

SPEECH

'Faith...is actually the most powerful force in the world.'
Part 2 of SGI President Ikeda's May speech in Kansai.

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CHILDREN

The Boys and Girls Group's 'Friends for Peace.'



pullout section



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DON'T



Photo by JEAN PRITCHARD

We can either step aside and be mere onlookers, SGI President Ikeda says at a June leaders meeting, or we can be true heroes who stand up for what's right and keep fighting to the end.

Let me congratulate you on this wonderful and enjoyable leaders meeting! Though Japan is experiencing hard times, the Soka Gakkai is doing just fine. We have demonstrated excellent progress. Everyone is envious of our success.

The great French philosopher Jean-Jacques Rousseau (1712-78) wrote in his work *Emile*: "There is no happiness without courage nor virtue without struggle." Second Soka Gakkai president Josei Toda often discussed *Emile* with me. Without courage, there is no happiness, and it is impossible to create a life of value. This is an unchanging rule of human existence.

The English poet Lord Byron (1788-1824) wrote, "Whatever I may & have or shall feel — I have that within me that bounds

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HOLD back

in RHYTHM with Reggae Sunsplash

By SONIA JOHNSON
LOS ANGELES

When Sonia Johnson's husband died unexpectedly, she had to take the reins of Reggae Sunsplash, an international music festival featuring

Jamaican artists. 'Honestly, there was a point when I almost gave up,' she says. 'But I realized there were a lot of people depending on me.... I knew I could not let them down.'

I grew up in Jamaica in a family that always took care of me. Whenever a decision had to be made, they made it for me. Life was as smooth as a breeze. When I married, I continued along the same path. My husband, Tony Johnson, made all the decisions. I just went along with whatever he wanted to do.

In 1978, my husband established a music festival in Jamaica called Reggae Sunsplash,

which attracted people from all over the world. This was his lifelong dream.

This festival featured local artists and gave them the opportunity to showcase their music. There were so many talented artists in Jamaica at that time, the most renowned being the late Bob Marley. But many had very limited exposure beyond Jamaica and the pockets of West

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Sonia Johnson

STUDY

What does it mean to battle 'devils'?

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SGI members in India provide relief to cyclone victims. Plus more news.

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HISTORY

'The New Human Revolution,' vol. 7, chapter 1, parts 30-31.

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Fuel for Growth

By KEN SARAGOSA

SGI-USA YOUTH DIVISION STUDY COMMITTEE

In the Latter Day of the Law, the votary of the Lotus Sutra will appear without fail. The greater the hardships befalling him the greater the delight he feels, because of his strong faith.... The currents of hardship flow into the sea of the Lotus Sutra and rush against its votary. The river is not rejected by the ocean; neither does the votary reject suffering. ("A Ship to Cross the Sea of Suffering," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 9)

When I was growing up, my mother used to say, "Faith equals daily life." At the time, I took it as a kind of Buddhist nagging —



In My Life

NICHIREN DAISHONIN'S WRITINGS IN ACTION

like telling me to do my homework or clean my room. I would chant for five minutes and expect something immediately, like candy or money. As I got older and started practicing Buddhism more seriously, I was encouraged to see my life as an expression of my practice. People

directed me to this passage as encouragement when I encountered hardships.

As this letter expresses, Nichiren Daishonin was a man whose sole purpose in life was to propagate Buddhism. And because of this determination, he encountered great difficulties. As much as this passage inspired me, though, part of me always felt that it didn't really apply to me. While I was practicing Buddhism as sincerely as I could, my life was not like the Daishonin's. When I was in trouble in school, it was because I didn't finish the work I was supposed to. It was hard to see my problems as "persecution" when they were of my own making.

As "the currents of hardship" continued to rush into my life, though, and as I kept praying with this passage in mind, I came to realize that if it weren't for these difficulties, I could never show actual proof. I may not have experienced persecution because of my faith, but my problems are still the fuel for me to learn and grow in my Buddhist practice. ❏

QUESTIONS AND ANSWERS ON FAITH

What Are 'Devils Entering One's Body'?

By TED MORINO

SGI-USA STUDY DEPARTMENT LEADER

Q What does 'devils entering one's body' mean?

A In Buddhism, the term *devils* does not refer to any actual entities or beings. It indicates the negative forces that arise from our lives.

Nichiren Daishonin uses expressions such as *devils enter one's body* because they were part of the vernacular of his time. It was a metaphor, an expedient means he used to educate believers about the constant battle between the positive and negative forces within our lives.

In Buddhism, the Buddhist gods and devils represent different life-conditions that exist as potentials within us. When exposed to the correct Law or positive influences, we can actualize or reveal our innate Buddha and bodhisattva potentials. But when swayed by incorrect views or negative influences, we can be consumed by the devilish functions welling up from within our lives.

The Daishonin explains: "The heart of the Hokke sect is the principle of *ichinen*

sanzen [a life-moment possesses 3,000 realms], which reveals that both good and evil are inherent even in those at the highest stage, that of *myogaku* or enlightenment. The fundamental nature of enlightenment manifests itself as Bonten and Taishaku, whereas the fundamental darkness manifests itself as the Devil of the Sixth Heaven" (*The Major Writings of Nichiren Daishonin*, vol. 3, p. 279).

In other words, no one is immune from his or her own potential for evil, nor lacking in the potential for Buddhahood.

In referring to his efforts to propagate this Buddhism, the Daishonin often termed it "a battle," or said that Buddhism was "win or lose." Of course, by the word *battle* he did not mean military-style combat but rather a battle within one's life — a battle over whether humanity will guide itself to the correct Law or give in to distorted views.

In this respect, SGI President Ikeda once stated: "*Devils* in Buddhism indicates those functions that work to obstruct Buddhist faith and practice or the movement of *kosen-rufu*. In a sense, faith may be called a battle between the Buddha nature and life's devilish functions. It is a battle to determine whether one will manifest the state of Buddhahood or fall

into the three evil paths of Hell, Hunger and Animality."

He also stated: "When one's *ichinen* [will] in the depths of one's life fuses with the Gohonzon, it manifests the essential nature of enlightenment. However, if one is deceived by bad friends or evil influences, the *ichinen* of enlightenment will give way to that of delusion, one's faith will be diminished or even injured, and he or she can be plunged into unhappiness."

Paradoxical as it may seem, the function of such devils becomes manifest when the votaries of the Lotus Sutra exert themselves in pursuing altruistic goals. Progress emits great rays of hope, clearly illuminating the evil in one's environment. The contrast between good and evil sharpens when light brightens and shadows darken.

For our own sake, we need to develop a correct perspective on life that will enable us to identify evil in any form. We need to get into a correct orbit of life for our happiness. For the sake of others, taking action to help others reveal their Buddha nature can drive out the devilish functions that warp human hearts and minds. ❏

'Kyo'

The Connecting Thread

WHAT A

Concept

ON THE BASIC IDEAS OF NICHIREN DAISHONIN'S BUDDHISM

By LISA JONES

STAFF WRITER

Kyo derives from Hokkekyo, which means Lotus Sutra, and is a component of Nam-myoho-renge-kyo. Originally, *kyo* meant sutra or the teachings of Shakyamuni Buddha. Later, it came to denote all Buddhist scriptures. In expounding the Law of Nam-myoho-renge-kyo, Nichiren Daishonin broadly interpreted *kyo* as the sounds, voices and activities of all people.

In "Record of the Orally Transmitted Teachings," Nichiren Daishonin explains: "*Kyo* means the words and speech, sounds and voices of all living beings. Chang-an states, 'The voice does the Buddha's work and is therefore called *kyo*.' *Kyo* also signifies that life spans the three existences of past, present and future" (*Seikyo Times*, July 1995, p. 9). *Kyo* is rich in meaning, and this passage can be broken down into three parts.

First, the Daishonin says, "*kyo* means the words and speech...." On a practical level, we can take this to mean that everything we say and do is a manifestation of *kyo*. It could be said that *kyo* corresponds to the three kinds of actions

by which we create our karma — deed, word and intent.

Further, if we listen to the sounds of our environment — late at night, for example — we may hear the hum of traffic, the pounding of the sea, the rustling of wind through trees or the steady beat of our own pulse. In the farthest reaches of deep space, even, there's rhythmic sound that can be detected by radio telescope. It could be said that our lives (and the universe itself) are bathed in and articulated through sound, rhythm and vibration.

Second, the Daishonin mentions that "the voice does the Buddha's work and is therefore called *kyo*." From the standpoint of life philosophy, *kyo* signifies value-creation and the principle that the goal of human life is to achieve happiness for all.

The philosophy of value (which was developed by Tsunesaburo Makiguchi, founder of the Soka Gakkai) draws a sharp distinction between truth and value. Simply put, truth is fact; it is unchangeable and can't be created. Value, on the other hand, expresses the changeable and fluctuating relationship between self and other, subject and object, the individual and the universe.

SGI President Ikeda once explained that "from Makiguchi's viewpoint, the most fundamental and central value is that of life itself.... He stated that 'all other values arise solely within the context of interaction with life.' The fundamental criterion for value, in Makiguchi's view, is whether something adds

to or detracts from, advances or hinders, the human condition."

Ultimately, our happiness and the happiness of others are determined by the choices we make from moment to moment, not by an absolute standard or authority. Value is not a "given." It's something we must create.

To create means to turn theory into actuality, to turn an indefinite possibility into a definite something. In this sense, to do the Buddha's work means to create joy, culture, peace — to turn our dreams into realities through the wisdom and courage we develop by chanting Nam-myoho-renge-kyo.

Third, the Daishonin says that "*kyo*...spans the three existences...." That is, *kyo* is the thread that eternally connects all phenomena in the complex fabric of life. In fact, the Chinese character for *kyo* originally meant the threads running lengthwise in a loom when weaving cloth. *Kyo*, in the Buddhist sense, signifies the thread of universal, eternal continuity.

Further, this continuity is expressed in our individual lives. SGI President Ikeda explains:

Spatially the infinite expanse of the Universe in the ten directions and temporally the eternal flow of time spanning the three existences of past, present and future — all this is contained in a single moment of one's mind.

Fifteen in a series



Protest and celebration are evident in the varied activities of the Washington, D.C. Region's 'Construct Peace' rally. (Above) The youth give a presentation on Buddhism and (below) kids have a ball in the 'Moon Bounce.'

Protest Rally Helps People Reawaken a Mission for Peace

By **ROBIN MEADER**
BUREAU CHIEF

Mount Rainier, Md., July 11

To protest the destruction of the Grand Main Temple by High Priest Nikken and to reawaken the desire to accomplish world peace as SGI members, 700 Washingtonians, Marylanders, and Virginians gathered today for a family rally with the theme "Construct Peace."

Penny Parker, Washington, D.C. Region young women's leader and co-chair of the rally steering committee, talked of both Buddhist protest and celebration, citing second Soka Gakkai president Josei Toda's response to the mistreatment and death in prison of his mentor, Tsunesaburo Makiguchi, during World War II: Enraged by this injustice, Toda resolved to build an SGI organization of 750,000 happy members. With the family rally, SGI members of Washington, D.C. Region confirmed their determination that nothing and no one can deter their advance toward world peace.

The simultaneous protest and celebration was evident at the community center, with food, entertainment, displays, a petition-signing table and discussion groups. The heart of the rally included three speakers, one of them Mary Morris, who was instrumental in bringing about the petition and ultimately the rally.

Ms. Morris described her transformation from one who avoided conflict and didn't care about the SGI's excommunication



tion to one who passionately advocates protest. "Let history show that in our time," she said, "millions of bodhisattvas stood up to Nikken in protest and compelled him to step down — the only honorable course of action left to him now."

Tami Frazier, a third-generation SGI member who has never visited the Grand Main Temple, explained her awakening to a sense of mission in realizing that the battle for world peace is not only for herself but for her ancestors and especially those to come in the future.

Vice General Director Bill Aiken noted that the true sanctuary of the SGI is not on some map but in our support of one another's Buddhist practice. He resolved to strengthen the forces of the Buddha by introducing one person this year to Buddhism within the SGI.

A recent article about the

Grand Main Temple's planned demolition, published in the *Washington Post*, shocked some former SGI members into action. Mary Dusing recalled: "When I saw that article, I knew that I had to take a stand. The destruction of the temple is an affront to the sincerity and faith of the members — not only of SGI members but of temple members and even of the priests who supported the construction."

The words of physician Alwin Harding seemed to speak for everyone attending today's rally: "This activity gives me great hope for the future of the SGI, especially because of the tremendous participation of the youth. Whatever is going on, we will win, we will overcome, and we will accomplish our mission."

With reporting by Emily Carnes, Rob Hendry, Alicia Hetzner, Annie McDonell and Gloria Starks.

NEWS BRIEFS

SGI-India Members Provide Relief to Cyclone Victims

On July 11, SGI members in India successfully completed a relief operation in Jamnagar to assist families suffering the aftereffects of a cyclone that hit coastal Gujarat on June 9. More than 2,000 people, mostly slum dwellers, salt pan workers and port laborers, were killed when the cyclone hit, and more than 45,000 had their homes and property damaged by tidal waves and winds that gusted to 145 mph.

Visiting the area, Akash Ouchi, SGI India representative, said: "Not a pole, a tree or a house was left intact. No one had escaped loss and suffering, but people are slowly coming out of shock and re-

building their homes."

SGI members in Delhi and Bombay donated milk powder, rice, beans and lentils, oral rehydration salts, chlorine tablets and clothing in matching sets. In Delhi, more than 50 members helped sort and pack the goods in waterproof bags. With the cooperation of district officials SGI members distributed the goods directly to 1,241 families.

District Magistrate Girish Chandra Murmu wrote, "It was heartening to know the lengths to which your organization is going to distribute donations so that they really reached the people who need them most."

— Courtesy of the SGI

Daisaku Ikeda Day Proclaimed in El Paso

The City of El Paso proclaimed Aug. 24, 1998, as Dr. Daisaku Ikeda Day. On July 14, General Director Zaitzu attended the city council meeting along with local members to accept the honor on Mr. Ikeda's behalf. Mayor Carlos Ramirez named the day in honor of Mr. Ikeda's efforts to promote peace, cul-

ture and education throughout the world. City Representative Chuy Terrazas read the proclamation and Mr. Zaitzu then urged SGI members in El Paso to dedicate themselves to work with the city to make their community a great oasis of humanity toward the 21st century.

— JUDY HYMAN, correspondent

SGI President Meets With South Korean Educators

On July 4, SGI President Ikeda met with South Korea's Chung Cheong College President Chung Jong Taek and Chairperson Oscar Oh. Their meeting took place following a ceremony in which the SGI leader received an honorary professorship from the Korean college, held at the Tokyo Makiguchi Memorial Hall in Hachioji, Tokyo.

Expressing his sincere wish to tell as many people as possible about the achievements of President Ikeda and the SGI, Dr. Chung hailed the efforts of the South Korean SGI members to contribute to their respective communities through such activities as environmental cleanup campaigns. He voiced appreciation for the SGI leader's constant assertion that Korea is a

great cultural benefactor of Japan and also paid tribute to the wonderful ideals of peace, culture and education he upholds.

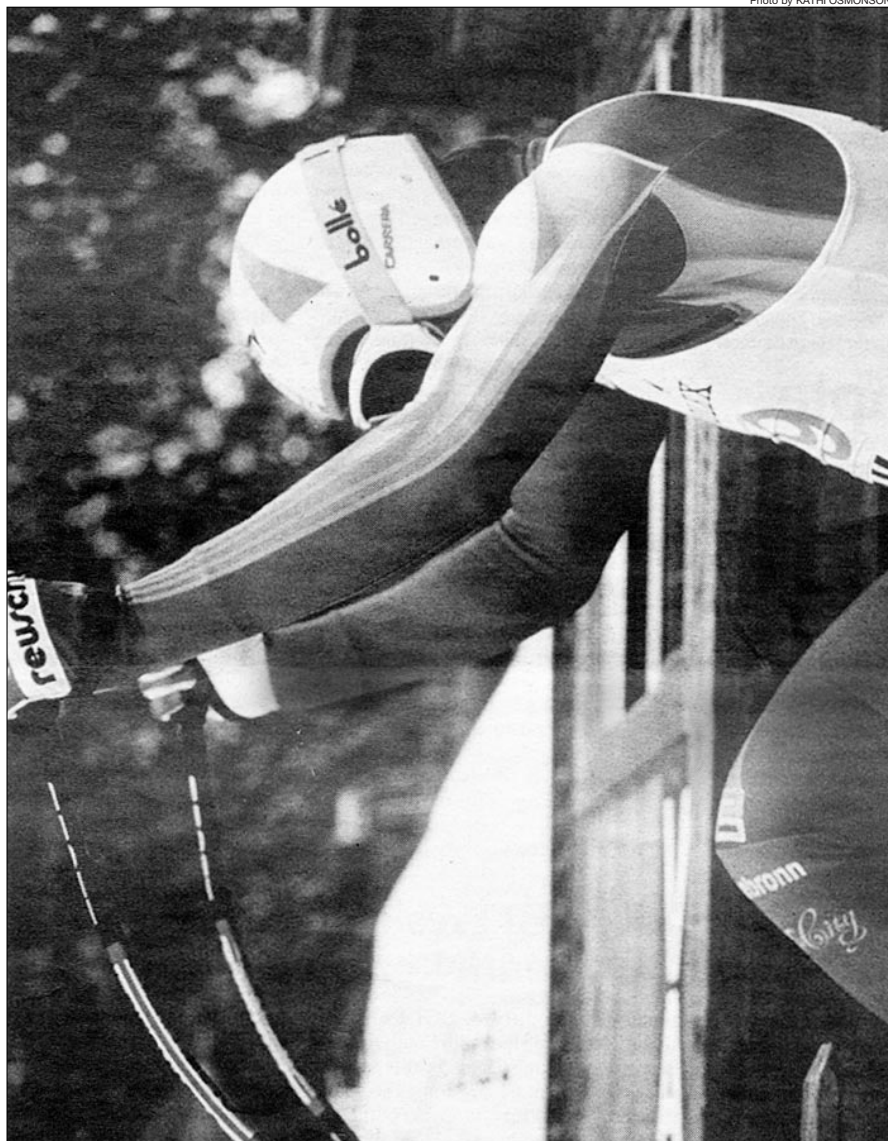
Mr. Ikeda quoted Chairperson Oscar Oh as saying that the future of humankind depends entirely upon education and that it is from the outstanding characters and examples of educators that students will be inspired, and that though a gap may always exist between reality and the ideal, it is vital that education continue to advance step by step, always looking far into the future.

The SGI leader remarked that he wholeheartedly concurs with his guest's insights.

— Courtesy of SGI NEWSLETTER

Faith

Photo by KATHI OSMONSON



It is your own benefit to challenge yourself and fight hard. It is crucial that you keep on striving to the end, that you live courageously through all obstacles and write an indestructible history.

and Faith Alone

In Kansai in May, SGI President Ikeda encourages youth to fight the abuses of authority. 'Faith, which at first glance may appear something weak, is actually the most powerful force in the world,' he says. (Part 1 of this speech appears in the July 31 issue.)

The SGI bases itself first and foremost on the Daishonin's writings. That is why the pure, undefiled lifeblood of faith, that directly connected to the Dai-

shonin, is always flowing vitally, strongly in the SGI. All of the Daishonin's writings are extremely important, but of special significance are the 10 major writings.

I turn now to one of these, "Letter to Shimoyama." Several years ago, incidentally, the Ehime Prefecture youth division researched and published several volumes of study mate-

rial on this letter under my supervision.

The Daishonin writes: "Then, I, Nichiren, appeared in this world. Fearing no one, I have given my life to calling attention

to [the grave slander of the Law being committed in this land]. Were the nation's rulers wise, they would be compelled to ask for further details. Yet they do not and fail to heed my warnings. While this alone is astonishing, how outrageous it is that they should try to behead me!" (*Gosho Zenshu*, p. 357).

The Daishonin is a great sage and philosopher. As he details at length in his treatise "Rissho Ankoku Ron," the people of his day suffered intense misery and hardship. By rights it should be the job of the country's rulers to find and implement means to relieve the people's suffering.

Yet when the Daishonin tried to advise them on the best course to pursue, they refused to heed his words. They turned a deaf ear to the counsel of a great sage. They ignored the plaintive cries of the people.

Not only that, they tried to behead the Daishonin — this treatment he describes as "outrageous." He is quite right in feeling the way he did.

The Height of Perversity

The Daishonin continues: "Thus the two evils have now appeared in the land side by side — the grave offense of supporting a person of great evil and the grave offense of disgracing a person of great good, who upholds the correct teaching. This situation is like venerating an *ashura* and shooting at the god of the sun. It has therefore given rise to an occurrence of unprecedented gravity [the calamity of the Mongol invasions] befalling this land" (*Gosho Zenshu*, p. 357).

Ashuras are contentious demons who symbolize the world of Anger, a life-condition characterized by jealousy, perversion and a desire to appear superior to others. To esteem such ignoble beings and try to shoot down the sun giving light to all living things is the height of perversity. It is only natural, then, that the grave offense and error of persecuting a Buddha should give rise to national disaster.

The Daishonin's words are guiding principles that have universal, eternal relevance. It is important to study his writings. And it is especially crucial that the members of the youth division gain a solid grounding in Buddhist study. The two ways of practice and study are important. A halfhearted attitude will not allow you to complete these two paths. That would be a truly sad thing.

The Daishonin fearlessly declared the truth for the security

Photo by KIRK CONDYLES

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of the land, the happiness of the people and the benefit of future generations. But the rulers of the day ignored his admonitions. Deceived by ill-intentioned individuals, they denigrated the Daishonin and even attempted to take his life. These two grave offenses — conspiring with evildoers and persecuting a person of great good — were the causes for the disorder and confusion that beset the country. This fundamental formula is the same in any age.

Citing some historical examples of secular authorities persecuting loyal retainers or people of lofty virtue, the Daishonin continues: "This is not without precedent. King Chieh of the Hsia dynasty beheaded Lung-feng. King Chou of the Yin dynasty had Pi Kan's chest torn open. The second emperor had Li Ssu executed. King Udayana insulted the Venerable Pindolabharadvaja. King Dammira cut off the head of Aryasimha. Emperor Wu argued with the Dharma Teacher Hui-yüan. Emperor Hsientung exiled Po Chü-i. Emperor Hui-tung branded the Tripitaka Master Fa-tao on the face. These are all examples of people who not only failed to heed remonstrations, but harbored grudges over them. In their lifetime in this world, these individuals brought about the ruin of their countries, lost their lives and fell into the evil paths in their future existences. This is solely because they looked down upon people, gave credence to false accusations and acted against reason" (*Gosho Zen-shu*, p. 357).

It is the way of the world that people of justice are attacked out of others' unwarranted anger and resentment. I think the point the Daishonin wishes to make here is: "As you can see from these examples, many upright and correct individuals have been beheaded throughout history. It is the same in any age. It is vital, therefore, that you have the ability to discern what is right and what is wrong, to know the difference between good and evil. Simply because I was exiled to a remote island, many people mistakenly believed that I committed some crime. But that is not true. Only the just are persecuted."

The pages of history are filled with untold people of justice and integrity who were accused and condemned by the cruel forces of authority for crimes that they never committed. I know what this is like from personal experience.

But all tyrants and authoritarian leaders who dare to betray justice and truth ultimately come to a terrible end.

You, my young friends, are the leaders of the 21st century. For that reason, it is important that you have an understanding of history, that you can see through to the heart of things. A penetrating view of history is essential. A superficial one won't suffice.

The renowned Japanese author Eiji Yoshikawa writes at the end of his novel *Miyamoto Musashi*, the story of a 17th-century master swordsman: "The sound of crashing waves is a part of nature. Swimming skillfully with the flow of the waves, small fry sing, small fry dance. But who knows the heart of the ocean, the depth of the ocean, a hundred feet down?"

A Senseless Mobocracy?

Because of their integrity, people of goodness are attacked by the ill-intentioned — this historical lesson applies directly to the present as well. And it will continue to do so in the future.

Recently I met Dr. Choue Young Seek, founder and chancellor of South Korea's Kyung Hee University, who said with keen discernment, "Though we speak of democracy, in a country where the level of the citizens is low, it can be the worst of systems."

Having the external machinery of democracy in place does not automatically make for a democracy. Substance and content are important. A democratic society can easily turn into a senseless mobocracy — into a deplorable society that ignores human rights — if its citizens are lacking in sense and good judgment.

Quite simply, there can be no true democracy unless the citizens of a country realize that they are sovereign, that they are the main protagonists, and then, with wisdom and a strong sense of responsibility, take action based on that realization. Democracy cannot be successful in its mission unless the people rouse themselves to become more informed and involved, unless they unite, unless they establish an unshakable force for justice and keep a strict eye on the activities of the powerful. In Japan, the Soka Gakkai is trying to do just that.

The destiny of humankind will never change unless people take action to keep a close watch over those in positions of power and authority. The Daishonin taught us how we could change



I hope that you, too, will create history. You are young. There is nothing to stop you.

our destiny. He called on the people to exercise their wisdom and stand up for what is right. Presidents Makiguchi and Toda, along with many other outstanding people of conscience, past and present, have made this their rallying point.

A Life Crammed Full of Memories

In my youth, I launched a momentous new wave in our people's movement from here, Kansai. I was about the same age as many of you today. I will never forget those days when I gave my all alongside my Kansai friends. Youth is a truly wonderful thing.

Unfortunately, though, this is often something that's hard to appreciate when we're young. Life passes by quickly. Before we know it, we are old. That's why in our youth, we should be as active as we possibly can.

Rather than a life of blank pages, live a life crammed full of memories — of battles well fought and wonderfully diverse experiences. Not to leave behind any history, to just grow old and die, is a sad way to live.

All of you are exerting yourselves in SGI activities. You are studying the Daishonin's writings, discussing Buddhist philosophy, striving to support and encourage your fellow members.

There is no more fulfilling and satisfying youth than this. It

is an incredible youth — a youth of unsurpassed value.

There's Nothing To Stop You

The campaign we waged in Osaka in 1956 heralded the dawn of the people's victory. The newspaper headlines shouted, "The Impossible Has Been Achieved." I fought with all my might in that campaign. I traveled all over Kansai. I have fond memories of each town and city. And I have many friends here.

In July 1956, a candidate sponsored by the Soka Gakkai in the Osaka electorate ran for the first time in the Upper House election and was elected despite all predictions to the contrary. President Ikeda, then Soka Gakkai youth division chief of staff, oversaw the campaign in Osaka. The Soka Gakkai-backed candidate's surprise victory stunned Japan's established power structure and marked the start of the Soka Gakkai's political movement, which later gave way to the formation of the Clean Government (Komei) Party.

I hope that you, too, will create history. You are young. There is nothing to stop you. Those who fail to take action when they can will only have regrets later in life. It is to your benefit to challenge yourself

and fight hard. It is crucial that you strive to the end, that you live courageously through all obstacles and write this indestructible history. I entrust the future of our movement to you.

It was also here in Kansai that I suffered persecution by the authorities, just like the Daishonin describes. I bore the full brunt of the schemes of the three powerful enemies of Buddhism in the Osaka Incident in 1957.

President Ikeda was arrested and wrongfully charged with election law violations in an Upper House by-election in Osaka in 1957. At the end of the court case, which dragged on for almost five years, he was exonerated of all charges (January 1962).

I protected my mentor, Mr. Toda, and the Soka Gakkai — the downfall of both being the true aim of the authorities' insidious design. I was 29 then.

The entry in my "Youthful Diary" for July 17, 1957, the day of my release from prison [after being detained for questioning for two weeks], reads: "I was released from prison today, July 17, at 10 minutes past noon. Several hundred Kansai members came to greet me. Overjoyed. The Gakkai is strong. It is in the

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right. The Gakkai is the most beautiful of organizations."

Those who came to greet me that day are your seniors in faith. Thank you, Kansai!

That same evening, more than 20,000 members gathered at Osaka's Nakanoshima Civic Hall. Many crowded outside the venue in the pouring rain as well.

I was innocent of any crime. The charges against me were the authorities' fabrications. At the meeting that night, I declared: "Those who have faith will definitely win in the end!" These words sprang from my deepest, innermost conviction.

I now entrust this immortal history to my esteemed, most precious youth division members of Kansai and the world, those who will shoulder responsibility for the future. Please open the way to a magnificent 21st century in which justice and truth prevail.

Seize the Moment!

Thoreau, another renowned American Renaissance thinker, wrote in his journal: "Nothing must be postponed. Take time by the forelock. Now or never! You must live in the present, launch yourself on every wave, find your eternity in each moment." We shouldn't put anything off, but seize the moment, living with all our being in the present. If we do that, he says, each moment will become eternity.

The British poet Milton wrote in *Paradise Lost*: "With good/Still overcoming evil, and by and small / Accomplishing great things, by things deem'd weak/ Subverting worldly strong...." These words have profound meaning.

"With good still overcoming evil" — yes, good must triumph over evil. Standing by idly does not amount to doing good. This is only done by fighting evil.

"By things deem'd weak" — this can be interpreted as referring to people's faith, to their religious convictions. Authoritarians view people who cherish religious faith as weak,

looking down on them with contempt. They think to themselves: "You practice your religion because you're weak. Look at you. You don't have power or wealth. Your faith is but a crutch to lean on."

"Worldly strong" — this is the repressive force of the powers that be, the arrogant people in authority. Such strength as they wield, however, is not true strength from the standpoint of eternity or the depths of life.

Faith, which at first glance may appear weak, is actually the most powerful force in the world. Many people put on a show of being strong, but true strength has nothing to do with appearances. On the contrary, we usually find that the weaker the individual, the greater their bravado or outward display of strength.

People have disparaged the Soka Gakkai and supported us to be weak, but we have made it this far on faith and faith alone. Without the patronage of state authority, without using economic clout, without putting on a false front, we have advanced as an organization of plain, ordinary citizens. That is why we are strong. That is why we have succeeded in our endeavors.

To "subvert worldly strong" through faith — the highest expression of our humanity — is the most correct approach we can take in vanquishing the abuses of authority. This is the heart of Buddhism. This is what the Daishonin taught. It is the royal road upon which the Soka Gakkai will eternally advance.

I close today with the hope that all of you in Kansai will become a boundless source of inspiration and strength for our esteemed fellow members and friends throughout the world.

Thank you!

This is part 2 of the speech that SGI President Ikeda gave at the 22nd

Soka Gakkai Headquarters Leaders Meeting, held in conjunction with the 3rd Kansai Youth Division General Meeting, at the Kansai Toda Memorial Auditorium in Osaka, Japan, May 26. Part 1 appears in the July 31 issue.

We shouldn't put anything off, but seize the moment, living with all our being in the present.

People have disparaged the Soka Gakkai and supposed us to be weak, but we have made it this far on faith and faith alone.



Reggae Sunsplash has toured the world in the past. Pictured is one of its stops in Japan. Through chanting and supreme efforts, Sonia Johnson kept her husband's dream alive, despite major setbacks.

Experience: In Rhythm With Reggae Sunsplash

EXPERIENCE, FROM PAGE 1

Indian communities scattered throughout the United States, Great Britain and Europe.

Reggae Sunsplash changed all of that.

Although I totally supported his business venture, I wasn't involved in its day-to-day operations. When Reggae Sunsplash got big enough to begin touring the United States, Tony formally established the business and set up an office, which was run by our eldest daughter. My responsibility was to take care of our other three children, Danielle, Nikki and T.J.

We moved to Los Angeles in 1984. Not too long after, I was introduced to Nichiren Daishonin's Buddhism and received the Gohonzon on June 27, 1984.

Tony worked very hard to make Reggae Sunsplash a success until the stress of the business took its toll. My husband died suddenly on May 26, 1997.

In addition to being devastated and grief-stricken, I had no idea what I was going to do with the business, which had become the sole means of support for our family. The key people in the organization, including Tony's long-time production manager, turned their backs on me and decided that his death signaled a good time to start their own business to compete with Reggae Sunsplash. To top it all, our eldest daughter and her husband moved back to Jamaica, taking all the pertinent business information about Reggae Sunsplash with them.

There seemed to be no end to my sorrow. I didn't know where to start to do anything, and I was frightened. It seemed as if I had no one in the music industry to turn to, and no one I knew whom I could trust. Every person that I reached out to for assistance seemed to have their own agendas.

At that time, one of my leaders, Linda Johnson, vice women's division secretariat, encouraged me to trust the Gohonzon. She said the biggest battle I was facing was the battle to win over myself; I needed to believe in me and break through my limitations. If I did that, she said, I would have total victory.

Then she reminded me of something John Wayne once said: "Courage is feeling the fear and saddling up anyway."

This March, I invited a member whose experience I had read in the *World Tribune* (Nov. 28, 1997) to speak at my Sofia Group meeting. A lot of my members had been encouraged by Jeri Love's experience of overcoming 26 years of depression.

I was especially moved by the quote from SGI Vice Women's Division Leader Yumiko Hachiya that Jeri referred to in her experience. After she spoke at my meeting, she gave all of the Sofia Group members a copy of the quote: "I hope that you will muster strong faith and challenge the many hardships that lie ahead of you. No matter how impossible the reality may appear, you should never concede defeat. Never conclude that you've reached a dead-end. You must not allow your resolute faith and con-

viction to falter. The means to change hardship into happiness lies in our heart, in our single-minded determination."

After the Sofia meeting, I talked to Jeri and Linda about my situation with Reggae Sunsplash. Linda encouraged me to be strict with myself and launch a chanting campaign. Jeri volunteered to come over to my house to chant with me, saying we could begin the next morning at 6:30 a.m.

We began chanting for an hour and then reciting the sutra. As soon as the campaign began, my obstacles began to increase. Within two weeks, we increased our chanting to one-and-a-half hours every morning. Then there were even more obstacles. A week later, we started getting together at 6:00 a.m. and chanting two hours in the morning, six days a week.

My determination was to have the Reggae Sunsplash concert in May. I had less than three months to confirm a venue, book a line-up, advertise and sell out the house. In the music industry, this time-frame is considered impossible. Tony always began planning his concerts no less than four and often six months in advance. The fact that I was also a novice producer and a woman in a male-dominated business magnified that impossibility times 10.

The more we chanted, the more that negative and evil people came out of the woodwork. Linda explained to me that this was the answer to my prayers. The Gohonzon

PLEASE SEE EXPERIENCE, NEXT PAGE

EXCERPTS

Triumph In the Final Chapter of Life

SGI President Ikeda attended a conference with SGI General Director Eiichi Wada and representatives from throughout Japan as well as Brazil, Mexico, the United States, Canada, Thailand and Peru, held in Tokyo, July 26. The SGI leader emphasized the importance of how we live the final years of our lives.

- Ultimate victory in life is determined by the quality of our final years, not by the successes and setbacks we encounter along the way. President Toda also stressed this point strongly. Some people enjoy favorable circumstances in their youth and middle age, but end their lives in suffering and agony. Such a life is one of defeat.
- There are people who put on airs because their children are studying in a foreign country or have been admitted into a prestigious university. However, viewed from the standpoint of Buddhism, truly worthy of respect are the ordinary members who are working tirelessly, without fanfare, to spread the teachings of Nichiren Daishonin to realize peace for all. No matter how exciting or impressive the course you may decide to pursue in life, if you forget to work for kosen-rufu, it will ultimately have no meaning. It is also an unfortunate fact that there are many people who forsake their faith due to self-con-

ceit and vanity and, as a result, experience great suffering in the final chapter of their lives.

- The Buddhist Law is very strict. There are people who have gained position and prominence due to the support of their fellow SGI members and have then forgotten their debt of gratitude and forsaken their faith. Failing to repay the immense trust and expectations everyone placed in them, they have fallen victim to their self-centered egos and grown corrupt. Such individuals have without exception come to a wretched end. The family members of such individuals also suffer great misfortune. There are many examples that clearly attest to this.
- Our SGI activities represent the true Buddhist practice of the modern age. Those who sincerely strive in their SGI activities and selflessly devote themselves to kosen-rufu end up leading truly admirable lives and enjoying genuine happiness without fail. Those who work hard in the organization shine as victors. The true lifeblood of faith of Nichiren Daishonin's Buddhism exists nowhere apart from our organization for kosen-rufu. I hope you will always remember this.
- I once suffered such poor health that even President Toda observed that I might not live past

30. However, as you all know, I turned 70 this year in remarkably good health. I have undertaken wide-ranging activities for peace on a world scale. This is all the immense benefit of practicing the Daishonin's Buddhism.

- When President Toda was experiencing grave financial troubles, I was the only person who continued to stand by him. I changed all my plans to attend a university and supported him 100 percent. There was no other way to safeguard the Soka Gakkai or the future of our kosen-rufu movement. The central focus of my life all these years hasn't been myself; it has always been President Toda. I have made the path of mentor and disciple the core of my existence. I have to date received 55 honorary doctorates and professorships from universities around the world. I am confident that all these honors are the result of my decision to gladly abandon my dream to attend a university in order to support my mentor all those years ago — the profound workings of the law of cause and effect.
- I wish for all of you to look at my achievements as an example of how great a life dedicated to kosen-rufu can be. I also hope that you will lead lives of great victory, your final chapters adorned with brilliant triumph. ❖

EXPERIENCE, FROM PREVIOUS PAGE

zon was clearly showing me the people I couldn't trust.

As we continued our chanting campaign, I also started approaching musical artists about joining the Reggae Sunsplash lineup. They kept giving me the run-around, hanging me up for weeks. And when I presented the proposed lineup to the venues where I wanted to hold the concert, they said it wasn't strong enough to sell tickets.

About six weeks into my chanting campaign, everything came crashing down around me. My agent, who was supposed to help sell the show to promoters, was not supportive. My staff began encouraging me to throw in the towel and move on to something else. My daughters Danielle and Nikki believed that I should give up, because nothing positive was happening even though I was chanting a lot.

They were also worried that the stress of trying to make this concert happen was going to affect my health. One of my daughters told me she had already lost her father, and she didn't want to lose me, too.

At the end of our staff meeting, everyone was discouraged. One of my staff asked what was I going

to do now. I looked at him and said: "I am going to chant. This show is going to happen. Just watch me."

After my staff meeting, I tried to reach Linda at work to get more encouragement, but I got her voicemail instead. With guidance from SGI President Ikeda in the *World Tribune* and *Living Buddhism* from which to draw encouragement, I made the determination that afternoon that I had to show actual proof of the power of the Mystic Law to both my staff and my family. Although my son, T.J., was practicing Buddhism, my daughters had become disillusioned and lost their faith after the death of their father. I knew it was time to turn this situation around.

As I chanted later that day, I realized that it had always been my karma to wait for someone else to make decisions or take responsibility. If Reggae Sunsplash was going to happen, if there were going to be a victory, Tony's dream had to become my dream. And I had to take 100 percent responsibility to make it happen.

I thought about a quote from President Ikeda that I had read earlier that week: "It takes courage to become happy — courage to remain true to one's convictions; courage not to be defeated by one's weaknesses and negativity; courage to take swift action to help

those who are suffering. It is through such daily efforts that your true beauty as a human being shines forth."

While chanting, I demanded that the Buddhist deities help me. Within 45 minutes, I started getting calls from musical artists confirming their participation in the show. I finally had a lineup. I was beginning to see the results of all my chanting!

The Greek Theatre here in Los Angeles had been one of Tony's favorite places, and it had hosted the opening of Reggae Sunsplash for more than 10 years. With less than five weeks to promote the concert and sell tickets, I approached the Greek about having the concert there on Memorial Day weekend, and they agreed. I decided that it would be a tribute to Tony and his efforts to promote world peace through music.

Then there were more obstacles. Three weeks before the show at the Greek, my production manager and I had a disagreement. He walked out. I knew absolutely nothing about technical production and had to chant my way through this obstacle. While chanting, I remembered an assistant production manager who had been a big help to Tony during his last show in Japan. I called the guy in Dallas, and he was available. He

went to work immediately, contacting the Greek and the artists to make the necessary arrangements.

The production manager who quit also was responsible for the food and crafts fair, which was being held in the parking lot adjacent to the Greek. There were a lot of loose ends still to be tied up, and I needed more help. I called a fellow member, Jarnil Maupin, and he took care of everything. He even brought other SGI members with him to work the day of the event.

After a week of cool, rainy weather, the sun broke through on the Saturday of Memorial Day weekend — and so did I. The concert was a total success!

It was a near-capacity crowd — close to 6,000 people from every ethnic group and nationality one could possibly imagine. They waved their hands and swayed their bodies in rhythm with the reggae music.

Throughout the concert, I felt Tony's spirit there with me. It was a true tribute to his life's work, and I knew he was pleased.

The greatest benefit of this experience was not just the successful concert, but the profound changes I experienced in my life — my human revolution — in order to win. I had to chant for the wisdom to make the right decisions for my life as well for the

courage to use that wisdom. There were many times when I received the wisdom but didn't have the courage to act.

I also learned a lot about what it means to have faith. Although I couldn't immediately see my prayers being manifested, I had to continue to believe that things were definitely unfolding. I couldn't back down.

Also, as a result of this campaign, my daughters' faith in this practice was renewed, and my children and I are closer than ever.

In closing, I have to express my deepest appreciation to President Ikeda, whose guidance always provided me the key to deepening my faith. I also have to thank my family, who believed in me and totally supported my efforts. I have to thank all the members who fought alongside me — especially Linda Johnson and Jeri Love, who gave me support and encouragement and were always willing to chant with me, no matter what else was going on in their lives.

My next goal is to launch an international tour of Reggae Sunsplash, going to both Japan and Australia by the end of this year. I also plan to do a U.S. tour.

I know that with Nam-myohorenge-kyo, I will break through once again! ❖

the new HUMAN REVOLUTION

A NOVELIZED HISTORY OF THE SOKA GAKKAI

'THE FLOWER OF CULTURE'

VOLUME 7, CHAPTER 1, PARTS 30-31

As the world lurches insanely toward nuclear war with the Cuban missile crisis, thinkers like Norman Cousins, Linus Pauling and Bertrand Russell are voices of reason. 'I believe that there is a greater power in the world than the evil power of military force, of nuclear bombs,' Pauling says. 'There is the power of good, of morality, of humanitarianism.'

By DAISAKU IKEDA
SGI PRESIDENT

Under these tense circumstances, the opinions of the group of U.S. officials deliberating which course to take clashed and diverged sharply. There were emotional bursts of anger and impatience. In situations of extreme fear and tension, people frequently lose self-control, choosing quick-fix solutions and succumbing to the temptation of war. This only demonstrates how flawed the doctrine of nuclear deterrence is — the idea that a balance of fear will prevent nuclear war.

Robert Kennedy recalled the

circumstances in *Thirteen Days*: "Each of us was being asked to make a recommendation which would affect the future of all mankind, a recommendation which, if wrong and if accepted, could mean the destruction of the human race." In this state of crisis, almost sparking an all-out nuclear war, the final decision rested with one person and one person alone, President John F. Kennedy. On the afternoon of the fifth day of meetings, Oct. 20, he decided on his response: a naval blockade of Cuba.

Before making his decision, President Kennedy had allowed his group of advisers to thoroughly argue every alternative to its logical conclusion. But it

is said that he never sided with the option of military attack, an option that easily could have led to nuclear holocaust. He possessed, even in this crisis, an exceptional inner control and self-mastery.

During World War II, the PT boat Kennedy commanded was attacked and destroyed by Japanese forces. Though injured, he led his surviving men to safety. Fortunately, he brought the same coolness under fire to this moment of terrible danger for all humanity.

No matter how far civilization advances, no matter how times change, in the end everything depends on character. The decisions of human beings

determine their fate and that of the world. The Cuban missile crisis was another reminder of this essential but oft-forgotten truth.

The evening of Oct. 22, a week after learning of the presence of missiles in Cuba — a week that saw intense discussion and debate and finally led to the president's decision of a naval blockade — President Kennedy made his famous televised speech to the American people. He took great pains with his use of language, avoiding any aggressive wording that might unnecessarily provoke the Soviet Union. He even replaced the word *blockade* with the softer word *quarantine*.

President Kennedy's TV address evoked a tremendous response in the United States and around the world. A sense that confrontation with the Soviet Union was unavoidable spread throughout the States, and some U.S. citizens began stockpiling their bomb shelters with foodstuffs.

Just a year earlier, in 1961, journalist Norman Cousins, in the magazine he edited, the *Saturday Review*, wrote of the uselessness of bomb shelters in the event of nuclear attack. He asserted: "The answer to nuclear war is a genuine peace. The answer to drift is direction. The answer to insanity is sanity. If the energy, money, and resources now going into shelters were to be put to work in the making of a better world, we would do far more to safeguard the American future than all the underground holes that could be built in 1,000 years. And if we are serious about shelters, let us make the United Nations into a shelter broad enough and deep enough to sustain an enforced peace under law."

Sadly, his warning had not been heeded. And now the catastrophic insanity of nuclear war had loomed as a very real threat before the American people.

Conscientiously objecting to nuclear warfare, a number of influential private citizens ardently appealed for a peaceful resolution. Scientist Linus Pauling acted on his deepest personal convictions and sent a telegram to President Kennedy asking him to abandon the government's decision to blockade Cuba. Pauling feared it likely, depending on the Soviet reaction, to escalate into nuclear war. He wrote, "I believe that there is a greater power in the world than the evil power of military force, of nuclear bombs — there is the power of *good*, of *morality*, of *humanitarianism*" (*No More War!*).

The British philosopher Bertrand Russell also sent telegrams to U.S. and Soviet leaders, pleading with them to avoid naval confrontation and exercise restraint.

The afternoon of Oct. 23, the day after his speech, President Kennedy signed the proclamation that put Cuba's quarantine into effect. He said to one of his aides, "The great danger and risk in all this is a miscalculation — a mistake in judgment."

The blockade took effect at 10:00 the next morning, Oct. 24. A special American force of Navy and Air Force spread a net throughout the Caribbean Sea to stop and search any ships or submarines trying to reach Cuba. The United States warned that it would fire on any vessel believed to be carrying offensive weapons and that chose to ignore the quarantine and remain on course for Cuba.

Tensions mounted.

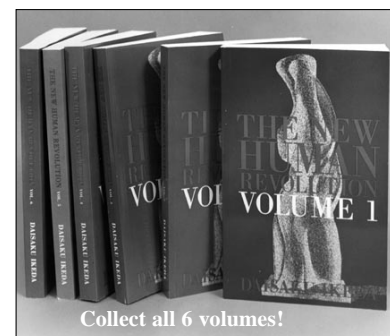
To be continued

Daisaku Ikeda appears in the novel as Shin'ichi Yamamoto. The events take place in 1962. Illustration by Ken'ichiro Uchida.

Our faith isn't the kind in which you look to others for help. No, each of us has to carry out our own human revolution. We have to stand up on our own two feet and win through our own efforts. If you depend on others, you're sure to lose.... (The New Human Revolution, vol. 6, p. 245)

Volume 6 of *The New Human Revolution*, SGI President Ikeda's novelized history of the Soka Gakkai's world peace movement since 1960, contains Shin'ichi Yamamoto's travels to the Middle East, the contribution campaign to build the Grand Reception Hall, the Mikawashima train crash, early Komei elections, advice to the student division and more.

Available in all SGI-USA bookstores. The price is \$10.00. Mail orders may be placed by calling (800) 626-1313.



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SPEECH, FROM PAGE 1

against opposition." These words express the fighting spirit of the Soka Gakkai admirably.

June is the month of first Soka Gakkai president Tsunesaburo Makiguchi's birth [June 6, 1871]. It is also the month in which Mr. Makiguchi first encountered Nichiren Daishonin's Buddhism [1928]. This year marks the 70th anniversary of that occasion. Mr. Makiguchi was 57 years old when he decided to take faith. Most men at that stage of life would have been happy to enjoy the rewards of their achievements — in his case, as a respected school principal — and pass their last years in ease and personal enjoyment. But Mr. Makiguchi tossed that ease aside and embarked on a life-or-death spiritual struggle.

All this from the age of 57! I am sure that some of you gathered here today are the same age. Most of you are no doubt younger. You mustn't allow yourselves to grow old before your time. Please live your lives with the same energy and vigor that Mr. Makiguchi displayed. Please live with a youthful spirit. That is what Buddhism teaches us to do, and it is how life ought to be lived. If you make a commitment to work for the sake of others, you will be rejuvenated. If you devote your life to helping others, you'll stay young. The power of Nam-myoho-renge-kyo guarantees that. On the other hand, if you live only for yourself, you will age prematurely.

It's your life. I hope you will lead it energetically and positively. This is not a duty or an order. It is something I hope you will consciously choose to do.

People, Become Wise

The focus of Mr. Makiguchi's spiritual struggle was especially directed toward eliminating the deeply entrenched Japanese mentality — the legacy of centuries of feudal rule — that you can't beat city hall. He insisted that the age when the authorities could boss around the Japanese people was over. It was time for the emergence of self-government, where the people themselves were responsible for overseeing how their taxes were put to use. For the first time in centuries, the people, who were accustomed to being treated as little more than the government's slaves, attained the right to participate in government. They were respected as individuals — equal and autonomous par-



'If you devote your life to helping others, you'll stay young.... It's your life. I hope you will lead it energetically and positively. This is not a duty or an order. It is something I hope you will consciously choose to do.'

ticipants in public life. At the same time, Mr. Makiguchi knew that, if the people failed to exercise that right, if they were cowardly and spineless, neither the nation nor society could change. These are the pioneering insights we find in his great work *The System of Value-creating Education*. He was truly a great man.

Mr. Toda respected Mr. Makiguchi from the bottom of his heart, and he staked his life on the mentor-disciple bond. I was deeply moved by this solemn attitude of respect and devotion. I always felt what an incredible person Mr. Makiguchi must have been for Mr. Toda, my own mentor, to esteem him so highly. As time passed, I came to more fully grasp Mr. Makiguchi's greatness, and that is why I take every opportunity to honor him.

Mr. Makiguchi repeatedly called for the people to become wise, to awaken, to find courage, to join forces. My own calls for the people to develop wisdom and discernment follow the lead of the teachings of Mr. Makiguchi and Mr. Toda. And they in turn all derive from the teachings of Nichiren Daishonin.

Don't Be a Bystander

The Latter Day of the Law is an evil age defiled by the five impurities. Life, the times, the people, their ideas, their hearts — everything is horribly polluted. It is also an age of conflict and dispute. Strife is never-ending, and people readily sacrifice others to their own selfish interests.

This is the kind of age we are living in.

As Buddhists, what is our basic direction in the Latter Day of the Law? Mr. Makiguchi referred to the famous lines — a comment by Chang-an on a Nirvana Sutra passage — quoted by the Daishonin in the Gosho: "If one befriends another person but lacks the mercy to correct him, one is in fact his enemy.... One who rids the offender of evil is acting as his parent" (MW-2 [2nd ed.], 187). Mr. Makiguchi declared that we must discard false friendship and instead speak out strongly, without hesitation, for what we know is right. We have to say what must be said, refusing to compromise the truth. That was the point he wished to stress.

Mr. Makiguchi also urged us never to abandon people who are courageously putting their lives on the line for the sake of justice and truth. He stated that throughout history people who performed acts of great good were always subject to intense persecution. The majority of the people — though they might have been decent and honest citizens and perhaps even secretly sympathized with these brave individuals who were being treated so harshly — generally felt helpless and stood by silently as the latter risked their lives. Such individuals Mr. Makiguchi called "people of small goodness." They did not do anything very wrong or evil nor did they do anything very right or good.

All too often people of great goodness, alone and unaided because people of small goodness simply stood by and

watched, have been defeated in their cause. Yet there have been those champions of justice who, though besieged on all sides, endured, kept fighting and triumphed in the end. They are the true heroes, the heroes among heroes.

This was Mr. Makiguchi's penetrating understanding of history. He stated clearly that it was not enough simply to admire and venerate courageous individuals who champion justice and work for good. That was in fact the cowardly way out, he admonished. Bystanders who try to protect themselves from harm while appearing sympathetic to the cause of goodness are the lowliest of cowards.

We have also seen such people in our own Soka Gakkai. They used the organization to garner respect for themselves, but when the time came to fight, they did not stand up for the truth. No, they looked on, thinking only of protecting themselves. This is cowardly. Cowards erase all the benefit they have acquired and at the same time accumulate the causes that lead to a life-state of Hell.

Buddhism is strict. If we betray great good, we commit great evil.

Mr. Makiguchi is clear on this point. He calls out for us to scorn and denounce those of small goodness who look on silently while brave individuals uphold justice and fight valiantly for the people, for all humanity, amid persecution and attack. And he asks us: Are you now, or in the future, going to stand timidly with those of small good and be an onlooker, or are you going to join forces

with those who fight on the side of good for justice and truth? Think hard, he says, and choose which side you will be part of.

SGI members always fight bravely on the side of the champions of truth. This is the SGI spirit. And it is the true path of mentor and disciple of the SGI — the path of lions! Let each of us choose, here and now: Are we going to move forward boldly on this noble path or not? This is what Mr. Makiguchi asks of us; this is his conclusion.

What Matters Is What We Do

In 1939, Mr. Makiguchi traveled to Fukuoka in Kyushu (the southernmost of Japan's four main islands) to propagate the Daishonin's teachings. While he was there, he said to a woman who had just joined the Soka Gakkai, "Mark my words: Countless young people will follow in my footsteps." He said that he would write that promise down, as proof of his convictions. Mr. Makiguchi's unshakable confidence is the true spirit of the Soka Gakkai.

This written promise was later confiscated by officers of the Special Higher Police, the "thought" police of the Japanese military government.

Today, 70 years have passed since this towering hero of the Soka Gakkai, Mr. Makiguchi, took the first step in his undying spiritual struggle. Let us continue that struggle, confident that victory hinges on determination, fighting spirit, hope, perseverance and, above all, unity! It doesn't matter what others may do. What matters is what we do. We're the ones who have to take action. By doing so, we each become an immortal hero, too; a victor in our spiritual struggle. We cannot leave our work to others, thinking someone else will do it for us; such an attitude spells only personal defeat. So today, let us set forth again with the powerful unity of youthful heroes to achieve a history of magnificent triumphs for the SGI. ❖

This is part one of the speech that SGI President Ikeda gave at the 23rd Soka Gakkai Headquarters Leaders Meeting, held in conjunction with the 7th Women's Division Leaders Meeting, at the Soka International Friendship Hall in Sendagaya, Tokyo, June 16. Part two will appear in next week's issue.

Photo by KIRK CONDYLES

Propagation by the Unwise

EDITORIAL

Argentina's banning of Nichiren Shoshu is the latest evidence of the priests lacking wisdom in their international propagation campaign.

By **JEFF FARR**
ASSOCIATE EDITOR

At the *World Tribune* office, we often get e-mails from SGI members in foreign countries. When I get into an interesting e-mail conversation with one of these far-flung fellow members, I know what it means to be in awe of technology; I feel like the whole SGI world is in my computer.

But what's really amazing about such exchanges is that, in a relatively short period of time, just 40 years, the SGI has spread Nichiren Daishonin's Buddhism so extensively. There are members almost everywhere now.

One man, SGI President Ikeda, has shepherded this effort with great wisdom, courage and compassion. If not for the SGI and the SGI president, I certainly wouldn't be making all these international e-mail connections. My fellow members "over there" probably wouldn't even be members. And neither would I.

Every successful society or company or religion or organization, including the SGI, has a story to tell — an overarching story everyone involved can in-

vest in. So this, I believe, is our SGI story: how regular people the world over have accomplished the widespread and wise propagation of this Buddhism. President Ikeda has always taught us to be wise in this propagation, to "make the formalities of Buddhism conform with the manners and customs of each area and with the conventions of the times" (*The New Human Revolution*, vol. 1, p. 33).

Buddhism can only be correctly propagated by people of wisdom, the Daishonin says. We in the SGI have proven ourselves to be such by successfully introducing this Buddhism to 128 countries, 128 cultures, in just 40 years.

But what's the story with Nichiren Shoshu? Argentina's decision last month to completely ban the priesthood's activities there made me wonder (again). This had never happened to the SGI — being banned from a country — and it was a first for the priests. They had opened a facility in Buenos Aires without the proper permits, and the priest assigned there had sermonized that Mother Teresa, beloved in that Catholic country, was a devil. Soon enough, naturally, the priests had their walking papers from Argentina's government.

In recent years, the priests have created similar problems for themselves in Ghana, Brazil and South Korea, trying either to take over SGI-owned buildings or illegally open new temples in those countries.

The SGI and Nichiren Shoshu have very different stories then:

wise propagation vs. unwise. One story is of an organization of common people trying faithfully to transmit the Daishonin's humanistic spirit to the world, always careful to respect the culture and laws of each nation. The other is of an irresponsible priesthood, aloof from the world for hundreds of years, knowing little of the world, suddenly piggy-backing its way on to the world stage — riding on the backs of sincere believers.

Now, after going it alone a few years and finding itself deadlocked membership-wise in its home country, the priesthood sees bolstering its "foreign markets" as its best hope for future growth. Toward this end, the 2nd Overseas Believers General Pilgrimage later this month has been the priests' main campaign all year; likewise, their desperate efforts to set up shop in South America, Africa, Asia and elsewhere. Their 700-year history has come to this: desperation.

And desperation mixed with not knowing much of the world outside has been nearly lethal for them. They apparently know nothing of the customs beyond their palace walls — not the laws and nothing of the times we're living in. "They ignore Buddhist practice and lack wisdom, idling their days away," as the Daishonin puts it (*The Major Writings of Nichiren Daishonin*, vol. 3, p. 211). This keeps getting them into trouble.

The SGI president has discussed every topic under the sun with leading cultural figures and established an international school system, from kinder-

garten through university. The SGI has sponsored a vast range of cultural exchanges. Nikken, on the other hand, has deemed culture unnecessary, unrelated to Buddhism.

What we have here are two very different world views. "A fool sees not the same tree that a wise man sees," William Blake says. The SGI and Nichiren Shoshu see two different trees, too.

Philosophy, for instance, is no longer really of any importance in the temple's world view. Now the temple's teachings are a jumbled heap, just like the growing piles of rubble outside the Grand Main Temple. All that's left is subjugation to the high priest; all that's left is the word *obey*. Humanism has been demolished.

I'll be the first to admit that destruction is sometimes entertaining. The thrill of summer movies like *Deep Impact*, *Armageddon* and *Godzilla* is seeing our cities blown up and consumed by monsters. But I feel sorry for the U.S. temple members who are leaving soon on Nikken's pilgrimage. They want to see the Grand Main Temple come down for themselves, maybe. Or they want to be there to witness Nichiren Shoshu completely fall apart.

But this is not a disaster movie. It's for real. People caught up in this catastrophe are destined to suffer and suffer.

And when it's all over, where will they go? Where will they find happiness again?

I hope that they'll come back to the SGI. That's the only happy ending there could be to the tragic story of Nichiren Shoshu's worldwide campaign. ❧



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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 great newspaper.

From SGI President Ikeda:

- * The German poet Johann Wolfgang von Goethe (1749–1832) writes: "How may one get to know oneself? Never by contemplation, only, indeed, by action. Seek to do your duty, and you will know at once how it is with you." It's all about taking action, taking that first step. If your aim is to swim across a vast ocean, it will do you no good to get cold feet before you even take the plunge. Rather, you've got to make a move, keeping your sights on your goal in the distance. (Aug. 8, 1997, *World Tribune*, p. 12)
- * What is necessary for us to realize fresh progress and unleash new energy? The first step must be to take action our-

WORDS TO THE WISE TAKING ACTION

[Y]ou are one of the very few whose action matches his will. Your faith is stronger than the faith of others.... ("Propagation by the Wise," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 171)

selves; to begin something ourselves; to create some kind of drama. That is the only way. And those who take the initiative will be victorious. (Nov. 7, 1997, *World Tribune*, p. 8)

- * Anyone can set up a chapter. But that by itself is meaning-

less. What really counts is whether that serves as an inspiration for everyone, including the leaders, to advance with fresh commitment in their journey of faith. The crucial thing is not the organization per se, but whether the determination to achieve kosen-rufu is estab-

lished in the hearts of members. The way to achieve that establishment is to keep making earnest efforts to encourage and support each person — to engage, with one's entire heart and being, in inspiring discussions with each. (July 25, 1997, *World Tribune*, p. 5)

- * I want each of you to rise to the challenge of revolutionizing the area where you live into an ideal community and to do so with the determination to start from where you are right now. This means building a good SGI organization in your local area — and building it yourself with loving, painstaking care, the way an artist pours his or her heart and soul into creating a work of art. (Oct. 24, 1997, *World Tribune*, p. 11)

WORLD TRIBUNE MAILBOX

We Hold the Key

I'd like to respond to Terry Mitchell's "Perspective" from June 19. She was commenting on interfaith activities toward world peace. While I agree we should respect all people for the Buddha nature within, and that sincere, righteous people exist within all faiths, world peace will only be achieved in a world where people are changing karma and bringing out that very Buddha nature through practice to the Gohonzon. Hence, the Buddhist's mission to establish kosen-rufu is not an idealistic dream but a responsibility to humankind.

When dealing with specific issues, meetings and actions of people of goodwill can be very productive. However, participating in prayer and meditation sessions, in my opinion, is flying right off the map of how our humanistic movement should proceed.

Additionally, the article's conclusions with regard to SGI President Ikeda's talk of holistic humanism seem too general to me. His speeches and lectures have varieties of meaning depending on the listener, and to a Gakkai member they're instructive in perhaps deeper ways.... This "human wholeness" he speaks of, I feel, is totally about improving individual character and dialogue between conflicting groups through tapping into our Buddha nature with OUR Buddhist practice and then sharing it with others in every field of endeavor in which we're involved. Depending on the situation, we either instruct others in true Buddhism directly, share the teachings in appropriate ways or affect our environment based on our high life-condition.

My point is that [Nichiren Daishonin's] Buddhism is the KEY to a real world peace....

We know that only a fundamental change at the core of our lives and the spreading of the Law that can achieve this change in all people will protect us from our reactions to the manipulative power of the lower worlds....

And which organization in the world knows and promotes bringing out the Buddha nature? It is the SGI, and I don't think we're arrogant to be proud as long as we don't distance ourselves from the non-Buddhist world and continue to be an active part of society. Certainly, our methods will be in accord with the time and country in which we live, but while others are waiting for Jesus to return or the Messiah to make his or her appearance, the SGI will be realizing its ongoing mission to enable people from every walk of life to start to change themselves and the world now in our lifetime.

— MICHAEL RUDNICK,
Bedminster, N.J.

Organizational Reform

In response to Karen Roach's "Mailbox" entry (July 10), I'd like to respectfully disagree. It's certainly true that we need to continue our ongoing process to develop and reform the SGI-USA from within. The life of any religion, in fact, depends upon it. This is a natural process that will continue for the 10,000 and more years of the Latter Day of the Law. It entails the serious efforts of self-reflection and self-reform we as Buddhists undergo on a daily basis. Such struggle must never become mere lip service.

But, in my opinion, to confuse this ongoing organizational development with the battle to defeat the third most powerful enemy in Buddhism only weakens our organization.

Such a position, instead, finds an abode in the devil of mercy, by capitalizing on a shallow and distorted comparison, thereby missing the essential point....

As Nichiren Daishonin states: "When truth and error stand shoulder to shoulder, and when Mahayana and Hinayana dispute which is superior. At such a time, one must set aside all other affairs and devote one's attention to rebuking slander of the Law. This is the practice of *shakubuku*" (*The Major Writings of Nichiren Daishonin*, vol. 5, p. 103).

And as SGI President Ikeda has pointed out, "Unless we can clearly distinguish between allies and adversaries we will be unable to win in the struggle for kosen-rufu." In that case, there would no longer exist a real organization to reform.

— MARK KORAL,
Los Angeles

Karen Roach speaks out (July 10 "Mailbox") about a very important point — the state of leadership at all levels of the SGI-USA.

Nikken's behavior, deplorable as it is, does not change the fact that members have left our organization to get away from "leaders" who act without compassion and without a spirit of equality. Eight years after SGI President Ikeda's 17-day guidance trip to the United States, I feel authoritarian practices still exist in our organization. This is an unacceptable state of affairs; it is not enough that we have "made some progress."

On a certain level, it simply does not matter that we (the SGI) are correct about the true heritage of the Law as long as we continue, as individuals and

as an organization, to tolerate even the slightest bit of authoritarian behavior from ourselves. Do we truly want all SGI members back from the Nikken sect? If so, we must attract them back. To do so, I believe, we must first completely defeat the devilish nature of authority within ourselves and within our organization. As the man said: "First you must crush the hard shell of the lesser self. That you must absolutely do."

Please keep fighting, Karen Roach!

— JOE KOSTECKE,
San Diego

I have been reading *World Tribune* since I came to the United States. I always enjoy reading every article and really appreciate the staff's and editor's tireless effort for kosen-rufu in the battle of speech. I have some words to say for Karen Roach's letter posted in the July 10 issue.

Ms. Roach mistakenly remarked that the results of some defecting membership in the SGI-USA in the past lie in the misguided leadership. Because I came to the United States in 1995 from Japan, I have no idea what the organization was like in pre-1990 era, although some members I know here in New York City occasionally mentioned here and there that there was certainly aggressive kosen-rufu movement in the every aspect of Buddhist activities. I am sure there are many cases and reasons of the unfortunate decrease in membership around that time.

But most of the cases why they left our organization was their poor understanding of this Buddhism....

I also understand Ms. Roach's feeling that we sometimes want to blame on leaders

whatever the problems we might have. Of course, if there are obvious wrongful misconduct and failure found on the leadership, we have to strongly accuse them.

As far as the priesthood issue goes, however, there will be absolutely no excuse to hesitate to speak up against evil.... We have to keep reminding ourselves that should we never stop talking about the priesthood issue and that we need a clear understanding not only of the priesthood issue but also of all activities and practices of this Buddhism.

Do you remember when President Toda got out of prison and what he did to rebuild the defunct organization? He started by lecturing on the Lotus Sutra to a few members! You know why? Because there was a lack of understanding of the Daishonin's Buddhism among the membership who left the organization during harsh times. It doesn't matter at all how many years we have been practicing. What matters most is whether we are practicing correctly or not.

— KAZUMASA ISHII,
New York

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

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

Please include signature, mailing address and telephone number. Pseudonyms and initials will not be used. Send letters to "Mailbox," World Tribune, 525 Wilshire Boulevard, Santa Monica, CA 90401; or via the internet: wt@sgi-usa.org.



Our Purpose: The SGI-USA (Soka Gakkai International-USA) promotes peace and individual happiness based on Nichiren Daishonin's Buddhism. Peace is inseparably linked with each individual's happiness; SGI-USA members, through their faith, seek to become happier and contribute to society. The SGI exists in 128 countries and was founded in Japan in 1930.

Our Practice: The basic practice is chanting Nam-myoho-renge-kyo to the Gohonzon, our object of devotion. According to Nichiren Daishonin, chanting this phrase allows us to be in harmony with the universe and create great value. Faith in this principle is gained through practical experience.

Nichiren Daishonin, a 13th-century Japanese reformer, championed the Lotus Sutra, which teaches that the Buddha nature is inherent in all living things — thus, all people can become Buddhas. He introduced the practice of chanting Nam-myoho-renge-kyo, which is the essence of the Lotus Sutra. The Gohonzon is the mandala expressing this essence.

For more information, contact the SGI-USA community center nearest you or call (310) 451-8811.

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GREETINGS

To the members of Hawaii...thank you so much for all your years of encouragement, support and aloha. I'm doing great in Los Angeles and have been doing my best. I always think about the golden memories we've created together. The members of Los Angeles have been taking good care of me. I'll be home soon. *A hui hou!*
Love, Uncle Johnny

Hey, Hub City District! No doubt, "We got the bomb *chiki*" or (to put it in plain English) the newly formed Hub City District has a wonderful women's division district leader. Yeah! She's all that. Her home stays open to members, non-members, family and friends. Her family practices this Buddhism, and you can best believe, she's on the front line of all SGI activities. Need to chant early? Not a problem, her doors are open at 5:00 a.m. Need someone to talk to? Call her, she'll be there. Going through some serious HR (human revolution)? She's known for accompanying winters into springs. She's truly a treasure!

This is for a few who have helped me to open up my heart. To Kermit, Nickia, T.J. and Lena: Congrats on completing your first year at Spelman, UCB, UCLA and UCSB. Continue on your path toward excellence. I know it awaits your arrival. To Sasha, Nicole and Khaila: I know this is your first year. Don't get too wild. Don't study too hard. Have a balance of discipline and fun. To Jessica: I'm proud that you've held onto a job for a year. Now your education is calling. Don't let the phone ring too many times before you decide to pick it up.

I love you all, Genoa Rhinehart

The Mystic Law comes blazing in once again to illuminate you, CYNTHIA BACKHAUS, and your two fortune children, TYKO & DYLAN SHOJI (featured in the first issue of the *NEW World Tribune*—"Friends for Peace"). From you, Cynthia, I first heard the words Nam-myoho-renge-kyo, and my life transformed into love and wonder.
Ciao, Jan Belnap

AWARDS & ACCOMPLISHMENTS

Best success to son, ERIC W. HOLLOWAY (youngest Soka Group/Gajokai member at age 15) of Iowa on embarking upon your student life at Coe College. Good luck and study hard. And to my daughter, KIMBERLY D. STEWART (File and Drum Corps member at age 13), on your new career in Florida. Steve and I send our love.

Your mother, Maude O'Donnell, Houston

Congrats to BRITTANE LEWIS for acceptance into Houston's High School for the Performing and Visual Arts. Also class of 1998 salutatorian and recipient of the President's Award for academic excellence, four years straight. Love and future success from all your Buddhist family in Houston. YOU GO GIRL!!!!!!
Your mom, Doris Bryant

When seeking guidance from DOROTHY HAWKINS, our district leader, she spoke of consistency from beginning to end and to never give up our dreams. While pursuing her undergraduate degree in sociology, she always had time for the members. It was actual proof for her and a benefit for us when she received her bachelor's in sociology on May 17 from Rockhurst College in Kansas City, Mo. Congratulations from Barbara Swopes and Metro District members!

To RENA MOORE, Boston: Mom, I again want to tell you how proud I am of you for your recent graduation from the University of Massachusetts. You have encouraged me so much with your never-give-up spirit. You have overcome so many obstacles through this wonderful practice. My prayer is to be just like you when I'm 71 years old.
Your loving daughter, Marlene

Congratulations to BARBARA DAVIS, 16, of Woodstock, Ill., participated in the Goshen College Piano Workshop, June 15-18 in Goshen, Ind. She is the daughter of Donna Davis and studies piano with Margurite Faulds. She performed Chopin's "Fantasie Impromptu" and Debussy's "First Arabesque."

Chicago State University junior and SGI-USA member TERRANCE SMITH was named Mr. Mahogany U.S.A. at the 1998 Mahogany U.S.A. Pageant held earlier this year at the First Chicago Center. According to pageant officials, Mr. Smith's overall projection, creativity and execution won him the title — as well as his academic excellence and community involvement. One of his main roles as Mr. Mahogany will be as a mentor and spokesperson for the Mahogany Foundation Role Model Leadership Program.

Congratulations to ALAN VINER: At the Motion Picture Council Awards, he was presented with the Highest Esteem Award for his work as Charlie Chaplin and the Bronze Halo Award for outstanding contributions in television and motion pictures. His goals are to teach the art of Charlie Chaplin in his own studio and travel the world, creating world peace and new concepts of Chaplin where the original Charlie Chaplin left off.

MILESTONES

Fond memories of our Buddhist wedding brought tears of joy when our son, Jessie Jr., married Tracey Foushee, daughter of Claretha and Al Hooker, on May 23 at the Philadelphia Community Center. Both of our families have overcome major obstacles, and we live with the spirit to "Never give up, no matter what!" Please call us when you're all visiting this area: (318) 949-4905.
Lisa and Jessie Winfield, Victory District 1042 Winfield Rd., Princeton, LA 71067

It's a boy! AYUMU MARSHALL NISHIKUBO, born on June 28. Nine pounds, 7 ounces; 21 inches. Proud parents are Vanessa and Toru of New York.

I want to share my joy as I celebrate 25 years of practice on July 20. Many good friends have helped me continue. I express special appreciation to Sagan, who spoke boldly to me at SUNY at Stony Brook, inviting me to my first meeting. Phone: (602) 947-5391.
Thank you, Jared R. Goldman

Congratulations to BARBARA VAN DYKEN and ROXANNE LE GRAND, who were joined together on June 20 in the first ever same-sex union ceremony in any San Diego community center! The ceremony was conducted by Don Ross and Mary Rodriguez.

MALIK A. TAYLOR, Virginia member, son of Loretta Mason, Philadelphia SGI member, married JESSICA W. EASLEY on June 27 on the base at Fort Lee, Va.

Announcing a son, REILLY PARKER FRACASSI, born June 17 to Diane and Bill Fracassi, Jr., of Baltimore, Md. He weighed 8 pounds, 8 ounces.

John and Vicky Smith (Vicky's maiden name is McGhee) welcomed fortune baby AJANI KAMAU SMITH on Oct. 25, 1997, in Boston. Vicky graduated from Harvard Medical School on June 4. John, Vicky and Ajani now live in the New Orleans area, where Vicky is a family practice physician, and John is studying to be a teacher at Xavier. E-mail: vsmith1@lsu.mc.edu.

LOST & FOUND

INGA DINGMAN — I got your tape and lovely letter. I was so happy. Couldn't find a return address. Was there one? Please write me again.
Love you, Carla Shibayama, Tenjin-cho 2-33, Inuyama, Aichi, Japan 484-0073

I am looking for ROBIN LINDA CRAIG. You introduced me to this practice in the San Bernardino, Calif., area. I left the practice for a couple of years, and I am now getting ready to receive the Gohonzon after another seven months of practice! I'd love to share this moment with you, my first sponsor. Please contact me!
Darrell Standing, 207B Maynard St., San Francisco, CA 94112; (415) 585-8754; dstanding@hotmail.com

Hafa adai. I'm looking to get into contact with my fellow members of Guam Headquarters. I would love to get into contact with all of you by e-mail or regular mail. Please respond to me at my e-mail address, falconsp@write.com, or write to my home address: Ray Hitchcox, 1831 Fourth Ave., Apt. D, Sterling, IL 61081; (815) 535-9623.

I am a member of SGI-Deutschland. I am trying to contact DARLENE EDGAR, a member who has been practicing since at least 1980. Her last known address was in San Francisco. She was once stationed here in Frankfurt, Germany, and we hope to find her again. She is from Indiana but is most likely still in California. Please pass on our address and e-mail: Katie Meyers, 55th Postal Co., Unit 20230, Box R 335, APO AE 09165; K.Meyers@em.uni-frankfurt.de OR E.Bellersheim@t-online.de. Thanks.

I am looking for LINDA and LEE MALONE (previously of Redlands, Calif.) and the Sampsons of Layton, Utah. Please contact me: Stephanie G. (Preston) Sanders, P.O. Box 240744, Charlotte, NC 28224-0744; (704) 676-0682. My 20-year-of-practice anniversary will be here before I know it, and I want to hear from you to see how you are doing and fill you in on what's been happening with me. I'm still chanting. (Smile.) Thank you very much!

EVENTS

"HomeComing" marks the first West Coast solo exhibition for print-

maker/painter BARBARA LEKES. Her work is on exhibit through Aug. 26 at the North San Diego Community Center (SGI-USA) located at 800 Los Vallecitos Boulevard, Suite D in San Marcos, Calif.; (760) 591-9803. Ms. Lekes will be on hand at an informal reception on Friday, Aug. 7, from 6:00 to 7:00 p.m. Regular viewing hours are Monday, Wednesday and Friday from 6:00 to 8:00 p.m.; Tuesday, Thursday and Saturday from 10:00 a.m. to 8:00 p.m.; and Sunday from 10:00 a.m. to 4:00 p.m. Visit <http://www.balartiste.com>.

America Soaring Group members will be participating in the Lotus Sutra conference at the FNCC Oct. 1-4. If you are interested in attending, please contact your region office and go through the regular procedure to attend a conference at the FNCC. If you'd like more information about the Soaring Group aspect of this meeting, please contact Allen Massiah at (203) 486-5238 or Gloria Richardson at (404) 982-3254.

CALL FOR ENTRIES: The San Pedro (Calif.) Art Association will host an all-SGI-USA art exhibit in their "Gallery by the Sea" again this year: "Art Is for Everyone III," Aug. 14-15. Reception open to the public Sunday, Aug. 16, noon-5:00 p.m. Exhibit will be open Thursdays, Fridays and Saturdays from 11:00 a.m.-4:00 p.m. Show ends Sept. 12; 222 W. Sixth St., San Pedro, Calif.; (310) 833-3976. For more information, please contact Chuck Giles at (310) 370-9204.

Ninth Annual Renaissance Faire — exhibiting members' and friends' visual and performing art, Aug. 21-23. Friday night, Aug. 21: "Opening with the Artists" — coffee, tea, fine pastries and classical music. Saturday: neighborhood gathering with music, food as art, activities and rally for the Grand Main Temple (Sho-Hondo). Sunday: art and culture. All at the Portland Community Center, 1805 SE Ankeny St., Portland, Ore.; (503) 230-1038. Wonderful environment for introducing friends and relatives to SGI-USA. Nominal donations for food items, please.
Don Spears

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SPECIAL
PULLOUT
SECTION

FRIENDS for Peace

AUGUST 7,
1998

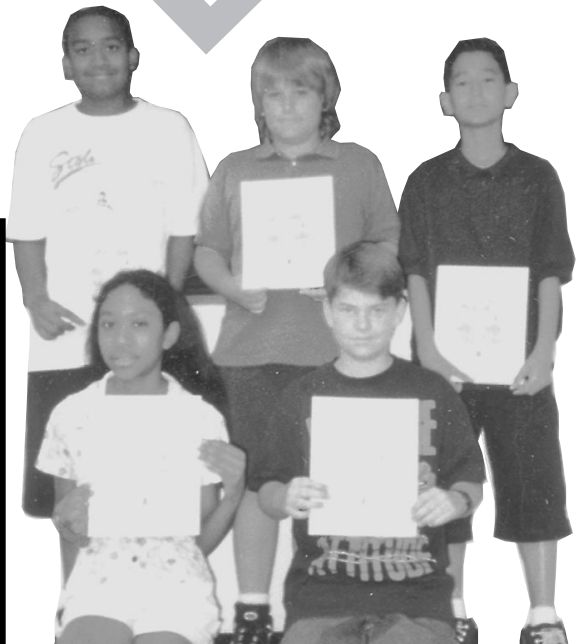
BLOOMING in UTAH!

In Salt Lake City, boys and girls plant flowers at their community center.



PHOENIX BOYS AND GIRLS TAKE A

GIANT LEAP



Graduating members of the Phoenix Boys and Girls Group receive graduation certificates as they move into the youth division.

Howdy from Baltimore!



Washington, D.C. Boys and Girls Group members meet at eight different locations — from Dover, Del., to Columbia, S.C. Here, Baltimore Area boys and girls play sports outside their community center.

Friends Last Forever



By Caitlin Eddy, 9, Cleveland, Ohio.

EXPERIENCES

KILEY ESCAMILLA, 7

Bergenfield, N.J.

My teacher called my parents and told them that I was having difficulty learning to read. She recommended extra reading classes to help. At first nothing was changing, and my teacher called an emergency meeting with my parents, the principal and the reading specialists. They discussed my situation and felt that I probably would not be able to be promoted to second grade.

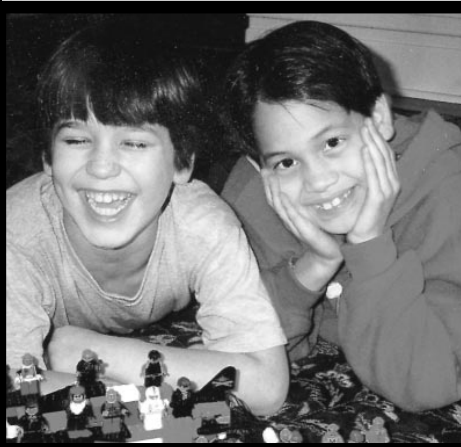


My mother and I spoke about what we could do. We decided that we would do extra work every day and that by June I would go to second grade, NO MATTER WHAT. I chanted with my mom every day for five minutes determined to go to second grade. As soon as I started chanting my reading improved. I was even able to do my homework on my own. Two weeks ago my teacher told my mom and me that she is recommending me for second grade. 🌟

ANDREW WILLIAM, 7-1/2

(DANTE, 7) Seattle

Hi! My name is Andrew Williams. This is my friend Dante. We made Legos together, and we went to the Boys and Girls Group



“Winter Fest” together. Now I am doing A & C gongyo every morning with my mom, and I figured out how powerful the Gohonzon is! I like to chant and read the *Daily Guidance* to my parents every day. I hope President Ikeda comes to Seattle so I can meet him! 🌟

SAMANTHA RAYNE SARCEDA, 7

Los Angeles

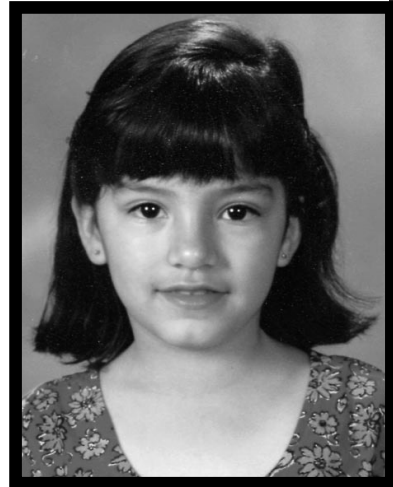
I am a fortune baby. I was born two-and-a-half months early. I only weighed 3 pound 7 ounces. My father really chanted for me to live. In one week, I gained 1.8 pounds and was able to come home. So my first benefit is the fact that I am alive and healthy.

My second benefit was participating in the Global Family Festival. I was the youngest one in our chapter to be in the Global Family Festival. It was really fun. I made lots of friends and had a really good time. I especially liked serving water to people while we were waiting in the basement in between shows.

My third benefit after the Global Family Festival was that I got accepted to a Magnet Program. I am really happy because a lot of people have to wait a long time to get accepted but I only had to wait one year.

My fourth benefit is that my mommy is pregnant, and I have wanted a little brother or sister for a long time. In December I started chanting with my grandpa for my mommy to have a baby and now she is 5 months pregnant. Also, the doctor said my mommy is going to have a boy. That's what my grandpa wanted her to have.

My fifth benefit is that I have perfect attendance this year. I know it's because I don't want to miss any school, and if I get sick, me and my grandma chant and I am well again. 🌟



POETRY

MAX MCGOUGH, 10

Sonoma, Calif.

This poem was written to Max's dad on Father's Day:



Untitled

*There are lots of reasons why my dad is the only one
Who is a better dad than everyone.
My dad takes me to travel to go
On horses to a waterfall in Mexico
Just me and my dad.
To Tennessee to see my grandma
and uncles and aunts.
My dad plays catch with me
Biking with me
Everything with ME.
When we're together with no one
else than each other
THAT IS HAPPINESS.
P.S. together forever would
be better.* 🌟

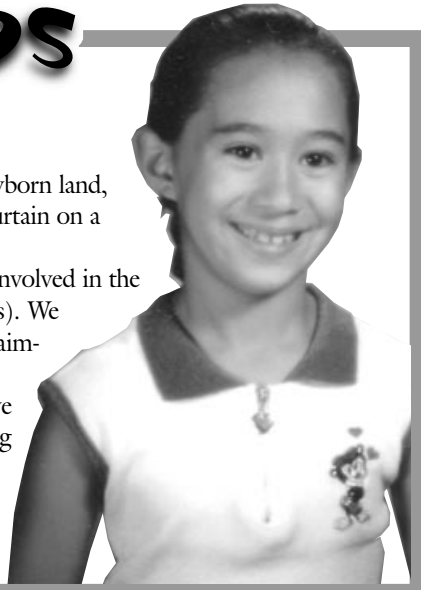
“FRIENDS for Peace” thanks everyone who contributed to this issue. Please send your experience (around 150 words), comments, questions or news article to: “Friends for Peace,” World Tribune, 525 Wilshire Blvd., Santa Monica, CA 90401.

WE KIDS

An essay by Monica Woodward, 9
La Crescenta, Calif.

"A brilliant burning sun rises above the newborn land, aiming toward a new century, raising the curtain on a new stage of humanity's history."

I never understood this phrase until I was involved in the Global Family Festival (March, Los Angeles). We kids, the sun, rising above a land of peace, aiming toward a century of no discrimination against people. With love and friendship, we raise the curtain of life presenting something that will be in history books (ugh!) People might think this phrase belongs in the '70s. But I think simple phrases like this can mean great benefits. 🌻



THE SPIRIT of the SGI

What Is the SGI?

The SGI is our Buddhist organization. In our country, the United States of America, our organization is called the SGI-USA.

In Italy, SGI is called SGI-Italy, and in Brazil, SGI-Brazil.

There are SGI members in 128 countries around the world. Daisaku Ikeda, our teacher in faith, is the president of the SGI.

Although members speak different languages in different countries, every-

one chants the same Nam-myohorenge-kyo and does gongyo to the Gohonzon. Members all over the world get benefits from chanting. (August 1994 *Seikyo Times*, pp. 36-37) 🌻

How Does Chanting Help Create World Peace?

All over the world, families chant Nam-myohorenge-kyo. Nichiren Daishonin taught us through his writings that as more and more people chant, the world will become a peaceful and joyful place.

Each of us is unique, but we all

share the same goal in our hope for world peace.

By becoming happy, we help others become happy too.

What are some ways you can help create world peace in your family, school and neighborhood? 🌻

"A single lion is worth more than a thousand sheep." This has been the spirit of the Soka Gakkai ever since the presidency of Tsunesaburo Makiguchi. The Soka Gakkai, like a dignified lion, has fearlessly pursued the path of peace, the path of culture and the path of education for 65 years since its founding. You are the children of that honorable lion. I would therefore like to urge each of you to live proudly and courageously, whose hopes are brightly stoked as the children of the lion.

"The treasure each of you possess is infinite potential. Some of you may now be unskilled at studying while others

may be poor at sports. Should that be the case, please challenge yourself. Your personal creed should always be: 'Hope, Hope, Limitless Hope.' There are roughly 2,000 days until the 21st century. So that you may soar upon missions in this upcoming era, you should first win today to achieve even loftier goals in good health tomorrow.

"I await the day when a vast number of successors from our future division come together to take all responsibility for the further advance of kosen-rufu..."

(SGI President Ikeda on May 5, 1995, to celebrate Soka Gakkai Successors Day; June 2, 1995, *World Tribune*) 🌻

WORD

SCRAMBLE

Unscramble the letters to find the names of countries where there are SGI community centers or culture centers.

After you unscramble the words, look in books or magazines to see what life is like in the different countries. Learn how to say "Thank you" in the languages of the different countries.

APJNA
NAAAMP
ZLIRBA
IEBMLUG
GATNIRNA
AAIMSLYA
ESPIHLPIIPN
NMOIIDCA
WTIANA
LRUSATIAA

Key for
Scrambled
Words

Japan
Panama
Brazil
Belgium
Argentina
Malaysia
Philippines
Dominica
Taiwan
Australia

The SGI is an international organization; there are members in more than 128 countries throughout the world. In some countries, such as Japan, there are many members (millions). Then, in other countries, there may be just a handful of members who are practicing Nichiren Daishonin's Buddhism. Because we continue to make friends and share the benefits of our practice with others, eventually there will be many members in every country in the world.

In many countries where there are members practicing, there are also community centers, culture centers or both.

Look through the letters and circle the names of the countries where there are community centers. Remember, the words might be up, down, across, backward, diagonal or turn-a-corner. Here are the countries you will be looking for:

- | | | |
|-----------|-------------|----------------|
| Argentina | Hong Kong | Peru |
| Australia | India | Philippines |
| Austria | Italy | Singapore |
| Belgium | Japan | Spain |
| Bolivia | Korea | Sweden |
| Brazil | Malaysia | Taiwan |
| Canada | Mexico | Thailand |
| Chile | Netherlands | United Kingdom |
| Denmark | New Zealand | Uruguay |
| Dominica | Panama | United States |
| France | Paraguay | Venezuela |
| Germany | | |

WORD SEARCH

A I Z O P G R A N P H I L N R Y A M E I E L I H C
 B O U N I T E D K I N G D O M B C F D O F E N P Q
 M I N Y H D O J K L B G I O N G H I V Y O N V B P
 O F I E O M D P R M O L A I E C A N I T N E G R A
 P O T Y D B R A Z I L F I H J R P U A N N W T E R
 T R E M O E P Y R C I R S M A Y A R Y E O Z T H A
 S O D R I L L M O A V I Y A I M D E Z M Y E E F G
 E F S R A G C O Y N I O A L A P S U T R A A N I U
 N O T T R I A G U C A B L N M I E O E Z O L L O A
 I B A O A U S T R A L I A Y N L O I P R E A V I Y
 P I T N B M U S M E U P M U A O E L V C A N N I A
 P T E O R Y Z V A N D Q B I S N S Y N U X D H T W
 I H S A U R I C E N O A N O N T X A T I R F T I G
 L O F T P E I W H P E Y Z T A T R M O P A T U S R
 I N N I V N Y N A M R E G I O F P I T O N P M D Y
 H A U A I B P A U O B O Y T H A I L A N D A S N E
 P R Y M U R E P Z X M P O W R M O V I O F Y P A T
 A M O L O V E A N E U Y E Z V H U S W E D E N L E
 N D F G C X Z J C W H C R S I W A L A O B C I R R
 I E E J B C O U R U G U A Y K E J R N H C O H E S
 W N I E L A L B Q V U O I L M A L F N P A I W H O
 H M O K E B E V E S I N G A P O R E R D N I X T N
 O A M R H A E R Y U E R J T O K D O E E A N P E A
 N R O U P P Y O U Z R I E I N D I A S A D E L N M
 G K O N G I F R E S O T O B P O I J E N A N I T R

HEY KIDS

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