violent. Unfortunately, neither King George nor the colonists saw it that way.

Many of the social improvements resulting from violent revolt don't last, mainly because those changes are based on blame and frustration rather than dialogue and personal responsibility. In

handas K. Gandhi, adopted the same attitude as Nichiren Daishonin by preaching personal responsibility. He taught that if everyone lives up to his or her responsibilities as human beings, i.e., treats one another with the same respect they themselves would like to be treated, there will be no need to fight over rights.

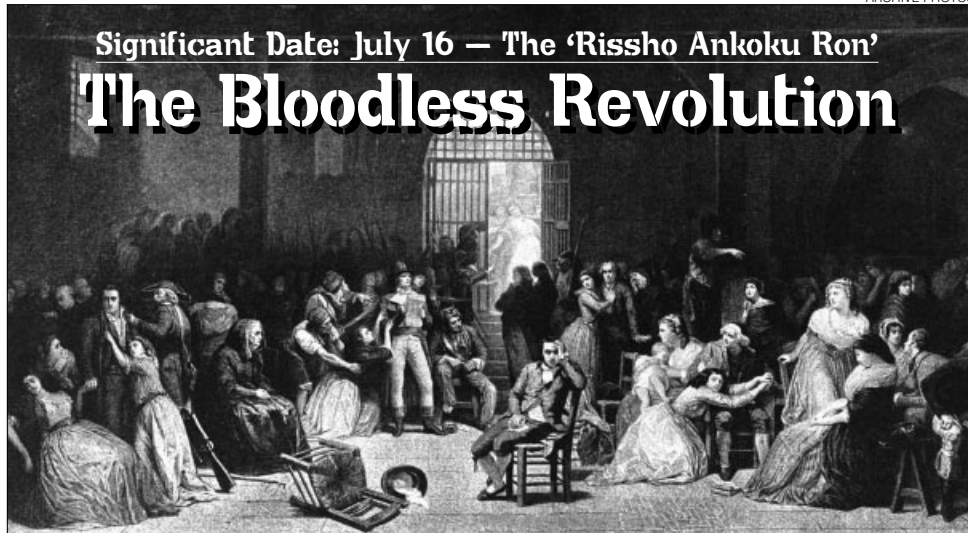
Gandhi also taught that we should "do the right thing" all the time — not just when it is convenient. One of his greatest admirers, Martin Luther King Jr., spent his entire civil rights career urging people to stay away from violence, no matter how badly they were treated. Nichiren Daishonin experienced four major persecutions in his life, each much worse than the last, yet he never retaliated with violence.

July is also significant for SGI members because July 3 is the Day of Master and Disciple. It was on this day in 1945 that Josei Toda emerged

from unjust imprisonment to restore the Soka Gakkai in postwar Japan. Like Nichiren Daishonin centuries before, he had a vision of a truly happy society based on Buddhist teachings. A true disciple, Toda worked tirelessly to realize the dreams of his mentor, Tsunesaburo Makiguchi, dreams of a better world.

Exactly 12 years after Toda's release from prison, his pupil Daisaku Ikeda was imprisoned on trumped up charges of violating election laws. Instead of lamenting his fate, Ikeda celebrated the incident as proof of his sincerity in supporting his beloved teacher.

We, too, as followers of the Mystic Law, can find tremendous meaning in our practice by learning about the brave work done by those who have gone before us. We can study the "Rissho Ankoku Ron." Most importantly, we can take responsibility for our society's happiness by improving ourselves and getting involved. As taught by Mr. Toda, ours is a bloodless revolution, a human revolution. It takes much longer than violent or sudden revolt, but the results are much longer lasting as well.



The so-called Reign of Terror began in post-revolutionary France on June 23, 1793. Maximilien Robespierre took control of the French government before falling victim to the guillotine roughly one year later.

Significant Date: July 16 — The 'Rissho Ankoku Ron' The Bloodless Revolution

Buddhism and, in so doing, bringing peace and prosperity back to a very troubled Japan.

Many revolutions are the direct result of frustration over unfair government. Agitators usually blame the rulers, appealing to the anger and dissatisfaction of the common people — even moving them to acts of violence.

When we compare the presentation of the "Rissho Ankoku Ron" carefully with other revolutions, the first major difference we see is Nichiren Daishonin's insistence on taking personal responsibility. Unlike many revolutionaries, he did not force his ideas on anyone, nor did he resort to violence. Instead, he began a dialogue with the rulers so as to gradually convince them through reason.

As mentioned before, the American colonists declared their independence after the fighting had already begun. Sun Tsu, the legendary military strategist, taught that violence is already a form of defeat. He stated that "a distaste for war is the most basic principle of the True King." He also wrote, "You must go to war only when there is no alternative." It could

many cases, the liberators themselves became the oppressors after the revolution. Ironically Lenin, leader of a revolution to benefit the Russian people, was eventually succeeded against his will by Josef Stalin, a heartless dictator who killed anyone who opposed him.

China had its share of violent dictatorship under Mao Zedong, a leader who started his career defending the peasants from rich landowners. The French people were also victims of those who claimed to be their saviors. Only four years after the revolution, these "saviors" started a yearlong Reign of Terror that was so savage that even their leader, Maximilien Robespierre, was executed.

Here in the United States, winning freedom from England did not cure all our social ills. Only 85 years after declaring its independence, America was plunged into a bitter civil war over slavery. After that, women still had to fight for their right to vote. Even today, the fight for civil rights rages on as racial disharmony and the gap between rich and poor continue to threaten our country's health.

The beloved leader of India, Mo-

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