



## EXPERIENCE

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## FRESH GROWTH

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DECEMBER 4, 1998

THE NATIONAL GALLERY, LONDON/CORBIS

# 'Compose a Great Epic Poem'

SGI President Ikeda's speech at the SGI General Meeting, see page 6.



'Virgil Reading the Aeneid to Augustus and Octavia' by Jean-Joseph Taillasse (1787). In his epic, the 'Aeneid,' the ancient Roman poet Virgil warns against giving in to evil, asserting that we must confront it and advance ever more boldly.

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## Against Slander

By DAVID TEMPEST

SGI-USA YOUTH DIVISION STUDY COMMITTEE

Never forget this admonition against ignoring another's slander of Buddhism. ("Admonitions Against Slander," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 165)

In America, we value our individuality and our freedom to make our own choices. We also respect the rights of others to those same freedoms. With



this in mind, more than a few fellow members feel that we shouldn't be actively protesting the activities of Nichiren Shoshu — nor should we be trying to discourage temple members from continuing to practice with the temple. Much of the "Why can't

we just get along?" thinking is based on the presumption that Buddhists should be passive and non-confrontational.

However, it has become very clear that Nichiren Shoshu is not simply another religious sect that we ought to ignore and allow to go merrily about its activities. It is actively seeking to destroy the SGI, and in collusion with secular authorities and through its own publications, it is spreading lies about the SGI. These are hardly the actions of a humanistic religious group.

The pages of history are filled with true stories of innocent people who became victims of religious authority and persecution. In virtually every case, people who spoke out for justice were persecuted. The SGI members are taking a stand and are speaking out to ensure that there are no more innocent victims of religion.

At a lecture I attended recently in Japan, SGI Deputy President Akiya told us that ignoring evil is not tolerance, that true humanism lies in fighting against fundamental darkness — against anything that obstructs people's happiness and tramples on the dignity of life. This will be a never-ending battle.

True, merciful, compassionate Buddhist behavior includes both the sharing of happiness and the elimination of evil — both warmth and strictness. Let's continue to have dialogue about this issue, so that no one remains ignorant to the true intentions of Nichiren Shoshu, and no one becomes another victim of false religion. ❏

# Where To Find Happiness

By GREG MARTIN

SGI-USA STUDY DEPARTMENT VICE LEADER

**You must never seek any of Shakyamuni's teachings or the Buddhas and bodhisattvas of the universe outside yourself. Your mastery of the Buddhist teachings will not relieve you of mortal sufferings in the least unless you perceive the nature of your own life. If you seek enlightenment outside yourself, any discipline or good deed will be meaningless. For example, a poor man cannot earn a penny just by counting his neighbor's wealth, even if he does so night and day. That is why Miao-lo states, "Unless one perceives the nature of his life, he cannot eradicate his evil karma." He means here that unless one perceives the nature of his life, his practice will become an endless, painful austerity. Miao-lo therefore condemns such students of Buddhism as non-Buddhist. He refers to the passage in the Maka Shikan, "Although they study Buddhism, their views revert to those of non-Buddhists." (The Major Writings of Nichiren Daishonin, vol. 1, p. 4)**

**P**erceive the nature of your own life. What exactly does this mean? In this passage from "On Attaining Buddhahood," Nichiren Daishonin stresses the importance of perceiving the true nature of one's life when we chant Nam-myoho-enge-kyo. Earlier in this letter, the Daishonin says that the nature of one's life means that Myoho-enge-kyo is one's life itself.

Your life is the entity of the Mystic Law — the embodiment of the principle that a life-moment possesses 3,000 realms. Your life is Buddha. The true nature of your life is that you are eternally endowed with the life-state of Buddha — as you are.

"The lives of ordinary people," SGI President Ikeda writes, "are themselves mys-



tic. The Lotus Sutra proclaims that the human being is sublime. We must never forget this. There isn't some mystic place or wondrous mystic being existing apart from the reality of our lives..."

That's the theory anyway. But this may be the most difficult thing for a human being to believe.

Knowing ourselves very well — our weaknesses and negativity, our imperfections — it can be extremely difficult to believe that we are also Buddhas. It is this difficulty to believe, this delusion about one's true nature, that the Daishonin is describing when he writes: "While deluded, one is called a common mortal, but once enlightened, he is called a Buddha" (MW-1, 4), and "The common mortal fails to realize that he himself possesses both the entity and function of the Buddha's three properties" (MW-1, 91).

**Seeking our happiness outside ourselves cannot change our karma.**

Having difficulty believing that we possess all the qualities of the Buddha's life within us, we continue to seek these things outside ourselves: Looking for the cause of our unhappiness in the actions of others and events outside our lives. Looking for the solution to our problems and relief from suffering outside as well. Thinking that if this or that situation were changed, then we'd be happy. Or thinking that a change in the behavior of another person will solve our problem.

In the end, however, even though we may chant and recite the sutra, and even though we may have mastered Buddhist doctrine, to practice Buddhism while looking outside ourselves for our happiness is no more beneficial than counting someone else's money.

And our practice, if it is so outwardly focused, will eventually become an endless painful austerity — an EPA. Those practicing in this fashion, although they carry out the activities of a Buddhist, may, in the strictest sense, not be practicing Buddhism at all.

Chanting is not a magic formula. Our mind of faith as we chant in front of the Gohonzon is what's important. The quality of our prayer is as important as the quantity.

Looking for absolute happiness in a change of external circumstances or the accumulation of pleasurable things is a delusion, a denial of one's Buddhahood.

And changing one's destiny and attaining Buddhahood in this lifetime with such a prayer of self-denial is impossible. Deluded prayer cannot change one's karma or bring forth enlightenment "even if you practice lifetime after lifetime for countless aeons" (MW-1, 4).

**Our prayers are answered when we believe in ourselves.**

Delusions, though, can be difficult to identify. They are subtle and blinding at times. It can be difficult to know when you are practicing but remaining deluded.

How can you tell if your prayer is misdirected in this way? EPA is the key. If your prayer about a problem, desire or situation has become an endless painful ordeal, then, according to this passage, you are looking outside yourself. Your are in denial of your responsibility and power, very often trying to change the wrong person.

"If we believe that there may be a more wonderful place in some other world," President Ikeda continues, "or that there may be some method superior to that of faith in the Mystic Law, it will greatly undermine our ability to manifest the world of Buddhahood."

That is why the Daishonin encourages us, "When you chant the Mystic Law and recite the Lotus Sutra, you must summon up deep conviction that Myoho-enge-kyo is your life itself" (MW-1, 4). Our ability to manifest maximum karma-busting, Buddha-attaining benefit from our practice depends on whether we can believe in ourselves as we pray in front of the Gohonzon.

Two in a series

### WHAT ABOUT...?

## Wearing the 'World Tribune'?

**R**eaders seem to like the *World Tribune's* new paper stock. Over the next few months, we're hoping to improve it further (there are a lot of wonderful kinds of paper to choose from).

Paper was very important to Nichiren Daishonin. In his circumstances, it was in short supply, and he welcomed every scrap. Paper enabled him to write letters, thus clarifying and preserving his teachings. What's more, he inscribed the Gohonzon on paper and states, "If a piece of wood or paper did not have both material and spir-

itual aspects, or lacked the inherent cause to manifest a spiritual nature, then it would be futile to rely upon it as an object of worship" (*The Major Writing of Nichiren Daishonin*, vol. 1, p. 48). Clearly, the Daishonin saw profound value in paper.

One interesting fact is that in addition to using paper to convey Buddhism, the Daishonin used it as clothing. He writes: "I have the leaves of plants for my floor covering and wear clothes made of paper, so that my body becomes as cold as a stone, and the things

I have to eat are like ice" (MW-7, 251). He's referring to a kind of inexpensive garment made by gluing together sheets of thick paper. It was then crumpled to make it pliable and treated with persimmon tannin.

This passage underscores the difficulty of the Daishonin's circumstances — and gives me a new perspective on the paper on which the *World Tribune* is printed.

— LISA JONES,  
Staff Writer

EXPERIENCE

# A Prayer To Be Close

Debi West, diagnosed with breast cancer, launches into a battle that transforms her relationships, bringing her closer to the people in her life. 'There were a few moments of fear and sadness,' she says. 'But mostly I was amazed at how much love was around me and how powerful I felt.'

By DEBI WEST  
LOS ANGELES

I have always been the kind of person who appears to be so happy and to have everything. My friends and people I meet immediately sense that I am a very confident and self-reliant woman.

In my opinion, I am a walking anomaly — although I do feel powerful and capable on the inside, I have been one of the loneliest people I have ever met. I go from man to man, hoping that someone will recognize what a good woman I am, fall in love with me, and we'll live happily ever after. Tono avail, thus far.

My mother and father were divorced when I was 8. As I look back on my life and observe my tendencies, especially in relationships, I know that this was devastating for me. All my life I felt that somehow my father left because I did something wrong or was not good enough. Although we do talk from time to

time, he lives far from me, and our relationship has felt simply obligatory.

My mother and I have never gotten along. I have consistently pushed her away and tried my utmost to protect myself from her, and from what I have always viewed as her controlling nature. I always felt like nothing I did was right and that keeping my life secret from my mother would keep her from proclaiming this. We, too, have shared an obligatory relationship, although she lives closer than my father and calls me all the time.

During my entire Buddhist practice, I have had little hope that these circumstances could change, although from time to time, I would include the possibility in my prayers. It hurt to face the fact that I had no true parent-daughter relationship. I have filled my life up with countless relationships with men, all of them failing, in hopes of filling the void in my heart for

my mother's and father's love.

I believe that as a practitioner of this Buddhism, it is my mission to have the kind of faith that no prayer goes unanswered. I have often felt panicked that I would not reconcile with my parents, and that they would both die before my prayer to be close would be answered.

Recently, however, the fear of my parents' death became more intense. I chanted more toward reconciling our relationships — although I had no idea what I would have to go through to accomplish this. I felt as if something really big were manifesting in my life, and that I would have the opportunity to see the absolute power of the Gohonzon.

In August, I started dating a man named David, who soon discovered a lump in my left breast. It seemed like an ordi-

nary cyst to me, but David had had a tumor removed from his breast several years back. He urged me to see a doctor.

During the week that I was waiting for my test results, my new boyfriend (or so I thought) started to do what all men have done with me: pull away. I was devastated and panicked. I could not deal with another person leaving me. I was more upset about this than having a lump in my breast. After all, the doctor seemed so positive that this was just a fibrous adenoma or benign lump.

It so happened that my mother was sick, and I made the effort

to be there for her. I was a wreck, so being with her made me nervous. Although I don't like to talk about men with her, after a few minutes, my mother began to grill me about David. At first I played everything down, but after a short while, I burst into tears and began a diatribe of misery, which turned into two hours of confiding in my mother and aunt, something I'd never done before. For the first time ever I felt that it was OK to be close to my mother. She had always done her best to bridge the gap; it was I who was so distant and incapable.

I went home — still feeling abandoned by the guy — but with a new sense of hope for my relationship with my mother. It felt so great to trust her.

The next day, I called my doctor. I never in a million years expected to hear him say that "we have reason to believe, based on your test results, that you have breast cancer." I felt a surge of heat race down my entire body. Then I went numb.

My friend Steven happened to be there. He grabbed the phone and quickly made arrangements for us to meet the doctor.

The doctor informed me that I would need to make some choices. My lump was very small, and I was extremely fit and healthy, so I wouldn't necessarily need to have a full mastectomy. They would need to check my lymph nodes in case the cancer had spread, and I



Photo by MARTIN COHEN

'I decided that there was no way I was going to lose,' Debi West says.

PLEASE SEE EXPERIENCE, PAGE 5

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# the new HUMAN REVOLUTION

a novelized history of the soka gakkai

## ‘FRESH GROWTH’

VOLUME 7, CHAPTER 2, PARTS 11-12

***Shin'ichi Yamamoto explains to the Hawaii Chapter members the importance of supporting the central figure in the organization. He also says that 'leaders exist to serve the members. Those who work for kosen-rufu are all Bodhisattvas of the Earth. They are all Buddhas.'***

By DAISAKU IKEDA  
SGI PRESIDENT

The Hawaiian members had progressed by leaps and bounds. For example, after a discussion meeting during Shin'ichi Yamamoto's first visit, a woman had asked Katsu Kiyohara, "Can chanting Nam-myoho-renge-kyo make me taller?" Her name was Katsue, and she was the wife of S. G. Rike.

A petite woman, she had moved to America after getting married. Suddenly finding herself among many tall, large-framed people, she developed a strong sense of inferiority. Seeing that Ms. Kiyohara was also on the small side, she felt certain that Ms. Kiyohara would understand how she felt; this gave her confidence to pose the question.

When he heard about the question, Shin'ichi suggested that Ms. Kiyohara explain how, by chanting, we can become happy just as we are — without changing our form. When Katsue Rike heard this, she was somewhat disappointed. "So there are prayers that all the chanting in the world won't fulfill," she thought in dismay.

Katsue's height had not changed any. But she was joyfully exerting herself in Gakkai activities and had realized enormous growth in her faith and practice. At this meeting, she was among the new district leaders being appointed.

After the appointments, each new leader spoke briefly, expressing firm resolve to work hard for kosen-rufu.

Shin'ichi then spoke: "Congratulations on the formation of Hawaii Chapter! The Hawaii members have now stood

up in earnest! Hawaii is the place where I took the first step for worldwide kosen-rufu. My Hawaii friends, I sincerely hope that, for the sake of peace and the happiness of humankind, you will join me in working to expand our movement to spread Nichiren Daishonin's teachings, that you will lead the way for people throughout the world. What do you think?"

The members who understood Japanese immediately responded by voicing their assent and applauding. After Masaki interpreted Shin'ichi's words into English, there was a second, even more exuberant burst of cheers and applause.

"When I joined the Soka Gakkai, the youth division essentially comprised only seven people," he said. "At that time, I made a vow in my heart to President Toda: 'Someday, I will make this the foremost gathering of young people in all Japan. I will see to this, even if it means having to do everything myself.' Today, with the young men's division alone numbering 560,000 members, the Soka Gakkai youth division has in fact become the largest youth gathering in Japan.

"If there is even just one person who awakens to his or her mission and earnestly advances in faith," he went on, "if there is just one person with the dauntless spirit of a true lion, then, from that one person, everything will unfold.

"With regard to propagation, introducing others to the Daishonin's Buddhism is a noble act of compassion," he added. "It is to share with others, based on a sincere prayer for their happiness, the supreme teaching, the supreme way of life that we embrace. Consequently, when we properly carry out propagation, genuine friendship and trust are born. Moreover, our true Buddhist practice and human revolution lie in propagation," he added. "That's because propagation begins with the inner struggle to de-

feat one's cowardice or inner weakness."

Shin'ichi urged the participants to redouble their efforts to spread the Daishonin's Buddhism in society.

"When we wholeheartedly talk to friends about Buddhism," he continued, "joy wells forth, and our state of life expands. This is because the moment that we engage in Buddhist dialogue, the immense life of a Bodhisattva of the Earth pulses within our being.

"Through our practice of propagation, we can carry out our human revolution," he emphasized. "Propagation is the direct path to transforming our destiny and that of society, and to establishing lasting peace and happiness. I therefore appeal to you: Unfurl the great banner of propagation of the Law here in Hawaii!"

Everyone's spirits soared as they listened to Shin'ichi. His guidance filled them with the desire to devote themselves to their noble mission as Bodhisattvas of the Earth.

Shin'ichi continued: "The key to expansion is unity. Mitsuru Kawakami has now become the Hawaii Chapter leader. If there is anyone here who cannot support him as the central figure, please raise your hand now."

No one stirred.

"That puts my mind at ease," he said. "The Daishonin uses the Nirvana Sutra passage 'Rely on the Law and not upon persons' to explain the proper attitude in faith. Our faith must always be based on the Law. To achieve the lofty goal of kosen-rufu, it is necessary that we unite in a single purpose to promote our activities.

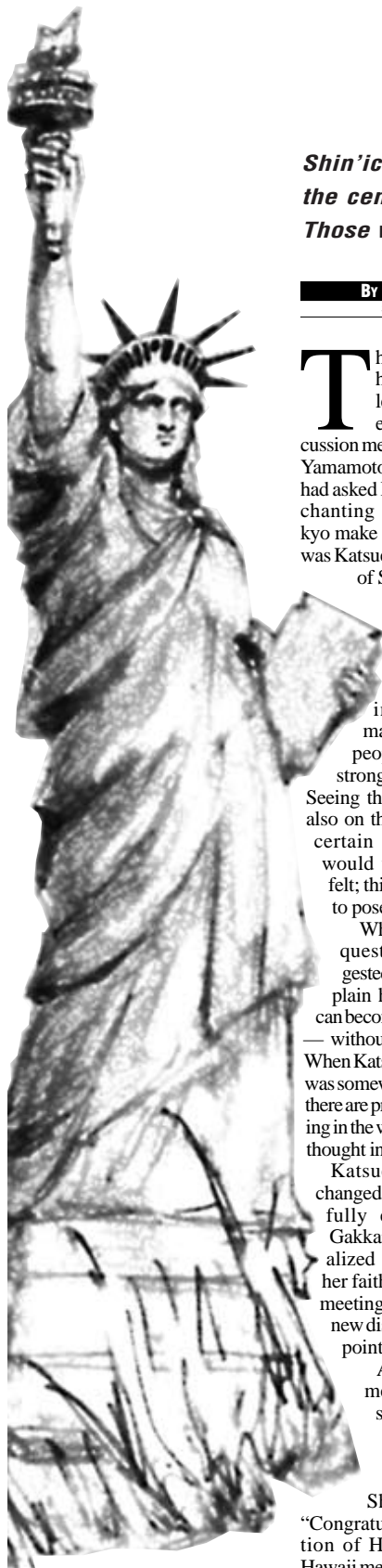
"Those who are unable to practice in unity with the central figure because of a personal dislike or because they have been practicing longer or for some such reason are basing themselves not on the Law but on their emotions

toward that particular person," he explained. "That is egoism, and *egoism* means to be defeated by one's mind, to deviate from the correct path of faith as a result. Ultimately, such people will become miserable. On the other hand, when we protect the central figure, we will also be protected. That is the law of cause and effect.

"Meanwhile, I hope that those who become leaders will really care for the members in their organizations, and that they do so without putting on any airs or behaving in a high-handed fashion," he went on. "Leaders exist to serve the members. Those who work for kosen-rufu are all Bodhisattvas of the Earth. They are all Buddhas. We can accumulate great benefit only to the extent that we strive to encourage and exert ourselves on behalf of our fellow members.

"Please respect and trust one another as comrades, compensate for one another's shortcomings, and support each other," he concluded. "Through so doing, you will create iron unity. And this unity will be your greatest strength. The Daishonin writes, 'If *itai doshin* [many in body, one in mind] prevails among the people, they will achieve all their goals, whereas in *dotai ishin* [one in body, different in mind], they can achieve nothing remarkable' (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 153). When you unite in oneness of mind and purpose for kosen-rufu, you will be victorious in every effort. With this determination, please vigorously advance the kosen-rufu movement here in Hawaii."

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



By DAISAKU IKEDA  
SGI PRESIDENT

SGI PRESIDENT  
IKEDA'S ESSAY



# MY STUDENT DAYS

President Ikeda remembers his student days at Taisei Gakuin. There he met a wonderful educator, who inspired him about what education should be.

The Soka University campus was completely in view from the Tokyo Makiguchi Memorial Hall. As the sky glowed scarlet with the fire of sunset, the sound of the school song — who was singing, I wondered? — came floating on the breeze. As I listened to the song, my student days came alive in my mind once again.

•••••  
**Whenever the school's founder and president made an appearance, the classroom was filled with light.**  
•••••

It was 50 years ago, in April 1948, that I graduated from the night school of Toyo Commercial High School and entered the Politics and Economics Department of Taisei Gakuin's night school. Later, Taisei Gakuin became Fuji College.

In those days, the school buildings were near Nakai Station (in Tokyo's Shinjuku Ward) on the Seibu Line. The school was renting buildings that had survived the war bombings, and they were dark, decrepit. The floors creaked, and wind and rain blew in through the broken windows.

But whenever the school's founder and president, Professor Yumichi Takata, made an appearance, the classroom was filled with light.

"Hello there, students!" he would call to us in his rather

high-pitched voice before beginning his lecture. He was slight and pale, but his eyes sparkled with life, and his voice was filled with enthusiasm.

I studied political science under Professor Takata, and I loved his lectures. I was even more drawn to his character.

He regarded political science as a practical means to manage society and ease the people's suffering. In his lectures, he often lamented what was happening in Japan and the rest of the world and strongly advocated establishing global peace based on sound moral principles. In particular, I will never forget his insistence on the importance of developing our humanity.

At times, he would start coughing painfully in class. He was suffering from tuberculosis. But when he stopped coughing, he always resumed his superb lectures with even greater passion.

I had tuberculosis myself, and I was moved by the power of his lectures, delivered as he struggled with illness.

•••••

After class, Professor Takata would talk casually with us, mak-

ing the effort to engage us in conversation and discussion. When I told him one day that I had begun editing a boys' magazine at Mr. Toda's company, he smiled in delight and said: "You seem to be well versed in philosophy and literature, so you'll make a first-rate editor. In the future, let's find an opportunity to talk about education and about the issues of society and the individual."

Burning bright in his every action and gesture was his passion for nurturing young people who aspired to achieve great things.

Because I had to take an indefinite leave of absence from school when Mr. Toda's business fell into serious difficulties, I only benefited from Professor Takata's inspiration and guidance for a little more than a year.

•••••  
**A teacher should give his or her life to the students.**  
•••••

Later, Professor Takata devoted his energies to the establishment of Fuji College. Though he was very ill, he worked ex-

remely hard — he did all the groundwork for the school's foundation. The school was finally accredited in March 1951, and at the end of April that year it held its first entrance ceremony as Fuji College.

But Professor Takata's condition took a grave turn for the worse, and he died May 17, 1951, just a few weeks later. He was only 42. The night before he died, he said, "Education is a process in which the teacher gives his life to his students."

This is the spirit of a school's founder.

•••••

About a year and a half before I founded Soka Junior and Senior High School (in 1968), I was approached by Fuji College with the strong suggestion that I write several papers, so that I could be graduated from that institution. Knowing as I did Professor Takata's beliefs about education, I agreed, and I wrote some 10 reports, including "The Establishment and Special Features of Industrial Capital in Japan" and "Trends in Japanese Industry from the End of World

War II to the Korean War." I presented them to Fuji College in early February 1967, was given credit for them and was graduated from the Economics Department.

I love my alma mater. I am grateful to it. I am proud of it.

It was there that I encountered a great teacher, a man who had a profound impact on my life.

•••••

I founded Soka University in 1971 with the same spirit as Professor Takata: the determination to give my life to the students. I was 43.

Twenty-seven years have passed since then, and we have seen 24 graduating classes.

In a curious coincidence, Soka University President Kinoshige Komuro taught for a time at Fuji College.

At the alumni reunions of the Soka schools every year, graduates from all over the world gather. I am happy that they love their alma mater so much.

The greatest gift I could ever receive as the schools' founder is the noble spirit that beats in the hearts of all our graduates — it is their pride and joy as people dedicated to serving humanity the world over.

I believe that Professor Takata is watching over me with these same sentiments. ❖

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

## EXPERIENCE, FROM PAGE 3

needed to decide about that procedure as well.

The next day, something came over me — something that I didn't realize I had the courage to do. I decided that there was no way I was going to lose. I made the choice to share with as many people as possible what I was going through, so that they could chant for me, pray for me, meditate for me, whatever. I wanted as much positive energy going out into the universe as possible.

A fairly new friend, Barry, a psychologist, got pages and pages of information off the Internet for me. He read through everything, so that he could summarize it all and not bog me down with such a huge task. He helped me contact some of the best doctors in the

country who specialize in breast cancer, so that I could get as many opinions as possible. My close friend in faith, Jennifer, started calling everyone and arranging chanting sessions.

My phone never stopped ringing. Everyone came out of the woodwork to support me. The best part was that I really wanted my mother to go through this with me. My desire to shut her out vanished.

My life-condition began to soar. I was completely ready to take action against this obstacle, share this Buddhism with others and change my destiny. There were a few moments of fear and sadness, but mostly I was amazed at how much love was around me and how powerful I felt. Even David was supporting me with all his heart.

On the day of my surgery, I

was accompanied to the hospital by an army of support. David held my hand every step of the way, and my mother and family stood by my side along with four or five other friends. We all joked in the waiting room and had a good time.

When it was time to go into pre-op, David reminded me that this was the time for true courage. He shared his surgery experience with me again and helped me to understand the stand-alone spirit. It was so powerful, because he is not even an SGI member.

I spoke to every nurse and became friends with my anesthesiologist. I chanted every moment until my doctor showed up. The last thing I remember saying was, "Doctor, don't be surprised if you open me up and find a miracle." He smiled, and said that he wanted nothing more — but he just didn't believe it would happen.

The test results of a fine needle aspiration are 99.7 percent accurate.

Well, as you may have already guessed, the doctor woke me up two hours later, beaming and proclaiming that I did in fact have a benign tumor. The doctor and everyone else were so amazed. How could this be?

Well, we all know that "Nam-myoho-renge-kyo is like the roar of a lion. What sickness can therefore be an obstacle?" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 119)

In my 13 years of practice, I have seen benefits in every area of my life. It has been my determination to prove the power of the Gohonzon, so that I could make a difference in this chaotic world that we live in. So many people I know are unhappy and have no idea how to overcome the obstacles that daily human living is certain to

bring. I feel even more confident now that I can introduce my friends and family to this practice. I am so proud to be an SGI member. ❖



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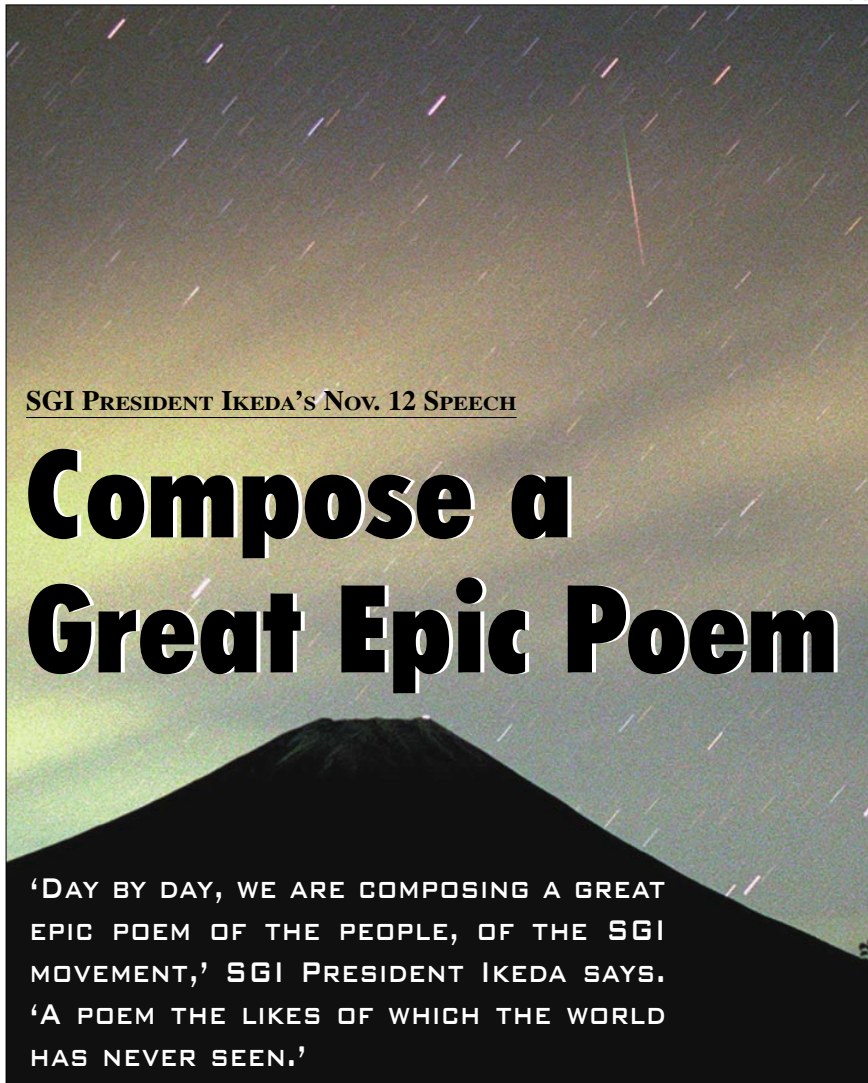
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**SGI PRESIDENT IKEDA'S NOV. 12 SPEECH**

# Compose a Great Epic Poem

**'DAY BY DAY, WE ARE COMPOSING A GREAT EPIC POEM OF THE PEOPLE, OF THE SGI MOVEMENT,' SGI PRESIDENT IKEDA SAYS. 'A POEM THE LIKES OF WHICH THE WORLD HAS NEVER SEEN.'**

Fragments from a meteor shower over Mt. Fuji in the early hours of Nov. 18, Fujinomiya, Japan. People gathered all over Asia to watch the meteor shower trailing from the Tempel-Tuttle comet as it passed close to the Earth.

**M**y warmest welcome to our friends from around the world! And to my friends in Chubu, thank you for all your hard work.

On Nov. 12, 1866, a great lion of a man was born. His name was Dr. Sun Yat-sen, the father of modern China. As if to celebrate his birth, the heavens on that day rained with stars — a meteor shower radiating from the direction of the constellation Leo.

This spectacular cosmic display known as the Leonids occurs only once every 33 years or so. In November 1966, coinciding with the centennial of Dr. Sun Yat-sen's birth, shooting stars were observed at the rate of 40 per second or 150,000 per hour.

This year another significant Leonid shower is predicted. And when do you think it is expected to be concentrated? In the pre-dawn hours of Nov. 18, the day of the Soka Gakkai's founding!

I firmly believe that this demonstrates that the heavenly deities and the entire universe are heartily celebrating our Day of Founding — a day that marks a resounding victory of the people.

**Consistent dedication is most praiseworthy; halfhearted efforts leave nothing of lasting value.**

Today, we are most honored to have with us First Vice President Wang Chi-Lung of the World Academy of Arts and Culture. An eminent poet, he has brought the inner starlight of the poetic spirit to this meeting. I accept with immense pride and a profound sense of responsibility, together with my fellow members in 128 countries and territories around the world, the great honor of serving as Official Patron of the Academy and of the World Congress of Poets

held under its auspices. Dr. Wang, thank you very much.

The World Congress of Poets was started in 1969 as a light of peace to illuminate the darkness of the Cold War. Dr. Wang threw himself into this noble endeavor when he was still in his 20s.



A girl looks through a telescope as others line up for a view of the meteor shower in Thailand.

It is encouraging to see so many enthusiastic Soka Gakkai youth in their 20s, too, who are playing a leading role not only in the upcoming Chubu World Peace Youth Culture Festival but in culture festivals around the country. Chubu youth division members, thank you for all your efforts and painstaking preparations. Surpass Tokyo! Outdo Kansai! I pray that the Chubu members will proceed in a way true to Chubu and win a resounding victory.

Since his youth, Dr. Wang has been active in each World Congress of Poets — numbering 18 to date. They have been held in various parts of the globe. Such consistent dedication is most praiseworthy; halfhearted efforts leave nothing of lasting value. His outstanding leadership as steering committee chair four years ago for the 15th Congress in Taipei, the capital of Taiwan, is well-known.

**The struggle of poetry is to unite all that is good in humanity, to link all that is good and right.**

Buddhism expounds four kinds of evil conduct in speech that lead to negative retribution: lying, flattery, defamation and duplicity. Flattery includes embellishing or misrepresenting the facts out of vanity.

It is a sad pattern of history and society that people of justice are painted as villains that good people are divided by means of vile, base and malicious words.

The French poet Paul Eluard once declared that poetry is a struggle to bring people together. To unite all that is good in humanity, to link all that is good and right — this is the struggle of poetry.

I assert that Dr. Wang is the epitome of a world poet in action — a poet who works tirelessly for the unity and betterment of humanity through the power of words that are imbued with unsurpassed beauty, nobility and truth.

Incidentally, when we do morning and evening gongyo and chant Nam-myoho-renge-kyo, we are reciting a great cosmic poem with a free spirit.

Back in 1969 and 1970, around the time the World Congress of Poets was inaugurated, my noble Chubu friends were assailed by a raging storm of slander, contempt, hatred and envy from the established powers of the day just as described in the Lotus Sutra. At the height of this onslaught, Chubu Leader Kazuo Ono, then Chubu youth division leader, and the other members of this region wept bitter tears of indignation and stood up courageously to fight against gross injustice.

The citadel of Chubu is fortified by strong prayer and powerful action. Indeed, prayer and action have

been the driving force behind its bold, magnificent triumph. Congratulations! Chubu has created a beautiful Soka realm. I will never forget the epic achievements of the Chubu women's division members, who have worked wholeheartedly for kosen-rufu in this region. You have made splendid efforts.

**Showing respect and appreciation for women will always remain a fundamental SGI rule.**

I am reminded of some lines of verse that Dr. Wang, whose pen name is Lu Ti, dedicated to his mother, a woman who lived the final chapter of her life with great dignity. He shares the emotions that went through his mind as he held her lifeless hands in his just after she died: "With these hands you rocked the cradle / With these hands you washed mountains of clothes / With these hands you embraced your nine children / With these hands you led me across the road / With your sparse white hair tied back / So frail the wind could sweep you away / You stand firmly as an immortal statue / In my heart." This is a famous poem.

Let all of us sincerely cherish the women's division members, the mothers of kosen-rufu.

Buddhism teaches that those who have practiced the essence of the Lotus Sutra are greeted by a thousand Buddhas when they die and flow into a golden river of happiness on their eternal journey of life, savoring profound joy.

I humbly send my prayers to Dr. Wang's mother and all the heroic mothers here in Chubu and throughout the world.

I reconfirm here with all of you that showing the utmost respect and appreciation for the women's division members will always remain a fundamental SGI rule.

**People of genuine humanity are people of faith and poetic spirit. Poetry is the innate cry of the human spirit.**

In his epic, the *Aeneid*, the ancient Roman poet Virgil warns against giving in to evil, asserting that we must confront it and advance even more boldly.

It is my belief that a true poet stands and fights bravely in the vanguard of the people, fearlessly speaking the truth for all to hear.

Nichiren Daishonin writes: "It is the nature of beasts to threaten the weak and fear the strong. Our contemporary scholars are just like them" (*The Major Writings of Nichiren Daishonin*, vol. 1, pp.

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34-35). The Japanese tend to be subservient and fawning to those who have power. Yet, when they see someone weaker than them, they threaten and harass them. Japan is a land of deplorable Animality.

That is why the Daishonin's Buddhism stresses speaking the truth confidently with the heart of a lion king, no matter what criticism or abuse might be heaped on you. There is nothing more wretched than fear — fear is an insult to your dignity.

In the midst of the Atsuhara Persecution, the Daishonin said to Nikko Shonin, his successor: "None of you must be afraid. If you advance with undiminished confidence, right and wrong in this matter will become apparent without fail" (*Gosho Zenshu*, p. 1455).

If we rise to the challenge and vigorously denounce those who perpetrate and abet evil, the negative consequences of their deeds will clearly manifest themselves as the law of cause and effect teaches. Buddhism, after all, is a battle to vanquish evil.

I hope that my Chubu friends will create a history of courageous advance and struggle that will be a model for kosen-rufu everywhere. Let us of the SGI win in all our endeavors through courage! Just laugh off politicians and scholars whose hearts are ruled by Animality!

People of genuine humanity are people of faith and poetic spirit. Poetry is the innate cry of the human spirit. The wail of a newborn baby — that, too, is the voice of humanity, the voice of the heavens, the voice of nature. In such ordinary, spontaneous voices, poetry lives. They are so different from the contrived words of arrogant authorities.

Our movement is dedicated to spreading the genuine voices of humanity.

**The world is moving toward an age of dialogue.**

Walt Whitman, one of my favorite poets as a youth — actually, I'm still in my youth! — declared that the life of the common people is itself an unrhymed poem. A poem, in other words, that doesn't follow set forms or conventions.

The people's movement of the SGI is a great, dynamic cultural movement. It is creating fresh value while bringing diverse people together in the community and across the globe on a day-to-day basis — through the art of dialogue.

At its General Assembly on Nov. 4, the United Nations proclaimed 2001 as the Year of Dialogue Among Civilizations. This was in response to a proposal submitted by Iran. This is ample evidence that the world is moving toward an age of dialogue.

I have been pursuing dialogue

between civilizations on many levels. And the motto of the Toda Institute for Global Peace and Policy Research, which I established on Feb. 11, 1996, the anniversary of Josei Toda's birth, is "Dialogue of civilizations for world citizenship." I am currently conducting a far-reaching dialogue between civilizations on the subject of Buddhism and Islam with the institute's director, Dr. Majid Tehrani, an Iranian peace scholar.

There is no doubt that the tide of the SGI's grass-roots movement of dialogue and discussion is having a deep and significant impact, directing the popular current toward world peace.

Day by day, we are composing a great epic poem of the people, of the SGI movement. A poem the likes of which the world has never seen. In this epic poem, there is no place for the names of cowardly individuals who have betrayed their faith. To include them is repugnant.

**'I am here to serve the people' — this is the spirit of a genuine leader.**

When Dr. Sun Yat-sen was elected provisional president of the Republic of China in 1911, he continued to make every effort to meet with the people, in spite of the busy demands of his position. His greatness lies in this desire to meet and talk with the people in person.

One day, an old man in his 80s came to visit Dr. Sun, having made a long journey to do so. He was so moved to actually meet the president that he started to bow profusely to him. Dr. Sun immediately put his arm around the man's shoulder and urged him to sit down, saying gently: "As president, I am the servant of the people. I am here to serve all the citizens of our country."

Hearing these words, the old man asked, "How about when you're no longer president?"

Without hesitation, Dr. Sun replied: "I will return to the people. I will live among the masses."

The president courteously saw his guest off, accompanying him to the building entrance, and even arranged to have a car take him to his lodgings.

The old man beamed with joy, and he is later said to have said with deep emotion and appreciation, "Today, I have seen the true essence of democracy."

What a profoundly insightful episode!

"I am here to serve the people" — this is the spirit of a genuine leader. Because we have walked this path, the SGI has grown into a worldwide organization. The most respectable of all are the people. We must ensure that this spirit is never destroyed.

**The goal of Buddhism is to lead the world to peace and prosperity through the pursuit of justice and truth.**

In his revolutionary struggle, Dr. Sun Yat-sen cried out: "How do we secure a base of support? By winning people's hearts. Once we have won people's hearts, we will possess a lasting base of support that no one can take away from us." These are important words. To win over the people, to capture their hearts — this is how all solid support is forged. I want you to remember this point well.

Because I have put this earnestly into practice, the SGI has developed to the extent that it has. This has not been achieved by formality or organizational strength. This I state unequivocally.

The SGI theme for next year is the Year of Victory in the Community for the New Century. Let us strive together for our fulfillment, for the welfare of our communities and to strengthen the power and influence of the people.

To lead the world in the direction of peace and prosperity through the pursuit of justice and truth — this is the goal of Buddhism. In the Buddhist sutras, the wheel-turning kings are regarded as the ideal leaders for achieving this.

What is the true significance of the wheel-jewel, the wheel-shaped weapon that these kings wield to crush evil? In the "Record of the Orally Transmitted Teachings," the Daishonin says the wheel-jewel represents the words and voices of those who chant Nam-myohorenge-kyo. Words based on the Mystic Law that bring courage, inspiration and hope are a fundamental force for crushing evil and creating a realm of peace and happiness. This is the power of the wheel-jewel, the power of our words and voices.

**The foremost king wins support and respect through the power of character, the power of philosophy and the power of art and culture.**

Foremost among all the wheel-turning kings is the gold-wheel-turning king, whose influence extends in all directions and encompasses the entire world. In contemporary terms, he is a king who doesn't use armed force or hard power, like authority — a ruler who doesn't oppress people. He wins support and respect by means of such soft powers as the power of character, the power of philosophy

SGI PRESIDENT IKEDA'S POEMS

# Renewing the Determination

In commemoration of Nov. 18 — the Day of the Soka Gakkai's Founding

*Renewing the determination  
Of our organization's founding  
The hearts of 10 million friends  
Burn every more brightly*

\* \* \*

*The champions of  
kosen-rufu  
Advance with dignity  
Toward the new century  
Their gallant steeds racing*

\* \* \*

*Ten million courageous  
Champions of justice  
Are poised at last  
To enter the new century  
Striving ever forward*

and the power of art and culture.

The spirit of President Makiguchi's concept of humanitarian competition is the same as that of the wheel-turning kings.

The silver-wheel-turning king, too, takes the initiative to visit others' lands. And the gold-wheel-turning king, even if he doesn't go anywhere, is visited by people from throughout the world who yearn to meet him and gather where he lives.

It is a great honor today that we of the SGI are visited by many of the world's finest intellects. We enjoy the great trust and friendship of countless people in all corners of the globe. Such is the wonderful era of the SGI we have now entered. Let us celebrate together.

Today an ever-growing alliance of the people spans the globe under the banner of Soka.

A gold-wheel-turning king is said to appear very rarely. Like a gold-wheel-turning king, let us bathe the earth in the golden light of humanism. Let us vigorously pursue our goal of kosen-rufu.

The theme of this latest World Peace Youth Culture Festival is "Soaring Toward Victory." Let's all promise to soar to victory — on into the 21st century.

I conclude today's speech with my prayers for the eternal prosperity of the World Academy of Arts and Culture and the World Congress of Poets. Thank you.

*SGI President Ikeda's speech at the 24th SGI General Meeting and 28th Soka Gakkai Headquarters Leaders Meeting, held at the Chubu Auditorium in Nagoya, Japan, Nov. 12.*



# 法華經의 지혜

제 31회 테마: 아래수량품 ⑥

**연도 부교학 부장:** 이번 회에는 천계와 이승계(성문계·연각계)입니다. 천계라고 하면 어떤지 들뜬 '장미빛'과 같은 세계라는 의미를 가지고 있습니다. 이승계는 어떨까요.

**이케다 SGI회장:** '회색'이 아닐까.(웃음)

**사이토 교학부장:** 회색 말씀입니다. 어쩐지 칙칙하고 음습한(웃음) 이미지입니다.

**스다 부교학부장:** 어서에서 이승이 여지없이 당하는 정경만을 읽어는 탓인지도 모르겠네요.(웃음)

**연도:** 그래도 이승은 '사성(四聖: 성문·연각·보살·불)' 안에 있고 '육도(六道: 지옥·아귀·축생·수라·인·천)'의 윤회를 넘어서서 있어요. 경애로서는 상당히 위에 있다고 할 수 있고요. 그런만큼 육도보다는 행복해질 수 있을텐데요.

**SGI회장:** 거기서 왜 '장미빛'에서 회색으로 나아가지 않으면 안되는가. 천계에 그대로 있으면 왜 안되는가. 이것이 이번 회의 포인트입니다. 결론부터 말하면 천계가 안된다는 것은 아닙니다. 천계에 사로잡혀 질질 이끌려가 자기만 죽하면 안된다는 것입니다. 건강하고 먹는 것도 충분하며 가정도 화목하고 생활이 기쁨으로 가득차 있다. 분명 멋진 일입니다. 모든 사람이 그렇게 되기를 원하고 그와 같이 되기를 나도 또한 기원하고 있습니다. 그러나 안타깝게도 영원히 피어있는 장미꽃은 없습니다. 계절과 함께 색이 바래지고 반드시 지고 맙니다. 생명에는 생·로·병·사의 괴로움이 있습니다.

**사이토:** 분명 "하늘은 오쇠(五衰)를 받는다(天人五衰)"라고 말하는데요. 천계의 기쁨이 이윽고 쇠퇴한다는 것을 '꽃이 시든다'는 것으로 표현하고 있습니다. (오쇠 가운데 하나)

**SGI회장:** 천계의 기쁨은 꿈과 같은 것이지요. 환영입니다. 환영을 뒤쫓는 인생은 환영입니다. 불법의 목적은 영원히 무너지지 않는 행복을 만드는 데 있습니다. 덧없는 장미꽃과 같은 행복이 아니라 삼세대를 걸쳐 무너지지 않는 궁전에 자신의 생명에 세우는 데 있는 것입니다. 자신이 금강의 궁전이 됩니다. 그것이 신심입니다. 손구쳐 있는 보탑이 되는 것입니다. 그 궁전에는 계절적절마다의 천의 기쁨의 꽃도 피어나고 있습니다. 번뇌추보리기에 번뇌가 있으면 있을수록 보다 큰 충실감

을 맛볼 수 있습니다. 그러한 '금강의 마음'을 만다는 것이 참된 사성입니다. 환경에 좌우되는 자기에서 환경을 좌우해가는 자기로 변하는 인간혁명입니다. 내면에 부동의 궁전을 만드는 것입니다. 이승이라는 구도의 생명은 그 영원한 천궁을 만드는 토대에 해당한다고 할 것입니다.

**스다:** '회색'이 아니라 '그을린'은 이라고 하는 편이 낫겠군요.

**연도:** 지금의 세상도 바로 '거품 붕괴'이며, 물거품과 같은 환영에는 반드시 그 명세서가 되돌아 옵니다. '욕망을 만족시키기만 하면 된다'는 문명이란 반드시 괴로움의 경애가 된다는 '윤도윤회'의 말씀을 오늘날 일본에서는 그 어느 누구도 분명하게 실감하지 못하는 것이 아닐까요.

**SGI회장:** '욕망의 마력'이지요. �망의 마력에 인간 스스로가 모두 빠져 버렸습니다. 타락하고 말았습니다. 그렇게해서 무슨 행복이 있었습니까- 욕망을 만족시킨 '욕천'의 정상에는 '재욕천의 마왕'이 있습니다. 욕망을 추구하기만 하는 인생과 사회를 이 마왕이 지배하는 것입니다. 이만큼 불행한 일은 없지요.

**사이토:** 분명히 현대의 문명은 욕망의 추구를 선이라고 여기고 있는 문명입니다. 말하자면 천계를 이상적으로 여겨왔다고 할 수 있습니다. 그것이 중말을 맞이할 것은 누구의 눈에도 분명합니다.

**SGI회장:** 종말의 근본은 눈이 '바깥'만을 보고 '안'을 보지 않는 데 있습니다. 그중에서도 '앞'으로 병사하는 인간의 근본 문제에서 눈을 돌리고 있는데 있습니다. 그 같은 눈을 뜨는 것이 범화경이며 수량품입니다. 인간은 생사를 주시함으로써 참된 인생을 개안할 수 있습니다. 생과 사라는 가장 자리에서 세계 되면 앞은 자기 만족증은 날아가 버리고 말지요. 그 실례는 무수하게 있습니다.

**스다:** '사'를 주시함으로써 삶의 자세가 바뀐다. 학회원 가운데서도 그러한 체험을 가진 분이 많이 계십니다. 이젠 도야마의 현상으로서 활약하는 신 사토 마코토씨의 체험을 소개합니다. 1979년 4월 6일, 사토씨는 자신의 위턱이 아메 걸려 있다는 진단을 받았습니 다. 도야마현의 병원에서도 교에 있는 병원으로 옮겨 입원한 그날이었습니다.

**사이토:** 의사에게서 들었습니까?

**스다:** 미리 의사에게 전해들은 부인이 전해 주었습니다. 신 주쿠 거리를 함께 걸으면서 말이지요.

**연도:** 그 이야기를 들었을 때는 쇼크를 받았겠군요.

**스다:** 사토씨도 예감을 하고 있었지만 역시 깜짝 놀랄 수밖에 없었지요. 그러나 어쩐지 공포감을 일지 않았답니다. 불가사의하게도 말이지요. 그러기는 커녕 그 이야기를 듣는 순간 주변이 환하게 밝아지는 것을 느꼈답니다. 지루한 장마사에 내비치는 햇살을 받으며 아스팔트가 빛나고 있는 것처럼 보였답니다. 나무의 푸른 잎이 이렇게도 아름다웠던가. 지나가는 행인들에게 말을 걸고 껴안아 주고 싶다는 충동이 가슴에 솟구쳐 올라왔다고 합니다.

**연도:** 대단하군요.

**스다:** 한편으로는 '사형대로 올라서는 듯한 전율을 느끼면 서도 사토씨는 도망치지 않았 습니다. 온 힘을 다하여 사마와 격투하기 시작한 것입니다. 8시간이라고 말했던 수술은 2시간 반만에 대성공으로 끝났습니다. 치아와 잇몸 그리고 위턱이 제거되고 매일 다다 입 속의 가제를 교환하는 일은 기절할 정도도 아팠습니 다. 그래도 침침한 눈으로 어 서를 펼쳐 한 구절 한 구절을 생명으로 새겨주었습니다. 당시 에 언어기능장애의 위험마저 있어 말하는 것을 다시 훈련 받아야 했습니다. 본인은 '학 회활동이 최고로 우선되는 재 혼련이었다'고 말하고 있었 습니다. 그것과 신경이 쓰이는 것은 도야마의 동지였습니 다. 도쿄의 병원에 입원하고 나서는 한번도 되돌아갈 기회 가 없었던 것입니다. 어느 날 이케다 선생님께서 '도야마를 떠난 이래 한번도 돌아가지 못했겠지요. 함께 갈시다' 하 시며 호쿠리쿠 지도에 수행할 수 있게 해주셨습니다. 선생님 은 호쿠리쿠에 도착하자마자 제일 먼저 '오늘 사토군을 데리고 왔네'라고 모든 사람 들에게 소개해 주셨습니다. 사토씨는 정말로 남자의 뜨거 운 눈물로 울었다고 합니다. 그 이래, 제 2동경에서의 세 미나와 개인지도등 새로운 천 지에서의 활동을 개시했습니 다.

**SGI회장:** 다치카와 문화회관에서 몇 번이고 만났습니다. 땡기는 듯이 걷고 있는 모습에 잊혀지지 않습니다. 지금 살아있는 것이 기쁘고 기뻐서 어떻게 할 수가 없다는 모습이었습니다.

**스다:** 사토씨 스스로도 이렇게

## 학원 묘원에 관한 안내서

안녕하세요. 한국인 회원 여러분. 이미 지난 오월의 월드-트리뷴 (World Tribune)에 보도된 바와 같이 많은 회원들이 염원해 왔던 회원묘역의 구입 문제를 학회에서는 Los Angeles의 근교에 위치한 로즈힐드 공원묘원(Rose Hills Memorial Park)내에 묘역을 확보하고 영원한 안식처(Oasis of Eternity)라 명명했습니다. 또한 미국 광포의 선구자들의 기념비도 묘역 내에 새울 예정입니다. 한국인 회원들께 묘역에 관한 비용들을 다음과 같이 설명해 드리겠습니다.

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이외의 질문이나 영문의 청약서가 필요하신 분은 토니 수가노 (Mr. Tony Sugano)에게 다음의 연락처로 문의하시기 바랍니다.

SGI USA  
Oasis of Eternity  
525 Wilshire Blvd. Santa Monica, CA 90401-1403  
Tel: (310) 260-8981 • Fax: (310) 260-8917  
E-Mail: tsugano@sgi-usa.org

말하고 있었습니 다. "사와의 경계를 경험하지 않았을 때는 어서나 선생님의 지도가 가지고 있는 참된 깊이를 알 수 없었다. 살아 있다는 것은 투쟁이라고 말이다. 그런데 그 것을 느끼지 못하는 사람이 얼마나 많은가. 내게는 광포 해야 할 일이 남아있다. 시간이 아깝다."

**사이토:** 분명 많은 사람들이 사를 눈 앞에서 두고 나서야 비로소 "지금까지 난 무엇을 해왔던 말인가" "어찌서 건강 했을 때 좀더 진지하게 살지 못했단 말인가. 왜 신심을 제대로 하지 못했을까" 하는 생각을 하게 된다고 합니다.

**SGI회장:** 바로 그것입니다. '임종이 지금이 있다'고 생각하여 신심하지 않으면 후회할 남기게 됩니다. 건강하고 몸적일 수 있을 때 광선유포에 전력해 나가지 않으면 미래영 겁에 걸쳐 후회하게 됩니다.

**스다:** 사토씨는 1992년에 사망하기까지 개인지도에 전력투 구 했습니다. "이제는 금세에 이 사람은 두 번 다시 만날 수 없다. 그런 생각을 하니 그

사람에게 여러 어서중의 한 구절을 보내고 싶어진다"라고. 그 가운데에서도 암 말기 증상이라고 들으면 남의일로 생각하지 않았습니 다. 사토씨에게 격려받은 사람은 전국적으로 많습니다. 레포트 용지에 어서를 많이 써서 건네주었습니다. "지금까지 살아있는 것은 이 일을 만나기 위해서였다.(어서 1451쪽) "또 목숨은 한이 있나니 아끼지 말지어다.(어서 955쪽) 이 어서 구절을 받은 사람은 비록 전에도 알고 있었지만 그 내용이 새롭고도 신선하게 가슴에 울었다고 합니다.

**사이토:** 훌륭한 체험이군요.

**SGI회장:** 인생의 참된 존귀함을 가르쳐주고 있습니다. 생과 사의 절벽에 섰을 때 지워야 하고 허영 그리고 재산 그 어느 것도 아무런 도움도 되지 않습니다. 완전한 알몸인 자기 생명밖에 남지 않습니다. 그 생명 자체를 바꾸려면 불법밖에 없는 것입니다. (리방 부디 증 98년 9월)



# THE Fine Print

[fineprint@sgi-usa.org](mailto:fineprint@sgi-usa.org)

## Greetings

Thank you, San Francisco, for raising this devoted lover of daimoku, Jamie Silver. I am sorry I could not take more time to take each one of your hands into mine and tell you how deeply you touched my life. Amos Snell, Dianne Douglas, Marge Richards, Akiko Weathers, Dolores Hepburn, Gene O'Connell, Terri Wong, Juana Castenhiera, Mrs. Sasai, Mrs. Nishimura, Danny Nagashima, and of course my buddy Jane Cummings in Pacific Grove. Our hearts are forever together throughout every existence. Thank you all. I'm in Downers Grove, Ill., now to continue to fulfill my mission for kosen-rufu. You can write me at 4209 Forest Ave., Downers Grove, IL 60615 or e-mail [JLeeSilver@Earthlink.net](mailto:JLeeSilver@Earthlink.net)

To all my friends from Sierra Chapter and Paramount District in San Francisco: I'm doing fine and practicing consistently in Montana. Would either David Eisenberg or Tony Packram please contact me? Jamie Regan, 400 Oak St. #313, Anaconda, MT 59711-3055; e-mail [Jprbuddha@aol.com](mailto:Jprbuddha@aol.com); phone (406) 563-5492

Hello to all the Boys and Girls Group coordinators I met at FNCC in May! It's been a few months, though I often recall the phenomenal advancements we

made there. When I do, the true meanings of words like friend, love, hope, and family clearly come to mind. This experience has become so uniquely genuine to my life and my practice of Nichiren Daishonin's Buddhism. I hope all of you are doing well in your endeavors as Boys/Girls coordinators and are continuing to live happy, fulfilling lives for kosen-rufu. With great love and respect, Michael Krystyn, Chicago

I want to relay my gratitude to the San Francisco members for being there. Judy, George Hearst, Mom, Dad, Bruce, Mr. and Mrs. Kudamatsu, Cliff Sawyer, Robert Yamasaki, Ian, Al Diorio baby baby, Fumiko, Mike Powell, Julius Corkish, Alton Rich, Mike Horan, Michiko, Dianne.... One love for keepin' it real. Thank you to my family and friends for continuously supporting me through all my obstacles. Sincerely, Damien Hearst

To our SGI friends in the NW: Two years have passed since we left Oregon. What was supposed to be a temporary work relocation resulted in our taking up permanent residence in Albuquerque, N. Mex. We have made many supportive SGI friends here and are happily practicing in University District. We often think about all of you and the 26 years of wonderful experiences we shared together. Because of you, the memories of our practice in Oregon will always be

treasured. We continue to keep you in our thoughts and prayers. DeWayne, Lynette, Mark and Stephanie Pearson

## Congratulations

The SGI-USA Chicago Culture Center has been named winner of regional 2nd place in the naturalized landscapes category of the City of Chicago's Landscape Awards Program. The gardens and lotus pond were designed by volunteer arborist Paul Reid, and the installation and maintenance have been accomplished by the members of Chicago. The award was presented by Mayor Richard M. Daley on Saturday, Nov. 7

I would like to say CONGRATULATIONS to all the young women who participated in the WINGS Campaign! Also, I would like to take this time to thank my women's division chapter leader, Ruthie Carroll-Dean, together with all of the men's and women's division members who supported this campaign. Thank you very much! Judie Macalino, Fort Washington, Md.

## Lost and Found

Hi. I am trying to find Aimee or Marie Patten. They are members in the San Francisco area. Please, Aimee or Marie, or anyone who knows them, have them contact Angie. I would love to hear from you. I'm chanting abundant daimoku for you both. YUKI-ISAN@aol.com

## Upcoming Significant Dates

**Jan. 26 — SGI Day**  
The SGI is established in 1975, with Daisaku Ikeda as president, at a gathering of 158 representatives from 51 nations on the island of Guam.

**Feb. 16 — Nichiren Daishonin's Birthday**  
Nichiren Daishonin, founder of the Buddhism practiced by the SGI, is born in 1222 in Awa Province, Japan, to a fisherman's family.

I'm looking for Leslie Maugans. We started practicing in Baltimore together in 1971 along with Peggy and Carol. I was Susan Loftus way back then. Leslie, I've heard you had a daughter named Sonia and were at one time living in Chicago. I've been trying to find you for quite some time. Please contact me at: [sldaly@umd5.umd.edu](mailto:sldaly@umd5.umd.edu) or: Susan Daly, 9129 Helaine

Looking for Janet Hildreth (last known to be in Concord, Calif.). Would love to be in touch. Thanks for introducing me to this practice seven years ago! It saved my life, my marriage, my family. E-mail [dharma98@earthlink.net](mailto:dharma98@earthlink.net) or call (512) 242-2657. We are still in Texas. Jolie and Stacey Nowell

I am looking for Terry Head (maiden name) who was my YWD leader in the Washington, D.C./Eastern Shore, Md. area in the 1970s and '80s. She may be living in Florida now. After 11 years in Italy and five in South America with the members in Chile, I'm back and settled in Pennsylvania and would love to be able to communicate to Terry how fundamental her strength and encouragement were to my having continued practicing all these years. Caren Clark Balducci, (724) 238-2458, or e-mail me at [vela@westol.com](mailto:vela@westol.com)

## Milestones

My dearest friend of 40 years passed away on Oct. 23. Her name was Susan Luther. She was known as "Shakubuku Sue" in the early days of our practice. I am trying to contact people who knew her and myself from the Southern California area. Karl Cornell, Yoshiko Lowrey, Denise. Too far back to remember all names...but I want you all to know that her last words were "I'll be back." Please contact me at [jacksonlady@aol.com](mailto:jacksonlady@aol.com). Susie was a beautiful person who was loved by all and will be truly missed. Jaci Kasperski (formerly J. David)

In memory of Mary Ann Ingalls who passed away in Las Vegas on Aug. 9. Your daimoku and prayers are greatly appreciated. She was a 15-year member and had lived in Hawaii and Billings, Mont. Thank you so much from the bottom of my heart. Aloha, George F. Medeiros (husband)



**Publisher**  
Fred M. Zaitsu

**Executive Editor**  
Ted Morino

**Managing Editor**  
Dave McNeill  
[dmcneill@sgi-usa.org](mailto:dmcneill@sgi-usa.org)

**Assistant Managing Editor**  
Lisa Carter Kirk  
[lkirk@sgi-usa.org](mailto:lkirk@sgi-usa.org)

**Associate Editor**  
Jeff Farr  
[jfarr@sgi-usa.org](mailto:jfarr@sgi-usa.org)

**Staff Writer**  
Lisa Jones  
[ljones@sgi-usa.org](mailto:ljones@sgi-usa.org)

**Graphic Artists**  
Don Sanders  
[dsanders@sgi-usa.org](mailto:dsanders@sgi-usa.org)  
Ellen Brown

**Contributing Editors**  
Nikki Amdur  
Terry Ellis

**Staff Translators**  
Jeff Kriger  
Shin Yatomi  
Yoshiko Nakamura

**Chief Photographer**  
Gregory Nakasuji

**Photo Editor**  
Lisa Hollis  
[lishollis@earthlink.net](mailto:lishollis@earthlink.net)

**Bureau Chiefs**  
Phil Simpson, Atlanta  
Fletcher Dalton, Boston  
Veronica Evans, Chicago  
Terry Ellis, Florida  
Joanne Tachibana, Hawaii  
Dave McNeill, Los Angeles  
Cheryl Utley, Midwest  
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Irene Owada, Rocky Mountain  
JL Henriques, San Diego  
Ron Baird, San Francisco  
Bill Lawrence, Seattle  
Wendy DeOre, Texas  
Robin Meader, Washington, D.C.

**Contributing Photographers**  
Kirk Condyles  
Jonathan Wilson  
Dixon Hamby

**Foreign Language Pages**  
Chinese: Ingrid Yeh  
Korean: Charles Lee  
Spanish: Cesarina Caro

**READERS COMMENTS**  
Send to:  
Mailbox  
525 Wilshire Blvd.  
Santa Monica, CA 90401  
or e-mail: [wt@sgi-usa.org](mailto:wt@sgi-usa.org)

**SUBSCRIPTIONS**  
1-800-835-4558  
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[fineprint@sgi-usa.org](mailto:fineprint@sgi-usa.org)

## CLIMB EVERY MOUNTAIN



On a climb to the top of Mount Kilimanjaro in Tanzania, Africa (Aug. 20-27), Lisa Harris Craner of Portland, Ore., shares Buddhism with her porters and guides. Lisa, traveling with her husband, Rory, and her sister, Jenny, made it to the 19,400-ft. summit. From this experience, I have gained more

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.

# The Whole World Wants To Come to YOUR DISCUSSION MEETING

**That's right! The whole world is knocking on your door!**

Send us PHOTOS of your Nov. 18 commemorative discussion meeting and a short report, and we'll do our best to introduce it in the pages of the *World Tribune* — this way, you can let all the *World Tribune* readers attend your special meeting. In your report, you don't have to include everything that happened at the meeting. Focus on a couple of highlights, and try to keep it to about 200 words. Color photos are preferable. Group shots, we want to see your faces!

In addition, send us any EXPERIENCES in faith given at your commemorative meeting; please include the individual's full name and telephone number. Mail everything (soon) to: Nov. 18 Meetings c/o *World Tribune*, 525 Wilshire Blvd., Santa Monica, CA 90401.

## 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 fewer. (We reserve the right to edit messages.)

Fax to 310) 260-8910, e-mail to [fineprint@sgi-usa.org](mailto: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 also include your name, address and telephone number.

## WORLD TRIBUNE MAILBOX

### More on the Special Issue

KUDOS!!! To you all for publishing a great issue of the *World Tribune*. I was amazed and happy with your Oct. 30 issue. I am a college student just trying to find some way of introducing people to Buddhism, and your issue is the perfect conversation starter and informational "brochure" for SGI-USA. I wish you would reprint this one and sell it, or give it out to the youth division, so they can start "shakubuku-ing" (sorry for the made-up word) like mad. For those in the high school division and younger, they only have vague memories of the *shakubuku* runs of the '80s and are not experienced in *shakubuku-ing*. I know that I don't have the greatest conceptual grasp of Buddhism and how to describe the fundamental aspects of Buddhism and the SGI, but this issue has helped me tremendously in my *shakubuku-ing*. It encouraged me and gave me some inspirational material to work with. I think most other youth division members would greatly benefit from this issue.

P.S. I like the paper quality upgrade. It makes the *World Tribune* much more professional!

— PAUL CHU,  
Claremont, Calif.

I really appreciate all the effort you put into the *World Tribune*. There are times when I see some of my issues pile up, and I then make every effort to peruse them as soon as they arrive in the mail, so I can savor and be encouraged by not only the words but the pictures, especially.

The Oct. 30 issue with the beautiful color photos and high-quality paper was so very, very nice. We used this issue at our Nov. 18 commemorative meeting, and it was perfect for the occasion.

— CAROLYN  
NICHOLSON,  
Philadelphia

### Encouraging Experience

I'm writing to congratulate Darlene Riffert for her courage and spirit. When I read her ex-

perience in the Nov. 6 *World Tribune*, I was very moved by her determination to overcome what I know to be an extremely hellish environment. It's hard to just survive sometimes in prison, but to flourish and grow in mind and spirit is remarkable. I admire her so much for not only maintaining her own practice, but encouraging others to practice as well.

I am currently incarcerated in a prison not too far from Ms. Riffert, and though I practice alone here, I receive a lot of love and support from my district in York, Pa. This support helps me stay connected to the SGI-USA, which is important to my practice. So I would also like to thank Janette Stewart of Williamsport, Pa., for taking time to hold monthly discussion meetings with the women in Muncy Prison. I would also like to encourage all members of the SGI to reach out to those of us who are in prison. It will really make a big difference in our lives. I want Ms. Riffert to know she and the other members at Muncy are in my prayers. I wish you all peace. My thanks to the *World Tribune* for sharing her experience with me and all the readers.

—MICHAEL J.  
WILLIAMS SR.,  
Coal Township, Pa.

### Guaranteed Enlightenment?

It's quite exciting to be able to e-mail the *World Tribune* staff now. I was reading the *World Tribune* to generate dialogue at our discussion meeting and ran across an article in the Nov. 28 issue written by Terry Ellis, a contributing editor. It asks, "If Shakyamuni and T'ien-t'ai and Nichiren couldn't guarantee enlightenment to anyone, wouldn't we be foolish to think our age is any different?"

Does this mean no one outside yourself can guarantee your enlightenment? Is this a state of mind that only you can provide? Maybe I've been reading this wrong over the years. I thought this Buddhism guaranteed you enlightenment as long as you continued to practice it.

Please provide some insight to clarify this issue.

Thanks for your time and generous support.

— TERI CHESTER and  
WALTER HARRON,  
Fresno, Calif.

*Editor's Note: Ted Morino, SGI-USA Study Department leader, responds with the following: It is the power of our faith (chanting Nam-myohorenge-kyo trustingly) that enables us to tap our innate Buddhahood. It is the power of our practice that enables us to solidify our inherent Buddhahood.*

*When Nichiren Daishonin says that anyone can attain Buddhahood through the Lotus Sutra, he is expressing his absolute conviction in the wonderful power of the Mystic Law.*

*It is not the Gohonzon or the Daishonin that determines our enlightenment; it is our faith and practice that make enlightenment a reality within our lives.*

## Linus Pauling Virtual Tour

You may have missed visiting the "Linus Pauling and the Twentieth Century" exhibition in San Francisco, but now you can *virtually* visit it. A virtual tour has been completed and added to the official exhibition Web site, [www.paulingexhibit.org](http://www.paulingexhibit.org).

While the virtual tour uses text and images from the exhibition, it's designed for an optimal Web experience and doesn't simply duplicate the actual exhibition space. It also explains the story behind the creation of the exhibition, co-sponsored by the SGI.

## Correction

• In our Nov. 20 issue, the photo credit for "Hands on Atlanta," page 12, goes to Lucy Estephanos. We apologize for the oversight.



PHOTO ESSAY — BY GREGORY NAKASUJI, CHIEF PHOTOGRAPHER

# People With Big Hearts

More than 500 people celebrated their cultural diversity at SGI-USA's Sixth Annual Latin-American Festival held Nov. 8 at the Los Angeles Friendship Center. The theme of the event was "Convirtiéndonos en Personas de Gran Corazón" (Becoming People With Big Hearts Through Friendship). A series of skits, plays, choral and musical performances pleased the crowd and involved the audience in dancing on the stage.

The skits and play on unity and diversity were further illustrated through the poems "Unidos en Nuestras Diferencias" (United in Our Differences), written by Tommy Lee and interpreted by him and Maravina Jaimes, and "El Sol del Jiyu Sobre una Nueva Tierra" (The Sun of Jiyu Over a New Land), written by SGI President Ikeda. The chorus performed an extraordinary rendition of Beethoven's "Ode to Joy" in Spanish. The second part of the festival took place outdoors on the basketball court with refreshments and more entertainment provided by the youth's Rhythm Nation, the women's Pearl Chorus and Korean dancers.

Committee members together with the American Red Cross and World Opportunities collected donations for the victims of Hurricane Mitch.

— MARTHA MAUNY



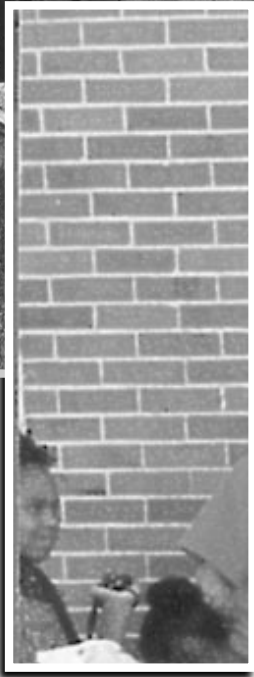
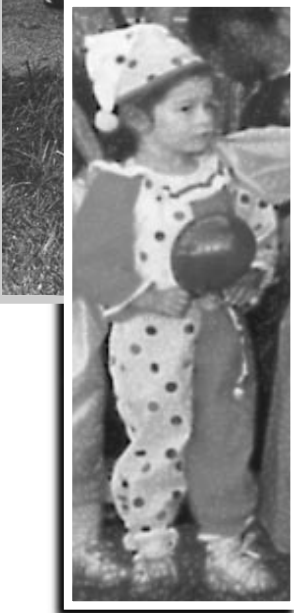
COMING NEXT WEEK

**President Ikeda on how prayer works**

SPECIAL  
PULLOUT  
SECTION

# FRIENDS *for Peace*

DEC. 4, 1998



*St. Louis Kids Hold*

# HALLOWEEN *fest*

By Monica Hebert, Tammy Torbit, Bonnie Sutton, *St. Louis*

The St. Louis Area Preschool and Boys and Girls groups held their first Halloween party. Dressed in costumes from Batman to pumpkins, 42 children of the SGI enjoyed games of hockey, bean bag and ring toss, relay race and cookie walk. After a lunch of

barbecued hot dogs, chips, drinks and Halloween cupcakes, photos were taken outside with a scarecrow. Each child took home a bag of treats and a balloon. Plans are being made for a holiday/New Year's party.



From Our Correspondents

MY THOUGHTS ON BUDDHISM



By Kelly Lin, 12 Buena Park, Calif.

confidence in ourselves so we will have faith that we will reach our goals.

I think that self-confidence is very important in our lives. If you have low self-esteem in yourself, you will not dream up goals because you would think that it is impossible to reach them. Without goals you want to achieve, life would be very meaningless and boring.

To have a goal you want to achieve is like putting an apple in front of a horse to make it move. Each time you reach your goal, your self-confidence will rise and boost you to make a new goal for yourself. Each time you accomplish

something you set out to do, you get a good feeling. This feeling cannot be taken away; this feeling does not make you feel good by being better than somebody. In fact, you feel good because it is your own personal achievement, and not one achieved by hurting someone. After you have reached a goal, you do not just stop there, you must keep setting goals for yourself to move forward in life. Why stop when you have nothing to stop you?

The Buddha does not decide if you will be successful in life, you decide whether you will achieve your goal in life. No one can guarantee you that you will have a good life, but many people can help by inspiring you, putting some sense into you, or helping you get on the right track. The Buddha is a role model for many people. You can look up to him and try to be like him.

Chanting Nam-myohorenge-kyo helps people to pick themselves up and go on with their lives after something bad happens. It is amazing how a little dose of self-confidence in someone's heart can grow and change the person entirely from the inside and out. If you have a positive attitude, it can change your perspective of things and your life.

It's so important to truly believe in something and just go for it. In life, if you don't jump at an opportunity, it may never come again. Buddhism has taught me not to give up

on anything, even when the situation seems hopeless.

Sometimes in school, people would ask what religion I am, and I would be ashamed to say that I practice Buddhism. Now I know that there is nothing to be ashamed of. Usually my answer would be, "I don't know." Sometimes when I said I was Buddhist, people would say, "Oh," or "How weird!" as if they were somehow disappointed or something.

No one would really tease me or say anything that even slightly offended me, but I still felt awkward. My school is mostly made up of Christians. There are only 20 or 30, out of almost a thousand kids, who are some other religion. I would feel very different, and I wanted to be normal. The thing that made me realize that I wanted to be a Buddhist was, every time I went with my mom to a meeting, or every time I hung out with the youth group, I would always see people helping one another and volunteering and basically having fun.

It wasn't so awkward being a Buddhist when I thought about it afterwards. I wanted to be like the people I saw. I also wanted to be a part of all the fun. Now I'm glad I am Buddhist, and the next time someone asks me what religion I believe in, I will proudly say I'm Buddhist.

One of the people I really look up to is Jessica Chen

from Whittier District. To start off, she's really pretty and always has a smile on her face. She's always ready to volunteer, help or give advice, and introduces shy or new members to the many friends she has. She always participates and volunteers in activities and has self-confidence in herself, and she never looks down on others.

She has a very positive attitude that I admire very much. She seems to be bursting with friendliness, happiness and positive energy; all of which rubs off on everyone she encounters. She's really into Buddhism and uses it to help her in the tough decisions she has to make. She is very successful in life, and I think it's not only because she is smart, pretty and talented, but also because she believes in herself and has high self-esteem. What I think is most important is her positive attitude. She never lets anything get her down.

Buddhism is a great religion. It teaches people the lessons of life, but it takes a long time to learn. You must be patient and believing, and willing to learn.

I'm glad so many people practice this belief and I hope that we can share this belief with the whole world. I'm thankful to my mom for being Buddhist and for introducing me to this religion. I thank you for taking the time to read this, and I hope you learned something new.

ESSAY Contest

The 1st Annual '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:

January 31, 1999

One of the SGI's eternal guidelines is for its members to create happy and harmonious families through faith. 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 of the above theme topics.

The length is no more than two pages, double spaced. A special committee will judge the essays on the quality of writing, the depth of thought, originality and whether you include actual (real, concrete) examples to explain your thoughts. The top three winners in each category will have their essays published in "Friends for Peace" in 1999. Essay participants receiving Honorable Mention will be announced.

To enter: Send in your essay and a photo of yourself to Friends for Peace, 606 Wilshire Blvd., Santa Monica, CA 90406. Indicate which category you are entering and the theme topic you have chosen. Please include your name, address and telephone number. All essays become the property of "Friends for Peace."

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: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Phone: \_\_\_\_\_



# CONVICTION & DETERMINATION JANUARY STUDY TOPIC:

**WHAT** does **conviction** mean?—The dictionary says “a strong belief.”  
**WHAT** does **determination** mean?—The dictionary says “a strong resolve.”

SGI President Ikeda has encouraged the Boys and Girls Group members:  
 “At this beginning of the new year, I will be delighted if each of you makes a determination, a promise such as ‘I will accomplish these things no matter what!’”  
 Remember our Boys and Girls Group goals:

- 1) Study hard at school.
- 2) Try your best at gongyo and daimoku every day.
- 3) Cherish your friends!
- 4) Respect everyone in your family.
- 5) Believe in yourself! No matter what, never, never give up on anything!

As the New Year 1999 approaches, what are your determinations?  
 Write them down and put them someplace, like your desk, bedroom door,  
 or even on your altar at home to help remind you of your goals.

**MY DETERMINATIONS FOR 1999 ARE:**

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Can you recall how making a strong determination and chanting Nam-myoho-renge-kyo about it helped make a goal or dream happen? If so, write it down and send it to us at “Friends for Peace,” P.O. Box 1427, Santa Monica, Calif. 90406-1427.

## Daimoku Chart

The squirrel is gathering acorns. He will store as many as he can to help him get through the long winter. For help in life’s good times and bad, we can “store up” daimoku ahead of time by chanting a little extra daimoku each day.  
**Remember: determination + daimoku + action = victory.** Color in one acorn for every five minutes of daimoku you chant.

*Thanks to Evelyn Johnson in Salt Lake City for sending us this chart.*

“FRIENDS for Peace” thanks everyone who contributed to this issue. We especially thank Evelyn Johnson, Salt Lake City, for her ideas about the study material. 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.

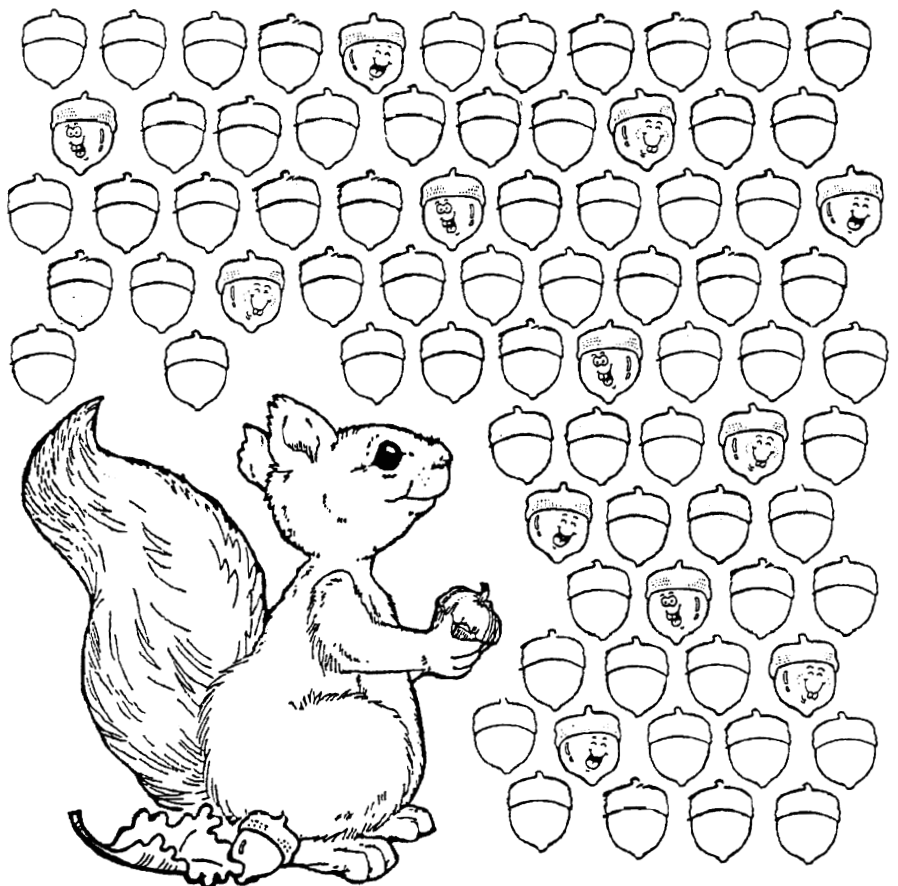
# WORD SCRAMBLE

Can you unscramble these words having to do with determination?

TNIACO  
 PEHO  
 EGNALLCHE  
 RTSVIE  
 THOWGR  
 SFTFOER  
 YRT  
 LPTTINOE  
 PCALOHSMIC

Key for Scrambled Words

- Accomplish
- Potential
- Try
- Efforts
- Growths
- Strive
- Challenge
- Hope
- Action



# THE ARROW AND THE TIGER

## From the 'Tales of Long Ago'

*Adapted by William Routhier of Boston. Illustration by Ed Lee of Los Angeles.*

**T**he story of General Stone Tiger appears several times in the writings of Nichiren Daishonin as an example of the power of determination.

There once lived a man named Li Guang. He lived in China, a little more than 2,000 years ago.

The China Li Guang lived in was ruled by a great emperor named Wen-it. He was the emperor of the Han dynasty. The people of the

Han dynasty were the

first people to make paper and porcelain. It was a time of unity and prosperity. All the people studied and followed the wise, moral teachings of the great sage Confucius.

Li Guang was a brave man, especially good in archery. He lived in a small village near the mountains. He would often go up into the mountains in the quiet, early morning to practice his archery, shooting his arrows deep into the hearts of trees.

One morning after practicing his arrow shooting, Li Guang was walking along the mountain road back to his village. At the end of the mountain road, he was met by several excited villagers.

"Li Guang, Li Guang," they shouted, "your mother, your mother, she has been..." but the villagers bowed their

heads, unable to finish saying what they'd started.

One villager stepped slowly forward. "A tiger, good sir, from the mountains, slipped into her house sometime just before dawn and..." Li Guang immediately began running with all his might to his mother's home on the other side of the village.

As Li Guang reached his parents' house, he was met by his father at the door. Li Guang's father's face was pulled down with sadness, and his eyes were red with tears. "My son," he said, "do not go inside. Your mother is no longer here under this roof. Her kind and gentle being has flown away from this harsh world. There is no need to see what the tiger has done."

Li Guang stood where he was, obeying his father. Then, overcome, he fell to his knees. Crying, Li Guang thought, "I might have seen the tiger coming into the village this morning, and killed it then, but I did not. Why?"

Li Guang's father put his

hand on his son's head. Li Guang sobbed until he could sob no more. He slowly stood upright, breathed in deeply, then stared straight ahead, past his father, past the village, past the horizon.

Li Guang's father looked at his son with wonder and fear.

"My son..."

Li Guang turned his eyes to his father. "I must kill this tiger that killed my mother," Li Guang said.

Li Guang's father stared again into his son's eyes, then bowed his head in acceptance of his son's determination.

"Thank you, Father," Li Guang said, bowing. Then he turned and walked briskly toward the mountain road.

Li Guang searched many hours through the mountain woods, but he came upon no tiger. It was beginning to turn dark.

Suddenly, walking into a clearing lit by the pale moon, Li Guang saw the tiger crouching behind two trees! He swiftly pulled out an arrow, notched his bow, focused his eye and drew the string.

Li Guang was full of great hatred for the tiger. At the same time he felt great joy that he was now going to avenge his mother's death. When he let the arrow fly, it was as if his hand was following behind it to stab it directly into the tiger's heart.

The arrow struck the tiger with such force Li Guang could hear a loud crunching noise.

"Ah," he thought, "I have broken its ribs in going to its heart." He looked, and saw his arrow had gone into the tiger all the way up to the arrow's feathers.

Li Guang cautiously

approached the tiger, thinking it might not yet be completely dead. But as he came close to the tiger, he saw that what he had shot was not a tiger at all, but a rock! In the dim light, it had looked like a tiger to him.

Astonished, Li Guang grasped the end of the arrow around the feathers, tried to pull it out, but couldn't. He then stepped back to where he had stood when he first saw the rock that looked like a tiger, drew another arrow and tried to pierce the rock, but could not. The arrow merely bounced off. Again and again, he tried but could not pierce the rock.

A sadness came over Li Guang now, because he had not avenged his mother's death, and he knew he would never find the tiger.

Then Li Guang looked to the night sky and a thought came to him, a thought like the two sides of the moon.

"Because I believed I could kill the tiger, I could shoot an arrow into a rock, a thing no one can do.

"Yet I could not avenge my mother. Even if I had killed the real tiger, it would not have changed what happened to her."

With these thoughts, Li Guang walked back to the village.

As the story of Li Guang's feat became known, people praised his great courage and strong will. Since then, because of Li Guang and the rock that looked like a tiger, the following saying has often been told — "Nothing can change what has already taken place, but when a person strongly sets his or her mind on a goal, something extraordinary is bound to happen." ❦

