

## ESSAY

Have you ever asked, "Why are some men so reluctant to act?" See SGI President Ikeda's essay about men's division members.

page 4



## PERSPECTIVE

Some very special bodhisattvas vow to be born to certain parents, Chrys Cohen muses — to heal deep wounds.

page 14



# A Ray of Light

What is being young all about? SGI President Ikeda tells Soka University students at their entrance ceremony that it's about finding 'a ray of light amid struggles and lighting one's life with hope.'

**C**ongratulations to all the new students! And congratulations to your families!

I respectfully ask the faculty and staff to do everything possible to support and encourage these young men and women, who are as dear to me as if they were my own sons and daughters. Please be strict with them in their studies, and look after them with genuine warmth.

On April 5, 1919, just prior to returning to China from his studies in Japan, the 21-year-old Zhou Enlai composed the following poem. He was gazing on the cherry blossoms in Kyoto's Arashiyama Park in the rain:

*The drizzle rustles in  
deepening mist.  
Suddenly a sunbeam stabs  
the clouds,  
The more enchanting for its  
unexpectedness.  
Numberless truths  
Lodge in the world's  
complexity.  
The more I search, the more  
confused.  
Then in the haze  
I see a spark, bright and clear,  
So much more beautiful for  
its suddenness.*

Here is the image of a youth seeking the truth underlying all phenomena. But the more he looks for it, the less clear it becomes. When amid the fog he suddenly perceives a point of light, he is struck by life's wonder. His experience is like a ray of sunlight breaking through the clouds.

Youth is a time of anxiety, a period of constant trial and error. It means to find a ray of light amid such struggles and lighting one's life with hope.

Learning is the quest for the light of truth.

Zhou Enlai once said: "As young people we should rejoice that we are living in these great and turbulent times. It is in such times that we make progress through learning and grow strong through tempering."

These are uncertain times for Japan and the world. As we go forward, the turbulence is likely to increase. And this is what makes life interesting.

Because Soka University is dedicated to peace promotion, it has to grapple with difficult challenges and the envy of others. But this is exactly what enables us to grow and develop. This is what will make us strong.

The cherry trees on campus are now in full bloom. Cherry trees are beautiful because they blossom in the way most natural to them. I hope all of you will likewise always stay true to yourselves and cultivate rich, enduring, wonderful lives.

The important thing is to hold firm to your beliefs without being influenced or swayed by

PLEASE SEE LIGHT, 5



## Broadcast Focuses on Violence

Philadelphia's 'Voices in the Family' radio program does a show on teen violence broadcast live from the SGI-USA community center. 'There is a poverty of role models and spirituality — and most devastating, a poverty of hope,' says Dr. Dan Gottlieb, the show's host, of society today.

By WANDA PEACOCK AND  
CLAUDE LOMDEN  
CORRESPONDENTS  
Philadelphia, June 13

**A**mid growing national alarm over violence caused by youth, the SGI-USA of Philadelphia's Youth for Peace Committee hosted a two-hour seminar today, which included a live radio broadcast.

SGI-USA youth expressed their determination to take responsibility for creating change for the better. One young man gave voice to his determination

in a song, "A New Born Friend for the World."

Nikki Nixon told of losing her only son to violence and her struggle to strengthen her faith. Clips from a video produced by *America's Most Wanted* on teen violence added a somber note. Once again, however, the hope and determination of young people were expressed in an original rap presentation called "Seeds of Peace" by 18-year-old Elekeu Roho. Elekeu began a discussion group at his school to talk about violence.

At noon, a local radio program, *Voices in the Family*, fea-

tured on WHY, a National Public Radio station, broadcast a one-hour program live from the SGI-USA Philadelphia Community Center.

*Voices in the Family* is hosted by Dr. Dan Gottlieb, psychologist, family therapist, radio personality and Philadelphia Inquirer columnist. Dr. Gottlieb brought a panel of men involved with local organizations dealing with teen violence: Dr. Michael Ferguson, staff psychologist at the YES (Youth Emergency Services) Center; Michael Harris,

PLEASE SEE YOUTH, 12

## REPORT

Find out what organizational issues were discussed at the most recent CEC meeting.

page 3

## STUDY

The Four Heavenly Kings represent the protective functions of the Law and the Buddha.

page 2

## SPANISH

Gosho study material is featured in this month's Spanish pages.

page 7

## I'm Not a Coward

By ULISSE GALLO

SGI-USA YOUTH DIVISION STUDY COMMITTEE

Employ the strategy of the Lotus Sutra before any other.... The heart of strategy and swordsmanship derives from the Mystic Law. A coward cannot have any of his prayers answered. ("The Strategy of the Lotus Sutra," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 246)

Usually, people cite the last sentence in this quote about a coward not having his prayers answered. When I hear this, I think, somewhat egotistically, "I'm not a coward!" This then leads me to what would appear to be the logical conclusion—that my prayers will be answered only because I'm not a coward.

Consistently, though, I encounter a problem that I am unable to work through. I become frustrated, grappling within my head with all the possible options and actions I could take, realizing that nothing is working out as I had hoped. It is at this point that I realize, once again, I am employing the strategy of Ulisse Gallo and not that of the Lotus Sutra.

I've realized that it's a pattern. I keep telling myself that I have to show actual proof at work and school while over-scheduling myself with activities. With time limited and goals in mind, I quickly shift into action first, trying to accomplish everything immediately, only to eventually reach a standstill. I begin to feel that maybe my faith is not as strong as I thought it was, and self-doubt sets in.

Nichiren Daishonin knew that we would encounter such difficulties as we practiced true Buddhism. So he tells us to employ the strategy of the Lotus Sutra before all others. In other words, chant to the Gohonzon first! To over-analyze all my options, then chant and think — *poof!* — my prayers will be answered is to be a coward. It is only when I chant *first* that the "heart of strategy and swordsmanship," i.e., the correct action that I need to take, will come to me. It is only then that my prayers will be answered. **W**



In My Life

NICHIREN DAISHONIN'S WRITINGS IN ACTION

## ON THE GOHONZON

STUDYING NICHIREN DAISHONIN'S INSCRIPTIONS ON THE OBJECT OF DEVOTION

By TERRY ELLIS

CONTRIBUTING EDITOR

The Treasure Tower, which appears in the 11th chapter of the Lotus Sutra, is awe-inspiring in many ways, including its size. "It was so high," the sutra reads, "it reached to the heavenly palaces of the Four Heavenly Kings" (*The Lotus Sutra*, p. 170). These Four Heavenly Kings appear at each corner of the Gohonzon in large, bold characters.

According to the ancient Indian world view, the four continents of the world spread out in four directions from Mount Sumeru, home of the gods. Indra (Jpn Taishaku or Shakra), originally the god of thunder, lived atop Mount Sumeru. The Four Heavenly Kings lived halfway down it and were his generals. Their job was to guard the four continents and the four directions.

In the 26th chapter of the Lotus Sutra, the Four Heavenly Kings vow to protect those who uphold the Law. Great Heav-

## THE FOUR HEAVENLY KINGS

# Bringing Protection to Life

enly King Hearer of Many Teachings is located at the top left corner of the Gohonzon, guarding the north. His function is to listen to the Buddhist teachings and protect the place where the Buddha expounds them. Directly across, at top right, appears Great Heavenly King Upholder of the Nation, guarding the east. His function is to protect the world. At the bottom right corner, Great Heavenly King Wide-Eyed guards the west. His function is to discern and punish evil, and encourage the aspiration for enlightenment.

At the bottom left hand corner, Great Heavenly King Increase and Growth guards the south. In the ancient Buddhist world view, Increase and Growth was of particular importance because he guarded the continent of Jambudvīpa. Compared to the other three continents, this one was said to be a place of fewer joys; it was inhabited by people with negative karma. For that reason, though, Buddhism appears there and spreads. Increase and Growth thus relieves people of their sufferings.

The promise of the Gohonzon is that we will bring these protective functions alive when we open the Treasure Tower of our Buddhahood by chanting Nam-myoho-renge-kyo to it. But this doesn't mean that when we chant, we'll automatically be protected. Nichiren Daishonin even chided the gods during the

years of persecution and personal hardship he faced for their failure to protect him. And many times, he asked himself the question foremost on his disciples' minds: If he were the votary of the Lotus Sutra, why didn't he receive protection?

The answer he offers is profound in its simplicity: "The Buddha and Devadatta [who represents the forces of evil] are like a form and its shadow — in lifetime after lifetime, they are never separated.... If there exists a votary of the Lotus Sutra, then the three types of enemies are bound to exist as well" (*The Major Writings of Nichiren Daishonin*, vol. 2 [2nd ed.], p. 170).

He also explains that "in an age that slanders the Law, guardian deities will take their leave and the various heavenly gods will cease to lend their protection" (MW-2 [2nd ed.], 174).

Understanding all this, the Daishonin teaches us that we should be determined to bring alive in our hearts the protective functions of the Law and the Buddha, which encompass those of the Four Heavenly Kings. As indicated by the appearance of the Treasure Tower, our life-condition can expand to a height that had been envisioned only for mythical gods but becomes ours through our devoted practice of the Daishonin's Buddhism.

Eight in a series

## QUESTIONS AND ANSWERS ON FAITH

# Why Do We Need the Gohonzon?

By TED MORINO

SGI-USA STUDY DEPARTMENT LEADER

**Q** Why do we need an object of devotion like the Gohonzon?

**A** The Gohonzon as a physical object helps us reveal our Buddhahood. It enhances our practice. But merely having or seeing a Gohonzon does not determine whether we are actually revealing our Buddhahood.

Before the advent of Nichiren Daishonin, Buddhist objects of devotion were wooden statues or pictures of Shakyamuni Buddha or other Buddhas or bodhisattvas. By contrast, in the Daishonin's Buddhism, the inner life-condition of the Buddha, not the external form of the Buddha's appearance as symbolized by statues, was reflected through Chinese characters on a paper mandala — the Gohonzon, our supreme object of veneration. The Law, the seed of enlightenment, is not found merely in a Buddha's physical characteristics. It is within his or her heart.

According to the Buddhist view of a life-moment possessing 3,000 realms, even an insentient object like a piece of paper has the potential to fulfill the func-

tion of Buddhahood — depending on what is written on it. In this vein, the Daishonin inscribed his own life-condition on the Gohonzon, thus attempting to share a life-condition where Buddhahood or the Mystic Law of Nam-myoho-renge-kyo illuminates every realm of an individual's life. In other words, he could inscribe the Gohonzon because he fully embodied the Mystic Law. This he proved through his behavior as the Buddha of the Latter Day of the Law.

Buddhism expounds that our lives exhibit ten worlds: Buddhahood, Bodhisattva, Realization, Learning, Rapture/Heaven, Tranquillity/Humanity, Anger/Belligerence, Animality, Hunger and Hell. And that each of these life-conditions manifests itself according to our relationship with our immediate environment.

Therefore, our life-condition is influenced by the relationship that we create with our object of devotion. This relationship is crucial to our happiness.

As the Daishonin writes in "Letter to Horen": "As for the characters of the Lotus Sutra [i.e., Gohonzon], a blind person cannot see them at all. A person with the eyes of a common mortal sees them

as black in color. Persons in the two vehicles see them as void. Bodhisattvas see various different colors in them, while a person whose seeds of Buddhahood have reached full maturity sees them as Buddhas. So the sutras state: 'If one can uphold this [sutra], he will be upholding the Buddha's body'" (*The Major Writings of Nichiren Daishonin*, vol. 7, p. 112).

We can take the Gohonzon as the Buddha's heart — and also as the supreme potential within our own heart. Our relationship with the Gohonzon is like our relationship to our own heart. Hence, the Daishonin states, "Never seek the Gohonzon outside yourself" (MW-1, 212).

The Daishonin tells us that when facing the Gohonzon "faith alone is what really matters" (MW-1, 246). In the same respect, he says to "believe in the Gohonzon with your whole heart" (MW-1, 120).

All in all, we practice to the Gohonzon to make our innate Buddha nature our regular basic life-condition. Attaining Buddhahood means to solidify our inherent Buddhahood to where it actually supports the other nine worlds all the time — the Gohonzon helps us to do so. **W**

# CEC Discusses a New Wave of Propagation

By **DAVE McNEILL**  
MANAGING EDITOR  
Miami, June 26-28

How do you help people become happy? When you help them clearly understand the basics of faith, practice and study, people will practice joyfully and with self-motivation, thus gaining the full benefit in practicing Nichiren Daishonin's Buddhism. Based on this fundamental principle, the Central Executive Committee decided this weekend to concentrate on three specific goals in the next six months:

- To ensure that each member knows about, understands the importance of and is inspired to propagate Nichiren Daishonin's Buddhism,
- To ensure that each member knows what district he or she is in, understands the district role in nurturing members and promoting kosen-rufu, and participates in district activities, and
- To ensure that each member knows about, understands and has the opportunity to subscribe to the *World Tribune*.

The leaders agreed that spreading understanding and inspiration will help members to deepen their faith and receive immeasurable benefit. Happy people will in turn not only attract more people to the organization's cause but will

have a great positive impact on society.

This year's three focuses — happy members, nurturing youth and strengthening families — are best served through an emphasis on these basics of faith, it was agreed. In a lecture on the Daishonin's writings, General Director Zaitzu said that this age of soft power and self-motivated practice shouldn't keep us from teaching people about all parts of the practice, especially the spirit to help others and see this Buddhism spread widely.

"I think it is very important for us to develop a natural spirit or heart to pray for kosen-rufu," General Director Zaitzu said. "We should develop warm hearts to care for others' happiness. Those who care for others' happiness surely care for kosen-rufu."

Continuing on this theme of teaching people the basics of faith, he quoted SGI President Ikeda: "If you put 1 percent effort into faith and practice, you will get out 1 percent of the benefit.... If you put in 100 percent effort, you will get 100 percent of the benefit."

Mr. Zaitzu reiterated the goal for each district to welcome two new members per year but also expressed his wish that each person try his or her best to share this Buddhism with others. Just as you wouldn't expect others to

do gongyo for you or ask someone else to read the Daishonin's writings on your behalf, propagation is an activity from which each person can experience great joy, he said. "Even when a guest comes to a meeting," he said, "I hope that everyone has the spirit to engage that person in dialogue about Buddhism and their lives."

Remembering the up-and-down cycles of propagation activities in the past, Mr. Zaitzu also said that now is the time to "establish the most appropriate way to propagate our faith, not just for the next five or 10 years but for a long time into the future — a way in which people won't get tired but will find continual joy."

In other business:

- A different approach to CEC meetings in 1999 is being considered. Several ideas are being proposed, including reducing the size of the CEC, now more than 150 people, to around 30 or 40. Opinions are being sought over the next few months on this.

- A "temple issue hotline" has been established to answer questions and collect information. The phone number is (818) Gakkai 1 or (818) 425-5241. There is also a new e-mail address for the same purpose: templehotline@sgi-usa.org. ❏

## NEWS BRIEFS

### SGI Commended by Brazilian City of Londrina

The Brazilian city of Londrina in the state of Paraná conferred its highest honor, the Ouro Verde Award, upon the SGI in recognition of the organization's contributions to the betterment of humankind. The presentation ceremony was held at a city council session on June 18, the 90th anniversary of Japanese immigration to Brazil. SGI Vice President Hiromasa Ikeda, who attended on behalf of SGI President Ikeda, accepted the medal and certificate from Londrina Mayor Antonio Casemiro Belinatti.

Among the 350-some officials and guests on hand for the event were City Council President Adalberto Pereira da Silva, Deputy Mayor Alex Canzini, Federal Deputy Antônio Ueno, SGI of Brazil General Director Eduardo Taguchi and representatives from local universities, museums and Japan-Brazil friendship organizations.

— Courtesy of SGI NEWSLETTER

### SGI President Meets with Campinas Officials

On June 6, SGI President Ikeda and his wife, Kaneko, met with Campinas City Councilor Luiz Carlos Rossini and his wife, Marta, at the Tokyo Makiguchi Memorial Hall in Hachioji, Tokyo, following a ceremony at which first Soka Gakkai president Tsunesaburo Makiguchi, SGI President Ikeda and Mrs. Ikeda were honored by the Brazilian city.

During the meeting, Councilor Rossini handed the SGI leader a letter from Campinas Academy of Letters President Mauro Sampaio. The academy head congratulated him on being made an honorary citizen of Campinas and lauded the city's decision. He further paid tribute to Mr. Ikeda's invaluable contributions to the advancement of mutual understanding among people around the globe. Noting that the SGI leader is a world-renowned poet, novelist and essayist, Mr. Sampaio cordially requested that he accept honorary membership to the academy. President Ikeda conveyed his sincere appreciation for this honor to his guests.

— Courtesy of SGI NEWSLETTER

### Anti-Nuclear Exhibition Opens in Peru

On June 4, the "Nuclear Arms: Threat to Our World" exhibition opened at Ricardo Palma University in Lima, Peru. Cosponsored by the university, the Peruvian Ministry of Education and the SGI, the showing has been designated an official event by the ministry as well as the Agency for Cultural Affairs. The exhibition, which calls for increased support of nuclear disarmament, has now reached its 20th country since its tour began at the U.N. Headquarters in New York in 1982.

Some 500 guests attended the opening ceremony, including National Council of Science and Technology (CONCYTEC) President Juan Ernesto Barrera Delgado, who was present on behalf of Education Minister Domingo Palermo Cabrejos; Ricardo Palma University Rector Iván Rodríguez Chávez; and Council for Peace President Francisco Díez-Canseco Távora. Congratulatory messages were sent to the opening by Peruvian President Alberto Fujimori; former U.N. Secretary-General Javier Pérez de Cuéllar; former Colombian president and Organization of American States (OAS) Secretary-General César Gaviria; and SGI President Ikeda.

— Courtesy of SGI NEWSLETTER

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

### New YMD Leaders Appointed

Photo by ANN MIKS



At the Central Executive Committee meeting in Florida, on June 26, four new national young men's division vice leaders were appointed: (L-r) Cory Taylor of Los Angeles, Anthony White of Seattle, Osamu Kaneko of Chicago and Matthew Anton of New York.

By HO GOKU

Many members place great trust and expectations in the men's division members, the pillars of kosen-rufu. The women's division members, the compassionate mothers of kosen-rufu, are never shy about voicing those expectations!

"Why aren't the men more enthusiastic?" they ask. I say that the men's division members are enthusiastic; they just don't make a show of it. They want to surprise everyone in the end with a brilliant achievement — like the quiet man who turns out to be a hero at the climax of a great drama.

Others ask, "Why are they so reluctant to act?" I say that the men aren't reluctant; they are prudent. They don't want to waste their efforts. They know the importance of waiting until the time is ripe.

"Why are they so timid?" asks another. "Why don't they speak up?" I say that they're not timid; they're just thoughtful. They choose their words carefully, out of consideration for others and to avoid meaningless babble.

I am also a men's division member, and I am quite aware of the feelings and circumstances of my beloved fellow members.



Many of the men's division members are facing incredible challenges. Thinking of their families' happiness, they boldly brave the winds of economic recession, racking their brains and working twice as hard as others to excel at work. For the most part, however, their wives and children don't get the chance to witness this side of them. And when, on one of their rare days off, our men's division members want to rest peacefully at home, they are criticized for "just sitting around all day, doing nothing."



Courtesy of SEIKYO PRESS

SGI PRESIDENT IKEDA'S ESSAY

# OUR TIME HAS COME



**SGI President Ikeda poses a question to all the SGI men's division members: 'If we do not rise to the challenge now, then when? If we do not fight today, then when?'**



Photo by JONATHAN WILSON

**'The men's division members are the cornerstones of the Soka Gakkai. They are the last runners in the relay race of kosen-rufu, the runners who determine our victory or defeat.'**

Those who are fathers, meanwhile, find themselves shunned and scorned once their adored children hit adolescence. Whenever the budget is tight, Dad's spending money is always the first to be cut. If he complains, his wife will fire back: "Why don't you quit smoking and cut down on your drinking? It'll be good for your health, too."

There are times when even a reasonable argument just adds to one's already heavy pressures.



Yet even under these trying circumstances, how wonderful it is to see the men striving hard in Soka Gakkai activities, devoting themselves for the sake of Buddhism, society and their fellow members.

The Japanese word for *men* suggests vigor. Nichiren Daishonin was 50 when he faced the persecution at Tatsunokuchi and revealed his true identity as the original Buddha. And Shijo Kingo, who stood up to defend him and accompanied him at that time of crisis, had just turned 40.

It was thus in his 40s that Shijo Kingo traveled all the way to visit and seek guidance from the Daishonin at his place of exile, Sado Island. He went on to prove the justice and power of Buddhism despite the adverse circumstances of having his fief confiscated. In this sense, we may say that Shijo Kingo was a pioneering member of the men's division, rather than the youth division.

Centuries later, Tsunesaburo Makiguchi embraced the Daishonin's teachings at age 57. His intellectual and philosophical search led him finally to the Daishonin's Buddhism, and from there his journey of kosen-rufu

began. Furthermore, Josei Toda was 45 when, in prison, he realized that it was his mission to make the widespread propagation of the Daishonin's teachings a reality.



In his novel *The Human Revolution* (written under the pen name Myo Goku), Mr. Toda shows through the main character, Gan, how one can reveal one's true potential. In one scene, Gan has awakened to faith in the Daishonin's Buddhism and is showing actual proof of that faith at work:

How strong a person can become through a simple change in attitude! You can either tell yourself, "It's too hard, I don't think I'll be able to do it," or "Yes, I can do this. Let me at it." Only a fine line separates the two. But I'll tell you one thing, if you work like crazy, you'll come to display capabilities that you never had before — or rather, I should say, capabilities or potential that you always possessed but never before tapped.

Dynamic growth begins with a positive determination. And

unflagging effort is the key to breaking through our limitations. Faith is a never-ending process of challenging ourselves.



The men's division members are the cornerstones of the Soka Gakkai. They are the last runners in the relay race of kosen-rufu, the runners who determine our victory or defeat.

The men's division members are lions. Their indomitable presence gives assurance to those around them. When their resolute voices ring out, they instill courage in everyone and bring about a victory of the people.

My heroic friends! My noble comrades in the struggle for kosen-rufu! A decisive battle to usher in the dawn of the 21st century has already begun. At last, our time has come.

If we do not rise to the challenge now, then when? If we do not fight today, then when?

Life is a struggle against the limited time we have on earth. What will have been the purpose of our lives if we do not fulfill our mission? If we abandon our dream, no matter how we may try to justify ourselves, there will be little left in the end but emptiness and regret.

The Daishonin writes, "Do not spend this life in vain and regret it for 10,000 years to come" (*Gosho Zenshu*, p. 970). Let us leap astride our white horses and gallop intrepidly across the great plains of our mission, holding high the banner of kosen-rufu.



**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*.**

**The SGI-USA's Weekly Newspaper**

(ISSN-0049-8165)

The *World Tribune* (692-720) is published weekly by the SGI-USA, 525 Wilshire Blvd., Santa Monica, CA 90401; (310) 451-8811; FAX (310) 260-8910; E-mail: wt@sgi-usa.org. Subscriptions Office: (800) 835-4558; FAX (310) 260-8970; E-mail: SGISUBS@aol.com.

Periodical Postage Paid at Santa Monica, CA, and at additional mailing offices.

Subscription Rates (subject to state taxes) \$15 for Three Months; \$28 for Six Months; \$50 for One Year; \$85 for Two Years; \$110 for Three Years.

Printed on 100% recycled paper

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LIGHT, FROM PAGE 1

what others do or say. Those who live this way are strong and free of regret. What matters most is how you lead your life — not what those around you are doing.

Today, you embark on your university life. Here is where your real studies begin, where the true challenge of learning and scholarship starts. While it is of course important that you take care of your health, I hope that you will devote yourselves wholeheartedly to your studies.

Victory or defeat comes down to tenacity and earnestness. It is impossible to succeed in this endeavor without steadfast effort.

### **Giving It All You've Got**

I recently presented one of my books to my esteemed friend Dr. Qian Weichang, chancellor of Shanghai University, who is with us today. I intended to include in the dedication I wrote a saying by Confucius: "The wise are joyful; the good live long." While this can be interpreted in various ways, it basically means that a person of wisdom can live joyfully, unimpeded by changing times, and that a person of virtue and character will be calm and unwavering, this contributing to his or her longevity.

Before I could inscribe the dedication, however, I learned to my great surprise that Dr. Qian had chosen the exact same words for some calligraphy he wrote for me. So, instead of a passage from Confucius, I took the liberty of quoting Dr. Qian himself — the words that he used to conclude his autobiography: "Advance tirelessly." In other words, move forward without stopping. Give all you've got to the task at hand.

Dr. Qian, who is 85, has vigorously exerted himself throughout his life with just this spirit. He is still doing so today, serving as vice chairman of the Chinese People's Political Consultative Conference, a position that carries heavy responsibility on a national level. Just the other day, in fact, a proposal of Dr. Qian's for the construction of a sports facility and other civic projects was reported in the *People's Daily*, China's largest newspaper.

Incidentally, Dr. Qian's wife, Madame Kong Xiangying, is a 75th-generation descendant of Confucius. And Dr. Qian's family can trace its lineage to

Qian Liu, the first ruler of the kingdom of Wuyue, which was situated in the area of Jiangnan, just south of the Yangtze River. His grandfather and father were both educators, and his uncle, Dr. Qian Mu, was a great master of the Chinese classics.

On account of the unstable political situation in China during his childhood and his family's meager resources, Dr. Qian had to change elementary schools four or five times and could only attend junior high school for two years. Moreover, immediately after he entered high school, his father passed away due to illness at age 39. The following year, Dr. Qian's younger brother also died. Consequently, there were many days when he was unable to attend classes.

Determined not to be defeated by such adversity, the young Dr. Qian studied with all his might and was admitted to Beijing's prestigious Qinghua University. Immediately after he began his university studies, though, the brutal invasion of China by the Japanese military commenced on Sept. 18, 1931, triggered by the Manchurian Incident.

### **Something Sublime About Youth**

A person of courage and justice, Dr. Qian's heart blazed with indignation. Deeply concerned, he asked himself what kind of knowledge was most needed to make his country strong, to protect and help his compatriots.

He determined to study science and technology. Once he reached this decision, he lost no time switching his major from Chinese studies to science and engineering, and was accepted to his school's highly competitive physics department.

His decision was based not on self-interest but on the desire to do something for his country. Many Japanese today are motivated almost exclusively by what they can gain for their personal benefit.

Together with Dr. Qian, Madame Kong, then also a student of Qinghua University in Chinese studies, dauntlessly threw herself into the student movement opposing the Japanese. There is something truly sublime about dedicating one's youth to achieving a noble mission.

In his late 20s, Dr. Qian studied abroad, spending a total of six years in Canada, where he earned his doctorate,

and the United States. Working in applied mathematics, he developed a landmark theory known as the Qian Weichang Equation. At one point, he did research with Linus Pauling, and his work in rocket engineering helped lay the groundwork for the Apollo space project.

His achievements are widely acknowledged. I hope each of you will create a similarly remarkable history with courage and energy befitting youth!

### **A Roof, a Pillar, a Foundation**

Dr. Qian could well have remained in North America and continued his research at the world's most advanced facilities, in a highly conducive environment. But he gave all this up and returned to China, which was then rife with turmoil.

He wanted to share in the sufferings and joys of his beloved compatriots while contributing to Chinese science and technology. He was not one to play it safe and seek favorable circumstances just for himself.

My spirit is the same. I give no thought to myself.

Withstanding all, I have striven to protect and support my fellow members and the common people — as a roof, a pillar, a foundation. That is the sole purpose of my existence. I hope you will remember this.

On his return to China in 1946, Dr. Qian found his homeland devastated almost beyond recognition. His former university, which the Japanese had turned into an army hospital, was in shambles. He quietly set to work cleaning the buildings and laboriously making repairs. So his struggles began.

What nobility! These days, how many people would go to such lengths? Back in China, his life was filled with suffering. Still, he never complained or felt any regret about his decision.

Dr. Qian exemplifies the saying "A great person is selfless." Premier Zhou Enlai also implicitly trusted Dr. Qian, frequently inviting him to his home in the Zhongnanhai area of Beijing and engaging him in lengthy discussions. Dr. Qian participated in a number of scientific projects directed by Premier Zhou and made invaluable contributions to China's artificial satellites and other advanced technology.

## HIGHLIGHTS FROM THIS SPEECH

◆  
**The important thing is to hold firm to your beliefs without being influenced or swayed by what others do or say. Those who live this way are strong and free of regret. What matters most is how you lead your life — not what those around you are doing.**

◆  
**"The wise are joyful; the good live long." While this can be interpreted in various ways, it basically means that a person of wisdom can live joyfully, unimpeded by changing times, and that a person of virtue and character will be calm and unwavering, this contributing to his or her longevity.**

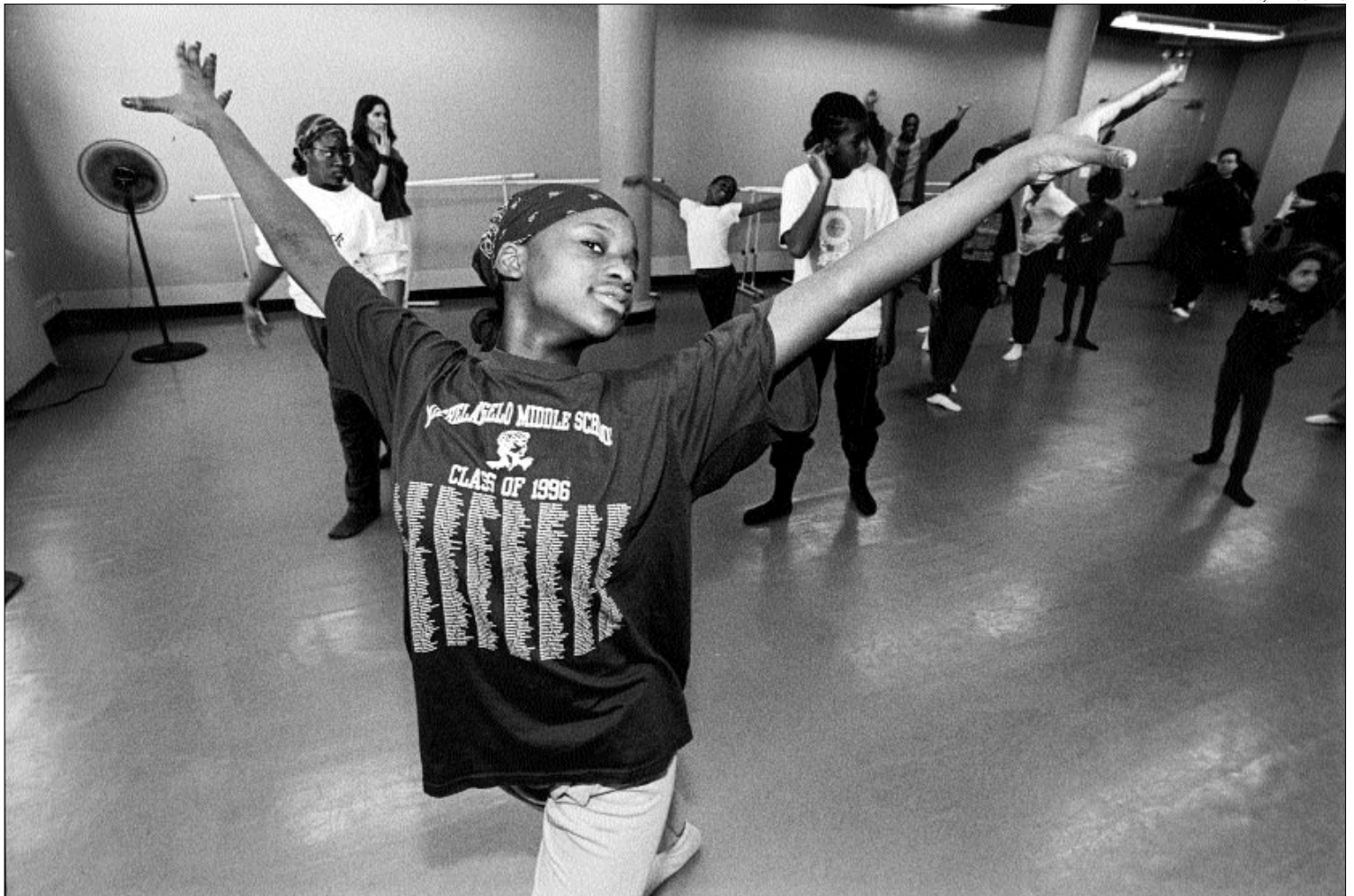
◆  
**Withstanding all, I have striven to protect and support my fellow members and the common people — as a roof, a pillar, a foundation. That is the sole purpose of my existence. I hope you will remember this.**

◆  
**Human society is wrought with jealousy. On every level. Despite — or rather, because of — his incredible honesty, integrity and diligence, Dr. Qian was persecuted. Such attacks are inevitably based on lies and spring from envy. This is a pattern that we see time and again.**

◆  
**Einstein once commented on the hideously jealous nature of Hitler, describing him as "bursting with envy and bitterness against all whom circumstance and nature had favored over him."**

◆  
**In the *Analects* of Confucius, we also find the words "My doctrine has one single thread running through it." This was the Chinese philosopher's declaration that his life was dedicated to a single cause. Today, I say to all of you: Live your life with unwavering determination!**

◆  
**Dr. Qian once called out to a class of new students: "Study will give you a weapon; it will solidify your direction.... I hope that when you complete your studies, you will work to relieve the people's hardships."**



'Youth is a time of anxiety, a period of constant trial and error. It means to find a ray of light amid such struggles and lighting one's life with hope. Learning is the quest for the light of truth.'

#### LIGHT, FROM PREVIOUS PAGE

But those who make history are bound to meet persecution. When he was in his mid-40s, Dr. Qian was branded a counter-revolutionary and subjected to abuse and attack. He was suddenly stripped of his duties and banned from all public activity.

#### Meticulous Concern for Others

This was all reportedly due to the base scheming of those jealous of Dr. Qian's remarkable achievements and the trust placed in him by Premier Zhou.

Human society is wrought with jealousy. On every level. Despite — or rather, because of — his incredible honesty, integrity and diligence, Dr. Qian was persecuted. Such attacks are inevitably based on lies and spring from envy. This is a pattern that we see time and again.

Einstein once commented on the hideously jealous nature of Hitler, describing him as "bursting with envy and bitterness against all whom circumstance and nature had favored over him."

China was next ravaged by

the storm of the Cultural Revolution. All told, the malicious persecution of Dr. Qian and his family went on for 26 years. Yet, even while enduring this unrelenting adversity, Dr. Qian, with the his wife's support, carried on his research with an intrepid spirit, never growing pessimistic or despondent, always working for the people.

This shows his true greatness. His dignified countenance exudes virtue.

Premier Zhou encouraged Dr. Qian throughout his ordeal. I feel the deepest respect for them both. Out of sincere concern for the scientist, Premier Zhou would invite Dr. Qian, who was prohibited from participating in most public activities, to attend meetings he had with important foreign dignitaries.

The year before he died, Premier Zhou asked Dr. Qian about his research on making more efficient batteries. This was a project that Dr. Qian had mentioned to him three years earlier, yet Premier Zhou never forgot it. To the very last, he watched over and encouraged the beleaguered scientist.

Remembering things about a

person is an expression of compassion and concern. Forgetfulness shows a lack of compassion, a lack of responsibility.

Premier Zhou, while battling the machinations of the notorious Gang of Four and struggling with illness, maintained his tremendous sincerity and continued to show meticulous concern for others. It was around that time that I met him. The date was Dec. 5, 1974.

How does one heart touch another? I saw with my own eyes Premier Zhou's humanism. Haughty, arrogant people cannot win the hearts of others. Such people lack humanity. They have no hearts.

With an ardent spirit, Premier Zhou entrusted the future to the younger generation. My spirit is the same.

Dr. Qian once called out to a class of new students: "Study will give you a weapon; it will solidify your direction.... I hope that when you complete your studies, you will work to relieve the people's hardships." People usually say things like "Study hard so that you can get into a good company." Instead, Dr. Qian urged

students to study toward helping suffering people. This is a sign of his nobility.

Studying is your tool, your key to the future. It is your right.

#### The Star of the Unconquered Will

In the *Analects* of Confucius, we also find the words "My doctrine has one single thread running through it." This was the Chinese philosopher's declaration that his life was dedicated to a single cause. Today, I say to all of you: Live your life with unwavering determination!

Members of the 28th class of Soka University and the 14th class of the Soka Women's College: With this spirit, may you live true to yourselves and advance along the path you have chosen to follow in your youth. Never cease moving forward!

Since we have with us today a number of guests from the United States, I present you with the poem "The Light of Stars" by the American poet Henry Wadsworth Longfellow:

*The star of the  
unconquered will,  
He rises in my breast,  
Serene, and resolute, and  
still,  
And calm, and self-  
possessed.*

*Oh, fear not in a world  
like this,  
And thou shalt know  
ere long,  
Know how sublime a thing  
it is  
To suffer and be strong.*

I pray for the excellent health and longevity of Dr. Qian and Madame Kong, treasures of humankind, and for the eternal glory of Shanghai University.

Xie xie (thank you). ❖

*SGI President Ikeda gave this speech at the joint entrance ceremony for Soka University and Soka Women's College at the Soka University Auditorium in Hachioji, Tokyo, April 6. Dr. Qian Weichang, chancellor of China's Shanghai University, received an honorary doctorate from the university.*

**‘Carta a Ko-ama Gozen,’ parte 2**

Disertación del Presidente Ikeda de la serie, Aprendamos del Goshō, La eterna enseñanza de Nichiren Daishonin.

**Un budista es aliado de los que sufren**

El Budismo acude en ayuda de los que están sufriendo. Un budista es el primer aliado de las personas necesitadas o de los que viven sumidos en el dolor, de los que se sienten exhaustos ante la severidad de la existencia.

La SGI es fuerte, porque en este aspecto no hace concesiones. Aunque nos topeamos con enormes dificultades, una después de la otra, mientras mantengamos este espíritu, la organización siempre saldrá victoriosa.

Nichiren Daishonin, por cierto, no salió triunfal de sus luchas por haber buscado la alianza de los poderosos. En verdad, fue todo lo contrario. Amaba al pueblo, fue su aliado y se esforzó en bien de las personas comunes; como resultado de ello, pudo triunfar a las peores persecuciones.

Yo, Nichiren, soy la persona más extraordinaria del Japón. Y esta es la razón por la cual hablo así. Dejaré a un lado los siete reinados de las deidades celestiales; los cinco reinados de las deidades terrenales<sup>2</sup> están más allá de mi conocimiento, pero a lo largo de los noventa reinados transcurridos desde el primer emperador humano, Jimmu, hasta el actual, o durante más de setecientos años pasados desde el reinado del emperador Kimmei [cuando el budismo se dio a conocer en el Japón por primera vez,] no hubo una sola persona tan universalmente aborrecida como yo, Nichiren, ni en nombre de asuntos seculares ni a causa del budismo. Mononobe no Moriya<sup>3</sup> incendió templos y pagodas; Kiyomori Nyodo<sup>4</sup> hizo destruir los templos Todai-ji y Kofuku-ji. Pero los integrantes de sus clanes no llegaron a odiarlos. Masakado<sup>5</sup> y Sadato<sup>6</sup> se rebelaron contra la corte imperial, y el gran maestro Dengyo incurrió en la enemistad de los sacerdotes de los siete templos principales de Nara,<sup>7</sup> pero estos hombres no fueron odiados por sacerdotes, monjas, laicos y laicas de todo el Japón. Sin embargo, en mi caso, cada persona del país, desde el regente hasta el último de los súbditos, se trate de padres como de hermanos,

# MATERIAL DE ESTUDIO

(JULIO - AGOSTO)

## Goshō: ‘Carta a Ko-ama Gozen’ (2)

maestros o sacerdotes como yo, me trata como si yo fuese enemigo de sus progenitores y me dirigen tanto encono como si yo fuese un ladrón o un sedicioso.

Así las cosas, por momentos fui difamado por cientos de personas; en otras ocasiones, he sido acosado por varios miles, y atacado con palos y espadas. Me han expulsado de mi propia morada y hechado de mi provincia. Por fin, dos veces incurri en la animosidad del Regente, lo cual me valió dos exilios, uno a la provincia de Izu y otro a la isla de Sado. Cuando me desterraron a Sado, en el mar del norte, no

rocas, en las costas del mar del norte. Pero yo soporté todo esto no por ningún delito que hubiese cometido, sino por mi deseo de salvar del sufrimiento a todo el pueblo del Japón. (*The Major Writings of Nichiren Daishonin*, vol. 4, págs. 140-142)

Josei Toda, segundo presidente de la Soka Gakkai, a menudo decía: “Si comparamos los sufrimientos que padeció el Daishonin en Sado, nuestras propias dificultades no son nada, por muy tremendas que hoy nos parezcan.” Y Tsunesaburo Makiguchi, nuestro fun-

de sus hijos enfermos. Este paradigma describe a un médico excelente (el Buda) que intenta curar a sus hijos (los seres humanos.) que han bebido por error una sustancia ponzoñosa. Entonces, les ofrece un remedio eficaz (la Ley Mística,) pero como el veneno ha perturbado demasiado el juicio de los niños, estos, en su estupefacción, rechazan el medicamento que los podría curar.

Aunque Nichiren Daishonin luchó por salvar del sufrimiento a todo el pueblo del Japón,” las personas no sólo rechazaron el remedio que él profesaba, inclu-

misericordia que ninguna adversidad podía morigerar, ni siquiera un poco. También vemos la convicción imperdurable del Daishonin en el desarrollo que tendrá el kosen-rufu en el futuro. Además de todo ello, sus palabras transmiten el orgullo que él sentía por ser el verdadero devoto del Sutra del Loto y por haber hallado tamañas persecuciones, tal como predicaban las escrituras para quien fuese el devoto en el Último Día de la Ley.

El Daishonin se observa a sí mismo con mirada objetiva y utiliza expresiones que denotan su desapego en la evaluación. Así podemos darnos cuenta del estado de vida que tenía en esos momentos; es como si estuviera riéndose con toda tranquilidad frente al huracán de persecuciones que quería envolverlo, siempre contemplando los hechos desde una inmensa altura. Casi nos parece escucharlo declarar: “Soportar persecuciones por el bien del Sutra del Loto es el honor más grande que puede existir. ¡He vencido!”

Sin embargo, mientras yo me encontraba exiliado allá, usted y su esposo Ko Nyudo, eludiendo las miradas de los demás, me traían comida por las noches. Ambos estaban dispuestos a dar la vida por mí, sin temer al castigo que pudiesen aplicarles las autoridades de la provincia. (MW-4, pág. 142)

Cuando el Daishonin llegó al Sanmai-do<sup>12</sup> de Tsukahara, en la isla de Sado, el Iro de noviembre de 1271, lo hizo en compañía de varios discípulos. Pero, semanas después, los envió a casi todos de regreso a la isla central. Esto, por sí solo, habla de la escasez de comida que padecían.

Y aun cuando el Daishonin llegó a vivir con relativa comodidad en Ichinosawa (siempre dentro de la isla de Sado,) lo único que se le asignaba era una ración tan magra, que apenas bastaba para mantener con vida a él y a sus discípulos.

En dichas circunstancias, de pura preocupación por el Daishonin, Abutsu-bo y Ko Nyudo hacían incursiones furtivas hasta el lugar donde aque se hospedaba, para llevarle alimentos en mitad de la noche. Si los hubiesen llegado a atrapar los seguidores del Nembutsu o los funcionarios del gobierno que custodiaban su choza desvencijada noche y día, podría haber sucedido una tragedia. Ser sorprendido llevándole comida al Daishonin equivalía

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INVARIABLEMENTE,  
ME REFLEJARÉ EN LA**



**FAZ DE LOS ASTROS.  
EN LA PRÓXIMA  
VIDA,  
REUNÁMONOS EN  
LA PURA TIERRA  
DEL PICO DEL  
AGUILA.  
NAM-MYOHO-  
RENGE-KYO.  
— NICHIREN**

tenía provisiones con que alimentarme ni ropas tan rústicas como las que uno podría hacer trezando los sarmientos de las glicinas. La población íntegra, tanto el laicado como la clerecía, me odiaba más aún que los habitantes de la provincia de Sagami.<sup>8</sup> Abandonado en tierras inhóspitas y expuesto a la inclemencia de la nieve, me mantuve con vida comiendo hojas de pasto.

Sentía como si estuviese experimentando, personalmente, los sufrimientos de Su Wu,<sup>9</sup> quien subsistió comiendo nieve los diecinueve años que duró su cautiverio en las tierras bárbaras del norte, o las desdichas de Li Ling,<sup>10</sup> quien vivió seis años prisionero dentro de una gruta de

dador, estoicamente soportó las condiciones humillantes de la cárcel diciendo: “Aunque parezca que una cala mitad se ha ensañado con nosotros, es una mínima fracción de lo que tuvo que resistir el Daishonin.”

Nichiren Daishonin deliberadamente salía a enfrentar las dificultades extremas, en bien de los seguidores que vendrían en las generaciones posteriores. Al llamar a la adversidad y desafiarla, él estableció el eterno punto de partida para la propagación mundial de la Ley Mística.

Se dice que el remedio más eficaz suele tener sabor amargo. El capítulo “Duración de la vida de El Que Así Llega” (décimo-sexto del Sutra del Loto) relata la parábola del médico eminente

idas aquí las autoridades soberbias, sino que además lo persiguieron y trataron de eliminarlo. El caso reflejaba la descripción del sutra, pues parecía que un veneno “[hubiese] penetrado profundamente”<sup>11</sup> en su mente.

“Yo, Nichiren, soy la persona más extraordinaria del Japón,” afirma el Daishonin. Lo que quiere decir es que, por haber propagado la Ley Mística, adquirió una reputación tan mala que ningún villano podía igualarlo.

En este pasaje, describe su tristeza e indignación al ver en qué estado de engaño se encuentra el país; pero al mismo tiempo hace constar su inmensa misericordia para guiar a las personas hacia la iluminación; una



GOSHO, DE PÁG. 7

al destierro o la prisión.

En verdad, en tres ocasiones se fraguaron documentos falsos con supuestas órdenes del gobierno. Por ejemplo, estas ordenanzas decían que "apresaran o expulsaran de la provincia de Sado a todos los seguidores de Nichiren,"<sup>13</sup> que brindasen apoyo al Daishonin.

Algunas personas fueron puestas entre rejas, tan sólo porque alguien dijo que las habían visto pasar cerca de mi choza. Otros fueron desterrados, porque se decía que me habían enviado obsequios, o bien se llevaban a sus mujeres e hijos en custodia. Abutsu-bo y su esposa Sennichi-ama fueron expulsados de su lugar de residencia, por ejemplo. Les confiscaron la vivienda y los multaron.<sup>14</sup>

Aun así, ambos matrimonios decidieron cerrar los ojos al miedo. El Daishonin dice que, en determinado momento, estuvieron dispuestos a morir por él. El maestro y el discípulo se sostienen mutuamente con la actitud de enfrentar voluntariamente la adversidad.

"¿Cómo podemos dejar que nuestro maestro sufra en soledad? Enfrentemos las dificultades para aliviar el paso que está soportando nuestro mentor." Así sentían. ¡Qué personas maravillosas! El Daishonin asegura que jamás los podrá olvidar, en ninguna de las existencias futuras.<sup>15</sup> El honor de KoNyudo y de los demás seguidores del Daishonin es eterno. Las personas seguirán elogiándolos dentro de diez mil años, por toda la eternidad. Jamás serán olvidados.

Nosotros, los miembros de la SGI, estamos creando un cimientito mundial para el kosen-rufu del Último Día. Estamos realizando las actividades no con vistas al corto plazo, sino con nuestra vista hacia los próximos diez mil años y más.

Los que se esfuerzan incesantemente al máximo de su capacidad, ahora, en este preciso instante, también obtendrán gloria eterna. Uno se imagina escenas del futuro, dentro de doscientos años, cuando sus descendientes digan, con pleno

"por favor, les agradezco mucho que me estén acompañando, pero ya llevan andando demasiado tiempo," para que no siguieran fatigándose.

Cada dos o tres años, el Daishonin y sus discípulos se

habrán detenido para mirar atrás y decir adiós, una vez más, a los sinceros amigos de Sado. Y estos, emocionados, habrán acariciado el aire con las manos, saludándolo con gestos de despedida, hasta que el Buda y el resto del grupo se perdieran definitivamente en la distancia. ¿Cómo no imaginamos la escena?

En Japonés hay una expresión del habla que dice "sentir como si a uno lo estuvieran reteniendo sujetándolo de los cabellos." Se emplea para describir la renuencia de uno a marcharse de un lugar dejando allí seres queridos. El Daishonin tenía la cabeza tonsurada, dado que era un sacerdote ordenado, pero el sentimiento que lo embargaba era el mismo.

Por eso, el Daishonin dijo:<sup>16</sup> "Aunque la vida en Sado fue dura, no quería marcharme; sentía como si me estuvieran sujetando de los cabellos que no tengo; a cada paso que daba, me parecía que algo me estaba reteniendo." Es un breve fragmento, pero está impregnado,

hasta la última coma, de la incontestable sensibilidad humana que irradiaba el Daishonin. Imagino lo que habrán sentido Ko-ama y los demás, al recordar la escena, mientras les leían la carta en voz alta.

El Daishonin escribe como alguien que se ha marchado de su hogar entrañable. Lejos de manifestar resentimiento o quejas por su exilio, se lamenta de haber tenido que irse de Sado. Nichiren Daishonin convirtió el lugar hostil de su destierro en una tierra pura resplandeciente de amistad y de dicha, adornada por lazos de corazón a corazón.

### Las persecuciones constituyen un honor

Me pregunto qué vínculos "kármicos" habremos formado en el pasado. Justo cuando me hallaba aquí, reflexionando sobre este gran misterio, llegó su querido

esposo, enviado por usted en calidad de mensajero a un lugar tan remoto como éste. Creía que era una ilusión, un sueño... Es cierto que no podemos vernos personalmente, pero estoy convencido de que su corazón está aquí conmigo. (MW-4, págs. 142-43)

Los seguidores del Daishonin en la isla de Sado eran personas que habían mantenido la fe en situaciones verdaderamente extremas. Por eso, en su actitud no había nada falso ni calculado. El Daishonin confiaba totalmente en ellos. En un escrito, llega a sugerir que Abutsu-bo era la reencarnación del Bodhisattva Prácticas Puras (en japonés, Jyogyo,) uno de los cuatro adalides de los Bodhisattvas de la Tierra.

Aun cuando el Daishonin se hallaba viviendo su retiro en las remotas elevaciones del monte Minobu, los seguidores de Sado siguieron yendo a visitarlo. No sólo recibió la presencia de Abutsu-bo y de KoNyudo, sino también la del hijo del primero, Tokuro Morituna, y la de Nakaoki Nyudo.<sup>17</sup> Eran tales las ansias de ver al Daishonin, que emprendían un viaje impresionante hasta Minobu, no sólo una vez, lo cual era una proeza de por sí, sino en varias oportunidades. Para dar un ejemplo que hoy puedan apreciar,

sería lo mismo que ir, hoy, desde el Japón hasta América del Sur. Aunque, en realidad, si tenemos en cuenta las circunstancias de aquella época, creo que aquellos viajes eran mucho más difíciles aún.

La "Carta a Zenichi-ama" describe que un seguidor de Sado pasó un mes entero prestando servicio al Daishonin en el monte Minobu, acopiando farraje, transportando agua y juntando leña para él.<sup>18</sup>

El Daishonin y sus seguidores compartían lazos de corazón a corazón. Cuando brotó una epidemia, lo que preocupaba al Daishonin era cómo estarían los pobladores de Sado. Tan pronto vio el rostro de Abutsu-bo, quien en ciertas oportunidades había ido a visitarlo, se lanzó a preguntarle: "¿Su esposa, Sennichi-ama, está bien? ¿Y cómo se encuentra KoNyudo?" Al saber que todos estaban a salvo de la peste, suspiró aliviado.<sup>19</sup>

### Los que soportan juntos tremendas persecuciones crean vínculos eternos

Cada vez que ansie verme, mire hacia el Sol que asciende por las mañanas, contemple la Luna que asoma por las noches. Invariablemente, me reflejaré en la faz de los astros. En la próxima vida, reunámonos en la pura tierra del Pico del Aguila. Nam-myohorenge-kyo.

Nichiren

En el decimosexto día del sexto mes. (MW-4, pág. 143)

Cuando uno de los esposos partía del monte Minobu, concluida su visita, el Daishonin escribía una carta para que él le llevase a su mujer. Lo hacía para elogiar la fe de una esposa que enviaba a su marido a tan larga travesía. Después de todo, el Daishonin comprendía muy bien la tristeza que debía embargar a estas ancianas, conscientes de que ya no volverían a ver al Buda con sus propios ojos.

Les dice, con toda calidez: "Ustedes no han podido venir, pero su corazón está acá, en el monte Minobu. Es como si hubiéramos estado frente a frente. Esperemos la hora de encontrarnos otra vez en el Pico del Aguila." "Cada vez que contemplen el Sol o la Luna, sus pensamientos estarán aquí conmigo."

El Sol y la Luna se ven desde cualquier lugar. "Cuando me echen de menos," afirma, "miren el Sol, miren el Sol, miren la Luna, y allí yo estaré." Así de inmenso era el afecto que sentía el Daishonin por estos seguidores de corazón puro. Sus palabras revelan un estado de vida inmensurable. Para él, el universo entero era el escenario de sus actos.

Después de haber escuchado estas palabras, las dos ancianas, cada vez que miraban el cielo, a la mañana, al mediodía, a la tarde o por las noches, habrán sentido que contemplaban el rostro benevolente de su maestro.

Alguien puede estar muy cerca físicamente, pero tener el alma a millas de distancia. Por el contrario, hay lazos de corazón, que van más allá de la separación física. En estos casos, uno siente que nadie podría estar más cerca. El corazón es lo que cuenta. En el mundo del corazón, las separaciones no existen. E invocar daimoku borra las distancias...

El presidente Toda escribió en una carta que le envió desde la cárcel a su hijo, que había sido

ALINA MARRERO, PUERTO RICO

## El Poder del Daimoku Crea Armonía

Soy escritora de profesión. Llevo trece años de práctica, en los que he invocado daimoku y gongyo todos los días. Llegué al Budismo de Nichiren Daishonin, enferma, sin trabajo, sin auto estima, con un hijo retardado, y una acusación de plagio, lo cual no era verdad. A las tres semanas de practicar, empecé a ver cambios en mi vida. De inmediato, mis padres y mi hijo comenzaron a practicar.

Hice muchos shakubukus. Al año me casé, y tres años después mi esposo empezó a practicar. En el transcurso del tiempo he recibido muchos beneficios. Pero mis retos y beneficios más significativos han sido en los últimos cinco años.

En el 1993, confundida al enfrentar una situación penosa como líder de distrito de la Soka Gakkai, decidí, renunciar a mi posición. Apesar de mi confusión, en mi mente sobresalía claramente la determinación de no dejar la práctica y no retirar mi apoyo a la organización.

De repente sentí que toda la isla estaba en mi contra, estaba trabajando en una emisora de radio como escritora de programas y mi jefe había recibido anónimos en los cuales le advertían de mi religión satánica y opresora; retando estas circunstancias tomé la oportunidad para

hablarle a mi jefe del Presidente Ikeda y de la Soka Gakkai e hice la determinación de convertirme en la libretista más responsable y cumplidora de la emisora. Cuando tuve éxito en esto, llamaron a mi esposo y le dijeron que yo era amante de mi jefe.

Resumiendo, no pudieran destruir mi matrimonio. Durante este tiempo tuve la buena fortuna de poder conversar, recibir orientación y aliento de un líder y a través de mis esfuerzos de daimoku Y estudio de las guías del Presidente Ikeda pude superar muchos obstáculos y recibir muchos beneficios. Viajé a varios países de Sudamérica, central América y a varias ciudades de los Estados Unidos. Escribí muchos comerciales y documentales. Una de mis obras fue estrenada como parte de un festival y fue premiada por el Instituto de Cultura Puertorriqueña, otra fue estrenada en el extranjero. Acepté una oferta para la adaptación a teatro y la dirección de la obra "Doña Barbara de don Rómulo Gallegos."

Entré de lleno a trabajar en esta obra, pero tuve que enfrentar la realidad de que los actores que estaban trabajando en esta obra no tenían ningún entusiasmo, reinaba la indisciplina y la discordia. La situación empeoró hasta el punto que uno de los actores golpeó malamente a la

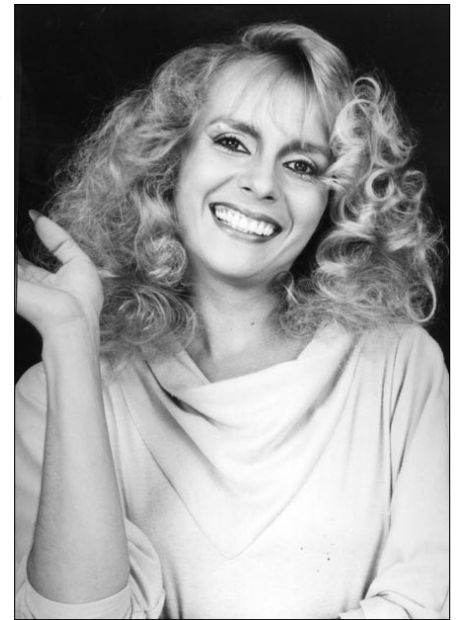
primera actriz en una función, delante de 2,000 estudiantes.

Este hecho ocupó la primera plana de los periódicos y noticieros en Puerto Rico y en Venezuela. Sentí mucha vergüenza, y al mismo tiempo rencor y odio, pues sentía que todo mi trabajo había sido en vano. La polémica llegó al extremo de dividir a la clase artística en dos bandos: los que defendían a la actriz agredida, la cual era venezolana y los que defendían al actor puertorriqueño, porque era puertorriqueño y había que defenderlo. En medio de mi odio sentí que algo me faltaba y que mi actitud no era la mejor. Fue cuando se me ocurrió la idea de entonar daimoku para que sucediera algo que hiciera la paz, algo que en lugar de separar, uniera. Canté tres horas de daimoku diarias para que el agresor se declarara culpable, sin embargo, el mismo día del juicio por la mañana el actor le decía a la prensa que era víctima de una mentira malintencionada.

El juicio se pospuso para la dos de la tarde. A mediodía fui a mi casa a entonar daimoku con el único propósito de perdonar al agresor. Cuando regresé a la corte, ¿saben qué? El actor se declaró culpable. Con lágrimas en los ojos pidió perdón a la actriz, a Venezuela y a Puerto Rico. Salimos de la corte y los dos bandos se unieron. Sucedió lo

que tenía que suceder.

¡Y yo estaba feliz! Pude ver claramente el poder del daimoku, una situación que parecía ser imposible se pudo resolver en armonía. Alentada con esta experiencia continúe mi práctica haciendo actividades en mi distrito, asistiendo al



Alina Marrero

Comité de Asuntos Relacionado con el Templo en Puerto Rico, e involuncrandome en todo lo que podía de corazón, con la determinación de orar y trabajar para crear unión en mi ambiente. Una de mis obras fue recientemente escogida para representar a Puerto Rico en el Tercer Simposio de Autores Latinoamericanos en Alemania, al cual asistí con mi esposo y acabamos de regresar. En Alemania pudimos crear lazos de amistad con otros autores de diferente países y de diferente religiones, entre 25 obras representando diferente países, cuatro fueron escogidas para ser presen-

tadas, y la mía fue una de ellas, fue un gran éxito. Con orgullo compartí mis experiencias como miembro de la Soka Gakkai Internacional y pude aclarar a uno de los autores presente (quién tenía una mal interpretación de la SGI) nuestro verdadero rol en la sociedad.

Quiero agradecer a todas aquellas personas, que pacientemente me han apoyado. Mi determinación es responder al Presidente Ikeda y convertirme en una ciudadana mundial que pueda impartir alegría y armonía dondequiera que me encuentre. **W**

## Nuestras Carreras Matutinas

Por ENRIQUE MURILLO  
CHICAGO

Cada domingo, por la mañana, antes de ir a las reuniones de la Soka Gakkai, mi hijo Pablo y yo salimos a correr. Pablo tiene 8 años y yo 38. A ambos nos fascina correr. He participado un par de maratones en Chicago y en algunas carreras de distancia mediana, pero no hay comparación entre correr solo y correr con mi hijo. Solemos hablar en el camino y a veces reímos. Hemos estado corriendo durante todo el invierno y pronto afrontaremos la lluvia de la primavera, la cual no nos asusta.

Pablo comenzó a caminar una milla a los 2 años, y a correr cuando tenía alrededor de 4. Acostumbraba despertarme para que fuéramos a ver los patos de Indian Boundary Park. El año pasado participó en carreras de una milla y en 2 de 5 kilómetros. Ganó algunas. Ahora sólo

entrenamos. Le digo que, en vez de enfocarse en ganar durante la próxima temporada, es preferible disfrutar el entrenamiento, porque es fácil caer en el espíritu de competencia. Correr acompañado puede ser muy placentero. Ya está aprendiendo a regular su paso.

El ejercicio lo está fortaleciendo e independizando y yo estoy aprendiendo a permitirle que haga las cosas que puede hacer solo. Lo que más le gusta es correr distancias largas en el bosque, o a lo largo del Lago Michigan.

Pablo dice a la gente que lo estoy entrenando. La verdad es que él me está entrenando. Yo podría estar corriendo distancias largas a fin de prepararme para el próximo maratón de Chicago, o podría dormir hasta tarde.

Los dos podríamos pasar horas frente al televisor, o yo podría estar bebiendo alcohol, como lo hice hace 16 años; en cambio, al despertar y correr con

él me estoy ejercitando en otras áreas de mi vida.

El 23 de junio de 1983 bebí por última vez. Luego ingresé al único grupo de Alcohólicos Anónimos que había en mi comunidad (en México.) Los primeros años estuve muy feliz de no beber, de no desperdiciar el dinero en alcohol.

Si es verdad que las adicciones se sustituyen, a mi alcoholismo lo reemplazó el deporte. Luego vine a Estados Unidos y encontré otros obstáculos (tales como problemas migratorios, falta de vivienda, desconocimiento del Inglés y desempleo.)

Sin embargo, tuve la fortuna de conocer a la maestra Amanda Rivera, una de las dirigentes de nuestro movimiento, quien me invitó a la Soka Gakkai. Rápidamente conocí muchos miembros y líderes de la organización que me brindaron su apoyo, y antes de 3 años había resuelto muchos de mis problemas.



Enrique y su hijo Pablo.

Nancy, mi esposa, también practica el Budismo y siempre llevamos a Pablo y a Ana Lucía a las actividades del Centro Cultural de Chicago. Es un gran beneficio tener familiares en la organización.

Entonar Nam-myoho-renge-kyo es más fácil que hacerlo solo. De esa manera nuestros hijos aprenden viéndonos. No basta con decirles que no beban, o que no fumen, mientras que los adultos bebemos y fumamos. La doctrina de Nichiren Daishonin en-

seña que debemos dar prueba de nuestra práctica.

Pablo se levanta cuando las calles aún están oscuras, mira el cielo a través de la ventana, luego se asoma a nuestro cuarto y susurra: "Enrique, vamos a correr."

No nos es fácil correr, en el Medio Oeste las condiciones climatológicas pueden ser devastadoras, pero, apenas llegamos a los caminos, nos acostumbramos al viento, a la lluvia, a la nieve. **W**

# Los Latinos Celebran su Tercer Festival

Por JOSEFINA CAPARROSO  
SAN FRANCISCO

Al sonido de la alarma de fuego y a sólo dos minutos de haber comenzado el Tercer Festival Latino el 29 de Marzo, en el Auditorio Ikeda de San Francisco, Calif., la audiencia ahí presente tuvo que dejar sus asientos.

¿El motivo? "Exceso de calor latino," dijeron unos mientras se vieron forzados a dejar el auditorio. "Demasiado drama latino," dijeron otros. Ninguno estaba errado. Ese día ciertamente había una brisa emocional fogosa y mucho espíritu dramático entre los participantes, pero esas realmente no fueron las causas que detonaron la alarma de fuego esa tarde soleada.

Los danzantes aztecas, quienes llegaron ataviados con sus magníficos trajes y adornados con espectaculares plumas, encendieron incienso de copal para hacer su entrada. Esto bastó para que la alarma de fuego mandara una señal. ¿Logró esto detener el festival?

Desde luego que no, por el

contrario: La cosa se puso mejor, ya que los danzantes decidieron hacer su presentación en el estacionamiento, mientras el público esperaba la autorización para volver al Auditorio Ikeda.

De regreso a la sala, el resto del programa estuvo lleno de colorido, ritmo y movimiento.

El talento innegable y vívido de los participantes se dejó ver. Hubo merengue y salsa, música de piano danza flamenca y moderna, poesía, obras de arte y una succulenta gama de platillos étnicos.

El Goshō, "Rissho Ankoku Ron," fue el tema del día, haciendo claro que la propagación del Budismo Verdadero nos asegura la paz en las tierras que

habitamos. Esta fue una gran oportunidad para renovar nuestra determinación de llevar a cabo nuestra misión de compartir con los demás el Budismo de Nichiren Daishonin como miembros de la SGI.

Al final, la presentación especial de la canción "Oye Como Va" interpretada por la Banda Juvenil de Metales, levantó al

público de sus asientos, quienes de inmediato comenzaron a "mover el bote."

¡No hay duda que los latinos están presentes en la lucha por el movimiento de kosen-rufu!!



## GOSHŌ, DE PÁG. 8

evacuado de Tokio para evitar los bombardeos aéreos:

Por un tiempo, no podremos vernos, pero quiero que nos hagamos una promesa. En algún momento de la mañana, cuando te sea conveniente, siéntate frente al Gohonzon e invoca cien daimoku. A esa misma hora, yo también estaré invocando como tú.

De esa forma, podremos comunicarnos con el corazón, como si fuese una telegrafía sin

hilos, directamente desde el alma. Así podremos hablar el uno con el otro. Crearemos una alianza de padre a hijo. Y, si tú quieres, también podemos incluir en ella a tu madre y a tus abuelos.

El que abraza la fe jamás se siente aislado. El corazón logra comunicarse siempre, sin falta.

Lo mismo ocurre con la educación en el hogar. Uno puede estar atareado haciendo actividades para el kosen-rufu. Tal vez, por ese motivo, no tenga tantas ocasiones de estar físicamente

con los hijos como otras personas. Pero el hecho de pasar muchas horas con ellos no garantiza que lleguen a ser grandes hombres y mujeres; eso pasa por otros carriles. En verdad, a veces sucede que los hijos que se han criado con la presencia constante de los padres a su alrededor desarrollan vínculos de dependencia y encuentran dificultad para cultivar una mentalidad autónoma y confianza en sí mismos.

Lo más noble es que los padres enseñen orgullosamente a sus hijos una forma de vida basada en el altruismo y en la dedicación a

las convicciones, transmitiéndoselo con su propio ejemplo. Formar lazos de vida a vida con los hijos es la clave de la educación en el hogar y forja individuos de excelente personalidad.

Desde luego, cada casa es distinta y uno no puede hacer generalizaciones a partir de la experiencia de los demás. Naturalmente, es importante que el tiempo compartido con los hijos sea de buena calidad. Pero el componente más importante de la educación está en los lazos de corazón a corazón. Allí está la esencia.

La base de un vínculo así se

encuentra en la oración. Es fundamental tomar iniciativas concretas para comunicarles a los hijos los sentimientos y convicciones de uno, cada vez que sea posible.

Lo que unía al Daishonin con sus seguidores no era la autoridad. Ni tampoco estaban juntos en función de algún interés material. Lo que los mantenía unidos era el corazón. Por dicho motivo, su relación era poderosa e indestructible. Por dicho motivo, su vida estaba colmada de beneficios y los lazos que compartían eran nobles y perpetuos.

## Notas del Goshō

1. Ko-ama Gozen Goshō (*Goshō Zenshu*, págs. 1324-25), escrito en junio de 1275, cuando el Daishonin tenía cincuenta y cuatro años. Nota del editor: Para no afectar la ilación del texto, en algunos casos la traducción puede diferir un poco de otras versiones traducidas.
2. Los siete reinados de las deidades celestiales y los cinco reinados de las deidades terrenales: Se refiere a deidades autóctonas que, según se decía, habían gobernado el Japón antes de la época del emperador Jimmu.
3. Mononobe no Moriya (m. 587): Funcionario que se opuso a la adopción del budismo. Cuando estalló una epidemia, declaró "o que se deb"ía a esa nueva religión e intentó poner fin a todas las prácticas budistas.
4. Kiyomori Nyodo (1118-81): Taira no Kiyomori, líder del clan Taira. En 1177, desenmascaró una conspiración contra el clan Taira en Nara, y, en represalia, hizo arrasar los templos Todai-ji y Kofuku-ji, por haber prestado apoyo a los traidores.
5. Masakado (m. 940): Taira no Masakado, guerrero que ejerció el poder en Japón oriental. En 939, se rebeló contra la corte imperial y se proclamó nuevo emperador. Sin embargo, fue asesinado, y así acabó su conato de rebelión.
6. Sadato (1019-62): Abe no Sadato, jefe de una poderosa familia del Japón oriental. Trató de independizarse del régimen imperial, pero fue derrotado y muerto en combate.
7. Siete templos principales de Nara: Eran los templos más destacados del budismo en Nara,

capital del Japón durante el período homónimo (719-94.) Entre ellos, se contaban los templos Todai-ji y Kofuku-ji.

8. Provincia de Sagami: En ella se se emplazaba la ciudad de Kamakura, sede del gobierno militar.
9. Su Wu (140-60 a.c.): Ministro de la dinastía Han temprana. En 100 a.c., el emperador Wu envió a Su Wu a la tierra de la tribu nómada Hsiung-nu, para exigir lealtad a su imperio. El cabecilla de la tribu rechazó la demanda e hizo encarcelar a Su Wu en una gruta. Antes de poder regresar a los dominios del Emperador, padeció toda clase de adversidades.
10. Li Ling (m. 74 a.c.): Comandante militar de la dinastía Han temprana. Durante una batalla, fue capturado por las tribus nómadas Hsiung-nu, que lo tomaron prisionero. Cuando en la corte se

supo la noticia de su derrota, el emperador Wu cometió el error de creer que el oficial se había rebelado contra la dinastía. Así pues, hizo asesinar a todos los miembros de su familia. Luego, el monarca se arrepintió y ofreció tomar recaudos para que regresara a salvo. Pero Li Ling rehusó y murió en tierras de los Hsiung-nu.

11. Nota del Editor: Todas las citas del Sutra del Loto han sido extraídas de *The Lotus Sutra* (El Sutra del Loto.) trad. Al Inglés por Burton Watson. Editorial de la Universidad de Columbia, Nueva York, 1993, cap. 16, pág. 228.
12. Sammai-do: Santuario en ruinas, situado en medio de un cementerio, donde el Daishonin pasó su primer invierno durante el exilio a Sado.
13. *Los Principales escritos de*

*Nichiren Daishonin*, vol. 1, pág. 196. (This book is the translation of *The Major Writings of Nichiren Daishonin*, vol. 1, by SGI Argentina.)

14. Véase *The Major Writings of Nichiren Daishonin*, vol. 6, pág. 256.
15. Véase iB., pág. 258.
16. A continuación se transcribe la traducción literal del pasaje de Goshō antes citado.
17. Nakaoki Nyudo: Seguidor de Nichiren Daishonin que vivió en Nakaoki, isla de Sado. Siguió escribiéndole y pidiéndole orientación, aun cuando aquel ya había sido perdonado y vivía en el monte Minobu.
18. Véase *Goshō Zenshu*, pág. 1335.
19. Véase *The Major Writings of Nichiren Daishonin*, vol. 6, págs. 256-57.

the new

# HUMAN REVOLUTION

A NOVELIZED HISTORY OF THE SOKA GAKKAI

## 'THE FLOWER OF CULTURE'

VOLUME 7, CHAPTER 1, PARTS 19-22

**The first-ever Soka Gakkai culture festival is held. Shin'ichi Yamamoto believes that art should return to the people, and that culture festivals are one way to achieve this. 'There is no other organization like ours in the world!' he says. He criticizes politicians for not putting noble ideals into practice for the people as the Soka Gakkai has.**



Another reason that Shin'ichi Yamamoto proposed the holding of music and culture festivals was because the arts must return to the people. The arts are the great spiritual treasures of all humankind.

Yet, at that time, only a small number of people in Japan attended classical music concerts or went to see the ballet or the traditional arts or visited art galleries. Part of the problem was that the Japanese people were not all that interested in the arts; another that those in the arts did not make sufficient efforts to reach out and bring their art to the people.

Shin'ichi viewed kosen-rufu as a cultural movement rooted in the lives of the people. Once, when asked by some young people what conditions would result from the spread of Nichiren Daishonin's teachings, he said, "Just to give an example from a cultural perspective, we might describe it as when ordinary, little old Japanese ladies are seen talking with ease about the works of Beethoven and Bach in their daily conversations." Culture and art take on their true meaning when they are known and loved by the people. Without the participation and appreciation of the people, culture and art are empty, meaningless.

When people aspire to live with dignity, they find themselves turning naturally to art, appreciating beautiful music and fine paintings. Furthermore, when humanity and the human spirit triumph, they lead to a brilliant cultural flowering and the appearance from among the people of truly great artworks.

The Soka Gakkai's first culture festival was divided into two parts. The first was held Oct. 14 at the Kyoritsu Auditorium in the Kanda area of Tokyo and the second Oct. 15 at the Yokohama Culture and Athletics Center. It combined the student festivals — featuring exhibits and theatrical, musical and choral performances organized by the student division — and the music festivals organized by the youth division, which had become regular events on the Gakkai calendar.

In addition, there were special guest performances by youth division leaders and Arts Department members. It was truly a celebration of a new humanistic culture.

When Shin'ichi arrived at the Kyoritsu Auditorium the evening of Oct. 14, he first viewed the paintings, calligraphy and photography exhibits presented by the student division on the sec-

ond-floor lobby. Though the general level of the works may not have been particularly high, they were full of life and energy, and seemed to breathe with a fresh, creative vitality.

At 5:50 p.m., the culture festival got under way. It began with a light, enjoyable performance by the young women's division harmonica ensemble, followed by a rendition of Beethoven's Septet in E-flat Major, op. 20, by the student division, solo singing by arts division members and a choral performance by the White Lily Chorus of the women's division.

Theatrical and dance performances followed. The young women's student division presented the Japanese classic comedy *Gargoyle*, and then Arts Department members presented traditional Japanese dance.

This was followed by the performance of an original play titled *Somewhere Today*, written and performed by members of the young men's student division. The play satirized the reality of corruption among local government officials through the story of a municipal assembly representative who had bought his election and the var-

ious money troubles he met with. The work reflected the student division's strong commitment to keep a sharp eye on the conduct of those in public office and to fight corruption and other abuses of power.

The climax of this first day of the culture festival was a showing of the film *Keep Trying, Dad!* produced by the Soka Gakkai News Bureau. The main character was a junior high school girl named Akiko, and the film told the story, with warmth and humor, of her father's struggle to spur himself to action based on faith. Portraying the situations and feelings many of the members experienced in daily life, it struck a deep chord with the audience and was enthusiastically received.

The News Bureau had been formed in May 1961 and, having launched a successful monthly newsreel, the "Seikyo News," had also embarked on producing dramatic films.

Faith is a drama of human revolution. At the same time, it transforms for the better the lives of families and creates new dramas of friendship and fellowship at work and in the community. This in turn contributes to the wider drama of making society and the world a better place. The staff of the News Bureau wanted to make films that would communicate this to viewers.

On the following day, Oct. 15, Shin'ichi attended the second part of the culture festival at the Yokohama Culture and Athletics Center. The program centered on musical performances, with the Brass Band debuting its first symphonic number, Beethoven's Symphony No. 3 ("Eroica"), op. 55. Following this was a performance by the Fife and Drum Corps, a debut by the YWD's Fuji Chorus, piano performances by Arts Department members, and a presentation by the Fuji Wind Ensemble. It was a night of music — and music of many kinds, including classical, Japanese folk songs and Soka Gakkai songs.

The finale of the evening was a choral rendition of the Gakkai's "Song of Renewal," accompanied by the Brass Band. The song had been written and composed by the young men's division and first introduced in March that year.

*How strong is the rushing tide!*

*The champions of kosen-rufu rise gallantly,*

*Holding aloft the banner of human happiness.*

*Stirring up a storm, young people gather.*

The audience began to sing along with the performers, their exuberant voices, 10,000 strong, reverberating powerfully through the hall.

Following the performances were speeches from several leaders.

Shin'ichi Yamamoto then took the stage to address the audience:

"Just when you were feeling uplifted and inspired by the beautiful singing, the beautiful faces and beautiful melodies of the performers, you were confronted with the sober faces of leaders talking about doctrine, propagation and guidance. You have my deepest apologies.

"But please don't worry. I've asked the youth division chief to do away with closing speeches and addresses at all future music festivals!"

Shin'ichi's easygoing humor drew a roar of laughter from the crowd.

"On my way here from Tokyo," he went on, "I was reading Sohachi Yamaoka's historical novel *Takasugi Shinsaku*, now being serialized in the *Seikyo Shimbun*.

"There is a scene in which Yoshida Shoin, the great educator and reformer under whom Takasugi studied, comes to realize one of life's most important truths while imprisoned during the Ansei Purge [of political leaders and court nobles who opposed the Tokugawa shogunate, 1858-60]. 'Even the grandest vision,' he declares, 'is worth less than a bowl of broth unless it is rooted in reality and put into practice.'

"In other words, the loftiest ideal is worthless, meaningless, unless grounded in people's lives, unless there are those willing to risk their lives to practice and realize that ideal.

"In Japan since the war, leaders and politicians have been voicing many ideals and acting as if they are friends to the people. But have they not failed to make even a single of those ideals a reality? These days we hear the government touting the need to 'develop the people' and 'build the nation,' but aren't those things normally the responsibility and duty of government? The fact that those in power feel compelled to say such things shows that they have been doing nothing until now.

"In contrast, the Soka Gakkai cherishes the supreme life-philosophy of Nichiren Daishonin. Based on that phi-

PLEASE SEE CULTURE, NEXT PAGE

CULTURE, FROM PREVIOUS PAGE

osophy, we are working for the noble goal of realizing world peace and happiness for all. So far, we have helped almost 3 million households genuinely overcome their suffering and find fulfillment. We have reached out to the sick, some who have been abandoned even by their doctors and have lost all hope or will to live. We have reached out to people so deeply depressed and frustrated as to have contemplated suicide. And through tenacious dialogue and encouragement, we have helped them find hope and strength to go on living.

"We have worked day and night for the happiness of suffering individuals and for all people.

"I can therefore proudly declare for all to hear that the Soka Gakkai is an organization that champions the highest ideals and upholds an unrivaled philosophy. Its members have always worked and lived among the people and stood on the side of the people, becoming their staunchest ally. There is no other organization like ours in the world!"

**S**hin'ichi's words elicited an explosion of applause. Waiting until it ended, he continued:

"This wonderful, joyous, entertaining culture festival has come about through the power of the people, and I am convinced that it clearly demonstrates the triumph of the human spirit.

"While violence and war are threats to our existence, the arts express the joy of life. Wherever the correct Buddhist teachings spread, there will be jubilant poetry, song and dance. Joy is sublimated into art.

"As a result, wherever we who practice the Daishonin's Buddhism go, splendid flowers of art will bloom. Our mission is to link people's hearts with this blossoming of life's joy and to create a beautiful garden of peace on earth.

"In closing, I thank all of you very much for allowing me and the other Soka Gakkai Board of Directors to view and enjoy your enthusiastic performances. On behalf of the board members, and as an expression of our appreciation, I'll lead you in one of our Soka Gakkai songs." His

proposal was greeted by ecstatic cheers and applause.

To the opening strains of "Song of the New Century," everyone in the audience began to clap resoundingly in time with the music. Shin'ichi led the song with all the grace and strength of a mighty eagle soaring through the sky.

The members sang with more passion and joy than in any other of the festival's performances. Their voices and hearts were completely in time with Shin'ichi's vigorous movements.

For the Soka Gakkai, that day marked a fresh departure on a journey across the vast sea of life toward the destinations of peace and culture.

Eight days after the culture festival, the world was rocked

by news from the United States of an event that threatened the survival of the human race. President John F. Kennedy made a special address to his nation, broadcast from the White House by television and radio at 7:00 p.m., Oct. 22. On screen, his face appeared pale and drawn; he spoke slowly and forcefully, placing grave emphasis on each word: "This government, as promised, has maintained the closest surveillance of the Soviet military build-up on the island of Cuba. Within the past week unmistakable evidence has established the fact that a series of offensive missile sites is now in preparation on that imprisoned island."

*To be continued*

YOUTH, FROM PAGE 1

a youth outreach professional with the Philadelphia Anti-Violence Network; and a young man who had a violent past and spoke about his experiences.

Dr. Gottlieb commented on "an emotional and relationship poverty of children who have no support, no guidance and no love. There is a poverty of role models and spirituality and, most devastating, a poverty of hope."

An hour was barely enough time to mention all the aspects of this problem: the need for young people to have at least one caring adult with whom to talk; the effects of substance



Photos by JONATHAN WILSON

Social worker Eve Greenspan addresses question to panel.

abuse during pregnancy and youth; poverty; taking responsibility; and talking with one another.

Questions and comments

were taken from the audience. A young woman who is an SGI-USA member and a social worker said that the federal government should — but

doesn't — make children a top priority through funding and programs.

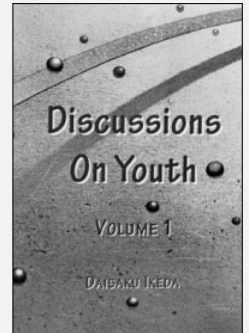
Talking about the insight he gained from the day's program, Dr. Gottlieb said that "this discussion clarified for me the issue of love. We professionals get distracted by research, the social view, and sometimes lose the basics, like the fact that young people need love."

Eva Blackwell, SGI-USA member and producer of Voices in the Family, said that this landmark event — a live radio broadcast as part of an SGI-USA youth division-sponsored activity — came about because of determination and hard work.

Ms. Blackwell also noted the diversity of people in the audience (comprising both SGI-USA members and non-members). Perhaps pointing to a future trend, this event for Philadelphia SGI-USA members was a synthesis of public relations, community outreach, public service and education as to what the SGI-USA is all about — how we reach into society to encourage dialogue about current problems. **WT**



WHYY talk show host Dr. Dan Gottlieb responds to panelist at a discussion on youth violence that was broadcast live from the Philadelphia Community Center.



**Discussions On Youth**

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

Topics explored: 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.

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By HO GOKU

PEN NAME OF SGI PRESIDENT IKEDA

SGI PRESIDENT IKEDA'S ESSAY

# WINGS OF IMAGINATION

**SGI President Ikeda has been writing and editing stories for children for almost 50 years to 'nurture the wings of imagination in their young minds.' Imagination leads to many things, he says: justice, courage, hope, honesty, kindness — a happier world, a new century.**



The fresh greenery of May sparkles. From this month, I have begun to write a new children's story. Set in Mongolia and titled *The White Horse and the Grasslands*, it is being serialized in the *Shogakusei Bunka Shimbun*, the biweekly newspaper of the Soka Gakkai Boys and Girls Group. This is my 18th children's story since I published *The Cherry Tree* in 1974.

Mr. Toda once said to me, "Daisaku, I want to ride across the Mongolian plains with you on horseback!" I will never forget those words of my dear mentor, who held such fervent hopes for the peace of Asia and the world.

The great grass plains of Mongolia stretch out forever, under endless skies. I, too, want to gallop across those grand open spaces with our children, the emissaries of the future. I want to send breezes of courage and hope into the blue sky of the human spirit. With those thoughts in mind, I lifted my pen to begin *The White Horse and the Grasslands*.



Speaking of horses, I am reminded how seven years ago, Mr. Duisheyev, at that time the deputy prime minister of Kyrgyzstan, which is also renowned for its wide grasslands, gave me a magnificent horse that we decided to name Aotogo (Youth). Some of our Soka Gakkai members in Bekkai, Hokkaido, offered to care for the horse, and we were all awaiting the day of its arrival. Unfortunately, Aotogo was not allowed into the country because of strict Japanese quarantine regulations and was sent back to the grasslands of its birth.

One of the reasons I am writing this new story is to repay the kindness of Mr. Duisheyev and my friends in Hokkaido. As I write, my heart is warmed by the vision of Aotogo racing across the open plains.



Looking back, the first task that was entrusted to me when I began working at Mr. Toda's publishing company was editing a children's magazine. In May 1949, at 21, I became the magazine's editor-in-chief. I decided to introduce famous children's stories from around the world in its pages.

I liked children very much and wanted to nurture the wings of imagination in their young minds. I still fondly remember having Teikichi Miyoshi, the

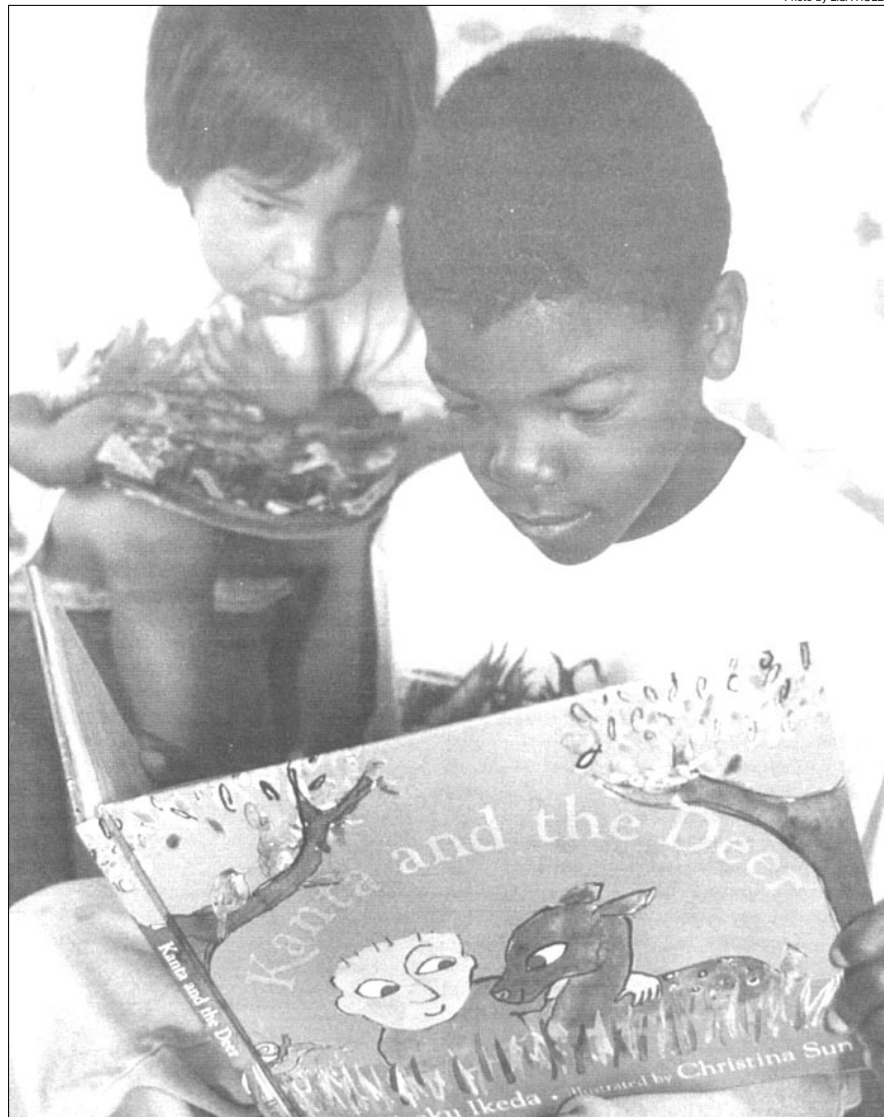


Photo by LISA HOLLIS

artist who later did the illustrations for *The Human Revolution*, do the illustrations for the story of Cinderella when we published it.



I also recall once when the

manuscript for a story called "The Childhood of Pestalozzi," announced in the previous issue of our magazine, was going to be too late for our press date. The author was already busy writing a novel for us in installments, and I wasn't in a position to push him. Still, having announced it,

we couldn't disappoint our readers, either.

So I sat down at my desk and, in a single session, wrote the story of the childhood of the great Swiss educator Johann Heinrich Pestalozzi, just as if I were telling it aloud to a group of children.

I think that experience is what led me to writing children's stories.



Three years ago, a three-page entry about me was included in an American reference book titled *Something About the Author: Facts and Pictures about Authors and Illustrators of Books for Young Children*. In it, my works were said to exemplify the virtues of hope and perseverance in the face of adversity. I was happy to see that my purpose in writing for children had been grasped so accurately by book critics.

My children's stories were first introduced to the world through the efforts of the well-known illustrator of children's literature Brian Wildsmith. He drew the illustrations for four of my books, including *The Snow Country Prince*. I was impressed with the tremendous beauty of his work, a veritable symphony of gorgeous color.

The first time I met him, at the Seikyo Shimbun Building in 1988, I asked what he thought children really seek. He replied, without a moment's hesitation, "Happiness." It was a clear answer, right on the mark. And I agreed with him completely.



Happiness blooms in the garden of the heart. Big, beautiful blossoms of happiness flower in a rich, strong, spiritual soil. But neither hopes nor dreams will grow in a barren spiritual soil that is dominated b

y violence and greed. And there are few adults today who will clearly spell out for children what is right and good, what are life's true treasures.

The spiritual decline of children means the decline of humanity as a whole. That is why I decided to cultivate the hearts of young children, to plant seeds in them — the seeds of justice, of courage, of hope, of honest effort, of kindness.

Writing children's stories is an attempt to do this.



The day fast approaches when the children who are emissaries of the future will gallop upon white steeds across the plains of the 21st century. When I think of that day, the bell of hope rings loudly in my heart.

Communicating the treasures of the heart to these children is my most fervent wish. I believe it is the responsibility of all adults.

# We Will Be Children

Photo by LISA HOLLIS



## PERSPECTIVE

By **CHRYS COHEN**  
IRVINE, CALIF.

Once upon a time, long ago and far away, a ceremony took place in the air. Beautiful bodhisattvas from all corners of the universe gathered to pledge to return at the time of the Latter Day of the Law to lead all people to happiness. They promised to be born at that time with terrible troubles, which they would overcome in order to show the power of Nam-myoho-renge-kyo.

"Who wants to have serious health problems?"

"We do!" declared one group.

"What about severe financial troubles?"

"Over here, we'll take those on."

"Painful relationships?"

"Oh, please, let us have that," offered another group.

One very large group of particularly splendid-looking bodhisattvas stood silent, waiting.

"What will your group do?" they were asked.

"We will be children, in a

time when children are an endangered species.

"We will be born to parents who themselves were wounded as children. We will choose mothers, fathers, teachers and other adults who are in pain, confused, overwhelmed and unsure of how to raise us. And we will help them by loving them with our whole beings; a love we will silently express each time they look us in the eye.

"We will change their lives with our hugs and kisses. And no matter how much we are shushed, sent to the back of the room, made to feel unwelcome or likened to devilish functions, we will continue undaunted, because we understand that anger comes from the pain of their past.

"So we will smile until they smile back. We will cherish and be heartened by those adults who communicate the treasures of the heart with us each time they wink at us, give us a smile or hug, tussle our hair or get their faces close to us when they speak.

"We will use our life force to encourage all those we interact with to embrace the spirit and heart of our mentor. We are the emissaries of the future." ❧

**'We will be born to parents who themselves were wounded as children.... We will use our life force to encourage.... We are the emissaries of the future.'**

## The Art of Buddhism

## PERSPECTIVE

By **BARBARA SOHMERS**  
NORTH HOLLYWOOD, CALIF.



*"How do you get to Carnegie Hall?"*  
*"Practice, practice, practice!"*

This aged quip started me thinking, recently, about the similarities between the practice of the Daishonin's Buddhism and that of art.

For one thing, the word itself: practice. Do you know how to say "I chant" in France? On a trip to Paris some time back, I asked several members. They said, to my surprise, that there is no common verb for chanting. The usual translation of "to chant" is "to sing." One could say "intoner" — to intone — but it's not a familiar word, and few people use it.

What they do say is "I practice" (*je pratique*), which

seemed odd to me at first, but soon made perfect sense. We practice. That's what we do. Not all we do, of course, but the most fundamental part.

Neither Buddhism nor art are meant to be dabbled in, casually, just to pass the time. On the other hand, motivated only by curiosity, we may pick up a paintbrush or pen and discover that what began as doodling becomes a passion that changes our lives. I myself began chanting "just to see," until I found out that Nam-myoho-renge-kyo was what I'd been seeking all my life.

Some Buddhist leaders have used the analogy of a three-legged stool whose legs are faith, practice and study. If one leg is missing, the stool will not stand. Study, whether of history, technique, Buddhist writings, even the daily newspapers with their windows on the world, enriches what we do, be it creation or simply the art of living.

But practice is twofold. We practice for ourselves as well as for others. On one hand, the artist works to perfect his (or her) art. More than that, the artist does it for the sheer, total joy of

the effort itself. The brush, the piano, the word processor or the marble calls to the artist, and the artist cannot resist. Which may explain why Shakyamuni believed, at first, that those of the world of Realization (or Absorption) could not attain Buddhahood — they would be far too busy enjoying themselves!

By the time he preached the Lotus Sutra, Shakyamuni must have seen that the artist's drive to communicate, to share art with the world, was at least as powerful as the need to create it.

Which brings me to faith.

Faith, for me, is the most important of the three legs. It is the power that makes me strong. It gets me up in the morning with the belief, or at least the hope, that the sun will rise again. It gives

me courage to move, to take chances, to try something new. And it can free my imagination so that I can find the answers I seek.

"But what if I have no talent?" someone may ask. It doesn't matter.

***Faith, for me, is ... the power that makes me strong.... It gives me courage to move, to take chances, to try something new. And it can free my imagination so that I can find the answers I seek.***

The little boy who gave his mud pie to the Buddha and was reborn as King Ashoka did not stop to evaluate his creation. There was something he needed to make and something he wanted to give.

Not everyone is born with a passion to create art. But all living beings need to create, whether it be a bird's nest, a three-act play or a happy child. What matters is giving something of value to the world.

As Buddhists — and artists — we have the duty and the gift to illuminate the way. ❧

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The World Tribune welcomes reader submissions. If you are interested in contributing an article or photograph, please contact us for guidelines. Together we can make a better newspaper.

# WORLD TRIBUNE MAILBOX

## Too Repressed

In most Asian/Eastern cultures it appears to me that emotionalism (crying, etc.) is often equated with weakness.

Many articles I have read over the years in the *World Tribune* will share stories of women (most often) who have had some great tragedy, expressed very little emotion, and boldly gone on to fulfill their mission.

One recent example of this is in one of SGI President Ikeda's speeches in which he relates a story about Madame Deng (April 10). Madame Deng talks about the weakness and meaninglessness of crying. She continues on to say she cried only once over the death of her husband because of her sense of mission to help her people.

However, the many modern holistic healers that I have been to for treatment of the various ailments of my mind and body would strongly disagree with that type of holding back of emotion....

Crying is not only an emotional release; it creates a certain chemical change in the body that is very healthy....

For some people, it is discouraging to have courageous, emotionless models to look up to rather than real, crying, feeling people who overcome their sorrow in their own way and at their own pace.

I am not in any way saying that the many people who do not show their emotions are not experiencing the deepest hurt and sorrow inside their lives about their losses.

What I'm saying is that we, as the SGI organization, need to appreciate the healthy view of expressing our feelings and emotions.

— CATHY ROBINSON, East Northport, N.Y.

## Heroic Standards

I am truly appalled by Stan Klemanowicz's smug, self-righteous letter ("Mailbox," June 19) lambasting Paul Robeson, a towering figure who along with many others "unsparingly gave up their lives, liberties and fortunes in the quest for freedom."

Ours was a country decimated by laissez-faire capital-

ist depression. Russia was an impoverished, illiterate nation emerging from feudalism. Yet despite countless obstacles, it guaranteed all citizens a job, a free education and health care (all of which we still do not have). For many, it offered a beacon of hope in a despairing world.

Tragically, the Bolshevik experiment proved these adages: Absolute power corrupts absolutely, and hindsight is 20/20. Long after disillusionment, however, in the United States blacks were proudly lynched and some were even subjected to "scientific experiments" like the monitoring of untreated syphilis and intentional radiation exposure.

Unswayed, despite unrelenting slander and persecution, Paul Robeson, through culture and music, devoted his life to cultivating warm bonds of friendship with all people throughout the world regardless of race, nationality or ideology.

Just *who* are your heroes, Mr. Klemanowicz?... For me, it is a certain Japanese gentleman, notorious for having cavorted with dictators behind the iron and bamboo curtains.

— MARK ANTON, New York

## A Long Way To Go? Or Going Too Far?

Kudos to Lisa Jones for her strong, clear-eyed "Worldview" on the Stonewall riots and the gay rights movement (June 19).

When House Majority Leader Trent Lott can calmly, publicly equate homosexuality with drug addiction and kleptomania, it's easy to see that there's quite a long way to go in breaching ignorance and creating understanding on this fundamental human issue.

I'm heartened by the *World Tribune's* brave and forthright stance.

Maybe the *World Tribune* could get braver still by profiling a gay SGI couple's relationship and how their Buddhist practice has strengthened it.

— WILLIAM ROUTHIER, Boston

I think that there has been an attempt to make the SGI-USA an arm of the anti-family coalition — the Gay and Lesbian Alliance, the Children's Defense League and the National Organization of Women. These groups are out of touch with most American people and especially the world.

The world is moving toward conservatism, free enterprise and moral values — not liberalism, welfare state policies and situational ethics. I appreciate efforts by the SGI to engage in ecumenical dialogue. But talking to the Dalai Lama, Louis Farrakhan, Yassar Arafat and Unitarians is "goodness by the inch." (No specific reference, just the general tenor of the dialogue.) Why not approach Pat Robertson, Dr. James Dobson, Thomas Sowell and the Pope?

— ROBIN R. BECK, Momence, Ill.

Just writing to tell you how pleased I am to see Lisa Jones' "Worldview" in the June 19 issue! I'm certain that every gay, lesbian, bisexual or transgendered SGI member or friend of the SGI is totally delighted by its appearance there.

It is important to see that our beloved organization can acknowledge the struggles we (GLBT people) have endured, and the optimism we can bring forth due to our magnificent practice.

As she points out, "there's reason to celebrate social progress and greater freedom — and to protest the still extant forces of bigotry and repression." I will do it! Thanks again.

— ADRIENNE LANDAU, Cambridge, Mass.

## Breakfast of Champions?

I tried with patience to read through your article by Craig DeRousse about his "Breakfast at Nikken's" (June 26 "Seize the Day"). I honestly have to say that it feels like another tabloid article to me. As a member for 27 years, I honestly have a difficult time with articles in our newspapers when tabloid journalism

is involved.

I *did* truly believe what Mr. DeRousse had to say. I did not doubt it at all. I just want to express that those who left the SGI-USA did so mostly because of their immediate leadership problems.... There are "leaders" who still function the old way and keep good people from the organization....

It makes me sad that whatever I read in the *World Tribune* and *Living Buddhism* is never enough when it comes to trying to get someone back from the priesthood. When are we going to learn from our...mistakes — and for a change, do it right!

When are we going to re-evaluate our leadership (all levels) and be able to say: "We do have the right people in place, just as SGI President Ikeda stated and wanted. The organization is a true SGI organization!" Well, until we strive toward that goal, what else can we tell our members?!

— KAREN ROACH, San Pedro, Calif.

## Taking It Seriously

I just moved to New York from Los Angeles in February. I work very long hours, and consequently I don't get to many meetings.

It is hard to start over so far from home, and many times I feel alone. But every morning

and evening on the subway, I get to read the *World Tribune*.

It really helps a lot. I could say that 10 times and not properly emphasize how much encouragement I have received from our newspaper. Every day I read SGI President Ikeda's guidance or an encouraging experience or the thoughts, opinions and ideas of different members around the country.

Thank you very much, everyone at the *World Tribune*, for doing such a fantastic job of putting together such a great publication. And the fact that you manage to do it weekly is amazing. I can only imagine the craziness of meeting deadlines and rewrites, etc. You have a big job (and a great honor), and you take it seriously.

— HEIDI BERGMAN, New York

I have been an SGI member for nine years and 10 months! I am e-mailing you to let you know that I am very pleased with the "Seize the Day" pullout. I feel that it is a great source of information for our youth today, with youths killing youths in the schools. I feel it is a source of the sort of guidance that is very necessary nowadays so that youths are not as easily swayed. Keep up the good work.

— KARL MONROE, via e-mail

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**S**GI President Ikeda once wrote: “In life, having a mentor is a source of great joy and happiness. The deep relationship between mentor and disciple is, however, hard for other people to understand. But when you pursue the way of mentor and disciple — which you have chosen to seek out — and carry it through as the pride of your life, you can make yourself beautiful and worthy of respect as a human being.”

When I began practicing Buddhism in October 1980, I already had 20 years of experience with mentors: mentors of martial arts, Zen mentors and mentors in the form of superior officers in the Army. They did not make me worthy of respect, only of fear.

I sought this Buddhism to become trusted for who I am, not for who or what I represent....

My life began in a bed of roses in upstate New York, where I lived with my father, a well-known and well-to-do musician. I lived a sheltered and elite life with maids and tutors catering to my every need. One night, when I was 8 years old, my father dropped me off at a friend’s house and never returned. My whole life fell apart.

For the next nine years, I floundered between state orphanages, foster homes and relatives who used me for welfare checks.

My hurt and shock at my abandonment turned to anger and hate. I became an arrogant, belligerent person, determined to prove myself worthy and, especially, to best my father in everything I did.

I took my angry determination to an Army recruitment office. The Army indulged me by training me to become an intelligence operative. After a tour in Germany, I spent eight years in Vietnam, developing power and influence. I had *carte blanche* to do anything necessary to get the job done, with contacts ranging from the depths of the underworld to the highest echelons of government.

Although I earned a Bronze Star and other commendations, I became ruthless. I was responsible for many offenses against human life. My actions were taken in the line of duty; my behavior stemmed from hatred of my father.

While in Vietnam, I became very involved in the evacuation of that country. I had two children while I was there, and I refused to desert them as my father had deserted me. I succeeded in bringing my wife and children back to New York. I went on to Saudi Arabia, amassing great wealth in four

TONY GOODLETTE, SPRINGFIELD, VA.

# A Masterful Life



Tony Goodlette and his wife. Photo by Ron Houghton.

**Abandoned by his father and filled with rage, Tony Goodlette joined the Army. After years of fighting — first in the military sense, then in his Buddhist practice — he repaired his relationship with his father. Seeking the Buddhist way of mentor and disciple helped him become worthy of respect, he says.**

years of contract security work.

But by 1979, I lost it all. I declared bankruptcy, my wife and I divorced, and my children lost all confidence in me. Although I found a job in Northern Virginia, I became despondent, leading to an unsuccessful suicide attempt.

A week later, I heard about Nam-myoho-enge-kyo and immediately began practicing this Buddhism.

I was encouraged by the woman running the bookstore in the Washington, D.C., Community Center to buy and read *The Major Writings of Nichiren Daishonin* and *Guidelines on Faith*. As I did, I came to realize my attitude toward my father was wrong: If it were not

for him bringing me into the world, I would not have heard of Nam-myoho-enge-kyo and received so many benefits.

Although I thought my father was dead, I began making inquiries and was surprised to find that he was not. I called him to begin the difficult task of rebuilding our relationship.

Gradually, I began to see my father from a different perspective — as a sick, destitute, suffering individual rather than the father who betrayed me. I invited him to visit my home in Springfield; he accepted.

His questions about my reciting the Lotus Sutra allowed me to explain the practice of this Buddhism.

I wanted him to practice, too, to relieve his suffering and enjoy the kind of benefits I was receiving.

My father became deathly ill in early 1984, while I was attending the SGI-USA Pioneers Conference in Dallas — where I met SGI President Ikeda. Immediately after the meeting, I called my father in the hospital and encouraged him to receive the Gohonzon. Somehow, the members in New York were able to take him from the hospital to do so. Rather than dying, within 90 days he was off the diabetes medication he had been taking for 25 years.

During the next year, my father spent each day telling others about Nam-myoho-enge-kyo. In his last letter to me, he said that

he was happier that last year than all of his other 69 years put together. In fact, he convinced a woman to chant just hours before he died, in February 1985.

The virtue of the parent — which is explained in the Buddhist concept of the three virtues — is the power to embrace people with compassion; to protect them from harm; and to enable them to develop the ability to live under their own power. Although my father fell short of this ideal 30-some years before, his compassion in his last year of life was truly remarkable.

He became an inspiration to me.

Also, it was the death of my father that led me to my mother — whom I had never known and had long thought dead. It was left to me to bridge the gap of pain that my mother, unknown to me, had suffered due to my father.

President Ikeda once said that a vain, cowardly man is an enemy of Buddhism. I have to admit that I saw this tendency in myself. Despite several years of practice, arrogance was still a fundamental part of me. But moved by my father’s example and following President Ikeda’s guidance, I began to conquer it.

I feel now that I have abandoned my self-serving kind of self-reliance. I am proud to say that since I began my practice of the Daishonin’s Buddhism, I’ve never had to fire or even draw a weapon, despite several years of being in very dangerous situations doing security. In 1989, I gave up security work altogether.

I am now a manager at a large national trade association, which recruited me to work for them. They trust me for who I am. This job gives me the time to strive for kosen-rufu alongside my fellow members in Fairfax and Springfield, including a new wife with whom I enjoy a wonderful relationship.

During the past five years, I have overcome many challenges related to my health. My mother’s constant encouragement during these struggles has been like a lion’s roar. I have come to know her and share with her the power of Buddhist practice and the Daishonin’s teachings.

I feel a great sense of appreciation for my wife, my family, the members, my friends and my co-workers. And I am determined to continue to understand the mentor-disciple relationship, to seek President Ikeda’s spirit and to care for SGI members. **W**