

World Tribune

No. 3192

THE YEAR OF VICTORY OF THE PEOPLE FOR THE NEW CENTURY

MAY 22, 1998

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.

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'SEIZE THE DAY' YOUTH PULLOUT INSIDE THIS ISSUE

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On Mother's Day

The Mother of America's Civil Rights Movement



Young members of the SGI-USA welcome Mrs. Rosa Parks, mother of the civil rights movement, to the World Culture Center in Santa Monica, Calif., on May 8. More than 600 youth — and more than 500 other members and friends of the SGI-USA — presented Mrs. Parks with a proclamation expressing their appreciation for her and pledging to eradicate human misery from the face of the earth. Mrs. Parks, who was in Los Angeles to promote the programs of the Rosa and Raymond Parks Institute for Self-Development, was also presented with a Mother's Day card signed by all the youth. (Above left) Mrs. Parks poses in the front seat of a Montgomery bus on Dec. 21, 1956 — the day the buses were integrated.

Ageless Treasure

Photo by JIM DREIBACH

At 72, Bobbie Courier is anything but retired. Active in the SGI and her community, she's aiming for her 100th birthday.

By TERRY ELLIS
CONTRIBUTING EDITOR



Bobbie Courier

In the three-county area of South Florida (from Florida City near the Everglades to Jupiter just north of West Palm Beach) live more than 1 million people who are 60 and older. That's a higher concentration of "elders" than anywhere in the United States — and at any time in human history.

"It's profoundly unlike most human societies have ever been," says Dave Bruns of the

Florida Department of Elder Affairs.

Florida also is a model of what's to come as America ages. With life expectancies on the rise, a woman in her 40s will, on

the average, live until she's 79. If she's living in Florida, she's likely to be healthier because she exercises year-round and chooses food with an educated eye. And she's less likely to end up in a nursing home. Florida has the lowest percentage of nursing-home beds in the country — 28.6 versus the national average of 53 beds per 1,000 population.

A key to this has been the state's dedicated network of home- and community-based services, which help keep elders independent. For example, about 40,000 volunteers served some 12 million meals last year to seniors, either in their homes or in local community centers.

'Imminent Collapse' Story Doesn't Hold Up

By JEFF FARR
ASSOCIATE EDITOR

Santa Monica, Calif., May 12

Since the priesthood's announcement last month that it will soon demolish the Grand Main Temple (Sho-Hondo), some U.S. priests and temple members have continued saying that the reason for this is structural deficiencies found in the building. Claiming that corrosive ocean sand was mixed in the Main Temple's concrete, they say that the temple's reinforcing bars are weakened to the point of imminent collapse. Rusty stains on the

PLEASE SEE TREASURE, 8

PLEASE SEE COLLAPSE, 4



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-renge-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-renge-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-renge-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-renge-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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We Can't Take Nuclear Disarmament for Granted

EDITORIAL

Recent nuclear tests in India have shocked the world. Reaction has been swift and strong. The United States has imposed sanctions. Pakistan, India's estranged neighbor, is said to be preparing its own test. China has condemned India's move. Japan has threatened to cut off aid, and Russia, India's longtime ally, has expressed disappointment.

In the years since the Cold War, nuclear annihilation has seemingly become less and less likely — at least no one is building backyard bomb shelters anymore. But the new tests have again brought home the chilling reality that nuclear arms still threaten everyone everywhere.

And the threat isn't coming from the usual suspects anymore. The nations with established nuclear capability are advocating non-proliferation, but, as the *Los Angeles Times* put it recently, there's "a relentlessly growing list of 'new' nuclear powers in Asia and the Middle East." India and Pakistan top the list of nuclear "flashpoints," but according to many experts, North Korea, Iraq, Iran, Israel and terrorists are the real dangers to nuclear stability.

What makes the India tests particularly troublesome is the glee with which the Indian people greeted the news. People celebrated in the streets; the tests were a matter of national pride. In fact, the new prime minister, Atal Behari Vajpayee, was recently elected in part because he said he'd pursue a nuclear future.

Ironically, India's tradition of non-violence and respect for humanity contains just the message the world needs most today. From Ashoka the Great, recognized as one of the greatest kings in history, to Mahatma Gandhi and his successors, India has been home to many who knew the futility of force in securing human happiness.

We can only hope that the Indian people, as well as the rest of us, will revive this legacy of non-violence, embrace it and secure a lasting peace based on its wise and profound principles. It is this "message of peace," SGI President Ikeda said last year, "that I am confident India will continue to broadcast to the world in the 21st and 22nd centuries. There may be those who say that my outlook is entirely too optimistic. I will not, however, under any circumstance, abandon my faith in humanity. I direct implacable faith toward the inner grandeur of humanity."

To tap into this inner grandeur, though, is no easy task. And it is this internal realm in which the fight against nuclear weapons must

be waged. Only when people's hearts and minds are changed will peace become a reality. Only when nuclear weapons are recognized as the ultimate evil will the world be safe from them. So long as people believe that violence can solve problems, we'll have war.

Leaving this work to governments isn't the solution. As SGI President Ikeda wrote in his latest peace proposal, "All people should actively strive to confront the issues that threaten the survival of humankind and the sanctity of human life, as I have urged repeatedly over the years."

Our SGI movement to spread the Daishonin's life-affirming philosophy is perhaps the surest way of opening people's hearts and minds to the promise of tolerance and mutual respect. Our religious dialogues are only one part of our efforts for peace, however. Taking action with like-minded people toward common goals is another powerful way of steering the world away from violence.

Toward this end, the SGI has sponsored anti-nuclear weapons exhibitions that have traveled the world. Recently, the Soka Gakkai in Japan has actively supported Abolition 2000, a worldwide movement initiated by the Nuclear Age Peace Foundation here in the United States. The youth division there — "inspired by a strong sense of responsibility for the future," Mr. Ikeda said — collected some 13 million signatures in support of that initiative. SGI youth in Italy, Australia, New Zealand and the United Kingdom have also collected signatures. And last week in Japan, the Soka Gakkai's Peace Committee and Youth Peace Conference issued a public condemnation of India's latest tests and urged all nuclear nations to disarm. SGI-USA youth, too, are discussing appropriate actions.

More than 40 years ago, the Soka Gakkai's second president, Josei Toda, made his declaration against nuclear weapons. This remains our proud legacy today. Our goal of eradicating the nuclear weapons threat has motivated our activities ever since.

While much has been done to eliminate this evil technology, recent events make it obvious that we can't take nuclear disarmament for granted. More stills need to be done.

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WORLD TRIBUNE MAILBOX

Pioneers Deserve Praise

As I look around and see the many changes within the SGI, I see growth, change and a new vital future. Many people are asking why it took so long, and I think we are missing a very big point, which is that Nichiren Daishonin expounded that our guidelines of faith should change according to the times and culture in which we live. We fail to see that we are progressing, and that we have many pioneer members to thank for this, and instead I see hostility and blame toward the "old SGI."

It brings tears to my eyes to think of the dedication and extreme efforts that were put out from members who could hardly speak English. And the hours of home visiting and caring for new members so they may grow and blossom to become happy. The time, effort and nurturing they provided by sacrificing their own lives.

Yes, I must say that at times the guidance and practices could be strict, but I wonder if my faith would be as strong without this sincere concern for my life. We owe a huge debt of gratitude, and yet we feel we have "defeated" the "old SGI."

Change is hard in the best of circumstances, but I'm sure it has been very hard for our pioneer members to adapt, and I think they deserve our full support. I would like to take this opportunity to thank all the pioneer members from the bottom of my heart and say congratulations! Without you we would not have such a firm foundation, and your victory in life is my inspiration!

— LENA E. STRAIT-BODEY, via e-mail

Joyful Parenting

Thank you, Michael Lisagor, for your excellent column ("Clearly A Parent," April 24). Your witty, heartfelt writing provokes both laughter and tears as I think of how precious my own 7- and 9-year-old fortune "babies" are to my husband and me. The job of parenting is indeed the most profound, difficult and joyful responsibility in the world! Conversely, as a parent, it is excruciating to read or hear about the cases of child abuse that seem to pervade society today.

Due to this Buddhism, however, I remain optimistic. I'm so proud to be an SGI parent because of the positive effect this philosophy and organization have had on my parenting skills and my family. With such a powerful sword, we can definitely influence society to be more compassionate to its most vulnerable members!

It makes all my struggles worthwhile when my kids look into my eyes and say, "Mommy, you're the best mommy in the whole world!"

— LYNN SACHNOFF, Culver City, Calif.

Corrections

• Sponsors of the Linus Pauling Exhibit were listed incorrectly in the April 24 issue. The sponsors are: The Linus Pauling Family, Oregon State University, SGI.

• In the May 8 issue, p. 12, a line was omitted from the "Setting a Standard" essay. The last lines should read: "In Japan, we refer to those just starting out on their working careers as 'freshers.' That's another way of saying a person who is ready for a challenge, a person dedicated to self-improvement."

• In the May 8 issue, p. 10, Marta Mauny of Los Angeles translated into Spanish the article "Cómo Poder Alentar a Otros" (by General Director Zaitusu, which originally appeared in the April 17 *World Tribune*). Thank you for your efforts, Ms. Mauny, and for your patience.

Walking Toward the Light

PERSPECTIVE

A great teacher teaches great lessons — and dance student Sjoerd Alexander de Jong continues to learn even after the teacher is gone.

By **SJOERD ALEXANDER DE JONG**
NEW YORK

In life, we must grit our teeth and walk bravely toward the light. This is the spirit of a genuine artist. If life goes smoothly all the time, we risk growing arrogant and conceited. Such a shallow individual cannot produce truly outstanding art. I hope that arts division members will live with bright optimism and steadfast determination. (SGI President Ikeda, April 10 World Tribune)

Shuffle hop step flap step, shuffle hop flap ball-change.... Lift your knees!!!...she would yell through the dance studio.... Light, clear sounds.... Think UP, the rhythm is positive, HAPPY!

And then Mary-Jane Brown, my tap teacher who was already in her late 60s, would demonstrate the steps, and she would melt your heart.

I used to call her the female Astaire — dazzling footwork and all the elegance and class in the world. When I came to New York in 1984 with a grant from the Dutch government to specialize in musical theater, she was one of the dance teachers highly recommended to me. In the first class I fell in love with the way she moved, the sound of her taps, her great teaching skills and wonderful sense of humor. From then on I was in just about every class she taught, because that's how I wanted to learn to dance.

I'd follow her to many different studios in the "dance belt" of Manhattan, as studios kept closing because of skyrocketing real-estate prices in

the '80s. But as long as there was a floor, Mary-Jane would teach. When her husband fell ill and she had to take him regularly to the hospital for kidney dialysis, the number of classes she taught diminished but never her enthusiasm and commitment.

Then in 1992, as she was about to start a new season at a new school, I received a phone call from her: "It's all over now — I have cancer," she said.

She and her husband moved to Baltimore where she could have her daughter's support while she was going through chemotherapy and her husband through dialysis. Hospital visits now became her daily routine. The treatments were rough and left her frail, but it was far from over. She slowly regained her strength, and even before she was declared cancer-free, she started tap dancing again. I would call and tell her that it was so wonderful that she was dancing again, and she'd say, "My pullbacks aren't what they used to be."

Next thing I knew, she was back teaching at the Peabody Institute in Baltimore. There

see her "disciple" perform. She was always supportive of her students.

In 1994 her husband died. Yet another battle she courageously fought. Mary-Jane never stopped moving. She missed the hustle and bustle of New York, she said, and so she came to Manhattan to teach several master classes. Every time there was a huge turnout of old friends and students, and we'd all be dancing up a storm, inspired by Mary-Jane.

In the beginning of 1997, her cancer was back. Again she had to have surgery and chemotherapy. Throughout she continued to teach. When she became too weak, her daughter would demonstrate. She finished the school term at Peabody Institute and attended the closing performance, even though the cancer had now spread throughout her body.

In June I found out she had been admitted to a hospice. I hopped on a train for what I knew would be my last visit. We reminisced and laughed about the good old days; we watched Fred Astaire dance on

video, and she showed me pictures of her younger years when she danced with the Tommy Dorsey Band and Bob Crosby. She wanted to know everything I was doing. Then she took my hand and told me that it was very important for her to say goodbye, and that she felt I had learned what she had to give. Now I had to make it my own. I felt so fortunate to be there and to thank her for everything she had given me. I left Baltimore with much appreciation.

On July 12 Mary-Jane died at age 80, as gracefully as she had lived, with her daughter at her bedside. Mary-Jane Brown, my hero, I not only want to dance like you, I want to live like you with "the spirit of a genuine artist." I'll

do my best to continue that positive rhythm of clear sounds and keep walking "bravely toward the light." ❏

If you're interested in contributing to this section, please call us at (310) 451-8811 or e-mail us at SokaNews@aol.com.



"I'll do my best to continue that positive rhythm of clear sounds," says Sjoerd.

were no professional dancers in that classroom, but she would teach with the same dedication as ever. Very quickly she had an enthusiastic group of followers there as well. When I traveled through Washington, D.C., with the national tour of *My Fair Lady*, Mary-Jane came to

COLLAPSE, FROM PAGE 1

temple's marble are the proof of all this, they say.

There are two main reasons to doubt these claims. First, no evidence of them has been presented, while evidence countering them is available in abundance. For instance, the *Taiseki-ji: Construction Work Record*, published in 1974 by the Joint Corporate Entity for the Construction of the Grand Main Temple, contradicts the ocean sand theory. "Absolutely no sea sand was used as an aggregate for the concrete, as it had been decided from the beginning to use gravel from the Fuji River," it says.

Second, the priesthood has never actually gone on record backing the idea that the building is unsafe. Even Nikken, when announcing the Dai-Gohonzon's transfer from the building, didn't mention anything about the structure being unsound.

Those who claim the Main Temple unsafe cite the Jan. 16 issue of *Emyo*, a Nichiren Shoshu newspaper, as their source. But *Emyo* in turn cites no authorities on the matter: no architects, no contractors, no engineers. According to *Emyo*, the rust in itself proves that the temple is about to fall over. And U.S. temple members who say they've seen the rust themselves have also jumped to this conclusion.

Meanwhile, Kimio Yokoyama, chief architect of the Main Temple, cries for a "professional investigation as to why such stains appeared. Upon the findings of such an investigation, appropriate measures must be taken." He points out that "it is extremely hasty to conclude that the steel inside the structure has started to 'rust' based on surface stains." He asks, "If a blemish appeared on a person's skin, would that be enough to conclude his or her whole body was in jeopardy?"

Yoshimune Zaitzu, one of the Main Temple's general contractors, adds that "many engineers [about 120] pooled their expertise and developed new technology for the Grand Main Temple. Much of this new technology had a great influence on steel structure construction that came later.... The Grand Main Temple pioneered welding technology for steel structures that is now used in the construction of super skyscrapers."

Professor Kiyotaka Kawase of the University of Niigata's engineering department, a witness to the painstaking efforts then of men like Yokoyama and Zaitzu to devise the highest-grade concrete for the temple, has also expressed his outrage. He argues that "although

Japan's concrete engineering field has undergone a variety of experiences and advances over the past quarter century, Taiseki-ji's Grand Main Temple undeniably served as a key starting point." For years after its completion, Kawase says, concrete engineers referred to state-of-the-art concrete as "the kind used at Taiseki-ji."

The bottom line here is that no professional investigation of the Main Temple's current condition has been done. So there's no way to say its roof is about to cave in.

Perhaps foreseeing protests from all the individuals and companies that spent eight years constructing the Main Temple — and are very proud of what they accomplished — Nikken's stated reason for removing the Dai-Gohonzon and destroying the building is simply to "refute the great slander of Ikeda and others." Nikken may also be fearing another protest from the 7,000-member Japan Institute of Architects, which, when he claimed in 1995 that the head temple's Grand Reception Hall could not withstand an earthquake, protested its tear-down.

Thus the "great slander" rationale has become Nichiren Shoshu's official line, and the reasoning set forth in *Emyo* has been untouched, at least by Nikken and the priesthood in Japan. That *Emyo*'s reporting is still being appropriated in the United States calls into question just what *Emyo* is. *Emyo* is published by the Myokan-ko, a chapter of lay members affiliated with priests at one of the lodging temples at the head temple; its editors are lay leaders, although priests are very

President Ikeda Becomes Honorary Citizen of Las Vegas

By SAMUEL G. INEZ
CORRESPONDENT
Las Vegas, May 11

The Las Vegas City Council designated SGI President Ikeda an honorary citizen during its regularly scheduled council meeting today. City Councilman and Mayor Pro Tem Michael McDonald, who initiated the honor, has been very familiar with the local SGI-USA organization's involvement in city functions since the 1960s. Over the years, Las Vegas youth division members have participated in parades, city clean-up drives, voter registration and other events, the most memorable of which was the Freedom Bell visit in the mid-'80s.

Recently, Las Vegas members committed to a city-sponsored project called Adopt-A-Block. Discussions about the SGI and President Ikeda's leadership with Mr. McDonald led him to seek out Mr.



Photo by GREGORY NAKASUJI

General Director Zaitzu accepts an honorary citizen award for SGI President Ikeda from the Las Vegas city council.

Ikeda's ideas for Las Vegas' growth and development.

SGI-USA General Director Zaitzu received the citizenship document on Mr. Ikeda's behalf. Also presented was a letter from Mr. McDonald inviting the SGI leader to Las Vegas to discuss the pro-

motion of peace and harmony in the city. Las Vegas Mayor Jan Jones joined Mr. McDonald in the beautiful presentation and gift exchange.

The ceremony was attended by 50 representatives of the local Las Vegas organization. ■

involved behind the scenes. While *Emyo* is widely circulated among the temple membership and has been used by Nikken to set forth various positions on issues, Nikken and his priests have not used it as their official voice. For that they have the *Dai-Nichiren* and their missives from the Ad-

ministrative Office.

According to reformist priests, Nikken and company use *Emyo* to get their more controversial messages out to their membership — to try their lies out — but feel they can, when need be, distance themselves from *Emyo*, shirking responsibility for its fabrications.

Of late, Nikken has been publicly distancing himself from *Emyo*. At a ceremony on April 19, Nikken told his audience that an April 16 report in *Emyo* that purported that his seating platform in the new Reception Hall was "raised so that [the high priest] may have a complete view of the interior and see the lay believers..." was incorrect. Nikken pronounced: "That article is wrong. [The seat] was raised because I could not see the Gohonzon well from my vantage point."

To sum up: Given that *Emyo* is the only Nichiren Shoshu publication to run with the imminent collapse story, that Nikken has never publicly commented on this story, and that Nikken is currently distancing himself from *Emyo*, U.S. priests and temple members who share the story as if it were the Nichiren Shoshu party line are doing a disservice to whomever will listen.

Not every U.S. temple is publicly propounding the Main Temple's imminent collapse; in fact, only the Los Angeles temple has explained the demolition this way at a meeting. But through conversation and via the Internet, priests and temple members across the country continue to spread this tall tale. ■



Photo by GREGORY NAKASUJI

About 120 engineers worked on the Grand Main Temple project, determined that the building would stand for hundreds of years. Some 23,500 tons of steel — the type used in shipbuilding — were used in the framework.

the new
**HUMAN
REVOLUTION**

A NOVELIZED HISTORY OF THE SOKA GAKKAI

'THE FLOWER OF CULTURE'

VOLUME 7, CHAPTER 1, PARTS 11-12

At a Soka Gakkai athletic meet in the same stadium where Josei Toda made his declaration against nuclear weapons, Shin'ichi Yamamoto says that the spread of Buddhist philosophy from person to person is the most meaningful way to bring about nuclear weapons abolition.



By HO GOKU

Festivals of Youth continued to be held around the country. On Sept. 10, a youth division judo and kendo contest, the second of its kind, was held at the Tokyo Gymnasium, and on Sept. 12, a swim meet was held at the Meiji Jingu Pool in central Tokyo. Shin'ichi Yamamoto attended each event, cheering on the youthful contenders with all his might.

On Sept. 16, he attended the Kyushu area sports meet at Suizenji Athletic Stadium in Kumamoto City, and the next day participated in a guidance meeting with leaders in neighboring Oita Prefecture. The climax of all the Gakkai's regional sporting events was the Tokyo athletic meet, held on Sept. 22 at the Mitsuzawa Athletic Stadium in Yokohama. In addition to the track and field events, dance performances and group calisthenics of previous years, team sports such as volleyball, tennis, basketball and soccer had been added, making for a much more diverse program.

On Sept. 23, the day after the Tokyo athletic meet, an all-Japan Soka Gakkai athletic meet was held at the same

venue. Teams representing each local Gakkai headquarters around Japan competed with great energy in the sporting events, and the young men's division put on an especially lively showing in a game of Topple the Pole. Among the participants were several overseas members residing in Japan, giving the occasion the flavor of a sort of Soka Gakkai Olympics.

The meet also included such events as a group gymnastics performance by the young men's division, a dance by the young women's and women's divisions, a parade of the Brass Band and Fife and Drum Corps, choral singing and folk dancing representing various regions of Japan. All in all it made for a brilliant opportunity to demonstrate the beauty of unity created through the faith and joy of ordinary people.

At the time, Japan was preparing to host the Olympic Games in Tokyo two years hence [1964], and the construction of stadiums and related facilities, as well as roads and highways, was proceeding at a fever pitch. The true spirit of the Olympics was to promote world peace and cooperation through sports competition, but in the past the Games

had been exploited for nationalistic purposes far removed from the founders' ideals. The example of the Berlin Olympics, which Hitler had used to try to showcase the ascendancy of the Third Reich, is famous. And since World War II, the Games had often become a contest between the major powers, who battled to collect the most Olympic gold medals as a matter of national prestige.

In contrast, the Soka Gakkai athletic meets were festivals in which young men and women celebrated their own strength and enthusiasm. These youth had awakened to their mission of building world peace and, determined to realize the global citizenship articulated by Josei Toda, they worked hard day and night to bring fresh vitality to people's lives. They needed and they deserved an opportunity to celebrate and express their joy and sense of mission, and that was the purpose of these outdoor events. The Soka Gakkai sports meets may have been small in scale, but they were the purest expression of the Olympic spirit — of the hope for world peace.

Five years earlier, on Sept. 8, 1957, Mr. Toda had made his Declaration for the Abolition

of Nuclear Weapons at this same stadium on the occasion of the Soka Gakkai's 4th East Japan Athletic Meet.

On that day, Mr. Toda declared that people all over the world possess the right to life, and any force that threatens that right is demonic, satanic and monstrous. He proclaimed: "Even if a country should conquer the world through the use of nuclear weapons, the conquerors must be viewed as devils; as evil incarnate. I believe that it is the mission of every member of the youth division in Japan to disseminate this idea throughout the globe." This was the foremost lesson that Mr. Toda had bequeathed to the youth of the Soka Gakkai, and Shin'ichi was firmly determined to devote his life to making it come true. He continued to think long and hard about what practical steps were needed.

The sporting events at the 4th All-Japan Youth Division Athletic Meet on the 23rd were over by 1:15 p.m., after which the awards ceremony got under way. When the awards had all been presented, Shin'ichi rose and addressed the gathering in a warm and strong voice: "I am very happy, as I know all of you are, that we have held such a lively and enjoyable national athletics meet here at Mitsuzawa Athletic Stadium, where our beloved late president, Mr. Josei Toda, made his Declaration for the Abolition of Nuclear Weapons. Thank you all for making today such a brilliant success.

"How should we, the disciples of Mr. Toda, realize the ideals set forth in his Declaration? I will mention some key points. The first, naturally, is that Nichiren Daishonin's great life philosophy, teaching as it does the nobility and supreme value of life and the oneness of life's spiritual and physical aspects, is the philosophy that can make the abolition of nuclear weapons a reality.

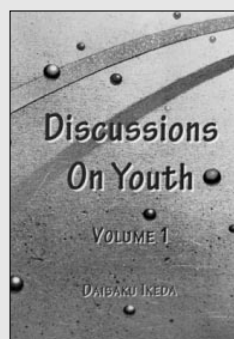
"I am convinced that the only essential way to rid our world of nuclear arms is by making the ideals and principles of the Daishonin's Buddhism known throughout the world. I declare here and now that the elimination of nuclear weapons will only become possible when a citadel of peace is built in the heart of every single individual, when each person is committed to the principle of the dignity and sanctity of life.

"The second point has to do with the kind of movement that is necessary to achieve that transformation in each individual. We saw how opposing factions of the Japan Council Against Atomic and Hydrogen Bombs caused an uproar at the 8th World Congress Against Atomic and Hydrogen Bombs held in Tokyo recently. We cannot look to such politicized groups to bring an end to the use of nuclear weaponry. What is needed is a movement that transcends ideology and politics and concentrates on the individual, trying to awaken and change individuals at the most profound level of life itself.

"So although spreading the teachings of humanism through one-on-one dialogue may seem like a circuitous route, sharing the philosophy of Buddhism with others is in fact the most meaningful action we can take toward the abolition of nuclear weapons."

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.



Discussions On Youth

This compilation of dialogues among the SGI president and high school division leaders of the Soka Gakkai was published to commemorate this year's May 3, Soka Gakkai Day.

Topics explored include: love, dealing with hardships, friendship, the importance of reading literature, finding happiness at school and in the workplace and how to bring out the best in oneself.

Price: \$5.00 M/O#: 0110

GAIN AND LOSS

Offering Our Lives

WOW!

BREAKTHROUGHS IN UNDERSTANDING

A Good Loser?

By **TOBIE MARSH**
VACAVILLE, CALIF.

Recently I was channel-surfing when I caught an interview with George Steinbrenner, owner of the New York Yankees. Mr. Steinbrenner was asked about the growing competitiveness in baseball and other sports. As part of his response, he said, "Show me a good loser, and I'll show you a loser."

For some reason, that really hit me. I ended my channel-surfing for the day, but for the rest of the day and the days that followed, I continued to think about what the Yankees owner had said.

For the past several years, I have been challenging a couple of major goals that have yet to materialize. I keep setting new target dates, but still they haven't happened. Hearing the comment about being a "good loser" started me thinking about how I respond each time a target date comes and goes. Perhaps I have been too much of a good loser: What happens is that I usually just accept that I didn't make it yet and determine to keep setting new target dates until I do. That in itself is not a losing attitude. But, at the same time, it's not enough to just keep setting new target dates without determining to try harder the next time.

Nichiren Daishonin encourages us to "strengthen your faith more than ever. Should you slacken even a bit, demons will take advantage" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 242). It's becoming clearer to me that we can't be "polite" about not reaching our goals. It's not necessarily productive to become angry and go around kicking and screaming, either.

What I think is absolutely necessary is to increasingly strengthen our resolve and try even harder until our goals are met. Otherwise, demons will definitely seize the opportunity to plant and nurture seeds of doubt about the Gohonzon and our Buddhist practice that may prevent us from ever realizing our dreams.

Did you ever say "Wow!" after studying about this Buddhism? E-mail, mail or fax your story to the World Tribune (see p. 2 for contact information).

ON THE GOHONZON

STUDYING NICHIREN DAISHONIN'S INSCRIPTIONS ON THE OBJECT OF DEVOTION

By **TERRY ELLIS**
CONTRIBUTING EDITOR

If there is a common thread that weaves itself through the fabric of the Lotus Sutra, it is this: Those who praise and make offerings to the Law and its votaries will receive immeasurable benefit, while those who criticize or belittle the Law and its votaries will suffer loss. Over and over again, Shakyamuni directs this message to different members of the assembly who have gathered to hear him. So, it should come as no surprise that these two concepts, gain and loss, appear on the Gohonzon.

Nichiren Daishonin says of the word *nam* in "The Gift of Rice": "This word derives from Sanskrit, and means to devote one's life. Ultimately it means to offer our lives to the Buddha" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 267). We make many different offerings to the Gohonzon, but at their heart is this concept of offering our lives.

At the top of the Gohonzon, to the left of Bodhisattva Firmly Established Practices, the Daishonin inscribed the phrase "If there is one who makes offerings, his good fortune will surpass that of making offerings to a Buddha of 10 honorable titles." The Soka Gakkai's second president, Josei Toda, asked in "The History and Belief of the Soka Gakkai," "Doesn't this signify the Gohonzon's promise to us that we will receive benefit when we revere it?"

On the opposite side, next to Bodhisattva Boundless Practices, the inscription reads, "If you slander the Law, you will have your head broken in seven pieces." President Toda pointed out in the same history that first Soka Gakkai president Tsunesaburo Makiguchi would often ask: "Can't you hear the Gohonzon saying to you, 'If you slander the Law, you will have your head broken in seven pieces'?" This statement, which we can read on the Gohonzon, indicates the loss one will actually experience if one commits slander.

"His head will be split into seven pieces" indicates a state in which people lose the ability to distinguish good from evil, gain from loss, poison from medicine. This idea is expressed in the Lotus Sutra through the parable of the excellent physician and his sick children, which we recite as part of our daily

practice: "At that time the father returns to his home and finds that his children have drunk poison. Some are completely out of their minds, while others are not" (*The Lotus Sutra*, p. 228). Those who can still reason take the medicine of the Law that their father offers right away, but the others refuse it. Only after the father sends a messenger to say he has died do they finally drink the medicine in his memory.

We can understand from this that these two inscriptions on the Gohonzon are not intended to permanently banish a person from happiness. Rather, they are a compass to use in navigating through daily life.

According to the Lotus Sutra, even Devadatta, who tried to kill the Buddha, eventually attained enlightenment due to the power of the Law. But only after suffering for a very long period. Both the Lotus Sutra and the Daishonin's writings are graphic in their descriptions of the suffering that results from disregarding and slandering the Law. As President Toda pointed out, it was the mistake of forgetting this principle that led the priests of his time to compromise with military authorities — the very people who led Japan down the path to destruction during World War II.

Seven in a series

Not Even the High Priest

STANDS TO REASON

LESSONS FOR TODAY FROM THE WRITINGS OF NICHIREN DAISHONIN

By **JEFF FARR**
ASSOCIATE EDITOR

Do not follow even the high priest if he goes against Buddhism and holds his own views. (*Gosho Zenshu*, p. 1618)

This is article 17 of Nikko Shonin's 26 admonitions. Although the admonitions were not written by Nichiren Daishonin, they are included in the *Gosho Zenshu* for their perfect expression of the Daishonin's desire to eternalize this Buddhism. They're warnings to ensure that this religion continues.

Nikko Shonin wrote them in 1333 when he was 88 years old. His audience was clearly all of us, not just priests. At the beginning of the admonitions, Nikko Shonin explains: "I will here set forth some articles for the sake of later students of Buddhism. This is solely because I treasure the [Daishonin's] golden words regarding kosen-rufu" (*Gosho Zenshu*, p. 1617).

Article 17 is especially significant today, because at a time when the temple is saying that the high priest is infallible, Nikko Shonin is on record disagreeing. As SGI President Ikeda said concerning article 17, "Nikko Shonin was concerned about the emergence of the kind of high priests who should not be followed."

The spirit from the early days of this organization has been to heed this warning. In 1943, President Makiguchi, in refusing to follow the high priest when the priesthood wanted him to accept the Shinto talisman, started our tradition of upholding article 17.

Nikken's decision to tear down the Grand Main Temple is the most recent example of a high priest going against Buddhism, a high priest who should not be followed. With this destructive move, Nikken is breaking a cardinal rule of the Daishonin's Buddhism and the 26 admonitions: to respond to believers' sincerity with equal or greater sincerity. In article 14, for instance, Nikko Shonin says, "As for practitioners who treasure the Law more highly than their own lives, even if they are but humble teachers of the Law, you must hold them in great esteem, revering them as you would the Buddha" (*Gosho Zenshu*, p. 1618).

This the Daishonin did continually,

beginning letter after letter to his believers with his appreciation for their offerings. Through his words, he bowed to them.

But Nikken looks at the members' unprecedented offering of the Main Temple, scoffs at it and tears it down. If you're a temple member, you're not supposed to say a thing against this.

Before the temple issue began in late 1990, many of us in the SGI-USA were unaware of article 17 and the precedent Makiguchi had set. We followed Nikken and the other priests in hopes of making our religion the best it could be; we thought that fostering harmony with Nikken and his priests was the best way to spread this Buddhism.

But harmony with a high priest who's wrong, as we've learned these past seven years, doesn't help anything grow. Harmony with a high priest who's wrong actually goes against Buddhism.

So, here we are on our own. Without priests. Now we have to do what we think is right, based on studying the Daishonin's writings. We have to follow the Law and trust ourselves. And this self-sufficient energy, this self-resourcefulness, is what we believe will spread this Buddhism more than ever before.

This, we can trust.

Nine in a series



Jane Tennyson: 'The key for me is to never give up and continue to chant, no matter what.'

JANE TENNYSON, HOUSTON

Anger Into Determination

Eight years ago, she was homeless, dying and angry. Today, she's transformed her anger into energy and strength, has become financially comfortable and is determined to never give up.

AS TOLD TO MAUDE O'DONNELL
HOUSTON CORRESPONDENT

Today I am enjoying many inconspicuous and conspicuous benefits in my life. My children are doing well, and our difficult relations have been resolved. I live in a quiet and safe apartment complex for seniors in Houston. I can use Metro taxi and Metrolift for medical appointments and grocery shopping. I have a computer, television, microwave, and my pets are happy and well fed.

But things have not always been so peaceful for me. When I began practicing Buddhism, I was one of the displaced workers of the 1980s. My situation was compounded by advancing age, impatience, self-pity, resentment, fear and especially anger, which eventually lead to poor health.

I had worked in airline reservations with a major company that went bankrupt. The class action lawsuit to regain our pensions, health benefits and investments was settled under an agreement requiring that we accept early retirement and a reduced benefits package. After years of working and supporting my family, I was suddenly unemployed.

I began chanting with the hid-

den expectation that these words, *Nam-myoho-enge-kyo* (if they worked), must be witchcraft or some form of magic. I sure wasn't getting anywhere with the usual job search. I was down to my last pennies and had to resort to selling anything of value in order to eat.

When I started practicing Buddhism, things began to change. I accepted a string of low-paying and temporary jobs while I looked for something more suitable. At one point, things got so bad that my lights were turned off for non-payment. My leaders came to my dark, steamy apartment, and we chanted for five hours. Early the next morning I received a phone call from a stable company in my field where I had previously applied. They offered me a position with an excellent salary and full benefits. Of course I accepted, and a hire date was arranged.

My excitement knew no bounds. I was finally going to solve all my problems. Or so I thought. As I came through my apartment on my way to sign for the loan to keep me going until this new job started, I staggered, blacked out and fell right in front of the Gohonzon. A neighbor saw me through the patio door and rushed to my aid. I thought that it was only the heat that had gotten to me, but it was a heart attack. I was hospitalized and could not use the telephone for more than a week, which was well beyond the starting date of the new job.

The job was denied, I was evicted, and many of my belongings were confiscated. What little money I had was stolen and to top it off, the doctors told me I was inoperable and would not live.

When I couldn't speak, I would imagine the Gohonzon and chant silently. When I could get the

words out, I would do gongyo. The Gohonzon was the only object that I had held on to, and for that I was extremely grateful.

But I was on the street and penniless. Homeless, with a cat and a dog, a few sticks of furniture and, if I believed the doctors, dying. One SGI leader arranged for someone to gather up my belongings and take me to a friend's house who allowed me to stay in a spare bedroom. Then I faced again what seemed like endless temporary jobs, struggling with doctor's appointments as well as numerous heart medications and tests. Some of the medications made my thoughts fuzzy, and I had a hard time thinking clearly. I applied for Social Security benefits but was denied, so I reapplied again and again. Finally, they documented that I was eligible.

Now I look back and realize eight years have passed since my heart attack and, despite the doctor's prediction, I'm still here. My daily life is financially comfortable, and I am only taking one medication. My mind has cleared, and at my last heart evaluation, the doctor was surprised to see that my body is building its own bypass. For 67 years old, I'm in pretty good shape.

Through all this, I have come to realize that this practice is a lifelong process of growth and refinement, not magic. I can't truthfully claim that I have grown patient, just slower. Resentment has changed into gratitude and my anger into energy, strength and determination. I may not have arrived at all my goals, but I will. The key for me is to NEVER give up and continue to chant NO MATTER WHAT. Isn't that the same simple instruction I received so long ago?

TOMOKO WELLER, HUNTINGTON, N.Y.

My Job's Not Done Yet

Through several decades, she chanted Nam-myoho-enge-kyo alone, intuitively confident in the benefit of the Mystic Law. Today, the organization helps focus her sense of mission.

By BRIGID WITKOWSKI
NEW YORK CORRESPONDENT

The very appearance of Tomoko Weller reflects her faith of some 60 years. I perceived it in the rich flavor of the coffee she brewed for me, the sheen of the widewale corduroy slacks she wore, her clear complexion, the slim grace of her figure and the elegant, uncluttered beauty of her altar. Appreciation for her life and the lives of others is evident in her every word and gesture. How encouraging simple actions can be to others!

Mrs. Weller now lives in a comfortable home in the pleasant community of Huntington, N.Y., on Long Island with her son, Ben, her daughter-in-law, Kay, and her treasured granddaughters, Katie and Olivia. Her journey of faith in Nichiren Daishonin's Buddhism began many years ago in Japan, in an unusual way.

As a child in Yamagata Prefecture, Tomoko and her mother followed the formality of visiting the local Zen temple to offer prayers for ancestors, but the family really had no religion. Tomoko was sickly as a child. Her mother, wanting to help her to develop a talent in spite of her poor health, hired a neighbor to teach her the koto (Japanese harp). One day during a lesson at the neighbor's, Tomoko blacked out. She was 6 at the time.

"I was so scared, I didn't know what to do," Tomoko recalled. "I ran to my mom and hugged her so tightly, but I couldn't explain what had happened to me. Mother thought I didn't want to practice my koto and was making excuses. But a little while later, I passed out again, and then she realized that I was not a spoiled girl. Mother realized that I had a real problem."

This was the start of recurring blackouts. Approximately two

or three times a year they happened, with little or no warning, and each time the period of unconsciousness got longer. Sometimes Tomoko would feel warning signs of the impending blackout — headaches, nausea, dizziness, chills, cold sweat, upset stomach — and then an empty feeling like all her life force was being drained away. The symptoms resembled epilepsy, but doctors were at a loss as to the exact cause of her illness.

"One time I woke up in the hospital to see all my aunts and uncles gathered around my bedside," she says. "They said, 'We came to see you,' but I realized later the doctor had told them all I would probably die, so they came to say goodbye."

When Tomoko was in the fifth grade, she saw a movie in school that changed her life. It was a movie on the life of Nichiren Daishonin, showing his exile to Izu Peninsula.

"I was young but I was so touched by the Daishonin's life," she says. "He had such a hard time. When I thought he was going to die in the movie, I buried my face in my hands. I couldn't watch, and I was crying and crying. My classmate told me: 'Don't worry. He didn't die.' The last scene I remember was when two men in a boat rowed the Daishonin out to a rocky cliff by the ocean. The waves were high and white-capped as they dashed against the cliff, and the Daishonin was left to die as the boat receded in the distance. The Daishonin chanted daimoku courageously with serene composure. That magnificent scene I never forgot. It saved my life. Ever since then, Nam-myoho-enge-kyo stayed deep in my mind."

As a teenager, the periods of unconsciousness became even longer, and Tomoko began to have seizures in which she was in danger of cracking her teeth or biting her tongue in half. At times, she wished to die, to save her mother from the suffering.

"When I was in my late teens, the family was desperate for a cure, and my uncle's friend introduced me to a heretical Nichiren sect in which followers chant," she says. "When I heard the sound of Nam-myoho-

PLEASE SEE NOT DONE, NEXT PAGE

NOT DONE, FROM PREVIOUS PAGE

rengé-kyo, I jumped. I told my mother, 'I'm going to chant,' and my mother and I chanted daimoku together. I thought, Nam-myoho-rengé-kyo saved the Daishonin's life and it can save my life, too."

This was wartime, and Tomoko remembers chanting in the house with black curtains all around because of air raids. She also visited the sect's headquarters, but she was disappointed by the atmosphere — no one greeted her, and she was troubled by a vague sense that the place didn't match her feeling for Nichiren Daishonin. She didn't return, but she kept chanting and her desire to die disappeared. After the war, she heard a report on the radio denouncing that sect as a money-making operation.

"I was really disappointed — I couldn't even cry because I was so angry and frustrated," Tomoko says. "But my mother was calm. She said: 'Well, wait and see. Just continue chanting Nam-myoho-rengé-kyo.' After a while it occurred to me that my blackouts had ceased. I got very excited and told my mom. She said, 'I know.' We both realized that I hadn't had a blackout for a very long time. We hugged each other. Once in a while I got a little blurred vision, but the last blackout was when I was around 21 years old. I was always holding faith in Nichiren Daishonin inside my heart, even though I didn't ac-



Tomoko Weller (center front): 'I was always holding faith in Nichiren Daishonin's Buddhism in my heart.'

tually see the Gohonzon until years later."

She married an American and moved to the United States in 1955. In 1959 her Japanese friend introduced Tomoko to the Soka Gakkai by letter and sent her Gakkai publications, prayer beads and a sutra book.

"I was looking for members in Pennsylvania, but couldn't find them and didn't know what to do," she says. "So I decided that I was going to practice by myself. Then my friend in Japan died."

It would be another 20 years before Tomoko connected again with the organization. In Sep-

tember 1976, her husband died. The next February, after surgery for a severe intestinal obstruction, she almost died.

"I had a vivid dream while I was in the intensive care unit," she says. "My bed went up in the air, flying up through blue sky with lots of white clouds... The bed was flying at supersonic speed, and it landed first in China, then Africa, then Sumatra and finally Chile. Then it came into a big hole, very beautiful, with a red carpet and Indian people standing around the bed, all dressed up. One old lady talked to

They took her out to lunch and showed her the *Seikyo Shimbun* [the Soka Gakkai's daily newspaper in Japan], which, to their great surprise, Tomoko already knew about. When they brought her to a meeting and Tomoko saw the Gohonzon for the first

It would be another 20 years before Tomoko connected again with the organization.

time, she was overcome with joy. The same week, after 40 years of chanting Nam-myoho-rengé-kyo and receiving benefits, Tomoko finally received the Gohonzon on Oct. 2, 1982.

"Every day I give thanks to the Gohonzon and the Soka Gakkai — I really appre-

ciate the organization from the bottom of my heart," she says. "From presidents Makiguchi, Toda and Ikeda, and all the members, I get so much encouragement. I can't find words to explain. I'm always thinking of kosen-rufu and the members' happiness."

After a long and winding journey of faith, and now in her third stage of life, she is truly a wonderful example of the spirit to stand alone exemplified by the Daishonin and the Gakkai presidents.

"I wish to live longer," she says. "My job's not done yet. Fighting together with SGI President Ikeda gives me energy." ❧

And she kept chanting. In 1982, Tomoko moved with her son and his family to Elmira, N.Y. There, in a Japanese food store, she became friends with several women who were Gakkai members.

Ageless Treasure: Bobbie Courier Is Developing Treasures of the Heart

TREASURE, FROM PAGE 1

Many of the volunteers are seniors themselves, helping those even older. "It's been a quiet and stunning success," says Mr. Bruns. "It's no joke to say that without them, there would be starvation."

Still, for many, the Florida retirement dream loses its luster when death or illness strikes, and the rest of your family is far away. Sachiko "Bobbie" Courier could have been one of those people. Instead, at 72, she's an example of that other image of life in Florida: A vibrant, active senior who's contributing to her community.

She still works five days a week and dances in her kimono every chance she gets. Four days each week, you'll find her driving to SGI activities. (She's often the one carpooling new members.) She's an active member of the Florida Region's Golden Group (for seniors) and

is a guidance staff member for Palm Beach Area, sharing the wisdom she's gained in 30 years of practice. And believe it or not, she still finds time to participate with the local chapter of the Japan-America Society, sharing her cultural heritage with others.

Mrs. Courier prides herself on her independence and strives to keep her three children free from a sense of obligation.

"I did what I was supposed to do as a mother — they have no obligation to me," says Courier, expressing her point of view with a brashness that might take others her age by surprise. "This is very important. Mothers are supposed to raise children — it's the normal thing to do. They don't owe me anything. As long as they're happy, I'm happy.... Children have their own lives."

She carries herself with the strong pride of knowing she raised her children alone after

her husband died 20 years ago. And she made sure they got the education they needed to be independent. The courage to do so, she says, came from her practice of Buddhism.

"When my husband died, that's when I honestly became very close to the Gohonzon," says Mrs. Courier. Although she had started practicing back in 1969, it wasn't until the financial and physical responsibility for the family fell on her shoulders that she faced the Gohonzon in earnest.

"I think the most important lesson she taught us was responsibility," says Teresa Laudenslager, the oldest of Mrs. Courier's three children. Watching their mother work two jobs, the children learned self-reliance. Teresa, herself, is now the mother of three grown children. She also praises her mother's devotion to Buddhist practice. "There's no telling what she would have done after

my father died without this religion," she says. "She is so talented...her activities keep her alive and young."

Mrs. Courier still is thinking about how to raise young people — those who will shoulder the future. "That is my goal until I die," she says. "To do that I have to become an example." And she thinks of her own father's example.

Mrs. Courier left Japan as the bride of a U.S. serviceman. She was the only member of her family who didn't practice Buddhism, and when she left, her father was seriously ill. After three heart surgeries, his doctors didn't give him much chance to live. "He asked the Gohonzon to live until I joined," says Mrs. Courier, and that's exactly what happened. Four years later, and one week after she received the Gohonzon, she received a letter that her father had died.

"I have to develop the same

compassion for my children and grandchildren that my father had for me," says Mrs. Courier. "It's not easy. He put his life into introducing me to this practice. Before I began practicing I never had patience, and when you're impatient you do things and say things without hesitation. You hurt people that way. Family is family, and they tolerated me. But the members of the SGI have helped me do human revolution and develop compassion. From the bottom of my heart, to develop patience and compassion, that has been my biggest benefit."

Aiming for her 100th birthday, she's determined to keep deepening these human qualities, these ageless treasures of the heart. You might say, she is drinking from Florida's fabled Fountain of Youth. Says Patti Dougherty, a longtime Miami-area youth leader, "Bobbie Courier is the youngest youth division member around." ❧

By HO GOKU

SGI PRESIDENT IKEDA'S ESSAY

FRIENDSHIP OVER NATIONALISM



'Because Okinawa has experienced the bitterness and pain of war to the worst degree, it is essential that the islands of Okinawa become isles of happiness in the 21st century,' SGI President Ikeda says.

This year marks the start of my next 10-year goal (from age 70 to 80) for completing the foundation for worldwide kosen-rufu. After taking my first step toward that objective by visiting the Philippines and Hong Kong, I went directly to Okinawa.

At our Okinawa Training Center, a fortress of peace, I was greeted by the blue coral seas, the beautiful tropical blossoms and the warm smiles of our brave Okinawan members.

Okinawa is a port of departure for the propagation of Buddhism throughout Asia and the entire world. It is also where the Japanese spring begins. That is why I decided to visit Okinawa and from there again rouse the fresh spring breezes of kosen-rufu.



While I was there, the members of Miyakojima — one of the islands that make up that southern archipelago — presented me with materials about their local history. Among them was a book by Captain Eduard Hensheim about his ship being wrecked off the coast of Miyakojima. There are several accounts of Okinawans assisting foreign ships that drifted to their shores, but the story recounted in this book is in many ways symbolic.



In July 1873, the German merchant vessel *R.J. Robertson* was sailing from China to Australia, when it was struck by a typhoon, tossed onto a coral reef in the waters off Miyaguni, part of Miyakojima's Ueno Village, and shipwrecked. The local inhabitants witnessed the ship's plight, but the sea's wild fury prevented any rescue attempt.

Night fell. The villagers kept a large bonfire burning on the beach to give courage and hope to the shipwrecked sailors. When dawn broke, they paddled out into the crashing waves in their canoes, risking their lives to save the survivors.

The ship's captain was among those rescued. He returned home to Germany and reported the bravery of the villagers to his emperor, who immediately dispatched a frigate to Miyakojima to thank them, present them with gifts and build a memorial to commemorate the event.

Today there is an Ueno German Culture Village, its purpose to pass this story of human kindness on to future generations, to

promote international exchange. Okinawa has a long tradition of valuing friendship that transcends the narrow interests of nationalism.



In June 1995, a monument to those who died in the Battle of Okinawa was dedicated in the Memorial Peace Park of Itoman City on the main island of Okinawa. The monument is engraved not only with the names of Okinawan citizens and Japanese army soldiers who were killed but also the names of the more than 10,000 U.S. servicemen who died in the fighting there.

Okinawa, which was sacrificed by the Japanese army to prevent a ground assault on Japan's main islands, experienced casualties on an unprecedented scale. Yet, on this monument, the Okinawans have commemorated the deaths of countless soldiers of its former enemy, the United States. I can think of no other monument in the world like this.

I am particularly struck by the fact that the monument not only seeks to pass on the names of these victims of war but to be a lasting reminder of the horror and evil of war. It is infused with the passionate commitment to build peace.



Okinawans have always turned their gaze to the world. Kyuzo Toyama, a native of the Okinawan town of Kin who pioneered Japanese emigration to Hawaii, composed the poem:

*Let's go forth into the world
And live on the five
continents
With sincerity and strong
determination
Remembering the stone
monument of Kin.*

The Soka Gakkai members in Okinawa have demonstrated this same spirit, making their way boldly into the world with the compassionate philosophy of the Daishonin's Buddhism deeply engraved in their hearts.

Many of those who have pioneered the way of kosen-rufu around the world originally hailed from Okinawa. In South America, they have included such people as the late SGI-Peru General Director Kensei Kishimoto, SGI-Bolivia General Director Takeshi Kamiya and SGI-Chile General Director

Yoshimasa Chinen. In Africa, we have had SGI-Zambia Headquarters Women's Division Chief Hatsuko Kalabula. Many, many other members from Okinawa are active throughout the globe, including in the United States, in Europe and in Southeast Asia.

I call this spirit of international citizenship, this pioneering humanism so vital among the Okinawan people, the Okinawa spirit.

It is also the spirit of the Soka Gakkai.



Precisely because Okinawa has experienced the bitterness and pain of war to the worst degree, it is essential that the islands of Okinawa become isles of happiness in the 21st century.

To accomplish that, I urge the members of Okinawa to bring the Okinawa spirit to all their endeavors, to challenge their human revolution, to illuminate their communities with the bright light of their character and humanity. I ask them to extend their circles of friendship and shared faith and thereby build a model of kosen-rufu on those beautiful isles.

And I call on the members of Okinawa to join me, their hearts filled with pride in what they are accomplishing, to send forth the pioneering light of victory from these shores to the rest of Japan and the entire world.

In this essay series, SGI President Ikeda uses his pen name Ho Goku, as he does in *The New Human Revolution*. This series is published as "Thoughts on *The New Human Revolution*" in the *Seikyo Shimbun*.



Have You Read the Fine Print?
Have You Read the Fine Print?
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

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SGI 이케다 회장의 수상록

3월 16일의 장엄한 의식

나는 지켜 왔노라 스승에 대한 맹세를
나는 지켜 왔노라 동지들에 대한 맹세를
나는 지켜 왔노라 내 자신에 대한 서원을

그날 후지산 기슭에 우리들이 모여 들었을 때 우리들은 광선유포의 새로운 장을 열었다. 몹시 추운 날씨였다. 그날의 행사를 맡없이 증명이라도 하듯 장대한 후지산 봉우리는 우리들을 내려다 보고 있었다. 유쾌한 3월 16일의 의식이였다. 도다선생님이 광선유포의 바톤을 청년부에게 물려 준다고 선언하셨을 때 그의 젊은 제자들의 가슴들은 영광의 불길로 휩싸였고, 자랑스런 그들의 사명은 춤추는 불길처럼 타올랐다.

1958년 그날, 6000명의 젊은 제자들은 눈에 띄게 생명이 쇠잔해 가고 있는 그들의 스승이신 조세이 도다를 에워싸고 있었다. 누구나 할것없이 기쁨과 흥분으로 역사적인 그날을 축하하고 있었다. 광선유포를 위해 헌신하고 있던 용감한 젊은 남자와 여자들은 일본 각지로부터 모여들었다. 그들은 서로 악수를 나누며 어깨를 껴안으며 즐거운 마음으로 마음껏 떠들고 있었다. 미래의 승리를 연상케하는 즐거운 광경이였다. 그날 이후 40년간 불멸의 위업이 지속되어 오고 있다.

도다선생님의 생애에 걸친 업적을 기리기 위해 1958년 내내 본산에서는 많은 행사와 활동들이 있었다. 도다선생님은 2월말에 본산에 도착하셨다. 그의 건강은 극도로 나빠져 의사는 언제 걸려올지 모를 전화를 위해 대기하고 있었다. 그렇지만 광선유포에 있어 우리들의 리더이신 그분의 음성엔 예전보다 더욱 힘차고 날카로우셨다. "다이사쿠, 내 결을 떠나지 말게. 항상 내 곁에 있어다오. 알았지." 그리고 종종 이렇게 묻곤 했었다. "지금 내가 어디에 와있지? 우리의 본부가 어디에 있지?" 이른 새벽부터 늦은 밤까지 그는 설새없이 나에게 묻고 있었다. 한번은 새벽 3시에 나를 부르셨다. 그의 곁에 달려갔을때 그는 "다이사쿠, 자네는 송골매처럼 빠르군 그래." 라고 하셨다. 그는 가끔 새벽이 오기도 전에 나를 부르곤 했는데 그럴때면 나는 하루종일 한순간도 자지않고 긴급한 명령

을 대기하고 있었다. 나는 나의 스승을 도울수 있다면 무엇이든지 하겠노라 스스로 다짐을 했다. 작년 11월, 도다선생님이 쇠약으로 인해 쓰러졌을때 그는 "다이사쿠는 어디에 있지? 다이사쿠는 어디에 있지?" 하시면서 연방나를 찾고 계셨다. 나의 스승은 죽음의 병마를 이겨내시고 3개월후인 1958년 2월 11일 그의 58회 생일을 맞이하여 회복된 건강을 축하하기 위하여 파티를 열었다. 의사들도 감탄하는 기적의 회복이였다. 그것은 또한 묘법의 힘을 증명하는 쾌거이기도 했다. 그러나 그의 생명은 이미 마지막 부분에 접어들어 죽음의 문턱에 다가서고 있었다. 그 사실을 알고 있었던 사람은 도다선생님과 그의 수제자인 나 뿐이였다.

3월 1일 도다선생님은 나에게 "미래는 자네에게 달렸네. 다이사쿠 믿어도 좋겠지?" 며 칠 후에 그는 "광선유포의 미래를 위해서 마지막 총연습이 될 의식을 행하는게 어떻까?" 라고 제안하셨다. 도다선생님 본인은 알고 계셨다. 다시는 그가 재기할 수 없다는 것을, 다시는 광선유포의 행진을 선두에 서서 지휘할 수 없다는 것을. 니저렌 대성인은 말씀하신다. "목숨은 한이 있으나 아끼지 말지어다. 끝내 원해야 할것은 불국이니라."

(어서전집 955-356)
3월 16일의 의식은 대성인의 성훈대로 사심없이 훌륭히 실현오신 도다선생님에게 수여되는 영원에 걸쳐 빛나는 영광과 찬사를 뜻하며 그의 유지를 다음 세대에 넘겨주는 의식을 뜻한다. 동시에 광선유포의 위업을 달성하기 위하여 도다선생님으로부터 물려받게 될 후계인 상속이며 사제불이를 맹세하는 들만의 의식이기도 했다. 정중하게 이 행사의 깊은 뜻을 새기면서 이 행사를 성공리에

성취시키기 위해 나는 모든 책임을 짊어 지었다.

도다선생님은 나날이 약해져 갔다. 그는 혼신의 힘을 다하여 죽음의 마와 싸우고 계셨다. 3월 16일까지 살아남기 위하여, 그래서 광선유포의 미래를 나와 청년부에게 위임하기 위하여, 나는 항상 그의 옆에 있었다. 시중을 들면서, 수시로 그는 나를 그의 옆에 불러놓고 광선유포의 미래에 관하여 그의 중요한 구상을 알려주셨다. 한마디 한마디가 그의 마지막 유언이였다. 그가 말씀하신 대부분은 앞으로 다가올 성대한 위업에 관해서였다.

일본정부의 리더는 3월 16일의 의식에 참석하고 본산을 둘러보기로 되어있었다. 그당시는 일련종의 승려들 가운데 일부는 정직성을 지키고 있었다. 오늘날에는 모두가 타락해 버렸지만... 일본정부의 리더와 도다선생님은 친구사이였다. 그러나 그의 식이 있는 날 아침, 그로부터 전화가 걸려와 유감스럽게도 참석할 수 없다는 연락이 왔다. 다른 정당들로부터 항의가 들어와 소란스럽다는 것이 그의 변명이었다. 도다선생님은 격노하셔서 전화에 대고 "당신은 당신의 약속을 이 젊은이들에게 저 버리겠다는 말인가?"라며 호통을 치셨다. 전화를 끊으시고 그는 자신에게 말하는 것처럼 낮은 음성으로 "정치가란! 항상 타협을 일삼는단 말야. 이번 일로 나의 입장이 곤란해 졌는걸. 이게 바로 일본 정치가의 근성인게야." 이세상은 칭찬과 비난에 의하여 좌우되는 가혹한 곳이지만 예상의로 많은 사람들은 이렇게 변론 당한채 민중의 번덕스러운 평판의 바람속에서 오직 자신을 지켜갈 뿐이다. 그들은 정의감도 인생의 위대한 목적도 없다. 주위의 사람들을 지켜가려는 마음이 전혀

없음이 두드러져 보이지 않는가! 도다선생님은 일본 정치인들의 모습을 꿰뚫어 보셨다. "누가 참석하고 않던간에 이 행사를 추진해 나가자. 우리들의 젊은이들을 위하여" 라고 그는 말씀하셨다. 젊은이들이 그의 유지를 성실히 계승하는한 이번 행사의 참뜻은 거기에 있다는 것을 그는 너무나 잘 알고 계셨다.

의식을 행할 날짜가 정해지기도 전에 도다선생님은 어떻게 청년들을 격려할 것인가를 고뇌하고 계셨다. 그는 아침일찍 본산에 도착할 출고 배고픈 젊은이들을 위하여 충분한 양의 뜨거운 돼지국을 준비해 두셨다. 국을 만들기 위해 돼지 세마리가 잡혔고, 돼지 가죽은 도다선생님의 지시에 의하여 잘 보관되어 있었다. 그가 돌아가시고 나서, 나는 그 가죽을 가지고 팬 상자를 만들어 그날 참석했던 청년부 대표들에게 주었다. 나는 그들이 스승의 정신을 잊지 않고 더욱더 공부를 하여 광선유포의 노고에 끝까지 살아가 줄것을 분명히 해두고 싶었다.

"내가 지휘를 하지." 도다선생님은 그렇게 말씀은 하셨지만 워낙 허약한 상태여서 결음을 제대로 걸을 수가 없었다. 나는 신뢰할 수 있는 몇사람에서 가마를 만들어 달라고 부탁했다. 도다선생님은 만들어진 그 가마를 보시고는 "이것은 너무 크군. 실용적이지 못해." 하시면서 나무라셨다. 마지막 순간까지 있는 힘을 다하여 그는 나에게 지도하셨고 나는 속으로 감사의 눈물을 흘렸다. 제자들의 정성에 마치못해 그는 가마에 탈것을 동의하셨다. 그리고 위엄으로서 모임을 리더해 나가셨다. 그 가마를 메고 가던 젊은이들은 행복감에 젖어 빛났고, 금색 담방울은 그들의 앞마를 흘러 내리고 있었다.

자랑스러운 의식에서 도다선생님은 "참가 학회는 종교계의 왕이다." 라고 선언하셨다. 이 열렬한 외침은 이 사자후는 영원히 나의 생명에 새겨졌다. 그 순간에 나는 속으로 창가 학회가 정말 왕으로 되어가는 것을 불꽃을 맹세했다. "종교계의 왕"이란 사상과 철학의 영역에서 왕이란 뜻이다. 한자로 왕을 풀이하면 세줄의 수평선이 각각 위에 있고 중앙에 수직으로 한줄이 그어져 있다. 여기에서 3은 셋째달인 3월을 뜻하며 1은 16일인데 그러면 6은 어디에 있는가? 그것은 이 의식에 참석한 6000명의 젊은 남녀를 가르킨다. 그리고 켄지스강의 6만 향하시처럼 많은 지용의 보살들인 동지들이 그들의 서원을 지키기 위하여 뒤를 따른다. 우리들에게 있어 3월 16일의 장엄한 의식은 "영산 일회 엄연 미산"을 완연히 증명하는 의식이였다.

의식이 끝난 후 나는 동지들을 배웅했다. 그들이 버스를 기다리는 동안 나는 악단에게 그들을 위하여 연주해 줄것을 부탁했다. 마지막으로 악단 대원들이 떠나야할 시간이 되어 그들은 내게 다가와 작별인사를 했다. 그때 나는 악단대표에게 부탁했다. "대단히 미안하지만, 한국 더 들려줄 수 있겠습니까? 도다선생님께서는 이층에 계시네. 그분께 작별의 노래를 보내드렸으면 하는데..." 악단 대원들은 기쁜 마음으로 그들의 악기 케이스를 열고 정성을 다하여 연주해 갔다. 연주곡은 "유창전선에서 가을바람에 별이 떨어지는데"였고 그 곡은 선생님과 나, 둘 사이에 있는 수많은 추억들을 떠올렸다.

가을 바람은 지 산으로부터 불어와 슬픔을 더해 가는데 유창 전선 위로 어두운 구름이 모여드는구나 거목은 땅에 쓰러지려나 한 왕조의 운명은 어찌되려나 왕은 병상에 누워계신대 이 시를 반복하면서 나는 속으로 울고 있었다. "선생님 들어 주세요. 당신의 제자들인 청년부는 강하고 힘차답니다. 조금도 걱정하지 마십시오."

정본당-첼거될 것인가

니켈은 4월 8일자 대어본존님이 계시던 정본당을 첼거할 것이라고 발표했다. 첼거이유를 니켈은 그 건물은 SGI회장 이께다씨의 구상에서 지어졌고, 이께다씨는 방법자라고 생각되기 때문에 더 이상 대어본존님을 그 곳에 안치할 수 없다는 것이다. 정본당은 창가학회 회원들의 공양금으로 본산에 세워진 대어본존님을 모신 곳이다. 니찌렌 대성인 불법의 간요인 3대 비법은 본문의 본존, 본문의 제목 그리고 본문의 계단이다. 그중 둘, 본문의 본존과 제목은 대성인 자신이 세우신 것이며 세번째인 본문의 계단은 미래를 위하여 대성인께서 제자들에게 부족하셨다. 이것을 가슴에 품어왔던 도다조세이 제 2대 창가학회 회장은 정본당을 신축하여 본산에 기증할 구상을 가지고 계셨다. 수년이 지나 1964년 5월 3일 제 27회 본부간부회에서 이께다 회장은 도다 산생님의 구상을 실천에 옮길것을 제안하셨고 전원이 동의하였다. 창가학회의 계의를 기꺼이 받아들여 닷타쥬 제 66대 예하는 정본당 설립위원회를 1965년 1월에 구성하셨고 위원장에 이께다 회장을 임명하셨다. 중문과 법화장 그리고 창가학회 대표들로서 구성된 설립위원회의 첫 회의가 1965년 2월 16일 열렸고, 그 자리를 빌어 닷타쥬 예하는 공식적으로 대어본존님을 이곳에 안치할 것임을 공고하셨다. 건축기금을 위한 특별공양이 1965년 10월 9일부터 12일까지 나흘간 있었고 전 세계로부터 8백만명의 신도들이 동참하였고 공양금의 합계는 355억엔(현재의 2억 7천만불 상당)에 이르렀다. 정본당은 1972년 완성되었고 대어본존님을 안치한 후 그해 10월 11일부터 17일까지 전 세계로부터 모여든 신도들과 함께 화려한 완공식 축하 행사가 열렸다.

믿어지지 않는, 그러나

- SGI 이사장 에이치와다-

이런일이 실제로 일어나고 있다는 사실이 좀처럼 믿어지지 않는다. 4월 5일, 니켈이 정본당으로부터 대어본존님을 옮겼을 당시만 해도 실마 그럴리아 했던것인데...세계적으로 이류란 이 건축물은 SGI회원들에게는 세계 평화의 상징이었다. 니찌렌 대성인께서 전 인류를 위하여 도헌하신 대어본존님을, 전 세계로부터 모여들 사람들을 위하여 그들이 평화를 기원할 수 있도록 우리들 8백만 회원들이 공양금을 거두어 세워진 정본당이 첼거되려 하고 있다. 믿을수 없는 소식. 그러나 사실이다. 어찌보면 놀랄 일이 아닐지도 모른다. SGI를 없애려는 중문문제가 바로 니켈의 의도였다면 동기는? 그것은 SGI회장 이께다, 전 예하 닷타쥬 그리고 SGI회원들에 대한 질투이다. 이 소식은 또한 많은 질문을 떠올린다.

- 중문의 중들은 이번 일에 정말 협력할 것인가?
- 이번 사건이 중문의 중들의 눈에는 전 예하와 그가 정본당에 보인 존경심에 배반하는 니켈의 행위가 보이지 않는가?
- 중문쪽의 일반 신도들 역시 정본당 건축을 위해 공양을 하였는데 그들은 니켈이 이번일을 저지르게 내버려 둘것인가?
- 공양금의 대부분을 담당한 SGI가 법적인 소송을 낼 수 있을까?

이러한 와중에서도 SGI는 평화, 문화 그리고 교육 운동을 세계를 무대로 펼쳐 나갈 것이다.

(W/T 5월 1일자)

안내말씀

미 전역에서, 오늘도 미국의 광선유포를 위하여 헌신하고 계시는 한국인 회원님들께 기쁜 소식을 알려 드립니다. 그동안 중단되었던 월드 트리본 한국난이 1998년 5월부터 여러분의 요청에 의하여 제작됩니다. 주지하시는 바와 같이 월드 트리본은 SGI이께다 회장의 지도와 기대 속에서 SGI-USA를 리드해 가는 주간지이며 모든 회원들은 이 신문을 통하여 양분을 흡수하듯 각자의 신심을 향상시켜 가고 있습니다. 특히 언어장벽으로 인하여 조직의 방향과 흐름을 제대로 받지 못하고 계시는 한국인 회원님들을 생각할 때 월드 트리본 한국난의 발간은 더욱더 그 중요성을 깨닫게 합니다. 지난 2월 26일부터 3월 1일에 걸쳐 열렸던 제 1회 재미 한국인 연수회는 플로리다 문화회관(F.N.C.C.)이 문을 연 이후 가장 훌륭한 연수회로서 평가를 받고 있으며 또한 그 연수회를 전후해서 이께다 선생님께서는 한국에 관해 많은 스피치를 하셨습니다. 세계 광선유포의 중심지가 되어가고 있는 미국에서 한국인을 대표한다는 각오아래 신심에 면려해오신 한국인 회원님들께 깊이 감사를 드립니다. 우리들은 월드 트리본 한국난을 통하여 우리 모두의 힘을 모을 수 있으며 많은 훌륭한 일들을 이룰 수 있으리라 생각합니다. 각 지역 별로 대표자를 중심으로 월드 트리본 한국난에 실고 싶으신 기사가 있으시면 월드 트리본이나 리빙 부디즈 속에서 좋은 기사를 번역해서 보내주시면 실어 드리겠습니다. 각 지역 활동의 근황, 건의 사항 등등 언제든지 FAX 또는 MAIL을 통하여 보내 주십시오. 바라움건데 이 지면을 심분 활용하셔서 최상의 복음과 무한한 생명경애를 열어 가시기 바랍니다. 끝으로, 니찌렌 대성인께서 입중 선언하셨던 4월 28일과 창가학회의 날인 5월 3일을 기념하기 위하여 SGI-USA는 올해에도 5월 특별공양을 실시합니다. 기간은 4월 28일부터 6월 7일까지입니다. ".....이러한 어본존을 공양해 드리는 여인은 현재에는 행운을 후생에는 이 어본존이 좌우 전후에 다가서서 어둠에 등불과 같고 험난한 곳에서 강력한 종복을 얻은 것과 같이 저쪽으로 돌고 이쪽으로 다가와서 니찌노부인을 둘러싸고 지켜주시리라....." (어서 전집 1244쪽)

세계광포를 위하여 공양할 수 있는 복음에 감사하면서 여러분들의 진심과 최선을 다하는 적극적인 참여를 바랍니다. 편집자 일동
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P.O. Box 1427
Santa Monica CA. 90406-1427

의식이 끝난 며칠 후 중문의 타락을 염연히 예측하고 계셨던 도다선생님은 진지하게 "자네는 결코 마성에 유린되어서는 않된다."고 하셨습니다. 중문이 사양길로 접어들고 있다는 것을 분명히 아시고 계셨던 선생님의 말씀은 나에게 경고인 동시에 명령으로 전해왔다. 본산에는 도다선생님이 심혈을 기울여 지어 놓으신 장엄한 모습의 대대전과 몇몇 건물들이 있는데, 만약 승고한 대성인의 정신을 계승한 창가학회의 젊은이들에 의하여 관리되어 왔으면 불법수행의 중심지가 될 수 있었으리라. 그러나 타락과 몰락해가는 중문에 대응당찬채 불법과 사회에

걸쳐 타락만을 조성시키는 사악한 음모와 회색이 난무하는 곳으로 변했다. 대성인께서는 "승복을 입은 축생"으로 묘사하셨다. 대성인께서는 만약 우리들이 민중의 행복과 안녕을 그리고 사회전반에 평화를 넓히기를 염원한다면 인류세계를 해치는 사악한 근본뿌리를 잘라야 한다고 말씀하신다.

1958년 4월 2일, 3월 16일의 의식이 있은지 17일후 도다 선생님의 고귀한 생애는 끝을 맺었다. 3월 16일은 바톤을 넘겨주는 자별의 의식이 있었다. 그가 죽은 다음 창가학회는 "공중분해" 된다는 말도 떠돌았으나 나는 그의 유지가 그의 희망과 꿈이 현실이

되어 나타날것을 결의하였다. 사제불이 정신의 바톤을 움켜쥐고 나는 달렸다. 달리고 또 달렸다. 그로부터 40년이 라는 세월이 흘렀고 창가학회는 사상의 왕으로 인권의 왕으로 그리고 평화의 왕으로 떠올랐다. 지난 40년간 우리들은 혹독스럽게 시험 당해왔다. 불도수행을 그만둔 사람들은 회한의 늪 속으로 가라앉았고 본인의 신심과 동지를 배반했던 사람들은 대성인께서 가르치신대로 그들이 저지른 방법의 결과로 엄한 고통을 감수해야만 한다. 대성인께서는 "법화경 행자를 정멸했던 사람은 처음엔 별일없어 보이지만 결국에는 지옥에 떨어지느니라." 라고 훈계하신다. 나의 결에

서 고난을 같이 해 온 동지들은 모두다 승리와 복음이 넘치는 훌륭한 생을 즐기고 계신다. 나는 항상 변함없이 그들을 고귀한 친구로써 존경해왔다. 제자란 스승의 가르침을 수행하는 사람을 말한다. 제자란 그들의 맹세를 지켜가는 사람을 말한다. 나는 이것들을 지켜왔고 그것은 나의 생애 최고의 자랑이다. 니찌렌 대성인께서는 말씀하십니다. "미래의 과를 알려면 현재의 인을 보아라" 지금 이 순간의 힘찬 결의와 행위에 의하여 미래는 결정되어 간다. 3월 16일은 모든 제자들이 일어난 영원한 출발점이며, 나에게 하루하루가 새로운 결의를 다짐하는 날이며, 하루하루가 3월 16일

이다. 지금, 떠오르는 태양은 21세기의 장대한 산맥을 열게 비춘다. 3월16일의 전례에 따라, 나는 창가학회 정신의 바톤을 청년들에게 모두 건네 주었다. 머지않아, 그렇다. 머지않아, 영광스런 그들의 시대가 올 것이다. 3월은 나무들과 숲들이 그들의 새로운 푸른잎과 사랑스런 새 꽃을 자랑하듯 내 보이기 시작하는 달이다. 언제나 사랑하고 믿어왔던 청년들이여! 21세기는 당신들 것이다. 당신들의 시대가 도래했다. 어김없이 도래했다. (W/T 3월 27일자)

ART AS HUMAN RIGHTS

His choice was simple: a lavish life of praise and acceptance, or one dedicated to working for human rights. Paul Robeson chose to take the path far more difficult.

By VICKI SHEPPARD & FRED MAYER
PHILADELPHIA CORRESPONDENTS

Most people remember Paul Robeson as a world-renowned actor, singer, motion picture star and staunch political activist for human rights. This year, exhibits and other events marked the 100th anniversary of his birth on April 9, 1898. They honor a man who had the "whole world in his hands" but chose to risk his popularity and success to make the struggle for equality his life's work.

From a young age, Paul Robeson distinguished himself as an unparalleled talent. After winning a scholarship in high school through a national oratory competition, he became only the third African American to attend Rutgers University. He became a two-time All-American football player and graduated first in his class in 1919. His professional career spanned the 1920s through the 1950s.

What would Paul Robeson's life have been like if he had not become an outspoken advocate who fought against injustice? He had the option of a lavish life where he would have been widely accepted by people despite his color. However, his family was instrumental in developing the qualities of goodness and fairness, which manifested in his love for humanity. Emphasizing freedom and democracy in his talks throughout the country, he was known to say: "Through my singing, acting and speaking, I want to make freedom ring. Maybe I can touch people's hearts better than I can their minds."

Paul was born in Princeton, N.J., the fifth and last child of Rev. William Drew Robeson and Maria Louisa. His father was born a slave and escaped to join the Union army. He earned his theology degree at Lincoln University in Lincoln, Penn., in 1876. His mother, born to one of the oldest recorded African-American families — the Bustills — assisted her husband in his work by visiting the sick and bedridden, collecting food and clothing for the poor and finding work for refugees fleeing the horrific conditions of the South. She died tragically from burns suffered from a fire when Paul was 6 years old.

"I feel compelled to tell the story [of Paul Robeson's life]...which has such strong family values," says Frances Aulston, executive director of The Paul Robeson House in Philadelphia. Within the confines of Robeson's last residence at 4951 Walnut Street is the organization she founded to preserve his legacy through its museum retrospective, traveling exhibits and educational programs. Currently, the Robeson House is hosting an art and video exhibit on Robeson at Moore College of Art in Philadelphia from May 27 to July 31.

"His life exemplifies integrity, discipline and self-reliance.... He strove for the highest potential of his life, and his father gave him the personal and social survival tools.... His father insisted that he strive for 'maximum human fulfillment,'" Aulston says. Robeson credited his father with his accomplishments throughout his life.

Despite his unprecedented success in the arts, Robeson remained focused on championing causes such as anti-discrimination laws, labor union rights and the liberation of Africa and the Caribbean. He was determined to let people know that he succeeded in his career in spite of the inequities inherent in the world. From his college days until his retirement in 1961, he established the underlying conviction toward the role his talents played in the greater good. He summed up this conviction by saying: "Every artist, every scientist must decide now where he stands. The artist must elect to fight for freedom or slavery. I have made my choice; I have no alternative." WJ



ARCHIVE PHOTOS

Paul Robeson was a star athlete in college, then began acting and singing in the early 1920s while earning a law degree at Columbia. Eugene O'Neill chose him to star in his plays 'All God's Chillun Got Wings' and 'The Emperor Jones,' and he rapidly gained fame as a singer with his signature rendition of 'Ole Man River' (reprised in the movie 'Show Boat'). Persecuted by the U.S. government for his Communist leanings, he had his passport revoked for eight years during the McCarthy era.

COMING NEXT WEEK: 'Discussions on Youth': Human Revolution



Lisa Barnes (left) and her younger sister, Katrina. Lisa is working as a cognitive neuropsychologist at U.C. Davis. Her commitment to kosen-rufu eventually led her to decide to exchange the Gohonzon.

IT DAWNED ON ME

by Lisa Barnes Oakland, Calif.

EXPERIENCE I think the decision to exchange the Nikken-transcribed Gohonzon was the hardest I ever faced in my practice. I moved to California from Michigan, where I attended graduate school, in 1996. While in Michigan, I was very involved in educating members about issues surrounding the priests and their allegations against the SGI. In my mind, I was confident that I understood all of the issues from the theoretical standpoint.

However, when it came to my actual practice, I was not motivated to exchange the Gohonzon. To exchange the Gohonzon that I had been chanting to for 12 years, ever since I went to college and received the Gohonzon, was, in my opinion, giving Nikken too much power. It seemed to me that, to defeat Nikken, all we had to do was educate ourselves about the issue, so that we could discern right from wrong. Once we got into exchanging the Gohonzon, it seemed to reduce everything to

some petty competition between the temple and the SGI.

It wasn't until I moved to California and made a strong determination to fulfill my mission for kosen-rufu that I began to question my stance. Suddenly, I found myself getting really angry when I read articles describing Nikken's activities, whereas before the same type of articles never stirred much emotion in me.

And I began to feel uncomfortable about having a Nikken-transcribed Gohonzon. Did members who came to my house for a meeting think that I

upheld Nikken and his ideals? I found myself trying to justify my reasons for holding on to the Gohonzon while at the same time feeling turmoil and conflict within for preaching one thing but doing something else.

Still, I didn't want to exchange the Gohonzon just because everyone else was doing it. It was important that I make the best decision for my happiness and know in my heart that it was the best decision. So I chanted to know what was right and to have the courage to follow through.

After weeks of chanting this way, I was invited to a dinner with youth division members from Japan. I talked with many of the Japanese members about the temple issue, and what really impressed me was their sincerity and deep resolve to protect the SGI and fight against evil, no matter what.

Then it dawned on me. The whole temple issue wasn't just another campaign. Protecting the SGI and standing up for justice were my mission. I had gone through this experience so that I could encourage others who were struggling with the same conflict. The issue was not about defeating some man, as I had always believed but about having compassion for those who are deluded, protecting our movement for world peace and speaking out for justice — ideals that I believed in and wanted to support.

The day I was to exchange the Gohonzon, I chanted all day for the courage to follow through. When I went up to get the new Gohonzon, I was the only one, and I got a standing ovation.

I have really grown and learned so much. Now I'm not afraid to speak out for what I believe, and I try to be more humanistic in my interactions with others, even if I think their actions are wrong or misguided. And I absolutely love chanting to the Nichikan-transcribed Gohonzon!

What a
WONDERFUL
WORLD!

Read the *World Tribune* weekly to find out the latest goings-on in the SGI and learn more about this Buddhism. Our regular features include:

- SGI President Ikeda's newest speeches and most recent activities.
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SEIZE the DAY

Their hearts aflame with a sense of justice, youth should never fail to seize the moment, to stand up....

— SGI President Ikeda, Aug. 17, 1997.

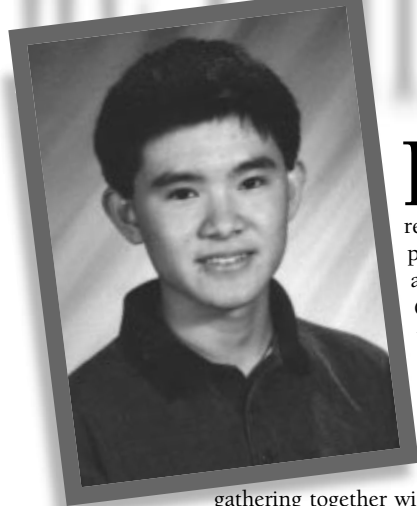
Seize the Day," the SGI-USA youth division pullout, is published as a service for *World Tribune* readers, appearing in the fourth issue of the *World Tribune* each month. To subscribe to the *World Tribune*, please call us at (800) 835-4558 or e-mail us at SGI Subs@aol.com.

The SGI-USA (Soka Gakkai International-USA) has a strong commitment to youth — hence the SGI-USA youth division. This division supports young people in practicing Nichiren Daishonin's Buddhism, in developing their lives and in contributing to society. Within the division are concentrated groups like the junior high and high school divisions, the student division (college students), musical performing groups, the young men's and women's divisions and service groups. To find out about youth activities in your area, please contact the SGI-USA community center nearest you or call our national headquarters at (310) 451-8811.

We want to know what you think of "Seize the Day" and need your ideas. Send your letters to the *World Tribune*, 525 Wilshire Blvd., Santa Monica CA, 90401. By fax to (310) 260-8910. Or by e-mail to SokaNews@aol.com.

Special thanks for this issue to Ed Feasel (youth division leader), Ellen Brown (design & layout), and Amir Kaspi and Bobbie Stemple (communicators). ♪

What We Learned



From the moment I got to the FNCC, I felt relaxed, open and peaceful. Everyone at the Youth Music Groups Conference was very warm in welcoming me and other members from around the nation.

It was really neat gathering together with the friends I had made from the previous year's nationwide Fife and Drum Corps/Music Corps meeting in Los Angeles — as well as new friends. The thing that I remember was how connected I felt with everyone at the FNCC regardless of their race, gender, age, ethnic background or even whether I knew them.

I learned there what world peace is really about: trust, faith, hope, making determinations and working together. This gathering to me was a special family reunion.

— HIDEAKI KAWANO, Palo Alto, Calif. ♪



I was encouraged by the energy of everyone who participated in last summer's Young Men's Division Conference at the Florida Nature and Culture Center. In listening to the other young men in the discussions, I realized that I must strive harder to advance my faith.

The topics that had the most impact on me were: raising capable young people, doing one's human revolution and understanding the mentor and disciple relationship. Most of the sessions were presented in a light-hearted manner, yet came across powerfully. The thing that stood out most in my mind was the appreciation I felt in having the opportunity to attend this conference and receive training for my life.

— ZOLLIE CAMPBELL, Houston ♪

TEMPLE TRENDS

Demolition Days Are Here

By JEFF FARR SGI-USA Student Division Leader

At a February meeting at one of the U.S. temples, a temple member expressed his concern to an assistant priest that the Grand Main Temple might be demolished. The priest assured the member that there was no reason to ever demolish this temple. But two months later, Nikken announced that the Main Temple indeed would be demolished, starting this month — because of the "great slander" of the SGI.

Since the announcement, explaining Nikken's reasoning has been a challenge for the U.S. priests.

Many of the temple members, after all, participated in the contribution campaign for the building's construction and are fond of the Main Temple. Priests and temple leaders have asked the members to simply trust Nikken's judgment in this matter, with each temple citing a

slightly different reasoning for the demolition.

Even after the priesthood's two excommunications of SGI members, the U.S. temples have continued using the Main Temple as a symbol of their movement. The February issue of *Nichiren Shoshu Monthly* had a winter shot of the temple as its cover.

Now, suddenly, the Main Temple is a place of "great slander." Some temple members are even dismissing it as an "ugly building anyhow" and a "white elephant."

Any temple members who still care about the Main Temple and who plan to attend the heavily promoted 2nd Overseas Believers General Pilgrimage, Aug. 19-24, had better get over their feelings for it fast. When they worship the Dai-Gohonzon this August in the Hoanden, they'll also be witnessing the Main Temple's destruction. ♪

Embracing the Earth

Smile, for we are born in the age of ice
The ground has frozen, yet we do not slip
Our hearts move the earth, melting the frozen shell
Our hearts trumpeting to life the snails and squirrels and birds
Awakening with the world, our selves becoming completely free
As our roots surge deep, seeking water and warmth and light
Drinking deeply and healing the soil

As we push deeper to the core, our trunks flying straight and high
Our wide-limbed branches stretching for breath and light
We rejoice in song
Growing, supporting one another
So many roots, holding together the land
So many roots, breathing all as one
So many roots, reaching ever farther

And with our hands clasped firm
And our hearts blazing like a thousand suns
We, the hearts, penetrate the world
Embracing this earth, warming it from within
And we will change the hard, cold surface so slick
Into a deep, all-reflecting pool of pure life, giving joy.

— BRANDON ZATT, Ann Arbor, Mich.

By GREG MARTIN
SGI-USA Study Department Vice Leader

E X A M I N I N G The Treasure of the Priest

The Three Treasures of Buddhism are the Treasure of the Buddha, the Treasure of the Law and the Treasure of the Priest. Actually, this concept of the Three Treasures dates back to Shakyamuni's Buddhism. Its original meaning was the Buddha, the Law (Dharma) and the *samgha* (community of believers, including priests and laity).

The priesthood and the SGI agree that the Treasure of the Buddha means Nichiren Daishonin and that the Treasure of the Law is the Gohonzon. However, there is serious disagreement over the definition of the Treasure of the Priest.

The priesthood has made its position clear in its publications in recent years, specifically in the *Dai-Nichiren* special editions that

cover "The Correct Way of Faith" (*Special Edition II*) and "The Soka Gakkai Problem" (*Special Edition III*).

In these documents, the priesthood justifies its excommunication of the SGI by pointing out the errors that they believe the SGI is making.

The priesthood defines the Treasure of the Priest as only Nikko Shonin and the successive high priests. By defining it in this manner, they claim that Nikken should be considered the Treasure of the Priest.

They write that the Treasure of the Priest includes "the only one who was able to share the Daishonin's Buddhahood, the second High Priest, Nikko Shonin, who was followed by the third High Priest, Nichimoku Shonin, and

each successive High Priest in the lineage of the Bestowal of the Living Essence of the Law."

The key point is the inclusion of the successive high priests in the Treasure of the Priest *exclusive of others*. This is the cornerstone of the priesthood's position.

From this the priests postulate the superiority of priests, and that the current high priest is "the Daishonin of modern times." If their position is considered true, then many subsequent conclusions can be drawn.

But if it is false, then every position that the priesthood has taken since 1990 crumbles, I feel.

The SGI, meanwhile, based on 26th High Priest Nichikan's writings, maintains that the Treasure of the Priest refers to Nikko Shonin

and, in a broader sense, the entire body of believers — high priest, priests and laity included. The SGI thus rejects the claim that the high priest is above and superior to other priests and lay believers. It maintains that the high priest is a part of the Treasure of the Priest in the same way that all priests and lay believers are part of it.

If this were proved invalid, then the SGI would indeed have become an enemy of the Three Treasures. So, which side is correct?

Next time, I'll go into more detail on the priesthood's position, citing their own publications toward the goal of proving how their view of the Treasure of the Priest goes completely against the teachings of the Daishonin.

Five in a series

MEET YASHIRO KUNISHIGE

Thoughts on a Religious Revolution

By LISA JONES
Los Angeles

Your type's as old as history — if you can't lay your dirty fingers on a decent idea and twist it and squeeze it and stuff it into your own pockets, you slap it down. Like dogs, if you can't eat something, you bury it.

— Gary Cooper to a scheming politician in *Meet John Doe*

Meat *John Doe*, the Frank Capra movie, is about the temple issue. That is, while many people see the issue as a

"Japanese thing," I see strong parallels between it and the distinctly American themes found in *Meet John Doe*. The temple issue may seem like a spat about Buddhist doctrine, but to me, it's about freedom and democracy. *Meet John Doe* shows how someone honest and pure can become mired in corruption. It's about how appealing — yet how manipulable and dangerous — innocence is and how easily the people can be exploited by those in power. Ultimately, it celebrates the fundamental dignity of ordinary individuals. It's worth renting and watching again (or for the

first time) in light of the temple issue.

When I think of John Doe, I'm reminded of Yashiro Kunishige — a person of sincere faith and practice who is said to have existed only in Nichiren Daishonin's heart. He's an everyperson, like John Doe, symbolizing the common people. When the Daishonin inscribed the Dai-Gohonzon, he wrote Yashiro Kunishige's name on it to show that all people, equally, were its recipients.

Today, the Dai-Gohonzon is "owned" by the priests, who have long claimed that their

possession of it makes them the legitimate heirs to the Daishonin's spirit. But if they think they can own the common people and the Daishonin's spirit just because they have the Dai-Gohonzon, then — as a Capra character would say — "They gotta 'nother think comin'."

Three in a series



THE SUMMER OF YOUTH

AT THE FLORIDA NATURE AND CULTURE CENTER

The summer of youth had come. The golden sun rose in the sky, casting off the rainy season's gray. Bright, fluffy white clouds floated in the blue sky, and the fresh green of the trees glistened luxuriant in the sunlight.

— *SGJ President Ikeda*
The New Human Revolution, Volume 6

The youth division invites you to attend one of our five great conferences this summer at the FNCC. Refresh your faith over a long weekend at the beautiful FNCC campus right in the Everglades.

Last summer, 685 youth from across the country enjoyed the youth conferences — this summer there are 900 spaces available!

Young Men's Division Conference

Ensuring Victory: The 2nd YMD Leadership Conference
Thursday–Sunday, July 9–12
Contact your local YMD leaders

Young Women's Division Conference

Seize the Day: The 2nd YWD Conference
Thursday–Sunday, July 16–19
Contact your local YWD leaders

Junior High and High School Division Conference

The 3rd Junior High and High School Division Leadership Conference
Thursday–Sunday, July 23–26
Contact your local junior high and high school division leaders

Student Division Conference

Student Fest '98: Dreams Into Reality
Thursday–Sunday, Aug. 6–9
Contact your local student or youth division leaders

Youth Music Groups Conference

Vanguards of Kosen-rufu: The 3rd Nationwide Music Groups Conference
Thursday–Sunday, Aug. 13–16
Contact your local Fife and Drum Corps, Music Corps and Youth Band leaders



The land package price for each conference is \$375 (airfare not included). This covers sleeping accommodations for three nights (with assigned roommate); all meals from Thursday dinner through Sunday lunch; ground transportation to and from the Fort Lauderdale and Miami International airports (within a specified time frame); bus tour (admission fees not included); and conference instructional and study materials. Payment must be made at least two weeks prior to each conference start date.

AND DON'T FORGET! Coming this November — the Youth Support Groups Conference (Nov. 19–22). Contact your local Byakuren, Soka Group and Gajokai leaders for more information.