

# World Tribune

No. 3190

THE YEAR OF VICTORY OF THE PEOPLE FOR THE NEW CENTURY

MAY 8, 1998

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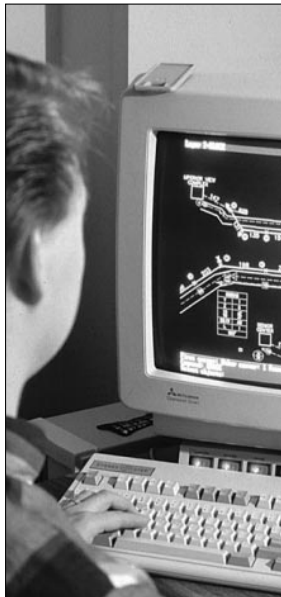


Photo by KIRK CONDYLES

Photo by KIRK CONDYLES

## Working To Win

### At the Buddhism in the Workplace Conference, participants talk about how to excel in their careers.

By LISA JONES  
STAFF WRITER

Regard your service to your lord as the practice of the Lotus Sutra. [The *Hokke Gengi* makes precisely this point when it says:] "No affairs of life or work are in any way different from the ultimate reality." (*The Major Writings of Nichiren Daishonin*, vol. 3, p. 270)

One of the highest, noblest Buddhist practices is to *enjoy*," Dr. Eric Hauber said, opening the Buddhism in the Workplace Conference, the first-ever theme conference held at the Florida Nature and Culture Center. SGI-USA members from around the country gathered April 9-12 to refresh their determination to prove the power of Buddhism in their careers.

For most of us, Dr. Hauber said, a day is made up of eight hours of work (at least), eight hours of sleep, and eight hours of everything else. So we spend at least a third of our time at work. If we can enjoy our work

— and if we enjoy sleeping — then we're enjoying most of our lives. This is a significant accomplishment.

The conference sessions this weekend were like intimate dialogues rather than lectures; all participants had an opportunity to share job-related problems and perspectives. Dialogue topics included material wealth and success, bringing compassion to the workplace, co-worker relationships, job security and contributing to world peace through work.

The central message of the conference: When viewed from the perspective of Nichiren Daishonin's Buddhism, our careers are not separate from Buddhist practice. Our jobs provide us with an opportunity to grow, polish our characters and enrich the world.

On the job and in every aspect of life, Buddhists are working to win.

#### Conference Highlights

■ How can we respect others at work? One way is to become so large — to have such a broad

perspective and generous heart — that we can do our jobs without judging others.

Allow people to be themselves. We can't make anyone change.

At the same time, one of the greatest things we can do is wake up another person's desire to change him- or herself for the better. But it's only through wholehearted chanting that we can move another person's heart. Not through nagging or giving unsolicited advice.

■ Discrimination in the workplace — racism, sexism, homophobia — does exist. When we experience injustice or inappropriate behavior, it's important to have confidence and stand up for ourselves.

At the same time, someone else's perceptions of us don't limit us as human beings — unless we let them. It could be said that no one has as much power to hurt you as you have to hurt yourself.

We need to respect ourselves and challenge ourselves

PLEASE SEE WORKING, 13

## I Have Fought, I Have Won

SGI President Ikeda gave the following speech at the 3rd All-Japan Student Division Leaders Meeting and a gathering of future division representatives at the Soka University Auditorium in Hachioji, Tokyo, April 2.

My mentor, second Soka Gakkai president Josei Toda, often said that he had three joys in life. The first was coming into contact with people of the highest intellect. In fact, a lifelong source of pride for him was that, in his youth, he and his mentor, first Soka Gakkai president Tsunesaburo Makiguchi, attended a lecture on the theory of relativity by Albert Einstein (1879-1955) during the great physicist's visit to Japan.

Today, we are privileged to welcome the world-renowned Russian physicist Dr. Anatoli A. Logunov, who is developing theories that promise to go beyond Einstein's theory of relativity and is on the leading edge of modern physics.

PLEASE SEE WON, 14

### Commemorative Contribution

To mark April 28, the day Nichiren Daishonin first chanted *Nam-myoho-renge-kyo*, and May 3, Soka Gakkai Day, the SGI-USA is again holding our annual May Commemorative Contribution. Contribution dates run from April 28-June 7. Please check with your leaders or your community center for more information.



The *World Tribune* is the weekly newspaper of the SGI-USA.

**OUR ORGANIZATION**

SGI-USA (Soka Gakkai International-USA) is an American Buddhist organization based on the philosophy of the Nichiren school of Mahayana Buddhism. The SGI exists in 128 countries and has its international center in Japan, where the organization was founded in 1930. In the *World Tribune*, you'll see news of our organization both in America and internationally.

**OUR PURPOSE**

The SGI-USA promotes peace and individual happiness based on Nichiren Daishonin's Buddhism. Our position is that peace in the community — whether it be in a neighborhood or the world — is inseparably linked with individuals' happiness. SGI-USA members, through their faith, are seeking to become happier and contribute positively to society. In the *World Tribune*, you'll see experiences from members about this process, which we call human revolution.

**OUR PRACTICE**

Our basic practice is chanting the phrase Nam-myoho-enge-kyo to the Gohonzon, our object of devotion. According to Nichiren Daishonin, the workings of the universe are an expression of the law of Nam-myoho-enge-kyo. So chanting it allows us to be in tune with our environment and create the most value. The *World Tribune* carries many study articles to explain the practice in detail.

**OUR HERITAGE**

*Myoho-enge-kyo* is the title of the Lotus Sutra, which is the foundation of Nichiren Daishonin's Buddhism. This sutra, Shakyamuni Buddha's highest teaching, sets forth that the Buddha nature is inherent in all living things — all people have the potential to become Buddhas. Nichiren Daishonin, a Japanese priest who lived in the 13th century, championed the Lotus Sutra and introduced the concrete way of putting it into practice, the chanting and sharing of Nam-myoho-enge-kyo. In keeping with the sutra's teaching that people are Buddhas, the SGI teaches that the heritage of this Buddhism is passed from generation to generation of the people.

**FOR MORE INFORMATION**

Contact the SGI-USA community center nearest you — there are more than 60 across the country. (You can look in the phone book or call our national headquarters at (310) 451-8811.) The community center can direct you to SGI-USA members in your town, so you can ask questions and find out more.

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**WORDS TO THE WISE MENTOR & DISCIPLE**

The Lotus Sutra teaches us: ... "If one seeks out the teacher of the law, he will soon attain the way of the Bodhisattva. If he follows and studies under this teacher, he will be able to see Buddhas equal in number to the sands of the Ganges River." (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 165-66)

From SGI President Ikeda:

- \* Creative individuals capable of directing the course of the future are born out of truly challenging and inspiring teacher-student relationships. (September 1997 *Living Buddhism*, p. 50)
- \* The names of presidents Makiguchi and Toda will doubtless come to shine with increasing brilliance; rather, it is the mission of a disciple to see to it that they do. Toward that end, we need to show splendid actual proof by producing many humanitarian and globally minded individuals. (September 1997 *Living Buddhism*, p. 43)
- \* I have always lived in the same spirit as President Toda, day in and day out continuing a dialogue with him in my heart. This is why I have no regrets. (Aug. 29, 1997, *World Tribune*, p. 4)
- \* 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.

(July 25, 1997, *World Tribune*, p. 5)

- \* If disciples are soft and dependent, looking ever to their mentor to do them some favor or to protect them from harm, then they will accomplish nothing, however vast their number. But if even one disciple stands up with the heart of a lion, burning with the determination "I will protect my mentor without fail!" "I will undergo persecution and struggle alongside my mentor!" then everything will be accomplished. This is the path of mentor and disciple in Buddhism. (Aug. 1, 1997, *World Tribune*, p. 8)
- \* "From your deeds and actions, however, I know that a disciple is one who strives to actualize the mentor's vision — in this case, for the happiness of all people and the realization of world peace. Therefore, I am determined to successfully accomplish all the goals and objectives you set forth for kosen-rufu. I will reply to your expectations by winning in these endeavors."  
 In fact, Kawanaka always came with news of some laudable success or achievement when he met Shin'ichi. He modeled his behavior after that of Shin'ichi, whom he looked up to as his mentor; in any situation he would ask himself what Shin'ichi would do if Shin'ichi were in his place. In other words, he did not stand looking toward his mentor, thinking of himself as one of the crowd; he instead strove to live side by side with his mentor, facing the same direction in which his mentor's gaze was focused. This was his philosophy as a disciple. (*The New Human Revolution*)

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## WORLD TRIBUNE MAILBOX

### Anger Is Necessary

Terry Ellis' "Perspective" (April 17) at first angered me with the description of joy, "knowing how pointless this act of moving the Dai Gohonzon is," and then mollified my sense of indignity with a faithfully accurate description of the spirit and emotions surrounding the original move and enshrining of the Dai Gohonzon in the then newly completed Grand Main Temple....

So I cannot feel joy knowing that this is a pointless act. It is not a pointless act! It is, rather, an act that has attempted to cut at the heart of President Ikeda's commitment to fulfill his pledge to Nichiren Daishonin and Josei Toda. It has brought out anger and indignation in me at the (albeit symbolic) "slap" it represents to President Ikeda. Never mind the fact that the eternal platform for victory was completed that day, due to the inconspicuous causes and prayers of millions of members led by President Ikeda and manifesting in the form of this grand edifice. Never mind that eternal causes for destruction are being made by Nikken daily from the original hatching of "Operation C."

I applaud General Director Zaitzu's courageous leadership when he declares "nothing can shake our faith in the Dai-Gohonzon, no matter where it is enshrined." Our world of Buddha mutually possesses the world of Anger, as well as the other eight worlds. I note how President Toda's righteous anger at promoters of nuclear weapons, government bureaucrats and all manner of promulgators of human suffering drove him to passionately inspire legions of followers to build the SGI into what it is today. Anger from the world and wisdom of Buddha will now be a powerful driving force for construction for me. I can't make "happy" out of such an outrageous act. I simply resolve even more deeply to do my small part to protect President Ikeda's good health and precious activities for kosen-rufu through my own strong prayer to the Gohonzon and activities of faith.

— ERIC BRUCK, Los Angeles

### Joy Isn't Everything

The editorial in the March 27, 1998, *World Tribune*, "Desperately Seeking a Change of Karma," seemed to me to imply that emotions other than enjoyment are somehow less worthy. Frequently I see and hear this in my practice and would like to offer a different view.

First, the expression of enjoyment may be a cultural expectation which we have no right to impose on others.

Second, this may imply to some that we are either incapable of expressing a whole range of human emotions or possibly unable to accept them in others.

Third, there are circumstances where enjoyment or fun may be simply inappropriate responses. On a personal level this could include the killing of a young child or serious mental disorders. On a global level I would not wish to remember the atomic bombing of Hiroshima or the fire bombing of Dresden with joy.

This does not mean to say that we cannot chant with appreciation that we have serious problems in our life at a time when we can chant for the best possible outcome. Nor does it mean that we cannot overcome or find meaning in our problems; however, this growth often takes time. It does mean that during this time there are those of us who need to feel both pain and sorrow in order to come to a place where joy and sorrow can live, side by side, in peace within us.

The expectation that all things be accepted with joy may cause those persons who have major problems to feel less than accepted within our organization. Nichiren Daishonin said to, "Suffer what there is to suffer and enjoy what there is to enjoy." He also referred to this practice as "A ship to cross the sea of suffering." I believe there to be great comfort and hope in these words.

— CAROL SCHOLZ, San Rafael, Calif.

# The Olympics of the Heart

## PERSPECTIVE

**Eileen O'Keefe went looking for an education at the Spring Training Session in Japan and came back with gifts of the heart for everyone.**

By EILEEN O'KEEFE  
NEW YORK

On April 16, at a Los Angeles hotel, a small group of SGI-USA members gather for an orientation before departing for the Spring Training Session in Japan. A writer from New Jersey, a systems analyst from New York, a space planner from Boston, a businessman from Chicago, a teacher from Arizona, a singer-songwriter from San Antonio, and the list goes on. A diverse group, but the spirit of people coming together to seek the Law charges the air with excitement.

SGI Vice President Danny Nagashima details SGI President Ikeda's vision for world peace in the 21st century, which entails raising a new generation. How, I wonder, is this to be accomplished?

Mr. Nagashima outlines President Ikeda's past achievements in education, including the establishment of Soka High Schools in 1961 and Soka University in 1971. Future plans include the Soka University of America campus in Aliso Viejo, Calif., scheduled to open in 2001.

Finally, he says something that answers my question: "Your trip to Japan at this time is very significant. Develop your heart, starting with understanding President Ikeda's heart." This is the education I am seeking, I think. An alignment of my heart with that of President Ikeda.

Some participants share what they want to bring back from the training session. The teacher wants to find a way to encourage her students. Tears trickle down her face as she speaks: "Our kids, they're killing themselves. They're killing one another. I've got to help them find a better life."

The singer-songwriter sings his song "Carry On." He belts out the first line, "Here we are, lions on the edge of eternity," and from that point on there is a bond, an understanding among us disciples of the Mystic Law,

lions of the Middle Way, that deepens with every verse. We sing it together and end with the chorus:

*Carry on, carry on, carry on,*

*We must lead everyone to the dawn.*

*It won't be easy, we know the road ahead is long,*

*But we're determined and we'll make it*

*Just as long as we carry on.*

We arrive in Tokyo harried but are revived by President Ikeda's message welcoming his "precious fellow members." He refers to us in every message, in every speech, as his "precious fellow members" or his "fellow members from the infinite past." I pay particular attention. It is part of my education.

On April 18, at the Soka International Friendship Center, I am sitting with 235 members from 46 countries, including India, Britain, Canada, Taiwan, Cameroon and France. Headphones in place, I listen as an interpreter relays another message from President Ikeda: "The 21st century will be the century of women.... Women are bold pacifists."

In my notebook, I underline this sentence three times.

This is the United Nations of the Spirit, I think, awash with joy and brimming with pride as a participant in this grand Olympics. The Olympics of the Spirit.

Each morning, SGI-USA members gather in the lobby of Tokyo's Keio Plaza Hotel to share impressions of the previous day's activities. One woman says: "President Ikeda keeps telling us to make the members happy. The members at the exchange meetings treated us like royalty. They made me feel unequivocally accepted. Loved. I want to make my members feel that way. I want to make my family feel that way."

I take reams of notes. Lectures. Speeches. Places. Every day is a prelude to the May 3 commemorative meeting at Makiguchi Memorial Hall with President Ikeda. There will be no notetaking, I am told. I real-

ize President Ikeda doesn't rely on words alone — he conveys his message with his whole life.

I am seated so close to the stage that I can see his unabashed joy emanating from his life. Given the fact that the SGI is embroiled in the most historic battle against evil in the history of the True Law, I marvel at his joy. He banters with the audience as he weaves lighthearted humor through a heartfelt speech.

The first thing he talks about is courage. How important it is. Without my notebook, I seem to remember with my heart. Snippets of wisdom stuck there, in my heart, forever. For instance: laugh at your enemies; laugh at criticism; fear nothing. It doesn't matter what anybody does, what anybody says. Just keep going. The only complete

sentence I can recall is this: "A truly great person can enjoy him- or herself under any circumstances." Before the meeting ends, I pledge to become a truly great person.

What makes the strongest impression on me is what President Ikeda says about the youth division: "I'm not worried about anything because I have the youth division." I can't

describe his conviction when he utters these words. President Ikeda's consideration for them, his confidence in them, glows in their lives. I leave the meeting with a newfound understanding of the youth division.

On April 21, a long speech from President Ikeda is read to us at Soka International Friendship Center. The next day at our morning powwow, one man speaks up: "Everybody has their moment. That moment when they feel President Ikeda is personally encouraging them. Mine was when he said 'Thank you, thank you, thank you' at the end of his speech. I could feel how deeply he was bowing to us. How sincerely he respected the members.... That was my moment."

On our final morning in Japan, I make this entry in my notebook: "Buddhism is the heart.... That's what I will give my members. That's what I will give the youth division. That's what they will carry into the 21st century." ☸

**Snippets of wisdom stuck there, in my heart, forever. For instance: laugh at your enemies; laugh at criticism; fear nothing.**

NEWS BRIEFS

PENNSYLVANIA

Philadelphia Members Host Health and Wellness Fair

Philadelphians were treated to a healthy dose of wellness March 29 during the first-ever community health fair held at the Philadelphia Community Center. Nearly 300 people attended the five-hour event, called "Health: It's Up to Us." Wellness workshops, free health screenings and massage therapy were offered. In addition, the fair featured 21 exhibit tables. Participants were able to pick up pamphlets on a variety of subjects, including tips for preventing the spread of infection, bicycle safety and facts on organ and tissue donation.

— DAVE SHADOVITZ, Bureau Chief

HONG KONG

SGI President Commended by UNICEF Hong Kong Committee

The Hong Kong Committee for the United Nations Children's Fund (UNICEF) conferred a Certificate of Appreciation on SGI President Ikeda in recognition of his contributions to the support and development of children around the world. This special token of thanks from Hong Kong's only UN agency acknowledges the great success last month of the World Boys and Girls Art Exhibition, organized by the SGI and the SGI of Hong Kong with the support of UNICEF and aimed at protecting children's rights and promoting understanding on an international level.

— Courtesy of SGI NEWSLETTER

FRANCE

SGI President Honored by French Photo Club

The Val de Bièvres Photo Club, with offices in both Paris and Bièvres, presented SGI President Ikeda with a Diploma of Photographic Art, designating him an honorary member. The SGI leader is the first non-French citizen to be so honored by the organization, whose members include about 3,000 photographers and photography aficionados throughout the world. Mr. Ikeda was also invited to include his photographs in an exhibition scheduled to be held in Paris in October to commemorate the 50th anniversary of the club's founding next year.

The club's cofounder, André Fage, remarked that one finds beauty not only in Mr. Ikeda's photographic works, but in his life, his person and his humanity. We cannot help but feel elevated, our hearts moved and filled with joy, he said, when we encounter truth and the wonder of nature and the universe.

— Courtesy of SGI NEWSLETTER

If you have a short report of a special event in your area that you'd like to see in "News Briefs," please contact your local bureau chief or call us at (310) 451-8811 or e-mail us at SokaNews@aol.com.

Treasure Group Feted by All

By KATHLEEN DOCKETT  
Wash., D.C., Correspondent

The joys of practicing Buddhism in the third stage of life were celebrated at the first general meeting of the Washington, D.C., Region Treasure Group. The entire organization worked together to create a festive appreciation for its 180 pioneer members, age 60 and up, who traveled from as far away as Savannah, Ga., to attend.

"Together we have created great memories!" Caroline Morgan, of the D.C. Region guidance staff, said, as she asked the pioneers to join her in thanking the other members for preparing everything for the meeting, from the hand-crafted cherry blossom branches to hotel check-in to food and everything in between.

"You've had hard times, hard lives, but you're here today — you've won," said pioneer Jerry Hicks in his congratulations.



Two Treasure Group members share a moment at the first general meeting for the group in D.C. 'We've built the foundation,' a fellow pioneer said.

"From now on, enjoy yourselves and everyone around you, and share your wisdom and compassion and love and concern. We've built the foundation. Your names will go down in history. The fortune you've created, no one can take away, so please enjoy it."

SGI-USA Vice General Director Patricia Kasahara in closing expressed deep appreciation for the great efforts of the Treasure Group pioneers. She also spoke of

the wonderful role models for our present and future we have in Tsunesaburo Makiguchi, Josei Toda and Daisaku Ikeda, who recently said: "The third stage of my life is just beginning. I am prepared to keep on going, with the spirit that this is the most important period of my life." Mrs. Kasahara asked the Treasure Group, "Please use dialogue and your experience to encourage others, and let's enter the 21st century with great, great joy." ❏

Blossoming in Denver

By IRLENE OWADA  
ROCKY MOUNTAIN CORRESPONDENT

Cherry trees bloomed like popcorn in Denver on April 6 as the city council voted unanimously to adopt a resolution recognizing the SGI-USA and SGI President Ikeda. Over the past 10 years, SGI-USA members have donated and planted more than 1,000 cherry trees along Denver's Cherry Creek. The council also recognized the establishment of the Cherry Tree Garden, donated by President Ikeda, in a new park.

Councilman Dennis Gallagher presented the resolution, saying: "It is my personal pleasure to recognize SGI-USA and their president, Daisaku Ikeda.... This is a wonderful gift from this organization to help beautify our city."

Councilwoman Polly Flobeck, who seconded the motion, gave a short bio of Frances Wisebart Jacobs, the pioneer woman for whom the new park was named (see "Worldview" on page 16). Among her other humanitarian contributions, Jacobs established the National Jewish Hospital. "It's

so lovely to have this Cherry Tree Garden happen in this park!" said Councilwoman Flobeck.

The garden in Jacobs Park was dedicated on April 18, and SGI-USA members planted 45 trees there. The base of a park bench donated by the SGI in the garden will bear a bronze plaque inscribed with the date, April 2, 1998, the 40th anniversary of second Soka Gakkai president Josei Toda's death, and the opening lines of Mr. Ikeda's novel, *The New Human Revolution*: "Nothing is more precious than peace. Nothing brings more happiness. Peace is the most basic starting point for the advancement of humankind."

It is hoped the garden will become a place where Denver citizens can relax under the canopy of cherry trees and enjoy a panoramic view of the majestic Rocky Mountains. ❏



Denver City Councilwoman Polly Flobeck shakes hands with SGI-USA Rocky Mountain Region Leader Brian Matsuo. SGI member Joe Bacon looks on.

## SIGN POS

APPLYING  
NICHIREN  
DAISHONIN'S  
WRITINGS TO  
DAILY LIFE

### Give Me A Break

By REIKO GROSHELL

SGI-USA YOUTH DIVISION STUDY COMMITTEE

If you will examine the text of the Lotus Sutra, you will find it stated that, in the Latter Day of the Law, when a person practices the Lotus Sutra just as it teaches, he is bound to meet with many difficulties. ("Reply To Lord Hakiri Saburo," *The Major Writings of Nichiren Daishonin*, vol. 6, p. 38)

I feel like I have a consistent practice, enjoy my activities, try on a weekly basis to do home visits, study, etc. But still, I have so many challenges I have to face and overcome. There are times in my practice (when my life-condition is weak or low) that I tend to ask: "Why am I faced with this or that?" "Will I ever overcome this?" "Will I ever be happy?" I know that we don't have lives free of struggle, but sometimes I feel like, come on, give me a break!

What I tend to forget is that although I am exerting my efforts in this practice, I am also challenging my karma from the past. Buddhist practice is not just about "what I want right now" — it is much deeper. It's for me to do human revolution and create a life that is so solid that nothing can sway me. Also, I know that because I am practicing hard, it is natural for obstacles to arise so that I can challenge myself more.

This letter was a response to Hakiri Sanenaga asking why the Daishonin is faced with so many difficulties, if he is the votary of the Lotus Sutra. The Daishonin explains how difficult it is to spread the True Law, how going through obstacles proves that he is the votary of the sutra. He also states that even with all our faults and karma, we can still attain enlightenment.

I'm realizing every day that the things I don't want to face are the very things that will help me challenge that part of me that I try to avoid: my inner weakness, my lack of self-confidence, my fear of succeeding. I can use everything as a source for growth and development. I feel so fortunate to have the Gohonzon and be able to practice. Why not exert myself wholeheartedly? I have no time to waste. ☸

## ON THE GOHONZON

STUDYING NICHIREN DAISHONIN'S  
INSCRIPTIONS ON THE OBJECT OF DEVOTION

By TERRY ELLIS

CONTRIBUTING EDITOR

(This concludes a two-part article. Part 1 appeared in the April 24 World Tribune.)

Although the Bodhisattvas of the Earth appear in the Lotus Sutra as if actors in a drama, Nichiren Daishonin says in "Record of the Orally Transmitted Teachings" that "because they are Bodhisattvas contained in Shakyamuni's own life, Shakyamuni summons forth these true disciples who were nurtured by the original Buddha" (*Gosho Zenshu*, p. 798). In other words, these Bodhisattvas of the Earth embody Shakyamuni's own practice as a bodhisattva of the Mystic Law; they were the original cause of his enlightenment in the infinite past.

And the same applies to us. The Daishonin explains it this way: "Present within our lives is the Lord Shakyamuni...the original Buddha since time

without beginning"; also, "Bodhisattvas Jogyo, Muhengyo, Jyogyo and Anryugyo represent the world of Bodhisattva within our lives" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 65).

The four virtues these bodhisattvas represent — true self, eternity, purity and happiness — are all inherent in our own Buddhahood. The Daishonin teaches that by chanting Nam-myoho-enge-kyo to the Gohonzon we can reveal these qualities from within.

From still another perspective, these bodhisattvas represent the compassion of the universe — and exist not only in human beings but in plants, animals and insentient things.

As the Daishonin says: "The function of fire [Jogyo] is to burn and give light. The function of water [Jyogyo] is to wash away filth. The winds [Muhengyo] blow away dust and breathe life into plants, animals and human beings. The earth [Anryugyo] nourishes the grasses and trees, and heaven provides nourishing moisture. Myoho-enge-kyo too works in all these ways. It is the cluster of benefits brought by the Bodhisattvas of the Earth" (MW-1, 24).

Why did Shakyamuni refuse to entrust the spread of the Law to the other bodhisattvas at the Ceremony in the Air, instead passing it to Bodhisattva Jogyo, rep-

resentative of the Bodhisattvas of the Earth? These others aspired to become Buddhas by a process of accumulating merit, as in accumulating minor good, and as such were known as bodhisattvas of the theoretical teaching. "By contrast," SGI President Ikeda explains, "the bodhisattvas of the essential teaching cause the great vitality of Buddhahood to issue forth from the depths of their lives — from the fundamental nature of the Law... While bodhisattvas in their appearance as practitioners, in terms of their state of life, they are Buddhas." Since they are essentially Buddhas, they are treated as such on the Gohonzon: Their names are placed on the same upper row as Shakyamuni and Many Treasures Thus Come One.

Shakyamuni explains in the "Universal Worthy" chapter, "If you see a person who accepts and upholds this sutra, you should rise and greet him from afar, showing him the same respect you would a Buddha" (*The Lotus Sutra*, p. 324). Achieving this awareness of who we are is a crucial matter that depends on our practice to the Gohonzon. As President Ikeda says: "It's a matter of fusing one's entire being with the eternal life of the cosmos. This is what it means to be a Bodhisattva of the Earth."

Six in a series

### QUESTIONS AND ANSWERS ON FAITH

## Devil of Mercy vs. Righteous Anger

By TED MORINO

SGI-USA STUDY DEPARTMENT LEADER

**Q** What is the Buddhist concept of the devil of mercy?

**A** This concept is found in Buddhist sutras and Nichiren Daishonin's letters. The devil of mercy has two meanings. First, it indicates the devilish, negative nature of life that capitalizes on a certain degree of mercy within people's lives, playing on their sympathies until their views become distorted, and they are unable to discern right from wrong or good from evil. Such mercy prevents people from standing up resolutely against injustice and evil.

Second, it refers to the devilish function within one's life that creates attachments to shallow teachings. This prevents the development of faith in the True Law.

So the devil of mercy originates from one's fundamental darkness and produces a shallow, unenlightened mercy. When we are in this life-condition, we are vulnerable to the influence of the extremely powerful function called in Buddhism the King Devil of the Sixth Heaven. The Daishonin states, "The fundamental darkness manifests itself as the King Devil of the Sixth Heaven" (*The Major Writings of*

*Nichiren Daishonin*, vol. 3, p. 279) Through his behavior against the Daishonin's intent, we can clearly see that Nikken is now functioning as this devil.

For example, the Nikken-led priests of Nichiren Shoshu claim that the Dai-Gohonzon does not exist in the hearts of ordinary human beings. Rather, they claim that it exists separately from our lives, and that the only way people can acquire enlightened qualities is to chant specifically to the Dai-Gohonzon. This — and all it implies — can be found nowhere in the Daishonin's writings.

The Daishonin uses the expression *grave slander* [*dai-hobo*] in 28 places in his writings, usually referring to the founder or high priest of different heretical sects of his time. He also uses it at times to mean the nation of Japan or its people, who not only refused to uphold the True Law but persecuted its votary, the Daishonin. He was harsh with other sects of Buddhism, he explains, because they gave people an incorrect view of life and the Law. And because he cherished the True Law with all his heart. We don't see any sign of the devil of mercy within this compassion.

The Daishonin also states, "The fundamental nature of enlightenment manifests itself as [the Buddhist gods] Bonten and Taishaku" (MW-3, 279). In "Letter From Sado," he shares the story of a haughty

demon who is put in his place when scolded by Taishaku. The life-condition of righteous anger shown here by Taishaku in reproaching the demon's arrogance is the same anger necessary whenever dealing with the Lotus Sutra's enemies. In practicing the Daishonin's Buddhism in this defiled age of the Latter Day of the Law, it is vital to tap into the same life-force that Taishaku did, the life-force that is innate within our Buddhahood.

The strength of true Buddhist compassion will defeat devilish functions. SGI President Ikeda always stresses that "What matters is one's heart" (MW-5, 289), and definitely, this tarnished age is the time for hearts of righteous anger, not shallow compassion.

In his lecture on "The Opening of the Eyes," President Ikeda states: "No matter how compassionate some might appear, if they fail to take action, it is the same as if they have no compassion. They lack compassion. The opposite of compassion is false friendship — falsely befriending another." This false friendship is a function of the devil of mercy.

Righteous anger is a result of a profound understanding of Buddhism and its application. Righteous anger to protect the Law and the people finds its roots within our Buddha nature, the place where absolute compassion dwells. But shallow mercy is a product of the lower worlds. ☸

# the new HUMAN REVOLUTION

A NOVELIZED HISTORY OF THE SOKA GAKKAI

## 'THE FLOWER OF CULTURE'

VOLUME 7, CHAPTER 1, PARTS 7-8

**As the Soka Gakkai youth division gears up for its summer sports meets, Shin'ichi Yamamoto reflects on the changing times. He sees a new generation no longer burdened by poverty but suffering 'from a sense of emptiness and purposelessness' and 'looking for spiritual sustenance and fulfillment.'**



By HO GOKU

The Education Department readily accepted Shin'ichi Yamamoto's suggestion at the national convention that they publish a journal and immediately began preparations. At the members' request, Shin'ichi wrote in calligraphy the title *Todai* (Beacon) for the cover. The first issue came out only a little more than a month after that first convention.

Shin'ichi also contributed an opening essay for the maiden October 1962 issue, titling it "Be a Beacon That Illuminates the World." He expressed his great hopes for the Education Department in embarking on this new stage of its mission.

On Aug. 2, the day after the Education Department's convention, the annual summer training course at the head temple began. This year the course was divided into four sessions, with some 20,000 representatives from throughout Japan. Each session lasted three days.

Shin'ichi involved himself in the organization and direction of the training course. In addition, he poured all his energy into the "president's lecture," which he delivered at each session in the Grand Lecture Hall.

Among the Daishonin's writings he spoke on were "The Gift of Rice" and "On the Buddha's Prophecy."

The first day of the training course, Aug. 2, Shin'ichi participated in a ceremony at which stones gathered from around the world were sealed in the foundations of the main pillars of the Grand Reception Hall, which was under construction. On Aug. 4, he attended a ceremony marking the formation of the Fuji Wind Ensemble, held in front of the Grand Lecture Hall. Shin'ichi had suggested the group be formed to contribute musically to the Soka Gakkai's dynamic efforts to promote fresh, humanistic culture. Musicians of the highest ability and character were selected from among the Brass Band, and its chief, Takeshi Arimura, became head of the new ensemble.

Several other music groups were formed later that year. In September, the women's division in Greater Tokyo formed the White Lily Chorus and, in the Kansai region, the Sunrise Chorus. In October, Chubu women's division members formed the White Chrysanthemum Chorus, and young women's division members in Greater Tokyo formed the Fuji

Chorus. This marked the start of a vibrant new wave of musical activities that would give voice to the people's joy and vitality.

Soon after the summer training course ended, youth division sports meets were scheduled around the country. It would be the first time in two years to hold such sports meets. Meets scheduled the previous year had been canceled so that all the divisions could unite and focus their efforts on the development and success of discussion meetings. The youth division members were eagerly looking forward to the outdoor events.

And so was Shin'ichi. He always enjoyed observing how the youth had grown and matured, both spiritually and physically. He was also pleased to see the sports meets gradually evolve from mere athletic competitions to occasions for youth to give unrestrained expression to the joy and dynamic energy of their faith, and to the ideals of Buddhist philosophy.

The youth division members choreographed creative group calisthenics and set up a giant "human billboard" in the stands made up of thousands of young people holding colored placards to spell out Gakkai catchwords. Through these performances,

they strove to capture the beauty of unity and harmony, and to express their passionate commitment to achieving world peace.

Shin'ichi wanted to give the youth as much freedom and opportunity for individual expression as possible. The principles of Buddhism are eternal. Yet, just as we reach for a warm coat in the freezing cold of winter or long for cool breezes in the scorching heat of summer, people seek different things from Buddhism depending upon the times or their generation.

Many of the men's and women's division members, who had played a core role in the Soka Gakkai's early development, started practicing because they found in the Daishonin's Buddhism a way to overcome financial or health problems. But the standard of living in Japan had risen, with poverty on the decline. Earnings were up, and people were buying things that had seemed entirely out of reach just a few years earlier. For example, 80 percent of urban households owned TV sets, more than 60 percent owned washing machines, and more than 40 percent had electric refrigerators.

For many young people, economic hardship was not the pressing problem it had been for their elders. At the very least, starvation was no longer a threat in Japanese society.

This era was popularly known as the Age of Irresponsibility. There was even a hit film entitled Japan's Age of Irresponsibility starring a popular actor, Hitoshi Ueki. The highly individualistic, smooth-talking hero of the film scorned such traditional virtues as hard work and diligence. His happy-go-lucky attitude inspired a sense of freedom in viewers, and the film won accolades.

The movie satirized Japan's

conformist, bureaucratic society, which suppressed human nature. It signaled a shift away from an older set of values. But the youth were still searching for new values to replace the old.

Many young people had left their hometowns to come to live in the big cities only to find themselves alone and alienated. Unable to find any goals to dedicate themselves to, they suffered from a sense of emptiness and purposelessness. They were looking for spiritual sustenance and fulfillment.

The Buddhist teachings provided a way for all people to become happy and set forth guiding principles for solving any problem encountered in life. Buddhism, as the Soka Gakkai had demonstrated so powerfully, could provide a fundamental solution to the problems faced by that generation of youth.

But to communicate that to society, a new movement, a new form of expression was required. Best equipped to do that were the youth division members of the same generation.

Different generations have different problems, and people can best relate to and understand the problems of those of their own generation. The eternal flow of Buddhism can only be guaranteed when young people came up with their own most effective means of spreading its teachings and ideals among their peers.

To be continued

Ho Goku is the pen name of Daisaku Ikeda, who appears in the novel as Shin'ichi Yamamoto. The events take place in 1962. Illustration by Kenichiro Uchida.

## Soon To Arrive in Your Mailbox

Here's some of what you can look forward to in future issues of the 'World Tribune.'

- SGI President Ikeda's speech commemorating May 3, Soka Gakkai Day
- The Youth Division's 'Seize the Day'
- A new installment of 'Senior Page'

## 'Carta a Ko-ama Gozen'

Disertación del presidente  
Ikeda: Aprendamos del Gosho,  
La eterna enseñanza de  
Nichiren Daishonin

## Los que actúan en bien del kosen-rufu deben ser respetados como Budas

¿Cuál es la conclusión del Sutra del Loto? Que una persona que abraza la Ley Mística debe ser valorada y atesorada sinceramente, de todo corazón. El sutra afirma: "Si uno ve a una persona que acepta y sostiene este sutra, debe ponerse de pie y saludarla a lo lejos, concediéndole el mismo respeto que otorgaría a un buda."<sup>2</sup>

En el "Ongi Kuden" (Registro de las enseñanzas transmitidas oralmente), Nichiren Daishonin explica que esto constituye la "herencia suprema."<sup>3</sup> Estas palabras dan fin a la prédica de Shakyamuni, al cabo de los veintiocho capítulos que constituyen el Sutra del Loto. Y representan la conclusión última del texto.

Este gosho fue enviado a Ko-ama Gozen, esposa de Ko Nyudo,<sup>4</sup> oriunda de la isla de sado. El término ko, presente en los nombres de la pareja, probablemente haya sido la denominación del lugar en que vivían.

Ambos se convirtieron en seguidores devotos del Daishonin mientras éste se hallaba exiliado en Sado. No tenían hijos y, al parecer, ya habían alcanzado una avanzada edad.

En una carta fechada dos meses antes de la que hoy estudiaremos, Nichiren Daishonin dice a este matrimonio: "El Buda Shakyamuni, maestro de las enseñanzas, debe ser como un padre misericordioso para ustedes dos. Yo, Nichiren, debo ser su hijo."<sup>5</sup> Y agrega también: "Ya que ambos no han tenido hijos, por favor contemplan la idea de venir a vivir aquí [a Minobu] en su vejez."<sup>6</sup>

Esto nos permite apreciar cuánto pensaba el Daishonin en este matrimonio, que había acudido en su ayuda cuando él sufría la peor persecución.

"Cuando los mongoles se abalancen sobre el Japón," le dice, "Por favor lléguese hasta aquí."<sup>7</sup> es muy específico... Ateorar a las personas significa hacer cosas tangibles y concretas por su bien.

He recibido trescientos mon<sup>8</sup> de monedas de parte de la esposa de Abutsu-bo.<sup>9</sup> Ya que ella y ustedes comparten un mismo pensamiento, pidan a alguien que les lea esta carta y escúchenla juntos.

MATERIAL DE ESTUDIO  
(MAYO — JUNIO)

## Gosho: 'Carta a Ko-ama Gozen' (1)

**El Sutra del Loto predice que, cuando se haya puesto la 'luna' del Sutra del Loto y sus veintiocho capítulos, en el Último Día saldrá el 'sol' de Nam-myoho-renge-kyo.**

También he recibido el quimono de verano sin forrar que me enviaron hasta lo recóndito de estas montañas, en el poblado de Hakiri, provincia de Kai, desde la distante provincia de Sado donde ambos viven.<sup>10</sup>

Un año después de la llegada del Daishonin al monte Minobu para instalarse en su retiro, Ko Nyudo recorrió todo el trayecto desde Sado para poder visitarlo: fue una travesía de cientos de kilómetros, por mar y terreno escarpado. Según el calendario moderno, tiene que haber hecho el viaje en el mes de julio y, por lo tanto, el calor estival debe de haber convertido el periplo en una odisea.

Ko Nyudo llevaba consigo ofrendas: Trescientos mon de monedas de parte de Sennichi-ama, esposa de Abutsu-bo, y un quimono sin forrar que le mandaba al Daishonin su mujer. Trescientos mon, en la época del Daishonin, correspondían más o menos al precio de un saco grande de arroz. Sennichi-ama tiene que haber hecho esfuerzos para ahorrar semejante cantidad y enviarla a modo de ofrenda. Y en el gesto de Ko-ama, que obsequió una túnica de verano sin forrar, uno advierte la consideración inmensa que sentía hacia su maestro; seguramente estaría pensando qué hacer para que el Daishonin no sufriera tanto calor bochornoso del verano.

Después de quedarse un tiempo con el Daishonin, Ko Nyudo regresó a Sado. Y trajo consigo esta carta del Buda.

Ya que la misiva fue encomendada a Ko Nyudo, está dirigida a su esposa, Ko-ama. Pero el Daishonin señala que el matrimonio y Sennichi-ama com-

parten el "mismo pensamiento;" por eso, es como si la carta también la tuviese a ella como destinataria. Pide que se hagan leer el texto por alguien en voz alta, porque en esa época, la mayoría del pueblo era analfabeta.

Utiliza la expresión el "mismo pensamiento." Somos amigos y compañeros que practicamos en unión, como dice el término "muchos cuerpos con un mismo pensamiento" (*itai doshin*). La dicha de uno es dicha para todos; el dolor de uno es pesadumbre de todos. La gloria de uno es gloria unánime.

Cuando nos basamos en esta postura, la de tener "un mismo pensamiento," no existen la envidia ni la traición. Nadie esquivará su responsabilidad. En cambio, lo que se manifiesta es una fe poderosa, abierta y amplia, y así la vida rebosa de ben-

eficios.

Josei toda, segundo presidente de la Soka Gakkai, dijo una y otra vez: "La unión es la base de toda orientación brindada en la Soka Gakkai."

El capítulo "Hosshi," en el cuarto volumen del Sutra del Loto, señala: "Si alguien busca el Camino de Buda y durante cierto kalpa una las palmas de sus manos en mi presencia y recita innumerables versos de alabanza, a causa de esta loa al Buda obtendrá inmensurables beneficios. Pero el beneficio de quien elogia a los que mantengan este sutra será mucho más grande aún."<sup>11</sup> Esto significa que el beneficio de hacer ofrendas a un devoto del Sutra del Loto en la época corrupta llamada Último Día de la Ley supera el de prestar servicio con máxima sin-

ceridad a un buda tan noble como shakyamuni, durante todo un kalpa intermedio,<sup>12</sup> con los actos, las palabras y los pensamientos.<sup>13</sup>

Aquí el Daishonin, basándose en las palabras del sutra, explica a estos dos matrimonios qué prodigiosa es la sinceridad de ellos, desde el punto de vista del Budismo.

El devoto del Sutra del Loto, en la maliciosa época del Último Día de la Ley, es Nichiren Daishonin. Este fragmento afirma que el beneficio de alabar al Daishonin es aun más grande que el de ensalzar a Shakyamuni durante un tiempo extremadamente largo. Y este es, de hecho, el secreto del Sutra del Loto.

¿Para quién fue expuesto el Sutra del Loto? En el "Hokke Shuyo Sho" (Esencia del Sutra del Loto,) el Daishonin dice: "El Último día es el foco principal del Sutra del Loto, y yo, Nichiren, soy el foco principal del Último Día de la Ley."<sup>14</sup> En sentido fundamental, el Sutra del Loto fue expuesto para predecir la aparición del Buda original y del Gohonzon, y para demostrar su legitimidad.

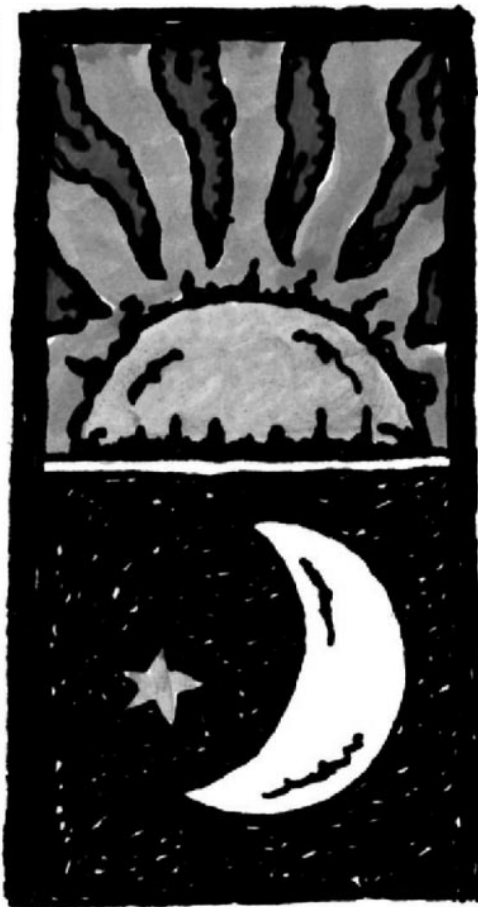
El Sutra del Loto predice que, cuando se haya puesto la "luna" del Sutra del Loto y sus veintiocho capítulos, en el Último Día saldrá el "sol" de Nam-myoho-renge-kyo.

Sin duda, esta idea jamás había pasado por la mente de estos matrimonios ya mayores, en la isla sado. Pero ambos querían al Daishonin de todo corazón. Habían estado en estrecho contacto con él y, por eso, lo respetaban desde lo más hondo de su alma. Se había creado un lazo indestructible entre todos ellos, que los urgía a hacer cuantos viajes les fuera posible, con tal de visitarlo, en las lejanas laderas del monte Minobu.

Los líderes del Kosen-rufu también tienen que ser queridos por los miembros. Si un líder es aborrecido por los demás, su fe carece de sentido.

Casi en ninguna parte Nichiren Daishonin indica que él es el Buda original. Si hubiese lanzado semejante declaración en forma explícita, probablemente nadie habría estado dispuesto a creerle. Inclusive así podría haber suscitado la desconfianza de los demás y la acción contra sus enseñanzas o el abandono de la fe.

El Daishonin siempre difundió la Ley Mística basado en el sutra y por medio de su propia conducta. En esta carta, por ejemplo, en lugar de adoptar



## GOSHO, DE PÁG. 7

aires de grandeza y actitudes petulantales, lo que que hace es elogiar de todo corazón a los creyentes. Y luego, en su deseo de alentarlos más aún, enseña la nobleza que posee el devoto del Sutra del Loto en el Último Día.

Este es el espíritu del Daishonin. ¡Cuánto se estará lamentando de la arrogancia que exhiben, en estas épocas, los sacerdotes, para ordenar a las personas que los respeten!

¡Cuán intensa debe ser su indignación! ¡Y cuán dura, su condena!

Por otro lado, estos “sacerdotes confundidos” en verdad han perseguido a la SGI, cuyos miembros han hecho innumerables ofrendas al Gohonzon. Esto pone de relieve hasta qué punto su proceder contradice el Budismo postulado por Nichiren Daishonin.

Estamos, sinceramente, en una época plagada por la confusión. Los acontecimientos recientes cada vez más atestiguan la realidad del Último Día. En esta carta, el Daishonin asegura a sus creyentes que el beneficio de los que dan a conocer la Ley Mística en una época así de corrupta, de los que se ponen en marcha por el Kosen-rufu en una época así de negativa, será inmenso y fuera de todo cálculo.

Aunque esto resulte imposible de creer, no alberguen la menor duda, porque son palabras de oro expresadas por el Buda.<sup>15</sup>

“Esto tal vez les resulte increíble,” dice, “pero no estoy hablando arbitrariamente. Está claramente dicho en el sutra y, por eso, pueden tener absoluta convicción.”

Esta forma de explicar las cosas conmueve nuestra vida. La base de la orientación siempre es ayudar a que la otra persona establezca su mente, siempre es impartirle convicción y

confianza en sí misma.

El gran maestro Miao-lo esclarece un poco más este pasaje del sutra, cuando dice: “Al que perturbe [a quien predica el Dharma,] se le partirá la cabeza en siete pedazos; el que haga ofrendas [al predicador] obtendrá una buena fortuna mucho más grande que el que haga ofrendas al Buda de los diez títulos honoríficos.”<sup>16</sup> En otras palabras, el beneficio de hacer ofrendas al devoto del Sutra del Loto en el Último Día de la Ley supera el de ofrendar a un buda dotado de los diez títulos honoríficos. Por otro lado, a quien persiga a un devoto del Sutra del Loto en la época impura se le partirá la cabeza en siete.<sup>17</sup>

Estas palabras tan conocidas están inscritas a ambos lados del Gohonzon. Tsunesaburo Makiguchi, fundador de la Soka Gakkai, interpretó este pasaje explicando el principio del beneficio y de la retribución negativa. El beneficio produce valor en nuestra existencia, mientras que la retribución adversa es un “activador.”

Pero ambas formas de retribución, positiva y negativa, no llegan a nosotros a través del arbitrio de otra persona. Cuando uno actúa de acuerdo con la Ley, se genera un valor. Cuando uno contraviene la Ley Mística, recibe una retribución negativa. Para dar un ejemplo familiar, si alguien sale a la calle en pleno invierno vestido con ropa de verano, está actuando en contra de ciertas leyes [las de la naturaleza.] Si, como resultado de su accionar, la persona enferma, eso representa un valor negativo para su vida.

El Budismo profundiza y amplía nuestro “sentido común” en los asuntos de la vida cotidiana y en el desenvolvimiento del mundo. Revela la Ley de la vida que uno tiene que respetar, para poder ser feliz.

En su tratado “Historia y convicción de la Soka Gakkai” (de 1951,) el presidente Toda escribió:

El señor Makiguchi, mi maestro, solía decir: “El Gohonzon posee un gran poder. El hecho de que el Gohonzon posea un gran poder quiere decir también que, si uno actúa en contra de él, experimentará una retribución negativa. Si un padre no tiene la mínima firmeza como para poner un límite a sus hijos, ¿cómo piensa ayudarlos a ser felices? Oren al Gohonzon sinceramente. ¿No escuchan que el Gohonzon les dice: ‘Si actúan contra esta Ley, se les partirá la cabeza en siete’? Esta declaración, que se lee en la escritura del objeto de veneración, indica la retribución negativa que uno genera cuando actúa contra la Ley.” Creo que el señor Makiguchi está en lo cierto en su aseveración. [...]

En el extremo superior izquierdo del Gohonzon hay una inscripción que dice: “La buena fortuna del que haga ofrendas será superior a la del que ofrende a un buda con diez títulos honoríficos.” ¿Acaso no significa esto la promesa contenida en el Gohonzon, de que recibiremos beneficios cuando veneremos el objeto de veneración? El beneficio o valor, y la retribución negativa o “antivalor” constituyen la realidad de nuestra vida cotidiana. Algunos sacerdotes de la Nichiren Shoshu se habían olvidado de que el poder del Gohonzon se manifiesta en nuestra vida de estas dos formas, hasta que el presidente Makiguchi trajo este punto a colación y se lo hizo recordar. Se quedaron estupefactos ante lo que estaba exponiendo. [...]

El Templo Principal temía a la persecución que pudiese caer sobre el clero, si apoyaba la postura de Makiguchi de que un país, familia o persona recibe una retribución negativa cuando no sigue las enseñanzas de

Nichiren Daishonin y de Nikko Shonin. Al parecer, el Templo Principal tenía miedo a la posible persecución que lanzarían los militares en su contra, si los creyentes no consagraban sumisamente los objetos de veneración del Sintoísmo.<sup>18</sup>

Deberíamos seguir con fidelidad, no a las “autoridades” sino a Nichiren Daishonin. Esta fue la grandiosa postura del señor Makiguchi.

### Mantener la fe en la Ley Mística en el último día origina tremendos beneficios

El presidente Makiguchi exclamó: “Lo que me destroza no es sólo el colapso de nuestra religión sino tener que ver cómo se destruye el país entero frente a mis ojos. [...] Temo el dolor que esto causaría a Nichiren Daishonin.”

Y, tal como predijo, el japonés fue destruido.

“La cabeza se partirá en siete” alude a un estado en que las personas pierden la capacidad de distinguir entre lo correcto y lo equivocado, entre lo que debe hacerse y lo que hay que evitar. Es un estado en que el pueblo, preso de la confusión, no consigue comprender la razón ni la justicia, ni discernir el beneficio del perjuicio.

Así sucedía en los tiempos del Daishonin. Así sucedía en el Japón en la época del presidente Makiguchi. Y no podemos dejar de admitir que, lamentablemente, el estado actual de la sociedad japonesa cada vez avanza más en dicha dirección.

Una época sufre los efectos de la ilusión, cuando el pueblo distorsiona la escala de valor. En una sociedad así, las personas enfrentan grandes persecuciones tan sólo por difundir el Sutra del Loto, que enseña el respeto a la dignidad suprema de la vida. Pero, justamente por eso, los que soportan dicha ad-

versidad y perseveran en la propagación de la Ley Mística reciben enormes beneficios.

El hecho de que el clero [en la época del señor Makiguchi] haya olvidado la doctrina del beneficio y la retribución negativa indica que había caído en un formalismo, en una teorización abstracta, de tal suerte que el Budismo ya no podía tener ninguna trascendencia real para la vida de la gente. La Soka Gakkai revivió el Budismo como una filosofía para la vida cotidiana. El Budismo no es abstracto; es una enseñanza para triunfar sobre las realidades de la existencia.

La vida de todos los días es una suma de elementos positivos (beneficios o valores) y negativos (perjuicios o “antivalores.”) Si el valor que alguien obtiene en su vida supera el “antivalor,” la persona es feliz. Y si ocurre lo contrario, la persona es desdichada.

La fe en la Ley Mística es una vertiente de creación de valores, que nos permite convertir cualquier suceso de nuestra vida-tanto triste como alegre-en una causa para acumular valores como la belleza, el beneficio y el bien, en muchísimo mayor medida. Cuando uno se basa en esta fe, cualquier cosa que le sucede es origen de beneficios.

“Gracias, de veras, muchísimas gracias,” dice el Daishonin. “Comprendo totalmente su espíritu; el Buda los está elogiando.”

Uno se imagina a estas dos parejas de ancianos, en la tierra de Sado, cerrando los ojos y evocando la figura o la voz profunda del Daishonin, mientras escuchaban a alguien leerles el texto de esta carta.

¡Qué mundo tan humano!  
¡Qué mundo tan rico de calidez!

Así es la verdadera realidad del Budismo. Y la SGI la está llevando a cabo. ❧

(Continuará)

# Notas

1. “Ko-ama Gozen Gosho” (*Gosho Zenshu*, págs. 1324-25,) escrito en junio de 1275, cuando el Daishonin tenía cincuenta y cuatro años.  
*Nota del editor:* Para no afectar la ilusión del texto, en algunos casos la traducción puede diferir un poco de otras versiones traducidas.
2. The Lotus Sutra (El Sutra del Loto,) trad. Al Inglés por Burton Watson, Editorial de la Universidad de Colombia, Nueva York, 1993, cap. 28, pág. 324.
3. *Gosho Zenshu*, pág. 781
4. Nyudo: Sacerdote laico. La expresión se emplea para designar a los hombres

- que, aun tonsurados, seguían llevando vida de laicos.
5. *The Major Writings of Nichiren Daishonin*, vol. 7, pág. 87.
  6. *Ib.*, pág. 88.
  7. *Ib.*
  8. *Mon*: Unidad monetaria del Japón antiguo, que correspondía a una milésima de kan era mil monedas sujetas por una cuerda a través de un ojeto central.
  9. La esposa de Abutsu-bo: Se refiere a Sennichi-ama. Mientras Nichiren Daishonin se encontraba en Sado, ella y su marido Abutsu-bo se convirtieron en seguidores de sus enseñanzas. La pareja solía visitarlo con frecuencia, en la choza desvencijada que le servía de refugio en Tsukahara. Los dos le llevaban alimentos, papel para escribir y

- otros artículos de primera necesidad. Cuando el Daishonin fue perdonado, Sennichi-ama mantuvo unba firme fe y, en tres oportunidades, envió a su marido en peregrinaje al monte Minobu, donde el Daishonin guardaba retiro.
10. *The Major Writings of Nichiren Daishonin*, vol.4, pág.139.
  11. Sutra del Loto, cap. 1, pág. 164.
  12. Kalpa intermedio: 15.998.000 años, según consta en el Kushi ron.
  13. *The Major Writings of Nichiren Daishonin*, vol.4, págs. 139-40.
  14. *Gosho Zenshu*, pág. 334.
  15. *The Major Writings of Nichiren Daishonin*, vol. 4, pág. 140.
  16. Estas palabras parafrasean el *Hokke Mongu Ki* (Comentarios sobre le *Hokke*

- Mongu* [Palabras y frases del Sutra del Loto].) Los diez títulos honoríficos son: 1) “El que Así llega” (del mundo de la verdad,) 2) “Digno merecedor de ofrendas,” 3) “El que posee un conocimiento correcto y universal,” 4) “El de conducta y claridad perfectas,” 5) “El que bien se encamina” ( al mundo de la iluminación,) 6) “El que comprende el mundo,” 7) “Venerable sin parangón,” 8) “Supremo conductor del pueblo,” 9) “Maestro de dioses y de hombres” y 10) “Buda, Honrado por el mundo” (El Iluminado, dotado de perfecta sabiduría y virtud, capaz de ganar el respeto de todas las personas.)
17. *The Major Writings of Nichiren Daishonin*, vol. 4, pág. 140.
  18. *Toda Josei Zenshu* (Obras completas de Josei Toda,) vol. 3, págs. 102-03, 106.

## ANTECEDENTES

# Los Esposos de Sado Tenían un Gran Respeto y Afecto Para su Maestro

Entre los creyentes en el budismo de Nichiren Daishonin durante su exilio en la Isla de Sado, estaban Ko-ama y su esposo, Ko Nyudo. No se sabe mucho de esta pareja [de ancianos:] no existe ningún record sobre las fechas de nacimiento y muerte o de la historia de sus familiares. Como los esposos vivían en Ko, (hoy día, Mano,) que era el asiento del gobierno provisional de Sado, a ellos se les llamaba ama (monja) y nyudo (sacerdote laico) Ko.

El Daishonin le debe de haber escrito muchas cartas a esta pareja, pero actualmente sólo existen dos. Del Contenido de estas cartas podemos deducir que Ko-ama y su esposo tenían una fe genuina en las enseñanzas del Daishonin y se alentaban el uno al otro. También es claro que la pareja protegió al Daishonin proveyéndole comida y ropa igual que lo hacía la otra pareja anciana formada por Abutsu-bo y Sennichi-ama. Esto se hacía bajo un riesgo considerable porque cualquiera que apoyara a un exiliado, estaba sujeto a ser castigado.

En octubre de 1271, después que falló el intento de ejecución en la bahía de Tatsunokuchi, en Kamakura, El Daishonin fue exiliado a Sado bajo cargos falsos. En marzo de 1274, fue perdonado y regresó a Kamakura, el asiento del shogunato gubernamental. Ko-ama y Ko Nyudo

continuaron apoyándole y buscando su orientación cuando él se fue para Kamakura [primero] y después a Minobu. Para cuando dejó Sado, ellos habían desarrollado un respeto y afecto genuinos hacia su maestro. El Daishonin escribió sobre sus sentimientos hacia la pareja cuando se fue de la isla—un lugar de indescriptibles privaciones, pero a la vez, lleno de ternos recuerdos de sus seguidores:

“Sin embargo, mientras yo estaba allí, usted y su esposo Ko Nyudo, evadiendo los ojos de los demás, me traían mi comida por la noche. Ustedes estaban dispuestos a dar su vida por mí sin temor al castigo de los oficiales provinciales. Por eso, aunque la vida en Sado era dura, yo estaba renuente a irme, sentía como si estuviese dejando allí mi corazón, y parecía que cada paso que daba, me halaban hacia atrás.” (*The Major Writings of Nichiren Daishonin*, vol.4, p. 142.)

El Daishonin continuó su amistad con los esposos por mucho después de haber dejado la isla. Sus cartas muestran que él le tenía un afecto profundo a esta pareja que estaban enfrentando los últimos años de su vida y no tenían hijos con quienes contar. Por ejemplo, en Respuesta a Ko Nyudo, que se cree que fue escrito en abril de 1275, el Daishonin escribe:

*La relación del Daishonin con la pareja de ancianos nos muestra que las profundas doctrinas budistas, no tendrían ningún valor si no fuesen expresadas en nuestro comportamiento diario, en nuestra compasión hacia los demás.*

Como el Sutra del Loto es difícil de creer, el Buda asume formas variadas, ya sea como el hijo de uno, los padres o la esposa, para capacitarnos a creerlo. Pero ustedes no tienen hijos y viven solos como esposos. El sutra dice: “...los seres vivos [este mundo triple] son todos mis hijos.” Si esto es así, entonces el Buda Shakyamuni, el Señor de las enseñanzas debe ser un padre compasivo con ustedes. Yo, Nichiren, debo ser hijo de ustedes, pero, por mi deseo de salvar al Japón, estoy residiendo por un tiempo en la parte central del país. (MW-7, 87-88)

El no tener hijos hacía muy difícil la vida de los esposos, no sólo emocionalmente sino también, económicamente. En una carta [enviada] a sennichi-ama, fechada en julio de 1278, el Daishonin describe las circunstancias bajo las cuales Ko Nyudo y Abutsu-bo [se pusieron de acuerdo] para visitar al Daishonin [cuando “el estaba] en Minobu, pero tuvieron que “dar la vuelta y regresar a casa,” porque “el arroz estaba casi listo para la siega” y “el no tenía hijos que le ayudaran

a segarlo” (MW-6,258.)

Al mismo tiempo que los amaba, el Daishonin instruía [a sus seguidores] en los principios esenciales del Budismo. El concluye “Respuesta a Ko Nyudo,” diciendo: Ningún lugar es seguro. Convéngase que la Budeidad es la residencia final.” (MW-7,88.) El Daishonin les explica que lo más importante es revelar su Budeidad innata por medio de la fe y la práctica, para que puedan gozar mayor felicidad y libertad independientemente del lugar donde vivan o en qué circunstancias [se encuentren.]

La carta del Daishonin a Ko-ama fechada en junio de 1275 nos dice que Ko Nyudo había viajado la larga distancia desde la isla de Sado hasta Minobu para visitar a su maestro, trayéndole un kimono de verano, sin forro, y dinero, de parte de su esposa, Sennichi-ama. En su carta, el Daishonin escribe, dirigiéndose a Ko-ama y Sennichi-ama: “Como las dos ustedes piensan igual, pidan que alguien les lea esta carta y escúchenla juntas.” (MW-4, 139.) Ko-ama y Sennichi-ama eran amigas cercanas que practicaban juntas en una isla remota en medio de muchos creyentes hostiles de la secta Nembutsu. Al final de esta carta, el Daishonin alienta a Ko-ama, quien probablemente no le volvió a ver, asegurándole que su amistad con ella trascendía la

distancia:

“Cada vez que usted me añore, Nichiren, mire al sol que sale por la mañana y a la luna que aparece por la tarde. Yo, invariablemente, estaré reflejado en el sol y en la luna.” (MW-4,143.)

La relación que Ko-ama y Ko Nyudo desarrollaron con el Daishonin a través de los años, nos da importantes ideas sobre la relación maestro-discípulo en el budismo. Esta relación no está basada en las clases sociales ni en ningún otro artificio de la sociedad sino en la fe, expresada en el cariño y el respeto mutuo. El budismo enseña que los creyentes deben venerar la Ley o las enseñanzas del Buda, y seguirlas, en vez de [seguir a] la gente cuyas mentes se desvían fácilmente de la Ley. Esto también enseña que los creyentes deben respetar a los que actúan de acuerdo con la Ley, porque la Ley, siendo abstracta, es revelada en el comportamiento de las personas. La relación del Daishonin con la pareja de ancianos nos muestra que las profundas doctrinas budistas, no tendrían ningún valor si no fuesen expresadas en nuestro comportamiento diario, en nuestra compasión hacia los demás. ❖

*Traducción de los Antecedentes del Living Buddhism mayo de 1998, por Ester Zapata, San Antonio, Texas.*

## Cómo Poder Alentar a Otros

Por el Sr. Fred M. Zaitso  
Director General SGI-USA

La mayoría de nosotros tiene una idea bastante bien formada en nuestra mente sobre cómo debería ser el Budista perfecto: es una persona que invoca Daimoku poderosa y abundantemente, jamás pierde una oportunidad de recitar el sutra, estudia fuertemente, comparte el Budismo con otros, muestra prueba real, tiene un profundo sentido de responsabilidad hacia otros — y siempre, siempre

alienta a otros.

Cuando nos comparamos con ese ideal, algunos de nosotros podríamos sentirnos desanimados o exhaustos pensando que nuestros esfuerzos nunca darán la talla. Los ideales son importantes pues nos proveen un objetivo, algo ante lo cual retornamos a seguir hacia adelante.

Pero más importante que ser un “ejemplo perfecto” de un budista, es ser una persona que

pueda vivir día a día con esperanza y regocijo. Una persona con este espíritu es una persona que puede alentar a otros.

Espero que la SGI-USA siempre sea un lugar donde los miembros se sientan cómodos siendo ellos mismos mientras que, al mismo tiempo, se desarrollan. Para alcanzar esta meta, una de las tres áreas en la cual

POR EL SR. FRED M. ZAITSU  
DIRECTOR GENERAL SGI-USA

# Ofrendas de Corazón

En preparación para la Contribución Conmemorativa del Mes de Mayo, el Director General Zaitzu nos habla sobre las contribuciones monetarias a la organización. "Después de todo, nos dice que todas las ofrendas materiales son expresiones del corazón."

El 28 de abril y el 3 de mayo son fechas significativas en nuestra práctica de budismo. El 28 de abril marca la fecha en que Nichiren Daishonin entonó por primera vez Nam-myoho-renge-kyo. Y el 3 de mayo— Día de la Soka Gakkai— marca el aniversario de la inauguración de Josei Toda, en 1951 y de Daisaku Ikeda en 1960, como el segundo y tercer presidente de la Soka Gakkai, respectivamente. Cuando nosotros celebramos estos eventos cada año, nosotros tenemos la oportunidad de renovar nuestra determinación de lograr el kosen-rufu y renovar nuestras metas hacia el logro de nuestros sueños.

También entre el 28 de abril y la primera semana de junio, tenemos la Contribución Conmemorativa de Mayo, una oportunidad que tienen los miembros de hacer contribuciones monetarias a la SGI-USA en los centros comunitarios locales y centros de actividades.

En budismo existen diferentes clases de ofrendas. Ofrendas materiales tales como: agua, fruta, incienso y contribuciones monetarias son consideradas como ofrecimientos del cuerpo. Respetar y alabar al Buda conjuntamente con la entonación de daimoku puro, sincero y la propagación de la Ley, son considerados "ofrecimientos del corazón."

Por último, aun nuestras ofrendas materiales son expresiones del corazón. Nuestros

corazones crean fortuna. Nuestro corazón nos permite lograr la iluminación. No hay duda que al hacer ofrendas de corazón, motivados por nuestro deseo de ver al Buda en nuestras vidas y en la vida de los demás experimentamos beneficios muy grandes.

Con esto en mente, me gustaría señalar algunos puntos sobre la Contribución Conmemorativa de Mayo.

**Todas las contribuciones a la SGI-USA son importantes.** En primer lugar quiero agradecerles por todas las contribuciones que han hecho a la SGI-USA. Ofrendas tales como tiempo, dedicación oraciones sinceras esfuerzos de estudio, entonar daimoku y preocuparse el uno por el otro son tesoros. Con todas sus contribuciones ustedes están haciendo causas muy grandes para su felicidad. Las ofrendas de dinero son también causas tremendas, y no puedo dar las suficientes gracias por estas contribuciones.

**La ofrenda de tipo económico no son caridad.** Los seguidores de Nichiren Daishonin le hicieron muchas ofrendas de alimento, refugio,

ropa, medicinas y dinero, a pesar de que muchos de ellos estaban atravesando por muchas dificultades económicas. En sus escrituras, el Daishonin dice que sin estas ofrendas, el no hubiera podido sobrevivir. Se podría decir, que sin la amplia variedad de ofrendas hechas por los miembros, la SGI-USA no hubiera podido existir.

Aun así, es importante señalar que las ofrendas al Daishonin y a la organización no son caridad (aún cuando legalmente sean consideradas como tales). Los miembros no la dan basados en un sentimiento de culpa, piedad, obligación o bondad. Sino que en Budismo, las ofrendas reflejan nuestro profundo sentimiento de gratitud y de fortalecer nuestro deseo de lograr la iluminación. Lo que es más importante es la alegría de poder hacer tales contribuciones. Como escribe el Presidente Ikeda en La Nueva Revolución Humana, "Ese gozo, es el verdadero espíritu de ofrecimiento y es la fuente abundante de buena fortuna" (vol 4, pág. 110).

**Ofrendas monetarias no equivale a fortuna económica.** He escuchado que algunos miembros piensan

que han mejorado su situación económica al desafiarse a contribuir más dinero a la organización. Es verdad que cuando hacen ofrendas, están haciendo la causa para cambiar su karma- y tanverdadero como cuando entonan daimoku están cambiando su karma. Como es que este cambio de karma se manifestará, nadie lo puede predecir. No tengo la menor duda de que cuando hacemos ofrendas estamos incrementando nuestra fortuna. Eso no significa necesariamente, que hemos incrementado nuestro balance en el banco.

**Las ofrendas pueden resultar en beneficio, pero esa no es la razón por la cuál las hacemos.** Cuando hacemos ofrendas, si pensamos, "voy a donar \$100; entonces voy a recibir \$200 en recompensa," entonces tenemos que reevaluar el espíritu por el cuál estamos haciendo las contribuciones. Las contribuciones no son inversiones. Existe una diferencia entre no dudar que esas ofrendas resultarán en beneficio y en esperar beneficios por haber hecho las contribuciones.

Es una paradoja. Supongamos

que hacemos las contribuciones de corazón sin esperar nada a cambio, es ahí cuando cosechamos el mayor beneficio. Nuestro corazón es lo que más cuenta.

**El Buda alaba nuestra ofrendas sinceras.** En todas las cartas a sus creyentes, el Daishonin menciona sus ofrendas. Cada carta contiene palabras de gratitud y alabanza. El mensaje constante que el Daishonin nos da es que cuando le hacemos ofrendas sinceras al Buda, el Buda— que es el universo entero— responde con alabanza y gratitud.

El Daishonin escribe: "En el sentido más profundo, la fe sincera es el deseo de comprender y vivir el espíritu, no las palabras, de los sutras... Por lo tanto, los santos se consagran al ofrecer sus cuerpos, mientras que las personas comunes pueden consagrarse mediante la sinceridad con que hacen sus ofrendas." (*The Major Writings of Nichiren Daishonin*, vol. 1, pág. 268.)

Espero que a través de las visitas a domicilio, diálogo y al compartir de nuestras experiencias, podamos explicar, ampliamente, a la gente la importancia de las ofrendas. Su entendimiento derivado de tal explicación— no por ninguna clase de presión— los estimulará en forma natural en tomar acción alegremente. Por favor ¡unámonos para alentar a todos a participar este año en la contribución Conmemorativa de Mayo! ❖

Traducción del World Tribune, 17 de abril, 1998.

Por Martha Mauny, Los Angeles.

## OTROS, DE PÁG. 9

estaremos enfocando este año es apoyar la búsqueda de la felicidad de los miembros.

Ya que la motivación es clave para esto, quisiera ofrecer los siguientes puntos y sugerencias:

### Motivar a otros a través del ejemplo.

El Budismo es activo; alcanzar el estado de Buda es la acción continua de luchar para mejorar la calidad de tu vida, por tu bien y el de otros. Aunque pienses que no estás mostrando prueba real en el sentido tangible y material, si continua y alegremente retas tus metas y sueños, puedes inspirar a otros a hacer lo mismo. Y es mejor motivar a las personas con una chispa de inspiración, que con la carga de la obligación.

**No Juzgues.** Los juicios usualmente se basan en presunciones — las cuales, frecuentemente, son incorrectas — y nos pueden cegar ante las cualidades únicas de cada individuo. A

menos que no veamos a la persona como es, en vez de pensar cómo debe ser, ¿cómo podemos valorar y alentar a esa persona?

También, he encontrado que las personas que me presentan los retos más difíciles, con frecuencia son los que trastocan completamente todos mis juicios y me ayudan a ver humanidad, frecuentemente donde menos me lo esperaba.

### Desarrolla tu compasión.

Uno de los primeros pasos para desarrollar compasión es resistir los deseos de criticar. No se me ocurre nadie que se sienta animado por la crítica enjuiciante.

A veces es fácil ver algún problema que alguien esté confrontando y decir, "Tienes ese problema por tu debilidad." Señalar las fallas de otros a veces podría ser una expresión de compasión, pero jamás debemos olvidar el corazón de la compasión: sentir que las alegrías y sufrimientos de otros son nuestras propias alegrías y

sufrimientos. Esta clase de empatía no aparece como por arte de magia, sino que tiene que desarrollarse. Mientras mejor conozcamos a las personas, mejor podremos comprender y apreciar sus vidas, desarrollando así nuestra compasión.

### Escucha — aunque duela.

A veces las personas me dicen que soy muy seco y formal, y que no pueden sentir mi corazón. Para mí, esto es doloroso de escuchar, ya que creo sentir cálida y profundamente por los miembros. Me entristece que mis sentimientos no sean siempre aparentes. Pero tengo que reconocer que éste es mi reto: Tengo que auto-reflexionar y entonar Daimoku continuamente para expresar mi aprecio y regocijo.

Cuando los miembros nos brindan sus reacciones, usualmente es para nuestro beneficio. Si podemos recibir insumo que suena negativo con espíritu de esperanza y auto-mejoramiento, podemos seguir hacia adelante

sin resentimiento alguno.

### Haz arrancar tu confianza.

Mientras luchamos en pro del auto-mejoramiento, a veces enfocamos en nuestras debilidades más que en nuestras fortalezas, concentrando en arreglar lo que pensamos que está incorrecto, en vez de construir sobre lo que está correcto. Todos tenemos aunque sea un punto bueno o fortaleza.

Y aunque carezcamos de confianza en algún otro punto, tendemos a tener confianza en nuestras fortalezas. Reconocer nuestras fortalezas es un buen punto de partida para expandir nuestra confianza en otras áreas. No tenemos que ser perfectos en todas las áreas — sólo necesitamos ser lo mejor que podamos.

### Motiva a otros como si sólo tuvieras una única oportunidad.

El Presidente de la SGI, Sr. Ikeda, ha expresado que él usa toda onza de esfuerzo posible cuando anima a algún miembro. Él habla con

cada persona como si fuera la última oportunidad de encontrarse. Cuando hablamos con los miembros, si tenemos el espíritu de que ésta será la última o única reunión que tendremos, podremos transmitir un sentido de prioridad y, verdaderamente, hablar con el corazón.

### Recuerda el sol.

El Budismo de Nichiren Daishonin se conoce como el Budismo del sol. El sol brilla igualmente sobre todas las cosas. Lo incluye todo y provee tibieza penetrante. Eleva nuestro espíritu y nutre la vida. Nosotros también podemos brillar como el sol, haciendo brillar las vidas de otros. Cuando entonamos Daimoku para poder motivar a otros, visualicemos el gran sol de Nam-myoho-renge-kyo surgiendo en nuestros corazones. ❖

Traducción del World Tribune, 23 de enero de 1998.  
Por Andy Sanchez, Puerto Rico.

By HO GOKU

SGI PRESIDENT IKEDA'S ESSAY

# THE RISING DRAGON OF THE NEW HONG KONG



*In this essay series, SGI President Ikeda uses his pen name Ho Goku — as he does in The New Human Revolution — to write the story-behind-the-story. This series is published as "Thoughts on The New Human Revolution" in the Seikyo Shimbun, the Soka Gakkai's daily newspaper.*

In February, I flew from the Philippines, the Pearl of the East, to Hong Kong, China's Harbor of the Dawn.

Eight months had passed since last July 1, the day Hong Kong reverted to China. And the expressions on the faces of our Hong Kong members remained unchanged: cheerful, strong, filled with hope and confidence.

That was the best gift they could have given me. It delighted me more than anything else possibly could have.



When negotiations between the United Kingdom and China for the territory's return began in 1982, the people of Hong Kong were deeply disturbed. They felt a complex mix of joy — at returning to their native China — and uncertainty — what would become of their social and economic systems?

I met and spoke with China's leaders many times, and I was absolutely certain that they would respect the rights of the people of Hong Kong. When I visited the territory in December 1983, I said as much to our beloved members there: "There is nothing to worry about. Live out your noble lives without fear — illuminated and protected by the Mystic Law — here in Hong Kong, a place of freedom, peace, culture and international importance."

I also told them that, after the reversion in 1997, the SGI was determined to continue its activities to promote friendship with the people of Hong Kong even more vigorously than in the past.



The return of Hong Kong to China was finally settled upon in 1984. China adopted the so-called one country, two systems policy and made Hong Kong a special administrative district, thus guaranteeing that the territory would retain its social and economic systems unchanged for the next 50 years. Still, the anxieties of the people of Hong Kong were not completely stilled as they faced this historic turning point.

But the teaching of the oneness of life and its environment means that the construction of a happy society depends upon the attitude and resolve of the people who comprise it. And, as Nichiren Daishonin says,

"All of the mountains, valleys, and fields where Nichiren and his disciples live and chant Nam-myoho-enge-kyo are the Land of Eternally Tranquil Light" (*Gosho Zenshu*, p. 781).

During my 1988 visit, I assured our Hong Kong members: "Even if there should be a time of dramatic upheaval, that doesn't mean we can't open the way to a hope-filled future."

Without a doubt, you will build a realm of peace and safety and live lives that sparkle with supreme happiness."



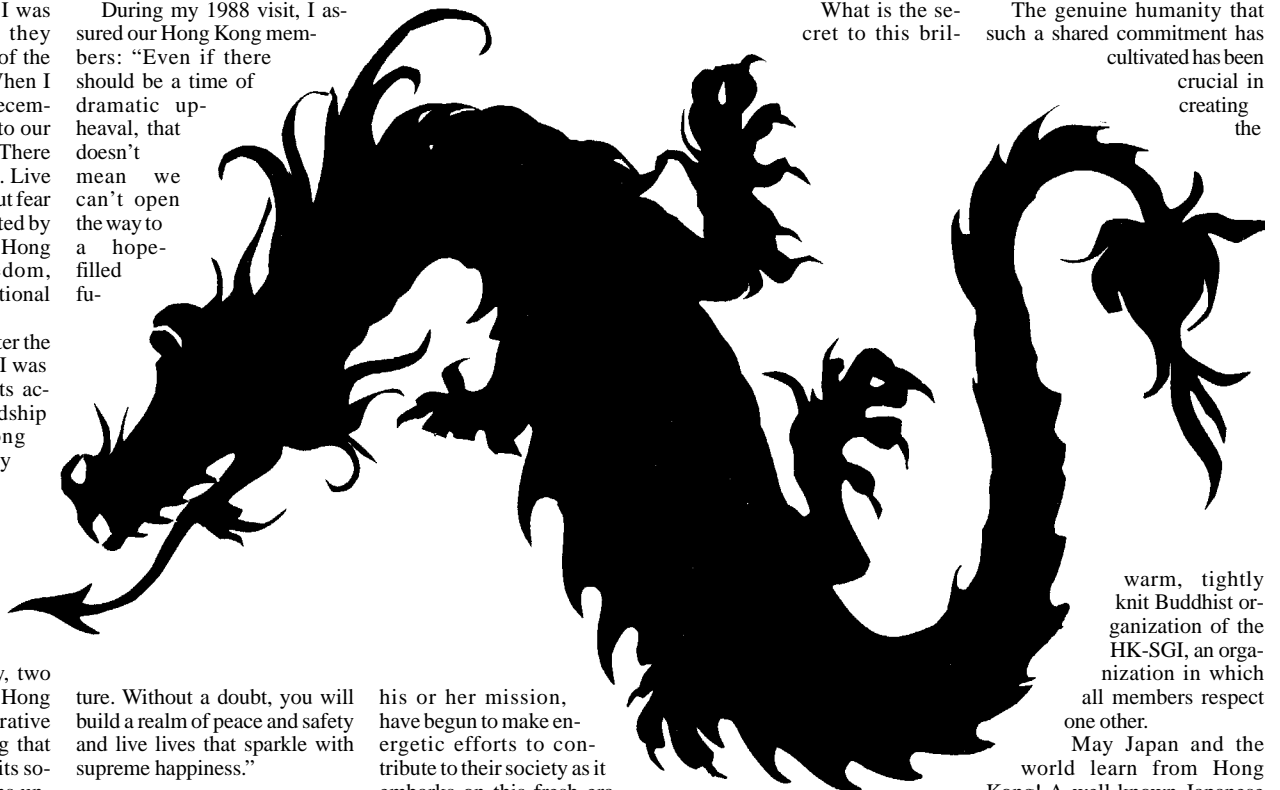
Our Hong Kong members, pioneers in the struggle to attain happiness and peace in Asia, rose bravely to the challenge. Their chorus, gymnastic group, Fife and Drum Corps and dance group participated in the public ceremonies marking Hong Kong's reversion. Their songs and performances, filled with

the joy and vitality of life, were like the dawn of hope for a new Hong Kong.

And now our Hong Kong members, each deeply aware of

district level up who has abandoned faith in the SGI of Hong Kong. I send my heartiest applause and congratulations to this exemplary record of unwavering devotion to faith!

What is the secret to this bril-



liant circle of never-regressing members? One of the keys is that the members of the founding generation have offered a fine example of strong faith. Women's Division General Leader Chow Yu Pui Jane, Vice General Director Chan Chai Tung, Women's Division Vice General Leader Chan Bou Shui

In the last 20 years there has been virtually no leader from the

Tung and other pioneering members have never hesitated no matter what obstacle they confronted. They have always been strong and resolute in their faith. Their actions have become a beacon of courage lighting the way for their successors.

I was happy to see on my recent visit that these noble early members are all still alive and well. Kimiko Hirai, the first Hong Kong women's division leader, has overcome a serious illness, thereby offering us all an example of prolonging one's life through faith.



Another secret to the strength of the HK-SGI is the warm friendship that exists among its members. As General Director Lee Kong Sau has said: "We are all disciples of the Buddha, fellow members and friends. We have promised one another that leaders will never behave arrogantly or scold members. That is the tradition of the HK-SGI."

The genuine humanity that such a shared commitment has cultivated has been crucial in creating the

warm, tightly knit Buddhist organization of the HK-SGI, an organization in which all members respect one other.

May Japan and the world learn from Hong Kong! A well-known Japanese writer once said, "How beautiful are the ties of friendship." Getting on well together, based on a spirit of genuine friendship and respect for others, is proof of our humanistic philosophy. It also depicts in miniature the wonderful harmony among all human beings that is created through kosen-rufu.

Praise to Hong Kong! Praise to its glorious future!

By HO GOKU

SGI PRESIDENT IKEDA'S ESSAY

# SETTING A STANDARD AT WORK

A person filled with hope shines with a special light. The blue sky of infinite possibility unfolds before such a person.

Young people in workplaces all over Japan are now making a brand-new departure as they begin their adult working lives. In Japan, we refer to those just starting out on their careers as freshers, and to all freshers, I say: "Congratulations! The future is in your hands!"



On June 3, 1949, when I was 21 years old and had been working at Mr. Toda's publishing company for just five months, I wrote in my diary: "Every day is so busy. But I am determined to give my all to every task assigned me. If I can do that, I know my work will be fulfilling. It may be tough, but it will be enjoyable. I want to make Mr. Toda's company the best in Japan. We must create the best magazine in all Japan."

No matter what your position may be, the first step in any job is having a personal commitment to making your company or organization a success through your efforts. You can never be happy if you take a passive role. The joy of work and

the ambition to succeed are born from a positive spirit, from taking an active role.



I have made it a practice since my youth to start the day off right.

I would get to the office about 30 minutes early every day to clean and straighten things up. No one asked me to. I decided to do it on my own, so everyone would have a pleasant workplace. And I always greeted my superiors cheerfully each morning.

There were all different kinds of people at work: Some who always did their best. Others who did what they were told but no more. And others who were very slack and tried to get away with whatever they could.

Some young people attach themselves to superiors who are not good role models. They allow themselves to be influenced by their shallow thoughts and ideas

with extremely detrimental consequences for their future — all because they lack goals and a solid personal philosophy.

Does the environment control us, or do we control it? This is a challenge with which all of us must grapple. When I started working for Mr. Toda, I decided to be a model for others, to set a standard. And I was overjoyed when, eventually, the atmosphere of the company noticeably changed.



Whatever company or organization you may join, you will find that you may not always be doing the work that you like best. You may also discover once you actually start working that the job is not what you'd imagined it to be and grow disappointed and discouraged.

I experienced something like this. When Mr. Toda's company fell on hard times, we were forced to stop the magazine. I

was transferred from editorial work to finance — the kind of work I disliked most.

But I was determined to make the most of this development. "It's make or break," I thought. "I will do my best. It's a chance to learn, to acquire new abilities!"

Despite suffering ill health, I gave it my all. I visited our clients from early in the morning until late at night, responding to their requests and concerns with utmost sincerity. I am proud that as a result, Mr. Toda's enterprise took a turn for the better, and we survived the crisis.



Before working for Mr. Toda, I had worked at a printing company while attending night school. I used to pull a large cart filled with printed materials, delivering them to publishers in the Ginza and Kanda districts of Tokyo. It was mindless, back-breaking labor. I remember the

disdainful looks I got from full-time university students the same age as me.

But I was cheerful and unconcerned. I knew that suffering and hard work are the greatest treasures life has to give. I was confident that every experience would eventually be of use. And so, I made every effort to be the best delivery person possible, to do my work more carefully and quickly than anyone else.

That experience did, in fact, become a wonderful asset, a precious resource, that I am deeply grateful to have.



Nichiren Daishonin writes, "Regard your service to your lord as the practice of the Lotus Sutra" (*The Major Writings of Nichiren Daishonin*, vol. 3, p. 270). Mr. Toda taught me: "Always do your share in faith. And in work do the work of three!" To succeed at work, to become an exemplary asset to your workplace, is proof of the power of your faith.

To work only for your salary is to be a slave to money. Your place of work is your place of practice. It's the place where you forge and polish your character and humanity.

That's a way of saying a person is ready for a challenge, a person is dedicated to self-improvement.

## SGI President Ikeda on Work

■ Companies once considered prestigious no longer guarantee security, while educational background alone no longer assures a good job.... So what, then, is important? The answer is true capability. It is vital to develop all kinds of strengths and abilities — such as an inquisitive mind, specialist skills, mental strength and flexibility. (March 28, 1997, *World Tribune*)

■ Dr. David Norton, late professor of philosophy of the University of Delaware, once said something like: "Many students are caught up in the notion that the only purpose of employment is to earn money, that happiness means having money to gratify their desires. But since there is no limit to those desires, they can never truly be satisfied. Real happiness is found in working. Through work, one can develop and fulfill oneself and bring forth the unique value that lies within — and share that value with society. Work exists for the joy of creating value." (March 28, 1997, *World Tribune*)

■ There may be times when life seems gloomy and dull, when we feel stuck in some situation or other, when we are negative toward everything, when we feel lost and bewildered, not sure which way to turn — at such times we must transform our passive mindset and determine: "I will persevere along this path." "I will pursue my mission today." When we do that, a genuine springtime arrives in our hearts, and flowers start to blossom. (Nov. 24, 1995, *World Tribune*)

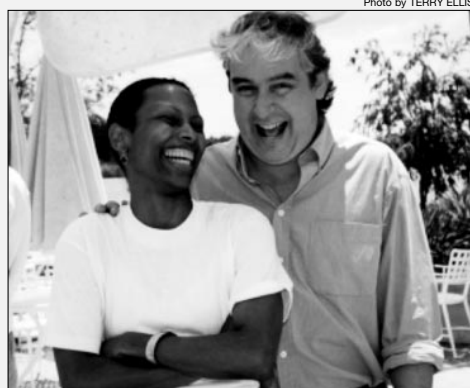


Photo by TERRY ELLIS

SGI-USA members Ronni Favors and Wayne Green both attended the SGI-USA Buddhism in the Workplace conference at the Florida Nature and Culture Center. Both Ronni and Wayne have built successful careers in the arts — as a dancer and a conductor/composer, respectively. Ronni is currently an assistant rehearsal director with Alvin Ailey.

■ President Toda said that the most important thing is to first become an indispensable person wherever you are. Instead of moaning that a job differs from what you'd like to be doing, he said, become a first-

class individual at that job. This will open the path leading to the next phase in your life.... And then, when you look back later, you will see how all of your past efforts have become precious assets in your ideal field. You will realize that none of your efforts and hardships have been wasted. (March 28, 1997, *World Tribune*)

■ Once you have decided on a job, I hope you will not be the kind of person who quits at the drop of a hat and is always insecure and complaining. Nevertheless, if, after you've given it your all, you decide that your job isn't right for you and you move on, that's perfectly all right, too. My concern is that you don't forget you are responsible for your environment when you make your decision. (March 28, 1997, *World Tribune*)

■ I hope that each of you will realize success in your respective fields of endeavor, remembering that success does not mean giving up halfway but resolutely pursuing the path you have chosen. To this end, it is also important that you realize the place you work is a place for forging your character and growing as a human being — and by extension, it is a place for your Buddhist practice. It is a place for practicing and deepening your faith. When you view things this way, all your complaints will disappear. No one is more pathetic than someone who constantly complains. (March 28, 1997, *World Tribune*)

Photo by TERRY ELLIS

## WORKING, FROM PAGE 1

to do our jobs to the best of our ability, exceeding the expectations of others and becoming invaluable assets in the workplace. In this way, unfair or difficult situations can become the impetus for our growth and benefit.

■ Many people work for companies that they feel are not humanistic in their business practices or in the way that employees are treated. Down-sizing, cost-cutting and disrespect for the natural environment are issues with which some members are grappling. It's important to develop the capacity to recognize injustice and chant courageously for wisdom about how to deal with it.

The way to be a humanistic employee is to apply the teachings of Buddhism. There's no doubt that just one humanistic person of strong faith can change the nature of an entire corporation.

■ All the people in our lives are here to teach us how to be more humane. They teach us through both good and not-so-good examples.

What's more, people are mirrors for us. Sometimes they re-

flect qualities that we possess. Sometimes they show us the qualities that we lack, or how we lack the capacity to deal with some problems in a value-creative way. Without the people in our environment, we wouldn't be able to see ourselves. We wouldn't be able to change ourselves for the better. In this sense, our relationships with others provide our greatest opportunities for growth.

■ In a sense, to have compassion means to appreciate everything — the good, the bad and the ugly. All life, after all, is a manifestation of the universe's compassion. From this perspective, everything can be seen as a gift of compassion for us. If we truly recognize this, we can respond with appreciation to everything in our lives. For example, when a difficult situation arises, we can curse it and try to run from it, or we can see it as a gift and empower ourselves to handle it in the best way.

■ Compassion is something that most of us chant about manifesting toward others. It's equally important for us to



The four presenters at the conference share their understanding of Buddhism as well as their wealth of work experience. Young Men's Division Leader James Herrmann is a registered nurse. SGI-USA Vice General Director Sheilah Edwards is a retired detective and former special agent for the federal organized crime task force. Women's Division Vice Secretariat Linda Johnson, an attorney, handles death row appeals for the California attorney general. Dr. Eric Hauber, also a vice general director, is now vice president of academic affairs at Soka University of America.

have compassion for ourselves. This involves taking care of ourselves: eating right, getting enough sleep, and chanting with appreciation for being alive.

■ Compassion toward others could be defined as the generosity of heart to warmly embrace

everyone. This requires a tremendous life-condition. It requires confidence and the realization that everything you need, you already have — so you can freely give to others. *Giving* means letting go of grudges. Looking into people's eyes and seeing the human being inside. Opening your life to others.

■ People want us to bring out their compassion and will celebrate us for doing so. One simple way to awaken compassion in others is to smile genuinely at people. While a smile may seem commonplace, it can warm and encourage others in an extraordinary way. Your smile can trigger an epidemic of smiles. ❧

## Mission Statements

*More of the many points raised during the Buddhism in the Workplace Conference.*

■ Many of us look outward to see how we fit into the big picture and discover our mission. But our mission is, perhaps, something we can understand fully only in hindsight, by looking back over our lives. To fulfill our mission means to do our best at each moment.

Nothing is coincidence. We are where we are because it fits into the master plan for our lives that we hold in our hearts, but that we don't necessarily understand consciously.

■ A member once asked SGI President Ikeda, "What is my mission?" He reportedly replied: "Your mission is to become indescribably happy. That is sufficient."

■ The Mystic Law never fails, it will never let you down. We can do unimaginably wonderful things in our lives because of Nam-myoho-enge-kyo. We can live the life that we dream of living.

■ The Gohonzon does not hand out money and jobs. To succeed, we must chant and *take action*. When we pray with determination — that is, when our prayer is not a request, but a vow, a promise to ourselves of "*I will...*" — then it could be said that there's no separation between chanting and taking action.

At the same time, on a common sense level, we can't expect the Gohonzon to make up for our lack of capability. If we want a certain job or to work in a certain field, we need to challenge ourselves to develop competency and expertise there. We have to take action to become the best person for the job, not assume that simply because we chant we are qualified to hold a certain job.

■ President Ikeda reportedly once advised someone seeking guidance about how to contribute to world peace through work: "Do your job. Excel. Become great. Become a winner in life. This is a sign of someone living the Mystic Law." ❧



## Have You Read the Fine Print?

'Fine Print' will be a new classified-ad-style space in the 'World Tribune' where SGI-USA members and friends can post messages and greetings, and keep in touch with one another.

**Message space is offered free of charge!**

What YOU can submit to 'Fine Print':

### **ANNOUNCEMENTS**

— births, weddings, deaths

### **CONGRATULATORY MESSAGES**

— promotions, accomplishments, awards, etc.

### **CALENDAR ITEMS**

— upcoming special SGI-related events (except discussion & world peace prayer meetings)

### **MISCELLANEOUS EXPRESSIONS OR OBSERVATIONS**

— not quite a letter to the editor, but something you want to express (No poems, please)

**No dating or pen pal ads. No advertising for products, services or commercial transactions.**

### **TO SUBMIT TO 'FINE PRINT':**

- Write your message. Please keep it short — 50 words or less (We can't guarantee that all submissions will be printed, and we reserve the right to edit or refuse to print messages)
- To be considered for publication, you must send your name, address, telephone number and e-mail address (if you have one) along with your message
- Send your message to Fine Print, 525 Wilshire Blvd., Santa Monica, CA 90401, or e-mail SokaNews@aol.com

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He is famous for overseeing the construction of the world's largest proton synchrotron, an enormous high-energy particle accelerator with a circumference of 21 kilometers. He has also served as rector of Moscow State University, making many lasting contributions during his tenure there. Throughout the tumultuous times that have buffeted Russia, Dr. Logunov has stood strong and firm as a towering pillar of science and education.

My young friends, let us welcome this eminent scientist with another resounding round of applause!

### The Genuine Article

President Toda's second joy was having a great mentor. Mr. Toda regarded it as his supreme honor to have received guidance and training from such an exceptional philosopher as Mr. Makiguchi.

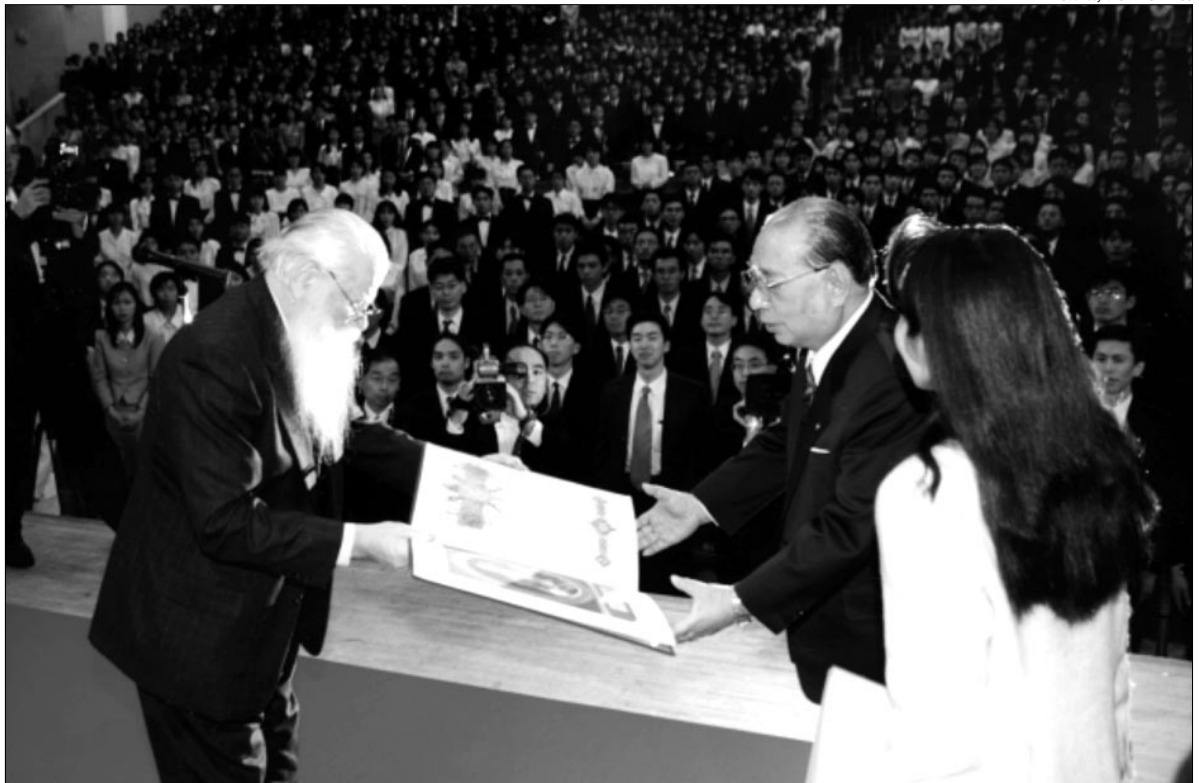
What was President Toda's third joy? It was to fight intrepidly for justice. Together with Mr. Makiguchi, he resolutely opposed Japanese nationalism during World War II and spent two years in prison as a result. He later said, "As a disciple, there is no greater honor for me than to have fought at my mentor's side when he was facing unprecedented persecution."

Throughout his life, President Toda felt deep gratitude to Mr. Makiguchi for making this possible. And once at a memorial service, he eulogized his mentor, saying, "In your vast and boundless compassion you let me accompany you even to prison." This is the heart of Buddhism. This is the essence of the Soka Gakkai.

However, there have been cowardly individuals not only reluctant to undergo persecution with their mentor, but who have also openly used their mentor and the organization of faith to advance self-serving interests and ambitions. They repaid what should have been a debt of gratitude with betrayal.

People of genuine courage and conviction in faith are sure to meet with persecution. That is a sign that they are the genuine article. Those who do not encounter obstacles or resistance are impostors.

For the past 40 years, I have waged a great spiritual struggle, transcending life and death, to promote our movement. I have borne the full brunt of countless persecutions.



SGI President Ikeda receives the first honorary doctorate conferred by the Institute for High Energy Physics from the world-renowned Russian physicist Dr. Anatoli A. Logunov, who President Ikeda stated 'is developing theories that promise to go beyond Einstein's theory of relativity and is on the leading edge of modern physics.' Speaking of the honorary doctorate, he also said 'Inasmuch as today, April 2, is the 40th anniversary of my mentor's death, I dedicate this honor to President Toda; it is proof of the triumph of the oneness of mentor and disciple. As his disciple, I have fought, and I have won. It is you, my dear friends of the student and future divisions, who will carry on our struggle. Because of you, I have no worries about the future. I place my wholehearted trust in you — your presence gives me the greatest peace of mind. The honorary degree certificate is imprinted with the image of Mikhail Lomonosov (1711–65), a pioneer of modern Russian science and the founder of Moscow State University. Throughout his life, Lomonosov battled arrogant forces that sought to obstruct the development of science and spiritual freedom.'

### No Worries Because of You

Earlier in this meeting, I received the first honorary doctorate to be conferred by the Institute for High Energy Physics, a venerable institution representing the pinnacle of Russian science. Inasmuch as today, April 2, is the 40th anniversary of my mentor's death, I dedicate this honor to President Toda; it is proof of the triumph of the oneness of mentor and disciple. As his disciple, I have fought, and I have won.

It is you, my dear friends of the student and future divisions, who will carry on our struggle. Because of you, I have no worries about the future. I place my wholehearted trust in you — your presence gives me the greatest peace of mind.

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Above all, he stood up to the church, which was openly contemptuous of the people and made every effort to keep them in spiritual bondage and dependency. Not daunted in the least by persecution, Lomonosov vehemently condemned the corruption and decadence of the clergy.

We should go even further in denouncing corruption. We must never hesitate or compromise when it comes to speaking out against evil or injustice.

What do you suppose Lomonosov described as his "sole source of hope"? His young students. He prayed that promising youth from humble backgrounds like himself would be given a chance to shine. His wish was that his schools would produce the great river of talented individuals for which society so desperately yearned.

President Toda also placed all his trust in youth, believing that people of older generations tended to be crafty and cunning. And he entrusted me, then still a young man, with carrying on his lifework.

My sentiments now are the same: I place my every hope in the growth and development of

each of you. The future depends entirely on the youth. It is up to you to rise to action.

I congratulate the formation today of several new university groups and new future division groups.

This meeting, by the way, will later be viewed via broadcast by friends from Taiwan, who are currently participating in a study session in Okinawa. I bid them a warm welcome and thank them for traveling so far. I appreciate from the bottom of my heart their tremendous efforts.

### The Brain's Full Powers

The first honorary doctorate that I received was from Moscow State University in 1975. With today's degree from yet another distinguished Russian institute, the number of honorary doctorates and professorships bestowed on me from universities and scholarly institutions around the world comes to 50. I am particularly honored to be granted this doctorate of philosophy and physics.

Buddhism teaches that "all

phenomena in the universe are manifestations of the Law" (*Gosho Zenshu*, p. 564). With this understanding, I hope you will engage yourselves in broad-ranging studies with vigor and determination.

According to Dr. Logunov, the human brain has more than 10 billion nerve cells, or neurons, in the cerebral cortex alone. Moreover, each of these cells is said to have 2,000 contacts, or synapses, for conveying nervous impulses.

So, if we multiply 10 billion by 2,000, we get the total number of synapses. Dr. Logunov has told me that the number of components making up the neural network is even greater than the total number of particles known by scientists today to form physical matter in the universe.

All of your young brains have a potential as vast and boundless as the universe. How, then, do we manifest the brain's full creative powers? Dr. Logunov maintains that there is only one way to bring out our full intellectual capacity: by

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constantly putting our minds to work.

### To Study in Adversity

While in prison, President Makiguchi earnestly read and reread the philosophy of Kant. President Toda, likewise, pushed himself to study differential and integral calculus and the history of mathematics while in prison.

Even while fighting for their beliefs, both these great predecessors never lost their spirit to study and learn. I hope you, my young friends, will remember the importance of such efforts, of having such a tenacious, undefeated spirit. The future belongs to you.

Buddhism teaches that one characteristic of a bodhisattva is being able to perceive the world's sounds. The insight and astuteness needed to correctly discern and grasp developments in society and of the times — even to anticipate them before they happen — is indispensable.

### Religion and Science As Complementary

About a year before President Toda died, I viewed an exhibition of leading scientific advances and discoveries from around the world. When I related at length what I had seen, Mr. Toda, who had a very scientific mind, listened intently. He then said, "You should give some thought to the relationship of science and religion."

That casual remark prompted me to do just that. I began to ponder the matter in earnest. A single word of advice or direction from my mentor always contained voluminous meaning.

My efforts to pursue this subject came to wonderful fruition in the dialogue that Dr. Logunov and I published [currently available only in Japanese]. When Dr. Logunov talked about quantum mechanics, I shared the Buddhist doctrine of the unification of the three truths — the truth of non-substantiality, the truth of temporary existence and the truth of the Middle Way. When Dr. Logunov introduced field theory, I offered the perspective of non-substantiality. In this way, we discussed the deep concordance between the profound philosophy of Buddhism and the ideas of modern physics.

In essence, science and religion should not be at odds. Buddhism, in particular, finds no discord with science.

In our discussions, Dr. Logunov and I became ever more convinced that religion and science can complement each other. They can cooperate in the development of phenomenal value creation, thus realizing genuine happiness and prosperity for humankind.

The 20th century was a century of war and peace, and a century of politics and economics. The dawning 21st century holds the promise, however, to be a century of humanity and culture, and a century of science and religion. I hope all of you will advance on this wonderful, new path of humanism with pride and confidence as gallant young philosophers of action.

Russia suffered the greatest casualties in World War II. When the German forces attacked, Dr. Logunov's wife, Anna, a beautiful young woman with a noble heart, volunteered to fight at the front against the enemy.

Mrs. Logunov died last year. My wife and I planted a cherry tree in her honor in the Makiguchi Garden adjoining the Tokyo Makiguchi Memorial Hall, adjacent to this campus. In the East, it has long been said that planting a tree is planting life. The Mrs. Anna Logunov Cherry Tree is now in fragrant bloom.

### The Beautiful Path of Friendship

We are honored to have with us today Dr. and Mrs. Logunov's granddaughter, Anna, who shares her grandmother's name and has inherited her spirit.

I hope that the future division members will join hands with Anna and advance in harmony along the beautiful path of friendship, the path that links Russia and Japan in the new century. I hope that you will journey together on the avenue of life in warm fellowship.

Dr. Logunov and I also discussed the importance of informing people about the tragedy and horror of war through books and movies. We mustn't let people's wartime experiences be lost and forgotten.

I watched with deep emotion the Japanese movie Wings of the Human Spirit, which I introduced at the Soka University graduation ceremony the other day [March 18]. It dramatizes the true story of Shin'ichi Ishimaru, an ace baseball pitcher who, at age 24, plunged to his death as a kamikaze pilot.

War robbed Ishimaru not only of his beloved baseball but of his youth and his life. Burning with indignation at the senselessness of war, Ishimaru engages in a last round of catch with some friends in his corps before boarding his plane.

In the final scene, Ishimaru's father looks up into the sky, where he sees an image of his son flying. He cries out, "Shin'ichi's come home!" I think this suggests that the life of the young Ishimaru lives on as the determination in our hearts to realize peace.

Buddhism teaches the eternity of life and the essential oneness of life and death. Dr. Logunov, cherishing the memory of his late wife and brilliant son [Oleg, who died of leukemia in 1993], continues to devote himself to peace and the betterment of humankind.

Likewise, President Toda is always in my heart.

Paraphrasing the words of Leo Tolstoy, Dr. Logunov once solemnly told me: "If corrupt and cold-hearted individuals act in alliance to bring harm to the people, then individuals who desire world peace and goodwill should unite and work together to oppose evil. This is so simple and yet so true!"

Let us rise to that challenge. I hope you will work dauntlessly to extend our network of truth and humanism, keeping hope, courage and joy alive.

### Nothing Beats Actual Proof

Science is based on tested proof or empirical evidence. You conduct a test or experiment and then observe the results.

Nichiren Daishonin's Buddhism, similarly, teaches that nothing beats actual proof. In this regard, it stands alone among the religions of the world. President Makiguchi and President Toda both emphasized the importance of showing tested proof of Buddhism's efficacy and validity.

My friends in the student division, I hope that each year you will strive to show clear proof of victory in Buddhism and your studies. Please always remember that showing such proof is the mark of a true successor.

In closing, I express my heartfelt prayers for the further development of the Institute for High Energy Physics and for the eternal happiness of my most esteemed friend Dr. Logunov and his family.

*Spasibo!* (Thank you very much!) WJ

## HIGHLIGHTS FROM THIS SPEECH

**Throughout his life, President Toda felt deep gratitude to Mr. Makiguchi for making this possible. And once at a memorial service, he eulogized his mentor, saying, "In your vast and boundless compassion you let me accompany you even to prison." This is the heart of Buddhism. This is the essence of the Soka Gakkai.**

**President Toda also placed all his trust in youth, believing that people of older generations tended to be crafty and cunning. And he entrusted me, then still a young man, with carrying on his lifework. My sentiments now are the same: I place my every hope in the growth and development of each of you. The future depends entirely on the youth. It is up to you to rise to action.**

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# Making History

**Elaine Clearfield is making history by preserving the history of fellow Coloradan Frances Wisebart Jacobs — a woman who lived long before Clearfield was even born.**

**By JAN TYLER**  
DENVER  
CORRESPONDENT

History is made not only by pioneers but by those who remember them. This principle explains the relationship between Frances Wisebart Jacobs and Elaine Clearfield.

More than 40 years ago, Clearfield, a journalist and community activist now in her 80s, climbed the 93 iron steps of Denver's State Capitol to view the stained glass portraits there honoring people from Colorado's early history. She was filled with wonder to find one woman among the 16 faces, Frances Wisebart Jacobs. Since she knew little of Mrs. Jacobs, she made up her mind that this woman's contributions would not be lost to the city's collective memory. The result was a book, *Our Colorado Immortals in Stained Glass*, as well as Jacobs Park, a Denver city park (where cherry trees have been planted by SGI-USA members).

Known as Colorado's first volunteer, Jacobs crusaded against poverty, disease and ignorance more than 100 years ago. She lived at a time when tuberculosis patients were flocking to the state

with no plans for survival, only with the hope that its dry climate would help. Children of sock parents often roamed the streets. Jacobs established the first free kindergarten in the city, and organized leaders of different faiths to combine their efforts on behalf of the needy. She also established a free clinic where the National Jewish Center for Immunology now stands.

Jacobs' early efforts at fundraising laid the foundation of today's United Way of Denver. She died at age 49, from pneumonia she developed after

delivering medicine to a sick child during a rainstorm.

Clearfield worked behind the scenes for years to make sure these two organizations recognized Jacobs as a founder. "I will stick my neck out as far as I can," says Clearfield, explaining her persistence, a quality she polished as a young journalist. At 16, working for her high school newspaper, she reported on a speech by Amelia Earhart, who told the students that women needed to be accepted as competent to fly airplanes. Later, as a 19-year-old


In the state capitol in Denver, a colorful display of stained glass adorns the rotunda, commemorating 16 individuals who contributed to Colorado's early history. One of those faces is of Frances Wisebart Jacobs. More than a century ago, she saw Denver people in need and worked to see that those needs were met. Her efforts are still seeing results today.



student at the University of Iowa in the 1940s, she stood on a street corner asking passersby, "How do you feel about the Sino-Japanese war?"

Clearfield, like Jacobs, is no stranger to acts of compassion. She has raised and still cares for her 39-year-old developmentally disabled daughter, Paula.

Elaine proudly shares how she and a tutor worked with Paula for two years to prepare her for a Bat Mitzvah. At age 38, Paula was the first developmentally disabled person in Denver to receive the ancient rite. This experience inspired another book by Clearfield — her autobiography, *...But You're Different*. She also has written a children's book, *A-B-Seeing Colorado*.

What was the most touching quality Clearfield can convey about Frances Wisebart Jacobs? "She was the epitome of *tsadekah* [charity]," answers Clearfield. "That is why she is called the Mother of Charity." Jacobs built a tradition of people working together for the entire community. A U.S. postage stamp will commemorate her in 2000. 

**COMING NEXT WEEK:**

**The SGI Celebrates May 3, Soka Gakkai Day**