

# World TRIBUNE

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SGI PRESIDENT IKEDA'S FEB. 21 SPEECH

## SGI Activities Are the Source of Great Benefit

In his speech at the recent SGI Asia Peace and Culture Conference, President Ikeda makes the point that nothing in our SGI activities is ever a waste of time. 'In accord with the principle of earthly desires are enlightenment,' he says, 'all our hard work for kosen-rufu keeps moving us in a better, brighter direction. The more time passes, the more clearly our benefit manifests.'

**M**ensore! ("Welcome!" in Okinawan dialect.) And congratulations on this historic first SGI Asia Peace and Culture Conference!

My deepest appreciation also to the Okinawan members for the wonderful goodwill and warm hospitality they always show us when we visit their islands.

South Korea, the Philippines, Taiwan, Hong Kong and Macau — each area represented at this conference has been making magnificent strides in the widespread propagation of Nichiren Daishonin's Buddhism.

We also have a member from SGI-Zambia [originally from Okinawa] with us today. Welcome!

In countries and territories throughout the world, the SGI is expanding its network of exemplary citizens, contributing to society and gaining immense trust everywhere. The development of the youth division members has also been remarkable — a development that gives me unsurpassed joy.

In "On the Buddha's Prophecy," the Daishonin writes: "The

moon appears in the west and gradually shines eastward, while the sun rises in the east and casts its rays to the west. The same is true of Buddhism. It spread from west to east in the Former and Middle Days of the Law, but will travel from east to west in the Latter Day" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 114).

Fulfilling this prophecy of the original Buddha, we of the SGI — and no one more than you gathered here — have boldly made the westward transmission of Buddhism a reality. I wish to declare that the foundation for kosen-rufu in Asia and throughout the world, the cherished dream of second Soka Gakkai president Josei Toda, is now complete in every way.

I am certain that the flow of the correct teaching of the Daishonin's Buddhism, with its spirit of practicing for both oneself and others, will continue limitlessly. Each of you is the source and the cornerstone of our movement. How infinitely praiseworthy you are! How

PLEASE SEE SPEECH, 4



### SPEECH

In part 2 of his Feb. 2 speech, SGI President Ikeda shares the experience of New York member Shunzo Ono.

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### EXPERIENCE

Joe Anderies opens the world of jazz to beginning music students.

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Joining SGI-USA General Director Zaitzu (middle) in the ribbon cutting are Mayor James 'Kimo' Apana (right) and vice-chair of the Maui County Council Dain Kane (left), along with members of Maui Chapter's Boys and Girls Group. Photographers for the event were Tomiko Kato, Anita Sabado and Ikuko Yamada.

## Children's Rights Exhibit Opens on Maui

By **FAY HOVEY**  
AND **JOANNE TACHIBANA**  
HAWAII CORRESPONDENTS

SGI-USA's exhibition "Treasuring the Future: Children's Rights and Realities" opened on Feb. 22 at the Kaahumanu Shopping Center, one of Maui's premier shopping centers in Kahului. More than 80 community organizers, educators and other dignitaries participated in the event, which was cosponsored by a number of community groups. It was a night of heartfelt dialogue and sharing as guests at the exhibit paused in front of the panels, reading the text and poems and photographs that chronicled the challenges that children face worldwide.

A unique part of the exhibit — the Forest of Dreams — was created by the Maui members. More than 3,000 colored paper leaves were collected from Maui's school children and from the SGI-USA Boys and

Girls Group in Hawaii and Guam. The leaves, carrying the young people's written hopes and dreams for the future, were individually attached to branches of trees. Since the exhibit's opening, many visitors come by each day and are graciously hosted by the SGI-USA docents. One more Tree of Dreams had to be erected because so many children who visited the exhibit wanted to have their dreams included.

There were proclamations and messages from various government officials including Hawaii Governor Ben Cayetano and Congressional delegates Neil Abercrombie and Patsy T. Mink. Congratulatory remarks were given by Maui County Council Vice-Chair Dain Kane and State Department of Education Deputy District Superintendent Lee Hoxie. Ms. Gail Gnazzo from the Maui Youth and Family Services ad-

ressed the topic of "Problems/Solutions Facing Hawaii's Children." General Director Zaitzu closed with a message from SGI President Ikeda and words of appreciation to all of the sponsors and participants.

Entertainment was provided by many children's groups from throughout Maui — the Okinawan Paranku dance troupe; a Puerto Rican dance group Los Chiquitos; the statewide song champions, the 45-member Kihei School Treble-makers; the Kihei Youth Center and Paia Youth Center who performed traditional Hawaiian chants and hulas; and the Taiko Drum group.

For months the SGI-USA Maui Community Center had been abuzz with preparations for the exhibition's opening. No detail was overlooked in creating the welcoming and colorful atmosphere that greets visitors to the exhibit. **W**

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New national leaders for the junior high and high school divisions, and zone youth leaders appointed.

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### LEADERSHIP

Brief points on leadership from the SGI president, Feb. 25.

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## Diligent Concern

By MARK KAPLAN

SGI-USA YOUTH DIVISION STUDY COMMITTEE

Live so that all the people of Kamakura will say in your praise that [Shijo Kingo] is diligent in the service of his lord, in the service of Buddhism, and in his concern for other people. ("The Three Kinds of Treasure," *The Major Writings of Nichiren Daishonin*, vol. 2 [2nd ed.], p. 238)

Recently Landmark Area in San Francisco started a Community Involvement Group that has fed the homeless and helped ship relief supplies to those suffering from Hurricane Mitch in Honduras. Our efforts have definitely had a positive effect on those around us, but I wonder if this is the true meaning of victory in our community?



### In My Life

NICHIREN DAISHONIN'S WRITINGS IN ACTION

There has been starvation and disasters for thousands of years of human history and there are many organizations dedicated to moving from crisis to crisis helping those in need. But to my knowledge until today there has never been an organization dedicated to changing the world's karma, attacking world problems at their root.

Flawed beliefs lead to flawed action and negative consequences for everyone. Although I was touched by the tremendous efforts being expended by good-hearted people to reverse the effects of incorrect philosophies and deluded ways of running the world, in the process I became much more determined to live up to my mission to propagate Buddhism.

In 1260, Nichiren Daishonin, who lived in a world rocked by starvation and disaster, said in the "Rissho Ankoku Ron." "You must quickly reform the tenets in your heart [and then you will live in a land that suffers no harm or disruption] (MW-2 [2nd ed.], p. 40). In 1277, he encouraged Shijo Kingo to gain respect and credibility in the community where he lived so that others would be led to the truths that Buddhism has to offer. To me this is the real path to Victory in the Community. ❧

# What's in a Grudge?

## PERSPECTIVE

By LISA JONES

CONTRIBUTING WRITER

Few things have caused me more personal pain and anguish than grudges — grudges I've held and grudges held against me. They



keep me anchored in the past, in a state of arrested development, stewing and fretting. Or worse, a grudge becomes so familiar, so much a part of the way I function, that I no longer recognize it as a grudge. Instead, it becomes a facet of who I think I am, or who I think others are: "I loathe that person." "That person loathes me." Or I perceive it as a fact of life: "There's too much ugly history; things will never work out."

A grudge can be described, perhaps, as an overly personalized accumulation of anger. Maybe I felt slighted — or I slighted someone else — and a grudge was born. Or perhaps a serious injustice was committed, and it feels wrong to just let it go. From my grudge-oriented perspective, I see people and events through the eyes of prejudice; rather than looking at things afresh, open to seeing them in a new light, I look for evidence to justify my ill feelings and for new slights to feed the grudge.

Most of the time, this all happens unconsciously, and I suppose it's both precarious and energy-consuming, like lugging around a trunk full of gunpowder and oily rags. Sometimes a mere crosswise glance or vocal inflection is enough to spark an explosion. And maybe sometimes a grudge needs to explode in order to be expiated.

While a grudge is rooted in the past, Buddhist practice is

oriented in the present and toward the future. In Buddhism, to forgive others (and ourselves) entails reflecting on the past for the sake of the future and making a forward-looking determination. This doesn't mean that we have to deny or disavow the anger inherent in a grudge; anger can be destructive, but its benefit or harm depends on what we aim to destroy. We can focus our anger on destroying the seeming brick wall that stands between our heart and the heart of another person, for example.

Or we can focus on destroying the misperceptions, judgments and "lesser self" concerns that keep the grudge alive. Through prayer and self-reflection, a grudge can be transformed into a compassionate desire to eradicate suffering.

Forgiveness is hollow, though, if we neglect to point out someone's wrongdoing. I'm not talking about making petty accusations or quibbling over who said what. But to let a

person know when he or she has done something hurtful, for example, or has committed a serious injustice against you or others, can be an act of compassion. Perhaps the person is unaware that his or her actions have caused pain, and perhaps by speaking out you can protect yourself and others from being harmed in the future. We cannot short-circuit the strict, certain workings of cause and effect, but through our continuous, determined prayers and actions, we can influence others to self-reflect and make different causes in the present and future.

When I find myself in conflict with others, my first impulse is to withdraw from them. Usually, the space I put between that person and me becomes fertile acreage for a grudge. It's better, I think, to address conflict forthrightly: chanting, reflecting, listening and saying what needs to be said. Perhaps the degree of difficulty in doing this is commensurate to its value. ❧

## SEATTLE INCIDENT OVERVIEW — PART 1

# What Is the Seattle Incident Trial?

By JEFF FARR

ASSOCIATE EDITOR

This year will be the fourth year in the ongoing Seattle Incident trial, which started in Tokyo in 1995. The *World Tribune* and SGI-USA Organization Center have received a number of requests for an update regarding the trial. We have also heard that some individuals associated with the Nichiren Shoshu temples have been trying to give the impression that the trial is over, that Nikken and the temple have won. However, the trial, which stems from a defamation lawsuit against the Soka Gakkai and its publications filed by Nikken and Nichiren Shoshu in 1993, is still underway; a ruling on the case has not been handed down.

We felt it important to correct any misinformation and provide an accurate update. The purpose of this three-part series is to review what's happened so far in the trial, to

clarify what point the trial's at, and to look toward the trial's future.

What is the Seattle Incident? Long before Nikken became Nichiren Shoshu's high priest, he was the priesthood's Study Department leader. This was the position he held when, in March 1963, he was sent to America to conduct the first-ever Gohonzon-conferal ceremonies outside Japan.

Late one evening in Seattle, his first stop on the American mainland, Nikken was questioned by police after becoming involved in a dispute with known prostitutes near the downtown hotel where he was staying. According to the police who questioned the prostitutes, their disagreement with Nikken had been over a monetary transaction.

Mrs. Hiroe Clow, the SGI-USA leader who was handling Nikken's visit to Seattle, was called by police to the scene. At the downtown location where

the officers were detaining Nikken, she convinced the police to release him to her.

Mrs. Clow did not reveal her account of the incident until 1992, after Nikken excommunicated the SGI. She kept it secret for so long because she wanted to avoid bringing embarrassment and disgrace to the priesthood and to the Gakkai, which sought to protect the priesthood. After the excommunication, though, she realized that Nikken's true nature was being revealed in not merely a personal indiscretion but in a selfish attempt to destroy the SGI. So she wanted the world to know that Nikken was not the holy man he pretended to be — he was no "Daishonin of modern times" as he let himself be called by his followers.

The Clow story was published in June 1992 in the *Soka Shimo*, the Soka Gakkai youth division newspaper, which en-

raged Nikken and the priesthood. Nikken publicly and in print called Mrs. Clow a liar, and said he would resign as high priest if the incident were ever proven true.

(Mrs. Clow filed suit in the Los Angeles Superior Court charging Nikken with libel in defaming her character, but that suit was eventually dismissed before trial on jurisdictional grounds.)

Nichiren Shoshu in December 1993 filed its libel suit in the Tokyo District Court against the Soka Gakkai and its publications, and this became the current Seattle Incident trial. Nikken is the plaintiff; in order to prove he has been libeled, he must convince the court that Mrs. Clow's account of his encounter with prostitutes is untrue.

Why is the trial taking so long? The Japanese legal

# New Youth Division Leaders

## National Youth Leaders

Jimmy King  
SGI-USA  
Junior High/  
High School  
Leader



Steve Mortan  
SGI-USA  
High School  
Leader



Shan Serafin  
SGI-USA  
Vice High  
School  
Leader



Nobuko  
Kobayashi  
SGI-USA  
High School  
Leader



Jomo Thorne  
SGI-USA  
Junior High  
School  
Leader



Bobbie  
Stemple  
SGI-USA  
Junior High  
School  
Leader



## Zone Youth Leaders

**Southern Zone**  
Donna Fabian  
Youth Leader  
Ingmar Soto  
Youth Leader

**Northeastern Zone**  
Sharon Redman  
Youth Leader

Matthew Anton  
Youth Leader

**Mid-Atlantic Zone**  
Tina May  
Youth Leader  
Steve Doty  
Youth Leader

**Western Zone**  
Carol Goodwin  
Youth Leader

**Pacific Zone**  
Cathy Kishi  
Youth Leader

**Central Zone**  
Osamu Kaneko  
Youth Leader

Eri Iwakuni  
Youth Leader

Maggie Boss  
Youth Leader

**Northwestern Zone**  
Suzie Hayano  
Youth Leader

Anthony White  
Youth Leader

David Eisenberg  
Youth Leader

**Southern California**  
Marion Wheeler  
Youth Leader

Cory Taylor  
Youth Leader

## SUA, Aliso Viejo, Opens Director of Information Technology Position

Soka University of America's new four-year liberal arts college in Aliso Viejo, Calif., is looking for a director of information technology. The director will be responsible for all institutional information technology systems and services, including academic and administrative data processing, management information, telecommunications and media.

Candidates should have a master's degree in a technology-related field and a minimum of five years of technical and administrative experience. Applicants should possess a broad base of technical knowledge and skills related to data processing and electronic communication systems and hardware, including: programming; systems analysis and design; network management; installation of UNIX-based and PC-based business systems; hardware and software purchasing; hardware diagnosis and repair; and user instruction. Experience with library information systems, data, voice and video networks is also desirable.

For further information contact Kathy King at (949) 472-3062 or kking@soka.edu. SUA is an equal opportunity employer.



# SUA Announcement

Now in its fifth year, Soka University of America's graduate school is accepting applications for its master's degree program in second and foreign language education.

Individuals seeking admission to the M.A. program must hold a baccalaureate or bachelor's degree with a minimum grade-point average of 2.7 or B- on a four-point scale. Applicants whose native language is not English are required to submit a Test of English as a Foreign Language (TOEFL) with a minimum score of 600. Applications for the 1999-2000 academic year are due by March 31. For more information, contact the Graduate Admissions Office at 26800 West Mulholland Hwy., Calabasas, CA 91302. Telephone (818) 878-3717, e-mail: grad\_admissions@soka.edu. Or visit our website: www.soka.edu/calabasas/

### SEATTLE, FROM PREVIOUS PAGE

process, particularly in civil cases, proceeds at a slow pace. And rather than being heard by a jury, cases are heard and ruled on by a panel of judges. At the district court level where the case is being heard, the simplest of cases usually takes three years to complete. Rather than being scheduled on consecutive days, intervals as long as several weeks can separate court sessions.

Complicated cases like the Seattle Incident case can easily take several years to conclude under such conditions. When appeals are considered, it's within the realm of possibility that a case of this sort can take as long as 15 or 20 years to proceed through the Japanese system.

After Nichiren Shoshu filed its suit, almost two years passed before the trial got underway. The first major development was Mrs. Clow's testimony: She testified for the defense, the Soka Gakkai, twice in October 1995; she was cross-examined by attorneys for Nikken and Nichiren Shoshu in February 1996.

In September and October 1996, Ronald Sprinkle, a former Seattle police officer, also traveled to Tokyo as a defense witness; he was one of the two officers who detained Nikken. A deposition from the other officer at the scene, which corroborated Mrs. Clow's and Mr. Sprinkle's accounts, was also submitted by the defense.

The trial then entered an intense phase in which the Soka

Gakkai pushed for Nikken to testify in person, while the priesthood worked to avoid his being called to the witness stand. After almost a year of wrangling, the court finally ordered Nikken to testify.

His attorneys questioned him in December 1997; the Soka Gakkai's attorneys questioned him twice, in February and May 1998. During these three sessions, Nikken denied having anything to do with the prostitutes but admitted having left his hotel for drinks that night. This contradicted initial statements by the plaintiff's side that Nikken had never set foot outside his hotel after returning from the evening's Gohonzon-conferral ceremony. The Soka Gakkai attorneys were confident that Nikken had

contradicted himself many times during his testimony, presenting himself to the court as an unreliable witness.

Throughout, SGI members around the world have been praying that the truth be clearly revealed through these court proceedings. Why have they been doing so, and why is victory in the trial so important to them? Like Mrs. Clow, who died in 1996, they want the world to know that Nikken is not what he pretends to be. They want his deceitful behavior in trying to cover up his past indiscretions to be known by all.

His attacks on the SGI can then be seen in their true light by everyone, and this will assure that he will not be mistaken for a genuine practitioner and rep-

resentative of Nichiren Dai-shonin's Buddhism.

*One in a three-part series*



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## SPEECH, FROM PAGE 1

boundless are the benefits you receive!

The Daishonin declares: "You [deserve] to be known as one who propagates the daimoku of the Lotus Sutra [Nam-myoho-renge-kyo].... At first one person, then two persons, then a thousand, ten thousand, a hundred thousand, and then all the people throughout the country come to chant the daimoku, before you know it, all the blessings [of the daimoku they chant] will accumulate in your person" (MW-5, 203).

Nothing in our SGI activities is ever a waste or done in vain — everything is a source of benefit.

In accord with the principle of earthly desires are enlightenment, all our hard work for kosen-rufu keeps moving us in a better, brighter direction. The more time passes, the more clearly our benefit manifests. The enormous benefit we obtain also flows to our children and descendants. This is the function of the Mystic Law known as inconspicuous benefit.

### **Okinawa and the Philippines have a long history of cultural exchange.**

Okinawa is the cornerstone of Asian kosen-rufu. If we get out a map and with a compass draw a circle, centering the point on Okinawa's capital city, Naha,

we find that Tokyo, Hong Kong, Macau and Manila form an almost perfect circle around it, while Korea and Taiwan lie within the circle.

Recently at the Okinawa Training Center [on Feb. 17], I received, as your representative, the first Persona Integra Total Person Award from the Philippine's esteemed Cagayan Capitol College in Cagayan de Oro City, Mindanao.

There is a long history of exchange between Okinawa and the Philippines. The Kuroshio current, also known as the Japan current, flows northward from the Philippines, going past Taiwan and along the Okinawan islands. One theory has it that cultural influences from the Philippines and the South Sea islands traveled to Okinawa by way of the Kuroshio, and that such exchange gave rise to the development of a common cultural sphere.

In 1954, archaeologists uncovered unique earthenware and stone agricultural implements from ancient shell mounds in the Yaeyama Islands of southwestern Okinawa. These stone implements appear to have been used in the cultivation of yams and are regarded as evidence that the yam agriculture of the South Sea islands was carried northward on the Kuroshio to Okinawa. In ancient Okinawan, the word for yam was *ummo*, which is said to resemble the word *ubi*, as yams are called on many South Sea islands.

As well, traditional Okinawan and Filipino music have similar musical scales. Much traditional Okinawan music uses a pentatonic scale [C-E-F-G-B-C], having no A or D. This musical scale is not found anywhere else in Japan except in Okinawa.

Some scholars have also pointed out linguistic similarities between Okinawan and Tagalog, the indigenous language of the Philippines.

From the 15th century, the kingdom of the Ryukyus — most of which is now present-day Okinawa Prefecture — conducted trade with the Philippine island of Luzon. This was almost two centuries before Japan's Tokugawa shogunate permitted foreign trade with the Philippines at the beginning of the 17th century.

In 1904, 360 Okinawans traveled to the Philippines as laborers. Later, Okinawans migrated to Davao on the island of Mindanao. They cleared land and contributed greatly to the development of the cultivation of Manila hemp. After that, Mindanao became firmly established as a destination for Okinawan emigrants, and the population of Okinawans living there soared.

Of the some 20,000 people of Japanese descent living in Davao before World War II, 70 percent were from Okinawa. The Okinawans there were also involved in the fishing industry, achieving great success with

bonito [skipjack tuna] fishing and the implementation of a unique style of Okinawan net-fishing.

### **Let us resolve that war will never happen again.**

Japan's Asian neighbors, including the people of Okinawa, were caused untold suffering by Japanese militarism in the years leading up to and during World War II.

The names of some 237,300 who lost their lives in the Battle of Okinawa are inscribed on the Cornerstones of Peace in the Okinawa Peace Memorial Park. Some historians put the number of Filipinos killed in the war at more than a million. In the infamous Bataan Death March, close to 20,000 people lost their lives. [The Bataan Death March was the forced march of more than 70,000 American and Filipino prisoners of war captured by the Japanese in the Philippines.]

One of the survivors of this truly horrific march went on to dedicate her life to peace education. Her name is Madame Laureana S. Rosales, the founder of Cagayan Capitol College and numerous other educational institutions, including the Bataan Heroes Memorial College in Balanga, Bataan. These institutions were founded from the noble wish that all people — be they Filipinos, Americans, Japanese or of any other nationality — could become champions of peace.

The determination of this great mother of education turned the tragedy of the Bataan Death March into a powerful driving force for the creation of many hope-filled centers of learning that are dedicated to peace. Similarly, the construction of this Okinawa Training Center has transformed a former missile base into a fortress of peace.

The people of the Philippines are renowned for their hospitality.

They also have a wonderful solidarity, which they call *bayanihan* — the spirit to help and support one another and work together for the development of the community.

Okinawa also has the famous expression "All whom we meet are our brothers" (*Icharibachode*). I have been told that Okinawan members brought more than 9,000 friends to their district general meetings last November. This is no doubt because the Okinawans are sincere, good-natured and possess the spirit of equality and tolerance.

Many Philippine members are also practicing in Okinawa.

How profound are the ties between Okinawa and her Asian neighbors. Continuing to forge bonds of friendship with citizens in each country, let us expand our indestructible alliance for peace in Asia, resolved never to let war happen again.

### **Those who can endure suffering courageously will win in the end.**

I want to introduce some words from Dr. José Rizal, national hero of the Philippines. He writes: "Let us be reasonable and open our eyes, especially you women, because you are the ones who open the minds of men.... And because life is full of sorrows and perils, fortify [your children's] character against any difficulty, strengthen their hearts against any danger."

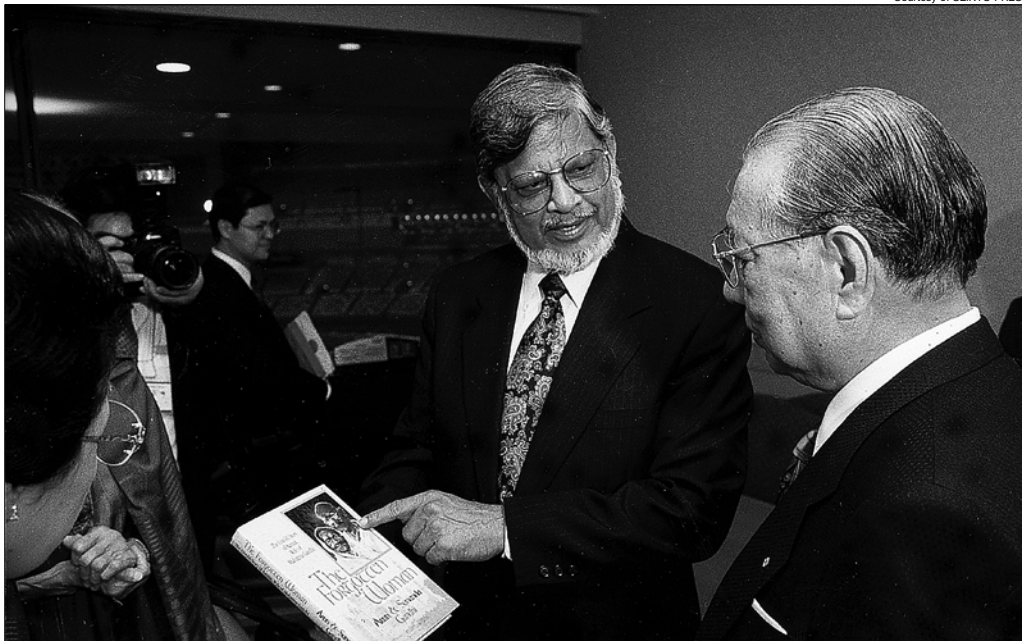
We are now in the era of women. No one has the right to berate women or behave arrogantly toward them.

In one of his poems, Rizal extols the virtues of education:

*Within the breasts of  
hapless mortals  
she kindles the living flame  
of good;  
she binds the hands of the  
wild criminal;  
and faithfully pours out  
consolation  
to those who seek her  
kindly mysteries,  
inflaming their hearts with  
a love for good.  
And thus is education, so  
noble  
and perfect, the sure balm  
of life.*

Let us put even greater efforts into fostering youth.

PLEASE SEE SPEECH, NEXT PAGE



Arun Gandhi, grandson of Mahatma Gandhi, meets SGI President Ikeda at the World Peace Youth Culture Festival in Nagoya, Japan, November 1998.

**SPEECH, FROM PREVIOUS PAGE**

Rizal also declares: "I have attempted to do what nobody had wished to do.... I have unmasked hypocrisy that under the cloak of religion has impoverished and brutalized us. I have distinguished the true religion from the false, from the superstitious, from that which capitalizes the holy word in order to extract money.... I have lifted the curtain in order to show what is behind the deceitful and brilliant words of our government."

Rizal fought head-on against the evil of both hypocritical priests and lying politicians. He was a person of courage who championed justice.

And so are you, the members of the SGI.

In an essay titled "The Philippines a Century Hence," in which he envisages his country's future, Rizal writes: "Very likely, the Philippines will defend with inexpressible valor the liberty secured at the price of so much blood and sacrifice. With the new men that will spring from their soil and with the recollection of their past, they will perhaps strive to enter freely upon the wide road of progress, and all will labor together to strengthen their fatherland, both internally and externally...."

In the same essay, he declares, "We shall never tire of repeating this [our demand for our rights as Filipinos] while a ray of hope is left us."

Those who bravely endure suffering, who continue to fight with perseverance and tenacity, win in the end.

**Only when leaders and educators set a good example can they hope to persuade others.**

Last November, Arun Gandhi, the grandson of Mahatma Gandhi, and his wife, Sunanda, kindly attended the World Peace Youth Culture Festival held in Nagoya, Japan. [Arun and Sunanda Gandhi are cofounders of the M. K. Gandhi Institute for Nonviolence in Memphis, Tenn.]

I want to share a story that Mr. Gandhi related from his childhood: When he was about six or seven years old, he lived in an ashram community with his grandfather. One of his friends was a boy of about the same age who was also living

there with his parents. This friend was very fond of sweets, consuming them in great quantity. As a result, he started getting boils all over his body.

No matter how his parents nagged him to stop eating sweets, he wouldn't listen. Since there were always sweets around, he would simply grab some to eat when nobody was looking.

Worried, his mother called on Gandhi, with her son in tow, and urged him to speak to her child, to explain to him that he should not eat sweets anymore.

After hearing the mother's story, Gandhi said, "Please come back in 15 days, and I will speak to him."

Perplexed, the mother did as asked and returned with her son in 15 days. Gandhi took the boy aside and spoke to him for less than a minute. That was all. Surprisingly, though, from that moment on, the boy stopped eating sweets.

His mother was puzzled. What kind of miracle had Gandhi performed on her son, she wondered. A few days later she went to ask Gandhi this herself.

Gandhi replied that it was not a miracle. "The reason I asked you to come back in 15 days," he said, "was that I had to give up eating sweets for 15 days before I could ask the

child to give up eating them." He had told this to the boy and added that he himself would not touch any sweets until the boy's boils had healed, until the boy could eat sweets again.

In other words, Mahatma Gandhi lived by the creed of "I'll challenge myself, so please you do, too." This was the secret of his success in changing the young boy's attitude.

Arun Gandhi further said that only when leaders and educators set a good example can they hope to persuade others to do what they ask. This was Mahatma Gandhi's conviction, he said, and the secret to his charismatic leadership.

The essence of nonviolence, Arun Gandhi added, is the ability to educate people — and education is about being a positive role model.

The key to the SGI's development, too, has been the fine example set by the leaders, by their dedicated efforts and hard work. When leaders fail to exert themselves, they grow bureaucratic and lapse into empty rhetoric.

**The essence of nonviolence is to change oneself first.**

As a country, Japan today is in a serious deadlock. All kinds of cures are being recom-

mended: "Japan should try this." "If Japan does this, we'll see a recovery." While such advice is all well and good, many of those handing it out are overlooking one very simple but very important thing. And that is the need to set good examples themselves.

If the people who make such admirable suggestions actually did what they preached, the country would surely be in fine shape in no time. But the exact opposite is true. There are far too many leaders who preach restraint and forbearance while seeking only personal gain and advantage for themselves.

If we return to the child in Arun Gandhi's story, the child's entire family loved sweets and was always eating them. It is hardly surprising that they could not convince him to give up sweets. Japan has become a country like the child addicted to sweets, a country that has no self-discipline, no principles, no thought for any consequences and is consumed by unrestrained greed.

I am concerned that if Japan continues to be led by such shortsighted avarice, nationalistic forces will take advantage and strengthen their influence in society. To combat this malaise, leaders in every area of society must first set an example themselves. They must experience hardship and suffering firsthand and fight with the spirit to sacrifice themselves for the future.

Why were people able to endure the bitter struggle for Indian independence? There were many hurdles to self-rule that many thought impossible to overcome. Yet still people followed Gandhi. Why? Because he never asked others to do anything that he had never done himself.

Gandhi always strode in the front of protest marches. He always went where the greatest crisis or suffering was. This is, in fact, the essence of nonviolence. In other words, it is to change oneself first and, through that transformation, change others' hearts.

**Let's rack our brains about how we can bring people more joy.**

I have received many kind letters from friends, members and nonmembers, that have been personally delivered to me in Okinawa. I cannot fully express my appreciation.

My wife and I also received a wonderful piece of calligraphy from the renowned Hong Kong artist and calligrapher Madame Fang Zhaoling. This month she celebrated her 85th birthday. With bold brush strokes, she wrote, "Art is a struggle." I was deeply moved and impressed by these words. These are words of wisdom from a woman who has experienced the profound depths of life and art.

Faith, too, is a struggle. It is an eternal struggle toward *kosen-rufu*. This I wish to clearly state.

In the "Record of the Orally Transmitted Teachings," the Daishonin says, "'Joy' means delight shared by oneself and others.... When both oneself and others have wisdom and compassion, this is called joy" (*Gosho Zenshu*, p. 761).

"Let's bring joy to everyone! Let's bring joy to our fellow members!" This is the spirit of an SGI leader. What can we do to inspire joy? What can we say? Racking our brains over how we can bring people joy while devoting ourselves wholeheartedly to encouraging and supporting everyone — such compassion and wisdom radiates with the true light of faith.

Next year, in 2000, a World Peace Youth Culture Festival will be held in Okinawa. With fellow members from throughout Asia and the world, let's make it a magnificent celebration that will open the curtain on the Century of the SGI.

*SGI President Ikeda's speech at the SGI Asia Peace and Culture Conference, held at the Okinawa Training Center in Onnason, Feb. 21.*

**REPRESENTATIVES CONFERENCE**

**Don't Hold Back**

*SGI President Ikeda attended a representatives conference on Feb. 25 at the Okinawa Training Center and gave the following points:*

- There's no room for diffidence in the struggle for *kosen-rufu*. It is natural to respect our seniors in faith, but if we hold ourselves back because of them, *kosen-rufu* will not advance.
- Naturally and freely, we should give play to our potential, in a way true to ourselves.
- Being able to do SGI activities in good health and high spirits is itself a benefit. We use our voices, our legs, our brains. Every activity serves to strengthen us and is a source of good fortune and benefit. At the same time, our efforts contribute to the happiness of others. Those who feel a deep sense of appreciation for being able to do SGI activities are truly happy.
- You, the SGI members, are more precious to me than anything. I treasure you above all. This is my fundamental spirit. I continue to pray each day for your good health, prosperity and happiness. I want SGI leaders to advance with the same spirit, the same prayer.



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Please keep sending us your letters about the *World Tribune*. Our new address is 606 Wilshire Blvd. P.O. Box 1427 Santa Monica, CA 90406-1427; or e-mail wt@sgi-usa.org

SGI President Ikeda shares the experience of SGI-USA member and master trumpeter Shunzo Ono in part 2 of his February Headquarters Leaders Meeting speech. When Mr. Ono was in a car accident and injured to the point that he could no longer play his instrument, he determined that — precisely because of this ordeal — he would become the best trumpeter in the world. ‘The greater and more trying the obstacles, the greater our benefit when we overcome them,’ President Ikeda explains. ‘That is why hardships are a great treasure.’

# The Greater the Obstacles, the Greater the Benefits

In my youth, I studiously read the works of the great Russian writer Leo Tolstoy over and over again. If I weren't reading something all the time, Mr. Toda would take me severely to task.

Sometimes, the works of the great writers were rather difficult to understand and proved heavy going. Nevertheless, I persevered and read my way through them. Ultimately, all phenomena are Buddhism — and that includes great literature.

The members of the Young Women's Division International Group have prepared some very accessible translations of selected passages from Tolstoy's book *The Pathway of Life*. I thank them for their sincerity in doing so and wish to share a few of those quotes with you today.

Tolstoy writes: "Of all crimes, the worst is causing division among people. Such behavior is characterized by jealousy, fear, resentment, hostility and anger. In other words, malice toward others. It is the crime of hindering a person's soul from being joined with love to God and his fellow human beings."

This "malice toward others" corresponds to what we call slandering others in Buddhism.

Tolstoy was not deeply versed in Buddhism, yet much in his thinking resonates with Buddhist thought.

Tolstoy asserts that severing people from God and their fellow human beings is the worst of all crimes. Translated into our context, the worst crime is cutting off those who embrace the Mystic Law from the Gohonzon and Nichiren Daishonin, and disrupting the unity of friends in faith.

The offense of Nikken and others of his ilk — those who seek to divide and destroy the Soka Gakkai, which has inherited the Buddha's decree — is infinitely grave. In light of the Daishonin's teachings, theirs are unforgivable offenses.

**The Gohonzon exists only within us.**

In *The Pathway of Life*, Tolstoy includes the words of many philosophers and thinkers. Tolstoy himself was a writer admired and venerated throughout the world, yet he was

never arrogant. He deeply respected the outstanding philosophers and sages of ages past. That is one of the things that made him great.

Tolstoy records, "Kant, the philosopher, remarked that two things excited his wonder above all others: first the stars in the heavens, and second the law of goodness in the soul of man."

This concurs with the Buddhist view of the cosmos. "The stars in the heavens" — there are hundreds of billions of planets like ours in the universe. But equally as wondrous and intriguing is the human heart.

Kant's concept of an inner moral law that guides human behavior is quite famous, and Tolstoy refers to it as the "law of goodness in people's hearts." In terms of Buddhism, it corresponds to the law of the innate Buddha nature of each individual.

President Toda says, "Along with the universe — no, in fact, even more than the universe — we must study the depths, the inner reaches, of life itself."

Tolstoy also writes: "God cannot be comprehended by reason. We know that He is, only because we are conscious of Him within, and not because we recognize Him with our minds. In order to be a true man, man must be conscious of God within."

This corresponds to our belief as Buddhists that the Gohonzon, in the Daishonin's words, "exists only within the mortal flesh of us ordinary people who embrace the Lotus Sutra and chant Nam-myoho-enge-kyo" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 213).

Tolstoy also paraphrases the German religious poet Angelus: "Man, do not remain man. Become God, only then will you make of yourself what you ought."

As Buddhists, we can interpret these words as guiding us to devote ourselves to Buddhist practice, guiding us to attaining enlightenment in this lifetime. They are words of great wisdom.

**Unless we answer the fundamental question of death, we can never create a humanistic civilization.**

About death, Tolstoy says the following: "Death is more certain than the morning, than night following day, than winter following summer. Why is it then that we prepare for the night and for the winter time, but do not prepare for death? We must prepare for death."

I spoke about this subject with British historian Arnold J. Toynbee, who described modern civilization as being self-deceptive; people avoid confronting the question of death, seeking only short-

term glory and honors. Unless we answer the fundamental question of death, though, we cannot hope to have a humanistic civilization — this was Dr. Toynbee's conclusion.

This is why he really wanted to meet me, the leader of a lay Buddhist organization. The elderly Dr. Toynbee could not make the long journey to Japan, and as I was in my 40s, almost half his age, I flew to see him in London.

**The best way to prepare for death is to live well.**

Tolstoy further states that "there is only one way to prepare for death — and that is to live well. The better the life which we live, the less is the fear of death, and the easier is death itself. For the man of holiness there is no death."

Who is most praiseworthy? Is it powerful figures? Is it famous people? Is it those who have positions, titles, wealth? The answer is a categorical no.

Most praiseworthy are those who work for the happiness and welfare of others, those who carry out noble deeds, those who know the importance of preparing for death, who live their lives in readiness for death. Such people live unsurpassed lives.

All of you are such people. Our SGI activities are noble deeds — this is the realm of faith in the Daishonin's Buddhism. All of you are the most fortunate people in the world.

Let's give a cheer for the SGI! What do you say?

Tolstoy paraphrases the Chinese philosopher Lao-tsu: "He who knows others is well-informed, he who knows himself is enlightened. He who overcomes others is strong, he who overcomes himself is powerful. But he who dying knows that he is not destroyed is eternal."

Our journey is along the path to everlasting victory.

**The word 'genius' really means effort.**

For my birthday in January, I received a wonderful present from the internationally acclaimed trumpeter Shunzo Ono, who lives in the United States. It was a CD of 20 beloved tunes and Gakkai songs, which he personally performed and recorded for me. I listen to it every day, over and over again. Each number is a shining jewel of Mr. Ono's sincerity.

As an expression of my appreciation, I immediately sent him this poem:

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'Tolstoy was not deeply versed in Buddhism, yet much in his thinking resonates with Buddhist thought.'

# Obstacles, Benefits

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*Reverberating to the heavens  
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From your instrument  
With such genius!*

Genius is a synonym for effort. And Mr. Ono has made unflinching, often excruciating efforts.

Mr. Ono is 49, a fellow SGI member who has overcome countless painful trials and tribulations. He has lived through a serious car crash and cancer.

His trumpet playing thus resounds with the fervor of a genuine hero of life. It is the reverberation of "wonderful sound" like that referred to in the Lotus Sutra — a sound that can only be produced by a person who has been face-to-face with death and who has joined his destiny with the SGI.

From the instrument of his life, which Mr. Ono has forged and tempered through hardship and struggle, there resounds soul-stirring melodies of courage. They exhort us to "Survive! Win!" This is the message that his music conveys to me.

### People who fail to work hard or challenge themselves have no roots.

Mr. Ono is a proud former member of the Soka Gakkai's Chubu Brass Band. After moving to the United States, too, he energetically threw himself into activities, serving as a young men's division territory leader and Brass Band leader. He was also active in the Soka Group. He has exerted himself in SGI activities alongside his fellow members, on the very front lines of the kosen-rufu organization.

Those who shun making efforts in the organization cannot forge true character or humanity. No matter how famous they may become, people who fail to work hard or challenge difficulties have no foundation or roots. They tend to go to pieces the minute some crisis occurs.

When I visited the Miami Training Center in February 1987, Mr. Ono was there from New York as a Soka Group member. He worked tirelessly behind the scenes throughout. I will never forget his spirited demeanor for as long as I live.

Today, Mr. Ono and his wife, Kazuko, are district-level leaders in New York. Despite the international reputation he enjoys in his field, Mr. Ono is just as sincere and dedicated in his Buddhist practice as ever. He is not arrogant or pretentious in the least. A world-renowned artist, he remains first and foremost an SGI member.

Mr. Ono respects and attaches great importance to the SGI. He is also continually introducing others to the Daishonin's Buddhism, increasing the ranks of capable people for kosen-rufu.

In addition, he is also diligent in carrying out home visits to his fellow members. He is truly admirable.

Fame is ephemeral. What counts is our humanity.

There have been individuals who, as soon as they gained a bit of fame, began to look down on the members who taught them about faith, completely forgetting everything they owed them. Such people have already destroyed their good fortune; they are destined to suffer a fall in the end. This accords with the strict workings of the Buddhist law of cause and effect.

Mr. Ono has just to hear that a fellow member is in trouble or suffering from some problem, and he is off to see and encourage him or her — with the speed of an ambulance rushing to the scene of an emergency. Numberless are the friends who have stood up with courage and joy as a result of his warm support and encouragement.

There is no more noble deed than supporting and protecting our fellow members, precious emissaries of the Buddha.

### Nichiren Daishonin assures us that we can transform any poison in our lives into medicine.

In December 1988, while being driven home by a friend after giving personal guidance, Mr. Ono was involved in a car crash.

I hope that all of you will always take the greatest care to ensure you never cause a car accident.

In the crash, Mr. Ono's front teeth were knocked out, and the flesh of his upper lip was severely torn. It was a terrible crisis for a professional trumpeter. Even after his wounds had healed, the muscle had been so severely damaged that, no matter how hard he tried to blow, he could no longer produce any sound at all from his trumpet.

But Mr. Ono did not give up. He did not lose heart. Here we see the true mettle of an artist of the Mystic Law. He said that, far from despairing, he was convinced that — as a result of this ordeal — he could become the best trumpeter in the world.

Actually, in his youth, Mr. Ono had neither the opportunity nor the money to attend music school. He was largely self-taught, practicing hard and honing and perfecting his playing on his own.

He decided that the obstacle of this ac-

cident signaled it was time for him to go back to the basics, to really start over again from the beginning. He sought as his mentors the top trumpeters in the United States and humbly received training and instruction from them.

As a result, he says he developed many tens of times the concentration he had previously, plus the ability to produce exactly the sound he wanted — with the precision of an arrow hitting its target.

The Daishonin writes, "The three obstacles and four devils will invariably appear, and the wise will rejoice while the foolish will retreat" (MW-2 [2nd ed.], 244). Mr. Ono was wise. He did not retreat.

No one is free from life's sorrows and sufferings. The key is: How do we triumph over them?

Through surmounting and winning over obstacles, we elevate our life-condition until, suddenly, limitless horizons stretch before us. The greater and more trying the obstacles, the greater our benefit when we overcome them. That is why hardships are a great treasure.

As I have mentioned many times, the late Japanese industrialist Konosuke Matsushita once said on a visit to Soka University: "Mr. Ikeda, how true it is that young people ought to struggle during their youth and even deliberately seek out hard work. I've no time for those who are strangers to hardship."

The Daishonin's Buddhism expounds the Mystic Law, Nam-myoho-enge-kyo, which enables us to transform earthly desires into enlightenment. The Daishonin assures us that we can, without fail, lead lives in which negative effects are transformed into benefits, where poison is turned into medicine.

He declares, "Though misfortune may occur, we can transform it into a blessing" (*Gosho Zenshu*, p. 979).

*Part 2 of SGI President Ikeda's speech at the 31st Soka Gakkai Headquarters Leaders Meeting, held at the Tokyo Makiguchi Memorial Hall in Hachioji, Feb. 2. Part 1 appeared in last week's issue; part 3 will appear in next week's.*



SGI-USA member Shunzo Ono, an internationally acclaimed trumpeter, has lived through a serious car crash and cancer.

Photo by GREGORY NAKASUJI



Photo by KAZUKO ONO

As a vice district leader of Armonk District in Westchester, N.Y., Shunzo Ono makes steady efforts.

EXPERIENCE — JOE ANDERIES, CASTLE ROCK, COLO.

# Teaching Music Beyond Borders

By GINA JONES

LOS ANGELES REGION #4 BUREAU CHIEF

Joe Anderies, an SGI member based out of Castle Rock, Colo., is no ordinary elementary school music teacher. Very few teachers in the country even attempt to do what he does, which is open up the world of jazz to beginning-level music students. Most teachers feel that while teaching basic music skills to students — incorporating jazz, which by its nature introduces concepts of creativity and spontaneity — is beyond these students' level of learning. Not so, says Joe.

Almost a decade ago, Joe created the Beyond Borders Project, a unique program that allows students to go beyond the traditional constraints that most people put on that level of instrumental music. In general, he says, "Most elementary-level music students are taught to read music — and the music they're reading is somewhat canned and predictable." While in his program, they're learning jazz rhythms and jazz styles alongside comprehensive instruction in solid basics. They have a chance to be spontaneous and to learn to use their ear, rather than just reading music. Joe actually writes a lot of the music for his program, "creating pieces that are right in their ballpark — where it's within their capabilities, but also a challenge."

The tools of his trade are a little unconventional for grade school teachers as well. His utilization of computer sequencing equipment makes for a unique atmosphere in learning. Computer sequencing technology is basically a digitized recording device, which is set up through a synthesizer. So it is capable of making the sounds of many instruments all at once. One of the many uses of this technology allows for one instrument's part to be selected and recorded alone for purposes of allowing a student to take home a practice-tape. Says Joe: "Sequencing really is what jazz is — a sequencing of musical ideas. So in a way, it has a connection already to the music, even though it's technology based."

In addition, he has created a successful mentoring program. Not only does he utilize profes-



Joe Anderies presents his innovative teaching techniques at the International Association of Jazz Educators 26th Annual Conference, held Jan. 6-9 at the Disneyland Hotel in Anaheim, Calif.

sional musicians from the community to come in and work with the students, he also encourages his graduates to come back and work with his current students as well. From the many times the professional musicians have visited to interface with the students: "I've consistently seen just this magnetic unification that happens by setting these professionals right down in the middle of the kids. And immediately it is incredibly infectious. The students' playing rises a couple of levels above where they were before." And the professionals, says Joe, "come out of this experience so excited — a lot of times a progression is taking place right before their eyes. And they feel like they had something to do with it."

Each year for the past 10 years, his students, along with professional jazz musicians, have put on a Spring Concert for between 400 and 500 parents, family and friends of the students. This past year, the event made the local television news broadcast when his smaller jazz combo group went to a local recording studio to cut a CD of their several pieces.

Another interesting tool Anderies uses in his teaching is "call and response." This technique is something of a "drawing out" of the students' capabilities. A more experienced musician will begin by playing a few measures of music — the "call." Afterward, the student

will reply — in the beginning by mimicking what was just played, and eventually by playing their own unique response. "Theoretically," says Joe, "these kids don't know a whole lot about jazz yet. But they do have a sixth sense — and most of them have pretty good ears if you give them a chance to use them."

Joe was asked to present a clinic on his innovative teaching techniques at the International Association of Jazz Educators 26th Annual Conference held Jan. 6-9 at the Disneyland Hotel in Anaheim, Calif. Toward the end of the clinic, students displayed "call and response" in a performance-style presentation. One by one students playing different instruments volunteered to team up with Joe, each displaying his or her own unique style in calling out or responding to him and to one another. A contagious wave of excitement seemed to pass through the musicians and audience alike.

Joe began his practice of Buddhism in the early '80s, when he was introduced to it by an SGI member who, interestingly, had only come to tune his piano. Later they went on to create a successful jazz band together, along with several other SGI members, called IMAGES. His band made three recordings, two of which were on the national charts. That experience led to his meeting flautist Nestor Torres and subsequently going on the road in the late '80s with

the SGI performance "This Is America," which toured around the country.

Having spent many years working with the local SGI youth division brass band, he eventually concluded that it was sharing his music with others, teaching others, that brought him the most satisfaction. Though his career as a professional musician was successful, he began to realize that this was not his mission in life. When he returned home from the "This Is America" tour, he finished up

his college teaching degree, and began student teaching.

And in his first teaching job as an elementary school music teacher, he immediately began looking for ways to use the tools he had acquired in those experiences on the road with the "This Is America" tour. He was determined to create an environment somehow different from the normal classroom situation. And it was from this desire that the Music Beyond Borders program was launched. Joe is now finishing up his master's degree in music education this May. "For me," he says, "continuing to look at ways to grow myself is the reason the kids really want to follow. And I can see that connection all the time."

Joe takes time before and after class to meet with students who want to excel, which then causes students to "challenge themselves against their own selves — not against the group." When asked how his Buddhist practice has affected his career most significantly, he talked about cherishing every person — every person's life. "The main point that I can connect with my faith is valuing each human being," he explains. "I have always related to SGI Pres-

PLEASE SEE EXPERIENCE, NEXT PAGE



Toward the end of the clinic, students display 'call and response' in a performance-style presentation. One by one, students playing different instruments volunteer to team up with Joe, each displaying his or her own unique style in calling out or responding to him and to one another.

EXPERIENCE, FROM PREVIOUS PAGE

ident Ikeda on this concept. I love to see how he finds something valuable to nurture in every person." Despite how overwhelming some days can be for him as a teacher, he says, "I've always held onto the concept that every person is valuable and has things to gain here." Involvement in the elective band and orchestra program at Joe's schools has skyrocketed in the past few years, with almost every fifth and sixth grade student now participating. "I see this as a reflection of the jazz music, which by nature is so alive and creative," he says. "Younger students have been hearing these spring concerts every year, watching the student musicians interface with the professionals. When they get the chance to sign up in fifth grade, the response is virtually unanimous!"

When asked whether he would perform again, he explained: "I do occasionally perform and several times a year I also get to play with the professionals who come out to interface with the students. I continue to work on my playing craft in my university studies and on my own. But that's not my number one focus. When I get home on a Friday night, I want to spend time with my family." Joe's teaching career appears to have offered him the perfect forum to express his love of music and his love of people. W



San Diego's Blue Sky Chorus recently performed for a senior citizens group in Rancho Bernardo, Calif., and plans to continue its outreach to the community with more public performances soon.

San Diego's Blue Sky Women's Chorus kicked off the new year with an energetic performance at the Seven Oaks Community Center in Rancho Bernardo, Calif. In keeping with the SGI's focus on propagation, the chorus has begun to take their talents into the community. This concert was for the RB Playgoers, a group active in promoting the arts and cultural events for the senior citizens who live in the Seven

## Blue Sky Chorus Reaches Out to Community

Oaks community.

"We are so lucky to have a group as talented as the Blue Sky Chorus to perform for us," said Chaiké Levine, the publicity chairperson for the RB Playgoers. "For some of the older people, this is their only opportunity to experience the arts."

After the concert, many of the 100-plus audience members stayed to mingle with the chorus, talk about the performance and learn more about the group. "I thought the music was delightful. The most touching part is the message of love that they promote," said Leona Janis, an RB Playgoers member.

Chorus Director Glenda Turner reflected on the future of the chorus: "We would like to perform for the 'non-SGI' audience, to bring them the Soka Gakkai spirit, energy and hope for peace — something the world is waiting for. This chorus wants to share SGI President Ikeda's heart and his promotion of peace and culture."

— LEON FERNANDO

# Congratulations, Orlando and Herbie!

## Orlando Cepeda Joins the Baseball Hall of Fame

On March 2, SGI-USA member Orlando Cepeda, the Baby Bull, was selected as Major League Baseball's newest Hall of Fame player by a vote of the Veterans Committee. In 1993, his last year of eligibility for the Hall of Fame by vote of the Baseball Writers Association of America, Cepeda missed making the Hall by only seven votes — the fifth narrowest margin ever. This year was his second year of eligibility for consideration by the Veterans Committee. At a press conference at the stadium club at Candlestick Park, Cepeda said: "I've been through good things and bad things, but I'm very fortunate to have been able to have played baseball and be in San Francisco, the city I love. I'm proud to be Puerto Rican. Everyone there is excited for me." He then added: "Fifteen years ago, I embraced Buddhist philosophy. My practice helped me 100 percent to really get to know Orlando Cepeda. Our biggest victory is to win over ourselves. Today proves the validity of Buddhism and friendship." W



— DAVID EISENBERG

## Two More Grammys for Herbie

SGI-USA member Herbie Hancock took home two new Grammys on Feb. 24, bringing his total to six. He was awarded Best Jazz Instrumental Performance for his CD *Gershwin's World* and Best Instrumental Arrangement for "St. Louis Blues." Hancock, who this year celebrates 40 years in the music business, has also won an Academy Award, Best Original Score in 1987 for *Round Midnight*. W



Herbie Hancock (right) and arranger Robert Sadin pose together with the Grammy Award they won for Best Jazz Instrumental Performance for 'Gershwin's World' at the Shrine Auditorium in Los Angeles, Feb. 24.

# Have Faith, Will Travel

## PERSPECTIVE

By **SUSAN McDONOUGH**  
BUFFALO, N.Y.

When I first began piling into tour buses with my fellow SGI-USA members, I did it because people senior to me in



faith told me if I made the big effort, I'd get the big benefit. And that's all I needed to hear.

I wasn't interested in deepening my faith, and I didn't particularly care to spend time with the members. I was in it for the benefit. Pure and simple. Aside from chanting Nam-myoho-enge-kyo, "Just show me the benefit" had become my own little, private mantra.

I remember so vividly the first bus trip I made as an SGI-USA member. We traveled 10

hours to Boston. I sat in the front seat with my young women's leader and watched as food was passed, pillows were tossed and various faces were turned together in heartfelt conversations. But I felt like a stranger on that bus — an observer. It didn't matter, I told myself, because I wasn't there for the conversation. *Just show me the benefit.*

Now when I take these marathon trips, I don't feel like I'm among strangers. Now when I look out across the bus, I see my friends. But if you had told me 13 years ago, when I made that first trip to Boston, that *that* would be my benefit, I would have said, "No thank you."

I wasn't interested in deepening my faith back then because I didn't understand the relationship between faith and benefit. I thought Buddhism was magic. Make the big effort, get the big benefit. And I wasn't interested in nurturing new friendships. But it didn't matter,



Photo by SUSAN McDONOUGH

**Hatsutaru Ramadhan, 12, assists Buffalo and Rochester members on their bus trip to the Big Apple.**

because as SGI President Ikeda promises, in the world of faith, absolutely no effort is wasted. He assures us that all our "efforts in traveling will turn into benefit. This is the profound working of the Mystic Law." Despite my weak faith and private mantra, I still received benefit.

Recently, nearly 45 SGI-USA members from Buffalo

and Rochester traveled nine hours to New York City to help celebrate what SGI-USA General Director Fred Zaitzu called "the grand departure of the Northeastern Zone." We hooped and hollered, saw old friends, cried, renewed our determination to show victory in our communities — and then piled back on our bus to make the slushy, nine-hour trip home.

Spending 18 hours on a bus to attend a two-hour meeting might seem crazy to some people. But, to the members who came, it was an opportunity to nourish friendships, our Buddhist faith and our lives.

"Being on the bus with everybody is my favorite part," said Buffalo's Lakeshore District member Lynn Berg.

Atsu Hollister from Rochester told me she doesn't ask herself why she comes or if she wants to. She just comes because she knows these trips are important for her faith. She's been making

these marathon bus trips for more than 30 years.

As a result of this recent trip to New York City, I am beginning to understand the relationship between faith and my coveted benefits. I'm also realizing that deepening my friendships, my faith and gaining benefit are not separate.

In *Discussions on Youth*, President Ikeda says: "It is important not to isolate yourself. Remaining aloof from others cultivates only selfishness and accomplishes nothing." I believe this is the road I was on when I first climbed on to that tour bus to Boston. I still struggle from time to time with heart-to-heart connections, but I know that because of my Buddhist practice and this SGI organization, I have saved myself 13 years of needless suffering.

It might not be the benefit I expected, but I am profoundly grateful. WT

## Foreign Language Pages Announcement

Until now, the Spanish, Chinese and Korean language pages have been published monthly in the *World Tribune*. Beginning in June this year, the *World Tribune* will be mailing directly the language supplement of choice **ONLY** to the homes of those subscribers who request it.

If you are a *World Tribune* subscriber and would like to receive a language supplement, please fill out and return the attached form to:

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Experiences in faith are among the most popular articles in the *World Tribune*. Whether told in the first person, third person or dialogue format, the story of how you became a better person through practicing Nichiren Daishonin's Buddhism can deeply influence others' lives. If you'd like your experience to be considered for publication in

the *World Tribune*, please send it to: *World Tribune*, Attn: Experiences Editor, 606 Wilshire Blvd., P.O. Box 1427, Santa Monica, CA 90406-1427; or e-mail wt@sgi-usa.org. Please include your name, address and telephone number! Your story should be no longer than five typed pages, double-spaced (approximately 1,200 words).

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# WORLD TRIBUNE MAILBOX

## Congratulations, 'WT E-Mail Express'!

Bravo for the new *WT E-Mail Express* on-line! This is a wonderful encouragement to receive in my e-mail box. I am glad the *World Tribune* is joining the 21st century!... As there is much on the Internet that is created by other parties (some of whom are reliable and some who aren't), I am sure this step the *World Tribune* is taking will deter any unreliable sources from making their way into an innocent member's e-mail. There is much out there from the Nikken sect and from people who are just plain negative. Putting the *World Tribune* on to the Internet is a powerful and positive move that I'm sure will grow into a major encouragement and protection for SGI members around the world.

I work in an information technology department for an international corporation and it is very nice to have this publication at my desk. It's private, and it definitely gives me the feeling of connectedness to the kosen-rufu movement in America.

— LINDA K. JOHNSON,  
Van Nuys, Calif.

## Gratitude for Spanish Pages

Every week I enjoy all that the *World Tribune* brings, and I would like to express my gratitude for the Spanish pages. When I read these pages, I feel a deep connection with the Latin American members, especially the Argentinian members. I used to talk on the phone with my best friend, Valeria, about your articles. She lives in Argentina, the country where I am from, and was the person who introduced me to this amazing Buddhism.

I want to say thanks to Maria Panigua from New Jersey, whose experience encouraged me to keep going, keep fighting and not to give up my dream to become an American citizen. I am going through the same experience right now and let me tell you, it is not easy at all. But I have the Gohonzon in my life, the support of the SGI members and a wonderful Ar-

gentinian husband who started practicing six months ago. I would like to talk to Maria about our commonalities perhaps by phone or mail.

— LAURA LAGO,  
Las Vegas

## Greetings From Bolivia

Greetings and best wishes. I congratulate the Jan. 1 issue of the *World Tribune*, which was well done and interesting, especially the experiences. I read Amy Stone's experience, and I would like to know about her health, and her relationship with her partner and her parents. She is an example for SGI members. I would like to encourage her to continue practicing to the extent possible.

Here in Bolivia, I talk to the leaders about SGI-USA. We are also working for kosen-rufu in Bolivia, and making efforts for SGI President Ikeda to come to our country. I am chanting to unite with you and SGI members from around the world. As Nichiren Daishonin wrote, "All disciples and believers of Nichiren should chant Nam-myoho-renge-kyo with one mind (*itai doshin*)...." Without any further ado, I bid you farewell, with sincere wishes for the attainment of kosen-rufu in the U.S.A.

— JOSE SALOMON  
VARGAS MORON,  
SGI-Bolivia

## Buddhism and Psychotherapy

Thanks for Mike Lisagor's article on how therapy has helped in supporting him and his Buddhist practice and overcoming problems (Feb. 12). I had a similar situation. A family member was manic depressive and causing a lot of stress. I chanted and got help from a psychologist. It kept me strong and things are normal now....

— PHILIP RAY,  
Ventura, Calif.

## Thanks for the Changes

I complained about the new logo, so it is only right that I

should compliment you about the new paper stock, color photos and other changes. And I've gotten used to the new logo. Keep up the good work.

— LARRY MARGOLIS,  
Santa Monica, Calif.

How many times have I been so moved by an article or related experience or study point in the *World Tribune* and somehow been so inspired by it that I could chant a much higher quality of daimoku and subsequently make a joyful, spiritual and oftentimes concrete, physical breakthrough?! I cannot even COUNT them! How many times have I thought, "I really need to write a thank you letter to the WT staff about this," yet regrettably, NEVER did?! I am certain there are countless others like me out there who have gone through the same things about the *World Tribune*! So please never stop the wonderful efforts you are making for the WT! You are the ones who are helping so many of us change our karma, overcome our pain, find something to appreciate, and reach out to others for the sake of adding to the flow of a true peace in this world! NEVER STOP!! I could not continue practicing this Buddhism without the *World Tribune*. How deep is my gratitude? DEEP in my daimoku — for your continued success and happiness!

— JENNY HODGINS,  
Japan

## Set Ourselves Free!

In "Set Yourself Free!" (Jan. 15), Deborah Goodwin talks about the misuse and abuse of our freedoms in America and indicates "the rising furor that decries our military agenda in Iraq" as an example of this. The only "rising furor" I am aware of concerning Iraq centers on the behavior of Saddam Hussein, and his documented history of the plunder, pillage and murder of his own people, and his fanatical determination to produce chemical, biological and nuclear weapons of mass

destruction to be used against people in other countries.

As followers of Nichiren Daishonin, it is our vital mission to pray for and take action to establish world peace, but, as we have learned in our dealings with the Nikken sect, this sometimes means confronting and refuting evil when we become aware of it. Indeed, President Ikeda reminds us "we need to resolutely attack abuses of power that cause people suffering. This is fighting on the side of justice. It is wrong to remain silent when confronted with injustice. Doing so is tantamount to supporting and condoning evil." Through repeated experience, we know Saddam makes a mockery of dialogue and only responds to threats of military force. If we become silent and passive in the face of his injustice and tyranny, we will be condoning evil. If we truly wish to set ourselves free, we must tap our Buddha wisdom to understand our environment and take responsibility for safe-guarding the people as we work to improve our world.

— DAVID MATTHAU,  
Edgewater, N.J.

## Thoughts on Ceremony

The most recent letter by Liz Carter of Boston entitled "Thoughts on Ceremony" (Feb. 12) has hit the nail on the head. My rather vague feelings regarding these matters were perfectly voiced by this writer, and my thanks go out to her. Ever your reader,

— STEVE MCKNIGHT,  
Olympia, Wash.

*Letters printed here do not necessarily reflect the opinions of the SGI-USA or the World Tribune. In the "Mailbox," we will publish members' comments, suggestions and questions as they pertain to the World Tribune. Because of volume, not all letters can be printed, but they are all read. All letters are subject to condensation. Please include signature, mailing address and telephone number. Pseudonyms and initials will not be used. Send letters to "Mailbox," World Tribune, 606 Wilshire Boulevard, Santa Monica, CA 90406-1427; or e-mail at wt@sgi-usa.org.*

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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.

# Northern California Youth Hold Anti-Violence Youth Summit

*'Let us be the ones who make things happen in our community.'*

By TERRANCE BOYKIN  
SAN FRANCISCO

**O**n Feb. 21, at the Oakland Zoo in Oakland, Calif., the Northern California youth division members celebrated their commitment to the Year of Victory in the Community with an Anti-Violence Youth Summit, designed to eliminate violence throughout the schools and neighborhoods of Oakland.

More than 100 concerned citizens attended "Unity in the Community: Stop the Violence Now." The forum is the first in a series of discussion meetings, a collaborative effort involving SGI youth, The West Oakland Violence Prevention Project (WOVPP) and concerned members from the community in ongoing dialogues concerning the crippling effects of violence among individuals, families and communities in soci-



ety. Young women's leader Lisa Alley congratulated the Bay Area youth of Region One for their passion and commitment toward creating world peace with an excerpt from SGI President Ikeda's poem "A Blue Deeper Than Indigo Itself." She read: "Don't ask / Whether or not this mighty flow of kosen-rufu / Will turn out to be a historical necessity. / Rather, al-

ways ask yourselves / Whether or not you carry the passion of heart / To make kosen-rufu inevitable. / Through your own sweat and toil."

Under colorful banners that promoted the theme of peace and unity, Tamah Coleman introduced the importance of becoming aware of how violence starts and how it affects our lives: "It's really

encouraging that we are all here for the same purpose. I believe, there are three kinds of people in this world. There are those who make things happen, those who watch things happen, and those who wonder, what happened? Let us be the ones who make things happen in our community."

**T**he WOVPP provided a skit called "Effective Speaking," which demonstrated how miscommunication is the root cause of violence among youth. After an insightful and memorable performance by Hanefa Olufemi, Jamell Graham and SGI member Brittany Dunning, the group provided an interactive segment, which allowed members of the audience to participate. The WOVPP is a grassroots organization with more than 12 years of experience in the areas of promoting students rights, mentoring, conflict resolution and communication skills among young people throughout the public schools. "We provide mediation forums within the public schools for two to 10 young people who may be involved in a conflict," expressed Olufemi and Graham. "We always tell young people that yes, fighting is a choice, but it is not effective. It

only leads to more violence."

During the seminar young people were able to learn some interesting facts and gain suggestions for solutions to violence:

1. Intentional violence accounts for one-third of all injury deaths in the United States.
2. Intentional interpersonal violence disproportionately involves young people as both perpetrators and victims.
3. Five goals important to youth that may result in violence:
  - achieving and maintaining high status;
  - materialism and social identity;
  - power;
  - rough justice, social control, and self help; and
  - defiance of authority.
4. Successful solutions to violence among youth:
  - Community-based methods for problem identification and development of solutions that apply to that population of youth.
  - Intervention.
  - Outreach/Education/information dissemination.
  - Identifying risk factors.
  - Establishing alternatives.



Youth learn interesting facts and gain suggestions for solutions to violence in their community.

Photos by Mike Mullen

**CARTA A LA MADRE****DE****OTO GOZEN****Parte II****Disertación del Presidente Ikeda:  
'Aprendamos del Goshō,  
la eterna enseñanza de Nichiren Daishonin'****Material de Estudio****Marzo-Abril****“Carta a la madre de Oto Gozen”<sup>1</sup> — Parte II****Cada paso que uno da en la travesía de la Ley Mística es una acumulación de buena fortuna**

El espíritu de la fe genera beneficios y buena fortuna que no se limitan a esta existencia, sino que atraviesan el pasado, el presente y el futuro. La eternidad de la vida, la ley eterna de causa y efecto, son hechos solemnes. Ceer en el capítulo “duración de la vida de El Que Así Llega” (decimosexto) del Sutra del Loto significa vivir con convicción en esta realidad.

**Entre los muchos seguidores del buda Shakyamuni, se contaban los diez discípulos principales.**

**De todos de ellos, el más eminente en poderes místicos era Maudgalyayana<sup>2</sup>, podía viajar a cualquier parte dentro de los cuatro continentes<sup>3</sup>, a lo largo de todo el reino que se extiende por debajo del Sol y de la Luna, en menos de lo que se tarda en cortar un cabello. Cuando indagamos en la causa por la cual adquirió tales poderes, vemos que, en una existencia pasada, viajó mil millas con tal de poder escuchar la prédica del Budismo.**

**A su vez, Chang-an, discípulo A su vez, Chang-an, discípulo del gran maestro T'ien-t'ai, atravesó diez mil millas<sup>4</sup> para convertirse en aprendiz a las órdenes de T'ien-t'ai y conocer el Sutra del Loto. El gran maestro Dengyo viajó dos mils millas<sup>5</sup> para estudiar el Maka Shikan.<sup>6</sup> El maestro**

**del Tripitaka, Hsüan-tsang<sup>7</sup>, recorrió doscientas mil millas [desde la China hasta la India] para conseguir los sutras Prajna [Hannya].**

**Cuando consideramos los ejemplos que nos dan estos personajes del pasado, parece que la longitud de las distancias recorridas en pos de la Ley representan la fortaleza del espíritu de búsqueda.**

(*Goshō Zenshu*, págs. 1222–23.)

Cuando alguien usa las piernas para desplazarse en aras del Budismo, acumula buena fortuna y beneficios en la misma medida para viajar libremente por el mundo. Los que acondicionan los lugares de reunión para realiar actividades budistas, como por ejemplo los grupos de limpieza de los centros culturales y de capacitación, cultivan un estado de vida que, en el futuro, les permitirá habitar viviendas “tachonadas de joyas.” Los ejemplos que se mencionan en el Goshō no son fábulas ni cuentos de hadas. La Ley Mística es prodigiosa e inescrutable. Una vez más, todo esto es función de la Ley de simultaneidad entre causa y efecto.

Las acciones que uno emprende por el kosen-rufu jamás dejan de producir efectos. Si uno tiene convicción de ello —y en la misma medida en que posea dicha convicción los efectos se manifestarán sin faltas. Pero si nuestra confianza se ve nublada por la duda, uno sólo verá resultados vagos y confusos, como a la luz brumosa de la luna en cuarto creciente.

El camino que recorrieron la madre y la hija, Oto Gozen, no fue

una simple carretera. Se trataba del camino hacia el logro de la Budeidad, del camino para acumular ilimitada buena fortuna y beneficios.

Lo que dice el Daishonin es que la longitud de las distancias recorridas equivale a la fortaleza del espíritu de búsqueda. Aunque, por momentos parezca difícil, cuando uno avanza firmemente por el camino del Budismo, cada paso que da es una semilla más de buena fortuna y de beneficios para la vida de uno. Y, con el tiempo, en forma natural estas semillas germinarán y darán frutos visibles.

Todos ustedes han trabajado con empeño, muchos años, para lograr el kosen-rufu. Y siguen emprendiendo la acción. ¡Cómo debe elogiar el Daishonin su espíritu sincero y honesto! Para ilustrar de qué forma se acumulan los esfuerzos cotidianos, tomemos el caso de alguien que reparte diariamente el diario *Seikyo Shimbun* por debajo de la puerta de un cuarto piso de un edificio de apartamentos. El solo hecho de subir los escalones todos los días durante dos años representa una altura acumulativa superior a la del monte Everest. Otro caso: una responsable de distrito recorre una distancia de dos kilómetros por día, todos los días. En diez años, son 7300 kilómetros. En quince años, 11 mil.

En lo que respecta al viaje de Kamakura a Sado, aunque los métodos de cálculo varían, según la ruta trazada, puede hablarse de una distancia que oscila entre 400 y 500 kilómetros, si se incluyen los ascensos y descensos por las laderas montañosas. Todas las miembros de la División de Damas son

“madres de Oto Gozen de la época actual.” Creo que poseen una misión inescrutable.

Nuestra postura espiritual cambia nuestra vida y nuestro ser. ¿Por qué el Buda posee un estado de vida indestructible como el diamante? Para responder dicha pregunta, Shakyamuni explica que ellos se debe a que ha protegido firme y constantemente la Ley Verdadera. Forjar un espíritu sólido y firme hacia el kosen-rufu nos permite cultivar una vida intachable como el diamante. El niño que ofreció un pastel de barro a Shakyamuni pudo renacer como el rey Ashoka.

Ahora hay muchos miembros que han cultivado una vida que les permite viajar libremente por el mundo, gracias al beneficio de haber recorrido incontables calles y estrechos pasajes para alentar a los amigos en las épocas pioneras de nuestro movimiento. Puede ser que las personas responsables del equipo de sonido en las reuniones, a raíz de la buena fortuna acumulada con su trabajo, hagan la causa para renacer como excelentes músicos en una futura existencia.

En las actividades por el kosen-rufu, no hay ningún esfuerzo que caiga en saco roto. Todo queda grabado en nuestra vida; cada cosa redundante en un estado de vida indestructible como el diamante, de absoluta emancipación. En el hecho de superar nuestras flaquezas y de esforzarnos seriamente por la victoria de los amigos, ya logramos nuestra victoria como seres humanos. En última instancia, el triunfo o la derrota de

nuestra vida no lo decide nadie más que nosotros mismos. La persona que se mantiene tenazmente en el camino de sus convicciones siempre termina triunfando.

**Todos ellos eran hombres. Se los consideraba reencarnaciones de budas y bodhisattvas. Pero usted es una mujer. Y tal vez ni siquiera conozca bien la comparación entre las enseñanzas del Mahayana provisional y del verdadero, u otras cuestiones de la doctrina.**

**El hecho de que haya recorrido semejante trayecto hasta sado, a pesar de todo, tiene que deberse a las raíces del bien que usted ha nutrido en existencias pasadas.**

(*Goshō Zenshu*, pág. 1223.)

Las personas que mencionó el Daishonin, cuyos nombres resplandecen en los anales del Budismo, fueron creyentes valerosos que buscaron la Ley aun a costa de su propia vida. Dice que la madre de Oto Gozen se ha sumado a las filas de estos grandiosos precursores budistas. ¡Qué enseñanza histórica nos ha dejado!

Sus palabras dejan atrás todas las creencias y convenciones religiosas de su tiempo. Borran las distinciones abismales que había entre hombres y mujeres, entre las reencarnaciones del budas y bodhisattvas y los creyentes comunes, que no estaban bien versados en la doctrina budista. Sin embargo, el Daishonin dice que

GOSHO, DE PÁG. A

La madre de Oto Gozen es una mujer que, con toda certeza, "lle-gará a ser una buda." Las diferen-cias de género y de condición social no tienen nada que ver; la celebridad tampoco es impor-tante. Lo que cuenta es la fe, es el espíritu de búsqueda.

El Budismo es una enseñanza que trasciende el orden secular y mundano. "Orden", en este caso, habla de distinciones y diferen-cias. Transcender el orden secu-lar significa ir más allá de las dis-tinciones superficiales; buscar directamente la verdad de la vida, hacer a un lado las discrimina-ciones. Y esto no es más que observar la propia vida y "ver el ser humano".

La sociedad humana adopta un significado totalmente distinto cuando se la observa con la mira-da del Budismo, en lugar de emplear la mirada secular. Ya ho hay poderosos arriba y gente anónima abajo; la posición social no vuelve grande a nadie; la au-toridad no vuelve noble a nadie. Pero los que brillan de verdad son los que tienen la postura de dedi-carse de lleno, con todo el corazón, a un noble ideal.

Como indica el Daishonin, las "raíces del bien", es decir, los lazos que unen a las personas en su avance por el camino del Kosen-rufu, no se limitan a esta existencia.

**Se dice que, en el pasado, vivió una mujer tan enamorada de su hombre que viajó mil millas [para verlo.] Hay otros ejemplos de mujeres que, impulsadas por tales pasiones, se convirtieron en piedras, en árboles, pájaros o serpientes.<sup>8</sup>**

**Nichiren  
En el tercer día del undécimo mes. (Gosho Zenshu, pág. 1223.)**

El Daishonin menciona la historia de una mujer que no vaciló en recorrer mil millas, tales eran sus ansias de ver al hombre amado. Y agrega los casos de otras que se convirtieron en rocas, árboles, aves o serpientes debido a la intensidad del deseo.

No es que estos hechos hayan sucedido en realidad; pero tam-poco son disparates sin asidero. Lo que quiere decir el Daishonin es que el estado de vida de la persona se reduce al de una piedra, un vegetal o una v'ibora. Si uno lo interpreta así, puede hallar in-contables ejemplos análogos que suceden a nuestro alrededor. Podrá parecer muy drástico, pero la imagen logra transmitir el dolor extremo que experimenta el ser humano en situaciones de

pasión como estas.

Aquí el Daishonin traza una comparación: así como esas mu-jeres legendarias se convirtieron en serpientes o en rocas por su deseo hacia un ser del otro sexo, la madre de Oto Gozen se con-vertirá en una buda por su deseo enfocado en el Sutra del Loto.

En el gosho "Carta desde Sado", el Daishonin afirma: "Los seres humanos son igualmente vulnerables. Dan la vida por asuntos mundanos y triviales, pero casi nunca por la noble causa del Budismo. Por eso, nadie alcanza la Budeidad". (Los princi-pales escritos de Nichiren Dai-shonin, vol. 1, pág.34.) No sólo hemos tenido la fortuna de nacer como seres humanos en esta vida, sino que tuvimos, también, la ex-celente y rara fortuna de conocer la enseñanza budista correcta. A través de establecer con firmeza en nuestro corazón un sólido espí-ritu de búsqueda y de deseo hacia el kosen-rufu, podemos manifestar una profunda felici-dad duradera, en la dimensión eterna del pasado, presente y fu-turo. Podemos ser budas, todos y cada uno de nosotros.

Y si podemos ser budas, tam-bién podemos guiar hacia la ilu-minación a nuestros seres queri-dos. Junto con ellos, podemos gozar de una vida de felicidad sin límite.

**Una madre siembra las semi-llas de la felicidad para sus hijos**

**P.D.: ¡Cuánto habrá crecido Oto Gozen! Su trabajo en bien del Sutra del Loto sin falta col-mará de felicidad la vida en-tera de Oto Gozen.<sup>9</sup>**

El Daishonin siempre estaba pensando en el desarrollo de Oto Gozen. En una carta fechada años antes "La supremacía de la Ley", afirma: "Imagino que su hija, Oto, se ha convertido en una jovencita juiciosa e inteligente". (MW-3, 202.) Era la hija de una auténtica "madre del Kosen-rufu". Seguramente, el crecimiento de los hijos provoca esta clase de expectativas y de alegrías.

En otra parte, el Daishonin expresa su deleite al ver el magní-fico crecimiento de Nanjo Toki-mitsu, hijo de Nanjo Hyoe Shichiro; de Tokuro Morituna, hijo de Abutsu-bo; de Iyo-bo, hijo de Toki Jonin, y de otros jóvenes.

El significado es que la buena fortuna y los beneficios de la madre dedicada al Sutra del Loto se convierten en la buena fortuna de la hija Oto Gozen. La buena fortuna y los beneficios que acu-mulamos al esforzarnos en la fe sin falta se manifiestan en la vida de nuestros hijos y nietos, y en todos

los miembros de nuestra familia.

El Budismo es una medicina suprema. El Daishonin dice que el beneficio de la fe se extiende a las "siete generaciones de ancestros y a las siete generaciones de descendientes". (MW-7, 172.)

¡Cómo habrán tranquilizado estas palabras a la madre de Oto Gozen! Para una mamá, no hay preocupación tan grande como el futuro de sus hijos. Probable-mente esto haya sido más cierto aún en el caso de esta mujer, ya que estaba criando a su hija sola, sin esposo que la apoyara.

El Buda original promete a esta madre que su hija, tan querida para ella como su propia vida, será una mujer feliz. En-vuelta en el amor misericordioso del Daishonin, esta señora habrá sentido como si todos sus sufrim-ientos y problemas se hubieran desvanecido instantáneamente.

La madre de Oto Gozen man-tuvo la fe sin vacilaciones ni retrocesos. Cuando el Daishonin se retiró al monte Minobu, ella emprendió otro viaje para ir a vi-sitarlo hasta allí. Y luego, según cierta fuente,<sup>10</sup> fue junto con Oto Gozen a visitar al sucesor del Daishonin, Nikko Shonin, des-pués de su dolorosa partida del monte Minobu. Ambas poseían un espíritu de búsqueda puro y sincero.

Cuando el pueblo se vio agitado por el miedo, ante la inminencia de la segunda invasión mongólica, el Daishonin dijo a estas creyentes: "Si alguna calamidad llegara a sucedernos, deben venir de in-mediatamente a verme aquí [en el monte

Minobu,] donde serán bienvenidas de todo corazón. Y si llegara a pasar lo peor, entonces pasaremos hambre juntos en estas montañas". (MW-3, 202.) Lo que le dice es "suframos esta calamidad juntos", "compartamos eternamente las dichas y los sufrimientos de la vida."

El Daishonin nunca olvidó la inmensa sinceridad y la preocu-pación que la madre de Oto Gozen demostró hacia él cuando vivía las peores persecuciones en Sado. Sus palabras indican que él estaba dispuesto a poner su vida de por medio, con tal de proteger a esta madre y a su hija. Los lazos del corazón que se forjan en las horas adversas son eternos e in-destructibles. ¿Podría haber un honor más grande? ¿Podría haber un tesoro mayor? Estas dos creyentes, madre e hija, em-prendieron juntas un periplo a través de montañas y de mares; pero, por fin, adquirieron una joya reluciente y deslumbrante en su propia vida.

A medida que surcamos mon-tañas y ríos juntos, en esta travesía del Kosen-rufu, va reso-nando en nuestro corazón una sinfonía de gemas eternas, de epopeyas perdurables, de imá-genes resplandecientes.

(Así concluye la disertación del Presidente Ikeda el Gosho "Carta a la madre de Oto Gozen")

NOTAS:

1 Oto Gozen no Haha Gosho (Gosho Zenshu, págs. 1222-23). Se cree que el Daishonin escribió

esta carta a los cincuenta y dos años, en noviembre de 1273.

2 Maudgalyayana: También se lo conoce como Maudgalyayana.

3 cuatro continentes: Los que están situados, respectivamente, al este, oeste, sur y norte del monte sumeru, según la antigua cosmo-visión india. Representan el mundo entero.

4 Las distancias que se mencionan en este párrafo son figurativas y no exactas.

5 Ciertas fuentes indican que viajó tres mil millas, En la China, Dengyo fue discípulo de Tao-sui, de la escuela T'ien-t'ai.

6 *Maka Shikan* (Gran concentra-ción e introspección): Una de las tres obras principales de T'ien-t'ai, compilada por su discípulo Chang-an. Entre otras cosas, es-clarece el principio de Ichinen Sanzen, según el cual cada in-stante de la existencia posee tres mil aspectos.

7 Hsüan-tsang (602-664): Sacer-dote chino de la dinastía T'ang y traductor de escrituras budistas. Viajó a la India en 629 para estu-diar el Budismo.

8 Hay muchas fábulas y leyendas japonesas que describen mujeres poseídas por un amor absoluto y poderoso hacia un hombre, que, impulsadas por su pasión, se con-vierten en seres no humanos o en objetos inanimados, ya sea para estar cerca del ser querido o bien para vengarse de él por su desdén.

9 La traducción se basa en nuevas investigaciones sobre los escritos originales de Nichiren Daishonin. Difiere bastante de la versión que hay en el Gosho Zenshu, pág. 1223.

10 Véase el apéndice del Gosho Zenshu, "Deshidannato Retsu-den" (Lista de discípulos y seguidores,) compilado por el 59º sumo prelado Nichiko Shonin, pág. 8.

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# Lo Que Importa es lo que Está en Nuestro Corazón

## La Sinceridad es una clave para la felicidad

Una clave para la felicidad personal es actuar, por la felicidad de otros, con una sinceridad genuina. Siendo que el Budismo existe, finalmente, para la felicidad de la gente, ese altruismo sincero es la base de nuestra práctica Budista. Nichiren Daishonin, repetidamente reafirma esto en sus escritos. Por ejemplo, describiendo la importancia de la sinceridad, el Daishonin, frecuentemente, usa la palabra japonesa Kokorozashi, que puede ser traducida como espíritu, fe, corazón, dependiendo del contexto textual, pero literalmente significa "la orientación del corazón de uno". De acuerdo a un cálculo, él usa esta palabra más de 160 veces entre todos sus escritos más conocidos.

En "Carta a la madre de Oto Gozen", El Daishonin —usando la misma palabra, traducida aquí como "espíritu de búsqueda"—dice: "La distancia del trayecto viajado en búsqueda de la Ley representa la fuerza del espíritu de búsqueda" (*Gosho Zenshu*, pág. 1223.)

El Daishonin elogió a la madre de Oto Gozen por su sinceridad al haber viajado una distancia tan larga para visitarle en el exilio. En la misma carta, el Daishonin le dice que debido a su sinceridad, ella es "una mujer que de seguro será una Buda" (Ibid. pág. 1222.) Aquí el Daishonin hace incapie en la sinceridad del corazón de uno como una causa decisiva para la iluminación y la felicidad.

Elaborando sobre el significado práctico de la palabra Kokorozashi, el Presidente de la SGI, Daisaku Ikeda dice que "significa el estado de vida interior, o el corazón de uno. Es lo que decide a qué dedicamos nuestras vidas. Es la oración fundamental en la cual basamos nuestra existencia. El espíritu de una persona [ej. Kokorozashi] es invisible pero se manifiesta en el momento crucial. No sólo eso, también controla todos los aspectos de la vida de la persona, cada momento de

cada día—es el determinante fundamental de la vida de uno". (Learning from the Gosho: The eternal Teachings of Nichiren Daishonin, p. 128.) (Aprendiendo del Gosho: Las enseñanzas eternas de Nichiren Daishonin.) El [presidente Ikeda] también explica la palabra, que aquí es traducida como espíritu, como sigue: "Lo que cuenta es nuestro espíritu, nuestro momento de vida. Nuestro espíritu es nuestra esperanza, nuestra oración, y puede ser identificada también como el subconsciente". (Ibid. pág. 129.) El presidente Ikeda reitera el énfasis del Daishonin sobre la sinceridad de espíritu expresada en oración y acción, como una clave para la propia felicidad.

La sinceridad, sin embargo, es un concepto difícil de describir. Hacer cosas buenas por otros, no equivale a sinceridad. Algunas personas pueden parecer comprometerse en acciones que son desinteresadas, aunque son motivadas, principalmente, por el interés personal. Parecer no es lo mismo que ser y el Budismo se trata de ser. Cuando hacen algo por otros, la gente espera algo a cambio, ya sean elogios, reconocimiento, dinero o amor. Algunas veces se resenten cuando no reciben lo que esperaban. En lo peor de los casos, lo que esperan es mucho más que lo que han dado.

Un miembro de la SGI que practica por muchos años, contó un experimento que él hizo para probar su propia sinceridad. El limpió la cocina y decidió no decir una palabra [de ello] a ning'un miembro de su familia. Estaba feliz de ver a su esposa y a sus niños satisfechos, pero, cuando nadie le preguntó quién lo había hecho, se sintió mal, pero decidió seguir callado. Al final del día, ya la paciencia se le había acabado y reveló el "gran secreto" a su familia, pero ellos se quedaron impasibles. [Entonces] se dio cuenta de lo difícil que es dar todo de nosotros sin esperar o buscar ni siquiera un simple reconocimiento por lo que hemos



hecho.

De hecho, puede ser imposible ser totalmente insensibles al reconocimiento o el elogio, o a divorciarnos completamente de ser afectados. El Daishonin escribe: "Cuando uno es elogiado, uno no considera su propio riesgo personal, y cuando se es criticado, uno puede, imprudentemente, causar su propia ruina. Eso es lo que hacen los mortales comunes." (MW-1, pág. 92.) Hoy en día, la mayoría estará de acuerdo, que los que, al menos, están, preocupados por el bienestar y la felicidad de otros, tanto como por la suya propia, son personas sinceras. Quizás por eso es que el Daishonin respondió con mayor sinceridad, a cada muestra de sinceridad [que recibió.] Profundamente agradeciendo el trabajo del corazón humano. Él nunca dejó de expresar su alabanza y gratitud a cada gesto de apoyo dado de corazón. En este sentido, el Daishonin nos enseña que el respeto y aprecio hacia la sinceridad de otros es sinceridad en sí misma.

El verdadero cuidado es, por sí mismo, desinteresado; sin afectación. Pero desinterés no significa falta de identidad propia. Las personas a quienes les falta un alto sentido de identidad propia, a veces se dedican a otros para llenar un vacío espiritual, o, sencillamente, para llenar una necesidad. La sinceridad no es auto-sacrificio ni auto-menosprecio. Las personas sinceras son seguras, independientemente de lo que otros puedan decir; ellas buscan premio a sus esfuerzos no en elogios, reconocimientos o ganancias, sino, simplemente, en el gozo de ver a otros ganar y ser felices. Ese espíritu genuino

produce el profundo enriquecimiento y crecimiento personal.

Por esta razón, cuando el Daishonin sintió la gran sinceridad de la madre de Oto Gozen, le aseguró que ella lograría la iluminación. La madre había viajado con su hijita por días y días sobre montañas y mares para visitar a su maestro en el exilio, en una remota isla nortea. Ella hizo el viaje sin esperar ningún premio; simplemente, ella estaba preocupada por el bienestar del Daishonin y deseaba ofrecerle el apoyo que ella pudiera proveer. Su preocupación no era forzada ni demandada por nadie, era espontánea.

A diferencia de la mayoría de los sacerdotes de sus días, que buscaban sacar provecho de sus parroquianos, el Daishonin nunca aceptó la sinceridad de sus creyentes como merecida, ni nunca demandó sinceridad de parte de ellos.

En el intercambio entre el Daishonin y la madre de Oto Gozen, podemos ver la importancia de actuar con sinceridad y de reconocer, apreciar y responder a la sinceridad de los demás.

Ciertamente es más fácil hablar de sinceridad que practicarla. Después de todo, es más fácil estar motivados por el interés personal que por el altruismo-preocupación real por otros. Sin embargo, por medio de nuestra consistente práctica del Budismo del Daishonin, podemos expandir, rápidamente, la capacidad de nuestras vidas, de una forma que algún día podamos tomar la felicidad de otros como nuestra y experimentar la riqueza genuina en

nuestras vidas.

Cada vez que contribuimos a nuestro movimiento Budista y lo hacemos por la felicidad de los demás, ya sea que lo hagamos en forma de contribución financiera a la SGI, o manejando largas distancias para apoyar a un miembro querido—la verdadera recompensa se refleja en nuestro estado de vida. Nuestra condición interior es refrescada y enriquecida en el momento que realizamos, sinceramente, tal acción altruista. No tenemos que esperar para cosechar los frutos de nuestros buenos actos, ni tenemos que frustrarnos preguntándonos cuántos beneficios recibiremos al hacerlo. Es decir, no hay necesidad de hacer "tratos" con el Gohonzon, como: "Voy a hacer esto, y tú me das esto."

Orar, reflexionar y actuar por la felicidad de otras personas es despertar la sinceridad real. Y comprometerse significativamente en las actividades de la SGI, al mismo tiempo que se estudian los escritos del Daishonin—en los cuales él ha infundido su propia sinceridad profunda—nos da una excelente base para hacerlo. Esto es lo que significa vivir las palabras del Daishonin. "Lo que importa es lo que está en el corazón de uno." (*The Major Writings of Nichiren Daishonin*, vol 5, pág. 289.)

(Artículo por el Departamento de Estudio de la SGI-USA, *Living Buddhism*, marzo de 1999. Traducción de éste por: Esther Zapata, San Antonio, Texas.)

A continuación el Material de Estudio

Por el examen en el 25 de abril de 1999 (preguntas 28 Y 29).

FRAGMENTO DEL GOSHO

“SOBRE COMO LOGRAR EL ESTADO DE BUDA”

Myoho-enge-kyo es el rey the los sutras, intachable en sus principios y en sus palabras. Estas últimas constituyen la realidad de la vida, y la realidad de la vida es la Ley Mística (myoho.) Se le denomina así, porque explica la mutuamente inclusiva relación que existe entre la vida y todos los fenómenos. Por tal razón, este sutra es la sabiduría de todos los budas.

La vida, a cada momento, abarca el aspecto material y el espiritual; el sujeto y el ambiente de todos los seres animados, en todos los estados de la vida,<sup>1</sup> así como el de todos los seres inanimados, desde las plantas, el cielo y la tierra, hasta la más diminuta partícula de polvo. La vida, a cada momento, impregna el universo y se revela en todos los fenómenos. Quien percibe esta verdad dentro de sí corporifica esta relación. (Los principales escritos de Nichiren Daishonin, vol 1, pág.3)

Nichiren Daishonin declara en el fragmento anterior que el Sutra del Loto explica “la relación mutuamente inclusiva que existe entre la vida y todos los fenómenos.” Aquí “vida” significa “esencia única” o la última realidad que se manifiesta a cada momento en las vidas de los mortales comunes. “Fenómeno” se refiere al mundo fenomenológico cambiante que percibimos a través de nuestros sentidos. El Sutra del Loto nos enseña que todos los fenómenos del universo entero están inherentes en el momento de vida, y que el momento de vida penetra y se revela a su vez en todos los fenómenos cambiantes. Esta relación está expresada en el segundo capítulo, “Hoben”, como “todo fenómeno manifestando el aspecto verdadero” shoho jisso. En contraste a otras enseñanzas que sostienen que la realidad ordinaria de los mortales comunes y la última verdad ocupan dimensiones separadas, el Sutra del Loto nos enseña que son inseparables y a fin de cuentas, es una. Esta relación sobrepasa nuestro entendimiento intelectual, debido a esto se le llama “mística”. Basándose en la enseñanza del Sutra del Loto, Tien-t'ai desarrolló este concepto de “la relación mutuamente inclusiva que existe entre la vida y todos los fenómenos” como el principio de *ichinen sanzen*.

Nichiren Daishonin elabora sobre este concepto en el próx-

PARA EL EXAMEN DE ENTRADA

# SUPLEMENTO DEL MATERIAL DE ESTUDIO

imo párrafo del Goshō. Él explica que el momento de la vida se manifiesta como cuerpo y espíritu, como uno mismo y el ambiente y como seres sensibles e insensibles. Poseyendo los diez mundos dentro de sí penetra el universo y a la vez está completamente contenido en una partícula de polvo. La naturaleza mutuamente inclusiva de nuestras vidas, a cada momento, es también ilucidada en el Sokamon Sho del Daishonin (Sobre las Enseñanzas confirmadas por los Budas a través del Tiempo).

Cuando examinamos la naturaleza de la mente no encontraremos un principio que requiera nacimiento, ni un final que requiera la muerte; en vez descubriremos la verdadera mente (esencia de la vida) la cual está libre del nacimiento y la muerte. Esta mente no se puede consumir por las llamas al final del kalpa, ni se puede arrastrar por inundaciones. No se puede cortar con espadas, ni ser atacadas por flechas. Aunque cabe dentro de una semilla de mostaza, la semilla no se expande, ni la mente se contrae. Aunque llena la vasta inmensidad del espacio, el espacio no es lo suficientemente ancho, ni la mente demasiado pequeña. (*Goshō Zenshu*, pág. 563).

Con nuestros sentidos percibimos nuestras vidas limitadas en relación al tiempo y el espacio, separadas del gran cosmos. Sin embargo, desde la perspectiva del budismo, tal percepción no representa una visión completa. Cuando “percibimos la verdad mística dentro de nosotros mismos”, nos damos cuenta que nuestras vidas abarcan el universo entero. Tal como en “El Verdadero Objeto de Veneración”, citando a Miao-lo, Nichiren Daishonin nos dice: “De acuerdo con este principio de (*ichinen sanzen*), cuando logramos el Estado de Buda, nuestra vida penetra el universo entero tanto física como espiritualmente.

*Ichinen sanzen* es complejo y no es fácil de captar. En esencia, podemos interpretar que significa que la vida en cada momento está dotada de la naturaleza de Buda. El Daishonin se refiere a esto en el contexto de este Goshō, para enfatizar que no existe poder ni verdad alguna fuera de uno mismo; todo potencial se encuentra dentro de nuestra propia vida.

**Material de estudio  
Examen de Entrada para**

**contestar las preguntas número 37 y 40.**

FRAGMENTO DEL GOSHO

“EL VERDADERO ASPECTO DEL GOHONZON”

El estar “dotado con los Diez Mundos” significa que todos los Diez Estados, están contenidos sin excepción en el Estado de Buda. Es por eso que al Gohonzon se le llama mandala, término sánscrito que significa “perfectamente dotado” o “racimo de bendiciones”. El Gohonzon sólo se encuentra en la fe. Como afirma el sutra: “Sólo mediante a la fe uno puede ingresar al Estado de Buda”.

**Mediante la fe, uno puede adquirir la sabiduría de Buda y lograr la Iluminación.**

El Gohonzon es llamado mandala, término sánscrito traducido al chino y significa “perfectamente dotado” o “racimo de bendiciones”. Aquí el Daishonin interpreta estas expresiones como que el Gohonzon está dotado con todos los Diez Estados. Como se mencionó anteriormente, las diferentes figuras inscritas a la derecha e izquierda de “Nam-myoho-enge-kyo, Nichiren”, a lo largo del centro del Gohonzon, representan los Diez Estados de la vida del Buda original. Por ejemplo, los Budas Shakyamuni y Taho representan su estado del Estado de Buda; los cuatro líderes de los Bodhisattvas de la Tierra así como los bodhisattvas de la enseñanza teórica, tales como Fugen y Monyu representan su estado de Bodhisattva; Shariputra y Maudgalyayana, los dos vehículos; los varios dioses budistas, el estado del Paraíso; el rey Ashura, el estado de la Ira; y Devadatta, el estado del Infierno. Todos los diez estados de la vida del Daishonin están presentes sin excepción.

Anteriormente en el Goshō, el Daishonin declara, “Iluminados por los cinco caracteres de la Ley Mística, ellos muestran la naturaleza iluminada que ellos poseen inherentemente. Este es el verdadero objeto de veneración.” (MW-1, 212). Los mandalas usados como objetos de veneración en otras sectas, tales como Shingon, representan solamente Budas y Bodhisattvas, reflejando así, la visión superficial e incompleta de que eliminamos los estados inferiores cuando lo-

gramos La Iluminación. Pero el Gohonzon está dotado con los Diez Estados.

El Daishonin enseñó que cada uno de los Diez Estados tiene todos los diez dentro de sí, lo cual significa que aún los llamados “senderos malvados” del Infierno, Hambre y Animalidad contienen el potencial de la iluminación. Los Diez Estados de la vida del Buda Verdadero están incorporados en el Gohonzon “iluminados por los cinco caracteres de Myoho-enge-kyo” y trabajan de una manera iluminada para crear valor y llevar a otros hacia la felicidad.

La gran diferencia entre el Daishonin y nosotros es que, dejados a nuestros propios medios, Nam-myoho-enge-kyo nunca estaría al centro de nuestras vidas. Una representación gráfica de nuestras vidas podría mostrar al Rey Ashura en el centro, indicándole a o el demonio Kishimujin, indicando Hambre. Nam-myoho-enge-kyo estaría en una esquina, por así decirlo. Pero mediante a la práctica del gongyo y daimoku traemos de regreso Nam-myoho-enge-kyo al centro de nuestras vidas. Entonces, todos nuestros estados de vida inherentes desde el Infierno hasta el Estado de Buda serán iluminados por la Ley Mística, en vez de estar cubiertos por una falsa ilusión y estar en desarmonía unos con otros. En una forma similar a la de un pedazo de metal es magnetizado mediante el contacto constante con un imán, a medida de que continuemos entonando Nam-myoho-enge-kyo al Gohonzon, nuestros diez estados se alinean con los diez estados de la vida del Buda Verdadero, y comienzan a trabajar en la forma más positiva, beneficiándonos a nosotros y a los demás. En su comentario sobre “El Verdadero Objeto de Veneración” Nichikan Shonin, el vigésimosexto sumo sacerdote de la Nichiren Shoshu escribe: “Si uno sólo cree en el Gohonzon e invoca la Ley Mística, los diez estados de la vida de uno se convertirán en los mismos que están en el Objeto de Veneración”.

La fusión con el Gohonzon que permite emerger nuestra naturaleza innata de Buda es posible solamente mediante nuestra fe. Así el Daishonin amonesta, “el Gohonzon es encontrado solamente en la fe”. Sutas provisionales, frecuentemente, enfati-

zaban el desarrollo de la sabiduría como la clave para obtener el Estado de Buda. sin embargo, en el Sutra del Loto, la iluminación del Buda muestra ser tan profunda que ninguna sabiduría ordinaria podría comprenderla o abarcarla. El pasaje inicial del “Hoben” o segundo capítulo dice Sho-but chi-e. Jinjin muryo. Go chi-e mon. Nange nannyo. Issai shomon. Hyaku-shi-butsu. Sho fu no chi. (La sabiduría de todos los Budas es infinitamente profunda e inmensurable. La entrada a esta sabiduría es difícil de entender y difícil de atravesar. Ni los hombre de Aprendizaje (shomon) ni los hombre de Realización (engaku) son capaces de comprenderlo— sin mencionar, por supuesto, los mortales comunes. Por consiguiente, el Sutra del Loto enfatiza la fe como la clave para alcanzar la iluminación. Aún Shariputra, el discípulo shomon más sobresaliente del Buda, conocido como el “primero en sabiduría”, solamente pudo lograr La Iluminación cuando aceptó la fe en las enseñanzas del Buda. El “Hiyu” o tercer capítulo dice, “Aún usted, Shariputra, en cuanto a este sutra concierne, ganó entrada mediante a la fe. “¿Cuánto más así los demás discípulos shomon!” Así el Sutra del Loto enfatiza, “Solamente con la fe puede uno entrar en el Estado de Buda”.

Nichiren Daishonin también enseña el principio de “ganar sabiduría mediante la fe”, que significa que mediante la fe, uno puede adquirir la sabiduría del buda y lograr La Iluminación. Su Goshō “Shishin Gohon Sho” (Las Cuatro Etapas de la Fe y las Cinco Etapas de las Prácticas) declara, “Debido a que la sabiduría de un es inadecuada, uno gana sabiduría mediante la fe. La fe se convierte en la causa para la sabiduría”. (MW-6,216.)

Desde otra perspectiva podemos decir que la fe en el Gohonzon es en sí una expresión de nuestra naturaleza inherente de Buda. Así como Nichiren Daishonin dice en “El Verdadero Objeto de Veneración”. El que mortales comunes nacidos en el Ultimo Día de la Ley puedan creer en el Sutra del Loto se debe al hecho de que el mundo del Estado de Buda está presente en el mundo de la Humanidad. Y Nichikan Shonin dice en su “Sanju Hiden Sho” (La Triple Enseñanza Secreta), “Una fe fuerte en el Sutra del Loto es en sí el Estado de Buda.”

NOTAS:

- 1 En todos los estados de loa vida: Se refiere a los Diez Estados, o a ichinen sanzen.
- 2 Sutra del Loto, cap.3.