



SPEECH
SGI President Ikeda talks about the training of the spirit. Charlie Chaplin had the spirit to achieve the impossible, he shares.

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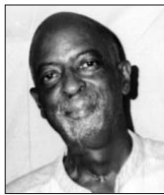
No. 3211

OCTOBER 2, 1998

CHARLES TRAMMELL, FULLERTON, CALIF.

Embracing MY 'Sado Island'

DIAGNOSED WITH FOURTH-STAGE TONGUE CANCER, CHARLES TRAMMELL WAS GIVEN ONLY A 30 PERCENT CHANCE OF SURVIVAL. 'THIS ILLNESS WAS, AND CONTINUES TO BE, MY OPPORTUNITY TO CHANGE DEADLY POISON INTO HEALING MEDICINE,' HE SAYS. 'I AM GRATEFUL THAT WITH THIS ILLNESS COMES THE FORTUNE TO ENCOURAGE AND INSPIRE OTHERS TO A DEGREE I NEVER THOUGHT POSSIBLE.'



My wife and I were driving home to southern California from a vacation in Oregon recently. Lulled by the steady motion of the car and the fresh surroundings, I started thinking about Nichiren Daishonin and his life.

At a study meeting a few weeks before, we had been discussing "Letter to Ko-ama

Gozen" in which the Daishonin describes his suffering on Sado Island. "Abandoned in the wilderness and exposed to the snow, I sustained my life by eating grass," he wrote (*The Major Writings of Nichiren Daishonin*, vol. 4, p. 142). Sado Island was one of the greatest persecutions that the Daishonin faced, and it might be said that Tatsunokuchi

and the subsequent exile to Sado changed him more than any other events in his life. To be exiled on Sado was to be banished from society. The Daishonin did not have adequate food, clothing or shelter and was continually exposed to extreme weather conditions. Unable to carry out

PLEASE SEE EXPERIENCE, 9

FACE to FACE With LINUS PAULING



Photo by SHARI COHEN

The "Linus Pauling and the Twentieth Century" exhibition opened Sept. 20 in San Francisco. The result of a proposal SGI President Ikeda made to Linus Pauling, the father of

modern chemistry, at their final meeting in 1993, the exhibition traces Pauling's dramatic life of 93 years and the invaluable contributions he made to science, peace and health.

Read SGI President Ikeda's message to the exhibition opening (p. 5), which explains how he became friends with Dr. Pauling and came up with the idea for the exhibition.

Also, visit our photo spread of the exhibition (pp. 6-7). President Ikeda writes, "Everyone who views this exhibition is certain to come away with a renewed sense of respect — even

awe — for the remarkably varied and global achievements of a man who lived with utmost energy and commitment through the turbulent years of the 20th century."

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STUDY

Terry Ellis explores the 'deities' of the sun and moon.

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Hirosama Ikeda meets with San Francisco Mayor Willie Brown.

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MESSAGE

SGI President Ikeda's message honoring the Linus Pauling exhibition.

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WOW!

BREAKTHROUGHS IN UNDERSTANDING

Everything A Benefit?

By ROBIN LUKAS
CHICAGO

About a year ago, a close friend and I chanted several hours together: two artists, chanting to access wisdom for more work in our respective fields. Not uncommon. And she wanted a boyfriend, too. (Note: She received the Gohonzon six months prior; I in 1984.)

Here's what happened: Within 24 hours, she got two phone calls. One from an employer who just happened upon her resumé (submitted three months prior) and one from an old boyfriend interested in "rekindling."

I went home to a phone machine loaded with messages from friends in my area — all in various stages of freaking out.

A consistent message I hear from a trusted senior is "You must ask yourself, where's the benefit?" Before I asked myself this ill-fated question, I whined to myself, "Why does she get the boyfriend and the job, and all I get is another opportunity to accumulate treasures of the heart?"

I caught myself as I said it. Another senior has encouraged me to have appreciation, to know that I am getting what I need. As SGI President Ikeda writes in *Lectures on the "Expedient Means" and "Life Span" Chapters of the Lotus Sutra*: "What does the wisdom of the true entity of all phenomena add to our lives? It gives us the power to skillfully use everything to create value.... Fundamentally, for people with faith in the Gohonzon, everything that happens is a benefit."

I used to think that only the receiver benefited from altruism. Now I realize that interactions with others are mutually encouraging. Giving is just as valuable as receiving.

Now I'll respond differently if, at a crucial moment when I'm freaking out and needing encouragement, someone calls seeking encouragement — mirroring exactly what I'm going through. I'll think, "Wow, what a benefit!"

Did you ever say "Wow!" after studying Buddhism? Send us your story (see p. 10 for contact information).

GREAT HEAVENLY KING SUN AND GREAT HEAVENLY KING MOON

Heaven in Human Life

ON THE
GOHONZON

STUDYING NICHIREN DAISHONIN'S
INSCRIPTIONS ON THE OBJECT OF DEVOTION

By TERRY ELLIS
CONTRIBUTING EDITOR

From the dawn of human time, people have looked up at the skies and marveled at a force beyond their control. From Machu Picchu to Stonehenge, from India to Japan, people paid tribute to the sun and the moon as deities in their lives.

On the Gohonzon, Nichiren Daishonin inscribed Great Heavenly King Sun and Great Heavenly King Moon in the second tier of characters, on either side of Indra and Brahma, as protective forces inherent in one's life and in the universe. We can also say that they represent the world of heaven in human life. It's a world closely linked not only to early concepts of religion but to human desire.

"Many animals live on four limbs with their eyes turned toward the ground," President Ikeda explains in the September *Living Buddhism*. "Human beings stood up on their legs and directed their gaze out into the universe. They aspired toward 'heaven.'... In that sense, the shining 'heavens' must

have become a kind of ideal."

Buddhism acknowledges the powerful attraction humans have to the world of heaven. The Japanese Sun Goddess, which Nichiren Daishonin's followers surely recognized on the Gohonzon, is just one example of how human societies have linked earthly power and wealth to the heavenly deities. (Japanese emperors were considered descendants of the Sun Goddess.) But Buddhism proposes a different ideal for human life: To achieve a life-condition so centered on the Law that it is not swayed by the environment.

In that sense, it's important to understand that when we pray to the Gohonzon with the confidence that earthly desires equal enlightenment, the results we're looking for aren't limited to the world of heaven. Focusing on desires and the external world, President Ikeda points out has led to the current deadlock in modern civilization: "[People] fail to direct their gaze within. Above all, they avert their eyes from the universal sufferings of birth, old age, sickness and death that constitute the fundamental problems of human existence."

It's also important to understand that the world of heaven, as envisioned in Buddhism, goes beyond the satisfaction of instinctual desire for food or shelter or social advancement. It also includes intellectual and spiritual realms of joy. These are referred to as the heavens of form and form-

lessness. They are the joy a person experiences in seeking and finding beauty or truth.

If we think of Buddhism or the Gohonzon only as an intellectual or spiritual truth we've found, we're probably stuck in the world of idealism. And from there we can easily fall into the lower worlds. In other words, we may continue to see the Gohonzon as an external "heaven." By contrast, Buddhism is a path of continuous practice and growth.

Nichiren Daishonin, borrowing the words of the great Chinese teacher, T'ien-tai, explained that there are three kinds of millionaires: secular, world-renouncing and mind-observing. Secular millionaires who live in the world of Heaven "could be thought of as people of outstanding character, great wealth or tremendous knowledge," President Ikeda explains. "World-renouncing millionaires means millionaires of Buddhism — Buddhas.... Mind-observing millionaires are ordinary people who realize that, just as they are, they can become such Buddhas.

"Our aim is to become 'mind-observing millionaires,'" President Ikeda says, "whose lives shine over the three existences of past, present and future; individuals who observe their own minds and perceive the world of Buddhahood, which is an inexhaustible ocean of good fortune."

Eleven in a series

Complete Responsibility

STANDS TO
REASON

LESSONS FOR TODAY FROM
THE WRITINGS OF NICHIREN DAISHONIN

By JEFF FARR
ASSOCIATE EDITOR

Faith alone is what really matters. No matter how earnestly Nichiren prays for you, if you lack faith, it will be like trying to set fire to wet tinder. Spur yourself to muster the power of faith. ("The Strategy of the Lotus Sutra," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 246)

Nichiren Daishonin wrote this 1279 letter to Shijo Kingo, who had just been attacked by his fellow samurai. These were his "co-workers," jealous of the trust Lord Ema, their mutual boss, had placed in Shijo Kingo. The Daishonin, perceiving their envy, had often warned him to be careful around them — now Shijo Kingo knew why.

The Daishonin was an expert when it came to dealing with jealous peers. It seemed that there wasn't a priest in all Japan who wasn't jealous of him and the power of his teachings. As the Daishonin says in the letter I discussed last time

(Sept. 25), he was "trying to awaken all the people of Japan to faith in the Lotus Sutra" (MW-1, 24). This certainly included his priestly peers — but instead of listening to the Daishonin, instead of coming anywhere close to that awakening, they attacked and banished him.

In the face of all jealousy, all persecutions, the Daishonin says here that having faith is what's most important; the way to overcome persecutions is through faith. This is closely related to the Daishonin's view of the heritage of the Law, which I've been writing about the last several weeks: In inheriting the Law, it's your faith that counts.

So, what is faith in the Nichiren Shoshu temples? And what is faith in the SGI organization? What's the real difference?

Both sides say that having faith is to believe in the Gohonzon — but from there we depart. Specifically, we differ greatly as to where we say faith comes from.

The temple says that faith comes from the Gohonzon via the Dai-Gohonzon via Nikken. The high priest supposedly broadcasts faith from the Dai-Gohonzon through each Gohonzon that he sanctions. (If you have the "wrong kind," then, you can't pick up any signal.) One U.S. chief priest, in promoting the August Overseas Believers General Pilgrimage, said: "If you don't have the Dai-Gohonzon, then the Gohonzon in your own home doesn't work. That is the current

situation with the Gakkai — SGI members' Gohonzon don't work."

Meanwhile, the SGI says that faith comes from within you, that you are the broadcaster. The Daishonin also makes this point: "Never seek this Gohonzon outside yourself. The Gohonzon exists only within the mortal flesh of our ordinary people.... The Gohonzon is found in faith alone" (MW-1, 213). He never says that "the Gohonzon is found through the Dai-Gohonzon." He never says that "the Gohonzon is found through the high priest."

If the Gohonzon is found in our faith alone, that means that we have to trust ourselves and the power of our faith. And this can be a challenging thing to do. Placing our faith in someone or something outside us is easier — it neatly frees us from having to take responsibility for our lives or for our world.

To accept that the power of our faith is the determining factor, then, means to take complete responsibility — a huge responsibility. The Daishonin thus tells Shijo Kingo that it doesn't matter how hard he prays for him if there's a lack of faith on Shijo Kingo's end.

In Buddhism, taking responsibility — based on faith — is also how we inherit the Law. As the Daishonin states, "Without the lifeblood of faith, it would be useless to embrace the Lotus Sutra" (MW-1, 25).

Twenty in a series

Hiromasa Ikeda Meets San Francisco Mayor

Willie Brown introduces a local school project based on "The Sun of Jiyu," SGI President Ikeda's 1993 poem.

By JEFF FARR

ASSOCIATE EDITOR

San Francisco, Sept. 18

In town for the opening of the SGI-co-sponsored Linus Pauling exhibition, SGI Vice President Hiromasa Ikeda, son of the SGI president, and Linus Pauling Jr. met with San Francisco Mayor Willie Brown today. Mr. Ikeda and Dr. Pauling Jr. explained how the exhibit, five years in the making, came about, and Mayor Brown expressed his hope that many school children will see the exhibit and be inspired by the great example Linus Pauling set.

When Dr. Pauling Jr. told Mayor Brown how he had learned much from his father's courage — the courage to even take on Congress at a time when most people caved in to political pressure — Brown also praised Linus Pauling as a man of independence.

Mayor Brown then informed Mr. Ikeda about a recent school project in the San Francisco Unified School District based on his father's "Sun of Jiyu" poem. More than 30 children, 4th and 5th graders at Redding School, studied a portion of SGI President Ikeda's poem on human diversity and wrote their own poem in response.

They then designed and painted tiles, self-portraits inspired by the excerpt, to decorate the facade of San Francisco's new Tenderloin Community

School. This is the first school to ever be built in the Tenderloin, one of San Francisco's most disadvantaged neighborhoods.

Artist and SGI-USA member Martha Heavenston headed up the project, working with the school district, community members and the Bay Area Women's and Children's Center. She picked the portion of "The Sun of Jiyu" that the students studied, which, along with a world map, will be part of the Turk Street side of the school:

"There is no question that / your multiracial nation, America, / represents humanity's future. / Your land holds secret stores / of unbounded possibility, transforming / the energy of different cultures / into the unity of construction, / the flames of conflict / into the light of solidarity, / the eroding rivulets of mistrust / into a great, broad flow of confidence."

To her, this excerpt "seemed to exemplify the neighborhood. That neighborhood is exactly in that multiracial position. Exactly what President Ikeda is talking about is going on there."

The poem the children wrote in response, "Room 9," named after their classroom, will be on the school's Van Ness Avenue side:

"Our school is / America. / We are many cultures. / Our minds, / Our hearts, / Our spirits, / Will shape the future, / Unstoppable!"

The Tenderloin Community School plans to welcome its first students later this month. ■

Photo by KINGMOND YOUNG



Children's self-portraits at the new Tenderloin Community School. Fourth and 5th graders created these after studying "The Sun of Jiyu" poem.

Photo by KINGMOND YOUNG



Hiromasa Ikeda meets San Francisco Mayor Willie Brown at the mayor's office.



Members celebrate the opening of the Los Angeles Friendship Center, a gift from the SGI. Several state and local officials attended.

New Los Angeles Building To Center on Friendship

By JOHN BATES

CORRESPONDENT

Los Angeles, Sept. 21

Amid bouquets of balloons and a fanfare of brilliant smiles, the Los Angeles Friendship Center tonight welcomed its first wave of members to celebrate, along with a host of state and local dignitaries, the opening of what SGI President Ikeda has called a "palace of victory."

"This is a celebration for SGI members throughout the world!" proclaimed SGI Vice President Hiromasa Ikeda, promising that, although he had arrived to find the United States in a "very turbulent situation," historians of the future would look back on Sept. 21, 1998 as "the day our Friendship Center opened and sent into society the people who created the 21st century." He asked those assembled to be confident that while their local efforts may seem nothing extraordinary, "you are actually spreading the message of the SGI globally."

He then delivered a message of congratulations from his father, President Ikeda, on the completion of the building, "a precious manifestation of faith," which through the members unity and efforts to "sink deep roots of trust in the soil of society" will become "a castle of friendship."

In his opening remarks, General Director Zaitso asked Mr. Ikeda to convey to his father the SGI-USA mem-

bers' gratitude for this "wonderful present for all of Los Angeles and beyond...this launching site for worldwide kosen-rufu."

State and local officials enthusiastically praised the center and its purpose. Councilman Mark Ridley-Thomas, speaking on behalf of the L.A. City Council and Mayor Richard Riordan, proclaimed Friendship Day in recognition of the "stellar example of SGI's witness to peace"; U.S. Sen. Barbara Boxer's office conveyed her personal Excellence in Education Award to President Ikeda for his efforts to promote educational and cultural understanding; and proclaiming an SGI International Day of Youth, Los Angeles County Supervisor Yvonne Braithwaite-Burke offered a warm "Welcome to our community! This beautiful, beautiful building is a place of prayer and dedication...where friends can gather and friends can be made."

The youth division, which sponsored and orchestrated the entire event, provided stirring vocal, instrumental and modern dance performances throughout to express the spirit and intent of the Friendship Center — to provide an oasis in the city of Los Angeles.

Look for more pictorial coverage in next week's issue.

the new HUMAN REVOLUTION

A NOVELIZED HISTORY OF THE SOKA GAKKAI



'THE FLOWER OF CULTURE'

VOLUME 7, CHAPTER 1, PARTS 40-41

Shin'ichi Yamamoto finally fulfills his vow to President Toda to raise the Soka Gakkai membership to 3 million households. 'A vow only has meaning if it is fulfilled. Disciples fulfill their promises and achieve actual victory.'

Shin'ichi Yamamoto made his way to the Gohonzon room. He wanted to report to his beloved mentor, Josei Toda, that they had reached the membership goal of 3 million households.

The resonant sound of Shin'ichi's voice chanting dai-moku filled the room. Facing the Gohonzon and visualizing his mentor's face, he spoke to him in his heart: "Sensei! I have finally, finally fulfilled my promise to you of realizing a membership of 3 million house-

holds. This achievement attests to the united purpose of the disciples whom you trained and nurtured. It is the fruit of their united efforts."

Mr. Toda had entrusted Shin'ichi with the mission of accomplishing a membership of 3 million households on Feb. 10, 1958 — the day before Toda's 58th birthday, just two months before he died. Shin'ichi had returned to Tokyo that morning on an overnight train from the Kansai region, where he had gone to encourage the members. From

the station, he immediately made his way to his mentor's home. Mr. Toda had been stricken with liver disease in November 1957, and though he had finally recovered, he was still terribly weak.

After Shin'ichi reported on the situation in Kansai, Mr. Toda said: "Yes, the organization in Kansai is now secure. I think we can say now that we have established the firm foundation for the spread of Nichiren Daishonin's Buddhism for all Japan. But the real challenge is where we go from here — how much we accomplish in the next seven years." In December 1957, the Soka Gakkai realized Mr. Toda's cherished life goal of 750,000 member households.

Mr. Toda looked intently at Shin'ichi as he continued: "We must hurry. Shin'ichi, do you think you can achieve 3 million households within the next seven years?" This was clearly Toda's grand vision for kosen-rufu, arrived at after long and deep consideration. But Toda knew that Shin'ichi must accomplish it. Though he had conquered the demon of illness, Toda knew that his time was short.

Shin'ichi replied without a moment's hesitation: "Yes, I will do it. I feel even more determined. I am your disciple. I

will realize your dream without fail. You can count on it."

"I knew I could," said Toda with a contented smile.

Mr. Toda's wish became Shin'ichi's pledge. The great aspiration of achieving kosen-rufu had been passed from mentor to disciple. Shin'ichi never forgot for a moment Mr. Toda's words that day. And now, after devoting every last ounce of his energy to this arduous struggle, he had fulfilled his vow to his mentor.

A vow only has meaning if it is fulfilled. Disciples fulfill their promises and achieve actual victory.

The achievement of 3 million member-households did not take place without enormous effort. The fierce determination and all-out struggle of Mr. Toda's true disciple and successor, Shin'ichi, touched and inspired his fellow members, creating a powerful surge of action to spread the Daishonin's teachings.

Shin'ichi had taken a passage from the Daishonin's writings as his inspiration and guide: "This I will state. Let the gods forsake me. Let all persecutions assail me. Still I will give my life for the sake of the Law" (*The Major Writings of Nichiren Daishonin*, vol. 2 [2nd ed.], p. 174). Never looking back, he gave everything to propagating the Daishonin's teachings. He also engraved in his heart the passage "[In the face of direst persecution for the sake of the Law, sever all worldly attachments and] do not think of your wife and children or your close kinsfolk. Never fear authority" (*Gosho Zenshu*, p. 177). Shin'ichi had inherited this determination, this total commitment as a disciple, from his mentor Josei Toda.

During his wartime incarceration, Toda thought only of his own mentor, Tsunesaburo Makiguchi, who was also in prison. His constant prayer was: "Mr. Makiguchi is old. Please allow me to take all the blame for both of us, and let Mr. Makiguchi go home as soon as possible." He also cried out in his heart: "Dai-Gohonzon — please accept my life and the lives of my wife and son [should we die]. My wife and son — you may be killed by the guns and swords of foreign troops. But if that should happen, present yourselves at the assembly on Eagle Peak and introduce yourselves to Nichiren Daishonin as the wife and son, the family, of Josei Toda, a believer of the Mystic Law. You will assuredly be greeted with warm hospitality." Such was the self-

less, all-giving resolve of Mr. Toda, who read the Lotus Sutra with his life and awakened to the truth of the eternal nature of life.

Shin'ichi made this spirit of his mentor his own. His wife Mineko, too, shared the same resolve. Consequently, on the day that Shin'ichi became Soka Gakkai president, she said to him: "As of this day, I no longer consider this house to have a husband. Today is a funeral for the Yamamoto family...." Had they not had the same adamant commitment, then the goal of reaching a membership of 3 million households and laying a solid foundation for kosen-rufu in the defiled age of the Latter Day of the Law could not have been achieved.

If Shin'ichi had felt even the tiniest bit concerned for his own safety or a hint of fear of being called upon to give his life for his beliefs, it would have been impossible for him to illuminate the hearts of his fellow members like the sun, radiating the bright light of courage, hope and energy as he had done over the years.

The sun burns its own mass as fuel in order to illuminate the cosmic darkness, bringing its light to the moon and the planets. Similarly, the courage of one individual who possesses a spirit that burns like the sun will touch and inspire countless others. This is the unchanging formula for achieving the spread of the Law, that most difficult of all undertakings.

To be continued

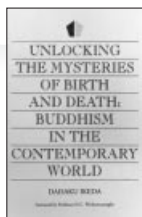
Daisaku Ikeda appears in the novel as Shin'ichi Yamamoto. The events take place in 1962. Illustration by Ken'ichiro Uchida.

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My Friend Linus Pauling

An Indomitable Spirit

The following is SGI President Ikeda's message to the opening of the "Linus Pauling and the Twentieth Century" exhibition, which opened Sept. 20 in San Francisco. The message was read by SGI Vice President Hiromasa Ikeda.



SGI President Ikeda welcomes Dr. Linus Pauling to the campus of Soka University of America in Calabasas, Calif.

It is with a profound sense of joy that I join you today in celebrating the opening of this exhibition "Linus Pauling and the Twentieth Century." I would like to thank, from the bottom of my heart, all those whose support was indispensable in realizing this exhibition. Dr. and Mrs. Linus Pauling Jr. and all the members of the Pauling family. Our many friends from Oregon State University, Dr. Linus Pauling's renowned alma mater. I also wish to express my heartfelt sentiments of gratitude and respect to the many distinguished guests, who represent the light of the world's intellect and wisdom.

I first met Dr. Linus Pauling in February 1987 on the newly opened campus of Soka University of America, in the suburbs of Los Angeles. Despite his advanced age of 86, Dr. Pauling traveled, by plane and by car, the great distance from San Francisco to meet with me. And although he was old enough to be my father, he offered to cooperate in any manner possible toward our shared objective of a peaceful world, voicing his conviction that those who work for peace are worthy of the highest respect. He embraced me with an extraordinary generosity of spirit and compassion.

Truly, he was a man of vast stature. He was a genius of towering intellect. And at the same time, he was a man of indescribable warmth and magnanimity.

We continued to meet on a number of occasions after that, and our discussions were eventually published as a book. I will treasure always the memory of each precious opportunity I had to share thoughts with and learn from this great man.

It was in March 1993, at what proved to be our last meeting, held here in San Francisco, that I proposed to Dr. Pauling the organization of an exhibition about his life. To my great joy, he readily accepted this proposal and suggested that I confer with his son, Linus Pauling Jr., regarding these plans. Since that time, we have enjoyed the unstinting assistance of the Pauling family and many other supporters.

Permit me to add here a few words about my own motivation, what it was that moved me to propose the holding of this exhibition. Very simply, it was because I am convinced that the lofty example and extraordinary life of Dr. Pauling is filled with lessons of inexpressibly profound value for humanity now and in the coming century.

Everyone who views this exhibition is certain to come away with a renewed sense of respect — even awe — for the remarkably varied and global achievements of a man who lived with utmost energy and commitment through the turbulent years of the 20th century.

Dr. Pauling is known as the father of modern chemistry, and

Linus Pauling's life is full of examples for humanity in the 21st century, SGI President Ikeda says. 'I am fully confident that the work of sharing with the world his life — and the messages and lessons contained therein — is humanistic education, is peace education, on a grand scale,' he says.

his contributions in that field are without parallel. Yet his passion for knowledge and truth knew no limit as his research and endeavors extended to such fields as physics, medicine, biology and health. He left an indelible imprint on the history of scientific advancement in this century.

At the same time, together with his inseparable partner and ally, Ava Helen Pauling, he struggled tirelessly for peace and justice, undaunted by any and all forms of harassment or persecution. He was thus a complete person in the truest sense of the word, a veritable giant of humanity.

The glorious drama of his life is symbolized by his two Nobel Prizes, for chemistry and for peace. The example of his indomitable spirit holds boundless stores of hope, self-confidence and philosophy that may be mined by the young people who will bear the burdens of the new century.

I am fully confident that the work of sharing with the world his life — and the messages and lessons contained therein — is humanistic education, is peace education, on a grand scale.

Another aspect of Dr. Pauling's life that we cannot overlook is his courage. This was the courage, even in the darkest hours of the cold war, to call without cease for humanity to unite and coexist peacefully.

When we met for the second time at Soka University of America, in February 1990, Dr. Pauling spoke with truly youthful enthusiasm about the end of the cold war. Humanity, he said, has finally begun to move in a direction that accords with reason and right. He expressed his intense joy that a clear global

trend toward peace had emerged, from which there would be no turning back.

We must never betray the strong and profound trust that Dr. Pauling had in humanity and the human future.

He expressed his creed in these words, and I believe that they point clearly to those most basic values and perspectives to which we must return: "I believe that there is a greater power than the evil power of military force, of nuclear bombs — there is power of good, of morality, of humanitarianism. I believe in the power of the human spirit."

Dr. Pauling and I agreed on the need to make the 21st century a "century of life," an era in which the dignity of human life will be accorded fullest respect, in which all people will enjoy lives of happiness and peace. I would like to reconfirm here my commitment to making this vision a reality.

To that end, I hope, as one who was privileged to know Dr. Pauling, to work with our distinguished friends gathered here today, and to work as Dr. Pauling did — with vivacious energy to the last moment of life.

I would like to close these words of greeting by offering my prayers for the continued health and well-being of all our friends gathered here today and for the eternal glory of the Pauling family, Oregon State University and my beloved city of San Francisco. ❧



Photo by KINGMOND YOUNG

Five Nobel laureates visit the Pauling exhibition.

Pauling Exhibit Covers Lots of Ground

By **DONNA PARTEN & RON BAIRD**
CORRESPONDENTS
San Francisco, Sept. 19

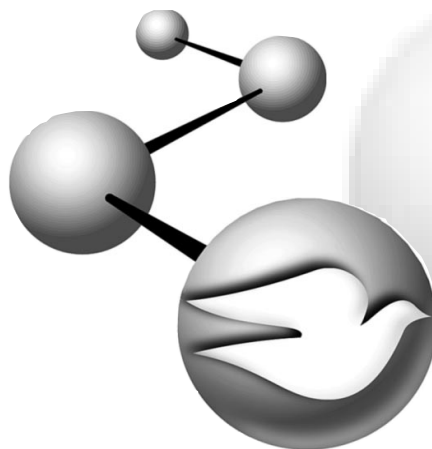
Pauling family members and colleagues (including five Nobel laureates) gathered tonight with SGI Vice President Hiro-masa Ikeda and representative SGI-USA members to preview the exhibition "Linus Pauling and the Twentieth Century." The exhibition will run through Nov. 7 in the Presidio's Herbst International Exhibition Hall.

In a Pauling tribute, Dr. John Byrne, former president of Oregon State University, shared how, at age 16, Pauling dropped out of high school and entered the Oregon Agricultural College (now OSU). He soon started earning A's in all his chemistry

and math courses. Amazed, one classmate said, "It just seemed like all he had to do was sit down at a table, look at a book, and he absorbed the knowledge without even looking at it."

The rest is history. The exhibition follows Pauling from OSU to Cal Tech; from his first Nobel Prize (chemistry in 1954) to his peace and civil rights activities; from research on sickle cell anemia to the Cold War harassment he received; from a second Nobel (in 1962 for peace) to championing Vitamin C. Whew! This man covered a lot of ground!

For exhibition information, call (415) 255-4687; e-mail LPEXhibit@aol.com; or visit the Web site www.paulingexhibit.org. ☐



LINUS

TWENTIETH CENTURY

THE LINUS PAULING EXHIBITION



Photo by LISA HOLLIS



Photo by KINGMOND YOUNG

Pauling knew much controversy in his life, and scrapbooks of newspaper articles documenting this are included in the exhibition. Someone once asked Dr. Pauling, 'Do you like controversy?' His answer: 'No. I like truth.' (Right) The exhibition begins with a detailed Pauling family history.



Photo by LISA HOLLIS

Pauling published 'Nature of the Chemical Bond' in 1931, which led to his first Nobel Prize, for chemistry in 1954. Both of his unshared Nobels are on display — the second was for peace in 1962.

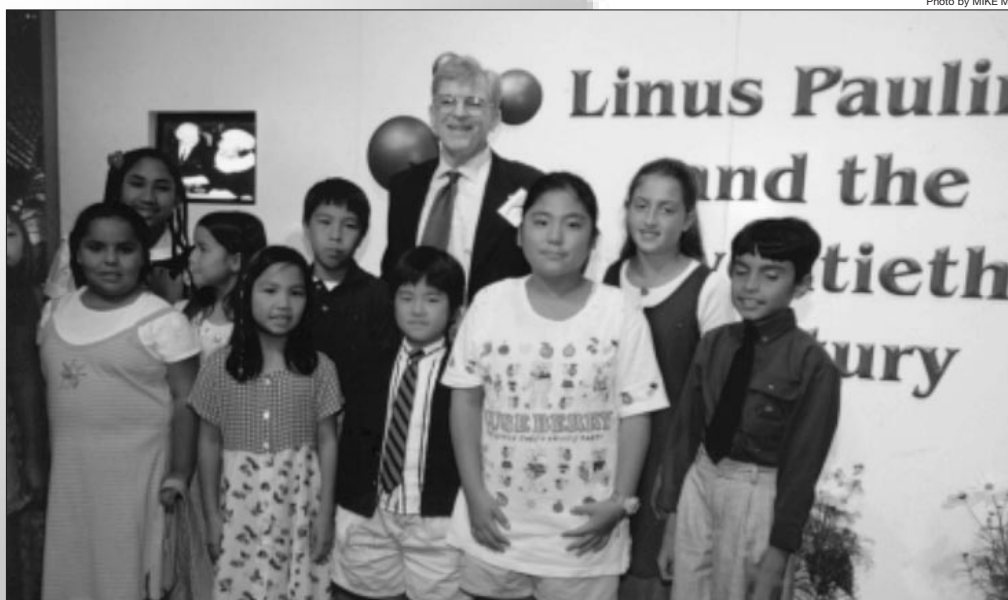


Photo by MIKE M...

Dr. Linus Pauling Jr., who attended the public opening, Sept. 20, praised the SGI for creating the exhibition — and especially volunteer SGI-USA members for their efforts behind the scenes.

LINUS PAULING AND THE TWENTIETH CENTURY SCIENCE EXHIBITION

Photo by SHARI COHEN



After the bombing of Nagasaki and Hiroshima — the beginning of the Atomic Era — Pauling joined Albert Einstein in protesting nuclear weapons testing. He once said: 'Now is the time to fight for your lives and the lives of your children and grandchildren.... Then, even if we are vaporized, atomized, Hiroshimaed, we will know that we have done our duty as thoughtful, sane and high principled men and women and children. But I believe that we can win.'



Photo by MIKE MULLEN

The Pauling exhibition is held in the San Francisco Presidio.

Linus Pauling Returns to the Presidio

By PENNY WILLIAMS
SAN FRANCISCO CORRESPONDENT

Linus Pauling trained to be an officer at the San Francisco Presidio, the exhibition site of "Linus Pauling and the Twentieth Century," more than 80 years ago in the summer of 1917.

Established in 1776 by Spanish colonists, the Presidio, the Spanish term for *walled fortress*, was built on a spacious plain situated at the mouth of San Francisco Bay. Today, the bay is spanned by the Golden Gate Bridge.

In 1846, when the Mexican-American War broke out, U.S. military forces occupied San Francisco, and the Presidio was expanded to add

more barracks and officer housing.

Eucalyptus, cypress and pine trees were planted in 1883 to provide a barrier between the city and the military base, and a band shell was built to make the picturesque post unlike anything else in the nation.

World War I ended before Pauling actually had to serve. Over the remainder of the century, he transformed our understanding of the world and became an activist for peace.

Likewise, the Presidio underwent a transformation: In 1994, it was designated a national historic landmark and is now part of the national park system. It's thus a fitting location for an exhibition about a man of peace.

Photo by LISA HOLLIS



The exhibition features many hands-on stations, which both children and adults enjoy. As a professor, Pauling taught with a showmanship (often utilizing props) that was interpreted as egoism by some and as an intense passion for transmitting knowledge by those who knew him well. The exhibition, in kind, shares in new ways the scientific research Pauling undertook. At this station, you get to make your own molecules.

Part 3 of SGI President Ikeda's speech at the 25th Headquarters Leaders Meeting, held at the Tokyo Makiguchi Memorial Hall in Hachioji, Aug. 27.

Almost right in the center of the vast expanse of South America lies the Republic of Bolivia. One of its most well-known cities is Cochabamba, located in a fertile basin some 8,480 feet above sea level. It's pleasant year-round climate and scenic alpine beauty has won it kudos as the "Switzerland of South America," and it is a popular destination for tourists from all parts of the world.

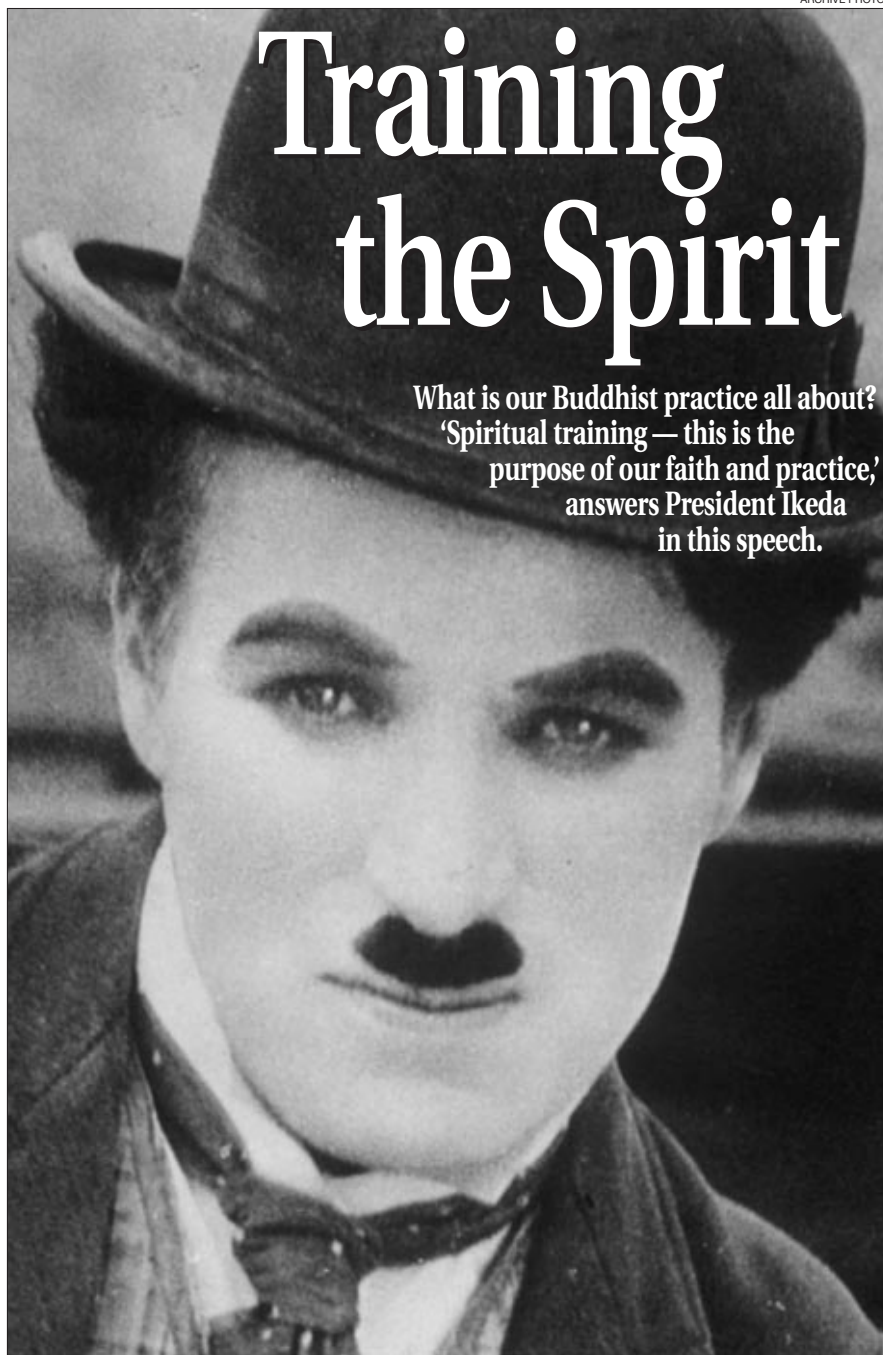
I am extremely honored to report that Cochabamba has recently informed me of its decision to bestow honorary citizenship upon me. I understand that I will be the first person from outside Bolivia to receive this distinction. I am happy to humbly accept the honorary citizenship as the representative of the SGI members of Bolivia and around the world.

We Will Fight

At the time of the War of Independence against Spanish rule, the women of this lovely city waged a brave struggle that is remembered to this day. It took place in May 1812. In Cochabamba, as in other parts of Bolivia [then called Upper Peru], the citizens had risen in opposition to the colonial powers that had ruled the land for more than three centuries. Their uprising was swiftly suppressed, however.

The Spanish forces, who boasted superior numbers and military might, advanced within short distance of the town. The men of Cochabamba fought with selfless valor, but they suffered a bitter defeat at the hands of the colonial troops. Some of the city's leaders met to parley with the enemy, saying they would hand over the key figures of the rebel force if, in exchange, the Spanish authorities would guarantee the security of the city. But when the women of Cochabamba heard this, they thoroughly condemned such action. One woman cried out indignantly: "If there are no men left to fight with their lives for this land, then we, the women, will fight. We, together with our children, our young brothers and sisters, and our elders, will take on the enemy."

The women of Cochabamba's powerful fighting spirit and fearless resolve roused the remaining townspeople. They



Training the Spirit

What is our Buddhist practice all about? 'Spiritual training — this is the purpose of our faith and practice,' answers President Ikeda in this speech.

Charlie Chaplin said: 'Let us strive for the impossible. Remember the great achievements through history have been the conquest of what seemed the impossible.'

all rallied together, summoning their courage and determination to fight for justice.

Just one person can inspire countless others. This is an unchanging formula.

Women young and old — young mothers carrying small infants, grandmothers stooped with age — courageously made their way to the battlefield. On May 27 the fighting began. The Spanish troops outnumbered them many times. But the women did not retreat a single step. They fought intrepidly to the last.

One old, white-haired woman stood on the battlefield, two young children killed by the enemy lying

at her side. A soldier approached her and shot her in the chest. The woman possessed no weapon, but she cupped her hand to the gaping bullet wound and flung her own life's blood at the soldier's face in one last gesture of defiance.

By contrast, there were men who had fled the battlefield, intent only on saving themselves. Those who were always arrogant and overbearing in their ways were the first to flee. A person's true worth is revealed at a crucial moment. Men often tend to be weak in a crisis, exhibiting cowardice. Women, on the other hand, tend to be strong in a crisis, demonstrating courage.

The citizens of Cochabamba were no match for the Spanish forces and were soon defeated. The women laid down their lives on the battleground with great valor. The example of these noble women lives on in the Bolivian people's hearts as a model for all time. May 27, the day on which their fateful battle was fought, is celebrated as the Day of Bolivian Mothers. Today, overlooking the city, on the hill where they fought and died, stands a statue commemorating their courage.

As a Buddhist, when I heard of this episode of Bolivian history that took place 186 years

ago, I offered prayers for the eternal happiness and good fortune of these most respectable women of Cochabamba.

Unsung Heroes

There is nothing more noble than ordinary people who fearlessly stand up to tyranny and bravely fight against it. They are the unsung heroes, people of the highest nobility.

The members of SGI-Bolivia are also working hard to develop ties of trust and friendship in their local communities and society at large. They are making wonderful efforts and contributions. Offering an exemplary model, of course, are the members of the women's division. I understand that the catchphrase of the men's and youth divisions is "Let's follow the lead of the women's division!"

Bolivia's former First Lady Ximena Iturralde de Sánchez de Lozada has for many years enjoyed friendly ties with the members of the women's division. As first lady, she even attended a women's division general meeting [in 1995].

A month or so ago, one of Bolivia's leading daily newspapers, *El Deber*, carried a one-page feature article on the community-service activities of the SGI-Bolivia women's division, which were praised as "promoting a spirit of humanitarianism."

In every country of the world, the members of the women's division are truly remarkable.

Winning Where We Are Right Now

Many have been the noble but unfulfilled wishes of mothers throughout history. One of the purposes of our SGI movement is to inherit those heartrending wishes and work toward making them a reality. But what do we need to do to achieve that?

First of all, we have to win in the community or area where we have our mission for kosen-rufu. To succeed there without fail. Rather than grandiose rhetoric, the important thing is to win steadily in our immediate environment. That is the path to victory and prosperity for all people around the globe. The most fundamental principle of kosen-rufu is transforming the place we are right now into the Land of Eternally Tranquil Light — in other words, drawing forth its highest possible potential.

I would particularly like to say to the members of the men's and young men's divisions: "Put down roots in your local commu-

PLEASE SEE SPEECH, NEXT PAGE

SPEECH, FROM PREVIOUS PAGE

nities” and “stand at the forefront of activities to transform your communities.” I’m counting on the members of the women’s and young women’s divisions to “supervise” their efforts!

May all of you stride forward in your endeavors to transform your communities, united, joyous and confident, while fully supporting each other.

Words of Wisdom

I would now like to share some words of wisdom of various famous people.

Comedian of the silent-screen Charlie Chaplin said: “Let us strive for the impossible. Remember the great achievements throughout history have been the conquest of what seemed the impossible.” He is saying that great achievements are made by daring to challenge

things considered impossible, absurd or too difficult.

The Indian poet Tagore wrote:

*Darkness, you cannot harm me!
Rocks, you cannot hurt me!
.....
What is there to fear in the world?*

This is the spirit of courage, of faith. With this spirit, what can there possibly be to fear? Nothing at all.

The French sculptor Rodin urged: “Love your mission with a passion; there is nothing more beautiful than this.” These words have profound meaning.

The Norwegian dramatist Ibsen, author of *A Doll’s House*, wrote: “What is really needed is a revolution of the human spirit. And in this you shall be one of those who take the lead.” In other words, human revolution is vital.

His words resonate deeply with the conviction of the SGI.

The Swiss philosopher Hilty declared to the effect: “Of all human qualities, jealousy is the ugliest, while vanity is the most dangerous. To escape these two snakes that live inside the human heart is a wonderful and pleasant thing.” People of outstanding character have banished these two snakes—jealousy and vanity — from their hearts.

John F. Kennedy said these famous words: “And so, my fellow Americans: ask not what your country can do for you — ask what you can do for your country.” Those ex-members who left the SGI — among them top leaders and people who were famous in society — were ultimately only thinking about what the organization could do for them not what they could do for the organization.

One of the world’s leading philosophers, Emerson, said,

“The one thing in the world, of value, is the active soul.” An “active soul” — in other words, a fighting, challenging spirit. Emerson continues, “The soul active sees absolute truth; and utters truth, or creates.” The SGI has always been sharing the “absolute truth” with others.

Lastly, I would like to cite the words of the Greek historian Xenophon, who was a disciple of Socrates: “I notice that as those who do not train the body cannot perform the functions proper to the body, so those who do not train the soul cannot perform the functions of the soul...” Spiritual training — this is the purpose of our faith and practice. Today, wherever we look, people lack this “training of the spirit.” As a result, they cannot perform the work of the spirit. And without spiritual effort and exertion, there can be no peace, no protection of human dignity, no cultural creativity,

nothing at all of value; one cannot manifest true humanity, instead remaining little different from an animal.

For that reason, let’s keep up our efforts to develop our spirituality and bring it to bear on all our endeavors.

A little later this year, a Soka Gakkai goodwill and cultural exchange delegation will officially visit South Korea for the first time. We plan to extend such exchange visits to many more countries around the world.

My speech today has been rather long, but I will close now. Thank you very much for listening with such patience.

Please take care of your health and have a safe trip home.

I look forward to seeing you again at next month’s meeting.

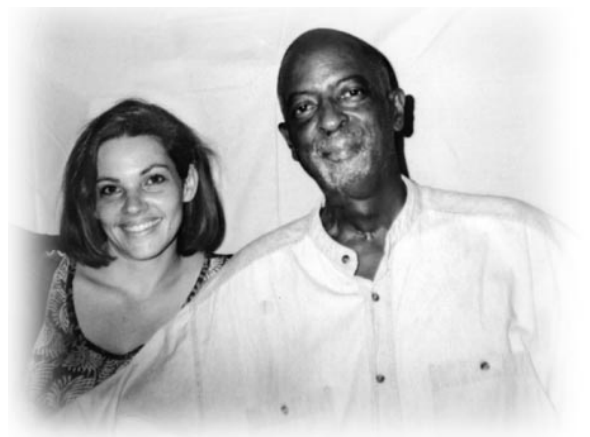
This is the final installment of this speech

EXPERIENCE, FROM PAGE 1

plans to execute him, the ruling government officials had sent the Daishonin to this barren island to die, knowing that others in similar situations often did not make it. Yet here, in this loathsome environment, was where the Daishonin authored many of his major writings. I could easily imagine that it might have been the most rewarding time in his life as well. When he was eventually pardoned and he was finally free to leave Sado Island, the Daishonin was reluctant to go. “Therefore, although life on Sado was harsh, I was loath to leave, feeling as if my heart were being left behind and I seemed to be pulled back with every each step I took,” he says (MW-4, 142). It was difficult for him to leave due to the treasured, trusting relationships he had fostered with many of his disciples even while facing perhaps the greatest hardships of his life. Their relationships were so pure and wonderful.

After more than a year of doctor visits for what initially was inner ear pain, I was diagnosed with fourth stage tongue cancer. The cancer also had traveled into my lymph glands. A week after the diagnosis, I underwent a 14-hour surgery to remove half my tongue and all of the lymph glands on the right side of my neck.

Due to the advanced stage of the disease, I was given only a 30 percent chance of survival. The only stage worse than fourth stage cancer is cancer that is in recurrence. The cancer I had is also reoccurring in nature, and



Charles and Joy Trammel.

I had to face the reality that I was up against an extremely formidable foe.

It became obvious to me that all my doctors thought I would die. They gave me the most intensive medical regimen possible. I endured two sessions of chemotherapy, both lasting five days each, and 33 radiation therapy treatments. The accumulated effect on my body was severe.

I would go through spells of uncontrollable vomiting and was unable to hold anything in my system. I became severely weak and dehydrated. I could not find anywhere in the house where I felt comfortable. The extreme anxiety that is a side effect of the medication had me moving from one spot to another every 30 seconds or so, all day long. I lost a total of 55 pounds and was hospitalized on six separate occasions for a total of 33 days. My sincere wish in the

middle of this ordeal was that I had to endure this another day, I would rather die.

The surgery involved replacing the base of my tongue with part of the pectoral muscle from my shoulder, but the muscle remained in shock after the operation. A feeding tube was inserted into my stomach because I was unable to swallow. I had a tracheotomy and was unable to speak for a month. Once I was finally allowed to communicate orally again, I found that I could not speak well, and I am still going to a speech therapist to relearn how to articulate certain sounds and how to swallow.

Anyone who knows me knows that oral communications is my strength. I am a storyteller. This was my way of dealing with the world as a child. I am dyslectic, and being 59 years old, I went to school before the doctors had identified this phenomenon, so I struggled in reading and writing. But I was lucky because my mother was a music teacher and my father was a deejay. With their encouragement and emphasis on oral communications, I developed a vocabulary outside of the written word. I couldn’t spell, but I could usually hold your attention in conversation. I conversed well with others, and I used these skills to camouflage the other difficulties in my life.

So it was not unusual that over the last few years before the cancer, I had developed warm relationships with the neighbors in the seven or eight houses immediately around my home. While none of them practiced Buddhism, we would often enjoy long conversations about our pets or other topics we had in common. I counted eight children and a Christian minister among my friends there, and they all knew that I practice with the SGI.

When I was in the hospital, every child and neighbor came to visit me. The children even made a “Welcome Home” poster when I returned — their pure-hearted support truly touched me. My high school baseball teammates from 1958 heard that I was hospitalized and came to visit. Fellow SGI members and my wife, Joy, constantly prayed for me and they continue to chant for me to this day. How fortunate and joyful I am. “I wonder what karmic bonds we formed in the past,” the Daishonin graciously writes to his friends on Sado (MW-4, 142).

And after 24 years of practice, I realized that this was my Sado Island. After years of introducing and encouraging many people to Buddhism, my speaking ability was being attacked. This illness was, and continues to be, my opportunity to change deadly poison into healing medicine. I am grateful that with this illness comes the fortune to encourage and inspire others to a degree I never thought possible. And I am grateful to have the opportunity to appreciate the truly wonderful friendships that I am enjoying in this lifetime.

Following the example set by the Daishonin and due to his encouragement, I have come to understand that, without a doubt, this is the happiest time in my life. I am embracing my Sado. I can’t wait to see what magnificent medicine is on the other side of this wonderful poison. This victory is reducing, cleansing and eliminating the karma of cancer from my family for future generations.

Eight months after the initial treatment, I have tested cancer free. I have gained 18 pounds. Every one of the doctors that was seeing me several times a week or more has now reduced my appointment schedule to once every two months, and many are now extending this to three months since I am doing so well.

With the writings of Daisaku Ikeda to guide and nurture me, I am determined to maintain my Buddhist practice for the rest of my life. On our way home this evening, with the scenery flashing by, I reflect: I knew I would win this battle. ❏

The Real Person, Imperfections and All

EDITORIAL

A person's humanness can sometimes move us more than great accomplishments.

By JEFF FARR
ASSOCIATE EDITOR

I love the story of how SGI President Ikeda joined the Soka Gakkai: He first met President Toda on Aug. 14, 1947, when he was 19. And he decided right away, at that evening's discussion meeting, to become Toda's disciple. Ten days later, on Aug. 24, he started practicing this religion.

There's a significance to this distance of 10 days, this week and a half between his deciding to follow Toda and then to follow Nichiren Daishonin's philosophy: Buddhism comes down to the person. President Ikeda came to trust Buddhism because he was first impressed by the person, the personality, the behavior, of Josei Toda. As the Daishonin teaches: "The real meaning of Shakyamuni Buddha's appearance in this world lay in his behavior as a human being. How profound!" (*The Major Writings of Nichiren Daishonin*, vol. 2 [2nd ed.], p. 240).

In their dialogue, *A Lifelong Quest for Peace*, President Ikeda and the late Dr. Linus Pauling also talk about the importance of personality. President Ikeda shares with Pauling how, when the 29-year-old Toda attended a



Photo by LISA HOLLIS

Linus Pauling's desk at the Pauling exhibit.

lecture by Albert Einstein, it was, again, Einstein's personality that moved him most — more so than the five-hour explanation of his groundbreaking theories that Einstein offered. It was his "words and gestures," in which Toda saw Einstein's character, that he never forgot.

After sharing various personal memories of his relationship with Einstein, Pauling concurs that the great scientist's "reasonableness and his remarkable sense of humor impressed me most...." So much for the theory of relativity! Personality is more impressive.

When I went to San Francisco recently to help cover the opening of the "Linus Pauling and the Twentieth Century" exhibition, what interested me most was Pauling's desk — here, I thought, was Pauling's personality somehow expressed: an old typewriter, Dictaphone and adding machine; bottles of Vita-

min C; his glasses and a magnifying glass; stacks of books, notes, letters; molecular models. The ordinary items on Pauling's desk were the props for his great drama, I felt; they suggested his inquisitive mind at work. This simple desk was the stage on which his new ideas in the fields of science, peace and health first appeared in the world.

I had the feeling that Pauling had just been working at his desk, minutes previous. Maybe he had just been distracted from his work for a moment and would soon return.

Dr. Pauling's desk showed me something that I couldn't get from the two Nobel prizes also on display — a glimpse of Linus Pauling the real person.

Part of being a real person, of course, is being imperfect, and I was glad to find out when I was in San Francisco that Dr. Pauling wasn't perfect. Linus Paul-

ing Jr. shared with us anecdotes about how his father didn't always practice what he preached health-wise: how he loved his deserts; how he sometimes drank a little too much. Hiro-masa Ikeda, President Ikeda's son, responded that it wasn't Linus Pauling's methodologies for good health that impressed — it was the vigor with which he lived, it was the proof he thus showed of a healthy life. This was another way, I thought, of saying that Pauling's personality, imperfections included, was what most moved the people he met.

In a tribute at the Pauling exhibit, Dr. John Byrne, a former Oregon State University president, decried how historians and biographers frequently lose the human side of a figure like Pauling in resurrecting him or her post-mortem. Then, Byrne argued, such figures are no longer as effective as we would like in inspiring future generations. They become inhuman, essentially. Dr. Byrne reminded us to "think of Dr. Pauling as a human being — not as this genius who did these genius-type things."

And so I waited there at his desk for Linus Pauling the human being to return. But, of course, he didn't. I was sure that he was still somewhere nearby, though. He was working on something important, some great new idea. His personality was still alive.

That reassuring feeling made me want to keep working on important things, too. I felt lucky to be a human being, imperfections and all. WT

From SGI President Ikeda:

✱ The transformation of our lives that we achieve through Buddhist practice affects our bodies and our minds. Our bodies and minds are transformed right to their very essence. The life force of the Mystic Law pervades and vitalizes our flesh, bones and skin. I hope all our readers will spend each day cheerfully and vibrantly, brimming with the dynamic energy of the rising sun, their faces radiant with good health. Pursuing the wise path of faith equals daily life is surely the greatest proof of being foremost in wisdom. (Aug. 29, 1997, *World Tribune*, p. 9)

✱ The harder I exert myself in Gakkai activities, the more en-

WORDS TO THE WISE HEALTH

If one's illness is caused by immutable karma, even the most excellent medicine will turn to poison, but if he believes in the Lotus Sutra, poison will change into medicine. (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 226)

ergetic I feel. Working for kosen-rufu is my secret to health. (Oct. 3, 1997, *World Tribune*, p. 8)

✱ When we become ill, the important things are strong

prayer and wisdom aimed at overcoming that sickness. We should strengthen our life force by chanting dynamic, resonant daimoku, while seeking qualified medical expertise and sound treatment....

Health is a daily effort — it's a combination of strong prayer and careful, practical action.... Please live your lives to the fullest. Doing so is a great challenge. No matter what happens, live vigorously — right to the end — so that you can look back over your life and say, "What a wonderful life I have had!" That is the true meaning of a healthy life. (Oct. 10, 1997, *World Tribune*, p. 12)

✱ No matter what happens, even if we should fall sick, we must never grow discouraged or allow ourselves to be defeated. This is vital. As long as our spirits are undefeated, we are victors. (Oct. 10, 1997, *World Tribune*, p. 15)

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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.

WORLD TRIBUNE MAILBOX

Enabling Interaction

I congratulate you on the great improvements I've seen in the *World Tribune* in the last few years. Before the improvements, I usually read it to find out what I needed to know as a leader rather than for pure enjoyment. Thus, although as a leader I recognized its importance, it was difficult to feel excited about it. But now I read it before going to my other mail, and I'm beginning to mail various articles to encourage members. Ted Morino's article on cemeteries and Richard Yoshimachi's article on the prayer beads were especially interesting and had that down-to-earth, useful quality about them.

The article in the Sept. 11 issue about Bethany Wild finding her birth mother was tremendously uplifting and very well done. Several members who read the article felt the same way. Thank you, Bethany and your mother, for sharing such a tremendous treasure of the heart with us.

The "Fine Print" section is also a nice addition. I read about members whom I haven't heard about in years and like the comfortable feeling when members are interacting on "lighter" subjects close to their lives.

One of the things that's interesting to me, especially in the "Mailbox," is looking at where the members are writing from. I'm sort of a geography nut and am always impressed by the fact that members live in many small towns that I've never heard of. The SGI movement in its early years was generally viewed as an urban phenomenon, even in the United States, and the number of members now writing in from small communities is a testament to the Gohonzon's wide penetration into the lives

of ordinary people. The "Mailbox" does a great service by enabling interaction that draws us closer together from such diverse and far-flung communities.

Keep up the good work!
— KEN TAKEMOTO,
Kaneohe, Hawaii

A Rejuvenation for All

Thank you, Iain Coggins and Corrine Meadows for your truly uplifting experiences on the profound death of your wife and friend, Kathy Coggins. On Sept. 6, a fellow member of ours, Hu Sun Kennedy, passed away in a tragic and sudden death. It has been a tremendous loss for many of us, as she had touched our lives, as Kathy did yours, in so many ways.

I always thought how bright and joyful Hu Sun looked every time I saw her. We exchanged few words, since she spoke mostly Korean and very little English, but you could see the enthusiasm she had for SGI activities. She and her sister, Kye, were almost inseparable, and the last time many of us saw her was at our monthly world peace meeting.

I had just returned home from our community center, where we chanted for Hu Sun, and I picked up this particular issue of the *World Tribune* (Aug. 21). I was hoping to find some encouraging words, when I spotted the headline "Rejuvenation." In the article, the description of Kathy's conviction and courage at the time of her death was truly inspiring, as well as the rejuvenation it brought to both your lives. After reading the guidance you quoted from SGI President Ikeda — "An early death enables a believer to lessen his karmic retribution" — the im-

mense darkness I felt earlier towards Hu Sun's death was suddenly lifted and was replaced with hope and understanding.

We will miss these two special women, but in their deaths they have indeed provided a rejuvenation in all our lives. Thank you again for sharing your experiences.

— HELENE ANDERON,
Dededo, Guam

Propagation by the Culturally Aware

I would like to respond to the letter "Not About Pride" by Thea Matthews ("Mailbox," Sept. 11), which questions the propagation of the SGI at a gay rights parade.

First, I would like to say that Thea is correct that we should closely and critically question how and where we propagate the SGI and Nichiren Daishonin's Buddhism. It is not something to take lightly.

Second, her letter made me realize that we do not exactly know the motivation or purpose of why SGI members marched in the parade. We did not take part in their meetings and cannot fully discern their reasons.

However, I would like to remind Thea and the readers that the world is made up of many cultures and sub-cultures. Because of my life and its experiences, I (as do we all) belong to so many cultures and sub-cultures that it is hard to name them all. I am a member of many groups: white, male, thirty something, married, heterosexual, SGI, Minnesota native, teacher in the ESL field, and of a group that has lived in other countries.

As Buddhism permeates every pore of my body, I can-

not help but express my beliefs. Either indirectly with my point of view or directly by introducing people to Nam-myoho-enge-kyo, I express my Buddhahood, and I will end up propagating Buddhism to all the cultures and sub-cultures that I belong to....

I cannot tell members of one culture how they are to propagate Buddhism, if I am not a member of that culture. Thus the SGI members who marched in the gay parade may be of a particular culture (West Coast, San Francisco, homosexual or ?), and they are trying to bring peace and happiness to the people of that culture....

— CHRIS CONLEY,
Seattle

I agreed with Thea Matthew's letter. I staunchly support the separation of church and state. However, I also support fellow SGI members' personal political, social or environmental pursuits. Our people need to be "out there" as individuals — individuals who have a mystic connection showing proof of this Buddhism.

I don't think that the SGI should be "out there" lobbying for XYZ causes. It goes without saying, though, that should there be an issue of such magnitude (such as the Jewish Holocaust), then we should take a stand as an organization.

— KIM SOUTHWORTH,
Oregon City, Ore.

No More Nikkens

I find that I must respond to the editorial "Directly Facing the Problem" by Dave McNeill (Sept. 11). I understand the point Mr. McNeill makes about members' possible confusion in the personification of Nikken as a representation of

all forms of negativity. However, I do not believe that is what is occurring among the members. Instead, by the principle of the oneness of life and its environment, I strongly believe that any new recognition by members of the ability to stand up against injustice or to reexamine their own authoritarian behaviors and attitudes and change them lessens Nikken's power in the world and increases the joy and strength of the SGI.

I write as one who has spoken out against Nikken, signed petitions, carefully explained the details of his abuses of power to members and non-members and who has met with temple members for the purpose of demonstrating the true spirit of the Daishonin's teachings. I also write as one who has personally rejoiced when members who formerly could not see their own connection to the Nikken issue made that connection, in whatever way they made it.

In fact, those who make the connection through identifying the same tendencies of Nikken or confronting their own passivity to the abuses of power within their own lives and environments, and then pray and take action against these are particularly encouraging to me. Further, I suggest that without these grassroots efforts on the part of the members, a person like Nikken will appear again — and again try to distort the teachings of the Daishonin. I think that the history of the Nichiren Shoshu priesthood supports this prediction completely. The upshot is, unless we can fundamentally change the human tendency to control others or be controlled by them in all of human society, we invite the emergence of such a person....

— MARGE ALLEN,
Albuquerque, N.M.



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

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-enge-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-enge-kyo, which is the essence of the Lotus Sutra. The Gohonzon is the mandala expressing this essence.

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GREETINGS

Greetings to La Verna Mallory of Randalstown, Mass., for being such a great teacher and leader. After 10 wonderful years of this practice, I still remember all the nice times we had and all the great benefits received. Thank you again. Very sincerely, your good friend, Judy Eaton, Crescent City, Calif. (707) 464-8246.

Hello MATTHEW ANTON in New York. I was your fourth grade teacher — and responsible, indirectly at least, for your connection to the SGI. It's great to find you (in the *World Tribune*) continuing in the practice and taking leadership responsibilities. It's rare that I learn about the lives of former students, as I've lived far from New York for many years. Best regards, Judith Kurzer (formerly Crawford) Bogdanove. bog@midcoast.com

Yoko, Emiko and I are living and practicing here in Santa Cruz County (Watsonville, Calif.). We miss you all, and thank you for all your support all the years. Let us know how you're doing. We rarely get a chance to get back to L.A. as often as we would like. We have lots to do here. Write, phone, or e-mail us please. Jean, Yoko, and Emiko Gatineau 199 Hope Dr. Watsonville, Ca. 95076 (831)724-6515; gatineau@worldnet.att.net

We would like to give our deep appreciation to the all of the West Seattle-Delridge District members who made our wedding on Sept. 11 an unforgettable experience. We thank those who came for setting up the ceremony and reception and for chanting with us and our family and friends who met the Gohonzon for the first time: Andy, Mineko, Dave, Cassie, Yoko, Tony, George, May, Rachel, Dan, Diane, Masako, Kazuko and Mrs. Medina. A very special thanks to all members who weren't able to attend but gave us your thoughts and support. You are all truly Bodhisattvas of the Earth working for kosen-rufu. Thank you! Chris and Akemi

LOST & FOUND

I am looking for Iza Tippett who introduced me to this wonderful Buddhism in 1989 in New England. I have been living in California since 1990 and have had many wonderful benefits in my life! My address is: 1204-B Westlake Blvd., Westlake Village, CA 91361. Yours truly, Maxine Weiner

Feel like a stranger in a strange land? Are you in Korea and don't know how to get in touch with other members? Just contact Mr. Horbach at horbach@soback.kor-net.nm.kr or telephone 0333-666-5220 (in Korea) for country-wide meetings, special events and times.

Dear Roxanne, where are you now? I answered your last mail in May but my letter was returned. Send us a quick note from wherever you are to the following address: Franciose Mizutani and Co., 2505 Manchester St., Blacksburg, VA 24060. Hope to read you soon and see you.

Santa America Chapter, where are you? Blue Sky, Green Heights, Phoenix, Golden Eagle... Contact Joe and Yukie Greco, 15211 Patricia St., Moreno Valley, CA 92551. See you in Los Angeles in 1999.

I am hoping to find Vern and Connie Rogers. Members I met while my husband was stationed at NAS Lemoore in California, 1982-1985. They moved to Washington State, and I lost track of them. If any one knows where they are, PLEASE E-mail us at: Mshuldt@aol.com or m.r.shuldt@juno.com. Thank you.

To: Karen Goodlive. I wish to speak to you. We used to practice together on Broadway in New York City. Please call me, Rosalyn Gove, 212-631-3678 voice mail; 617-266-0959 home; 781-748-9581 voice mail.

Does anyone know Miyakawa Katsutoshi? He is a Japanese member who, when I last spoke with him, was working for the Japanese foreign service in Indonesia. He introduced me to the practice in 1988 and I would love to find him again to say thanks. Sampai ketemu teman saya! Please write me at mbradner@bfpc.org. Thanks. Melissa Bradner

MILESTONES

The innate rhythm of life flowed through our West County community on Sept. 2! We celebrate the arrival of sweet, little Connor. Congrats to the courageous and gay parents, Denise and Colin! Laura Novak

To Sylvia and Roy Davis and family: My deepest sympathy on the loss of your daughter, Reneer, on Aug. 25. My thoughts and prayers are with you. Minerva, NYC

Our wonderful women's division district leader, Nina Bauer, has just redetermined and recommitted herself to serving the people of the world. She has quit her job and gone back to school to study International Diplomacy in Vermont. Upon completion of her studies, she will go into the Peace Corps to help people in any way that she can. She was our central, immovable and steadfast leader for many years. Nina, you spent so much of your time giving and giving, and then, giving some more. We have some very big

shoes to fill, but you helped to give us the tools to try. Thank you so much for your ever bright and cheerful smile and hopeful encouragement. We will miss you so very much but eagerly await updates on your victories in life and faith. We will use your wonderful example and make North Shore District into a wonderful place that people will not be able to stay away from. Our gratitude and thanks are not enough, but it is what we have to offer. With deepest appreciation, Kathryn McQuaid and the North Shore District in Massachusetts

A brand new baby girl Buddha was born Friday, September 4 in San Diego, Calif. Her name is Khalia Reve Jordan. Proud parents: Maesha Thomas Jordan & Tedrick Jordan. Overjoyed grandmother: Jackie Collins, currently residing in Memphis, Tenn. Extremely happy great grandmother: Tina Phillips of Las Vegas, Nev. The youthful great uncle: Doni Jones of Hawthorne, Calif. Although she was delivered 3 weeks early, Khalia weighed in at a healthy 6 pounds, 5 ounces, with very strong lungs for chanting lots of daimoku.

EVENTS

A lecture series in concert with the Linus Pauling and the 20th Century exhibition in San Francisco will be held at the San Francisco Culture Center in October. On Oct. 15 at 8:00 p.m., Dr. C. Norman Shealy will speak about "Youth and Health for the 21st Century." On Oct. 24 at 2:00 p.m., Thomas Hager and Barbara Marinacci, both authors of books on Linus Pauling will make a joint presentation. All lectures are free and open to the public.

CONGRATULATIONS

Rachelle Ann Rheubottom, along with third graders from around the United States participated in a Stanford Assessment Test at her elementary school, Holladay Magnet School in Tucson, Ariz. The results showed that while Rachelle was in the third grade, her reading level was at the sixth grade level. In fact, Rachelle scored the highest level for all third graders in the United States. We (her parents) believe this shows the great power of the Gohonzon.

Congratulations to actress Mary Robin Roth/Kaihara on receiving the "After Dark" award for outstanding performance given annually by *Gay Chicago Magazine* for her performance as Carlotta in "Follies" at the Drury Lane Oakbrook Theatre where she will also be performing as Patricia Foder in "Crazy for You."

Upcoming Significant Dates

For help in planning your calendar

Oct. 2 — SGI-USA Day

President Ikeda lands in Hawaii on his first visit to the United States in 1960, thus setting in motion the American movement to spread the Daishonin's Buddhism. This is his first trip overseas from Japan.

Oct. 5 — World Peace Day

At Coit Tower in San Francisco in 1960, on his first trip to America, President Ikeda declares that this day is a significant step forward for the Daishonin's Buddhism. This day marks the beginning of President Ikeda's worldwide campaign for peace, culture and education.

Oct. 12 — Dai-Gohonzon Inscribed

The Daishonin inscribes the Dai-Gohonzon in 1279, fulfilling the purpose of his appearance in this world. This occurs shortly after three lay believers are executed for their faith — known as the Atsuhara Persecution — signifying that, in the Daishonin's eyes, his followers had developed staunch faith.

Oct. 13 — Nichiren Daishonin's Death

The day in 1282 when Nichiren Daishonin died at Ikegami, Japan, leaving Nikko Shonin as his legitimate successor.

Nov. 11 — Komatsubara Persecution

In 1264, Nichiren Daishonin is attacked by swordsmen led by the lord of the region. He receives a slash on his forehead and has his left hand broken, but his followers repel the attack, allowing his escape.

Nov. 18 — Soka Gakkai Founding Day

In 1930, Tsunesaburo Makiguchi founds the Soka Kyoiku Gakkai (Value-Creating Education Society), which eventually grows into the SGI.

SEND IT TO FINE PRINT!

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• To be considered for publication, you must send your name, address, telephone number and e-mail address (if you have one) along with your message.

• Send your message to: Fine Print, 525 Wilshire Blvd., Santa Monica, CA 90401, or e-mail fineprint@sgi-usa.org.

Ad space is offered free of charge. No dating or pen pal ads. No advertising for products, services or commercial transactions. Please keep in mind that we can't guarantee a specific publication date for your message.

SPECIAL
PULLOUT
SECTION

FRIENDS for Peace

OCT. 2, 1998



San Francisco boys and girls stop long enough during their recent picnic at Crystal Springs to say hello to all the readers of 'Friends for Peace.'

(Photo by JESSE ERIC MITCHELL)

"FRIENDS FOR PEACE"

Looking to Families for Peace and Happiness in the 21st Century

THEME :

How the happiness of my family affects the peace and happiness of the world.

TOPICS:

- * What I like about my family.
- * What I learn about peace and happiness from my family.
- * How I contribute to my family's happiness through chanting.

CATEGORIES:

- 5-6 years old
- 7-9 years old
- 10-12 years old

DEADLINE:

Jan. 31, 1999

"FRIENDS FOR PEACE" is proud to announce our first annual essay contest for ages 5-12.

Chanting for happy and healthy families is a very important part of our practice in the SGI. Happy families are the building blocks for a happy and peaceful world.

SGI President Ikeda encourages us: "Families that share bonds of closeness based on day-to-day efforts are ones in which the members feel comfortable and at ease with each other, no matter where they are or what they're doing."

Think about how

the happiness of your family will affect the peace and happiness of the world in the coming 21st Century. Then choose and share your thoughts with us about one topic listed at left.

The length is no more than two pages, typed, double-spaced. A committee will read and judge the essays on: (1) how much you thought about what you wrote; (2) How well you express your thoughts; (3) If you included your own original ideas; and (4) if you included real examples to explain that.

The top three winners in each category will have their essays published in "Friends for Peace" in 1999. Essays receiving "Honorable Mention" will be announced.

To enter: Send in your essay and a photo of yourself to "Friends for Peace, 525 Wilshire Blvd., Santa Monica, CA 90401. Indicate which category you are entering and the topic you have chosen. Please include your name, address and telephone number.

All essays become the property of "Friends for Peace".

Good Luck! 🍀

THE 1ST ANNUAL

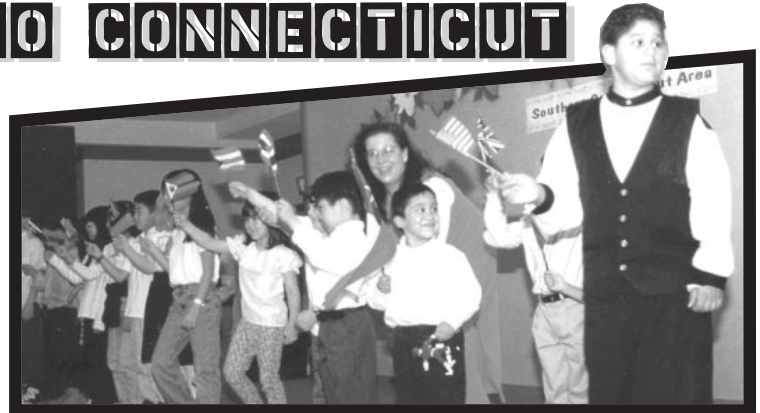
ESSAY CONTEST

THE WORLD COMES TO CONNECTICUT

by Isaiah Schoenfeld, 5; Shayna Schoenfeld, 8; Seshia Abe, 9; Alexis Takahashi, 6; David Chanyarakskul, 5; and Ian Takahashi, 2
Southern Connecticut

The Connecticut Boys and Girls Group members participated in our May 3 commemorative meeting. The kids marched in a flag parade to show the different countries that we are from. We had kids whose parents are from Japan, Thailand, the United States, the Middle

East, Peru, Italy and many other places. We did this to learn more about the different cultures of our fellow members and friends. 🍀



EXPERIENCE & POETRY

I am 12 years of age. I am currently proceeding on to the 7th grade and attending Stivers School for the Arts in Dayton, Ohio, USA.

I have recently written a poem entitled "Violence." I was inspired by a woman named Maya Angelou, who has written a lot of spiritual poetry. I was also inspired by the fifth prayer, which we recite during morning and evening gongyo. The last paragraph of that prayer has to do with world peace. And I thought that by not only chanting but also writing a poem, I could contribute to the fight for world peace.

Sincerely,

Whitney McGuire

VIOLENCE

How dare you come, knocking
on our door, disturbing our
children, and wrecking our
households. How dare you rear
your unsightly face and let
The unspeakable happen.

So many lives are hurt,
disturbed, scared, and even
disappointed in your actions.
You should be ashamed of
yourself for doing, being,
existing.

Oh violence, you have
taunted lives so harshly.
You have been so cruel
to life. Oh, violence, you
are a barrier waiting to
be fed by the bloodthirsty

monster that roams the Earth.
You stand between hope and
strength and you wait in the
midst of darkness ever so silently
waiting for the chance that
we should meet.

Violence, you are unfortunately
needed in our world. You feed
our minds with the most
dreadful thoughts, and yet
you still live with yourself.

How do you face
yourself as you look
into that spiritual
mirror? If I met
you, oh Violence, I
would give you a
good talking to.

To some, you are like
a drug. You are addicting.
But for me, oh Violence,
you are nothing.

I see you and I
hear you performing your
deadly ritual and yet
you go about, laughing
at the horrendous
bloodshed you ever so
slyly cause.

I personally believe
I can hate you. I
don't get trapped in
your dark web. I
simply stand up and
raise my head.



HEY KIDS!

**SEND US
YOUR
DESIGN IDEAS**

**We're gonna make T-shirts
just for us! Send us your
ideas and/or your artwork
by Oct. 31. Be sure
to include your
name, age, address
and telephone num-
ber. Send to:
"Friends for Peace"
525 Wilshire Blvd.
Santa Monica, CA
90401**

WHO ARE THESE PEOPLE?

Read the description and draw a line to the person's name. There may be more than one description for each person.

- 1 **WHO** was a teacher and principal of a school, and also the Founder and first President of the Soka Gakkai?
- 2 **WHO** was a close disciple of Nichiren Daishonin and protected his teachings?
- 3 **HE** was the first person to chant Nam-myoho-renge-kyo and share it with other people.
- 4 **HE** went to prison with his mentor, Tsunesaburo Makiguchi, and after World War II when he got out of prison, he rebuilt the Soka Gakkai.
- 5 **HE** was a teacher and, later, the second president of the Soka Gakkai.
- 6 **HE** went through the greatest difficulties to share Nam-myoho-renge-kyo with others. He was attacked many times and sent to live on a cold, deserted island. While he was there, he wrote many letters to his followers to encourage them.
- 7 **HE** was Nichiren Daishonin's disciple, and he supported the Daishonin when others were attacking him. He was also a samurai and a doctor.
- 8 **HE** inscribed the Dai-Gohonzon for all people.
- 9 **WHO** is the third president of the Soka Gakkai and has traveled around the world talking to many people and world leaders for world peace?
- 10 **HE** went to prison because he stood up for what he believed. He died in prison.
- 11 **HE** created the Soka School system in honor of his mentor, Josei Toda. He also writes many books to encourage people.

- DAISAKU IKEDA**
- JOSEI TODA**
- NICHIREN DAISHONIN**
- SHIJO KINGO**
- NIKKO SHONIN**
- TSUNESABURO MAKIGUCHI**

11. Daisaku Ikeda
 9. Daisaku Ikeda; 10. Makiguchi;
 8. Nichiren Daishonin;
 6. Nichiren Daishonin; 7. Shijo Kingo;
 4. Josei Toda; 5. Josei Toda;
 2. Nikko Shonin; 3. Nichiren Daishonin;
 1. Tsunesaburo Makiguchi

NICHIREN DAISHONIN

Nichiren Daishonin was born 750 years ago in a fishing village in Japan. He studied many different kinds of religions and realized that with Nam-myoho-renge-kyo all people could overcome their problems and become absolutely happy. On April 28, 1253, Nichiren chanted Nam-myoho-renge-kyo, the first time anyone chanted those words. He later inscribed the Dai-Gohonzon for all people. Nichiren went through greatest difficulty and was attacked many times in order to share Nam-myoho-renge-kyo with others. He was sent to live on a cold, deserted island where he wrote many letters to encourage his followers.

Have you ever been the first to do something that helped others - something to make them happy?

TSUNESABURO MAKIGUCHI

Tsunesaburo Makiguchi, a teacher and principal of a school, learned that the way to create the most value, to be truly happy and accomplish your dreams was to chant Nam-myoho-renge-kyo. He told many people about chanting. Mr. Makiguchi was the founder and first president of the Soka Gakkai. He refused to support World War II and the state religion in Japan and went to prison where he died.

How do you create value in your daily life?

JOSEI TODA

Josei Toda was a teacher and became the second president of our organization. Mr. Makiguchi became like a father to Mr. Toda. Both started chanting Nam-myoho-renge-kyo in 1928. Mr. Toda also went to prison for standing up for what he believed in - freedom of religion for everyone. In prison, Mr. Toda realized the true purpose of his life, to spread Nichiren Daishonin's Buddhism for the happiness of all people. He rebuilt the Soka Gakkai after he got out of prison.

Have you ever stood up for what was right, for justice, even when others did not agree with you?

DAISAKU IKEDA

When Daisaku was 19 years old, he attended his first Soka Gakkai discussion meeting. It was there that he met Josei Toda. Daisaku practiced hard alongside his new teacher in faith. Thousands of people learned how to chant Nam-myoho-renge-kyo through the efforts of Mr. Toda and Mr. Ikeda. Before Mr. Toda passed away, he encouraged Daisaku with a dream - to travel the world and teach others about this great practice. In 1960 Daisaku Ikeda became the third president of the Soka Gakkai, and in 1975 he became the president of the Soka Gakkai International. He started

the Soka School system in honor of his mentor, Toda. President Ikeda spends every day encouraging others to be happy through their Buddhist practice. He meets with many famous and important people around the world to promote peace and writes many books to encourage people.

How can you help your family, friends and neighbors become happy?

NIKKO SHONIN

Nikko Shonin was one of Nichiren Daishonin's closest disciples. Nikko traveled with the Daishonin and heard all of his teachings first hand. He collected the Daishonin's writings and letters in order to protect them for the future.

How would you protect the Daishonin's teachings for the future?

SHIJO KINGO

Shijo Kingo was a samurai and a doctor. He was one of Nichiren Daishonin's closest followers. When Nichiren Daishonin was being attacked by the government for his belief, Shijo Kingo supported him.

How would you support someone you strongly believed in, or admired?

PRESIDENT IKEDA ENCOURAGES US:

“You, today’s youth, are the leaders of a new age. You must create a history of human unity for the dawning of this new age on our planet. Perhaps you think that there is little you can do as individuals. But ‘nothing is more powerful than an idea whose time has come.’ We are moving toward an ever-expanding humanism.

“I am convinced that whatever twists and turns there may be along the way, that is the direction. You, my young friends, embracing a philosophy of humanism for which the world so hungers, are the front-runners who will lead the way.”

LEENA RICHMAN

From Philadelphia: Leena Richman and her parents recently moved to Philadelphia from Switzerland. There are boys and girls meetings in Switzerland, too!



By CARMEN ROBERTS
Correspondent

The St. Petersburg, Fla., showing of the SGI-USA’s “Children’s Rights and Realities” exhibition closed on July 31 after a successful three-week stay. Four groups co-sponsored the event: The National Conference for Community and Justice, The Pier (site of the showing), the St. Petersburg International Folk Fair Society, and the Tampa Bay Chapter of the U.N. Association-USA.

The opening date, July 12, was declared Children’s Rights and Realities Day in the city, and the opening cere-

mony focused on children in every way, from a chorus, a local children’s dance group and two young masters of ceremonies Lauren Frallicciardi, 10, and Ingrid Brown, 11, share their experiences.

Lauren: Being the MC was not as easy as I thought it would be. I practiced and practiced until I got most of it down, and I chanted to be clear and not to be nervous. Then I found myself at the big day waiting for my cue. Everything was going well, until I made one mistake by speaking too soon. That is when I found out that making a mistake is just part of

CHILDREN’S RIGHTS AND REALITIES

learning.

The exhibit was very nice and I think it touched a lot of people and made them realize how kids are being treated around the world. It is depressing and makes me feel how lucky I am to have such a good life. I think people really got the exhibit’s message — that kids have rights, too. I feel the people who saw the exhibit will try to help children have better lives.

Ingrid: People asked me if I was scared, but I was not. My mom was always telling me to practice my lines and chant daimoku, but I already knew my lines. I could almost say them without looking at my paper. I chanted not be afraid and to have fun.

On the day of the opening, I thought I was completely ready and that I would not get scared, but when we

got to the exhibit location, there were lots of people — more than I expected. When I stepped out in front of that big crowd I was a little nervous, but I got through it and I had a lot of fun.

After the ceremony, I received lots of compliments from strangers. I really liked meeting the SGI-USA’s general director, Fred Zaitzu, and all our VIP guests.

This was a great experience for me, and I thank everyone who made this exhibit possible, not just for me but for everyone who can see it and learn about children around the world. There is one part of the exhibit that I really liked. It is a drawing of a child, but the face is a mirror. You can put your face in the mirror and see what you would look like in that child’s world — to feel a bit like that child.

HEY KIDS

Do you want to be a **correspondent** for



If you want to report on activities and people in your areas, please fill out the form below and mail to us:

Name: _____

Area and Region: _____

Address: _____

Phone: _____

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