



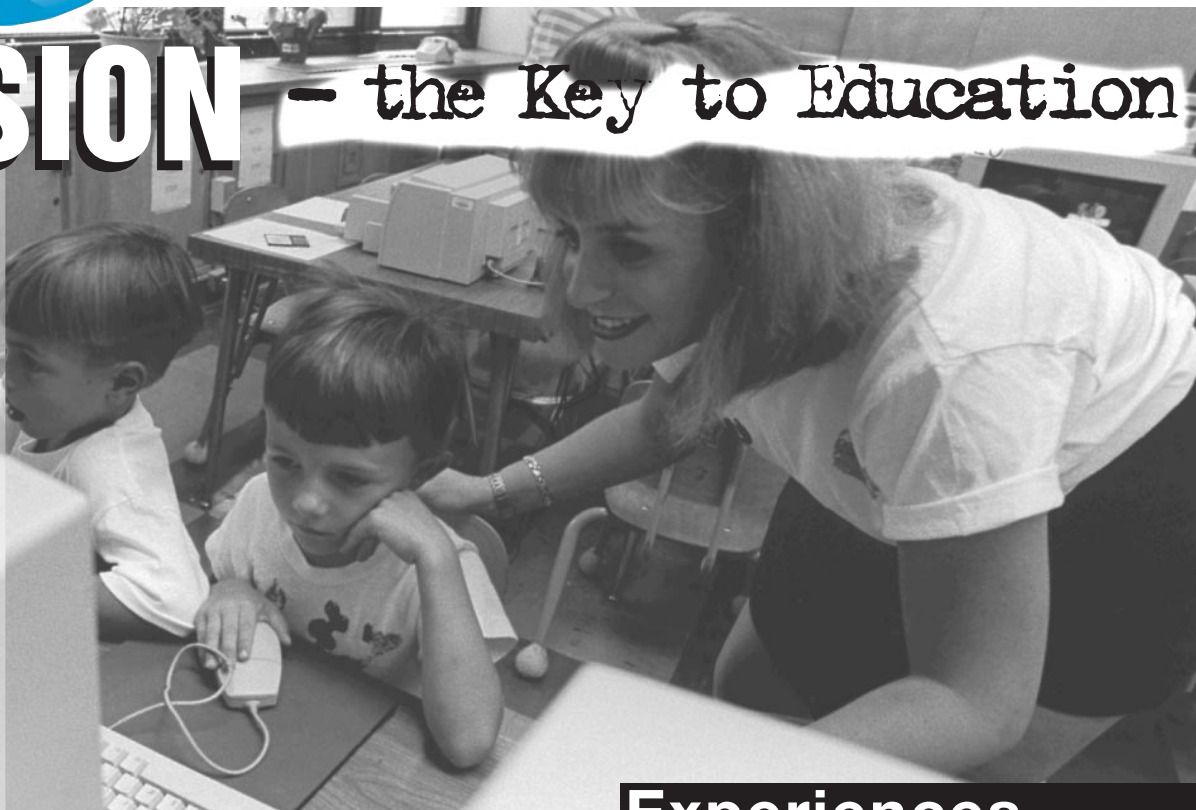
**SPEECH**  
Echoing President Kennedy's words that 'Courage, not complacency, is our need today,' the SGI President says that what the world needs more than anything now is courage.  
pages 8-9



**MESSAGE**  
President Ikeda sends a message to the American Psychology Association conference in San Francisco calling for more dialogue between Buddhism and psychology.  
page 6

# PASSION - the Key to Education

IN THIS ESSAY, THE SGI PRESIDENT PRAISES ALL TEACHERS FOR THE NOBLE WORK THAT THEY DO. 'EDUCATION IS A PROCESS OF STIMULATING AND AWAKENING PEOPLE AT THE CORE OF THEIR BEING, THEREBY ENABLING THEM TO UNLOCK AND DEVELOP THE POWER WITHIN TO CREATE HAPPINESS,' HE WRITES. 'THE SOURCE OF THAT STIMULATION IS THE PASSIONATE DEDICATION OF TEACHERS TO THEIR STUDENTS' WELFARE.'



By **DAISAKU IKEDA**  
SGI PRESIDENT

**T**ruancy, bullying, juvenile delinquency, suicide — I am deeply pained by these cries for help from our embattled school children. At the same time, I am just as deeply moved by the struggles and problems faced by the teachers of our academic division.

Certainly, many children have serious problems, but when we look to the root of these problems, we cannot help but trace them back to the home and society.

There are surely times when teachers wonder what they can do, in their limited role, to help these

children. But precisely because our present situation is so dark and complex, the mission of the academic division member is very important.



In every age, the greatest factor in a child's educational environment is the teacher. We all know the story of Helen Keller. Having lost her sight and hearing in infancy and being unable to speak, Helen Keller's life was utterly transformed when she met her teacher, Anne Sullivan.

The moment that Helen first made the connection that things in the world around her had names has been immortalized: Ms. Sullivan

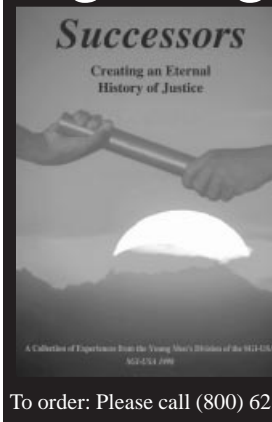
pumped water onto her young student's hand and then spelled the word *water* into her palm. It was a breakthrough that opened the window to learning and boundless knowledge in Helen's young mind.

But her teacher called this moment "an important second step" in Helen's education. What was the first?

Two weeks after Anne Sullivan arrived at the Keller residence, Helen finally accepted a kiss from her teacher and climbed up onto her lap. Until then, she had rejected any contact with Ms. Sullivan and had raged about like a wild animal.

PLEASE SEE ESSAY, 7

## Experiences Fighting Injustice



Young men's division leaders from around the country share their experiences with the temple issue in the recently published book, *Successors: Creating an Eternal History of Justice*. In this collection of personal and hard-hitting stories, young men stand up against injustice in every aspect of their lives, demonstrating the SGI spirit.

*Successors* is available at SGI-USA bookstores and through mail order. Price: just \$5.00.

To order: Please call (800) 626-1313. Mail order number: 0774

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### STUDY

Lisa Jones examines love at first sight and dependent origination.

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### NEWS

New leadership appointments; Pauling lecture series begins in San Francisco; and a street-naming contest.

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### EDITORIAL

Jeff Farr offers thanks to people of great foresight.

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# No One Else

By CRAIG GREEN

SGI-USA YOUTH DIVISION STUDY COMMITTEE

You, too, must spare no effort in offering up prayers with firm faith. It is not that my resolve [to save you] is weak, but that for each of you, the strength of your own faith will be the decisive thing. (“The Story of Ohashi No Taro,” *The Major Writings of Nichiren Daishonin*, vol. 6, p. 155)

Over the last year, I have begun swimming lessons. Nothing fancy, just trying to overcome my fear of the water. I’m not one with very good aquatic ability. I have the underwater finesse of a stapler. I’m like a boulder trying to float.



In My Life

NICHIREN DAISHONIN'S WRITINGS IN ACTION

During my last semester of lessons, I would go early to try out what the teacher had gone over the week before.

Every time I was about to begin, before plunging myself into the depths of the shallow end, one simple fact would come to mind: The only way that I’ll ever learn to swim is to get in the water. There is no secret program, no magical wish, no secret prayer. Head in the water, push off from the edge, kick and move your arms. When I get in the water, no one can swim for me. I either swim, or I don’t.

And the same is true of my practice. Either I practice, or I don’t. No one else is responsible for my prayers being answered. No one else is responsible for my hopes for the future becoming a reality. No one is responsible for me but me. The above passage comes from a letter written to Nanjo Tokimitsu in 1276, after Nichiren Daishonin had retired to Mount Minobu. The Daishonin is very strict about Tokimitsu’s development. He touches on this key issue: responsibility for your faith.

After 10 years of practice, I still find myself occasionally practicing out of habit, or even worse, out of guilt. Then I invariably overcompensate by practicing with no drive at all. I’m constantly asking myself how to practice from the right place. But one thing I know: I alone determine the strength of my practice.

The struggle is to understand this, without any heaviness or guilt, to pray and to keep going forward. One lap at a time. ☐

## WHAT A Concept

ON THE BASIC IDEAS OF NICHIREN DAISHONIN'S BUDDHISM

By LISA JONES

STAFF WRITER

You make eye contact with someone, and *pow!* You suddenly realize that you share a deep connection....

The Buddhist concept of dependent origination posits the interdependence — or deep connection — among all things. All beings and phenomena exist or occur only because of their relationship with other beings or phenomena. Nothing can exist in absolute independence nor arise of its own accord.

The reality is that we are inseparable from all beings and the universe itself, just as all beings and the universe are inseparable from us. To think or act otherwise is essentially to divorce ourselves from reality. As SGI President Ikeda explains: “The Buddhist scriptures include the parable of ‘Two Bundles of Reeds,’ aptly demonstrating this relation of dependent origination. Only by supporting each other can the two bundles stand straight — if one is removed, the other must fall. Because this exists, so does that; because that exists, so does this.”

On the “macro” level of interpersonal

## DEPENDENT ORIGATION

# The Spark of a Relationship

relationships, the concept of dependent origination illustrates that two marriage partners, say, or the people of two different countries or races exist only in relation to each other. By recognizing this reality and basing ourselves on this understanding of coexistence, we can resolve even the most severe interpersonal conflicts. If we’re enmeshed in an unhappy marriage, for example, *resolution* does not necessarily mean that the marriage itself will or must survive. Rather, it means that both parties will find a way to live harmoniously, so that both can thrive and be true to themselves. (This kind of resolution begins when one person decides to make it happen. Dependent origination posits, after all, that if one person is strong or takes initiative, his or her actions necessarily influence the lives of all other people.)

So when we make eye contact with someone and *pow!* — when we feel a deep connection with this person — it’s because we *are* deeply connected to him or her. This can be further elucidated by dependent origination on a “micro” level, as a chain of causality within the depths of our lives.

Buddhism teaches that each of us has made various causes in the past and therefore experiences various effects in the present. We’ve formed inherent causes in our lives in the distant past, causes that are always part of life at the present moment in a latent state. For example, we may have an inherent cause to be attracted to a certain kind of person —

someone, say, whose slightest gesture launches us on a heart-churning journey of self-discovery. (That’s what I mean by *pow!*)

Suppose this kind of person appears in our environment — he or she could be considered an external cause that makes manifest the internal cause. The internal effect, then, is that we feel attracted to this person. The external effect, let’s suppose, is that we stare, smile...or flee in fear. The point is that the external effect simultaneously becomes an external cause that triggers further internal causes and external effects, in an endless chain of causality. *Pow!*

Even the most seemingly insignificant subtleties of life are entwined in an all-encompassing relationship of interconnectedness.

But the events in a chain of causality are not fixed or pre-determined. Rather, we can break out in a new direction at any time. Buddhist practice — chanting Nam-myoho-enge-kyo — is considered the cause that sparks inner revolution, the reformation of all our causes and effects.

Ultimately, to understand dependent origination means to appreciate everything from which we and our present circumstances have originated — the support of parents, teachers, friends, Buddhism (and the influences of all those *pow!* people). From this appreciation arises commitment, sincerity and compassionate action.

*Eighteen in a series*

## QUESTIONS AND ANSWERS ON FAITH

# What Is Good Fortune?

By TED MORINO

STUDY DEPARTMENT LEADER

**Q** What is good fortune?

**A** Good fortune is something invisible. Therefore, it can be difficult to know whether we have it or not.

One Japanese Buddhist dictionary defines good fortune as “fortunate and virtuous causes and their effects that, present in one’s life from the past to this point in time, contribute greatly to one’s happiness.” For instance, if you are born in good financial circumstances, Buddhism says that’s not a coincidence. It’s a result of your virtuous conduct in the past.

But Buddhism also says that material wealth is not long-lasting fortune. It’s a relative thing and does not guarantee one’s true happiness. Nichiren Daishonin calls material wealth *treasures of the storehouse*. He further regards good health, physical ability and social status as *treasures of the body*. Then, he defines as *treasures of the heart* the strong life force,

high life-condition and great character that we develop in Buddhist practice.

The Daishonin stresses the importance of nurturing the treasures of the heart by stating, “More valuable than treasures in a storehouse are the treasures of the body, and the treasures of the heart are the most valuable of all” (*The Major Writings of Nichiren Daishonin*, vol. 2 [2nd ed.], p. 238)

No matter how blessed we may be in this lifetime in terms of treasures of the storehouse and body, we can’t say we are absolutely happy because of them since they’re impermanent by nature. And only when backed up by the treasures of the heart can the greatest fortune within our lives shine brilliantly and manifest itself in the form of the treasures of the storehouse and body.

President Ikeda once stated: “All the good causes you have accumulated will definitely manifest themselves in this lifetime. With your sincere faith in and practice to the Gohonzon, you can freely enjoy a great life-condition in exact accord with your *ichinen* or prayers and thoughts”. In other words, once we have accumulated good for-

tune within, based on the treasures of the heart, a free, grand life-condition will be ours.

So what can we do to accumulate these treasures of the heart? Buddhism teaches that what’s important is not only to feel satisfied with our own happiness but to pray and take action for others’ happiness. Taking action to help others get rid of their sufferings — encouraging them in faith — is guaranteed to increase our fortune.

It is also important to note that while we can continue to accumulate good fortune through Buddhist practice, we can also *erase* the good fortune we have accumulated — by making negative causes through our actions, words, and thoughts. Our fortune increases or decreases based on our behavior.

From another standpoint, no matter how severe our circumstances may be, to know of the Law of Nam-myoho-enge-kyo and to have sincere faith in it is the ultimate good fortune. In this sense, the Daishonin boldly asserts, “There is no greater happiness for human beings than chanting Nam-myoho-enge-kyo” (MW-1, 161). ☐

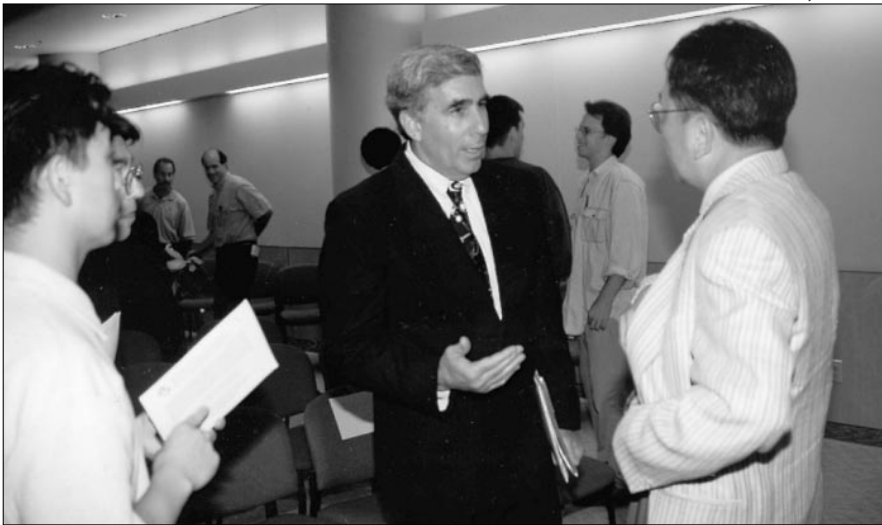


Photo by MIKE MULLEN

Dr. David Krieger, founder of the Nuclear Age Peace Foundation, speaks to SGI-USA members after his talk.

# Pauling Lecture Series Begins in San Francisco

By **RON BAIRD**  
SAN FRANCISCO BUREAU CHIEF

On Sept. 2, Dr. David Krieger presented the first in a series of lectures connected with the "Linus Pauling and the Twentieth Century" exhibition, which opens on Sept. 20 in San Francisco. Dr. Krieger helps direct several international peace organizations.

In his presentation about the life of Dr. Pauling, he shared scientific and political data that underlies the urgency with which Dr. Krieger himself

campaigns for the abolition of nuclear weapons. At one point he stressed that the United States more than any other country must change its position if nuclear weapons are to be abolished.

"I'm convinced," he said, "that the United States will not become a leader in this effort until the people of this country demand that their government do so." He invited anyone so motivated to join in his efforts to gather signatures for a petition demanding the phased elimination of nuclear weapons.

Future lectures in this series include Dr. C. Norman Shealy who will speak about "Youth and Health for the 21st Century" on Oct. 15 at 8:00 p.m. On Oct. 24 at 2:00 p.m., Thomas Hager, author of *Force of Nature: The Life of Linus Pauling*, will team up with Barbara Marinacci, editor of *Linus Pauling in His Own Words* and *Linus Pauling on Peace — A Scientist Speaks Out on Humanism and World Survival*, to make a joint presentation. The series, held at the San Francisco Culture Center's auditorium, is open to the public. **WT**

## New National Leaders Named



**Renu Jiandani**  
SGI-USA Young Women's Division Leader



**Reiko Groshell**  
SGI-USA Vice Youth Division Leader



**Kaz Hatakeyama**  
SGI-USA Vice Youth Division Leader



**Carmela Menchaca**  
SGI-USA Vice Women's Division Leader



**Nora Padayhag**  
SGI-USA Vice Women's Division Leader



**Rita Risom**  
SGI-USA Vice Women's Division Leader



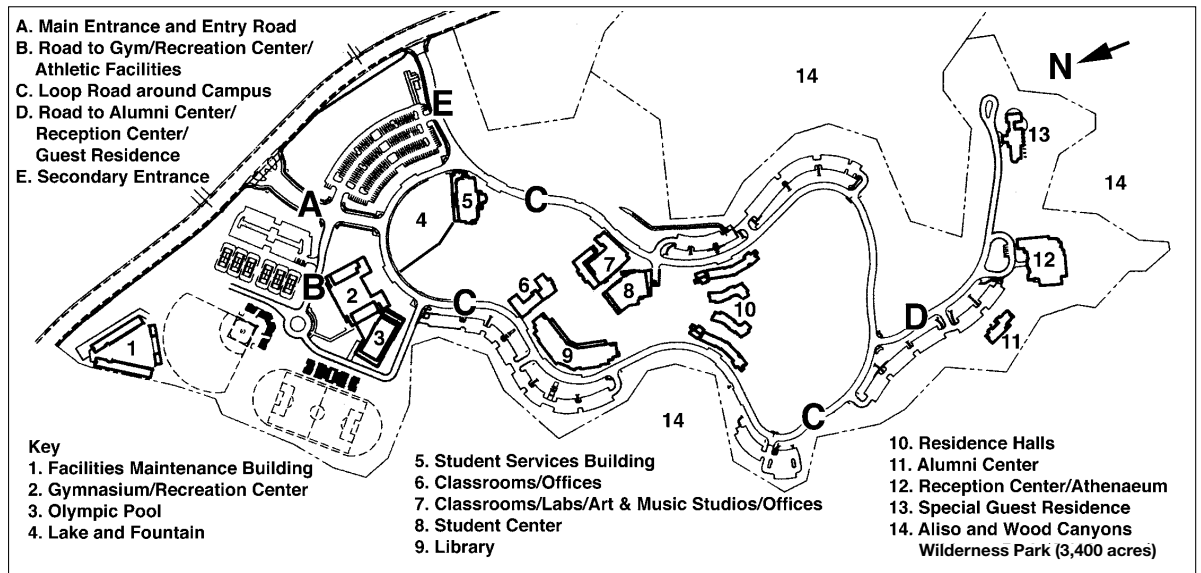
**Linda Johnson**  
SGI-USA Vice Women's Division Secretary

## Students: Help Soka University Name Its Streets

Soka University of America is holding a contest for students to name the new streets on its Aliso Viejo, Calif., campus, to open in 2001.

Send your suggestions, along with your name, address, school (if applicable), school address, grade, age, e-mail address, and a brief explanation of why you chose your suggestion. All entries must be written in English and be postmarked by Oct. 30. Be sure to specify which streets you are submitting names for. Entries may be faxed to (949) 472-3059, or mailed to:

SUA Naming Contest,  
85 Argonaut, Suite 200,  
Aliso Viejo, CA 92656



The Aliso Viejo campus of Soka University of America. Streets are designated A, B, C, D and E.

# A Pilgrimage for Human Rights

After his daughter's death, Michel Baroin decided to carry on her dream of being a bridge between people — for human rights.

Life cannot be stopped. It never looks back. It always moves forward. Whatever dark force may try to block its endless flow, life always overcomes it with an even greater force. Life knows no despair, even in the face of death's taunting dance. Life triumphs even over death, it pushes on.

Life is hope. Life is progress.

Michel Baroin. When I recall his name, I see before me the silhouette of a courageous man who made his way through the cold waves of a loved one's death and set sail on the vast, boundless sea of life.

I met him in Tokyo in January 1987. A person of great presence — a combination of the fragrance of rich earth and the dignity of polished stone — he radiated a passionate commitment to do what he believed was right.

At the time, he was traveling the world as the director of the Committee to Commemorate the 200th Anniversary of the French Revolution and the Declaration of the Rights of Man and the Citizen [1989]. "The ideals of the French Revolution," he said to me, "were liberty, equality and fraternity. But today we must change their order to fraternity, liberty and equality. Only when we have true fraternity among people can we achieve liberty and equality."

Today, callous self-interest often runs rampant in the name of liberty. And cruel oppression often marches under the banner of equality. What we need is an alternative that avoids these failures.

The solution advocated by Mr. Baroin is a society of fraternity. He calls out for human beings to love one another, warning that unless we do, we have no future. The bicentennial of France's landmark human rights declaration was his opportunity to take that message to the world. And so he embarked on his journey, announcing the value of friendship to all. He described it as "a pilgrimage for human rights."

Just before he took on this mission, he experienced the most terrible of personal losses. His beloved daughter, Véronique, was killed in a car crash in April 1986. She was only 22.

In his book *The Power of Love*, Mr. Baroin wrote, in tribute to his daughter: "You were, for all of us, for your mother, your brother, your family, your grandmothers and your friends, the sun of life.... The short time you were here in this world, you chose to devote it to making us understand that life is gaiety, joy, smiles and laughter.... You did not forget at any time that life is also friendship, and that in order to maintain and expand friendship, one has to be there for others. And you were everywhere, bringing in your whirl of joy a word for everyone, always just right and so en-

Michel Baroin —  
Champion of the Human Spirit

## Recollections

By Daisaku Ikeda

Courtesy of SEIKYO PRESS



Michel Baroin first met SGI President Ikeda in 1987, after years of correspondence.

couraging. And we loved you, my dear, everyone loved you for it."

Mr. Baroin's grief knew no limit. In an instant, the sun went from his life. It was a terrible shock, almost destroying his faith in life itself.

Though the serene smile on her face belied the tragic truth, his beloved daughter lay before him cold and lifeless. Death, he raged, what has she done to anger you? Was she too full of love for others? Did you hate her, Death, because she loved life so much?

When his daughter died, something within him died. But something was born in him as well. He recalled Véronique's final message: "To be a bridge that brings people together." These words were his dearest keepsake — words that he would take with him even to the next world. He decided to make his daughter's dream his own. That way, she would remain alive through him.

Having lost that which was most precious to him, Mr. Baroin no longer feared anything. Addressing his daughter, he wrote, "I have decided to take up the challenge in your name, and for you." He closed his pledge "with a final kiss from your father for your eternal rest."

Mr. Baroin was appointed director of the 200th Anniversary Committee several months after his daughter's death. And his life began again. Many people, when they have lost a loved one, come to a stop — the clock of their heart no longer keeps time. But Mr. Baroin loved life too much.

He was born in 1930, and the Nazis occupied Paris when he was 9. His mother, a postal worker, and his father, a policeman, immediately joined the Resistance. The words *courage* and *duty* were the air he breathed day and night, influencing him profoundly.

He remembers one of his teachers during the Nazi occupation, his Latin master

from Voltaire Junior High School, who used the Declaration of the Rights of Man and of the Citizen as a textbook, carefully going over each of its articles with them. The city groaned under the heavy boots of the occupying army, yet this teacher taught his students such immortal words as "Men are born free and remain free and equal in rights," and "These rights are Liberty, Property, Safety and Resistance to Oppression."

For the youth listening to this passion, the Declaration was not some musty, old document. It was a cry for liberation, here and now. It was the burgeoning energy of life, which no obstacle, no matter how heavy, could block for long.

After serving as a chief of police in Algeria, Mr. Baroin entered politics and was also active in business. Faith ran through all his many energetic pursuits — faith that society cannot change unless we change the individual. When he was in government, he insisted on listening to the people's voices, consulting with citizens before taking any action that affected them. He urged that officials and bureaucrats change their thinking and undertake, in his words, "a personal revolution."

As a businessman, he advocated business methods based on the needs of the people: to serve consumers and respond to their needs, as well as listen to the opinions and suggestions of his employees. Here, too, he stressed the necessity for individuals to work on inner change, on their human revolution.

No doubt Mr. Baroin was impatient. The world had advanced dramatically in science and technology. Education opportunities were widely available. The requirements for wonderful lives for all were in place. But why, then, was there so much conflict and discord? Why were the precious resources of our world being wasted?

In this sentiment, Mr. Baroin was in fine company. A century earlier, the great French author and poet Victor Hugo, in his "Eulogy to George Sand," described his time as "this century whose mission it is to complete the French Revolution and start on the human revolution."

Mr. Baroin read my novel *The Human Revolution* and, several years before we actually met, began communicating with me. Because Mr. Baroin felt a strong sympathy with the SGI's activities for peace and culture, the 1987 exhibition "The French Revolution and Romanticism" at the Tokyo Fuji Art Museum was designated the first international event of the 200th Anniversary Committee.

I will never forget how he humbly thirsted for knowledge, like parched earth drinking up the rain, when I spoke to him about the Buddhist concept of human revolution. "President Ikeda," he said, "the world today seems to be deteriorating ever more rapidly. Our time here is short. That is why, in terms of carrying out my responsibility as a member of the human race, I want to make our celebration of the 200th anniversary of the Declaration of the Rights of Man and the Citizen an event signaling the start of the third millennium."

Our time here is short, as he said. Only 19 days later, on Feb. 6, 1987, he died in a plane crash over Cameroon in West Africa. When I visited Paris that June, I paid my respects to his wife and son, and I visited his grave with them. Washed by rain, the white tombstone in Vaugirard Cemetery gleamed brilliantly in the sunlight. "Your husband and father was a great man," I said. I also shared the saying that a wave only grows stronger when it meets resistance, my sincerest wish being to encourage them in their time of loss.

Mr. Baroin was only 56. His life was brief. But there is something far worse than death: not to have truly lived while one was alive. Mr. Baroin lived life. He was always fully, heartily alive. He overcame all obstacles and moved forward. Even as he fell, he was in forward motion, and that, I believe, is proof of his final victory.

The year in which Mr. Baroin sought to open the curtain on the new millennium, 1989, turned out to be a year of momentous changes: the collapse of successive communist regimes in Eastern Europe and the end of the Cold War. It was, I believe, the first step toward an open society, a society of fraternity, in which humanity joins forces and creates the future.

Mr. Baroin's plane crashed just days after he delivered the manuscript of *The Power of Love*, the autobiography he began when his daughter died, to his publisher. The book concludes with the following passage: "My daughter Véronique, who knew well how to catch the coach to the stars, would that we could dance the last waltz together in peace...."

Life may end, but the spirit lives on. Father and daughter alike shared a dream — the dream of making the world go round with love. Their waltz goes on forever now, just like the Earth's rotation. ■

# the new HUMAN REVOLUTION

A NOVELIZED HISTORY OF THE SOKA GAKKAI

## 'THE FLOWER OF CULTURE'

VOLUME 7, CHAPTER 1, PARTS 38-39

**In a time of dramatic change, in the midst of Cold War tensions, humanity trembles under the threat of nuclear war. Meanwhile, Shin'ichi Yamamoto goes out of his way to warmly support and encourage individual members at every opportunity, striving to infuse their lives with courage and hope.**

In November, the month of chrysanthemum blossoms in Japan, preparations began for the Year of Study, as the Soka Gakkai had designated the coming year, 1963.

On Nov. 3, the preliminary, written portion of the Study Department promotional exams for those currently teachers and assistant teachers were administered simultaneously at 169 locations in 136 cities across Japan. Some 11,132 teachers and 69,133 assistant teachers sat for the exams. On Nov. 11, the oral exams were held for those who had passed the written exams in the Kanto region, including Tokyo, and in Kansai. The oral exams for the other regions were held Nov. 18.

Further, on Nov. 23, the Study Department promotional exam for assistant professors throughout Japan was held in Tokyo, with 1,367 taking the test. On Nov. 25, the test for professors was also given.

Since the Cuban Missile Crisis, Shin'ichi Yamamoto had been gripped with the powerful conviction that he must forge the way for world peace without a moment's delay. Yet, he reined in his impatience. Working with painstaking care and perseverance, he devoted his utmost energy to developing — steadily

but surely — a great philosophical movement firmly rooted in the people's lives.

Shin'ichi had no desire to build a peace movement vulnerable to changing times, that would someday crumble away into nothingness, like a castle built on sand. To directly face this goal that had been dear to humanity throughout history — the complete elimination of war — he intended to build a solid foundation for the realization of peace 50 or 100 years in the future.

After the promotional examinations on Nov. 23, a nationwide meeting of Study Department assistant professors was held, and Shin'ichi took that occasion to further explain his ideas:

"Fukuzawa Yukichi was a great educator and leader who helped bring Japan into the modern era [he was a proponent of Western thought during the Meiji Era]. On May 15, 1868, a bloody battle was being fought on Ueno Hill in Tokyo between loyalist forces of the old Tokugawa military government and the new imperial army. All of Tokyo was in a panic, but Fukuzawa continued to lecture calmly on British economic theory to the students at his private school, Keio Gijyuku [now Keio University].

"In the chaos of this transitional era, the schools of the defunct military government were no longer open, and the newly restored imperial government seemingly had more pressing concerns than schools. Fukuzawa did not ally himself with either side. He went on with his lectures unfazed by the guns booming in the distance. He was determined, through his own efforts, to usher in a new era.

"He knew that the secret to doing so was fostering students of great capability — nurturing the character and ability of youth who would carry on his ideals and vision. That's why he dedicated himself to teaching young people. And, in fact, many talented leaders of the next age did come forth from among his students' ranks.

"My sights, too, are focused on the next generation. In these times of dramatic change, and in the midst of Cold War tensions, humanity trembles under the threat of nuclear war. The only way to solve this dilemma at its root is to foster people of solid understanding and belief in the life philosophy of Nichiren Daishonin's Buddhism, for them to serve as teachers or messengers conveying this unsurpassed wisdom to many others.

"At present, we have several Study Department professors who received their training from Mr. Toda. But in the future, it will be essential that we produce many, many more great pioneers — leaders who deeply and thoroughly grasp the teachings of Buddhism for the sake of our members around the world."

The directors were all smiling, and they burst into applause.

"Congratulations!"  
"We did it, we really did it!"

Elation filled the air. Each of them had worked long and hard with Shin'ichi, completely united in purpose, for this day, this hour, this moment.

A membership of 3 million households was the goal that Shin'ichi had announced on the day he became president of the Soka Gakkai — May 3, 1960. At the headquarters general meeting that day, he had declared that he intended to reach that mark by April 2, 1964, the seventh memorial (sixth anniversary) of Josei Toda's death. Now it had been accomplished — and roughly 16 months ahead of schedule! The goal had been realized with lightning swiftness — a glorious achievement in the history of kosen-rufu.

Shin'ichi looked around at the faces in the room, and he saw that the directors' eyes were moist with tears of joy.

"Thank you all," he said. "We have opened a new door in our movement for kosen-rufu. I am sure that Mr. Toda would be overjoyed at this marvelous achievement and would tell us, 'Well done.'"

*To be continued*

**To Study**



**DISCUSSIONS**



**ON YOUTH**

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**TWO MORE Reasons**

The color of the ocean may change with the weather, and rising winds may stir billowing waves. But through all this, the currents beneath the surface remain unchanged, flowing quietly in the ocean's depths. While events at home and abroad were changing from day to day, Shin'ichi's daily activities remained constant.

In November, when the Study Department exams were held, he visited center after center to encourage the examinees and attended leaders meetings of the student division and women's division, doing his utmost to guide the members. He also went out of his way to warmly support and encourage individual members at every opportunity, striving to infuse their lives with courage and hope. Sometimes he would meet them in person and offer personal guidance, and other times he would send them poems or words of encouragement.

It was very hard work — often behind the scenes, unnoticed by others. It demanded an enormous amount of time and energy, but these continuous sincere efforts he had undertaken since becoming Soka Gakkai president created a fresh momentum that inspired the membership to work toward building a peaceful world.

One evening, just a few days before the November Headquarters Leaders Meeting slated for the 27th, the usually calm and dignified Hiroshi Yamagiwa, chief of organizational statistics, came rushing into a discussion going on among Shin'ichi and some of the directors at the *Seikyo Shimbun* offices. He was out of breath and his voice brimming with excitement.

"Sensei!"

Everyone turned to look at him.

"We've reached our goal at last. We've achieved a membership of 3 million households!" Yamagiwa then elaborated, "Our figures show that 72,327 new households joined in November, bringing the Soka Gakkai's total membership to 3,059,003 households."

"Is that right?" Shin'ichi responded, his eyes shining with joy.

# BUDDHISM

# PSYCHOLOGY

## Where Buddhism and Psychology Meet

In a message to the American Psychological Association conference, the SGI president calls for more dialogue between Buddhism, the humanistic spirituality of the East, and modern psychology, the humanistic science of the West.

ent cultural, religious, ethnic and national backgrounds is vital to human survival.

There is clearly enormous value in this preliminary dialogue between Buddhism, which represents the crystallization of the spiritual heritage of the East, and modern psychology, which contains the quintessence of Western insights into the inner life of humanity.

Last September, I had the opportunity to meet in Tokyo with Professor Martin Seligman and discuss with him optimism and other subjects of mutual concern from the perspectives of Buddhism and psychology.

Professor Seligman expressed his view that the psychology he had learned as a student had been very mechanistic in its outlook. Traditional psychology, he said, was focused mainly on the question of how to heal patients and to "change" people. The task of psychology from here on, he added, was how to give people a sense of hope, to help them find and pursue their own source of inner strength.

As a Buddhist, I welcome and offer my heartfelt endorsement of this emerging direction in modern psychology. It has important parallels with the most important lessons of Shakyamuni, founder of Buddhism, as recorded in the Nirvana Sutra, thought to be his final teaching. Put simply, this was "Rely on yourself; rely on the Truth (*dharma*)."

To quote the passage in full: "Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a lamp." This teaching has become an integral part of

East Asian culture, through such famous phrases as "Rely on the light of the self" and "Rely on the light of the *dharma*."

The significance of this teaching is that one must never be swayed by external threats or temptations. One should forge a profound, robust identity capable of shaping and controlling one's circumstances. It is on this "self" that one should base one's conviction and actions.

Thus, the self referred to in this passage does not indicate the restricted, egotistical self easily swayed by and subsumed in the surrounding environment. Rather, it is what Buddhism refers to as the greater self — the self that is one with the principles that guide the functioning of life and the universe. The self to which Shakyamuni referred is the greater self that embodies these principles or truths. It points toward a way of life that is truly universal.

In the northern transmission or Mahayana tradition of Buddhism, this final admonition of Shakyamuni's was developed and given concrete form and direction as the Bodhisattva Way.

In the Lotus Sutra, a Mahayana teaching widely revered in East Asia, we find the story of Bodhisattva Never Disparaging, an example of someone who strives to develop this kind of macrocosmic self through an altruistic dedication to others' welfare. As his name suggests, this bodhisattva refused to despise or denigrate any person; his chosen practice was to bow and express his profound respect for each person he encountered. He persisted



Mihaly Csikszentmihalyi, psychology professor at the University of Chicago, addresses the American Psychological Association's conference on Buddhism and psychology, Aug. 14.

in this practice in the face of contempt, verbal abuse and even violence.

He explains the motivation for his behavior in this way: "I would never disparage you, for you are practicing the way and all of you will become Buddhas!" Nichiren, the 13th-century Buddhist reformer whose teachings provide the inspiration for the SGI's activities, gives the following exegesis of this sutra passage: "Bodhisattva Never Disparaging bows and offers his respects to the Buddha nature that exists inherent within all people." In other words, Bodhisattva Never Disparaging always focused on the individual human being, irrespective of cultural or national affiliation, perceiving in each person an inner essence worthy of the highest respect. By expressing his profound, unchanging respect for that inner dignity, he sought to promote the development and manifestation of each individual's potential.

This expanded, embracing sense of selfhood, this state of vast, unforced compassion, this capacity to remain unbowed before any and all difficulties and persecutions, and to meet these difficulties with steadfast, unshaken optimism — these are the elements of the vast life state that is really meant by the word *nirvana*.

Bodhisattva Never Disparaging, by struggling against a variety of obstacles and challenges, strengthened and deepened his sense of self, offering

a model way of life that manifests the greater self and is in harmony with the principles (*dharma*) that govern life and universe. I believe that the way of life demonstrated here offers lessons of value to all humankind.

Modern psychology prof-fers a message of hope and optimism. I feel that this message resonates profoundly with the outlook and values embodied in the Bodhisattva Way, which I have attempted to describe here. I find in this correspondence between these two historically diverse traditions cause for great hope. I believe it will serve as a source of wisdom and light to illuminate our future.

It is also my sincere hope that the new, truly revolutionary psychology being discussed and explored at your convention will provide new momentum in the effort to overcome conflict between people of different cultures, nations and religions; to eliminate nuclear, chemical and biological weapons of mass destruction; and to develop the values of tolerance and co-existence that must be the foundation of a global civilization in harmony with all its elements and the entire biosphere.

With these expressions of my hopes and expectations, I wish you all success in your important deliberations.

Daisaku Ikeda  
President, SGI

SGI President Ikeda sent the following message to the Aug. 14 opening of the American Psychological Association conference in San Francisco.

My heartfelt congratulations on the holding of the 106th Convention of the American Psychological Association!

It was with great pleasure that I learned that a meeting has been convened on the subject of Buddhism and psychology. I am confident that this will be an event of profound historical significance.

With the continuing advances of globalization, we see increasing integration on the planes of communication and information, as well as increasing economic and political interdependence. Against this background, mutual understanding and a spirit of tolerance among people of differ-

Photo by KIRK CONDYLES



'What is the basic goal of education? First Soka Gakkai president Tsunesaburo Makiguchi, the father of value-creating education, declared that it is making children happy.'

ESSAY, FROM PAGE 1

But after two weeks of living under the same roof, Helen finally accepted Ms. Sullivan. Trust had been forged — trust that would support and nurture the subsequent miraculous and monumental feat in humanistic education that teacher and student achieved.



What is the basic goal of education? First Soka Gakkai president Tsunesaburo Makiguchi, the father of value-creating education, declared that it is making children happy. One of the greatest problems of modern education is that we have lost sight of this most fundamental purpose.

Only when children feel that their teachers are genuinely concerned for their welfare do they begin to trust and open up to them. And only when teachers give serious thought and attention to their students' happiness and well-being do they begin to see the character and personality of their students, their abilities and weaknesses.



Once heard the following story about Teikichi Miyoshi, the renowned Japanese artist who contributed the illustrations for *The Human Revolution*: When he was a 2nd-grade student, his mother visited his school and saw

the children's pictures pasted up on the walls of the classroom. They were all pictures of chickens, and all of them showed one or two birds. But the young Teikichi's drawing showed a chicken cage with a rooster, a hen and many little chicks running about at their feet, flying in the air and pecking at food.

Teikichi's teacher said to his mother: "This is a delightful and amusing picture. He may not be very good yet, but he is original. If he says he wants to draw, please give him all the paper and pencils he needs."

After hearing those words from her son's teacher, Mrs. Miyoshi did just that, though the family was not well off. If not for those words of his teacher, Teikichi Miyoshi may never have become an artist. At the same time, the insight behind these remarks was born from the teacher's deep concern for the future of each student.



Mr. Toda founded his private academy, Jishu Gakkan, to put Mr. Makiguchi's educational theories into practice. Many very talented people emerged from this academy, among them the well-known scholar of Goethe and German literature, Dr. Hajime Yamashita.

Says Dr. Yamashita of his days under Mr. Toda's tutelage: "Mr. Toda was himself very passionate. Just coming into contact with him, you could feel his passion. There was a burning, almost scorching intensity about it. Even simply talking with him, you could feel it. It was very powerful."

That passion is the key to education. Education is a process of stimulating and awakening people at the core of their being, thereby enabling them to unlock and develop the power within to create happiness. The source of that stimulation is the passionate dedication of teachers to their students' welfare.

The courage to utterly devote oneself to one's students, along with maintaining an ever-inquiring mind and showing creativity in teaching are all the products of passion. And passion comes from having a profound recognition of and commitment to one's mission.

I, too, have resolved to dedicate my life to education, because I know that education determines the future and is the foundation for building peace and lasting value.

I am confident that our academic division members are the leading exponents of such humanistic education. WII



**THE POWER OF THE PEN!  
DEADLINE: OCTOBER 2, 1998**

**The 1st Annual  
'Seize the Day'  
Essay Contest**

**THEME:** *The role of youth in improving the world these last couple of years before the 21st century.*

**CATEGORIES:** *Junior High School  
High School  
College  
General Youth*

"Seize the Day" invites all youth division members to share their thoughts on the social responsibilities of youth in these last couple of years until the 21st century. These years have been likened to a runway to the next century. How can the power of youth change our world for the better as we rush down this runway?

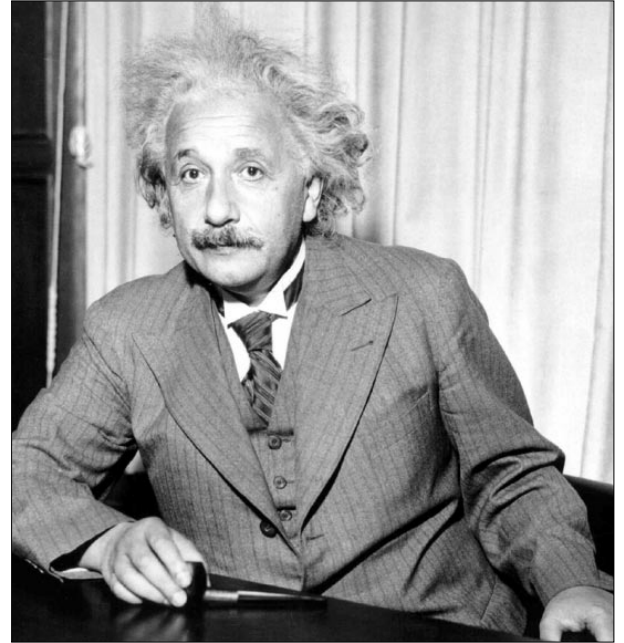
Be as specific as possible about what you think youth need to change, and how you think that they can do it.

The length is 900-1,200 words, typed, double-spaced. A special committee will judge the essays on the quality of writing, the depth of thought, originality and whether you include concrete examples. The top three finishers in each category will have their essays published in "Seize the Day" in 1999.

To enter: Send your essay and a photo of yourself to "Seize the Day," 525 Wilshire Blvd., Santa Monica, CA 90401 or [seize@sgi-usa.org](mailto:seize@sgi-usa.org). Indicate which category you are entering and include your return address, phone number and e-mail address (if you have one). All essays become the property of "Seize the Day."



Photo by ARCHIVE PHOTOS



Albert Einstein said, 'Remember that difficulties and obstacles are a valuable source of health and strength to any society.'

fering and forbearance. This conviction resonates with the idea of human revolution, the stand-alone spirit.

I have striven with this same readiness to endure all. The cowardly do not have the courage to take on and endure suffering. And the SGI has no use for leaders who shun hardship, who are self-serving and do anything to protect themselves.

The renowned American educator John Dewey once said, "I should say that my philosophy of life is based essentially on the single word *patience*." These are the words of a scholar whom both President Makiguchi and President Toda held in high esteem.

**The First Step Is Now**

Gathered here are leaders and representatives from throughout Japan as well as from 17 countries and territories abroad. Welcome and thank you for attending this Headquarters Leaders Meeting, which may be regarded as the first step toward the 21st century. I sincerely appreciate the long way many of you traveled to be here. Let's give a hearty round of applause to the overseas members as an expression of our deep respect and admiration.

We have members here from Brazil, Argentina and Nicaragua, from the United States and from Taiwan and South Korea.

The Taiwan government, by the way, has commended the SGI organization there as an exemplary social organization for the seventh year in succession. Congratulations!

Our members in South Korea, meanwhile, have built a solid, united organization of faith, a model for the rest of the world. The youth division in particular has been undertaking wonderful activities. I also warmly congratulate the Korean members on the many awards and commendations they have received.

Continuing, let us welcome members from Thailand, Myanmar and Sri Lanka. From Europe, we have members from Italy, France, Germany, Spain, Belgium and Russia. And all the way from Africa, we have members from Ghana!

Let's give them all another warm round of applause.

**Aiming Toward the Sun**

Today, Aug. 27, is the birthday of the great German philosopher Hegel. He originated the famous Hegelian dialectic process for reconciling opposites.

There was a poem that Hegel loved to recite to himself for encouragement and inspiration:

*Friend, strive toward the sun  
The day of humanity's salvation is near  
Insignificant are obscuring leaves  
and branches  
Charge ahead till you reach the sun.*

Where should we aim? Toward the sun, the poem urges. Toward a better world for humanity. How immense is the aspiration, spirit and hope embodied in these words!

When Hegel was young, the French Revolution was taking place. His youth was lived out against that backdrop.

Today, we of the SGI are in the midst of a revolutionary movement known as kosen-rufu. We are not walking with our heads downcast or devoting ourselves to empty, fleeting amusements or thinking only about personal profit.

"Rise with a deep determination to work for the welfare of humanity," the poem seems to say. "Do not be concerned by small obstacles, like so many branches and leaves, that obscure your path. Pay no heed to mindless criticism and insults!"

Let us advance boldly toward the sun of kosen-rufu. Doing so truly shows our courage.

The poem concludes:

*And when you are tired  
That is fine too  
Your sleep will be all the more satisfying.*

When we are tired, we can sleep well. When we have worked hard, we can sleep all the more soundly. When we have worked at something with all our might, we are left with a sense of peace and well-being.

Striving to realize our dreams can be exhausting — but nothing is more satisfying or fulfilling.

Do you know what day tomorrow is? Aug. 28 is the birthday of another illustrious German figure, the poet Goethe. Hegel and Goethe were contemporaries, with Goethe being the senior by 21 years. I have heard that while both men were still alive, a German university held a two-day festival on their birthdays, Aug. 27 and 28, to celebrate "two world-acclaimed German cultural giants." This is a far cry from the festivals held around Japan in honor of various local gods that, if pressed, most people would admit to not knowing the first thing about. In this celebration of real, live, cultural figures, one senses a nation of people who possess profound cultural richness and depth.

**Veering Off Course**

Goethe wrote: "Ingratitude is always a kind of weakness. I have never come across capable people who were ungrateful."

In other words, ingratitude cannot be found among people of first-rate caliber. Goethe declares that no decent person who has achieved a modicum of success ever forgets the debt of gratitude he or she owes others.

Only fools delude themselves into thinking that they did everything on their own. Such individuals can accomplish nothing of consequence — this is Goethe's implication. If you wish to achieve something significant,

to leave behind a legacy of lasting value, you also need to possess outstanding human qualities.

We have seen many ungrateful people — people who, though they gained position and prestige through the support of our organization, showed no appreciation or respect toward the members. Some of these base individuals even betrayed the organization and their fellow members for personal gain.

While for a time such faithless, backstabbing individuals might smugly congratulate themselves on profiting so cleverly from maligning the Soka Gakkai, they invariably come to a wretched end. I have seen clear proof of this countless times over the 51 years I have been practicing Buddhism.

What have those who betrayed the Soka Gakkai achieved? Did they accomplish anything great for posterity? Were their efforts applauded? I can say with certainty that the answer in every case was no.

In the end, such individuals lose the trust and support of people in society at large, as well. They end up being scorned and despised.

Those who mistakenly believe that they have achieved everything through their efforts alone embark on a course that derails their entire lives. Ungrateful people will never be successful in anything that they do.

Those who have lost sight of their starting point only continue to veer even further off course. For us, our starting point is faith and the SGI. If we lose sight of that, if we lose sight of the correct path in life, we cannot hope to achieve success in anything.

President Toda, I must add, was incredibly severe with people who showed ingratitude or forgot the debts they owed to others.

**Everyone Has the Right**

Goethe wrote, "In today's age no one should be silent or give way." We have to advance courageously — to press ever forward. The poet continued, "We have to speak out and bestir ourselves...; whether on the side of the majority or the minority is quite unimportant." He also declared that we can neither protect nor defend ourselves from criticism — we must remain impervious to it. Then, eventually it will ease off.

Everyone has the right to speak out, to take action — this is democracy. This applies across our membership, whether you hold a top leadership position or none at all. Goethe is saying that we should speak out fearlessly and act boldly, without worrying whether our opinion is in the majority or the minority or whether what we say will be criticized by others.

When speak out in this spirit, those antagonistic toward us will come to respect us. Goethe is talking about an eager, challenging spirit. Let us continue to advance with this indomitable spirit — now, next year and the year after!

**My Heart Is My Only Pride**

What is the ultimate message of Hegel and Goethe? Quite simply, I perceive it to be that our heart or spirit is what matters most. Goethe once said: "My intellect and talent are valued far higher than my heart. But my heart is my only pride. It alone is the source of all things — all my strength, all my happiness, all my travails. What knowledge I possess, anyone can acquire. But this heart of mine, only I alone can possess."

The ultimate essence of Buddhism, too, is that our heart, our invincible spirit forged through life's challenges, will remain as our eternal treasure — both at the moment of death and in our next lifetime. It will shine forever with undiminished brilliance.

You are all living such noble lives. You are all walking the path to unsurpassed happiness. I hope that you will take pride in the wonderful teaching "What matters most is the heart."

*To be continued in an upcoming issue of the World Tribune*

# Doing the Right Thing

SGI President Ikeda poses the question 'Why are people persecuted?' in this speech. 'Because they are doing the right thing' is his answer. 'It is the fate of the right and just to incur the jealousy and harassment of the corrupt and evil.'

*This is part 2 of SGI President Ikeda's speech at the 24th Headquarters Leaders Meeting, July 16. Part 1 appears in last week's issue.*

## A Single Word

A single word can determine whether a situation turns for the better or worse. It can be very subtle but make all the difference in the world.

In public relations or diplomatic efforts, it is important to choose every word wisely. Unfocused, rambling words are useless, and an arrogant or sloppy attitude will only invite laughter and scorn.

And as SGI leaders, how we interpret the words of members and what we say in response is important. A genuine leader is someone who gives measured thought to such matters. When talking with individuals, ask yourselves: "What are they worried about?" "What are they trying to say?" "What are they thinking?" "What is it they seek?"

Try to discern these things in others. Try to know. Try to understand. This is the challenge of leadership.

It all comes down to whether leaders have the strong determination to do whatever they can to foster, help and support others. From such compassion arises wisdom.

## Why Persecution?

Mr. Kobayashi [Kazuo Kobayashi, TV newscaster in Japan] writes about Czech President Václav Havel. I met Mr. Havel in 1992 — he is an unforgettable man. He is best known, perhaps, as the central figure in Czechoslovakia's 1989 Velvet Revolution, symbolic of the democratization in Eastern Europe. Mr. Kobayashi asked Mr. Havel, imprisoned by the communist regime for his active support of democracy, what sustained him during his harsh struggle in prison. "My wife's letters," he

replied, "and the fact that I knew I was right."

"I knew why I was in prison," continued President Havel. "Because what I had done, what I believed in, was right. And I knew just as clearly that those who had imprisoned me were wrong. I was thrown in prison because I was right. I also knew that this could not continue forever."

President Havel fought and survived with the certainty that he was right and his captors wrong. He was also confident that because of that his situation would have to change for the better. He was determined to be vindicated.

When I met him, I was struck by what a gentle man he was. But I also saw that a blazing passion burned in his breast.

Why are people persecuted? Because they are doing the right thing. It is the fate of the right and just to incur the jealousy and harassment of the corrupt and evil.

Mr. Kobayashi states that, as a journalist, he has always believed that, in whatever aspect of the world he covers, things that are wrong, that go against reason, cannot long survive.

There were people in Russia who felt the same. They knew that the communist dictatorship could not last forever and, unperturbed by the dangers involved, made every effort to protect and preserve the nation's artistic heritage.

Mr. Kobayashi sheds light on such unknown stories. He wants these individuals' courage to be recorded for all time. This is the source of the title of his book.

*The title of Mr. Kobayashi's book, The Stage Curtain of the Hermitage, refers to the stage curtain of the Hermitage Theater in St. Petersburg, Russia. The author recounts how the curtain, which bears the imperial Romanov crest, was hidden and preserved during 70 years of communist rule.*

What has Mr. Kobayashi's goal been as a journalist? To meet and talk directly with the people he reports on. Now some may think this is only common sense, but the fact is that it is not widely practiced in journalism today.

But does a person who writes about people without ever meeting and talking to them deserve to be called a journalist?

Mr. Kobayashi records another goal: to meet someone new every day. Meeting people

broadens our horizons. It helps us grow as individuals.

I hope all of you, as SGI leaders, will make the effort to go out and meet as many people as you can. Meet new people, make new acquaintances. This is the key to broadening your lives.

## The SGI Changes the Course of History

Secretary Barros of the Legislative Assembly of Brasília Federal District, who is here

with us today, is a great admirer of Mahatma Gandhi.

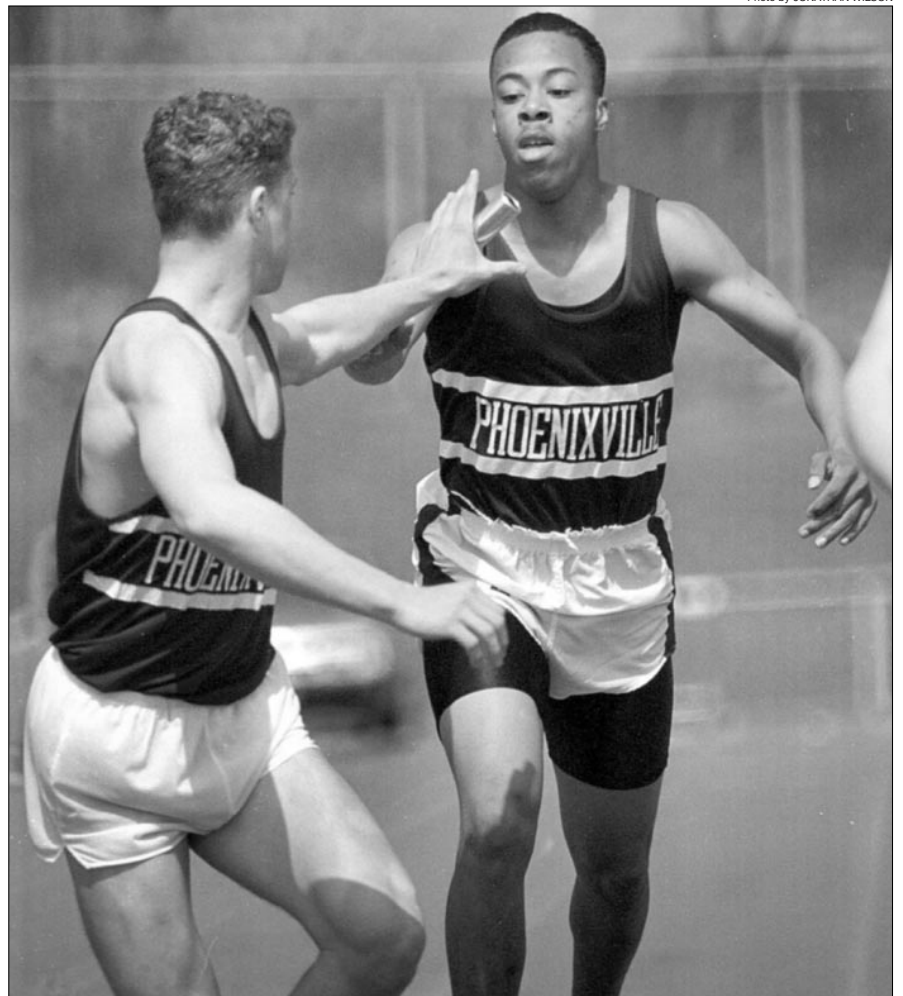
Gandhi wrote, "A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history." A group's size is irrelevant, he maintains. What's important is whether each member of that group is filled with a genuine commitment to his or her mission. As always, Gandhi sees straight to the heart of things.

The Soka Gakkai also started as a small organization, but its members burned with an indomitable faith. That was the secret to its tremendous growth. That was why it changed the course of history.

The American Renaissance philosopher Ralph Waldo Emerson wrote that "never was any single act or achievement in history [carried out] but by this expenditure [of inner force or spirit]." Everything is decided by the force of your spirit, not by appearances or outward formalities. You can't capture the

PLEASE SEE SPEECH, NEXT PAGE

Photo by JONATHAN WILSON



"The youth are the key to the future. I want all the youth division members to stand up and take full responsibility for kosen-rufu. The future belongs to you!"

Photo by ROB HENDRY



'I hope all of you, as SGI leaders, will make the effort to go out and meet as many people as you can. Meet new people, make new acquaintances. This is the key to broadening your lives.'

**SPEECH, FROM PREVIOUS PAGE**

hearts of people by wearing fancy clothes or trying to make yourself look important. You can't stir people's emotions just by reading a script without any feeling. If you cannot speak out with a force or passion that shakes people at their very foundation, you will not triumph in the struggle against evil.

It's all a matter of spiritual force, which is the product of true conviction — of the readiness to give one's life for the sake of the people.

Emerson also wrote, "Nothing great was ever achieved without enthusiasm." We have triumphed in our struggle because of our enthusiastic faith, our enthusiastic efforts to achieve kosen-rufu. That has made us such a great organization. No matter what pressures were brought to bear upon us, we did not flinch. And now the Soka Gakkai has become the pillar of peace of Japan.

Let me say here and now that the SGI, filled with people burning with enthusiasm for their mission, is an organization that will change the course of world history.

Kosen-rufu is an undertaking that will continue throughout the 10,000 years and more of the Latter Day of the Law, and our field of activity is the

entire globe. We must look calmly down on the petty infighting that takes place within this tiny nation of Japan and, while firmly solidifying the foundation for kosen-rufu, make our way into the world.

**Politicians Only Know First Aid**

I am overjoyed to announce that today the Federal District of Brasilia has conferred posthumous Certificates of Commendation on the first and second presidents of the Soka Gakkai, Tsunesaburo Makiguchi and Josei Toda.

Mr. Makiguchi once wrote in an essay on educational reform, "While politicians administer first-aid treatment to the problems of the present, we are looking to the future and making plans for posterity." Politicians, he asserted, only offer first aid. That is, they offer stopgap solutions to society's problems, whereas we are looking to the future and making plans of enduring value for future generations. Mr. Makiguchi addressed not only educators in this but all of us.

Meanwhile, Mr. Toda said, "The mission of the Soka Gakkai is to ensure the happiness of the people for all ages to come."

Do you agree?

It is foolish to be swept away by the petty sorrows and joys of daily life. The true spirit of the SGI is not so petty, so small.

The youth division members have stood up. They have striven with all their might, they have grown strong, they have opened a new door. Countless youth will undoubtedly follow in their footsteps in the coming years. Let us wholeheartedly support and encourage them in their efforts.

We have now entered a completely new age. Let us nurture new talent, shed new light and build a new future. Old generations make way for the new. Today's youth will one day be society's leaders.

The youth are the key to the future. I want all the youth division members to stand up and take full responsibility for kosen-rufu. The future belongs to you!

I hope that the Soka Gakkai Headquarters will continue to solidify headquarters and regional personnel and work on every front for a well-organized, smooth-running structure — with plenty of new approaches and ideas conceived with a view toward the new century.

I want the top regional leaders nationwide to discuss and work together with President Akiya to devise constructive steps for our continued growth

and development — for the sake of the 21st century, so that we may create a new age of value-creation where the people will truly shine.

**Guarding Against Jealousy**

Let me share with you these words of Shakespeare from his tragedy *Othello*:

*Poor and content is rich,  
and rich enough;  
But riches fineless is as  
poor as winter,  
To him that ever fears he  
shall be poor.  
Good God, the souls of all  
my tribe defend  
From jealousy!*

The person who is content is rich. The person who lives ever in fear is poor. What matters are the treasures of the heart; what matters is faith. If you lose your faith, your spirit becomes poor and lowly. Those who stop striving alongside their comrades for kosen-rufu will end up as dry and withered as a dead tree.

Shakespeare urges us to guard against jealousy. Unfortunately, Japan today is a society wracked by jealousy.

Please never be jealous of your fellow members. Upholding the Mystic Law, we each possess supreme, boundless

treasures. We each are striving to widely spread Nichiren Daishonin's Buddhism and as such are the most noble, worthy people in the world.

That is why it is important for us to respect every member. As SGI leaders, we must always show our gratitude for the members' efforts. We must sincerely thank them and show concern for their welfare.

No leader has the right to boss around the members, constantly pressuring them and making unreasonable demands. Each member joined the SGI to become happy. That is why they participate in SGI activities.

You are a true leader when members genuinely respect and trust you from their hearts. High-handedly ordering others is to misuse the SGI, to abuse the members' sincere faith.

In closing, allow me to offer my prayers for the development and prosperity of Brasilia and the health and happiness of Chairperson Carvalho and our other Brazilian guests. And I am always praying for the health and fruitful activities of all our members. Let's all meet again at our August leaders meeting! My thanks to the Brass Band for their performance and to our overseas members.

Hurrah for Brasilia!  
*Muito obrigado* (Thank you very much). ☸

上野殿御書

SGI池田會長講解 一二八〇年(弘安三年)九月六日 五十九歲作

「堅強的人」是善解人意的。... 鳥和蟲雖能鳴叫，卻不會落淚；日蓮雖不(似鳥、蟲般)會鳴叫，卻淚流不止。

這是大聖人在佐渡所留下的一句非常著名的話。日蓮大聖人不但感情豐富，更是位感情與睿智融合為一的人。

「偉大的思想與其說是生自偉大的睿智，不如說是由偉大的感情所孕生。」(杜斯安也夫斯基，《永遠的丈夫》)

佛法是講「慈悲與智慧」的宗教，而這兩者是「一體」的。真正有智慧的人，是比誰都慈悲、慈悲廣大的人，才是能具體顯現佛法智慧的人。

佛，首先是「能與人同苦者」。例如，喪子的母親，茫然地坐在路旁，任他人再怎麼安慰，恐怕也無法撫慰母親的心吧！眾人無能為力，只好快步從這位母親的面前走過。

但是，誰也無法共嘗母親的哀傷。科學發達，縱使能將人送往宇宙太空，也無法治癒母親喪子的悲傷。

佛碰到這種情況，如何以待？首先，佛可能會坐在這位母親的旁邊，什麼都不說，只是一直坐著。即使一言不發，佛擔憂喪子之母的心意，想必已傳達對方，對方亦必聽到佛之心聲。

母親終於抬起頭，眼前坐著了解一切，佛點頭示意，母親也應之。即使不交談，只要心靈相通，也是無上的鼓勵。相反的，費盡口舌，如果

心不相通，也是徒勞無功。接著佛起身，母親也必迎身而起，一起向前踏出一步、又一步。月光柔和地照著前方。佛不斷鼓勵她，直至母親再次仰望太陽；能決心渡過有價值的人生，以補亡子之缺憾。

時而柔和、時而強烈，有時贈以言語的花束，有時伴隨行動。對母親而言，能和自己同悲共苦的佛，才是真正的知己，也是最能令她安心的人。因此，佛說的話能打動她的心。

慈悲，其根本就是發自能共苦、為他人祈求的「同苦」之心。大聖人也是如此，對於喪失十六歲青年的上野殿母尼御前——上野殿南條時光(時光之母)的心中燃起希望之光。

大聖人在「七郎五郎」過世後一年多當中，寫過有關亡者的書信約有十封。這份關懷是如何溫暖了母親冰冷的心啊！這次，將拜讀寫給南條家時光與其母的書信，以學習這戲劇人生。

生必死，是為常理。不分聖者或凡者，在上或在下之人，乃一同知得之事，是以本無今始為嘆、為驚之必要。此事，自身既是如此想，亦以之教人。然，及其時之來臨，夢耶？幻耶？總不願接受其為事實。

《通解》 有關南條七郎五郎死去之事。人出生就注定會死，這是不論智者、愚者，上至君主，下至萬民，都明白的道理，不該事到臨頭才悲嘆、驚恐。我自認如是，也以此教示門下。但是，(面對七郎五郎過世)此時此事一中，大聖人如此寫道：「故南條七郎五郎之事，至今疑為夢耶夢耶、幻耶幻耶，一直思其為虛傳。接得來信，始知其為真實，是以今則果真乎、果真乎？寧疑其為不真之心出來。」

信中表示大聖人本身，對七郎五郎的死，遲遲無法接受。多麼令人感傷的本佛啊！對年輕門下的死，宛如親生父母般傷心。大聖人大慈大悲之生命，原原本本呈現出來，那就是御本尊。我們不論是樂是苦，只要遵照大聖人的教示：「苦悟其苦，樂開其樂，苦樂同心合唱南無妙法蓮華經可也」(四條金吾殿御返事)，堅持唱到底即可。

不喜？勝事、勝事。 《通解》 更何況今堂是多麼地悲嘆啊！(七郎五郎殿之母的)父母、兄弟皆已早逝，連最心愛的丈夫也過世，幸好有許多子女得以慰藉。 (七郎五郎殿是)一位俊少且是位男孩，五官端正，心地善良，前途無量，他人也正拭目以待。然而，(年紀輕輕就過世此事)令人難以相信，如花蕾受風吹拂而凋落，滿月遽然月缺。

而且，本佛絕不會隨便引用「宿命論」。若對正痛苦不已的人，直言：「那是你的宿命！」那只會更增加對方的痛苦。 遭遇宿命的人，就好比心靈受暴風雨吹襲者。若是宿命，那就讓我們一同受風雨吹打，儘管全身濕透也要尋找生命。這不正是人之常情嗎？即使無法完全做到，但試圖努力，也不能使人與人之間建立橋樑？那既不是出自同情，也並非含有感傷。其內心根底有一祈念「這顆結生命與生命的同苦互動，所以說，生命才能撼動生命。」

尤以為(母者)，其悲嘆為何如耶！父母也、兄弟也，均已先去，最愛之夫若亦作死別，幸多留有子女，可稍慰於心。而最愛之兒，是男兒，且容貌端好，心地純良，他人亦皆如是許之。令人不解者，如風暴含苞之花，雲掩滿出之月者然，遽爾辭世。誠不敢思其為真實，難為執掌問。 容另申之。 弘安三年九月六日

「苦樂同心」共唱題目 生死無常是人世常理，也是佛法最基本的道理。事到如今，不應悲嘆。不管生或死，從永遠的生命來看，那只不过是短暫的一個畫面。但這只是道理，人心並非以道理就能解。 大聖人始終是個常人，比任何人更講人情。聽到噩訊，一時以為「夢耶、幻耶」，難以置信。心情沮喪得連信都寫不下去。大聖人的話，不正是如實地道出遺族的心境。 約一週後的信——「南條殿御返事」中，大聖人如此寫道：「故南條七郎五郎之事，至今疑為夢耶夢耶、幻耶幻耶，一直思其為虛傳。接得來信，始知其為真實，是以今則果真乎、果真乎？寧疑其為不真之心出來。」

六月十五日見面時，深感七郎五郎殿是位有膽量的好男兒，然而，卻不能再見面，這是多悲傷的事啊！ 雖是如此，因為七郎五郎殿深信佛迎佛、法華經，臨終也端詳。心一定是前往父親所在的靈山淨土，彼此握手相望，喜悅不已！幸哉！幸哉！ 時光的母親是一位歷經滄桑的女性。 一六六五年(文永二年)，丈夫南條兵衛七郎過世。時值盛年，正有所作為，卻留下五男四女。九口待哺。 次子時光不過虛歲七歲，么兒五男，丈夫過世時，仍在母親的肚子裡。 大聖人曾言：「故上野殿(南條兵衛七郎殿)，英年早逝。(你)悲嘆不已。心想：『若不是懷了這個小孩，早就想投身投水，以隨夫後。』所以當這個小孩平安出生。心想這孩子要託給誰，才能去自殺呢？(頭生萬不行之念)」。於是斷了念頭。也由於這個小孩，心獲慰藉，始能度過十四、五年。(上野殿母御前御返事)

時光之母很期待，也很盼望時光與七郎五郎的成長。而且七郎五郎容貌端正，才能兼備，是人人誇獎的孩子，也很孝順母親。正是如此後才，令大聖人對其母，頓失鼓勵之言。 於是，大聖人坦白地將心表露信中。字裡行間大聖人充滿關懷的慈

愛，想必由於悲慘變得敏感的母尼，敏銳地感受到吧。大聖人的關懷，如何溫暖了那顆悲嘆的心！ 擁有一位知己——只要此人在，就會令人產生「活下去的力量」。大聖人在附言中，仍再次嘆惜前途無量的青年之死。 大聖人在南條兵衛七郎過世時，曾如此鼓勵母尼：「生時是生佛，今是死之佛，生死俱佛。」(上野殿後家尼御返事) 這是教示：生縱使短暫，若生時，命染妙法，則生死皆是佛。 在本抄的附言中，大聖人仍鼓勵時光之母說：七郎五郎一定會在靈山與過世的父親重逢。 又在其他的書信中，對時光之母這麼說：「若說(七郎五郎殿)曾留言指明會面地點而去，相信你即使沒有羽毛，若是天上也想飛上去吧！沒有船，也能渡往中國吧！若聽到(七郎五郎)在大地的最底層，也會盡辦法挖地赴會吧！ 事實上，有一個很容易與七郎五郎見面、見面的方法。那就是請釋尊引導，前往靈山淨土，在那裡相會即可。」(上野尼御前御返事) 如此告訴她一定能夠在靈山與愛子見面。大聖人「有機會，就再三給予鼓勵。 可見，喪子母親所受的衝擊是他人無法想像的。 我也是至今無法忘懷家母被告告知大哥哥戰死時的情景。家母接獲死訊後，即轉身背向我們，她那憔悴的身軀，充滿了悲傷。家母不在我們的面前流淚。但從那天之後，一下子蒼老許多。 這就是戰爭的殘酷。因此，我誓死反對使全世界母親悲痛的戰爭。 要使所有的母親都能幸福。 要營造一個所有的母親都能笑臉仰望晴空過目的社會。 為此目的，如何在汪洋社會的底流中，開闢出「慈愛」的大河。這也就是我們從事的運動。 (譯自自製新聞一九九六年七月十九日，取材自SGI通訊第二〇二九號)

初級考試模擬試題

SGI-USA訂於十月二十五日舉行初級考試，實際試題將以這些模擬試題為範本。模擬試題的目的是幫助講師、監考和考生準備考試。

尊夫人等想必有翻悔之心。對妻子說：「縱為此法門之故而遭夫所害，亦應無悔。二位同謀夫心，則可繼龍女之跡，立末代惡世女人成佛之楷模。」他教導他們遇難時應持何種態度？(發誓堅定的信心，在困境中一人立起。一個家庭最需要的就是其中一人有堅定不移的信心，正如一個太陽就能照亮地球上的一切。我們每一個人也都應成為像太陽般具有堅定、獨立的信心的人。)

現自己生命中的佛性，也幫助別人作同樣的努力，因此也應該受到尊敬，而我們致力廣布之處就是佛土。

身成佛人之入矣。」就佛之三身說明即身成佛的意義。(82-83) 51、甚麼是即身成佛的根本條件？(82-83) 52、大聖人說：「南無妙法蓮華經是一句一偈，然同是一句，此一句最為重要。」請說明這句話的意義。(82) 53、為甚麼以題目為根本才能使一切眾生？(82) 54、就我們的修行而言，「不退之唱誦」是甚麼意思？(86) 55、我們應以甚麼樣的精神拜讀御書？甚麼樣的感受顯示我們深讀御書。(86-87) 56、大聖人說：「百千萬年之闍闍，入一燈即明」。這句話說明兩個重要的信心原理。請列出此二原理並加以說明。(89) 57、池田會長在講義裡說明：「面對挑戰時正是我們必須祈禱的時候。」他也說明信心和祈禱應有的性質，請說明甚麼態度讓我們無法實現理想，甚麼態度會讓夢想實現。(90) 58、請說明祈禱和行動的關係。(90) 59、大聖人在信尾說：「須是不得有疑。」我們對甚麼不該有疑？大聖人給我們甚麼鼓勵以支持這句話？(90)

內容： 一—十三題：兄弟抄 十四—二十二題：南條殿御返事(法妙故人責) 二十三—三十二題：一念三千 三十三—四十七題：方便品講義 四十八—五十九題：妙法尼御前御返事(二)肝心(事) 六十一—七十四題：宗門問題問答

「南條殿御返事」 (研習材料 35-41頁) 12、雖然幸福或成佛全靠自己努力，不能依賴別人的行動，大聖人說：「夫樂則妻亦樂，夫盜則妻亦盜也。」請說明這句話的意義。(31-32) 13、常為心師，不師於心。」請說明「常為心師」的意義。(32)

法華經方便品講義 (研習材料 47-70頁) 32、國土世間也具備十界。國土世間和眾生世間有何區別？(唯一的區別就是國土並非自由獨立的生命狀態，國土所呈現的十界是層層其中的眾生的生命狀態的反射，因此，人類可以提昇的生命境界，從而改變所處的環境。)

宗門問題 (宗門問題問答 4-27頁) 60、大聖人一再警惕世人，修行佛法而對信心的意義缺乏正確的了解，是徒勞無益的。他並說：「如果我們不明白信心的基本原則，那麼不管花多少時間，修行都會是一種『無量苦行』。他更進一步說：若對信心無正確的了解，『雖持法華經，御本尊，無益』。從宗門問題觀看，構成正確信心的要素是甚麼？(7) 61、我身又是三身即一身之本覺如來也，如此信之而唱奉南無妙法蓮華經。〔御書選集一〕338頁「這和宗門的教導有何區別？(10) 62、此御本尊不須求於他處，只在我等眾生持法華經，唱南無妙法蓮華經之胸中肉團內。〔御書一〕131頁「日蓮正宗對這個概念持甚麼樣的說法？(10-11頁) 63、日蓮正宗對師徒關係的定義是甚麼？(11) 64、SGI和宗門最主要的區別在於態度和行為。請具體說明。(12) 65、導致牧口和戶田實問並違反法主指示的是甚麼？(13) 66、宗門根據三個理由聲稱學會授與的御本尊是贗品，其中兩個是甚麼？為甚麼這些理由不合理呢？(16-17) 67、請說明為甚麼學會授與的御本尊不是贗品。(16-17) 68、請說明學會為何將日蓮書寫的御本尊換成日寬上人的？這是否意味著兩者之間有不同之處？(18) 69、為甚麼我們不該參觀日蓮正宗的寺廟？(19-20) 70、宗門不斷煽動SGI和池田會長的迫害，我們對此應持甚麼看法？(21-22) 71、學會和日蓮正宗為甚麼不會談？(23-24) 72、「僧俗和合」是必要的嗎？如果是，為什麼？如果不是，為什麼？(23-24) 73、僧侶所犯的錯誤對追隨他們的人有何影響？我們能為那些人作些甚麼？(25) 74、宗門問題將來會如何影響學會？(26)

兄弟抄

(初級考試中文研習材料修訂本 3-25頁) 1、池上兄弟面臨甚麼危機而促使大聖人寫這封信？(27) 2、根據此御書，信徒遭遇困難的三個原因是甚麼？(33) 3、大聖人說：「以捨法華經故，三周聲聞之經三千塵點劫，諸大菩薩之歷五百塵點劫者，事關重大。」這句話說明此罪多麼深重。為甚麼捨法華經的罪如此重？(9) 4、「即令一眼龜得值浮木，或能以蓮絲懸須彌山於虛空，亦難值如經直說之人。」廣義而言，「難值如經直說之人」的意義是甚麼？(13) 5、大聖人在御書中引用很多例子說明追隨惡師的後果。其中之一就是傳教大師對慈惠大師的評語：「雖讀法華經，還死法華心。」請解釋人如何推毀法華心。(16-17) 6、大聖人引用「若值惡友，則失本心」這句話，強調不容忍邪惡的重要性，因為惡友會導致一個人放棄信仰。根據此御書，惡友會誘騙別人去相信甚麼？(相信他們應在他處尋求幸福之源，或請求有權勢的宗教人士解救他們。)

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7、生命具有元品無明和元品法性。元品無明往往顯現為第六天魔王，這就是惡友之惡的根源。這股力量也可以顯現為內在的貪、瞋、癡，使我們曲解正確的信心之道。根據此御書，甚麼態度和行為會幫助我們戰勝元品無明？(22-23) 8、大聖人敘述舍利弗以眼布施化婆羅門的第六天魔王的故事，強調不退轉的信心的重要。舍利弗為何捨棄菩薩行？(不是因為捨眼之痛，而是因為他看到自己誠心的布施受到蔑視，心中懷疑人有成佛的潛能，而決定放棄以度人為本的菩薩行，改成修行只求自度的小乘佛教。)

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9、在此御書中，大聖人從不同的觀點鼓勵池上兩兄弟以及他們的妻子。他對丈夫說：「女人之心，多是往弱，

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By JEFF FARR  
ASSOCIATE EDITOR

## How do we gain the foresight to move ourselves in the right direction? Buddhism says that we first have to know the law of cause and effect.

I owe a big thanks to all the great people of foresight I've encountered: the writers of books that changed my life, teachers that set me on my way with advice, singers, moviemakers, SGI-USA leaders, parents, friends, SGI President Ikeda — lots of people. All of them, whether they knew me personally or not, seemed to have a general sense of the best direction in which things could go for me. They pointed me this way and that, always the right way.

How do we gain the foresight to help others? To point them in the right direction? I always wanted it, so that I could help others the same way that I was helped.

Nichiren Daishonin says that "a sage is one who fully understands the three existences of life — past, present and future" (*The Major Writings of Nichiren Daishonin*, vol. 2 [2nd ed.], p. 222). The greatest foresight to help

# Maximum Foresight

others comes from deeply understanding these three existences, the Daishonin teaches: how the past leads to the present, the present to the future; how there's a causal chain that goes on forever through time; how all human beings are part of this chain.

If you can gain what I call maximum foresight, based on the maximum understanding of this principle, think then what you can do to alleviate human suffering. You can know exactly how an oppressed people can fight off enslavement, say. Or how a confused people can get their answers to life's mysteries. You can know how to defeat all sorrows and regrets that all people face. And what could be better than that?

The Daishonin had maximum foresight in the "Rissho Ankoku Ron," predicting the exact, terrible consequences to follow if Japan continued to pursue false doctrines. He wasn't just making these predictions up — he was seeing the coming effects as plain as day, based on his complete comprehension of the three existences.

He says elsewhere that "the Buddha is called worthy of respect because he discerns the past and knows the future. In his perception of the three existences, no wisdom surpasses his" (MW-5, 180).

But trying to gain this wisdom, this foresight, even little bits and pieces of it, has never been easy for me. It's been like wandering in an immense maze,

trying to find the exit!

There is a kind of fun, though, in finding your way out of mazes, out of the confusion of not knowing which way to go because you are sure you cannot possibly see what's going to happen. The journey always leads you to insights about how things work, how you work, how people work — and to foresight.

Practical experience with the three existences, then — experience with how the causal law works on the everyday level — is the bedrock of Buddhist foresight.

And Buddhist foresight must also encompass this broad understanding: how being born naturally leads to dying, how dying leads to being born again — what Buddhism calls the cycle of birth and death. Since the cycle is eternal and applies to everything, Buddhism posits an eternal universe; stars and planets will be born and die, but the universe will always be here.

The imagined death of the universe, albeit predicted for billions and even trillions of years from now, makes some despair: At that time, all that the human race has learned will supposedly die, and so will all our history. All our efforts will have been for what? It's a philosophic dead-end: If *everything* is to die, including the cycle of birth and death itself, why do *anything*? Why strive for any progress, when it will all come to nothing?

So Buddhism's answer to this is that no, this cycle will not die. Our universe will not die. And

the causes that we make now will have an eternal influence on our universe's future. Forever is born from right now — from what each of us does now. When Pablo Neruda wrote, "It so happens that I'm bound to live on," he could have been speaking for the whole universe and all humanity in this Buddhist world view.

We will live on. And so will what we create at this moment.

My point being that in Buddhist foresight, we need a profound understanding of the three existences *plus* the greatest hope for our unending future. Buddhist foresight is really sharing this hope with all people: that nothing can stop life, and that because we are all part of the living causal chain, nothing can stop us.

"Life cannot be stopped," President Ikeda writes in this issue (see p. 4). "It never looks back. It always moves forward. Whatever dark force may try to block its endless flow, life always overcomes it with an even greater force. Life knows no despair, even in the face of death's taunting dance. Life triumphs even over death, it pushes on. Life is hope, life is progress."

We need to convince our friends that they will win in the end — that *their lives* are hope, that *their lives* are progress. That what they do today does matter, that it will change their lives and the whole universe.

When we accomplish this, we become people of maximum foresight. W



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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:

\*We need to cultivate a life where we thoroughly enjoy ourselves at all times. We should have such joy that, even at the time of death, we can declare with a happy smile: "That was wonderful! Where shall I go next?" This is the mind of a person with strong faith. Such individuals will be reborn without delay and in a form and place exactly according with their desires. (Sept. 5, 1997, *World Tribune*, p. 8)

\*The state of mind with which we meet death will greatly influence the course of our lives over eternity. The cornerstone of Buddhism is the solution it offers to the problems of life and death. Granted, if one is unconcerned about how one dies or dismisses any connection between this existence and the next, then

## WORDS TO THE WISE

## DEATH

**Nam-myoho-rence-kyo will be your unbreakable staff to take you safely over the mountains of death. ("The Swords of Good and Evil," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 124)**

there probably isn't any need to practice Nichiren Daishonin's Buddhism. But the truth is that life is eternal, that our existence continues after we die. Moreover, during the latent stage of death before rebirth, we cannot change our lives' essence; we cannot carry out Buddhist practice. Only while we are alive can we practice Buddhism. (July 11, 1997, *World Tribune*, p. 13)

\*Death will come to each of us some day. We can die having fought hard for our beliefs and convictions, or we can die having failed to do so. Since the reality of death is the same in either case, isn't it far better that we set out on our journey toward the next existence in high spirits and with a bright smile on our faces? Knowing that in everything we did, we did the best we could, and thrilling

with the thought "That was truly an interesting life?" (Oct. 24, 1997, *World Tribune*, p. 11)

\*I am confident that all of our comrades who have died in this century will, based on the principle of the eternity of life, once more resume their place in our movement, ready to fulfill a new mission in a new era. (Dec. 26, 1997, *World Tribune*, p. 9)

\*Buddhism teaches that death is but an expedient means — that life itself continues. Our day begins with an invigorating awakening. And at night we lay our tired bodies down for their much-deserved rest. Refreshed by sleep, we wake again the next morning with renewed energy. Viewed in terms of life's eternity, death is the first step of the journey to a new existence. (Nov. 7, 1997, *World Tribune*, p. 10)

# WORLD TRIBUNE MAILBOX

## Dialogue and More Dialogue

I'd like to really, REALLY thank you for your article "A Liberally Conservative Point of View" (Aug. 21). The quote from SGI President Ikeda is one I completely and totally agree with ["an atmosphere of lively discussion, where people can say or ask anything...is bright and joyful. In such an environment, there is growth, the rhythm of kosen-rufu — of moving forward — is there"]. Not only because it refers to the atmosphere I personally prefer in our organization, but more so because (in my humble opinion) unless and until that atmosphere becomes a reality that permeates our "Society for the Creation of Value," kosen-rufu in America will remain the dream of a small group of sincere people, rather than the inevitable reality of an ever-growing, happy, vibrant group of sincere people....

Only a couple of years ago I couldn't honestly encourage people to subscribe to our publications. Now it's easy to tell everyone, members and non-members alike, that they're really missing the boat if they don't get the *World Tribune*. Because it's the truth, not because it's "our duty as good Buddhists" to do so.

It IS, as you say, a work in progress. As are our lives. As is our organization. As is everything. I simply wanted to take a moment to say that I think your article pushed the SGI-USA and American kosen-rufu a little further in the right direction. I only wish it'd been on the front page.

— MIKE BENNETT,  
South Pasadena, Calif.

While I have not been a member that long, I have met a great many people in the SGI.

I am always impressed with the diversity of the organization and was quite stunned to read the response to the so-called culture clash. If more questions, disagreement and discussion are needed, do it!

While we do enjoy a relatively open society in this country, conformity was a mainstay through as recent a time as the '60s, even '70s. (Ever have someone ask you if you are a commie because you happen to have a beard? I have.) And, yes, much of the country is still conformist.

Let us cherish each individual and take pride in our involvement in the SGI!

— TED SCHAEPPERS,  
Queens, N.Y.

Thank you, Lisa Jones, for your wit, clarity and insightfulness. I especially enjoyed "Making the Organization Our Own" (Aug. 28) and "A Liberally Conservative Point of View" (Aug. 21). Thank you, Ted Morino, for educating us on how to chant correctly and for the many articles over the years that are often studied and restudied. Your articles often become the center of discussion at meetings. Please come to Marin County soon! And thanks to all the staff for providing a weekly paper that, as Lisa Jones puts it, "educates rather than indoctrinates" and "stimulates thought rather than controls it."

— ELIZABETH LYNN,  
Fairfax, Calif.

## Elevating the 'Mailbox'

I like knowing we're making room in our organization for differing viewpoints. I like knowing that we all are striv-

ing, and sometimes really struggling, to respect and transcend these differences to achieve our common goal of world peace based on Nichiren Daishonin's Buddhism.

Mr. Anderson ("Mailbox," Sept. 4) has a point about some of the letters being kind of antagonistic, but isn't this just like real life? We are only human, and I'd bet anything that more than a few of those sharp sounding letters were written by people who later wished they'd softened their tone a bit and who learned from their experience. I know I've certainly walked in such shoes.

— M. LAVORA PERRY,  
East Cleveland, Ohio

I read with some concern the letter from Dale C. Aderson suggesting that the *World Tribune* discontinue the "Mailbox" section. In contrast, I find the open discussion and dialogue refreshing and encouraging. I believe this openness establishes a model for our discussion meetings. Let's not be afraid of expressing our doubts and concerns, and yes, even our complaints.

It is the atmosphere of pretending that everything is sunshine that enabled the priesthood to establish itself with so much evil strength. If anything can be learned from the temple issue, it is that in order to promote kosen-rufu, we must all ways promote open dialogue.

With that in mind, I wonder why the *World Tribune* found it necessary to parenthesize "(after requests from members)" when referring to Mrs. Ikeda's participation in a dialogue (Sept. 4). As a member of more than 30 years, I have prayed for the day when it was acceptable for women in the

SGI to step forward and participate in dialogue without apology. I believe this is President Ikeda's spirit....

This is more than feminist politics. It is an expression of confidence in every member's ability, no matter how long they have been practicing or what their position, to contribute without fear or constraints.

— MARLA SORRELLS,  
Everett, Pa.

In order for us to live together in harmony, we must learn to express our diverse opinions without attacking the dignity of others. Dialogue is not easy. It takes patience and hard work. Obviously, we are not there yet. But remember, we are a very young organization taking on an unprecedented challenge. Fortunately for us, we have the Gohonzon. So let's chant to elevate the level of the dialogue in the "Mailbox" column to a manner befitting the great goal of kosen-rufu! After all, "the voice does the Buddha's work."

— ANNE-MARIE AKIN,  
Chicago

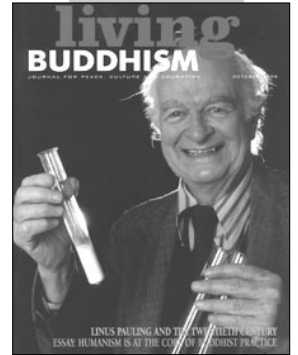
*Letters printed here do not necessarily reflect the opinions of the SGI-USA or the World Tribune.*

*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.*

## COMING SOON

# October's



## Linus Pauling Exhibition

A pictorial of the exhibition "Linus Pauling and the Twentieth Century," which opens Sept. 20 in San Francisco. Also a story of its creation and an experience of one of the exhibit planners.

## Humanism and Buddhism

Brian Matsuo, an SGI-USA vice general director, sees the history of Buddhism as a reform movement to establish humanism as a fundamental principle in society.

## History of the Fuji School

Twenty-sixth High Priest Nichikan's efforts to restore Nichiren Shoshu to the original teachings of the founder, Nichiren Daishonin.

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**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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DONNA POMARICO, SACRAMENTO, CALIF.

# A CONSTANT REMINDER *of* MY VOW



Photo by TOM DOMINICK

Three years ago, Donna Pomarico was brutally attacked and left bleeding in a parking lot. As she recovered from her physical injuries, anger and racist hatred came to dominate her life. Ultimately, chanting with compassion for her assailant helped her to heal her emotional injuries.

It happened one sunny, lazy autumn day in 1995. I was in a terrific mood: I had just received a nice raise at work, my bills were all paid, and the San Francisco 49ers won their game. Things were going my way.

My 24-year-old son and I drove to the Mom and Pop store in our neighborhood to get something for dinner. As we parked the car, we saw an altercation. The owner of the store was accusing some youths of stealing liquor. I recognized them as gang members living in my neighborhood, who had recently beaten up a woman about my age, stolen \$10 from her and left her to bleed in this very parking lot.

The gang members, who were African American, were shouting obscenities and racial slurs at the owner, who had emigrated with his family from China. I could tell that they were pretty well inebriated as well as high on drugs.

The family who owned the store had been good to me since I moved into the area. I treasured this relationship. Friendly and open people, they trusted me enough to cash my two-party, out-of-state checks.

Wanting to return their kindness by doing something to help them, my son and I bolted from the car. One of the gang members raised his hand at the owner and shouted that he would kill him and everyone in his family. From our position, it looked like he had a gun in his hand. My son yelled out: "Hey! What are you doing?" The man lowered his hand, and we realized that the object he was holding wasn't a gun. The entire group turned its rage on us, yelling obscenities and racial slurs. One of them threw a rock. I grabbed my son and the owner and took them into the store, thinking that would be the end of it.

But when my son and I left the store later, they jumped us. By the time their physical attack was over, we had been beaten unconscious. My son's nose was broken and one of his ribs cracked. My facial bones were shattered.

Throughout this horrendous beating, no one helped us, not even the owner. He wouldn't call the police or the ambulance. He later said that he didn't want to get involved. So I was left in the parking lot, unconscious and bleeding. Other witnesses called the police from a pay phone. But when questioned by the police, they refused to involve themselves further. I was hospitalized for several days with a concussion and excessive bleeding in my nasal cavity.

In the hospital and after my discharge, I felt nothing but rage and wanted revenge. I fantasized constantly about how I would kill these animals that did such a ruthless thing. I fantasized about going down the road with an Uzi and shooting everyone who looked like a gang member. I fantasized about

putting plastic explosives on a known crack house in my neighborhood and blowing it sky-high. I sat in my house and just let this evil take root.

My SGI leaders all came to visit me in the hospital, as well as at home. But I could not, would not, hear anything they said. I even shouted at my women's division chapter leader that I didn't have time for her. I just didn't want to hear how I had "attracted" this situation to my life or how it was all "my karma." I became bitter. I stopped chanting. I could not face the Gohonzon with this rage inside.

This period of time was particularly hard on me because I never considered myself a prejudiced person. I grew up in a Navy village, where everyone was of such mixed origins that the local people often called us Navy mutts.

When I entered high school during the turbulent 1950s, I caused quite a bit of controversy for being friends with the African American children I had grown up with. I never gave up my childhood friends in spite of being victimized by white children who called me names and once beat me up in the girls bathroom at school.

Now my heart was full of hate, and so I became mentally confused. I knew that this wasn't just the natural emotional aftermath of an outrageous attack nor because I had had some bleeding in my brain. I was fully aware of raging against all African American gangsters, based solely on their skin color.

A lifetime of experience with living in harmonious interracial communities, priding myself on not being a prejudiced person, having a beloved best friend in faith who is African American — all that just melted away. I couldn't rationalize nor justify this new hatred, but I couldn't stop it, either.

My mental confusion deepened, until I became a recluse. About that same time, a sheriff's detective showed me some mug shots. I thought I had definitely found my attacker, and the youth whom I identified was arrested the next day.

Seeing that youth's mug shot triggered something within. I found myself curious about him. I asked how old he was. He was 17. Shocked, I asked about his parents. They were incarcerated, I was told.

The tragedy of his life experience filtered through my awful life-condition. Subconsciously, immediately, I was picturing him as a little boy being dressed up by a relative or a friend to be taken to a prison visiting room, where he would learn how to hate. And I cried while visualizing this scene.

Here was a human life, so full of potential if he had had the right beginning. Instead, his future was coldly stomped out by the hatred his parents passed on. He would never know the fun of a school dance or graduation day or the joy of accomplishment as

he landed his first job. He would only know the sound of prison doors shutting behind him. There was no future or hope in his brief 17 years of life.

I turned to my Gohonzon for the first time in four months and cried while I sincerely chanted for him, for his parents and for everyone in his shoes.

Some time later, I was told that the teen whom I had identified was not the one who hit me; he was in juvenile hall when my assault took place. But by that time, I was beginning to feel true compassion and understanding. I liked feeling this way. And knowing that my assailant was probably still on the streets didn't change my feeling.

I slowly began to release not just my anger but also my hate. I could chant again! And over the next six months, I could feel myself returning to normal. I knew that I had at last controlled my anger.

It was then that my transformation really began. I began to deal with racism and stereotyping in my life. I understood how my attitude of being a member of the so-called superior race affected my relationships with people of other races. I vowed to recognize my thoughts and feelings when they arose — and to stop them.

It has been almost three years since this incident, and a lot of things have changed in my life. I have learned to truly recognize injustice both inside and outside SGI, and why many members say, "If SGI-USA can't overcome racism, no one can." Through open dialogue with my beloved best friend and because of her courage, I am getting stronger about helping other members recognize their racist thoughts and comments, however unintended.

In President Ikeda's poem, "The Sun of Jiyu Over a New Land," he writes:

*Seek out the primordial "roots" of humankind.  
Then you will without fail discover  
The stately expanse of Jiyu  
Unfolding in the depths of your lives.*

This is the life-condition I strive to attain. The transforming aspect of my experience was compassion welling forth for my assailant. It felt exactly like "the stately expanse of Jiyu" unfolding in my life. This is the life-condition I wish for all SGI members — and eventually all humankind.

I sincerely believe that this is the greatest practice of all, and that, together, we in the SGI can and will make a difference. This experience has shown me absolute proof of that.

The scar that runs between my eyes and down the bridge of my nose is a constant reminder of my vow to achieve world peace.

—as told to Donna Parten

COMING NEXT WEEK

Philadelphia photo essay by Jon Wilson