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At the Los Angeles Friendship Center, Dr. Cornel West leads a workshop.

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RELIEF
SGI members send relief to victims of Hurricane Mitch.

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TEST YOURSELF!

Photo by MICHAEL ANTON



More than 2,100 SGI-USA members participated in the SGI-USA Elementary Exam, which was held on Oct. 25 — and now it's your turn! Take the test on pages 8-9, then check your answers on page 10. Take the test with district friends, or take it on your own. See how well you do, but remember, the most important thing is not getting a high score but learning more about this Buddhism. Enjoy!

SGI PRESIDENT IKEDA'S OCT. 22 SPEECH (PART 2)

The Making of Champions

What makes a good leader? Humility, strength and religious conviction. 'What matters is one's substance as a human being. And what one has done,' SGI President Ikeda emphasizes.

I want to talk a little more, if I may. After all, the "Life Span" chapter of the Lotus Sutra speaks of "never for a moment neglecting the Buddha's work" (*The Lotus Sutra*, 226).

Today we have with us the noble mothers of the U.S. kosen-rufu movement — members of the women's division Pioneer

Group. My warmest welcome to you all. Thank you for traveling such a long distance to join us. I have fond memories of all of you from the early days of our movement. You've all done a truly magnificent job in your adopted homeland.

We also have representatives of the arts division Young Power Group — a gathering of

talented entertainers, the bright stars of the Soka Gakkai. Congratulations on the 30th anniversary of your group's founding.

When arts division members come to a gathering, our community centers are always packed. No Gakkai leader is a match for them! You, the arts division members, are advancing kosen-rufu by

bringing unsurpassed joy to many people. My deepest appreciation to you.

Nichiren Daishonin wrote many letters voicing his praise and respect for women — these were women exerting themselves earnestly in their practice, widows who were valiantly perse-

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STUDY

Jeff Farr explains the 'Source of All the Trouble.'

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SGI President Ikeda is placing his hopes for the future in the youth division.

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NEW YEAR'S

Do you have a New Year's message you'd like to share in Fine Print?

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Price: \$2.00

Repayment Plan

By MAIA GUEST
SGI-USA YOUTH DIVISION STUDY COMMITTEE

But if one intends to repay these debts of gratitude, he can hope to do so only if he studies and masters the Buddhist teachings, becoming a person of wisdom. If he does not, he will be like a man who attempts to lead a company of the blind over bridges and across rivers when he himself has sightless eyes. ("Repaying Debt of Gratitude," *The Major Writings of Nichiren Daishonin*, vol. 4, p. 172)

This passage is from one of Nichiren Daishonin's 10 major writings. It was composed in July of 1276 when the Daishonin received



In My Life

NICHIREN DAISHONIN'S WRITINGS IN ACTION

news of the death of his teacher, Dozenbo. The Daishonin observes that the repaying of debts of gratitude to one's parents, teachers and sovereign is a basic tenet of human behavior. He suggests that the essential ingredient to the repayment of these debts is the mastering of the Buddhist teachings.

This past weekend I participated in the Study Department's Elementary Exam. Despite the usual, predictable obstacles of scheduling and battling pre-exam jitters, I found myself struggling against my particularly unruly lesser self as I fought to crack open the books and study.

I reminded myself of some guidance SGI President Ikeda recently gave at the youth training course in Japan. He urged the youth to avenge the persecutions he's undergone in Japan by excelling and shining in our respective communities and fields of interest. He encouraged us to base our lives on Buddhist teachings and create opportunities to stand up against injustice in our daily lives.

So, if I want to accomplish this, what better way to begin than with study? Through study we can master our lives and lead others to do the same, the Daishonin teaches. I know for me, through the action of facing the obstacles presented by the Elementary Exam and deepening my understanding of this profound philosophy, I was able to challenge my limitations and gain the courage and confidence to take center stage in my life. **W**

BUDDHIST BASICS

You Got Personality

By LISA JONES
STAFF WRITER

This series uses various stories to illustrate points about Buddhism.

Imagine a gallon jug of red ink. This represents all of your undesirable personality traits, let's say. All your ugliness and unpleasantness. And there's a lot of it...let's suppose.

So you decide to do something about it.

You pour the ink into a garbage can full of white paint. You mix it around a little. The paint turns pink. Then you take that pink paint and dump it into a Jacuzzi full of white paint. (You just happen to have lots of white paint and increasingly larger places to pour it, of course.)

The paint still looks a little pink. So you bail the paint from your Jacuzzi into your

swimming pool full of white paint.

At last, you're proud to say that you no longer see even a hint of pink.

The gallon of red ink is still in there, but

and doing our best, we can become so full of wisdom and compassion — like an ocean of white paint, so to speak — that our "ink" virtually disappears.

Josei Toda once encouraged a member by saying: "You don't have to worry about changing your personality. All you have to do is chant daimoku and live the best you can. Then, very naturally, you will see the negative aspects of your personality disappear, leaving you with the positive ones. You must have a clear purpose and work for the betterment of society."

In other words, our personality doesn't determine our happiness or

unhappiness. Rather, the substance of how we live — the degree to which we can expand our hearts and develop our wisdom, courage and compassion — matters most.

Two in a series

— Illustration by Ed Lee



it doesn't matter much anymore.

This is kind of like what happens when we practice Buddhism. Instead of denying or trying to get rid of the things we don't like about ourselves, Buddhism teaches us the means by which we can expand our lives. By chanting Nam-myoho-renge-kyo

Source of All the Trouble

STANDS TO REASON
LESSONS FOR TODAY FROM THE WRITINGS OF NICHIREN DAISHONIN

By JEFF FARR
ASSOCIATE EDITOR

Rather than offering up ten thousand prayers for remedy, it would be better simply to outlaw this one evil [doctrine] that is the source of all the trouble! ("Rissho ankoku ron," *The Major Writings of Nichiren Daishonin*, vol. 2 [2nd ed.], p. 20)

The "Rissho ankoku ron," written in 1260, was the first of three major warnings that Nichiren Daishonin gave to the Kamakura government. (The title refers to securing the peace of the land through the propagation of this Buddhism, *rissho ankoku*.) This treatise was the Daishonin's first explanation of why the country was not secure, why it was falling apart, and that the distortion of Buddhism was the underlying cause — "the one evil [doctrine]" of the distorted Pure Land school.

Hojo Tokiyori, the retired regent and de facto ruler to whom the Daishonin sent

this, rejected the warning and continued to place his faith in the Pure Land teachings. As it turned out, Tokiyori and the Kamakura government never would listen.

But the "Rissho ankoku ron" has lived on as the Daishonin's leading statement on what happens to a country that's unconcerned with the slander of the Buddhist Law. The work also clarifies what fostering Buddhism can do for a society — namely, save it from disaster.

The Daishonin often makes the point that in the midst of religious confusion, we should focus on countering slander. In the "Rissho ankoku ron," he says that the how-to isn't throwing theories or strategies around but finding that "one evil doctrine" and tirelessly pointing it out. The SGI has done exactly this in stating explicitly that it is Nikken's rewriting of the Daishonin's Buddhism (so that it's all about following whatever he says) that is the "source of all the trouble."

Nikken is responsible for destroying the Grand Main Temple (Sho-Hondo) — for disregarding the millions of members' sincere contributions to this monument. Nikken has been the driving force behind the whole temple issue from the very start. He has been right at the head of

the excommunicating, the tearing down, the slandering. He's the source.

The Daishonin says that "if the source is muddy, the stream will not flow clear" (MW-6, 98), exactly the reasoning that the SGI has employed in spotlighting Nikken's actions, his base motivation, as where all the trouble begins.

The principle of outlawing the one evil doctrine is such that if we do our part to sound the warning, everything else we're trying to achieve will fall into place. If the SGI sounds the warning about Nikken's dangerous teachings, the Daishonin would say, the SGI has to open up, progress, expand.

The SGI looked at the horror of what the head temple had become under Nikken's tutelage and didn't hesitate in calling it by its name: evil. (I know that people sometimes have a problem with this word, but the Daishonin certainly called evil by its name. And as SGI President Ikeda says, "Evil is evil." What else can we call it?)

Pointing out the evil of Nikken's leadership, we have a great opportunity to protect Buddhism, to save people and to contribute to the SGI's future.

Twenty-four in a series

Photo by GREGORY NAKASUJI



SGI-USA General Director Emeritus George M. Williams and his wife, Virginia, receive a certificate of appreciation from SGI-USA General Director Fred M. Zaitzu.

General Director Emeritus Honored

SGI-USA General Director Emeritus George M. Williams was honored at a luncheon on Nov. 3 in Santa Monica, Calif., celebrating his retirement after more than 35 years as a member of the SGI-USA national headquarters staff.

Mr. Williams said in an interview after the luncheon, "I will wholeheartedly support General Director Zaitzu and encourage the members throughout the United States, especially having one-to-one discussions and visits with temple members to clarify the reality and true history surrounding the temple issue."

Mr. Williams has been instrumental in bringing back a great number of temple members to the SGI — many are pioneers who had fought alongside him in propagating Nichiren

Daishonin's Buddhism in the early days of the organization.

A certificate of appreciation presented to Mr. Williams by General Director Fred Zaitzu during the luncheon reads in part:

"On behalf of our fellow SGI-USA staff members, let me express my humble and most sincere gratitude for your selfless devotion to the widespread propagation of Nichiren Daishonin's Buddhism in America. As our first general director, your heartfelt actions have inspired countless individuals to overcome all obstacles and achieve personal victory, and your ongoing efforts continue to bear fruit today with the appearance of many capable youth in our organization.

"As we prepare for the 21st century, I offer my prayer for your family's good health and for each of us to learn from your example of leadership, perseverance and mission."

Mr. Williams reaffirmed that his retirement from staff in no way means that he is retiring from activities on the front lines of kosen-rufu. "I will continue to give encouragement in faith to

individual members and attend the variety of meetings that we have in the organization.

"My memories are filled with the profound guidance and encouragement that SGI President Ikeda gave us during some 27 visits to this country," Mr. Williams explained. "One of many, many episodes I would like to share occurred in 1963, when I accompanied him on a trip to India. As the plane approached New Delhi, President Ikeda started talking about creating a newspaper for our organization in the U.S. By the time the plane landed in New Delhi, he had named the publication the *World Tribune*. He encouraged us to focus on developing this organ paper, our propagation activities and meaningful discussion meetings — and that if we did so, the organization would develop steadily.

"Toward the future I will continue to advance with the 'never-give-up' spirit and fight against injustice."

— MARGIE HALL, *Living Buddhism* Managing Editor

The Whole World Wants To Come To Your Discussion Meeting!

Send us photos of your Nov. 18 commemorative discussion meeting and a short report. Focus on a couple of highlights, and try to keep it to about 200 words. Photos preferably in color. No group shots, please (we want to see your faces!). Send everything (soon) to: Nov. 18 Meetings c/o *World Tribune*, 525 Wilshire Blvd., Santa Monica CA 90401.

NEWS BRIEFS

Parenting Workshop Held at Los Angeles Friendship Center

Dr. Cornel West, who has written numerous books on the plight of urban families, and Dr. Sylvia Hewlett, founder of the National Parenting Foundation, led a workshop on "Parenting Techniques in the Next Millennium" at the Los Angeles Friendship Center, Oct. 24.

The workshop, the first community event to be held at the new center, was attended by parents of more than 200 middle-school children in urban Los Angeles. Dr. West and Dr. Hewlett introduced a study they have written together, *The War on Parents*, which outlines many of the challenges facing parents today.

The event was sponsored by LA Bridges, a citywide project now in its second year, which is working to develop and support innovative



Photo by LISA HOLLIS

Dr. Cornel West

approaches toward combating the serious problems of delinquency and gang involvement by Los Angeles youth. LA Bridges is focusing on youth between the ages 10 and 14, and is emphasizing youth achievement, strong families and community action.

Photo by LISA HOLLIS



Los Angeles Students Meet

On Oct. 24, the student division sponsored the Los Angeles-Wide Student Division Welcome Meeting at the Los Angeles Friendship Center. Around 80 students who are currently attending colleges or universities in the Los Angeles area participated.

The meeting included an experience and determination from a brand new member, Montez King, a Pasadena City College student who has been practicing for eight months. He talked about how he was finally able to find his true

mission in life and overcome struggles with his family through sincerely dedicating himself to SGI-USA activities.

Participants also enjoyed "The Song of Human Revolution" sung a cappella by a student from Santa Barbara, Mario Perez. The core of the meeting, though, was the small group discussions; the participants discussed the question "For what purpose do we acquire knowledge?"

— SEIJI TAKAKU



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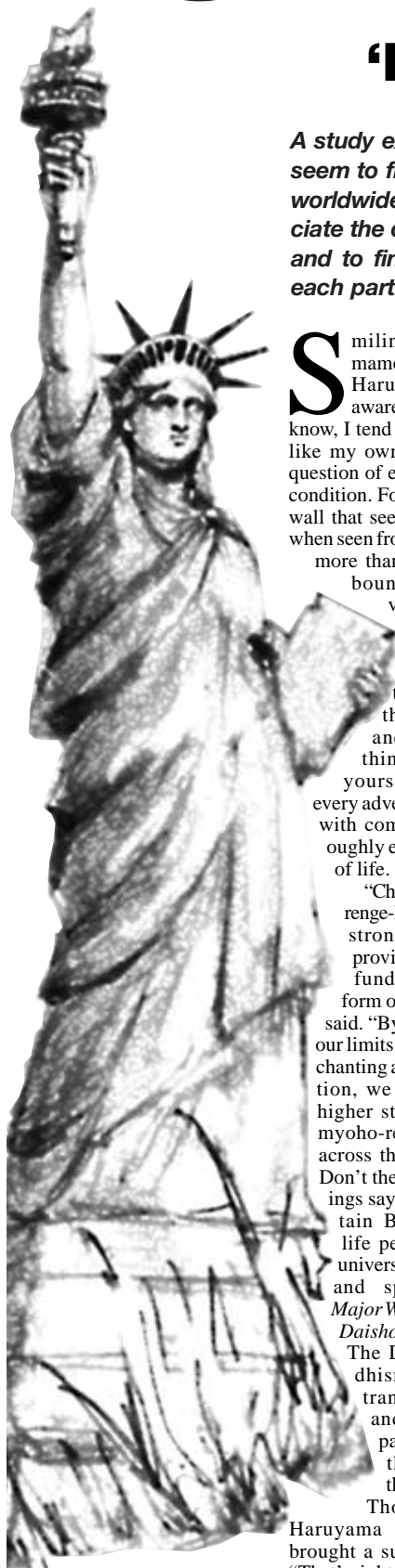
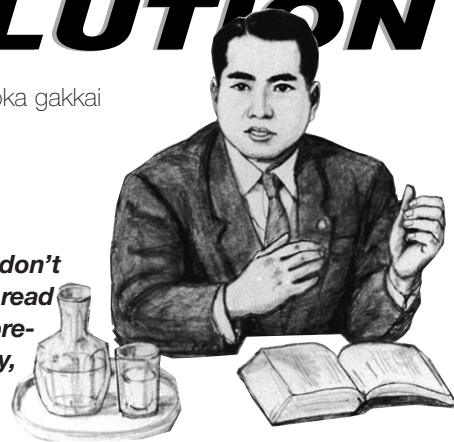
the new HUMAN REVOLUTION

a novelized history of the soka gakkai

'FRESH GROWTH'

VOLUME 7, CHAPTER 2, PARTS 7-8

A study exam is held in Hawaii — but some of the questions don't seem to fit America. For Nichiren Daishonin's Buddhism to spread worldwide, "it would be crucial to deeply understand and appreciate the character, culture and ethnic qualities of each country, and to find an approach that created something of value in each particular place."



Smiling, Shin'ichi Yamamoto said to Emiko Haruyama: "I'm well aware of that. But, you know, I tend to regard America like my own backyard. It's a question of elevating your life-condition. For instance, a stone wall that seems infinitely high when seen from the ground is no more than a slightly raised boundary line when viewed from an airplane. Similarly, if your life-condition changes for the better, so will the way you view and respond to things. You'll find yourself surmounting every adversity and hardship with composure and thoroughly enjoying the drama of life.

"Chanting Nam-myoho-enge-kyo earnestly, with strong determination, provides the impetus to fundamentally transform our state of life," he said. "By breaking through our limits and obstacles with chanting and courageous action, we gain access to a higher state of life. Nam-myoho-enge-kyo extends across the entire universe. Don't the Daishonin's writings say that "when we attain Buddhahood...our life pervades the entire universe both physically and spiritually" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 65)? The Daishonin's Buddhism enables us to transform ourselves and develop an expansive state of life that encompasses the entire universe."

Those words struck Haruyama powerfully and brought a sudden realization. "That's right," she thought. "It's

not because America is large, but because my life-condition is so narrow and limited that I've let the realities of my situation overwhelm me. Sensei certainly doesn't see America as being faraway. It wasn't my being far from Japan that was making me unhappy, but that my spirit had drifted far from his."

She felt as though a thick fog had suddenly cleared.

Shin'ichi continued quietly: "Today, I'd like to discuss with both of you the American organization as a whole. Until now, Mr. Jujo has been the leader of the America General Chapter and Ms. Kiyohara, women's division leader. But the two of them live in Japan. Given the way the membership in the United States is increasing and considering the organization's future development, I think it preferable that we have people actually here in this country take on the central leadership roles.

"Therefore, I ask the two of you, Mr. Masaki and Mrs. Haruyama, to become the leaders of the America General Chapter," he said. "I'm thinking of having Mr. Jujo and Ms. Kiyohara continue supporting you as general chapter advisors. What do you think?"

Both of them agreed to take on the new responsibility.

"That settles things for the America General Chapter," Shin'ichi continued. "On my trip this time, in addition to forming a chapter in Hawaii, I want to set up chapters in New York and Seattle. And in Los Angeles, we're going to open a Gakkai community center!"

Shin'ichi continued to outline in rapid succession his plans for the development of the U.S. kosen-rufu movement. Masaki and Haruyama listened intently, excitement and joy in their eyes.

A little after midnight, Mr. Jujo and the other members of Shin'ichi's party returned with the draft of a plan for the districts of Hawaii Chapter and a list of prospective leadership appointees.

"Sensei, we've come up with a proposal for the new chapter."

"Great," Shin'ichi replied. "Everything's also set for the America General Chapter. So let's discuss leadership appointments for Hawaii. What's most important is having the right personnel." They then began to discuss the proposal that Jujo and the others had drafted.

The next morning, Jan. 8, two Study Department examinations — an Entrance Exam and a Promotional Exam for assistant teachers hoping to become teachers — were held in the conference room of a Japanese-owned hotel.

Shin'ichi remarked lightly to his companions: "I think it might be best if I don't personally oversee today's tests. Knowing me, I'd probably feel sorry for the examinees and pass everyone. I'll leave everything to you. I know I can count on you to do a great job."

The exams were oral, and examinees were divided into two groups, Japanese-speaking and English-speaking. The English-speaking members were asked questions by the leaders who had accompanied Shin'ichi from Japan, and these were interpreted into English for them by Masaki.

Things did not always go smoothly. At one point, when asked the question "Why is Nembutsu in error?" an American youth shrugged his shoulders, saying "Um" and then, in Japanese, "Wakarimassen (I don't know)." The young man, who had been born and raised in the United States, was unaware even of the existence of a Bud-

dhist school called Nembutsu.

The question was one selected from a list prepared for this occasion. When the exam was over, the examiner reflected: "Here in the United States, the Nembutsu teaching has spread among only a small segment of the Japanese community. It is completely outside the experience of most Americans. I wonder if it's appropriate to require an examinee living in this country to explain the errors of Nembutsu? While it is meaningful to have some knowledge of it for one's overall understanding of Buddhist history, I wonder if it has any real value from the standpoint of applied Buddhist study."

The leader realized that there were many questions on the exam that, while perhaps natural to include on a test in Japan, would need to be rethought in light of their appropriateness for members in other countries.

Shin'ichi had asked his colleagues to oversee the exam because he wanted them to gain firsthand a sense for such important concerns.

The spread of the Daishonin's Buddhism certainly could not be achieved through a single, standard approach. It would be crucial to deeply understand and appreciate the character, culture and ethnic qualities of each country, and to find an approach that created something of value in each particular place.

To be continued

Daisaku Ikeda appears in the novel as Shin'ichi Yamamoto. The events take place in 1963. Illustrations by Ken'ichiro Uchida.

By DAISAKU IKEDA
SGI PRESIDENT

SGI PRESIDENT IKEDA'S ESSAY



THE 21ST CENTURY IS YOURS

President Ikeda is placing all his hopes for the future in the youth division members. 'The direction of the 21st century lies in your hands,' he says.

The wheels of the new age have begun to turn with a powerful force. In Japan, beginning in August, the leadership titles of the front-line youth division leaders have been changed. The young men's division group leader has been changed to new leader, and the corresponding young women's division position of block leader has become young leader. The student division group leader has become victory leader.

I have heard that these new titles have inspired all our young people to work even more vigorously and dynamically, filled with the spirit of a new beginning, of a pioneering, of a rebirth.

How happy this news makes me!



My hopes for our young people are reflected in these new titles. The young men's division title new leader expresses my fervent hope that those who hold it will become fresh, new, innovative leaders, who will shoulder the new century. The direction of the 21st century lies in your hands.

In selecting the title young leader for the young women's division, I wanted to express not only the idea of being young age-wise but also freshness, youthfulness. I want all those who have this title to be heroes, who lead a glorious youth, always providing fresh impetus to the organization, always dedicating themselves to the challenge of expanding our network of happiness and friendship.

The victory leaders of the student division have the mission of scoring the winning run or goal for victory in our endeavors for kosen-rufu. I pray every day that they will achieve that splendid victory and bring about a new dawn of humanism to the world.

.....
**The SGI is a tree.
And what are its roots? Each of you.**
.....

A mighty tree is held upright by its roots. These stretch into the earth, spreading out in a network, each single root searching deep and wide for water and nutrients to supply the rest of the tree. If the roots are strong and continue growing, the tree will grow, too. It will produce a flourishing canopy of green leaves. But if the roots rot and die, even the greatest tree will

fall.

This great tree is the Soka Gakkai. The individual roots are each of you, protecting our front-line organization.

You cannot see the roots buried deep in the earth. In the same way, your daily Soka Gakkai activities may seem modest or inconspicuous. But it is precisely these practical, down-to-earth efforts that constitute the lifeline sustaining kosen-rufu, that become the driving force for your personal growth and development.



Mr. Toda placed the greatest importance on the front-line youth division leaders and devoted much energy to their education and development. His famous essay "Precepts for Youth," which opens with the words "A new era is created by the passion and power of youth," was originally dedicated to youth division group leaders — those fighting hardest on the front lines of the kosen-rufu movement. I was a group leader at the time, and I

rose up with the rest in response to his stirring call: "Youth, rise with courage! Youth, join me in the struggle!"

As Mr. Toda's disciple, I vowed to challenge myself wholeheartedly and become a model for all group leaders and all youth — for every generation, for eternity.



A month after "Precepts for Youth" appeared in the *Seikyo Shimbun*, I delivered a determination as a young men's division representative at the 6th Soka Gakkai General Meeting (November 1951). Under the title "The Conviction of Youth" and expressing our resolve to respond to Mr. Toda's call, I declared: "We are well aware that religious revolution is by far the most difficult to attain.... And we are equally aware that achieving this revolution — or, indeed, any revolution — means a life-and-death struggle."

I also voiced our pledge to make President Toda's heart our own and work to create a new

age. After the meeting, President Toda praised my declaration and composed a poem for me:

*A true gem may be fired but is impervious to heat,
A jeweled sword may bend but it does not break.*

.....
I struggled as a group leader, and it became one of my greatest treasures.
.....

Mr. Toda's business was just recovering, and I was very busy working behind the scenes managing all his affairs. There was so much to do that most nights I didn't get home until after midnight.

I was also suffering from a chest condition and a chronic low-grade fever. Yet I fought on.

I did everything I could to arrange my schedule so that I had time for Soka Gakkai activities, and I gave my utmost to discussion meetings, propaga-

tion activities and personal guidance.

When the young men's division was founded in July 1951, my group had only 10 members. By the end of the year, it had grown to 31. Under the leadership of Mr. Toda, who had become Soka Gakkai president that May, I scored my first major victory for kosen-rufu.

Showing actual proof through success in one's endeavors is the mark of a true disciple. It is not determined by one's position or standing in the organization. Empty determinations are meaningless. It is how much you have actually done that advances the cause of kosen-rufu and adorns your life with benefit.

The hard-fought struggles of my time as a group leader have become one of the greatest treasures of my life.



The front line of our organization is the true battleground for kosen-rufu. It is the true place of Buddhist practice. The brilliant future of the Soka Gakkai lies in the victories we win there.

To you young leaders, I entrust the 21st century; I entrust the Soka Gakkai; and I entrust my beloved youth division members.

I am earnestly praying for and anticipating your magnificent development.

This series is published as "Thoughts on The New Human Revolution" in the *Seikyo Shimbun*.

Photo by GREGORY NAKASUJI



SGI Members Send Relief to Victims of Hurricane Mitch

SGI members worldwide are helping to support victims of Hurricane Mitch, which devastated Honduras, Nicaragua, Guatemala and El Salvador, claiming more than 10,000 lives. In Los Angeles, donations for hurricane relief were collected at the 6th annual SGI-USA Latino Festival, Nov. 8 (see photo to the left). More than 500 members made donations there to World Opportunities and the American Red Cross.

On Nov. 10, the SGI organization donated \$60,000 for emergency relief aid. Given the urgency of the situation, the SGI decided to wire funds directly to SGI organizations in Costa Rica, Mexico, Belize and Panama. SGI members throughout Central America are also collecting food, water, clothing, fuel and medical supplies. And the SGI of Belize has airlifted more than 5,000 pounds of perishable food items and dispatched a medical doctor to the Honduran island of Roatan, which also suffered severe damage.

SPEECH, FROM PAGE 1

vering alone in faith. He always commended them and expressed appreciation for their sincere devotion to Buddhism. In the male-dominated society in which he lived, the Daishonin stressed equal rights for men and women, insisting that there should be no discrimination among them.

In a letter addressed to the mother of Oto Gozen (thought today to have been Nichimyo Shonin), who had made the long, perilous journey to visit him on Sado Island where he was exiled, the Daishonin writes: "I, Nichiren, have been exiled here for a reason. The fact that you, a woman, have traveled all this way makes me think that my exile may have been destined so that you might reveal your profound seeking spirit in faith. When I think of this, I feel a deep sense of gratitude" (*Gosho Zenshu*, p. 1222).

"How wonderful your faith is!" he is exclaiming. "I have been exiled to Sado, so that you might reveal the splendid depth of your faith. How amazing that you made it here! I'm filled with profound appreciation. I will never forget your sincere faith. You will definitely enjoy happiness and fulfillment in lifetime after lifetime, eternally." Those were probably his sentiments. This is a very significant letter.

The Century of SGI Women

Obstacles and hardships are the material that let us forge genuine faith. We should actually be grateful when we have them.

The Soka Gakkai has advanced in accord with the teachings of the Lotus Sutra and the Daishonin, fighting against the three obstacles and four devils. This is proof that our organization is truly dedicated to carrying out the widespread propagation of the Daishonin's Buddhism. Those persecuted by the forces that would destroy the correct Buddhist teaching are the real thing.

Whenever the Soka Gakkai has encountered persecution, it has been the courage of the women's division members that has stood out. Their sincerity, strong faith and true grit mirror that of the courageous women who shine brightly in the pages of the Daishonin's writings.

No matter how some men may strut around pretending to be great, the benefit that our women's division members gain as a result of their tireless efforts for kosen-rufu belongs to them; it is the fruit of their hard work.

The whole world recognizes that the 21st century will be the Century of Women. I hope that through your efforts, you will make it the Century of SGI Women.



The world recognizes that the 21st century will be the Century of Women. I hope that through your efforts, you will make it the Century of SGI Women.

Fearless

My mentor, second Soka Gakkai president Josei Toda, said: "The Soka Gakkai is confidently carrying out its activities in accord with Buddhism, in accord with the laws of the land and in accord with the principles of society. For that reason, it fears no one." The Soka Gakkai is fearless.

Our first president, Tsunesaburo Makiguchi, died in prison for his beliefs. The second and third presidents — Mr. Toda and myself — were also imprisoned. The Soka Gakkai has weathered and prevailed over incredible defamation and persecution. It is rock-solid.

Let's, therefore, always advance unafraid and dignified — as champions of philosophy, as champions of the spirit, as victors of unsurpassed triumph, as winners of the greatest glory.

There is a maxim, a spiritual gem, that I want to share: The Chinese author Lu Xun wrote, "Final victory is determined by the number of people who keep advancing." We of the Soka Gakkai will "keep advancing." As a result, final victory will be ours.

Serving the People

Former president Patricio Aylwin of the Republic of Chile is known throughout the world as a philosopher-statesman. He is a leader of immense caliber. I enjoy a close acquaintance with him. We spoke at the presidential offices, in the magnificent Moneda Palace in Santiago, when I visited Chile in 1993. Mr. Aylwin is tall in stature and gracious in demeanor.

We met for the first time in November 1992 in Tokyo. Our meeting was brief, but our shared convictions struck a chord, and we agreed to collaborate on a dialogue for publication. The Japanese version of the work, *The*

Dawn of the Pacific, has already been published. Mr. Aylwin put a great deal of thought and effort into the dialogue, which touches on a wide range of subjects.

The Chilean leader states his views about democracy, declaring that politicians must have the spirit to serve. Politicians are here to serve the people, he asserts, not to be served by them. Everyone, not just politicians, should ask themselves, "What is the purpose of my life?" Is the reason for your being here right now to indulge in idle pleasures, to gratify selfish desires? Or is it to serve humanity? Mr. Aylwin declares that for him the answer is clear: we are not here to have others at our beck and call but to work for others' welfare.

This is also the Soka Gakkai spirit. A genuine leader is one who serves the people. Those who think they can make others do all the work, while they sit back and take it easy, are failures as leaders. Such behavior is unacceptable.

I declare that "Serving the People" will remain the eternal creed of the Soka Gakkai.

Power Corrupts

Mr. Aylwin also argues that power should be used to lead people in the direction of good not in the direction of evil. Power is simply a means, a tool, for doing good, he says. The moment power becomes an end or goal in itself, all ideals are abandoned.

The Chilean leader further discusses why power corrupts. Power brings privilege, he observes. When people acquire positions of authority, they are given special treatment and addressed with deference and respect.

In their daily lives, as well, they occupy the highest echelon of society — they receive special services and many other advantages, and are made a great fuss over by many people. In addition, those

around them, continues Mr. Aylwin, deliberately neglect to communicate certain facts or information, or else present them in a distorted manner so as not to displease, anger or offend the leader. They massage the leader's ego and fan his or her vanity, he says.

Those in power are surrounded by sycophants, who flatter and tell them only things that will please them. So unless there are people who harshly state the truth, leaders can easily lose sight of themselves and succumb to delusions of grandeur.

Mr. Aylwin says that if politicians lack humility and strength of character, then, when they are placed in high positions of power, they are all too likely to shelve or forget the great ideals they originally championed. In the process, their once-firm convictions will crumble.

That is why leaders need something that elevates them as human beings. And this is one of the reasons why the achievements of many political leaders of deep religious conviction in countries around the world have gone down in history.

Mr. Aylwin laments as the unfortunate thing about power that it inevitably leads to arrogance, corruption and authoritarianism. He keenly perceives the devilish nature of power.

People Become Wise

What, then, are we to do? Mr. Aylwin concludes, "As you [President Ikeda] have aptly stated, people themselves must become strong and wise.... It's important for each individual to take a great interest in the issues affecting him or her and to be involved in them." He stresses the need for the people to be wise, for them to keep a close watch on those in power. He calls on the people to condemn injustice and corruption without hesitation. It was with this conviction that Mr. Aylwin fought against the military regime in Chile and successfully restored democratic rule.

Democracy is about the citizens of a nation keeping an eye on politicians and government officials, making requests of them, and ensuring that the opinions and views of the people are heard and reflected in government policy and legislation. Dictatorship, on the other hand, does not permit the citizens any say at all.

Let's continue to advance proudly on the path of democracy.

Which Side Are You On?

Zhou Enlai, the former prime minister of China, said: "Far more important [than looking at the social class a person comes from] is to look at where they stand. The most im-

portant thing is whether they stand on the side of the people or on the side that is oppressing the people." His meaning is crystal clear.

In Japan, there are people who place great store on the kind of family or region a person comes from or the kind of school a person has graduated from. But one's true worth as a human being is completely divorced from such things!

There are many people who have gained success and recognition in society without having a high education. What matters is one's substance as a human being. And what one has done.

We can find many, many people who possess truly beautiful hearts among those who boast no particular claim to fame or prestigious academic credentials, just as there are truly beautiful people among those who suffer from severe illness or disabilities and were never able to attend school.

In contrast, isn't it often the case that people who have graduated from elite schools and are admired for being smart are the ones who end up engaging in corrupt and disreputable activities?

Premier Zhou and his wife, Madame Deng Yingchao, always stood resolutely on the side of the people. They spent their entire lives closely involved with those suffering. That is what makes them great.

Their shared creed was to be general servants of the people. This spirit, they said, is vital for politicians, for leaders.

The world today is populated with leaders the exact opposite of this noble ideal.

Speak Out (Loudly!)

Once, Madame Deng encouraged a woman placed in great hardship as a result of being accused of a crime that she did not commit. To stand falsely accused — few things can compare to the outrage and injustice inflicted by such an act.

Madame Deng told the woman: "Endure this test. Hold fast to the truth. Going through this struggle will strengthen you. From now on, when you encounter problems, have the courage to express your opinions. Maintaining this kind of spirit is praiseworthy."

She also told her: "Undergoing this struggle will temper and forge you both mentally and physically. The bad things will turn into good ones. I therefore wish to congratulate you."

What powerful conviction!

Just as Madame Deng urges, we have to have the courage to express our opinions. We mustn't stay silent. To witness injustice and then say nothing is to aid and abet injustice. We must speak out loudly so that our voices will be heard.

Three years before her death, Madame Deng also made the fol-

lowing China: '...cess, gu...gant and...encount...heart or...yourself...individu...aspiration...Her v...I hope...member...moveme...these wo...

Hearts Hearts

When...great po...a heady...anything...until on...that it's...thing th...consequ...ish natu...

But a...effectua...

Calif...

lowing appeal to the youth of China: "When you achieve success, guard against becoming arrogant and self-satisfied. When you encounter difficulties, don't lose heart or flinch from them. Forge yourselves into strong, indomitable individuals, who possess ideals, aspirations and willpower."

Her words are very important. I hope you, the youth division members, the successors of our movement, will reflect deeply on these words.

**Hearts for Justice,
Hearts at Peace**

When people come to wield great power, they are filled with a heady sense that they can do anything. And this progresses until one day they actually think that it's OK for them to do anything they want, regardless of the consequences. This is the devilish nature of power.

But all worldly power is ineffectual in the face of death. It

is ultimately no match for the Daishonin's Buddhism, which solves the fundamental questions of life and death.

Almost four centuries ago, King Philip III of Spain said on his deathbed: "Oh would to God I had never reigned. Oh that those years in my kingdom I had lived a solitary life in the wilderness. Oh that I had lived alone with God. How much more secure should I have died. With how much more confidence should I have gone to the throne of God; what doth all my glory profit but that I have so much the more torment in my death."

His words ring with the regret of not having led a life dedicated to faith. It is an agonized cry made in the face of the solemn reality of death. It is a genuine cry from the heart. "I should have been more devoted to faith instead of being drunk on the nectar of power," he infers. But no matter how much he regrets his folly, it is too late.

The Daishonin writes: "How

long does a lifetime last? If one stops to consider, it is like a single night's lodging at a wayside inn. Should one forget that fact and seek some measure of worldly fame and profit? Though you may gain them, they will be mere prosperity in a dream, a delight scarcely to be prized" (*The Major Writings of Nichiren Daishonin*, vol. 5, p. 34).

In light of these words, and given that ours is a journey that continues for eternity, the opportunity to polish our lives in this existence is our greatest happiness and supreme treasure.

Those who champion justice and truth die with serenity and peace of mind. When the famous French knight Bayard was mortally wounded in battle, he said to the enemy general, whom he saw gazing upon him with pitying eyes: "I am not to be pitied, Your Grace, for I die as a man of virtue. But I pity you, for you betray your prince, your homeland, and your oath." The implication is that

traitors invariably come to a wretched end. "You're the one who should be pitied," he says. The hearts of those who fight on the side of justice are at peace.

Our movement to propagate the Daishonin's teaching for the happiness of all humanity is a cause of the greatest justice. Those who betray the ideal of kosen-rufu betray the Daishonin. As his writings clearly state, they will incur grave negative effects without fail.

You, however, are the richest people in all the world. You can enjoy life and death with a spirit of hope and ease throughout eternity.

Let's advance strongly united in purpose, with confidence, optimism and joy, as champions of the SGI. Let's keep up our tireless efforts.

Never To Crumble

I'll close with an old Korean maxim: "A tower built through

the accumulation of great achievements will never crumble." In other words, an undertaking into which one puts one's entire being can never be destroyed. The Soka Gakkai is like this: We put our entire hearts into each effort that we make. Therefore, the Soka Gakkai will never crumble.

And one final Korean maxim: "When we use beautiful words, they come back to us." That is, if we address others with courtesy and respect, they will respond in kind. I hope you will use beautiful, warmhearted words when you talk with your juniors and friends.

Thank you for your long attention today.

The weather has grown quite cool, so please take care of your health.

This concludes SGI President Ikeda's speech at the 27th Headquarters Leaders Meeting, held at the Tokyo Makiguchi Hall in Hachioji, Oct. 22. Part 1 appeared in last week's issue.

MY BEST SHOT



'California Poppies,' taken in March, in Lancaster, Calif., at the Antelope Valley California Poppy Reserve. — MIGUEL VICENTE, Burbank, Calif.

"Letter to the Brothers"

[1] *The Daishonin states: "The three groups of men of Learning, however, had to suffer through the period of sanzen-jintengo, and the great bodhisattvas, through that of gohyaku-jintengo, because of the sin they committed by discarding the Lotus Sutra." Why is discarding the Lotus Sutra in particular such a terrible sin?*

- (A) Discarding the Lotus Sutra shows disrespect to Shakyamuni who revealed that all people can equally attain Buddhahood.
 (B) The 28 chapters of the Lotus Sutra clarify and complete the Three Great Secret Laws.
 (C) The Lotus Sutra is an invaluable historical record of Shakyamuni's teachings and guide for the future of kosen-rufu.
 (D) Discarding the Lotus Sutra is the same as denying the emergence of the Bodhisattvas of the Earth that is the basis for propagation in the Latter Day of the Law.
 (E) Discarding the Lotus Sutra is the same as denying the existence of one's Buddha nature and losing the opportunity to manifest it.

[2] *Nichiren Daishonin uses the analogies of a one-eyed turtle finding a piece of floating sandalwood and someone dangling Mount Sumeru from the sky with a fiber from a lotus stem to illustrate what point?*

- (A) That Nichiren Daishonin's Buddhism deals with physical as well as spiritual austerities.
 (B) This illustrates the difficulty and immense fortune of meeting someone who practices the Lotus Sutra correctly.
 (C) The Buddhism of the Latter Day of the Law uses parables and analogies as invaluable teaching tools.
 (D) Since "the Lotus Sutra is the eye of every Buddha," these analogies illustrate how difficult it is to overcome our problems.
 (E) The analogy of the one-eyed turtle encourages us to keep both eyes open when doing gongyo so we will be able to challenge situations as difficult as dangling Mount Sumeru from a lotus stem.

[3] *In "Letter to the Brothers," the Daishonin encourages the Ikegami brothers and their wives from different perspectives. To the husbands he says: "Women are faint-hearted and your wives have probably given up. Yet you must grit your teeth and never slacken in your faith." To the wives he says: "You two wives should have no regrets even if you are harmed by your husbands because of your faith in this teaching. If you both unite in encouraging their faith, you will follow the path of the Dragon King's daughter and become the model for women attaining enlightenment in the evil Latter Day of the Law." What is he teaching them about the attitude an individual should have in the midst of hardship?*

- (A) The Daishonin is teaching them that women can only succeed in the midst of hardships if they have husbands with strong faith.
 (B) He is teaching them that we must depend on close relationships with our spouses in the midst of hardships.
 (C) Only by identifying the source of their persecutions can they become victorious.
 (D) The Daishonin is teaching them that what is most important is to develop resolute faith to stand alone in the midst of hardships.
 (E) According to the social customs of the time, the Ikegami brothers and their wives should take a conciliatory attitude and follow the rules of filial piety.

Answer questions 4 and 5 based on this quote from the Maka Shikan: "As practice progresses and understanding grows, the three obstacles and four devils emerge, vying with one another to interfere.... You should be neither influenced nor frightened

Study Department Elementary Examination

The SGI-USA Study Department held the Elementary Examination on Oct. 25. Each answer was worth 3 points except for No. 11, which was worth 4 points. A perfect score was 100. (See box at the bottom of p. 10 for correct answers.)

by them. If you fall under their influence, you will be led into the paths of evil. If you are frightened by them, you will be prevented from practicing true Buddhism."

[4] *From where do the three obstacles and four devils ultimately originate?*

- (A) They originate from our fundamental darkness.
 (B) They originate from philosophies that deny the dignity of human life — the opposite of what Buddhism teaches.
 (C) From occurrences in the phenomenal world of the Latter Day of Law when there is no respect for the Law.
 (D) They originate from faults in our character that can be overcome through human revolution.
 (E) From the negative attitude and influence of people who follow other teachings.

[5] *Explain why obstacles are confirmation we are progressing toward enlightenment.*

- (A) Obstacles appear when we devote ourselves to the practice of the true Law.
 (B) Obstacles show we are practicing incorrectly.
 (C) Obstacles alert us to the weaknesses in our environment.
 (D) Obstacles illustrate a weakness in our faith and practice.
 (E) Obstacles in Buddhism only appear in the last stage before we reach enlightenment.

[6] *In the passage, "One should become the master of his mind rather than let his mind master him," what does "mastering one's mind" mean?*

- (A) To be the master of one's mind means to recognize someone who has greater knowledge of Buddhism and follow them.
 (B) To be the master of one's mind means to gain control of our earthly desires.
 (C) To be the master of one's mind means we no longer are influenced by the opinions of others.
 (D) To be the master of one's mind means to follow the ego of the lesser self.
 (E) To be the master of one's mind means to base our thoughts, words and deeds on the supreme state of Buddhahood, which we tap through our daimoku.

"The Person and The Law"

[7] *What is one of the points Nichiren Daishonin is making through the story of Tokusho Doji and his mud pie?*

- (A) When making offerings to the Law, benefit comes from one's relationship with the Law in past lives rather than from the material value of the offering itself.
 (B) The value of the offering and one's sincerity are equally important to the Buddha.
 (C) The benefit resulting from donations will be in direct proportion to the greatness of the teaching or the person to whom they are made.
 (D) Shakyamuni understood that Tokusho Doji would change his fortune through Buddhism and be able to make invaluable offerings in the future.
 (E) The Buddha has the power to turn even

mud pies into valuable offerings.

[8] *Explain why we call Nichiren Daishonin "the original Buddha"?*

- (A) Because he was the first to expound that everyone possesses the Ten Worlds and could reach enlightenment.
 (B) Because he directly revealed the original Law eternally inherent in the universe by which all Buddhas attain their enlightenment.
 (C) Because before the Daishonin all previous teachers separated the Buddha and the common mortal.
 (D) Because he directly revealed the physical origins of the universe and the impact that this still has on our lives today.
 (E) Because he was the first historical Buddha as well as the Buddha of the Latter Day of the Law.

Answer the following questions based on this passage: "Although I live in such a forsaken hovel, deep in this mortal flesh I preserve the ultimate secret Law inherited from Shakyamuni Buddha at Eagle Peak. My heart is where all Buddhas enter nirvana, my tongue, where they turn the wheel of doctrine; my throat, where they are born into this world; and my mouth, where they attain enlightenment."

[9] *What does the statement "I preserve the ultimate secret Law inherited from Shakyamuni Buddha at Eagle Peak" refer to?*

- (A) This statement appears in the twenty-first chapter of the Lotus Sutra in which Shakyamuni transfers the essence of the sutra to Taho Buddha, the leader of the Bodhisattvas of the Earth, and charges him with its propagation in the Latter Day of the Law.
 (B) This statement appears in the twenty-first chapter of the Lotus Sutra in which the supernatural powers inherent in the lives of common mortals in the Latter Day of the Law are revealed.
 (C) This statement appears in the twenty-first chapter of the Lotus Sutra in which Nichiren Daishonin revealed the Three Great Secret Laws.
 (D) This statement appears in the twenty-first chapter of the Lotus Sutra in which Shakyamuni transfers the essence of the sutra to Bodhisattva Jogyo, the leader of the Bodhisattvas of the Earth, and charges him with its propagation in the Latter Day of the Law.
 (E) This statement appears in the twenty-first chapter of the Lotus Sutra in which Nichiren Daishonin, represented by Bodhisattva Jogyo, inherited supernatural powers from Shakyamuni and transcended the realm of the common mortal.

[10] *Explain the following passage in terms of the life of Nichiren Daishonin: "Since the Law is supreme, the Person is worthy of respect; since the Person is worthy of respect, the Land is sacred."*

- (A) Since Nichiren Daishonin was enlightened, any law he might have taught at any location would have been sacred.
 (B) Since Nichiren Daishonin was upholding

the Law and propagating Buddhism he was not concerned with improving his physical surroundings.

- (C) This explains that the environment is more important than the Person.
 (D) Because Nichiren Daishonin was enlightened to the ultimate Law, he was worthy of supreme respect and where he lived was the Buddha land.
 (E) This explains how Nam-myoho-renge-kyo has supernatural powers that transcend the Person and the Land.

"Ichinen Sanzen" — A Single Moment of Life Possesses Three Thousand Realms

[11] *When T'ien-t'ai writes, "Life at each moment is endowed with the Ten Worlds," he means that within a single moment of life there exists the potential for ten conditions. List the Ten Worlds (in English). An extra point will be given for listing them in order from the lowest world to the highest.*

[12] *Choose the answer that best explains the concept of the mutual possession of the Ten Worlds.*

- (A) Because life and the environment are one, we possess the Ten Worlds mutually with the universe itself. When we manifest a higher world, so does the universe.
 (B) The six lower worlds and the four noble worlds are not mutually exclusive.
 (C) Life in any of the Ten Worlds contains all the other worlds within it. A person in any world has the potential to manifest any of the other nine worlds.
 (D) The Ten Worlds are included in the 3,000 worlds contained in a single moment of life.
 (E) The Ten Worlds are mutually possessed by all people.

[13] *Contrast the six lower worlds and the four noble worlds.*

- (A) Because of the mutual possession of the Ten Worlds, the six lower worlds are equal to the four noble worlds.
 (B) The six lower worlds are passive reactions to the environment and require no effort to experience, while the four noble paths are attained only through deliberate effort.
 (C) The three evil paths and the four noble paths are all necessary to attain enlightenment.
 (D) People must first experience the six lower worlds to achieve the four noble worlds.
 (E) The process of manifesting any world or state of life is ultimately dependent on our environment regardless of our effort.

[14] *Explain the major differences between the world of Bodhisattva and the worlds of the two vehicles.*

- (A) People of the two vehicles tend to look down on others who have not reached their level of understanding while bodhisattvas not only aspire to supreme enlightenment but also help others to do the same.
 (B) The primary concern of people in the world of Bodhisattva is to attain their own enlightenment in this lifetime so they can return as Buddhas in the future and teach the Law to others. People of the two vehicles focus on their development in this lifetime.
 (C) People of the two vehicles have a clearer understanding of enlightenment while bodhisattvas are only practice oriented.
 (D) People of the two vehicles have grasped the truth but cannot master Buddhist austerities. A bodhisattva has mastered both.
 (E) Since people of the two vehicles are concerned with learning, they are compassionate toward others while bodhisattvas only aspire to their own supreme enlightenment.

EXAM, FROM PAGE 8

[15] Among the ten factors, that of "consistency from beginning to end" explains that both the beginning and end are inseparable. What is one of the ways the ten factors define the "beginning" and the "end"?

- (A) The first factor, appearance, is the beginning and the tenth is itself the end.
- (B) The first three factors are the entity (beginning) and the next six factors are its function (end).
- (C) The ten factors explain that there is no beginning and no end.
- (D) The ten factors are the beginning and the Ten Worlds are the end.
- (E) The first five factors — appearance, nature, entity, power and influence — are the beginning and the last four are the end.

[16] The realm of the environment also possesses the Ten Worlds. What is the difference between the environment and living beings?

- (A) Since the physical environment is independent of the living beings, it is unaffected by the state of life of the people. Living beings — being just a small part of the environment — cannot escape its influence.
- (B) Living beings are transitory in that they go through the process of birth and death repeatedly whereas the physical environment is permanent.
- (C) The universe is a special entity that has its own Ten Worlds independent of living beings.
- (D) Living beings are one with the environment and therefore always subject to its changing circumstances.
- (E) The environment has no independent life-condition; it manifests one or another of the Ten Worlds in response to the life-condition of the living beings inhabiting it.

Lectures on the "Expedient Means" and "Life Span" Chapters of the Lotus Sutra

[17] President Toda described the differences in the way the Lotus Sutra was expressed in the Former, Middle, and Latter Day of the Law as the "manifold Lotus Sutra." What do these various Lotus Sutras have in common?

- (A) It is the teaching that all bodhisattvas must emerge from the Earth before kosen-rufu can be achieved.
- (B) It is a teaching that makes it clear that only those directly connected to the priesthood can attain enlightenment.
- (C) It is the teaching that is only accessible to certain people.
- (D) It is a teaching that emphasizes that you receive punishment if you fail to practice correctly.
- (E) It is the teaching that everyone equally has the potential to become a Buddha.

[18] How did the Daishonin read the Lotus Sutra with his life?

- (A) By practicing with the spirit of not begrudging his life.
- (B) By learning the profound theories of all 28 chapters of the Lotus Sutra.
- (C) By just reciting the sutra.
- (D) By gathering disciples and preaching the sutra to them since most could not read it themselves.
- (E) By practicing austerities and living in isolated environments.

[19] How can we attain the wisdom of Nam-myoho-enge-kyo?

- (A) Through study only.
- (B) Through faith.
- (C) Through strictly following Buddhist formalities.
- (D) Through practicing austerities exactly as Shakyamuni did.
- (E) Through our relationship with the high priest.

[20] What was the Daishonin's sole intention

during his lifetime?

- (A) It was to accomplish the widespread propagation of the theoretical teaching of the Lotus Sutra and enable all people to become knowledgeable about Buddhism.
- (B) His sole intention was to reveal his true identity as the original Buddha and clarify that all other Buddhas were provisional.
- (C) It was to accomplish the widespread propagation of the Law and enable all people to attain Buddhahood.
- (D) His sole intention was to disprove the erroneous teachings of other Buddhist sects.
- (E) It was to solidify the literal foundation for his Buddhism so there would be no question in the future as to the meaning of his teaching.

[21] Where does the world of Buddhahood appear?

- (A) The world of Buddhahood is the tenth world and appears separate from the other nine worlds when an individual has reached enlightenment.
- (B) It appears only in the unity of believers who focus exclusively on their own enlightenment.
- (C) It appears in the lives of people who have mastered the philosophy of the Lotus Sutra.
- (D) It appears within the nine worlds in the lives of common people who chant Nam-myoho-enge-kyo.
- (E) The world of Buddhahood only appears at the moment of death for those who have chanted Nam-myoho-enge-kyo their entire lives.

[22] What are we praising when we do gongyo?

- (A) We praise Shakyamuni Buddha for giving us the Lotus Sutra.
- (B) We praise Taho Buddha who is represented in the Lotus Sutra by the figure of Bodhisattva Jogyo.
- (C) We praise the Law of Nam-myoho-enge-kyo and our innate Buddha nature.
- (D) We praise all Buddhist statues, which represent the common people.
- (E) We praise all of Shakyamuni's sutras, which are of equal importance.

"The One Essential Phrase" I & II

[23] According to Nichiren Daishonin, what was the significance of lady Myoho-ama asking the question "Can one attain Buddhahood just by chanting Nam-myoho-enge-kyo?" and what is the importance of asking such questions?

- (A) Asking this question is one of the six difficult acts and is extremely rare and a source of good fortune.
- (B) Asking this question shows one is interested in studying Buddhism but has not exerted effort to do so.
- (C) Asking this question is one of the six difficult acts, which means one would have no trouble in challenging the nine easy acts.
- (D) Asking this question is an action more powerful than any of the supernatural acts.
- (E) Asking this question reveals one's doubts and is a challenge to the Daishonin's teachings.

[24] What is the basis for attaining Buddhahood in your present form?

- (A) The basis for attaining Buddhahood in your present form is nothing more than theoretical study.
- (B) The basis for attaining Buddhahood in your present form is through practicing just for yourself.
- (C) The basis for attaining Buddhahood in your present form is sacrificing yourself for others.
- (D) The basis for attaining Buddhahood in your present form is to graduate from being a Bodhisattva of the Earth.
- (E) The basis for attaining Buddhahood in your present form is chanting Nam-myoho-enge-kyo.

[25] Nichiren Daishonin explains that "Nam-myoho-enge-kyo is only one phrase, but it contains the essence of the sutra." What does this quote mean?

- (A) The single phrase Nam-myoho-enge-kyo can be divided into twenty-eight parts representing the twenty-eight chapters of the Lotus Sutra.
- (B) The single phrase Nam-myoho-enge-kyo means that everything in the universe can be reduced to a single entity.
- (C) The single phrase Nam-myoho-enge-kyo can be the origin of many sutras to come in the future.
- (D) The single phrase Nam-myoho-enge-kyo can only be understood by understanding the philosophy contained in the Lotus Sutra.
- (E) The single phrase Nam-myoho-enge-kyo is the key that unlocks the limitless energy of life. The Gohonzon of Nam-myoho-enge-kyo contains all the wisdom of Buddhism and the Lotus Sutra that can be tapped through chanting daimoku with faith.

[26] Why does everything become a source of value when we base ourselves on daimoku?

- (A) Everything becomes a source of value when we base ourselves on daimoku because we have the wisdom to comprehend and apply recent advances in science and technology.
- (B) Everything becomes a source of value when we base ourselves on daimoku because all of our thoughts, words and deeds are based on our enlightened life-condition.
- (C) Everything becomes a source of value when we base ourselves on daimoku because it eliminates our need to take excessive action.
- (D) Everything becomes a source of value when we base ourselves on daimoku because it allows us to manifest the six mystic powers that would otherwise remain dormant.
- (E) Everything becomes a source of value when we base ourselves on daimoku because we free ourselves from all problems.

[27] What does it mean to "ceaselessly chant daimoku" in terms of our practice?

- (A) It means that when we are chanting daimoku, to continue chanting past the first impulse to stop.
- (B) It means to keep our minds continually on our prayers when chanting daimoku.
- (C) It means to continue the practice of chanting daimoku throughout one's life.
- (D) It means that life is eternal and if we are chanting daimoku in this life, we will definitely do so in the next life.
- (E) It means chanting daimoku endlessly every day as our basic practice.

[28] In his lecture President Ikeda explains that "It is precisely when faced with challenging circumstances that we need to pray." He also explains what the nature of our faith and prayer should be. What aspects of faith will lead us to our dreams.

- (A) Using our common sense from the Gohonzon and giving up when it seems hopeless leads us to our dreams.
- (B) Offering concrete prayers and taking action until results are produced will lead us to our dreams.
- (C) The spirit to stand alone and base our actions on our own ego will automatically lead us to our dreams.
- (D) Having a seeking mind for the advice of our fellow members will definitely lead us to our dreams.
- (E) Praying alone is sufficient to lead us to our dreams.

[29] Explain the relationship between prayer and action.

- (A) Action must precede any prayers.
- (B) Prayer and action are unrelated.
- (C) Instinctive actions are the bases for sincere

- prayers.
- (D) Prayers are always more important than actions.
- (E) Earnest prayers become manifest in action.

"Questions and Answers on the Temple Issue" (pamphlet)

[30] "You, yourself, are a true Buddha who possesses the three enlightened properties. You should chant Nam-myoho-enge-kyo with this conviction" (MW-1, 30). The attitude of Nichiren Daishonin was one of appreciation, respect, service and support of the believers. What attitude below is consistent with what the temple teaches?

- (A) The doctrine of absolute clerical superiority.
- (B) Nichiren Shoshu staunchly asserts that it is a "sin" or great conceit to speak of the equality of priests and lay practitioners.
- (C) Lay believers can only attain enlightenment through the priesthood.
- (D) All of the above.
- (E) None of the above.

[31] "Never seek this Gohonzon outside yourself. The Gohonzon exists only within the mortal flesh of us ordinary people who embrace the Lotus Sutra and chant Nam-myoho-enge-kyo" (MW-1, 213). What does Nichiren Shoshu say about this concept?

- (A) The temple's stance is that the Gohonzon is the manifestation of Nichiren Daishonin's life and it is no different than the enlightened potential within all ordinary people.
- (B) The temple's stance is that the Gohonzon is the embodiment of the Daishonin's wisdom and compassion and he inscribed it so that all people can awaken to the same wisdom and compassion.
- (C) The temple's stance is that the Gohonzon represents the Buddha nature, which exists equally within all people.
- (D) The temple's stance is that believing the Law or the Gohonzon to exist within one's life is arrogant and will send that person to the incessant sufferings of hell.
- (E) The temple's stance is that attaining Buddhahood can be accomplished solely by chanting Nam-myoho-enge-kyo to the Gohonzon.

[32] During World War II, what prompted presidents Makiguchi and Toda to defy the high priest's instructions to accept an object of worship from another religion?

- (A) They understood that the high priest's instructions went beyond the authority invested in the office of high priest.
- (B) They foresaw the time when the priesthood would turn against the kosen-rufu movement.
- (C) As leaders of the lay organization, they were ready to follow Shintoism.
- (D) They viewed all other religions as evil.
- (E) They understood that the high priest's instructions violated the Daishonin's teachings.

[33] Nichiren Daishonin warns us that to fail to understand the fundamental principles of faith will make our practice an "endless painful austerity," and that without correct understanding, it would be useless to embrace the Lotus Sutra. In light of the priesthood issue, what constitutes correct faith?

- (A) Correct faith means to view things as Nichiren Daishonin taught, share his convictions and practice in accord with that understanding.
- (B) Correct faith changes according to the capacity of the people to understand Buddhism; therefore, we need to constantly update our understanding.
- (C) Correct faith is a personal matter and cannot be grasped from outside sources.
- (D) Correct faith means to accept austerities as part of life.
- (E) Correct faith is understanding the literal meaning of all twenty-eight chapters of the Lotus Sutra.

SGI's Year of the Community



EDITORIAL

By FRED M. ZAITSU
SGI-USA GENERAL DIRECTOR

Best regards to all of you, the *World Tribune* readers! On Oct. 22 at the 27th Headquarters Leaders Meeting in Japan, SGI Deputy President Einosuke Akiya announced the theme for 1999 as the Year of Victory in the Community for the New Century. Describing next year as an "important juncture as we move toward a century of humanity," he said that 1999 will be "a year in which each of us must display the vitality and wisdom we have developed through our faith in order to transform our communities into the Land of Eternally Tranquil Light."

As we prepare to finalize our own SGI-USA 1999 theme

and activity guidelines at the Central Executive Conference in December, I wanted to introduce this 1999 theme for the SGI.

I am excited about this theme, and how perfectly it seems to match our recent progress in SGI-USA. We have just completed a thorough re-design of our organization, which focused on creating discussion meeting locations for members who live and practice in the same neighborhood or community to gather. For many members, this process has increased their civic awareness and awakened a renewed sense of belonging to their communities. In this respect, I sincerely hope that our SGI-USA districts and discussion meetings develop and continue to grow as sources of hope and encouragement for *everyone* in the community – for members, friends and neighbors alike.

To support this theme, the SGI also adopted three goals: The first is for SGI members to

win in our daily lives. That faith equals daily life is one of the most important principles in Nichiren Daishonin's Buddhism. We earnestly apply our faith to the very real difficulties we face day to day and take action producing very real breakthroughs and progress. No hardship is insurmountable when we tap wisdom through prayer and seriously exert ourselves at work and in all other spheres of our daily lives.

The second goal is for SGI members to develop trust and friendship in our communities. An important part of this is conducting activities that naturally appeal to the hearts and minds of people in the community, at the same time conveying Buddhist principles. Whether it was an opening of our children's rights exhibition, a dialogue symposium on the Earth Charter or a great discussion meeting filled with riotous laughter, I have often witnessed the great creativity we possess in accomplishing this.

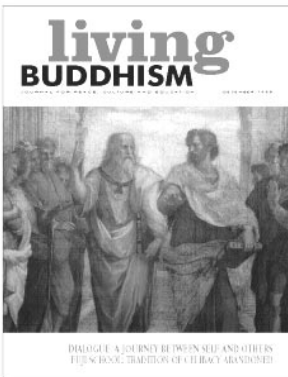
The third SGI goal is fighting the injustice that obstructs the advancement of kosen-rufu. Any attempt to destroy the SGI and its movement — and thereby cause the people to suffer — cannot be tolerated. Especially that of Nichiren Shoshu and its priesthood. The growing interest American society is showing toward Buddhism makes this all the more urgent. Promoting an understanding and awareness of Nichiren Shoshu's distortions of Buddhism, both in and outside our membership, is thus so important. In addition, we must continue our efforts to help friends currently influenced by the distortions of Nichiren Shoshu.

The year 1999 will be truly significant as we work for American kosen-rufu and prepare to welcome the 21st century. I sincerely hope that each of you will make great strides in fulfilling your dreams, and that together we can welcome SGI President Ikeda back to America next year. **W**

Answers to the Elementary Exam

(See questions on pages 8-9)

1) E; 2) B; 3) D; 4) A; 5) A; 6) E; 7) C; 8) B; 9) D; 10) D; 11) Hell, Hunger, Animality, Anger, Humanity or Tranquillity, Heaven or Rapture, Learning, Realization or Absorption, Bodhisattva, Buddhahood; 12) C; 13) B; 14) A; 15) B; 16) E; 17) E; 18) A; 19) B; 20) C; 21) D; 22) C; 23) A; 24) E; 25) E; 26) B; 27) C; 28) B; 29) E; 30) D; 31) D; 32) E; 33) A.



LOOK FOR IT!

The December issue of 'Living Buddhism' is coming soon!

DIALOGUE – WHAT IS IT?

Can we talk?! Of course we can. But is it dialogue? Socrates and Plato made a career of out of dialogue, and it was the way that Shakyamuni propagated his teachings. SGI President Ikeda has said, "My practice of faith means to create mutual understanding between human beings...the product of dialogue, and again dialogue."

HISTORY OF THE FUJI SCHOOL

How it came about that the priesthood abandoned the centuries-old-tradition of celibacy. The priesthood regarded the government as having legitimate control over their traditions, further diluting the orthodoxy of Nichiren Daishonin's teachings.

THE CALL TO ADVENTURE

What if you were told that right now, as you are, you could be the star of your own movie? And what if your role was the lead, the hero in the greatest adventure story ever told?

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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

A Friend

I would like to briefly share a wonderful experience concerning publication promotion. In my area (Prospect Gardens Chapter and Lefferts-Wingate District), we have been chanting a lot to joyfully promote the *World Tribune* and increase readership. In my district, we have, on occasion, used articles from the *World Tribune* as a basis for our discussion meetings (we have wonderful, always upbeat, meetings).

Two weeks ago, at a recent chanting session for publication representatives, we were asked if we'd like to give a determination. My personal determination was that I wanted everyone to love receiving and reading the *World Tribune* as much as I do (Eek! I said it aloud!). I placed this determination in writing on my altar. (Put your money where your mouth is.)

On the train heading toward the New York Culture Center this past Sunday, I was reading the *World Tribune*. As everywhere, someone was reading over my shoulder. The person exclaimed (he really exclaimed!): "What is that paper? I must have that paper! Where can I buy that paper?" I gave

him the address of the New York Culture Center. He pulled out a train map and asked me to circle the stop. "Better yet," I said, "why don't you come with me and let me show you where you can buy this newspaper?"

I let him read the first color issue of the *World Tribune* during our ride. When we reached our destination, I told him about the practice and taught him to say Nam-myoho-renge-kyo. He told me that he was very interested in Buddhism. At 9:00 a.m. he went into the culture center, chanted for one hour and did gongyo with us and stayed for the morning meeting. Guess what? They gave out FREE copies of the Oct. 30 *World Tribune* (the color issue). He connected with the young men's division members at the meeting and they went out for coffee. Before he went out, I got his phone number and I gave him mine and I told him I would give this information to a leader in his area (as we live some distance apart). I have given his info to a really great leader in his area. I know he will be a guest at their November 18 commemorative meeting.

The *World Tribune* has been my non-judgmental friend for

11 years. It has always been there for my problem of the week. Thank you, *World Tribune* staffers, and each and every member who reads this fabulous publication.

Hey, Vincent (man on train): Are you reading this?
— BEV SMITH,
Brooklyn, N.Y.

Thanks for the Changes

Thank you for the changes and evolution of the *World Tribune*. The higher grade white paper and the special offer for new subscribers is excellent. I am on the publications committee in Seattle and we are working hard to increase the subscriptions so that members can benefit. These changes will help us reach our members so they can connect to other members all over the U.S. through the *World Tribune*. I also like to encourage members to contribute to the paper themselves because it is THEIR publication and your guidelines for experiences is perfect. Maybe I will even write one myself....

— JANET HEALEY,
Seattle

Correction

• In our Oct. 30 issue, the article describing conferences at the FNCC listed that one of the Third Stage of Life conferences would take place in March of next year, but the correct dates are Feb. 18–21, as listed in the table on that same page.

Send Your New Year's Message to Fine Print!

SHARE your New Year's goals and greetings with all the readers of the *World Tribune*!

To be included in the special New Year's edition of *Fine Print*, messages must be received by Dec. 7. Be creative — and please try to keep it short, around 50 words or less. (We reserve the right to edit messages.)

E-mail to fineprint@sgi-usa.org, or send to *Fine Print*, 525 Wilshire Blvd., Santa Monica, CA 90401. For your message to be considered for publication, please include your name, address and telephone number along with your message.

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Students and graduates of A.D. Williams Elementary School in Atlanta pose with one of the newly finished murals, 'It Takes A Village.' It was painted by Larissa Gooden (artist), Ken and Noriko Riley, and Josepha Clemente.

Hands On Atlanta

Fifteen SGI-USA members from the Marietta Chapter in Atlanta joined forces with seven Convergys employees, who were already established with Hands On Atlanta as a contributing sponsor. (Convergys is one of Atlanta's larger employers.) HOA is a nonprofit organization that co-partners with other community-

based organizations and Atlanta's public schools addressing critical needs throughout the city.

This SGI-USA/Convergys team was one of the hundreds of volunteer groups that participated in countless community projects throughout the Atlanta area on Oct. 3 — mak-

ing this the world's largest community serv-athon. The SGI-USA/Convergys group chose to help the A.D. Williams Elementary School, located on the northwest side of Atlanta, in the Bowen Homes Project community.

— ANGELA HARRIS



Anna Mae Harris, left, and Taeko Matsuyama clean books in the A.D. Williams library. Anna Mae has been an SGI member since the '60s.



Deandrea Moore, left, and SGI member Kathy Rommel paint Deandrea's team number on the gym floor with Liz Lewis, Deandrea's teacher.

COMING NEXT WEEK

The youth division's 'Seize the Day'