

World Tribune

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THE YEAR OF ADVANCEMENT TOWARD THE NEW CENTURY

OCTOBER 31, 1997

INSIDE THIS WEEK

EDITORIAL

Five ways to expand our thinking.

PERSPECTIVE

Confronting one's weakness and discovering Buddhahood.

HISTORY

'The New Human Revolution,' vol. 6, chapter 4, conclusion.

STUDY

What's behind negative media coverage of the Soka Gakkai?

SPEECH

SGI President Ikeda talks about the importance of supporting the U.N.

CHINESE PAGES

A map of the Nichikan-transcribed Gohonzon.

WORLDVIEW

Chuck Yeager 'did his duty' 50 years ago this month.

'TEEN TIMES' PULLOUT INSIDE THIS ISSUE

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Celebrate! Celebrate!

Photo by KINGMOND YOUNG



A samba band helps SGI-USA members in San Francisco 'Celebrate Community' at the recent open house of their culture center and new Ikeda Auditorium. Please see story, p. 5.

SGI President Calls for a 'New Humanism'

The new cosmology prohibits the taking of human life and makes education humanity's most important endeavor.

COURTESY OF SGI PR
New Delhi, India, Oct. 21

SGI President Ikeda, speaking today at the Rajiv Gandhi Foundation, called for a "holistic or even cosmological humanism" as the key toward creating a peaceful global civilization. His "new humanism," founded on the principles of nonviolence and mutual respect, is defined as aware of humanity's place in the global or universal environment as opposed to an individualistic humanism that places humanity in a dominant position over nature.

Mr. Ikeda describes new humanism as a cosmology because, whereas an "ideology tends to emphasize dualism and conflict, producing discrimination and rejection of others, cosmologies seek to include and embrace others. Tolerance is an inherent characteristic of cosmology."

In elaborating on the first principle of nonviolence, Mr. Ikeda said that a new humanism

must include an absolute injunction against the taking of human life. "Any form of justice that is accompanied by the violence of killing must be recognized as a false justice, in whatever logic or rationale it may clothe itself," he said. "The fundamental failure of humanism in its various forms has been a failure fully to believe in and trust people."

In regard to developing the second principle of mutual respect, Mr. Ikeda declared education to be humanity's most important endeavor to nurture the dignity of life. "It is education that makes us free," he said. "The world of knowledge and of the intellect is the universal stage on which all people can meet and converse. Education liberates people from prejudice. It frees the human heart from its violent passions. It is education that severs the fetters of ignorance regarding the laws that govern the universe."

He moreover demonstrated that education liberates people from powerlessness and the inability to trust and believe in themselves. "The individual who has been liberated from self-doubt," he stated, "is naturally

PLEASE SEE HUMANISM, 4

'My Recollections' To Be Broadcast to Western U.S.

Beginning Nov. 2, SGI President Ikeda's popular series on world figures will be broadcast to 10 western states and parts of Canada and Mexico. The series, produced by Keiko Kimura, is called *Values and Visions: Portraits of Global Citizens* and is based on the SGI leader's articles that have appeared in the *World Tribune* and *Living Buddhism*.

KDWN 720 AM, based in Las Vegas, will air the show every Sunday night from 9:30-10:00. Each half hour show will include two profiles in English only, read by John Astin and Tim Dennis. Sunday Simmons will read the introduction. KDWN's signal reaches much of western North America at night.

In the series, Mr. Ikeda shares his insights into what makes figures like Rosa Parks and Cornell Capa great and talks about his encounters with them.

Station: KDWN 720AM

Time: 9:30-10:00 p.m.
every Sunday, beginning
Nov. 2

Coverage: California,
Arizona, Nevada, Utah,
New Mexico, Idaho,
Montana, Wyoming,
Oregon, Washington, and
parts of Mexico and
British Columbia

Scholars Complete SGI-USA Survey

By JEFF FARR
ASSOCIATE EDITOR

Santa Monica, Calif., Oct. 6

The results are in. The University of California at Santa Barbara's Dr. Phillip E. Hammond has completed his survey of SGI-USA members, which will be the basis of his upcoming book on the organization. Dr. Hammond and his assistant, doctoral student David W. Machacek, thank all the survey participants for helping them reach their goal of getting at least a one-third response to the

PLEASE SEE SURVEY, 4

VOICES
.....

How has Nichiren Daishonin's Buddhism helped you deal with issues of death?

Members from Los Angeles #5 Joint Territory respond:



In the past three years, I have lost so many close friends and relatives that I often, in despair, felt helpless, confused and sad. However, I have found solace in Buddhist teachings that state that people die only when the time is right for them and that is when they have created the maximum value possible for them in this lifetime.

SGI President Ikeda says, "At death our lives merge back into the life of the Universe, in much the same way that the spray of waves dissolves back into the ocean." These thoughts, in times of grief, give me peace.

— ANN GRAU, Newport Beach, Calif.



In 1980, my mother died of a heart attack at age 47. Her sudden death was a tremendous shock to me. I had been practicing the Daishonin's Buddhism with my family, but through my mother's death I began to seek [to understand] what life and death really were. After Mother's funeral, I read President Ikeda's *Life, An Enigma, a Precious Jewel* almost overnight. It gave me a great deal of relief and helped me grieve over Mother's death peacefully. Since then, I have been practicing this Buddhism most sincerely. I learned that understanding death is understanding life.

— MASAKO THOMSON, Yorba Linda, Calif.



I was taught as a child that death will be the day when I am judged for the way I lived my one chance at life. I found it hard to believe that this is my only life when its duration is minuscule in comparison to the scope of eternity. I could not accept that only one group of people would go to heaven, and all others would go to hell.

Nichiren Daishonin's Buddhism has taught me through his writings that my practice and work toward kosen-rufu would protect me in this and future lives until I attain Buddhahood. This removes my fear of death.

— DANN HOGERTY, Laguna Beach, Calif.



I was raised in a very Christian environment, and death was always portrayed as something to fear. Since just about everything life had to offer me was bad, I felt that I had a pretty good chance of spending eternity with the little guy in the red suit, pitchfork, horns and long tail. But when I encountered Nichiren Daishonin's Buddhism, I found a whole new perspective on death. I realized that death is not the end. Death is more like a chance to renew yourself, like taking a little vacation before you start over again. It also gives life more meaning because life is my opportunity to change all of the negative aspects of my life-condition so that next time I'll live a better and happier life. Life never ends. It only changes, and death is the break between each change.

— KRISTY LITTLEFIELD, Anaheim, Calif.

Your Own Mind Business

EDITORIAL

There's nothing more unreliable than one's own mind, SGI President Ikeda has been emphasizing lately. Unreliable in the sense that our minds sometimes play tricks on us, making us think we're right when we're wrong, making us think we want what's really bad for us, etc.

While Buddhism teaches us to depend on ourselves, an important part of this self-reliance is our self-education, the training of our tricky minds. As Nichiren Daishonin stresses, "One should become the master of his mind rather than let his mind master him" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 146).

But in Buddhism, mastering one's mind isn't just training a wild beast — it also means to open our minds, to keep changing our ways of thinking for the better. Albert Einstein said that the splitting of the atom changed everything in our world except for the way people think, and thus humanity is drifting toward catastrophe. Positive new ways of thinking are thus essential to our survival as a species and as individuals.

Dr. David Krieger, founder of the Nuclear Age Peace Foundation, suggested five new ways of thinking at the 4th U.S.-Japan Youth Peace General Meeting, Aug. 17:

1. We can "think indigenous." By this Dr. Krieger meant we can remind ourselves that we coexist with this earth. "Think like a person whose feet touch the land," he said, "like one who loves and respects the earth and all its creatures." We can become environmentally educated, he added, always questioning the reparations of our actions on the environment.

2. We can "think like an astronaut." In other words, we can try to see the world as one. "Borders may exist on maps," Dr. Krieger said, "but they do not really exist on earth. That is what astronauts discovered when they went into space and looked back at our small fragile planet that floats in an immensely vast universe."

3. We can "think with our hearts." Dr. Krieger meant by this that when we try to understand oth-

ers, to stand in their shoes, we can develop a compassionate way of thinking. He also pointed out that we shouldn't be hindered by enemies we may have. "Look into the faces, the eyes, the hearts of those who are labeled enemies," Dr. Krieger urged. "Find their humanity. In doing so, you will also find your own."

4. We can "think peace." Dr. Krieger's definition of peace was "a dynamic process of nonviolent social interaction that results in security for all members of society." In other words, peace takes ceaseless efforts — a lot of brain-wracking is required. Peace is thus much more than the absence of war, he said. It's something that has to be worked on constantly.

5. We can "think like a seed." "Recognize that you have the inherent power of growth," Dr. Krieger said. "You are not static. A tiny seed may become a majestic tree." President Ikeda has made the same point many times — that as "seeds," we should try to develop ourselves in the here and now.

Potential is realized in many ways, Dr. Krieger said, even in the seemingly small decisions we make each day. He gave the example of Rosa Parks, who in refusing to give up her seat realized her potential. And Daniel Ellsberg, the Defense Department analyst who reached his potential by risking imprisonment to turn over the Pentagon Papers to the *New York Times*, thus exposing secret reports on the Vietnam War to the American people.

Actually, these five points are not really new ways of thinking — they have been around for centuries. But Dr. Krieger's point was that for people to change how they think would indeed be something new and would change the world as we know it.

To avert the human disaster that Einstein alludes to, we desperately need to implement many "new" ways of thinking. Without such a great effort on our part, we'll just keep thinking the same way we always have and recycling the same old bad ideas. So, let's put on our thinking caps and add to Dr. Krieger's list. **W**

Mastering one's mind...means always to keep changing our ways of thinking for the better.'

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**WORLD TRIBUNE
MAILBOX**

'Recovery' Touches A Chord

Words cannot adequately express the profound joy I felt upon reading... "Buddhists in Recovery" (Oct. 3 *World Tribune*, p. 1).

However, some well-meaning folks of sincere faith have worried that this type of activity might lead to "fragmentation" and dilution of the energy and effort of the larger SGI organization. I have been told that even one hour a month of this type of activity is an hour potentially wasted — an hour that could be spent on neighborhood activities, visiting members or simply chanting. I have been sincerely chanting about this. I keep coming up with the conviction to continue to chant and polish my life as the prime point to show actual proof. I must also support my district and larger SGI activities, do propagation and study, and receive continual guidance.

But beyond that, I believe I can continue to work on the quality of my recovery through any positive means of my choice. As the *World Tribune* article demonstrates, I feel that beyond the ultimate solution in prayer, no one tool is "the" answer to persons seeking support...

— TERRI FONG, Sacramento, Calif.

Thank you for your article on "Buddhists in Recovery" (Oct. 3 *World Tribune*). I know well the demon called *alcoholism*. Generations of men in my family have died feeding this demon....

This demon cannot be defeated by logic or bargaining.... But there is one thing the demon cannot stand, and that is the light of day. The admittance to another who knows the same demon. It hates this, for it only lives in denial. So after trying to will it away, I took a difficult step, but one I knew I had to take to survive. I still clearly remember the rainy night that I stepped down into the dark cold basement of a church and shared my story with people who knew the same demon very well. It was a terribly difficult step to take. It felt like defeat. Like I was admitting my Buddhist practice didn't work. You see, at that time there was no support inside the organization for what I was doing. That is why I told no one.

I, too, had some problems with the 12 steps, but that isn't what makes these groups powerful. What makes them work is the people. We are wounded by others and can only heal in the presence of others. This is what it means to be human.... So I congratulate the *World Tribune* for writing about these support groups and the SGI members who participate in them. Facing the demon ain't easy, but sometimes pain sure can feel good.

— DIXON HAMBY, Bellevue, Wash

Thank you for contributing to public discussion about the nature of addiction and recovery in the lives of SGI members (see Oct. 3 *World Tribune*, p. 1)....

Because they changed my life, I think it is vital that people speak responsibly about Alcoholics Anonymous and Al-anon. Sadly, your article did not do this. Though it was an excellent effort and picture of members in recovery, it inadvertently contributed to a misimpression about AA that is quite common. Because AA does not engage in public relations or media interviews, it was the *World Tribune's* responsibility to give thoughtful consideration to how they present the 12 steps to members. Unfortunately you missed 11 of them. Stopping at the first step is a common mistake.

Just as many Buddhists dump their problems in front of the Gohonzon, many AAs and Al-anons will dump their problems in the lap of a Higher Power. More experienced leaders and peers in AA are always present to remind them that recovery lies in personal responsibility (step 4 — the one most often avoided by those in recovery, Buddhist or otherwise). This is guidance of the strictest sort and is present in the 12 steps.... Please, work harder to avoid the mistaken impression that a Buddhist will not find recovery in the 12 steps....

— EDITH SHILLUE, Arlington, Mass.

Turning Point

PERSPECTIVE

By TAMARA JENKINS
NEW YORK

Long period of building strength. Feeling hope and joy. Growing confidence. This core in my life — I feel it strengthening every day. Fighting the long battle against negative thinking, a feeling of underserving and doubt, I have built the muscle of faith and a belief in myself. It's there. Buddhahood is there inside me.

Six years I've been building a dream. A monumental dream few have believed in. Enemies from inside and out defeated one by one on the hazardous climb toward the distant summit. Wait — there it is now in sight! One more push forward....

Suddenly sideswiped. An avalanche.

Begins with an exhausting week physically and emotionally. Then a cold that turns to infection in my lungs. Go to work anyway — that day job that challenges my last hope. With so much more to offer, why am I still here after all this time?

What is it? What does it mean? Finding it hard to breath. Wheezing, coughing, hacking, blowing poison. Now the clutch — 10 years since my last life-threatening asthma attack. I thought it was gone! This can't be! Panic followed by calm. No, I won't let this happen again. I've been so good — almost cured. Reading *World Tribune* all day while waiting. Trying to breathe, thinking positively against the insidious onslaught. "I thought the Gohonzon worked!" "Three steps forward, one step back." "Trust the Gohonzon!" "What's wrong with me?" "Am I dying?" "I'm so frightened! Help! Somebody, help!" "You don't need anyone's help." Chanting daimoku inside.

That night, it's worse than ever. Neither of my inhalers are working. This is real. Not enough oxygen to the brain. Getting emotional. Frightened — the feeling of hysteria I keep only at arm's length. Who is this person who has invaded my "good Buddhist" self? Who is this impostor? Get out! Get

out! Nam-myoho-renge-kyo! Can only say a few daimoku at a time, each breath so limited and time consuming.

Make it through the night, my husband and I holding pressure points for hours on end.

Back on steroids and a multitude of other medications I swore I would never take again. Gohonzon, please — what is it? What is it? This time I choose to trust. What is it? Slowly the dark cavernous reality is revealed. This is me! This is my life! All



Tamara Jenkins

the years of training how to think like a Buddhist, how to act like a Buddhist, they mean nothing now. This is me. Hello, Tamara Jenkins. I see the weakness, the cause of my suffering. And this time I have the courage to see her — to see me — for real, for the first time. I hold her in my arms. You are a Buddha. I will change this.

All my dreams — this six-year struggle to make the impossible possible, to become a driving force in my chosen field. I'm one step away. But I can't be that capable, strong, responsible, dependable creator standing atop that mountain, and this frightened, trembling innocent who wants only to flee this land of Mappo at the same time.

Long held guidance from SGI President Ikeda: "Only those who know the power of this Gohonzon can make the impossible possible." But wait — a new sentence takes hold. "First you must pray to have the kind of courageous practice that can make the impossible possible."

Chanting five hours, three hours.... What does that mean? Truth.

Health up and down, breathing better, but heaviness in my chest. Find an acupuncturist/herbalist who believes I can cure my asthma by curing the underlying cause, heat in the lungs. Treatment begins.

Back to the Gohonzon. What is heat in my lungs? Fear, weakness, pain. I must forge this impurity out of the gold that is my life. *No matter what* — an old phrase that feels like a long-lost friend. I hold its hand for hours in front of the Gohonzon. Years of panic disorder must have been related to this inherent weakness! Sometimes I feel as though I carry the world's pain. "I just want everything to be OK! A world without problems, where everyone is happy!" A sweet thought. Innocent enough. Coming from a pure-intentioned heart — and derived from the fundamental darkness of illusion. The land of ignorance. Go away! Now! "But why? Why does the world have to be like this?" Nam-myoho-renge-kyo! Must strengthen my life to deal with this reality.

Eyes beginning to open. Tamara Jenkins is a Buddha. Tamara Jenkins is a Buddha. I must form a new identity, pouring through the Goshō page by page. Hold on to Nichiren.

Next day, awakened in the middle of the night from a terror. Sinking. Hysteria knocking at my door again! Go away! Go away! By now, lungs are fine, but the chest is on fire! Next night, my head is on fire. I am a Buddha! I am a Buddha!

Medications have run their course, leaving my fragile body racked. Only the detox and healing remains. The sun comes out for the first time in days. A quote in the *World Tribune*: "I am ready to truly trust the Gohonzon with the most fragile aspects of my life." Bingo. That's where I am. All these tears. Tears of sweet *amrita* — running like a crystal stream down the mountain of that impossible dream as it becomes possible. Day by day, taking my true self back to eternity. Replenishing, restoring, healing, revealing. Nam-myoho-renge-kyo. The summit beckons. And the ascent continues.

Old Friends Reunite in New Delhi

COURTESY OF SGI NEWSLETTER
New Delhi, India, Oct. 17

Deepening the bonds of an enduring friendship, SGI President and Mrs. Ikeda visited Sonia Gandhi, the widow of the Indian prime minister Rajiv Gandhi, and her family at her home this evening.

President Ikeda's friendship with the Gandhi family began 12 years ago when he and Prime Minister Rajiv Gandhi first met in Tokyo. The SGI president reminisced about that meeting. "We had a truly memorable discussion," he said. "It was a cold day, but Prime Minister Gandhi seemed to warm the room with his very presence. I will never forget that occasion.... He possessed courage, intellect and a strong sense of justice. I was confident that this youthful leader of the great nation of India would be a champion for peace who paved the way for the rest of the world to follow. Rarely has the world mourned the loss of someone so greatly as it did your husband. But Rajiv Gandhi continues to live on



Sonia Gandhi (center) welcomes Mr. and Mrs. Ikeda to her home in New Delhi. Joining them are daughter Priyanka and her husband, Robert.

within your heart and that of Priyanka [their daughter] and the rest of your family. I believe beyond a shadow of a doubt that you and your family will enjoy wonderful fortune and victory in your lives."

Mr. Ikeda, who arrived in India on Oct. 16, also talked with Mrs. Gandhi about the success of the photographic exhibition "Rajiv Gandhi: An Intimate Vision" in

Japan, which opened at the Tokyo Fuji Art Museum in April 1996. More than 330,000 people viewed the exhibition.

Through the exhibition, President Ikeda said, many people in Japan have learned of Rajiv Gandhi's greatness, warmth and humanity. The SGI leader shared a number of comments that had been made to him by dignitaries who had seen the photographic

display:

• "The photographs taken by Rajiv Gandhi are alive. They have a soul-stirring depth. Viewing them is like watching a magnificent canvas unfolding."

• "One is left with the unmistakable impression that people of extraordinary ability also possess extraordinary artistic sensitivity. Every photograph is the brilliant crystallization of the photographer's personality and the spirit of India, and each has profound depth."

• "Simply brilliant! The photos capture the living essence, artistry and intellect of Rajiv Gandhi. We are offered a glimpse of the man within the youthful leader of the people who strove to guide his country into the 21st century. A most moving experience."

Mrs. Gandhi said that hearing details from him in person, she was touched and moved again by how enthusiastically the exhibition had been received.

Mr. Ikeda also presented Mrs. Gandhi with a poem titled "Shine Eternally, Mother's Victorious Sun!" which he had writ-

ten in her honor.

In the poem, President Ikeda writes in part:

The sublime flame of love for humanity lit by India's lion burns brightly on in you and in the next generation!

There can be no doubting that history will greet with thunderous applause the triumphal song of this family who lives for what is just and right.

Mrs. Gandhi is the chairperson of the Rajiv Gandhi Foundation, one of the organizations that has invited the SGI leader to India. Mr. Ikeda said he hoped that she would take good care of her health for the sake of her family, India and the entire world.

Mrs. Gandhi said that each time she met President Ikeda she was always deeply moved by his warmth and consideration. ❧

SURVEY, FROM PAGE 1

questionnaire, which was sent out in April.

Dr. Hammond and Mr. Machacek recently shared some initial findings, which show, they believe, that SGI-USA members have a "high level of commitment" to their practice within the SGI-USA.

The survey found that 62 percent of members surveyed chant twice daily; 64 percent spend two or more hours every week at SGI-USA meetings; 76 percent spend one or two more hours every week reading two or more SGI-USA publications; and 89 percent have introduced at least one other person to the practice.

One of the research team's main reasons for doing the study was to learn what kind of people convert to Nichiren Daishonin's Buddhism. Do people who switch to this Buddhism from another religion have certain shared characteristics? Hammond's and Machacek's answer at this point is a qualified yes, saying they tend to be "people who regard themselves as not locked in." But for more details, they say, we'll have to wait for the book.

Oxford University Press has agreed to publish the Hammond and Machacek book based on the success it had with a book on the SGI-UK, *A Time To Chant*,

by Dr. Bryan Wilson and Dr. Karel Dobbelaere. The book on the SGI-USA is not expected to be published until 1999. The much-awaited answers to questions like "What do members think of other religions?" "Do they consider themselves liberals or conservatives?" "What is the ethnic makeup of the organization?" will all be in the book.

The SGI-USA agreed to Hammond's study in June 1996 at a Central Executive Committee meeting. The consensus was that the perspective of a respected scholar like Dr. Hammond would help increase understanding of the SGI-USA in society. The survey was then developed with input from SGI-USA members, although they had no editorial control over the final version. Twelve hundred surveys were sent out to randomly selected members from SGI-USA publications subscription lists.

Now Dr. Hammond and Mr. Machacek are busy comparing the 401 completed questionnaires with responses to a University of Chicago general census survey of the United States and Dr. Wilson's SGI-UK survey and constructing what Dr. Hammond calls the story line of their study — the story of the SGI-USA today. ❧



At the Rajiv Gandhi Foundation, President Ikeda calls for a new humanism based on nonviolence and respect.

HUMANISM, FROM PAGE 1

able to believe in the latent capacities of others. One becomes able to look beyond the present appearance of another to perceive and believe in the wondrous jewel hidden within."

Mr. Ikeda credited the Upanishads, Shakyamuni's Lotus Sutra, and King Ashoka, as well as the

modern examples of Mahatma Gandhi, Nehru, Tagore, Rajiv Gandhi and first and second Soka Gakkai presidents Tsunesaburo Makiguchi and Josei Toda as inspirations to humankind.

The SGI president views India's message of nonviolence as one of paramount significance to humanity, and he foresees India's continuing development

as undeniably valuable to the cause of world stability. "We can posit the emergence of three pivotal countries — China, the United States and India — that will play central roles in the 21st century," he said. "This might be likened to the design of ancient, three-legged kettles, which cannot stand on two legs but attain stability on three." ❧

Photo by STEVE FRUS



A performer at the open house looks out on the crowd that gathered in front of the new auditorium.

San Francisco members reach out to their community

By PENNY WILLIAMS & RON BAIRD

CORRESPONDENTS

San Francisco, Oct. 4-5

Potrero, one of San Francisco's seven hills, was bathed in sunlight this weekend when members hosted "Celebrate Community" an open house and culture festival for the SGI-USA and local neighbors. The newly opened Ikeda Auditorium was the impetus for the event. The auditorium is one of several new structures on Potrero between 16th and 17th streets brightening a part of the city once lined only with warehouses and car-repair shops.

The culture center parking lot became a festive bazaar for the event, with a bower of fresh flowers over the entrance, tables and chairs, and a stage for musicians, singers and dancers to perform, along with booths for hamburgers and hot dogs. Inside the culture center, other things were happening, such as samba and circus workshops.

Photographs, paintings and sculpture were exhibited in the auditorium while soft piano music

accompanied strolling viewers. Lectures and panel discussions also took place in this area.

City Councilman Leland Yee attended and shared his appreciation during a panel discussion. Mr. Yee explained the dilemma faced by legislators, saying: "We have somehow marginalized and fractionalized different elements in our society. When individuals say that we must pick one side or the other on various issues, I know we don't have the answers in city hall. I would encourage SGI to spread your word and your work not only among yourselves, but throughout the city. Answers to our problems will not come from one individual, but from all of us together working in a cooperative way."

Linda Serizawa also helped with the planning and feels that the open house was a grass roots event. "The members really wanted to contribute and share our organization with the community," said Linda.

Today's event commemorated SGI President Ikeda's first steps abroad in October 1960 to help fulfill Nichiren Daishonin's quest for world peace. ❧

Photo by STEVE FRUS



Aztec dancers from Mexico City helped the SGI-USA celebrate. (Below) Besides entertainment, there were lectures, a members' art exhibit and lots of food.

Photo by KINGMOND YOUNG



A young boy peers behind a piece of shadow art on display.

Photo by STEVE FRUS



From the time of the Nakazato incident, Tsunezo Yoshiyama's apartment, which was in the company's row houses, was watched incessantly by union officials wary of outsiders visiting. But at night, after everyone had gone to sleep, Soka Gakkai leaders managed to visit him to offer guidance and encouragement. One evening, Sasebo Chapter Chief Toru Matsukawa came by.

"How are you doing?" he asked. "You know, I'm kind of hungry. Could I persuade your wife to make me some noodles?" So saying, he handed a bag with 10 servings of noodles to Yoshie.

"Please, join me if you like," Matsukawa added. He knew the Yoshiyama family was going through hard times, but he didn't want them to feel like they were accepting charity, so he made his hunger an excuse for bringing them noodles.

He continued: "Mr. Yoshiyama, I'm afraid there's nothing I can do to help you out financially. And our faith isn't the kind in which you look to others for help. No, each of us has to carry out our own human revolution. We have to stand up on our own two feet and win through our own effort. If you depend on others, you're sure to lose.

"No amount of money will change your karma, and unless you change your karma you will never be truly happy. The chance to change your karma comes when, in the course of your practice, a terrible persecution threatens you. That's when you have to fight — you have to fight like a lion."

True faith has nothing to do with beseeching someone else for help. Each of us creates our own happiness. Matsukawa wanted to teach Yoshiyama that the basic requirement for happiness is the determination not to be defeated, the ability to stand up and fight, no matter what the difficulties or odds.

Yoshiyama was well aware of Matsukawa's kindness and consideration. As he watched his children eagerly down the delicious hot noodles, he felt deeply appreciative for his fellow member's stern, yet warm encouragement. Wiping tears from his eyes, he renewed his resolve to fight on. Encouragement of this sort helped Yoshiyama get through this most difficult of times.

Goro Kida, meanwhile, found work at another mine. His leg had healed and he could make a living again. He made the rented house he had moved into available for Gakkai activities, and he continued earnestly in his faith. Every day he prayed for his friend Yoshiyama to win in his struggle against the union

The New Human Revolution

By HO GOKU — ILLUSTRATED BY KENICHIRO UCHIDA

Volume 6, Chapter 4

Rough Seas

Translation of parts 30–31 of the 'Rough Seas' 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.



expulsion and regain his former position at the Nakazato Mine.

The Osarizawa incident had been resolved by an out-of-court settlement and had taken some four months from the notice of expulsion to be concluded. But the Nakazato affair went to court.

Yoshiyama was now alone in his suit to force the coal miners union to cancel his expulsion. After eight court sessions, the Sasebo Branch of the Nagasaki District Court handed down its decision (March 30, 1964) ruling completely in favor of Yoshiyama's position: The union would have to restore his union membership.

But the union appealed the decision. A year later, in April 1965, the Fukuoka High Court upheld the lower court's decision, but the union leaders took the case to the Supreme Court, revealing the lengths to which they would go to protect their image, despite the fact that they were clearly in the wrong.

The Nakazato Mine closed down permanently in January 1967, but the case

dragged on. On May 2, 1969, the Supreme Court — four years after the case was brought before it — made a ruling upholding the decisions of the first two courts, declaring, "In limiting the political activities of its members, the union overstepped its disciplinary authority and violated the law." The union's expulsion of Yoshiyama was declared invalid.

Seven years had passed, and now Yoshiyama was completely vindicated. He felt he had experienced the truth of the passage "Many evil forces are vanquished by a single great truth" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 154). No matter how the union had plotted or schemed, it could not defeat the truth.

The mine had closed two years earlier, and considering the long pain and suffering that Yoshiyama and his family had endured, it was a victory that might have seemed to come too late.

But the Supreme Court victory meant a great deal. The decision made it clear that no union had authority to restrict either its members' religious beliefs or political activities. It was as if the sunlight

of triumph now illuminated Sasebo, banishing the dark clouds of hopelessness.

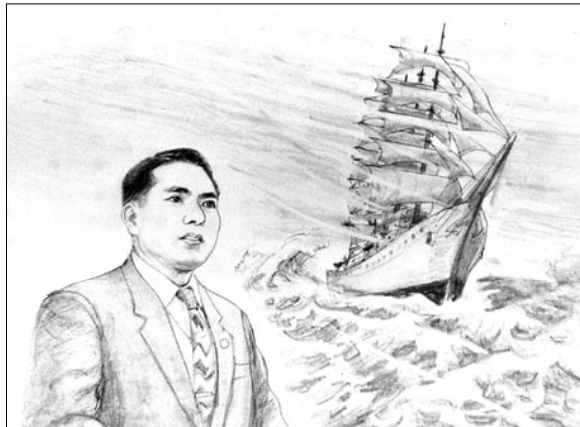
When these miners union incidents occurred, Shin'ichi Yamamoto realized that they were only the gentlest of precursors to the great storm that would eventually arise to block activities for kosen-rufu. The Soka Gakkai, in its effort to carry out its social mission as a Buddhist organization, was making its way from the placid bay of its early period of growth into the rough seas that accompanied the shaping of a new era.

Shin'ichi knew that raging storms and crashing waves awaited the Soka Gakkai. For the sake of lasting peace for all humankind and for true humanism, Shin'ichi knew that he must hold firmly to the rudder of the great ship of the Soka Gakkai, unafraid of laying down his life if need be, thinking all the while of the happiness and comfort of his comrades who were sailing with him.

(This concludes "Rough Seas," chapter 4 of vol. 6 of *The New Human Revolution*.)

'Rough Seas' Chapter Discussion Questions:

1. In parts 30–31 (Oct. 31 *World Tribune*), what factors enabled the miner Tsunezo Yoshiyama to continue fighting in the face of persecution? (See parts 25–29, Oct. 24, *World Tribune* for more background.)
2. In parts 9–13 (Oct. 3 *World Tribune*), Shin'ichi describes a new kind of political organization. What are the characteristics of this new model? Does this sound like the realm of politics as you've come to understand it?
3. In parts 3–8 (Sept. 26 *World Tribune*), Shin'ichi quotes a passage from Nichiren Daishonin's writings, "Many evil forces are vanquished by a single great truth" (MW-1,154). What is Shin'ichi responding to? How many different kinds of obstacles are discussed here, and what similarities and differences do you see between these events described in 1962 and the present?
4. In parts 3–8 (Sept. 26 *World Tribune*), what does Shin'ichi say about speaking out against injustice? What historical precedence does he cite in regards to Nichiren Daishonin and the Soka Gakkai speaking out against slander?
5. In parts 1–2 (Sept. 19 *World Tribune*), what is Shin'ichi's attitude when he hears of threats against him as he proceeds to a meeting in Shikoku?



SIGN POSTS

APPLYING
NICHIREN
DAISHONIN'S
WRITINGS TO
DAILY LIFE

Great Events

By MALINA MOORE

SGI-USA YOUTH DIVISION STUDY COMMITTEE

Great events do not have small omens. When great evil occurs, great good will follow. Since the worst slander already prevails throughout the country, the supreme True Law will spread without fail. (*The Major Writings of Nichiren Daishonin*, vol. 5, p. 161)

Upon returning from the recent SGI World Youth Training Course, I felt compelled to examine in more depth my understanding of the temple issue. I recall in late 1990 that when news came of Nichiren Shoshu's intention to dismiss SGI President Ikeda as head of the world's lay organizations, many members were asking, "Why is this happening?" I was, too. Although I didn't really have any close ties with the local priests, I thought "Can't we all just get along?"

On the surface it seemed like just some misunderstanding between Nikken and President Ikeda that could somehow be rectified. However, in the six years that have passed since Nichiren Shoshu excommunicated the SGI, it has become clear to me that the Nikken sect's intention is to destroy the SGI and gain control of the vast membership.

Nichiren Daishonin writes, "Great events do not have small omens." Over these six years our organization has developed in ways that would never have been possible if still under the constraints of Nichiren Shoshu. We are now able to develop as Buddhists more freely — empowering ourselves through study and expanding our presence in society. While the 1991 excommunication at first seemed like a mere severance of ties with Nichiren Shoshu, it was actually a magnanimous liberation.

In this Goshu passage, at first I felt that "spread without fail" meant that by virtue of being the truth, that somehow it would prevail. President Ikeda has continuously emphasized how imperative it is for each of us to speak out against slander and boldly declare what is right — not to think that someone else will do it. I know now that the "supreme True Law will spread without fail" only when I take responsibility and clearly state what is right and what is wrong. ☐

QUESTIONS AND ANSWERS ON THE TEMPLE ISSUE

What's Behind Negative Coverage of the Gakkai?

Q What is behind the temple's promotion of media reports that paint the Gakkai in a negative light?

A English-speaking temple members have translated many libelous anti-SGI articles from Japanese publications — both from temple publications and weekly tabloid-type gossip magazines. They have posted these to the Internet or distributed them to SGI-USA members to try to create distrust and antipathy toward the SGI.

Through its ongoing efforts to protect civil rights, the Gakkai has frequently opposed the authoritarian behavior of Japan's ruling Liberal Democratic Party or LDP (the name may be misleading as the LDP is actually a politically conservative party). The LDP is now working closely with the Japanese media to defame and discredit the organization and SGI President Ikeda. The flurry of libelous articles about the SGI — more than 500 in 1995 alone — is the work of this alliance.

Almost all of these articles or stories have appeared in publications known as "weeklies" — widely read magazines that focus on scandal and innuendo. In the area of culpability for what they report, they fall far below such publications many Americans call "tabloids."

In addition, Japan's lax libel laws make it quite easy for them to get away with this. In the May 27, 1997, edition of the *San Francisco Examiner*, Takesato Watanabe, a professor of journalism at Doshisha University in Kyoto, Japan, commented on the low level of reporting found in magazines by two publishers in particular, the Bungei Shunju and the Shinchosha. These two companies have been most active in running articles that defame the SGI.

Among other things, he writes that they have recently carried articles that have:

denied that there were gas chambers at Auschwitz. Systematically downplayed the brutal Rape of Nanking at the hands of the Japanese Military during World War II. Falsely accused an innocent man of the 1994 Matsumoto sarin gas attacks.... Heaped racy slanders on Okinawa Gov. Ota, who opposes the government's stance on American military bases on the islands.

Nichiren Daishonin would have considered this abuse the SGI today faces from such quarters as a natural result of the organization's faith and growth,

Key Points:

- **Nikken's effort to gain followers has long been deadlocked in Japan, and he is now focusing on expanding the influence of the priesthood outside Japan. He is willing to do anything to defame SGI President Ikeda and weaken the influence of the Soka Gakkai.**
- **Besides the temple's own publications, the carriers of such libelous articles are magazines called 'weeklies,' some of which have an even lower standard of accuracy or truthfulness than American tabloids. Yet because they are widely read, they can have considerable impact.**

something completely in line with Buddhist teachings. False accusations by self-interested individuals or groups have always been part of the equation of such persecution, which the Daishonin and his disciples experienced firsthand:

I was kept at Eichi for more than twenty days. During that period seven or eight cases of arson and an endless succession of murders took place in Kamakura. Slanderers went around saying that my disciples were setting the fires. Government officials thought this might be true and made up a list of over 260 of my followers they believed should be expelled from Kamakura. Word spread that these persons were all to be exiled to remote islands and that those disciples already in prison would be beheaded. It turned out, however, that the fires were set by the Nembutsu and Ritsu believers to implicate my disciples. There were other things that happened, but they are too numerous to mention here. (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 184)

As long as the SGI continues to grow and is socially involved, we can expect groundless accusations about the organization to ensue.

In "On Practicing the Buddha's Teachings," the Daishonin warns us:

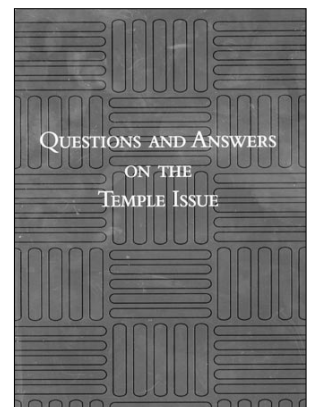
From the very day you take faith in this teaching, you should be fully prepared to face the three kinds of persecutions. (MW-1, 99)

While it is not as likely that we will be persecuted as individuals, as a Buddhist group we are certain to be.

Nichiren Daishonin's Buddhism says that it is ordinary people who have power — a message sure to incur the wrath of

entrenched authority in any day and age. Criticism and attack by certain vested interests thus go with the territory. Rather than being surprised by them, we can actually take pride in them, for they offer proof that the SGI's movement is on the right track.

Ten in a series



The SGI-USA has published a pamphlet, *Questions and Answers on the Temple Issue*, which seeks to provide succinct information on this important issue. It is available free of charge through the organization and can be downloaded from the SGI-USA web page (www.sgi-usa.org). The study page is reprinting each of the questions from the pamphlet as a service to our readers.

Photo by LINDA ST. HILAIRE



Judy Garrard, SGI-USA member and devoted teacher, finds a mentor and ally in Roosevelt Middle School Principal Jack Thompson.

technical support students receive practical training by assisting her with her tasks. Troubleshooting skills are a large part of what each student learns. When problems arise, the students are usually the ones who come to the rescue and resolve the difficulties. In Ms. Garrard's class, students and teacher learn together.

At Roosevelt, Ms. Garrard promoted a problem-solving lab based on the Scan Competency Program, the U.S. Education Secretary's Commission on Achieving Necessary Skills. The lab gives students real-life problems to solve as a group, such as finding a way to reduce the cost of lighting the school building. Students test their solution by implementing it in special computer software that gives them feedback on the outcome. To Ms. Garrard — and the students — this is meaningful education.

"The lab simulates real life business practice," Ms. Garrard says. "Even though it's simulated instead of real-world, the lab gives the students a sample of real-life problem solving and helps to develop their skills in this area. I believe I'm going in the right direction."

Ms. Garrard's care for her students — and the support of Mr. Thompson — have helped her overcome her own lack of confidence and driven her to strive even more on their behalf. As Mr. Thompson once told her, a teacher can help 30 students, but an administrator can affect an entire school. Ms. Garrard took this to heart and went back to school to earn her master's degree, which will enable her to work in administration and ultimately become a principal.

Roosevelt Middle School recently received a National Magnet School of Distinction award, which was given not only for the achievement of racial balance but for all the varied programs initiated at the school. As chairperson for the school advisory committee and past chairperson of the instructional innovation team, Ms. Garrard had a large part in creating award-winning programs.

Mr. Thompson feels that Ms. Garrard will rise in the school district because she has courage, patience, endurance and the ability to work with diverse groups. "An administrator who can't work with diverse populations, such as the one at Roosevelt, will be ineffective," Mr. Thompson says.

Not long ago, Ms. Garrard had an opportunity to apply for the position of vice principal at Roosevelt. After several interviews, the School Board saw in her the right person for the job. She accepted the offer. ■

On Behalf of the Students

When teacher Judy Garrard caught a student doodling during a lesson, she knew what to do: she helped him get accepted to a local magnet school that focused on art. That's the kind of learning environment — one sensitive to the needs of individual students — she is working to create.

By SHIRLEY A. WHITE
WEST PALM BEACH, FLA.,
CORRESPONDENT

At Roosevelt Middle School in West Palm Beach, you'll find Judy Garrard, an SGI-USA member and dedicated teacher, fulfilling her heart's desire: to foster the development of each student.

That's a tall order, Ms. Garrard knows — one that she can't fill alone. Fortunately for her and her students, she has found a mentor and ally in Jack Thompson, Roosevelt's principal.

Mr. Thompson has worked with Ms. Garrard for 12 years, and has watched her grow personally and professionally. He thinks of her as family.

"She is just like my own daughter," Mr. Thompson says. "I find in Judy that which a father would be very happy to see: his child really striving to be the best she can be."

At times when Ms. Garrard has felt intimidated by a parent or another teacher, Mr. Thomp-

son has supported and encouraged her because he knows that her heart is dedicated to the students' happiness. "Anything Judy puts her mind to, she will accomplish," he says.

son. Instead of reprimanding the child and asking him to pay attention to the lesson, she asked him if he'd rather go to the area magnet school that focused on art. [Roosevelt is a magnet school

challenge is time: she never has enough of it. Instead of grading papers during her breaks, she's either helping a student or talking to a parent. "When students come to me with a problem," she says, "I try to give them encouragement."

She has always brought her work home, even while raising her own two children and being active in her Buddhist practice.

As the West Palm Beach District leader, she understands how important it is to support youth. "It was in the youth division that I learned how to chant through my problems and win," she says.

Ms. Garrard's main focus is on technology, and she shares responsibility for the technical programs at Roosevelt. When Ms. Garrard was first put in charge of technical support, she was not computer literate. She learned the basics from a colleague who soon left the school. "After that, I struggled through, using my Buddhist practice, determination and seeking mind," she says. She recently completed a course to become a certified Novell administrator.

During each class period, small groups of Ms. Garrard's



Photo by LINDA ST. HILAIRE

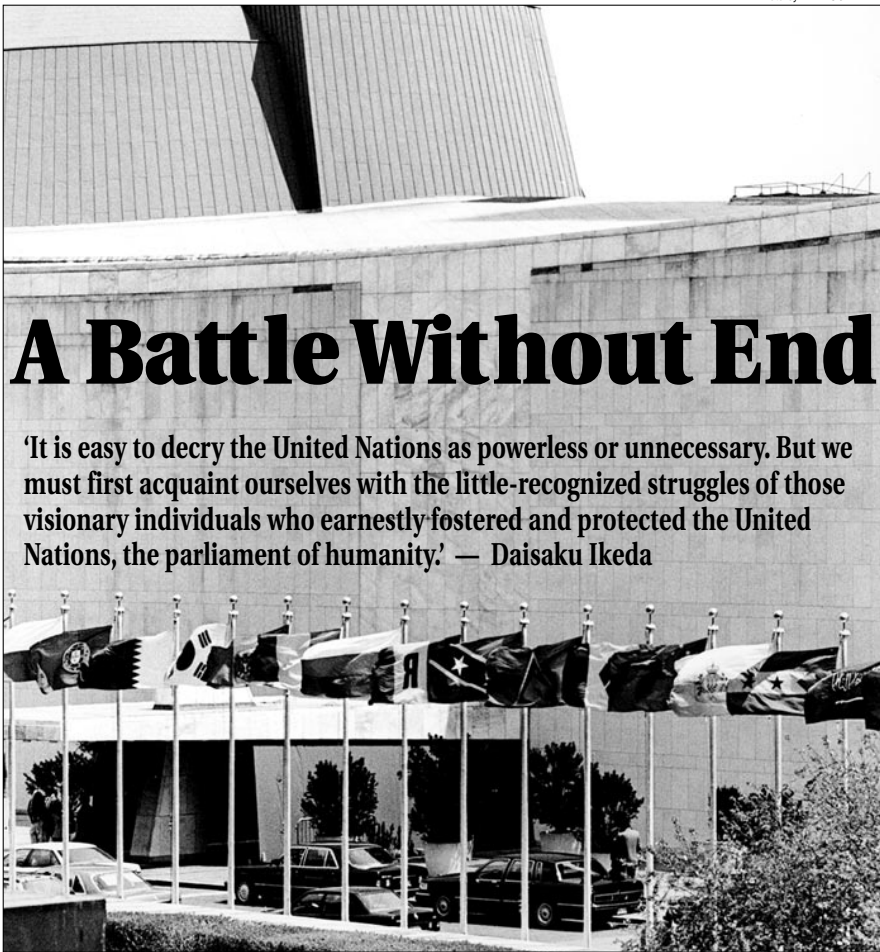
In Judy Garrard's class, students and teacher learn together.

One thing that Ms. Garrard would like to accomplish is the creation of a learning environment that's sensitive to the needs of each individual student. For example, Ms. Garrard once saw a student doodling during a les-

son specializing in math, science and technology.] The child was very excited about the prospect. He made a portfolio from drawings on his bedroom wall and was accepted into the new school.

Ms. Garrard's greatest chal-

Photo by KIRK CONDYLES



A Battle Without End

'It is easy to decry the United Nations as powerless or unnecessary. But we must first acquaint ourselves with the little-recognized struggles of those visionary individuals who earnestly fostered and protected the United Nations, the parliament of humanity!' — Daisaku Ikeda

A view of the U.N. Headquarters in New York. The World Federation of U.N. Associations has consistently worked to bring the United Nations closer to the people, and the people closer to the United Nations.

SGI President Ikeda gave the following speech after receiving a special commendation from the World Federation of U.N. Associations at the SGI World Youth Peace General Meeting, at the Soka International Friendship Hall, Sendagaya, Tokyo, Sept. 13.

The Honorable President Halim, Deputy Secretary General Sharma, Professor Nanda, distinguished guests, ladies and gentlemen:

It is a great honor to receive this commendation from the distinguished World Federation of U.N. Associations. I wish to express my sincerest appreciation.

In the chaotic period immediately after World War II, WFUNA quickly launched a people's movement for the United Nations, showing itself to be a great pioneer of peace. WFUNA remains a model and source of inspiration for all nongovernmental organizations around the world. It is with deep pride and humility that I, together with my fellow SGI members around the globe, accept today's honor

from this most esteemed people's organization. Thank you very much.

I understand that many of the delegates who attended WFUNA's inaugural conference in 1946 were courageous young men and women who had fought for their countries in resistance or underground movements during the war. Moving on from resistance to the further challenge of constructing peace — this never-ending spiritual struggle lives on in WFUNA.

To my great joy, young leaders of the new century from 50 countries and territories are gathered here today. Together with these bright young successors, I pledge that the SGI will continue its efforts to support the United Nations and contribute to a peaceful world.

I have consistently advocated the resolution of global issues centering on the United Nations and have taken action based on this premise. Despite the difficulties that beset the United Nations, I believe that the only sure path of peace and humanism for our world lies in pursuing dialogue and forging

harmony through initiatives centered around the United Nations.

I also count myself among those who believe that to reinforce and revitalize the United Nations it is essential to transcend national interests and bring together the goodwill of the people with the enthusiasm of youth. Based on this belief, I made a number of frank proposals and requests to then-U.N. Secretary-General Boutros Boutros-Ghali. I suggested that in addition to talking with national leaders and government officials, he should devote more time to hearing the voices of the people and providing opportunities for dialogue with youth and students.

It has been said that from the top, one can only see 30 percent of a given situation. From below, though, from the grass roots, one can see about 70 percent. A lot can be seen from the people's perspective.

Last June, on a visit to the U.N. Headquarters in New York, I enjoyed a candid exchange of views with top officials on the vision of a United Nations supported by the people.

WFUNA has constantly striven to bring the United Nations closer to the people and people closer to the United Nations. For instance, WFUNA's innovative philatelic program, issuing commemorative stamps each year, has been instrumental in promoting the United Nations to the world. This is but one example of the creativity and ingenuity of WFUNA, an organization that has always focused its efforts on the people. For decades, WFUNA and its dedicated members worldwide have worked tirelessly to create an alliance of global citizens. Allow me to convey my heartfelt respect for these noble endeavors.

It is easy to decry the United Nations as powerless or unnecessary. But we must first acquaint ourselves with the little-recognized struggles of those visionary individuals who earnestly fostered and protected the United Nations, the parliament of humanity. WFUNA President Halim played an important role in this as the speaker of the legislative assembly of West Bengal. During the war, the Japanese army inflicted inhuman suffering on the Bengalese, repeatedly bombing their region. The Japanese occupation of Burma also halted rice imports from Burma to India. Bengal was subsequently afflicted with a serious famine in which millions perished. I will never forget this tragedy.

The great Bengali poet Rabindranath Tagore was quick to detect the dangerous rise of Japanese nationalism and sounded a strident early warning. He was particularly angered by the blatant betrayal of the pacifist spirit of Shakyamuni that he witnessed among Japanese Buddhist priests who mocked their profession by actively cooperating with the militarists and supporting the war of aggression.

At the height of this insane period, Tsunesaburo Makiguchi, Soka Gakkai founder, championing Buddhist pacifism and humanism, opposed nationalism head-on. He subsequently died in prison for his convictions. Josei Toda, his disciple and second Soka Gakkai president, was also imprisoned for opposing militarism. He was released just around the time the U.N. Charter was being promulgated. Standing in the devastated ruins of a defeated nation, he set out to rebuild the people's movement of the Soka Gakkai.

Since the organization he built was strong and solid, it became the target of malicious attacks, with opponents denouncing it as militaristic. However, President

Toda never succumbed to external pressure.

As is stated in WFUNA's constitution, unless an unshakable force for peace is built on a moral alliance of humankind, we cannot prevent the tragic recurrence of war. As successor to Makiguchi and Toda, I have always regarded the groundless persecutions I have met as inevitable, and indeed I have perceived them as an honor. As a Buddhist scripture states, "Wise men and saints are tested by abuse" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 38).

The battle between good and evil is without end. The insidious roots of narrow-minded nationalism and chauvinism still have not been eradicated.

I want to share with you President Halim's greeting to members of the 6th SGI Youth Cultural Delegation to India last year: "Young people must keep a vigilant eye on the affairs of the world and influence their countries through dialogue. This is one of the rights of youth."

Youth will change history with their passionate voices of conviction. Youth will forge a path into the new century, speaking the truth with a penetrating courage and eloquence.

Forty years ago, the declaration against nuclear weapons of my mentor, President Toda, was like the roar of a lion. Using only his voice, the power of speech, he attacked — at its core — the devilish nature that threatens the very existence of humanity

On Sept. 11, I spoke with Dr. Nanda, a professor at the University of Denver, about India's "great soul," Mahatma Gandhi. Once, an elderly farmer, who had the good fortune to meet Gandhi, was asked about his impression of the great leader. He responded simply that Gandhi was a "big man." When asked how big, the farmer laughed and stated proudly, "He was as big as the Himalayas." Then, with deep emotion, he said, "There is no one as big as him in the world today."¹

I firmly believe and expect that the young people here today will surmount all hardships and trials, grow into towering individuals and, just like the Himalayan mountain range, forge themselves into capable individuals for peace in the 21st century.

I conclude my speech with my prayers for the continued success of WFUNA as we advance toward a U.N. renaissance. 卍

1. This episode appears in: *Tatsuo Morimoto, Gandhi to Tagore* (Gandhi and Tagore) (Tokyo: Daisan Bummisha, 1995), p. 109.

科學教育

貫徹廣布決意 成爲人生帝王

各方面及青年部代表聚集，當同志們努力參加學會活動、發出生命光輝的傍晚時分，在現在這季節裡，我們可以在西南方的天空看見一顆閃耀紅光的星星。

那是鄰近地球的「火星」。

能否在火星上找到生命的痕跡呢？美國國家航空和太空總署（NASA）的「機械人探測車」正在火星大地上不斷行走進行調查。

在前進路上發現障礙物，探測車便會自行判斷避開危險，是「會思考的機械人」。

機械人的命名，是由NASA向世界青少年公開徵集決定的。

選用的名字，不是有名的科學家、政治家，而是一位女性平民——素瓊納。



池田先生說：「在佛法裡，不進則退。我們必須不斷前進。」

她是剛好在二百年前的一七九七年出生於紐約州的女性。

她的武器是勇敢的「聲音」。

素瓊納（Sojourner Truth, 1797-1883），她從奴隸的處境奮立起來，向歧視黑人和歧視女性挑戰。

當時，父母是奴隸，子女一生下來便是主人的「所有物」，十多歲便被賣給其他人家。而她所生的子女，也會被無情地賣掉。

這樣的社會是錯誤的！她並沒有忍氣吞聲。

她的名字「素瓊納」（Sojourner）含有「旅客」的意思，「特魯思」（Truth）這姓氏則是真理之意，合起來就是尋求真理的旅客。

素瓊納人如其名，一面走訪各地，一面爲「廢除奴隸制度」奮鬥，呼籲「確立女性權利」。

她是文盲，唯一的武器就是勇敢的「聲音」。

她說：「我雖看不懂書本，卻能看透別人的心。」

她沒有學歷，也不會裝腔作勢。

有的是絕對不容許歧視的「憤慨」，無論怎樣被批評，正義是正義的「確信」。

由此湧現勇氣和智慧。

不得不吶喊、不得不陳訴——這種認真的態度取得共鳴，打動了人心。

這令我聯想到草創的婦人部——沒有虛榮，也沒有傲作，只是耿直地奮鬥的各位堅強的女性。

有一次，一位沒有上過學校的婦人部同志，了不起地折伏了一位大學教授。聽到此事的戶田先生，高興不已。

應說的話置言不

不管對方是誰，素瓊納都理直氣壯地展開論戰。

跟林肯等歷任總統也屢次在白宮率直、大膽地進行對話。應說的話置言不諱。

面對蔑視女性的聖職者，也堂堂地反駁、挫敗對方。

她甚麼也不畏懼。

當時的馬車，拒絕讓黑人搭乘，她也領先對抗這種歧視。

任何人都能夠不受侮辱、自由地乘坐馬車——向創造這樣的平等社會挑戰。

被眾人嘲笑、輕視、迫害的她——其名字如今乘坐太空船遠至火星旅行，受全世界的人稱頌。

妙法士擲名全宇宙。

迷醉於權力、聲望的人生是空虛的。虛飾的名聲、會隨著時日褪色。但是，爲別人、爲民眾承受苦難奮鬥的人，名字將隨著時日愈益發出光輝。

何況是宜弘不滅妙法的我等同志的名字，更將永垂不朽。

大聖人對於四條金吾真誠的供養這樣說：

「經奉置於法華經前，並陳明爲賴基之供養。選則教主釋尊並多寶、十方諸佛，近則日月天自其宮殿，當爲照覽乎！」（四條金吾觀返事，御書選集八，第一五八頁）

「我在法華經（御本尊）前，稟告這是賴基（四條金吾）的供養。遠至教主釋尊及多寶如來、十方（全宇宙）諸佛，近至天宮的日月、月天，也必清楚看見吧。

白天、月天及以釋尊爲首的全宇宙，都在注視著我們。」

「廣宣流布的勇士」這光榮的名字，會輝耀全宇宙的佛國上。

在現代，個人往往被埋沒在大眾之中，迷失自己的存在。

可是，在學會的世界裡，每一個人都是「有寶貴使命的人」。

我要宣揚在廣宣流布最前線奮鬥的尊貴同志的名字，儘量把更多的這些名字儼然地遺留萬世。

這是我的願望、決心。

學會重大改革

經過十八個月的商討之後，中央執行委員會決定了學會組織重大改革，這些改革使學會組織更適應於美國社會。這些改革的重點包括領導者的任命過程，首次採用任期，組織層次的簡化，以及正式設立非英語語言的全國委員會，以推展新移民的廣布活動。

第一項改革是領導者的任命過程。現在的系統分三種層次：推薦、審查、任命。舉例而言：支部長推薦地區部長，本部長審查，方面長批准任命。新的過程只分二層次，推薦、核准。第三層次是處理申訴與爭辯。推薦人是上一層的領導者（地區部長推薦支部長，支部長推薦地區部長等）。此項改革簡化行政手續，而由較爲親近的領導者做決定。

另一項重大改革是，所有領導者都有三年的任期。以前是無限任期，所有領導者，除非調任新職或自己辭職。根據新的制度，所有領導者的任期是三年，而在任期屆滿之前六個月，開始考核過程。考核結果可以是繼續任命同一領導者，或任用其他新人。然而並無續任次數的限制。此新制度的目的是要領導者重新下定決心，也幫助整個學會組織的再生，也更容易根據其能力與時間，任命適合此職位的領導者，而且也能夠反映此人的生活環境的變遷。

更重點的一點是：領導者職位並非榮譽徽章，而是負有重大責任的職位。而且學會的職位是功能性的，

相反的，卑鄙的壞人和叛徒的名字，已經不能跟佛法和合世界聯起來。可以說是被本佛除了名的人。

以我是一「施陀羅之子」自覺。

日蓮大聖人說自己是「海邊施陀羅之子」。（「佐渡御勸氣抄」，御書選集四，第九十一頁）

（注：施陀羅是印度種姓等級制度的最低階層，泛指身份低微者。）

大聖人自稱是除了赤裸裸的一條身以外一無所有的平民，此中含有重大意義。

以「石」易「金」的妙法。

大聖人被流放至佐渡後立刻說：「日蓮是日本國、東夷、東條、安房國、海邊施陀羅之子。徒朽之身，爲法華經之故而捨得之事，豈非以石易金耶？」（同頁）

日蓮是日本國的（偏僻鄉村）東夷（東國）內的安房國（二千葉縣）——真正來說，應該如此感激流涕才對吧。

把本來徒然腐朽的這個身軀，爲法施陀羅之子」的日蓮大聖人心意之道，華經而捨棄，不是好比你用「石頭」來換「黃金」嗎？……

我相信，這才是符合吶喊自身是「施陀羅之子」的日蓮大聖人心意之道。我也絕對不會忘記自覺是「貧窮窮」。

自己本來就是身份最低微的人，此身有何值得吝惜？爲法華經而捨命的話，便能成佛。有甚麼比這樣死得更有價值呢？「大聖人是這樣說。不驕傲自滿，不妄自尊大。不以其位、名聲、財富來裝飾自己。所以才會湧現「不惜身命的力量」。

若是稍有想裝飾自己之心，信仰便已墮落。

「自己是大學士」、「自己出身名門望族」、「自己是名人」、「自己事有地位」——拘泥於這些幻影的話，便會變成明哲保身，心便會墮落。全靠學會而成爲幹部、名士後，便以爲自己高人一等，更是要不得。

「這樣的自己如何值得慶幸！」

「這樣的自己，能夠晉升到照顧顯赫人的立場，是如何值得慶幸的事呢！歸根到底，應該祈禱的是一「佛國」。

我們的口號是「無限地前進」。祈求各位的無限前進和光榮幸福，以結束我的講話。

有限的。池田會長於一九九〇年說過：學會職位的差異都是暫時性的、過渡性的，這只是使所有會員能夠愉快地修行，而達到真正快樂的境界。

第三項改革是職位層次與名稱的改變：目前，學會有八層次：小組、班、地區、支部、本部、方面、總方面，以及SCLA總部。根據一九九五年通過的簡化方案，自今年年底起，簡化爲六層次：班、地區、支部、地帶（Area）、區域（Region），以及SCLA A，此種名稱更能適合美國社會。

中央執行委員會決定將「長」（Chief）改爲「領導者」（Leader），修訂後的新「領導者手冊」將採用此新名稱。

許多人說：這些重要的改革只是一個開始而已。組織的改革注重於個人的人間革命，而不是制度的變遷。此次的改革的意義在於學會本身內部的改革，而我們更容易在美國推廣日蓮大聖人的佛法。

其他事項：

中央執行委員會（CEC）決定頒發日寬上人的御形木御本尊給所有有理想的學會會員，然而有一些條件正在研討中，其中一點是至少修行十五年。

CEC也決定考慮在學會內設立正式各種語言團體（指非英語），以從事折伏會、研修會，以及一年一度的文化節等活動，以及提供翻譯成各種語言的資料，並且考慮設立全國委員會。

Photo by AP/WIDE WORLD PHOTOS



Chuck Yeager in front of a mock-up of the Bell X-1 jet in which he broke the sound barrier in 1947.

The Right Place

Chuck Yeager says he was just in the right place at the right time when he broke the sound barrier 50 years ago. To him, history is what happens when you're doing what you said you'd do.

By TERRY ELLIS
CONTRIBUTING EDITOR

Fifty years ago, Chuck Yeager opened the doors to space travel by proving that a man could fly faster than the speed of sound. Over Rogers Dry Lake in California, he piloted an experimental straight-wing plane called the X-1 at 662 miles per hour, and kept it in control despite the battering effects of shock waves.

But on that day, Oct. 14, 1947, Yeager didn't realize the significance of what he was doing. For a young man who had grown up in the backwoods of West Virginia, making history or even setting speed records never was the goal. "I flew the X-1 because it was my duty," says Yeager, in a voice that's both playful and forceful in its sincerity.

Born in Myra, W.Va., on Feb. 13, 1923, Charles Elwood Yeager was raised on respect. Hal and Susie Yeager's chief lesson, as their son remembers it, mirrored that of the Boy Scouts. "They taught me to honor my flag and my country, and that duty came above all else." Duty, he explains, "is just a commitment you have and you make.... Your word was your bond and if you start something, you finish it."

As for making history, he says, "I was just in the right place at the right time."

Yeager joined the Army Air Force after graduating from high school in 1941. A flight officer during the war in Europe, he flew 64 missions and shot down 13 German aircraft. He was shot down himself over Germany, and with the help of the French Underground, made his way across the Pyrenees Mountains to Spain. Then as now, death wasn't something he feared.

"If you get killed, you don't know — so what difference does it make," says Yeager. He's laughing, playful again, then quickly turns serious. "We lost a lot of guys over there during the war. You hope you're going to live, but when you find out you don't have control over the outcome — you just concentrate on what you're doing and you don't think about it."

He approached his work after the war as a test pilot — a job he volunteered for — the same way.

"I've been flying for 55 years and one month," says Yeager. But he says the F-15 he piloted on Oct. 14, 1997, at Edwards Air Force Base will be his last. He'll still fly smaller "Mustangs" in air shows, he says, but no more of these barrier-crashing models.

"It interferes with my fishing and hunting," he laughs.

If anything, this is the real Chuck Yeager. At 74, he's still backpacking and camping in the High Sierras of California — something he's also been doing for 50 years. Still cooking golden trout in a skillet over a campfire, the way he learned in the Boy Scouts years ago.

"Besides, it's best to go out on top while I'm in good shape," he says, "to keep someone from grounding me." ❧

TEEN TIMES

A SPECIAL PULLOUT SECTION OF THE 'WORLD TRIBUNE'

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

Issue No. 12, October 31, 1997

Photo by YVONE YAMASAKI



(Left) San Francisco teens combine forces for a watermelon-eating contest. (Below) Making friends was the name of the game during the weekend 'Break Away.'

Photo by MIRON DANIELS



Redwood Forest 'Break Away' Breaks New Ground for San Francisco Teens

By **NORI KAJIYAMA**
Correspondent

Aug. 29-Sept. 1, San Francisco

Our "Labor Day Break Away!" — held during Labor Day Weekend — was a milestone in the growth of the junior high and high school divisions in the San Francisco Bay Area. With more than 100 students and staff participating, our camping trip was a complete success.

Our campsite, located in the beautiful north coast Redwood forest of Casadero, Calif., inspired meaningful dialogue on Buddhism and on life. So many conspicuous and inconspicuous advancements have been made because of this trip. It is clear that the results from this activity will be felt in our divisions for years to come.

Because of the success of our March 16 campaign this year, we

learned that junior high and high school students could be entrusted with responsibilities in planning and preparation. In comparison to past activities, primarily planned and developed by the older youth division staff, the camping trip was organized, planned and carried out with tremendous action by the students themselves.

Planning meetings for the event began in May and were attended and led by student volunteers from the very beginning. From the initial brainstorm to the end result of the five study presentations made during the camping trip, the students were the center of the decision-making. Our youth division staff stepped back, encouraging the students to take a giant step forward.

Throughout the camping trip, one could sense a strong foundation of cooperation and unity among the staff and partici-


pants. Everyone had developed and planned the activity together, through consensus and respect. The event staff formed deep relationships with one another and the students, so much so that many of the impressions by the students shared on the last day of the trip were words of appreciation to the youth division supporters.

The wisdom and conviction of the students were apparent. Many truly understand Buddhism, showing absolute happiness and excitement in their lives. I have been participating in activities since my teenage years, but I don't think I have ever encountered so many teens wanting to read the Goshu or to discuss philosophy. This has much to do with the forming of the junior high and high school divisions in 1993. After four years, the students who have had this consistent nourishment, even for a

short period, have shown that age has nothing to do with faith and passion for kosen-rufu.

From this trip, more than ever, I felt that the junior high and high school divisions are the most important groups for the future of the SGI. My wish is to increase the four-divisional support for these divisions.

I witnessed the first wave of young fighters for kosen-rufu this weekend, and I await the continuing growth in the coming years. After next year, at the brink of the new century, the first generation of members who have spent their entire teenage years in the SGI-USA junior high and high school divisions will go out into society.

This is an exciting beginning we have had. 

SEE PAGE 3 FOR MORE IMPRESSIONS AND PHOTOS ON SAN FRANCISCO'S 'BREAK AWAY' WEEKEND.

Look a Little Deeper

By JACKLYN OTTINGER

*We were all searching
For a guiding light,
And we found one
Just when there was no end in sight.*

*Through our practice
We have found
Something to help us
And keep our minds sound.*

*We are normal people,
As are you.
Yet you judge us
For what we say and do.*

*No one makes fun
Of those who pray.
Yet, when we chant,
You have something to say.*

*You may think we're different,
Maybe even strange.
But you can't judge a book by its cover.
You must look at the inner page.*

*So next time you meet with Buddhists,
Don't shun them or push them away.
Just look a little deeper,
And you may feel a different way.*

Grandma's Poem

By JACKLYN OTTINGER

*Patience is a virtue,
Yes, this much is true.
And I don't think there's more of it,
Than what is found in you.*

*Kindness is the best gift,
That anyone can give.
And I know you've given plenty
To all of your grandkids.*

*Strength is important,
Both in heart and soul.
And you pass it on to us,
As we learn and grow.*

*Love; it keeps it all together,
And is most important of all,
You have given so much of it,
To me and to us all.*

*Add it all together,
And you will finally know,
What makes up a grandma,
The one that I love so.*



Stephanie Terao

My name is Stephanie Terao. I'm 11 years old and finishing fifth grade. I live in Evanston, Ill. I like to act in plays and I recently finished a production of Beauty and the Beast. Last year I got an award for leadership, citizenship and sportsmanship. I like cows, science, reading, pizza and art. My mom makes me and my sister chant every day.



Naomi Miyake

My name is Naomi and I'm 12 years old. I've been dancing for about four years and I hope to become better by practicing and chanting daimoku. I've been dancing in Music Corps for about a year and a half as well. I enjoy it very much.



Clement Chau

Hi! My name is Clement Chau. I'm 15 years old and live in Buffalo Grove. I just finished my freshman year of high school. I'm doing pretty well in school, and I want to be a teacher when I grow up. I like to play the piano, use the computer

Greetings From Chicago



The gang from Great Lakes Headquarters.

Hello everyone! The youth division of Chicago Joint Territory, Territory #3, Great Lakes Headquarters meet monthly to discuss Buddhism. For our June meeting, the teens decided to send in individual mini-biographies for the "Teen Times." In this way, we hope to connect with youth in other areas and someday meet all of you.

and watch television. I have been playing the piano for five years and really enjoy it. I came from Hong Kong two years ago. It's been a big change for me and I hope I will do well in the future.



Justin Shields

My name is Justin Shields. I'm 11 and have been practicing all my life. When I grow up I want to be a computer animator.

Hi! My name is Melissa Frawley. I'm 19 years old and just finished my first year of college. I'm studying to one day become a doctor. I'm really into sports. My favorite is softball. I'm also in Music Corps, and one day we are going to be the biggest group around. So watch out for the Chicago youth division!



Melissa Frawley

My name is Peter Woodruff. I am from Chicago. I love video games. When I grow up I will become an artist.



Peter Woodruff

SUPPORTER'S IMPRESSION

I Was Inspired

By LUIS MEYRELES

After months of preparation, hundreds of phone calls and several fundraisers for the campout, the Labor Day weekend was upon us. My expectation as a junior high and high school division staff, based on experiences with past campouts, was to be prepared for anything. This meant becoming a big ball of Buddhahood influencing — not controlling — these young lions.

I remember the very first campout: frustration and staff chasing after our young lions into the next morning. Yet we survived.

For a year and a half I went off to school and was disconnected from the junior high and high school movement here in the Bay Area. You never know just how far you have strayed from truly practicing among the people until reminded of your mission and you redetermine to fulfill it. The last thing I expected, however, was to have such an experience at a campout. I could see the efforts made by the student leaders in the 87 young lions who attended the trip, in the brilliant humanity they exuded. In all the discussions I attended, I was impressed by how humanistic their values and concerns were.


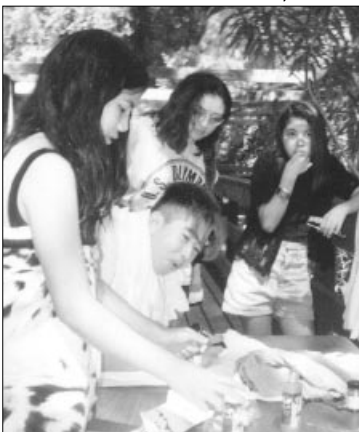
To see a group of young women and men so full of hope for the future, struggling against their obstacles, and to hear of their victories, inspired in me renewed hope and a sense of mission. My thanks to the junior high and high school students — truly you are young lions — and congratulations to the graduating leaders of the junior high and high school divisions on your efforts and victory. 

Photo by PAUL O'NEILL



Humor plays an important part in art projects.

TEEN IMPRESSIONS FROM THE 'BREAK AWAY' CAMPOUT

'I Made Many New Friends'

Siobahn Boland, 15: The Labor Day Break Away has become a memory I will cherish all my life. I made friends and connections that will only be a benefit to my life.

I have a much deeper understanding of the origins of this Buddhism and how I can get more out of my practice. In the past few weeks I have told three people about Buddhism, and the knowledge I have gained came into direct use. I feel that these opportunities have come BECAUSE of the cause I made going on this trip.

In a recent lecture, Youth Division Chief Ed Feasel said that the love between husband and wife and among family are real, but the love among comrades who share a noble goal is the most profound. These are exactly my feelings about this trip and the SGI.

Sachiyo Ikeda, 18: I thought that this year's camping trip was a great success! I could see all the efforts that the staff and junior high and high school members had put in every activity. I really feel that I have learned many things about this Buddhism, the Soka Gakkai and our

visions for the future through the study sessions. At the same time, I enjoyed myself playing games with others, seeing the talents of others and tie dyeing! I also had many chances to talk with members whom I didn't know. People were very friendly and I made many new friends. I saw many others making a strong bond of friendship, too. If we have another camping trip like this next year, I want to be more involved in the planning part!

Jun Munekata, 17: This camping trip taught me so much about life. It made me realize that we are all one, and everybody is fighting in their daily lives for kosen-rufu. It also made me realize the importance of friends and our leaders in this organization as well as outside the organization. Ever since the camp, I'm able to focus more on gongyo by trying to understand it.


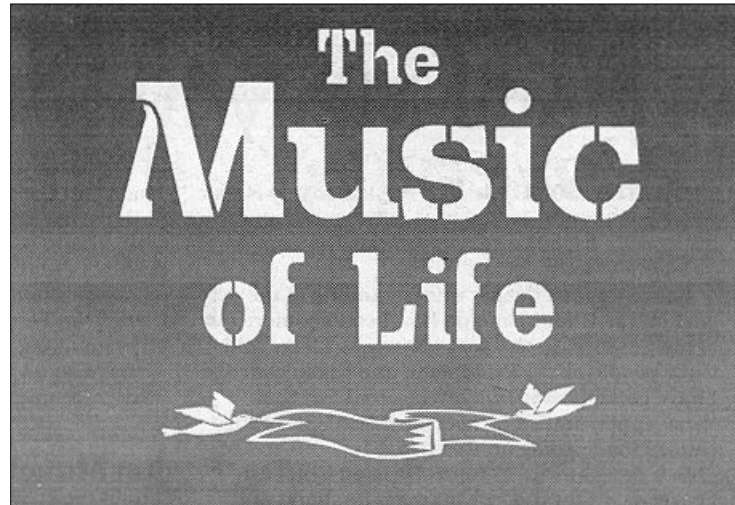
The study discussions motivated me to learn more about this Buddhism and it increased the craving I had to learn more about life as a Buddhist. The time we had at the camping trip was one of the best times of my life, and it was a good memory that I know I will treasure forever. 

Photo by SOPHI HO



San Francisco teens take a moment just to hang with friends. It was, after all, a weekend of friendship.



By SAYNA PEVELER
Seattle

The following essay was written as a school assignment and was inspired by photos in the book *The Family of Man*.

The deep music flows throughout the streets, coming out of the place on the corner. Blues Palace, where everyone comes out a different person, crazier and more wonderful than ever before. The music has soaked into their souls and taken over their bodies. They walk down the street with hips shakin' and voices carrying all around the city. About a block down, there's a man playing his one-man-show. His deep voice mixes with the warm, muggy night. Every word that comes out of his mouth comes from deep down in his soul. Look across the street, and

there are two young boys, best friends, each with a different color skin. They're watching everyone else and keeping their eyes out for the cops, making sure they aren't going to ask them where their parents are. The two boys start a race. Who can get to the corner first? They get to the corner and run into a group of teenagers, two girls and two guys. They're all dressed up, the girls in elegant dresses, the guys in handsome tuxedos. Perhaps they're coming back from a party. Maybe they're going to see the one-man-show.

The two friends cross the street and walk by two old, rich-looking women wearing fancy fur coats and plenty of pearls and diamonds. They don't look happy. They look very sad. Has it ruined their lives? Maybe. But they keep going. They see three young kids playing cards. They stop to watch. Two of the kids are fighting over the rules of the game. Their hands are so small compared to the cards. Their parents are probably at the Blues Palace, dancing the night away and have left their children to find out how to live

their own lives.

Right outside the front door of the club, two men are talking about their new lives, how things have changed after being fired from their jobs. Their faces are worn with all the hard work of their years. What are they going to do? At least they'll survive. They're strong.

Life sure is crazy. Look at all these people and their lives. They're all so different. There are sad people and happy people. People singing and playing out their whole lives to other people on the street, just for a couple bucks, to live. What do those kids think about when they're on the street? Whatever the circumstances, they try to have as much fun as they can. They have each other to count on. Were those women once happy? Maybe when they were little kids. Maybe they had the best life a kid could buy.

Well, that's the music of life. **TT**

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By ANGIE LEAD
New York

It Is Up To Us

Nov. 18 is known as the day of the Soka Gakkai. It also marks the memorial of Tsunesaburo Makiguchi, the first president of the Soka Gakkai, founded in 1930.

Why do we celebrate this historic date in the SGI-USA? I have always heard that President Makiguchi was a "martyr," meaning that he died for a cause. A friend of mine expressed to me that a noble person "lives," not dies, for a cause. Such people are ready to take on whatever challenges come their way, good or bad, for the sake of their beliefs. Makiguchi was a humanistic teacher because he lived his life based on the fundamental law of value. Makiguchi was in fact a courageous person who stood up for his beliefs.

In Japan during World War II,

the Japanese government restricted the peoples' religious rights by promoting Shintoism as the national religion. Makiguchi and his disciple, Josei Toda, were arrested and imprisoned in 1943 for being "thought criminals" because they would not compromise their beliefs as practitioners of Nichiren Daishonin's Buddhism, nor would they join the war effort imposed by the Japanese government (SGI-USA, "A Buddhist Movement for Peace, Culture and Education," 1996, pamphlet). Makiguchi died in prison at age 73 from malnutrition. It is because of Makiguchi's and Toda's

commitment to their beliefs that we celebrate Nov. 18.

The Mentor and Disciple Relationship

Being a student of the junior high and high school divisions, it is easy to relate to the mentor and disciple relationship because we are familiar with the concepts of the teacher-student relationship on a daily basis. Makiguchi himself was a teacher and principal who felt that "Helping us learn to live as creators of value is the purpose of education" (*Education for Creative Living, Ideas*

and *Proposals of Tsunesaburo Makiguchi*, p 54).

SGI President Ikeda is showing us how to be a No. 1 student through his words and actions. He is fulfilling the dream of his teacher, Josei Toda, second president of the Soka Gakkai, by encouraging us to share the Daishonin's Buddhism throughout the world by means of peace, culture and education (c.f., *Fundamentals of Buddhism*, p. 156). It is up to us to do our best to understand our teacher's heart and take bold action for the future of our kosen-rufu movement.

Questions for seeking minds:

1. What is the purpose of education?
2. What is the role of the teacher and student?
3. How can we reply to President Ikeda and become great students in life?