

- PRESIDENT IKEDA'S MESSAGE FOR THE SUA CORNERSTONE LAYING
- 'FOCAL POINTS' FOR JUNE—AUGUST

Cornerstone Laid for SUA, Aliso Viejo



County of Orange Supervisor Tom Wilson (right) presents a proclamation to Daniel Habuki, SUA president.

On May 3, more than 700 neighbors and friends of the new Soka University of America campus in Aliso Viejo gathered on campus for a special ceremony: the cornerstone laying for the university's Daisaku and Kaneko Ikeda Library. SUA President Daniel Habuki explained that the library was named after the university's founder and his wife because "they both teach by example."

While the Aliso Viejo campus will comprise 103 acres and 14 buildings, the library will "truly be the heart of the new campus," said John Sheridan, director of the library. Four stories tall, with a 225,000-volume

capacity, the library will overlook the 4,000-acre Aliso and Wood Canyons Wilderness Park. It will offer the latest in library technology to both SUA students and members of the community.

Eric Hauber, vice president for academic affairs, opened the cornerstone laying by saying that "it's the SGI members who have made this university possible." He explained how the ceremony was taking place exactly two years before the planned May 3, 2001, Dedication Day.

Symbolic of the school's focus on fostering global citizens, the ceremony had an international flavor: The African

women's drum troupe ADAWE provided a rhythmic backdrop as 185 sets of coins (one set from each of the U.N. member nations) were placed in a time



Photos by ROBBIE EVANS

The Daisaku and Kaneko Ikeda Library will be four stories tall and have a 225,000-volume capacity.

capsule by seven local students. The capsule will be sealed on Dedication Day and opened 100 years later, on May 3, 2101.

SUA, Aliso Viejo, will start as a four-year liberal arts college in the fall of 2001, welcoming its first 100 freshmen from around the world then. With a 5:1 student:teacher ratio for the first class, the school will offer a bachelor's of arts in three emphases: Humanities, International Studies and a unique course track called Self, Culture

and Society. As the campus grows, the student:teacher ratio will change to 9:1.

All SUA students will take three years of a foreign language and spend a semester interning abroad. Tuition is expected to be about \$24,000 a year, including room and board, and need-based financial aid will be available. The first applications will be accepted in the spring of 2000. For more information, call (949) 472-3051 or e-mail Wendy Harder at wwharder@soka.edu.

— JEFF FARR

The Winning Life, 'The Winning Life' Now Available in Braille about it," she realized that making Buddhist materials available in Braille would be a big step toward this. With the assistance of her Braille teacher, Norma Schechter, Mrs. Nakabayashi first transcribed the sutra book and then *Questions and Answers on the Temple Issue*. *The Winning Life* is her third project. All three are available free of charge from SGI-USA. If you'd like copies, call (800) 626-1313, e-mail sgi-usamoc@aol.com or contact your region office.

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The May Commemorative Contribution

What Is Its Significance?

Photo by GREGORY NAKASUJI

The World Tribune interviewed George Kataoka, director of the SGI-USA Headquarters Organization Department, regarding the significance of the May Commemorative Contribution.

WT: Many SGI-USA members are proud to be participating in the May contribution activity taking place throughout the SGI-USA (April 28 – June 6) in commemoration of the establishment of Nichiren Daishonin's Buddhism on April 28, as well as May 3, Soka Gakkai Day. Can you explain the significance of this activity?

George Kataoka: As exemplified by the second Soka Gakkai president, Josei Toda, and Soka Gakkai International President Daisaku Ikeda, May 3 is the day for each of us who practice Nichiren Daishonin's Buddhism to renew our pledge to promote kosen-rufu for the happiness of all humanity. In recent years, SGI-USA members have been invited to participate in this contribution activity as an opportunity to support our kosen-rufu movement in a financial way. It is an expression of our appreciation to the SGI, it is the only organization promotion kosen-rufu in accord with the Daishonin's teaching.

WT: What is the significance of contribution in Nichiren Daishonin's Buddhism?

Kataoka: Without support from believers, the Buddha could not propagate the Law. He could not help others become enlightened to the Law to which he himself had become enlightened. As Nichiren Daishonin writes, "Even if there should be a person of wisdom who embraces Buddhism, how could he propagate it without believers who support him?" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 169).

Since the Buddha's behavior is based upon his compassion, when we support the Buddha's compassionate behavior, we can accumulate good causes within our lives, which will result in benefit and fortune. The SGI's actions are in direct accord with the will of Nichiren Daishonin, the Buddha of the Latter Day of the Law, that is, the achievement

of world kosen-rufu. Making contributions to the SGI is in exact accord with the spirit of Nichiren Daishonin. Put another way, making financial contributions to support the activities of the SGI constitutes genuine Buddhist offerings in contemporary times.

In the "Triumph" chapter in *The New Human Revolution*, volume 4, President Ikeda clarifies that the offerings made in the Soka Gakkai are for the purpose of carrying out Nichiren Daishonin's will to propagate the Law. They are equivalent to making offerings to the Buddha, and there is no greater fortune, or benefit as SGI members than to have the opportunity to do so.

WT: How did the contribution effort start in the SGI?

Kataoka: When Josei Toda stood alone in war-torn Japan to resume the kosen-rufu movement and reconstruction of the Soka Gakkai, he single-handedly shouldered the financial responsibility for the organization. As the number of members who gained benefit through practicing Buddhism increased, however, President Toda provided the opportunity to support the Gakkai to volunteers who were financially sound. In those days, to become part of the Gakkai's financial supporter group was a great source of pride for people.

WT: Are we correct to say the kosen-rufu movement has been supported by people's sincerity?

Kataoka: Yes. Members' contributions have been supporting the SGI's kosen-rufu activities. The movement has neither been supported by the government nor by business enterprises.

The Gakkai in its early days in Japan was once branded as a gathering of the sick and the poor. Yet, thanks to the power of many sincere members, the Soka Gakkai has grown into an international movement of peace, culture and education based upon the Buddhism of Nichiren Daishonin.

The fact that we share our good fortune for the worldwide propagation of the Daishonin's

Buddhism, is fantastic, isn't it? Isn't the ability to do so great proof of the change of our karma? In short, world kosen-rufu progresses as the power of the people grows. Only the Bodhisattvas of the Earth who have appeared to fulfill their vow in the Lotus Sutra can make such honorable contributions.

WT: How are the contributions being used?

Kataoka: Thanks to the members' precious contributions, SGI-USA maintains and operates many culture centers, community centers and training centers throughout the country. In January of this year, the New England Culture Center was opened. Two new community centers will also be opening in Orlando, Fla., and Pittsburgh, Penn. soon. The opening of our new facilities is funded solely by members' contributions. The funds from this annual contribution activity will also provide for administrative costs, such as utility bills, repair costs, legal fees, insurance premiums and staff salaries.

WT: What is your determination as director of the Organization Department?

Kataoka: My goal is that every member develop a solid understanding of the significance of contribution from a Buddhist perspective so that he or she can take part joyfully. Of course, in participating in the financial contribution effort, we should not neglect our



George Kataoka, director of the SGI-USA Headquarters Organization Department, speaks with members at the SGI-USA Visitor Center in Santa Monica, Calif.

personal financial responsibilities, nor should we feel burdened in doing so. The amount one contributes is a personal matter. That it is heartfelt is what is important.

The eternal purpose of the SGI is to promote kosen-rufu. In this regard, I would like to quote General Director Fred Zaitzu in his reference to the significance of the May contribution: "I feel

that this year, 1999, is crucial for solidifying the foundation of our kosen-rufu movement for the coming century. I hope as many members as possible can, by participating in the May contribution activity, share in the great joy and realization that each person is the main, driving force for American kosen-rufu" (Feb. 19, 1999, *World Tribune*, p. 10).

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Offering From the Heart



In 1996, SGI President Ikeda stated: "We have only four more years before the new century.... How you will be able to take off in the 21st century will be determined by how you spend these next four years going down the runway." This encouragement has helped not only me, but many of my fellow members with whom I have shared it. Whenever I hit a stalemate in my practice or look at the false illusions of my circumstances, such as a weak bank account, this guidance helps me challenge my ability to manifest my Buddhahood and experience the impact it has on my environment.

Early in my Buddhist practice, I hoped that by making financial donations to the organization, my fortune would return to me tenfold. Today I no longer chant for money or feel resentment and frustration because I didn't get my "reward" for a good deed. Now I chant to manifest my Buddhahood and give myself permission to move forward and accomplish what I want. When I appreciate myself and awaken to what is special about me, the problems start to resolve themselves. Benefits flow in my life and there is a renewed joy in my determination to help support and work for world peace, one day at a time, as I take off down the runway of the 21st century.

— BABA EVANS,
Griffith Park Chapter
Women's Leader,
Los Angeles

My husband, Joe, and I are district leaders of Morning Sun District in the western suburbs of Minneapolis, Minn. One of my seniors in faith encouraged me to look beyond our district or the state of Minnesota and recognize that financial contribution is an opportunity to further worldwide kosen-rufu. We try to encourage members to participate in contribution from their hearts, with a sincere attitude, not because of obligation. I feel it's a privilege to contribute financially to kosen-rufu. I believe contribution is an opportunity to give back for all the wonderful benefits I've received. When I have that attitude, I develop even more fortune in my life. We are helping SGI-USA members in our area develop the same feeling through home visits.

I feel encouraged by the following letter from Nichiren Daishonin, "Whether you chant the Buddha's name, recite the sutra or merely offer flowers and incense, all of your virtuous acts will implant benefits and good fortune in your life" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 4). Time and money are great ways to contribute to our kosen-rufu movement.

— DONNA CARR, Women's District Leader,
St. Louis Park, Minn.



I have made financial contributions monthly since the second month of my practice. At first it was only \$20 a month, but over the last four years my monthly contribution has increased significantly, and I have doubled my contribution each year for the last two years. Though I don't own a house or have a lot of things, I do feel at peace with money and don't worry about it as much as I used to. I find myself being more generous and am confident that when I do need a house, etc., I'll be able to make it happen.

I feel that through my practice, my family financial fortune has changed. I never thought I would be sharing my thoughts on contribution because finances have always been the weakest part of my life. My whole family for generations has been in debt. Now I can say with confidence that I have always had money when I needed it.

— MARK KAPLAN, Young Men's Region Leader,
San Francisco



Last year in 1998, when it was time for the contribution activity, I made sure that I did not forget or wait until the last minute. I participated early and met my determined amount. Not only did I contribute, but once after a short

gathering of youth, I was talking to a young woman. During our conversation, I asked her if she had participated in the activity, NOT how much she had given. She responded that she did not have any money and I reminded her that she had the change from the soda machine sitting on the table in front of her. She thought it wasn't enough. I explained to her that it is not the amount of the contribution but the spirit with which it is given. She got up and went to make her own contribution. It was very natural for us to have this discussion especially since I had had my own contribution experience. It is never easy to talk about money

with members, but it is easier to talk about the spirit of offerings.

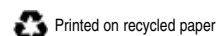
— SANDIE RICE,
Young Women's Region Leader,
Ft. Lauderdale, Fla.



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David Goodman
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'AND ONE TO GROW ON'

How Cedar Mountain District nurtured *their* family.

By Nellda Gallagher, *Duncanville, Texas*

Welcome, baby Frances Antoinette Nesmith! Attending her first district meeting, she did not lack attention, considering Cedar Mountain District had 20 children there to welcome her.

As newly appointed district leaders of Cedar Mountain District, a very large district formed in November 1997, my husband, John, and I were both a little concerned about accommodating so many people at monthly meetings. We realized we had an even bigger challenge with 20, excuse me, 21 children of various ages. It was very important to us to create an atmosphere at our meetings that met one of the SGI guidelines for last year, "Nurture the family." More than anything we wanted to have district meetings that the family could enjoy together.

Now having learned from past experience, I know that individually all these kids are good kids. I have also learned that something mystical happens when children come together. Creative juices flow and the most interesting things come to be with items as simple as a bunk bed and a belt. So needless to say, the first thing I did was develop a "Do's and Don'ts" list for district meetings. I paid special consideration to put "Do know you're welcome" as number one on the list. This was handed out to adults and children at the first meeting as a new district. At that same time, I met with the children separately and went over the list. We talked about the purpose of district meetings and why it is important to support them. I explained that my house was the district meeting house but it is also a home that deserves respect. I also let them know that the grown-ups had to follow the same rules.

We then talked about what they would like to do at district meetings. Everything from "EAT!" "PLAY!" and "MUSIC!" was shouted out. They were then reminded of something on the "Don't List," "Don't yell or create excessive noise that would disturb others." After a good laugh, we concluded that they wanted to be involved, somewhat, in the meetings, then spent the rest of the time getting to know one another and developing friendships.

In the beginning, with our children's enthusiastic approval, the boys and girls were

allowed to play in their rooms. But naturally Andrew and Emily grew to cherish their privacy and we needed to make some changes. We then closed off that end of the house and arranged our garage so that on district meeting night, it easily converts into a really hip pad. The kids can play their music without disrupting the meeting, visit with one another, play board games and share events in their lives. I might add that they are never unsupervised.

The kids are always considered when having the planning meeting. They have shared in introductions and cultural performances. In December 1998, the members had the pleasure of hearing "Up on the House Top" played on keyboard, clarinet and trombone. In March of last year, we viewed a music video produced by several kids and their parents. My favorite activity was in July when we made homemade ice cream to be enjoyed after the meeting, brought our favorite toppings, and while the ice cream cranked we turned on the sprinkler system in the backyard and the kids got to go wild on a hot Texas evening.

This may sound like all we do is have fun. To give an example of how doing so we instill Buddhist concepts and the spirit of the SGI, here is a recent example:

In February 1999, Cedar Mountain District was responsible for planning the World Peace Prayer meeting at the Dallas Culture Center. Naturally we wanted to include the children because as one member put it,



Baby Frances Nesmith surrounded by some of the boys and girls of Cedar Mountain District.

before and came to a stand still as we listened to the words of "The Swamee Rap." It goes like this: "If you want the truth to come across, clear your mind with mental floss / Back and forth twice a day, helps prevent truth decay." My first thought, "The kids!"

At our planning meeting, we presented the idea and played the tape. With everyone's support, we then presented it to the kids. They loved it! Immediately the children came up with some fantastic ideas concerning costumes, props and dancing. Let the rehearsals begin!

At each practice we began by sitting in front of the Gohonzon chanting as a group. We then used our cultural performance as a medium to discuss many Buddhist concepts; many bodies of the same mind, cause and effect and *Soka Gakkai* means value creation. Our goal was to create value. It was made very clear that the reason we were perform-

Cedar Mountain District Experience

Photo by NICKI FLETCHER



Cedar Mountain District leaders John and Nellda Gallagher.

"One of our district's strong points is the fact that we have so many kids." The next question was, what should we do?


An idea was born one evening when my husband and I were doing our "clean the kitchen ritual" which requires upbeat background music. We decided to put in a new tape. We have a friend in our district who keeps us supplied with un-usual recordings we affectionately call "The Stanly Tapes." We chose one we had not heard

ing was to inspire people, unite with one another and challenge our own negativity. This was not a talent show or just an opportunity to get on stage. We wanted to show actual proof so if the members see our success at uniting with one another, they might be encouraged to do the same.

Of course we did not lack obstacles. The biggest one was illness. So many children were sick. At rehearsals the adults sat in for the sick kids on a regular basis. One of the little girls had to be hospitalized because her fever would not go down. Even this provided an opportunity to talk to children about the important Buddhist trait of compassion. We dedicated our next chanting session to our friend's recovery. Even though she did not perform with us, she was able to attend the meeting. After overcoming so many hurdles, and everyone ready to go, the day of the meeting the sound system at the Culture Center began to snap, crackle and pop. The sound system!?! Didn't think about that. This was a recording. We need sound. We need GOOD sound!

With some last-minute encouragement never to give up no matter what and a lot of trust the kids went on stage. With the exception of a very brief break in the music, the performance was a huge success. We were so proud of our Cedar Mountain children, and they were proud of themselves.

Some people may look at 21 children and think, "That's too many kids." We in Cedar Mountain District say, "That's a lot of fortune!" To work with children or to just be around when they play provides us with a great chance to contribute to world peace. Children give us the opportunity to put Buddhism into action. They know when you care and they know when you don't. We wanted to say with our actions, "We notice you and you are important." I feel we should never waste a single moment to share with them the tremendous mission our SGI organization has for the world.

So until the winds of change blow, Cedar Mountain District will continue to nurture the family by making our district an inspiring place for everyone. 

SGI PRESIDENT'S MESSAGE

Education: the Fundamental Impetus

In his message to the cornerstone laying for the library at the new SUA campus, President Ikeda, university founder, explains why he feels education is so important at this moment in human history. He says that it is 'the fundamental impetus that enables us to dynamically enrich the lives of not only ourselves but others, and it is the driving force that enhances the prosperity and harmony of society proper.'

From the distant shores of the western Pacific, I offer this heartfelt message of appreciation to all of you who have taken time from your demanding schedules to gather here, on these verdant foothills of Aliso Viejo made so resplendent by the dawning sun of May.

As founder of Soka University of America, I am filled with immense joy and gratitude that this ceremony to lay the cornerstone for the university library is blessed with the attendance and goodwill of so many of our friends from the local community.

I especially appreciate the presence of Supervisor Tom Wilson, the legislative aides, the representatives from our neighboring cities and Carmen Vali and the other members of the Aliso Viejo Community Association

Board representing this great community.

I also want to express my appreciation to the La Paz Intermediate Jazz Band, the Oak Grove Elementary School Fifth Grade Choir and ADAWE for your musical performances. I can think of no better way to celebrate this auspicious occasion than your wondrous gift of music.

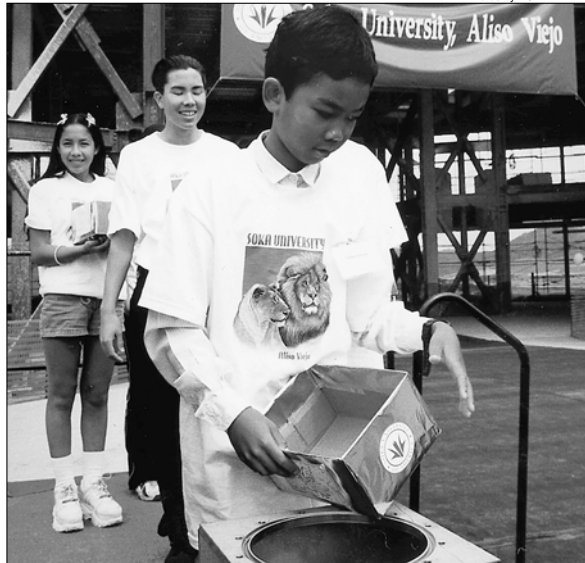
SUA is an institution that will grow and flourish together with you, as a privileged member of this community, into the next century and beyond. I look forward to the day the doors of this library will open, so that it may serve you, your children and theirs.

As the curtain is raised for the new millennium of humanity, we may ask ourselves: From where have we come? And to where are we going?

If we desire to live a truly humane life, advancing toward happiness together with our fellow members of humankind, then I am convinced that the only recourse left to us is education. This is the fundamental impetus that enables us to dynamically enrich the lives of not only ourselves but others, and it is the driving force that enhances the prosperity and harmony of society proper.

Education founded on a philosophical bedrock of the noble ideals of humanism may be considered a truly sacred undertaking that serves the innermost needs of the individual, of nations and, indeed, of the entire world.

This university was drawn to your country precisely because it is hallowed ground, peerless in



Photos by ROBBIE EVANS

Local students place a set of coins for each U.N. member nation into a time capsule.

its profound vision of humanistic education, open and free for all. And we alight upon this land bearing in our hearts the three most cherished mottoes of SUA:

Be philosophers of a renaissance of life
Be world citizens in solidarity for peace
Be the pioneers of a global civilization

As a liberal arts college, SUA pledges to work hand in hand with each of you, members of the local community, to forge open the grand way of education, exuding a new hope for future generations.

It is our unwavering resolve to spare no effort in the service of the needs of Orange County. This is underpinned by the educational philosophy we embrace — Soka education — which upholds the point of departure for education as the local community, the place where we carry out our daily lives and, therefore, the place where learning truly begins.

This imperative is reflected in the fact that the construction of our new campus begins with this library, a facility to share the intellectual and spiritual heritage of humanity.

Benjamin Franklin is admired for his sustained efforts to improve and expand America's public library system, further inspiring his compatriots toward a grand experiment in democracy — one that still stands as a model for the entire world to emulate.

And in the East, one proverb holds that reading reaps uncounted rewards.

The founder of Soka education, Tsunesaburo Makiguchi, stood up against Japanese militarism during World War II and died in prison for his anti-war convictions at age 73.

Yet his incarceration did not stop him from reading, much less thwart his determination to continue polishing his character and forging his spiritual strength. In a letter written one month before his death, Makiguchi was to record how he was carefully studying the philosophy of Immanuel Kant.

The significance of a library and its mission loom larger than ever today, especially given the increasing estrangement from the written word in the contemporary world.

It is my earnest hope that the SUA library, erected on the hills of Aliso Viejo, be loved and utilized by all members of this community, and that it become a beacon of boundless wisdom, inspiration and creative energy to illuminate the world.

In closing, please accept my warmest wishes for the continued good health and success of all present today, and that the Orange County I love and cherish will flourish for all time.



The Oak Grove Elementary School Fifth Grade Choir sings 'Child of the Universe.'

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Publisher
 Fred M. Zaitisu
Assistant Publisher
 Greg Martin
Editor in Chief
 Ted Morino
 tmorino@sgi-usa.org

Managing Editor
 Margie Hall
 mhall@sgi-usa.org
Associate Editor
 Jeff Farr
 jfarr@sgi-usa.org

Staff Writer
 Stephanie Celano
 scelano@sgi-usa.org

Contributing Writer
 Terry Ellis

Graphic Artist
 Don Sanders
 dsanders@sgi-usa.org

Contributing Artist
 Ellen Brown

Staff Translators
 Jeff Kriger
 Shin Yatomi

Contributing Photographers

Gregory Nakasuji
 Kirk Condyles
 Jonathan Wilson
 Dixon Hamby

Photo Editor
 Lisa Hollis
 lisahollis@earthlink.net

Bureau Chiefs

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 Fletcher Dalton, Boston
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 606 Wishire Blvd, PO Box 1427
 Santa Monica, CA 90406-1427
 or e-mail: wt@sgi-usa.org

SUBSCRIPTIONS

1-800-835-4558
 or e-mail: SGISUBS@aol.com

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ffp@sgi-usa.org

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seize@sgi-usa.org

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May 3, 1999

Founder
 Daisaku Ikeda

In San Francisco

The Century of Africa Celebrated

Photo by LLOYD CARLSON

Horus Tolson (center) leads Boys and Girls Group members in a dance, part of the 'Present Within Our Lives — The Story of Bodhisattvas' performance at San Francisco's celebration of Africa, March 28.



This event was a bridge of humanism linking America and Africa. Entitled "Celebration: Humanism! African People's Worldwide Journey Toward Africa As the Continent of the 21st Century," the special occasion welcomed all humanity to come to a richer understanding of the African American and African experience here and abroad.

More than 500 people showed up at the San Francisco World Peace Ikeda Auditorium on March 28 to celebrate the best of both lands and learn from one another — to share and support one another's ideas, resources, traditions and struggles, and to change and grow through chanting Nam-myoho-rence-kyo. There were keynote speeches, which touched on

racism, responsibility and the importance of being true to yourself, from Goeffrey Nwogu and Robin Azi, who said that "because we chant, we need to take a look and be the first to address these issues within the SGI organization. We can show by example to the world that all people are equal."

The Ikeda Auditorium was alive with color and rhythm: There was art, traditional dress, music, dance, poetry, drums. Also featured were 16 performances with more than 70 SGI-USA members and guests displaying their talents. March 28 in San Francisco was a family affair — a celebration of humanism and black history — a story about bodhisattvas.

— ZONIA ALSTON

San Antonio Members Take to the River

Photo by BRANT MILLER

Young women's division member Sarah Langston hard at work picking up trash on the banks of the San Antonio River, March 13.



In March, 38 San Antonio, Texas SGI-USA members and their friends participated in the city-wide Adopt-a-River Program, also affectionately known as the Basura Bash. (*Basura* is a Spanish word for trash; *bash* is English for party.) The purpose of this "party," which actually required quite a bit of work, was to clean up the River City's most cherished natural resource, the San Antonio River.

The activity was in line with this year's SGI theme of Victory in the Community for the New Century. The local San Antonio youth division and Public Relations Committee first discussed taking on the project more than a year ago with the San Antonio Area leadership, who approved the idea. This was the second year of participation. Sixteen youth

division members participated in the March 13 cleanup and were supported by all the other divisions and two friends of the SGI. This was more than double last year's participation and surpassed, by two, the 1999 goal. The members now have a strong determination to double that number again next year.

Meanwhile, the local SGI-USA has been given the ongoing responsibility of maintaining what turns out to be one of the most beautiful sections of the river, replete with green meadows, picnic tables, an irrigation dam and the Espada Aqueduct, the oldest continuously used Spanish-built diversion dam in Texas, completed some time between 1731 and 1745. Members will gather twice more this year to gather trash there.

— BRANT MILLER

Denver Youth Discuss Positive Response to Columbine Shootings

Photo by PETER NELLHAUS



Young women make ribbons of blue and silver — the Columbine High School colors — at a memorial service at the Denver Culture Center, April 24.

A recent discussion sponsored by the Denver youth division attracted members who shared their emotions, insights, perspectives and experiences in response to the Columbine High School shootings that occurred on April 20 in Littleton, Colo. The participants were in agreement that the shootings drove home an urgent need for powerful prayers and compassionate action for their community.

Most focused on the positive recourses they could take, as the discussion was based on an article on Mahatma Gandhi featured in the April *SGI Quarterly*. The article revealed that Gandhi even defined violence as a hurtful word said to another person. Cindy Huggett, a middle school

student, described her own painful situation when a best friend had chided her for her faith in Buddhism. Although the incident occurred years ago, the memory still brought tears to her eyes, as she shared the brunt of unleashed cruelty.

To help create a more considerate, sensitive society, the participants said that they wanted to apply the spirit of SGI President Ikeda's poem "Youth! Scale the Mountain of the 21st Century!" Plans to home visit all the youth division members throughout the region were set, and a violence prevention committee was proposed. Emulating Gandhi, the youth division members encouraged one another to better society through their own behavior.

— NICI FAWCETT

South Carolina Members Celebrate 10th Anniversary of Community Center

Photo by RIKA HASHIMOTO



South Carolina members hold a mini-culture festival in commemoration of their community center's 10th anniversary, April 11.

On April 11, with the theme "Revitalizing the Community Through Peace, Culture and Education," South Carolina Area members celebrated the 10th anniversary of their community center in joy and appreciation.

The community center was gorgeously decorated; people volunteered to make food; the history of kosen-rufu in the area since the 1960s was compiled in a video album; each of the five chapters created unique displays of their chapters; and many areas and groups prepared a variety of performances. Many of the youth division diligently made final preparations over their spring breaks, allowing them to develop a warm camaraderie as well as take initiative in planning.

Preparations came together on the 11th in the form of a commemorative

meeting followed by a mini-culture festival. Guest speaker Dr. Carl Evans, director of religious studies at the University of South Carolina, spoke about how he was impressed by the diversity of SGI members. He expressed his hopes that the warmth and embrace he felt from the members would spread into the community. The meeting closed with words by SGI-USA Vice General Director Richard Yoshimachi, instrumental in 1989 as South Carolina Territory leader in establishing the community center. Afterward, in the transformed parking lot of the community center, everyone enjoyed food and entertainment, including belly dancers, hula dancing, Brazilian martial arts (*capoeira*), original music and songs, Japanese dance and an African musical instrument performance.

— RIKA HASHIMOTO

AN ESSAY BY SGI PRESIDENT IKEDA



STORMY APRIL 24

In this essay, President Ikeda remembers April 24, 1979, the day 20 years ago when he resigned as Soka Gakkai president. A conspiracy of priests and traitors was pushing him out, and the top leaders were too weak to protect him. He was left to wonder, 'Where was the Gakkai spirit, that they should have allowed themselves to be so overcome by circumstances?'

Recently, I received a kind message of support from a well-known scholar. He said: "With the phenomenal growth the Soka Gakkai has achieved today, I am sure you face many challenges and difficulties. It is truly impressive that the Soka Gakkai has become one of the prime movers of Japan.

"Knowing you suffered from a weak constitution in your youth, I worried for your health. But watching you over the decades, as you have tirelessly proceeded to complete one momentous undertaking after another, I have only the greatest respect and admiration for you."

Another very well-known figure also wrote me a letter of encouragement: "I applaud your unrivaled achievement of building a great force for peace. No one, either before or after World War II, has accomplished anything of this importance.

"You have achieved what you have as an ordinary citizen, not as a political leader or a person of privileged background. Even taking into account the fact that you had a great mentor like Josei Toda, what you have achieved is truly without precedent. Moreover, you have endured unending criticism and insult, and you have repulsed the plots and attacks of your opponents.

"You have not limited yourself to the narrow confines of Japan but have made the world the stage for your activities. Your global endeavors, your broad vision and your initiatives for peace will without a doubt go down in history."

And a distinguished person whom I have been friends with for many years also wrote me: "It can only be a miracle. The towering work of art — the great and unprecedented achievement — which you have accomplished, while enduring envy and scorn and receiving not a word of praise, would have been lauded by Napoleon and Hugo."

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April 24, 1979. That was the day I stepped down as third

Soka Gakkai president, a position I had held for 19 years, and became honorary president. When they heard the announcement, members all across Japan — indeed, all around the world — were left stunned and speechless.

Behind my sudden resignation were the insidious tyranny of Nichiren Shoshu and a plethora of attacks on the Gakkai by traitorous members, who had renounced their faith and joined forces with scheming priests at the head temple. They contrived plots and persecutions for my destruction beyond the power of words to describe. These morally bankrupt individuals, who had completely abandoned all that is good and just, continue to this day to devise foul schemes against me, hoping to vent their twisted rage. I'm sure this is something all of you know.

Nichiren Daishonin often cites the Lotus Sutra passage "There will be many ignorant people / who will curse and speak ill of us" (*The Lotus Sutra*, p. 193). Being the object of such curses because of one's efforts for kosen-rufu is proof that one is a true practitioner of the Lotus Sutra. In "Letter from Sado," the Daishonin writes, "Wise men and saints are tested by abuse," (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 38). Refusing to be deterred by abuse, false accusations and scorn is the very mark of a person of true faith and practice.

Each time I heard of the suffering, anguish and indignation caused my dear comrades by the cruel oppression of bestial priests, my heart bled. Many nights, the pain in my heart was so intense that I could not sleep.

To protect my sincere fellow members, I sought with all my being to find a way to forge harmonious unity between the

priesthood and lay believers. But all my efforts looked as if they would come to naught when a top Soka Gakkai leader — who later quit and renounced his faith — made inappropriate remarks. The Gakkai's enemies, who were waiting all along to destroy us, pounced eagerly. The priests raised an uproar and demanded that I take responsibility for this person's words.

I agonized over the situation. I knew I had to prevent further suffering from being inflicted on our members and to protect them from the persecution of the priests. Mr. Toda had said that the Soka Gakkai was more precious to him than his own life. The Gakkai is an organization that follows the Buddha's intent and decree to the letter; it is dedicated to the happiness of the people, the propagation of Buddhism and world peace.

My resolve to take all the blame upon myself and to resign the presidency gradually grew firm within me. For several years, I had already been thinking that I should make way for a successor.

One day, I asked the top leaders of the Soka Gakkai, "Do you think my resignation would settle the problem?" There was a painful silence. Then someone spoke: "You can't go against the flow of the times." The atmosphere of the room froze. A sharp pain tore through my heart.

Even if all our members urged me not to, I was willing to bow in apology, if it would bring an end to the turmoil. And in fact, my resignation may have been unavoidable.

I also knew how exhausted everyone was, due to the long, defensive battle in which they had all fought so hard.

But "flow of the times"! It

was the attitude, the state of mind underlying that utterance that so disturbed me. I could detect no trace of the fighting spirit to protect the Soka Gakkai with one's life or the willingness to fight together with me, no matter the times or circumstances.

The priesthood put pressure on the Soka Gakkai with the secret aim of disbanding it as a religious organization. Corrupt, evil individuals, including a treacherous Gakkai attorney, had suggested this to them. Whether or not the Soka Gakkai's leaders knew it at the time, they had allowed themselves to become entrapped by the nefarious strategies of the priests and members who had renounced their faith and betrayed the organization.

It was pitiful. I was completely at a loss for words.

Mr. Toda had told us all: "Protect the third president! Protect him as long as you live! If you do so, you will definitely be able to achieve kosen-rufu!" Had the top leaders of the Soka Gakkai forgotten the spirit of their beloved mentor? How pathetically they had let themselves be defeated!

Where was the Gakkai spirit, that they should have allowed themselves to be so overcome by circumstances?

•••••

In the midst of all this, on April 12, I met Madame Deng Yingchao, the widow of Chinese Premier Zhou Enlai, at the State Guesthouse in Tokyo. As we parted, I told her that I had decided to resign. "You mustn't!" she said, the smiling face of this great mother of the people suddenly growing stern. "You are too young to resign. Above all, you have the support of the people. As long as you have their support, you

must not resign. You must not retreat even a single step!" Those were the resolute words of a person who had lived through death-defying challenges and danger.

That dark day, April 24, arrived. It was a Tuesday. Representative leaders from all over Japan had joyfully gathered at the Shinjuku Culture Center.

But what should have been a momentous meeting marking a fresh departure and the end of the first Seven Bells — seven seven-year periods of the Gakkai's development from its founding in 1930 — became instead the announcement of my resignation and the appointment of a new president.

This news came as a complete surprise to the majority of leaders. I entered the hall halfway through the meeting, and cries rose from the audience: "Sensei, don't resign!" "Sensei, remain as our president!" "All our members are waiting for you!" Their faces were clouded with anxiety. Afterward, people who attended the meeting declared angrily that there had never been a darker, more cheerless Soka Gakkai meeting.

I said with firm conviction: "I won't change in the least. Do not worry! I am Mr. Toda's direct disciple! Right will win out in the end!"

*This far, far too bitter day
I will never forget
The dusk presses in
And I walk alone*

This is a poem I recorded in my diary that day, April 24.

When I got home and told my wife that I had resigned, she greeted me with a smile, just as she always did, without asking a single question. With her usual, imperturbable composure, she said: "Is that so? Thank you for all your hard work."

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



THIS BEAUTIFUL EARTH: PHOTO ESSAYS BY SGI PRESIDENT IKEDA

'Moscow in Green'

It was a fresh morning, after a rain.

May in Moscow, at the dawn of a reborn Russia.

In 1994, two-and-a-half years after the collapse of the Soviet Union, Russia was facing a continuous onslaught of troubles as it entered a new era in its history. Though I noticed new changes in the course of my scheduled activities, I wanted to feel them directly, firsthand.

"Let's go for a walk," I told my wife and the others in my party, and we stepped outside.

Along the western wall of the Kremlin is an expanse of green called Alexandrovsky Garden. There, trees and tulips, moistened by the recent spring rain, bathed themselves joyfully in the soft sunlight.

Someone once told me: "In Moscow, the winters are very long. You still have to wear an overcoat in April. So May is a truly pleasant time for Muscovites, a season everyone dearly looks forward to."

Trees, flowers and blades of grass, turning to the eagerly awaited sunlight, seemed all at once to put forth the flame of life. Just as the people were invigorated by their newly gained freedom, the Moscow spring glowed with vibrant energy.

That winter had been particularly harsh. Society's tumult had made it hard for people to obtain needed goods, and I had worried that many might not survive the season.

Exchanging greetings with passersby in the park, I sensed the robustness of the Russian people. In this so-

ciety with an uncertain future, people were smiling and seemed confident and composed.

It may take several decades for Russia to overcome her present chaos. But because of the strength and energy of her people, I am absolutely confident that this present Russian "winter" will turn into spring.

On the northern edge of the park stands the Tomb of the Unknown Soldier. It bears the inscription "Your name is unknown, your deeds immortal."

During World War II, some 20 million Soviet citizens perished — the largest human sacrifice of any combatant nation. A Russian song someone once taught me goes:

Ask if the Russian people want war!

Ask the vast land,

The birch forests,

And the soldiers lying asleep forever beneath the trees.

Ask if the Russian people want war!

Ask the Russian mothers,

Wives who have lost their husbands on the battle field,

Children who have lost their fathers....

No national border or social system can contain this outcry of the human heart. If one could gather and concentrate this cry of humanity, one could lay siege to and destroy war itself.

When I visited the Soviet Union in the midst of the Cold War, I was criticized for doing so. How could I go to such a place? people complained. But I dared to go to advance even a single step the cause of human friendship. "I am going because there are people there" is the answer I gave my critics.

Twenty years had passed since then. I once again offered solemn prayers at the Tomb of the Unknown Soldier, where I had placed flowers during my first visit to the Soviet Union. Nearby was a group of elementary school children, who had come to the park for a school outing. I had a pleasant talk with them, enjoying their carefree smiles. I told them, "When you get bigger, please come and visit Japan," and their cute voices rang with joyful excitement. The Soviet Union has disappeared, but the people live on. Humanity endures. The children survive. Politics have changed; the economy has been transformed; but the workings of human life continue, unchanged.

The color green is the color of life, the color of hope, and the color of peace. Green is the color of the 21st century.

In the Russian language, the word for the Earth and peace is the same — *mir*. Beyond a nearby stand of trees, I heard the voices of other children. Looking, I saw these young ones playing happily, framed by an arch of green. Aiming my camera at this simple, peaceful scene, I clicked the shutter.

Two in a series

May 14, 1999, Page A

Publications Promotion

from General Director Zaitzu



Fred Zaitzu

Why do we have an organization newspaper and magazine? I thought this would be a good opportunity to reflect on the essential purpose of our publications by examining the origins of encouragement in the Daishonin's Buddhism.

In Nichiren Daishonin's time, was there anything that served as an organizational newspaper? I believe it was the letters he wrote to his followers. In both form and function, those letters were the starting point of today's publications. In one letter written to Toki Jonin, Nichiren Daishonin writes: "There is very little writing paper here in the province of Sado, and to write to you individually would take too long. However, if even one person fails to hear me, it will cause resentment. Therefore, I want all sincere believers to meet and read this letter together for encouragement" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 42).

In those days, believers came together to read and study his letters. They were a great source of encouragement directly from the Daishonin himself. I can just imagine the joy and excitement fellow believers must have felt when they gathered to learn that a new letter had arrived. Or the comfort they gained from hearing again the encouragement contained in a letter received previously.

Today, the existing letters written by the Daishonin show his commitment to encourage people on a daily basis. In these letters, we find experiences like Shijo Kingo overcoming his job difficulties. "Letter to Kyo'o" contains the very real drama of parents fighting for their daughter's survival. These features of the Daishonin's writings can be said to be the origins of today's *World Tribune* experiences. In addition, the Daishonin's writings include key points elucidating the limitless depth of Buddhism and human life. Each letter often contains several of these different components — faith guidance and encouragement, experiences or explanations of Buddhist theory that shed light on the mysteries of life.

In many cases, the Daishonin's letters are replies to correspondence he received from believers. His letters to them and their letters to him constituted an ongoing exchange. The encouragement contained in these letters embody the relationship of mentor and disciple, the lifeblood of those believers' faith. Engraving them into their lives, despite incredibly difficult situations such as the Atsuhara persecution, these letters inspired people to unite and sustain their faith.

President Toda's most important task in reconstructing the Soka Gakkai after his release from prison was the publication of the study magazine *Daibyakureng* and the *Seikyo Shimbun* newspaper. From that time, tradition has held that the *Seikyo Shimbun* carries guidance, news and experiences in faith, while the *Daibyakureng* focuses on in-depth study articles or fea-

PUBLICATIONS, see page C

THE SECOND IN A SERIES OF QUARTERLY FEATURES ON THE SGI-USA'S GOALS

FOCAL POINT FOR SUMMER ACTIVITIES

(June, July, August)

World Tribune Readership Promotion

During the summer time, we will be focusing on promoting readership of the *World Tribune*.

OUR GOALS:

Every member knows about the *World Tribune*.

Every member understands the significance of the *World Tribune* as integral to their practice of faith.

Every member has the opportunity to subscribe to the *World Tribune*.

The material in this pull-out is intended to provide that knowledge and understanding. We hope it helps!

Summer Schedule

- July 3 Day of Mentor and Disciple (commemorated during July World Peace Gongyo Meetings)
- July YMD & YWD General Meetings (see words by James Herrmann and Renu Jiandani in the May issue of "Seize the Day")
- August 24 Men's Division Day (see remarks on p. 4 from Richard Sasaki)

'A NEW ERA'

Lessons from 'The New Human Revolution'

The following is excerpted from *The New Human Revolution*, volume 8. Shin'ichi Yamamoto discusses creating a newspaper for the American organization and English readers worldwide.

Shortly before their plane landed in New Delhi, Shin'ichi turned to Masaki who was sitting in the seat next to him and said, "By the way, what sort of names do American newspapers have?"

Masaki quickly realized that that President Yamamoto must have been pondering a name for the American organization's newspaper.

In fact, the evening of the day they had arrived in Australia Shin'ichi had said to Masaki, "Mr. Masaki, I think it's about time we create a newspaper for America, too. If there were only members who read Japanese, then the *Seikyo Shimbun* might suffice; but lately there have been more and more members joining in America who cannot read Japanese. And I think that trend will become stronger from here on. In addition, it signifies the development of our worldwide movement to spread the Daishonin's Buddhism.

"Considering the future, too, from this perspective, I think we need an English publication. It will be all right to include a Japanese section, but it should fundamentally be an English paper. And with this publication, we can begin our struggle to explain with the written word the teachings of Buddhism in America."

At that time, Masaki had set his mind on publishing an organizational newspaper, but the intense schedule of their trip had left him little time to think about it further.

Masaki responded: "Yes, in America we have such famous papers as the *New York Times*, the *Washington Post* and the *Chicago Tribune*."

"What is the meaning of the

World Tribune," Shin'ichi inquired.

"It originally meant guardians of ancient Rome who were sworn to protect the common people from the nobility. I think it was chosen as the name of a newspaper because it signifies a voice that advocates justice and protects the people."

"Is that so?" Shin'ichi said, Tribune would be a good name then. Since our objective is to build world peace and protect the happiness of humankind, what about calling our American newspaper the *World Tribune*?"

"Yes, I will definitely do that!" Masaki's face as he spoke was flush with excitement.

World Tribune was a wonderful name, and he was particularly moved to learn that President Yamamoto had been continually considering a name for an American publication throughout the trip.

"From here on, the United States will be all the more important. If, when an American magazine ran a negative article about the Gakkai a while ago, the local members could have quickly responded with an article in their own English-language paper, I think it could have been very effective in helping transform public opinion.

"Two years ago in Japan, we began publishing *The Seikyo News*, but this was intended as an overseas edition of the *Seikyo Shimbun*. What will be important from now on is not simply the communication of information from Japan, but a newspaper that is compiled and edited by local members, that includes their own experiences and articles, and that appeals to the people of that

country. If we seriously intend to make Buddhism accessible to American society, then there is a limit to what we can accomplish by simply translating Japanese material."

"In that case, what should we do about an editorial staff?" Masaki asked.

"You will be the editor, and the other current Headquarters staff members will function as the editorial staff. If there are any members who are knowledgeable about newspaper production, you can enlist their help, too.

"Even in the case of the *Seikyo Shimbun*, the first editor, for all practical purposes, was President Toda. Mr. Toda personally wrote a serialized novel, commentaries and a column called "To the Point." No matter where you looked, the paper was overflowing with the Gakkai spirit. We have to create the same kind of newspaper in the United States!"

"Yes!" Masaki responded with enthusiasm.

Shin'ichi then said with even greater emphasis: "It is very significant that we decided on the name *World Tribune* while flying over India, a land so closely connected to Shakyamuni Buddha. It is an omen that Buddhism is about to spread throughout the world."

After returning to the United States, Masaki began making preparations for the production of an organizational newspaper. The first issue of the English-language paper *World Tribune* was published on Aug. 15, 1964. This semi-monthly, tabloid-size, four-page paper was the first Gakkai newspaper to be published outside of Japan.

WHY I READ

the 'World Tribune' & 'Living Buddhism'



By James Tramble, Brooklyn, N.Y.

I wrote and read the following essay at our recent publications meeting of Brooklyn Downtown Chapter held at the New York Culture Center.

When I read the *World Tribune* and *Living Buddhism*, I receive the following benefits: The articles explain the correct practice of Nichiren Daishonin's Buddhism; I get answers to questions; I find out what others have to say about this Buddhism and how they are showing actual proof; and I am inspired to develop a stronger practice in faith.

My Sado Island is often my very own mind. The erroneous negative thinking can keep me confused and struggling. I have the great good fortune to have a wonderful, patient sponsor, Garry, who has strong determination, who is rooted and grounded in the practice and who is available to me. Yet if I didn't have the *World Tribune* and *Living Buddhism*, I would be missing two valuable teaching and learning tools. SGI President Ikeda, other leaders in faith and fellow members do the teaching and I do the learning; then at some point I can do some teaching.

Although I attend meetings at members' homes and at the New York Culture Center and keep close contact with my sponsor, I have additional support and nurturing when I pick up a copy of one of the publications and connect with President Ikeda's spirit or mind of faith as he embodies and explains Nichiren Daishonin's Buddhism. As I read what President Ikeda is explaining, I imagine what his voice sounds like and that he is talking to me personally.

Having printed copy makes learning more concrete and wherever I go, it will go. I can read on the train, in the bathtub, in between meetings. I can refer to articles over and over again. It allows me to

share the printed copy with others. The *World Tribune* and *Living Buddhism* assure me that we SGI members are receiving the same guidance. Old issues are also good material to share Buddhism with others. It is something about seeing the printed words that helps to get people interested.

I collect and save old *World Tribune* and *Seikyo Times* (former name of *Living Buddhism*) issues (so don't throw them out; give them to me). At the beginning of my practice, Garry gave me a pile of old *World Tribune* issues to read while I awaited my personal subscription to begin. One of the first articles that tantalized me and filled me with hope is titled "Everything Necessary for Our Happiness Exists Within Us" (Aug. 11, 1995, *World Tribune*, p. 6). Wow! What a mind-blower.

Happiness! A million questions arose in my mind at once: Now what is that? Am I happy? Have I ever been? Will I ever be? Not just momentary, but sustained continuous happiness? What is that? Is it possible for me?

In this article, President Ikeda inspires me to think. He says the following: "From another, deeper viewpoint, Buddhism teaches optimism; that is, it seeks a positive meaning in every negative occurrence. In other words, every difficult experience can be the start of the process of 'changing poison into medicine.'"

And it shows me what to do with a negative feeling I might have: "At the same time, it is important to realize that through heartfelt chanting, we can dissolve the inner negativity — grudges, ill feelings, disrespect, etc. — stored in the eighth consciousness. Negative emotions can easily block the Buddhahood from emerging within our lives.

"Doubt may arise within our hearts, but that is when we have to guide ourselves toward trusting our inner Buddha nature and the power of the Gohonzon. We can do this by squarely facing the Gohonzon and chanting daimoku from the depths of our lives. Faith, in a sense, means to continue in our efforts to extinguish all doubts. That is why in the Gosho, Nichiren Daishonin stressed the importance of asking questions until there are no more doubts."

Within these few short paragraphs, President Ikeda tells me I can be happy, tells me how to get rid of the nasty emotions that keep me unhappy, tells me not to be ashamed to ask all necessary questions to get rid of doubt; tells me to keep on chanting, and alerts me to the results as follows: "The proof of Nichiren Daishonin's Buddhism is not how much

WHY I READ, see page C

SHARING THE PUBLICATION

With others

By Kathy Olesky,
New England Region Women's Leader, Boston, Mass.

What could be better than returning after a hard day, checking the mailbox and finding, lodged between the bills, circulars and junk mail — the latest issue of the *World Tribune* or *Living Buddhism*? Throughout the 26 years of my practice, the wisdom and guidance contained in the pages of our publications have enabled me to sustain my faith, to break through countless deadlocks and accumulate good fortune.

How many times have you heard members exclaim: "Have you seen the latest *Tribune*? There is an incredible speech by President

in my home. My husband, Roy, reads it right away from cover to cover. He checks to see if I've read the latest speech by President Ikeda. I try to keep up with him so that we can discuss the speeches together. Recently my 14-year-old son was struggling in school. He told Roy that he really wanted to do better in school so that he could go to a good college. Roy had just read an experience in the March 26 *World Tribune* about a young man who was living in a mobile home but wanted to go to Stanford. This young man applied his practice of Buddhism and studied hard

despite his circumstances and was accepted to Stanford with a full scholarship. After reading this experience, my son said, "Cool!" and he has already become more serious about his studies.

I used to think I had to search high and low to find some "special" guidance in order to encourage members at a meeting. Then I realized that I need not look further than the pages of *Living*



Ikeda!" or "Did you see so-and-so's experience?"

Take today, for example: I just received the April 30th edition of the *World Tribune*. There is a dialogue between President Ikeda and Herbie Hancock in which they discuss the meaning of true victory in life and how we get younger the longer we practice. There are also wonderful experiences about people using this practice to fulfill their lifelong dreams in the face of insurmountable odds. A woman from New York relates how she followed President Ikeda's guidance about sticking to a 20-year goal and she passed the bar exam at age 46. That is precisely what I needed to hear as I am in the throes of getting yet another graduate degree and sometimes wonder whether I'm too old.

Reading the *World Tribune* has become a family activity

Buddhism or the newspaper to relay really suitable guidance. I always bring one of the publications to meetings or on a home visit.

The recent changes in the paper's format, the appearance and more up-to-date coverage of President Ikeda's speeches have made it an even more exciting resource. The "Dialogue on the Lotus Sutra" series in *Living Buddhism* is so dynamic and profound; the discussions about the Lotus Sutra make this Buddhism ever more relevant to my daily life.

Reading and sharing the publications is an invaluable aspect of my practice. I have deep appreciation for the tireless efforts of those members who work continuously to provide us with these inspiring guides to the correct practice of Nichiren Daishonin's Buddhism.

(continued) "WHY I READ," from page B

you know about Buddhism but how much you are changing for the better. Are you becoming more compassionate and stronger as human beings? And he gives me an added definition for faith: "Faith, in a sense, means to continue in our efforts to extinguish all doubts."

The publications are also a place for members to express how the power of the Gohonzon has manifested in their lives. I have read countless experiences of members from all ethnic backgrounds and styles of living. Their experiences are *always about overcoming something. This inspires faith in me.* People who admit their *poisons* explain the *process* of how they gradually built a life of unshakable happiness as they chanted to change poison into medicine.

This lets me know that we are all struggling with something. That is called human revolution. Some people will share what they are going through one on one or in meetings; some will not. But the beauty of the publications is that people put it out there for the world to see. There will always be someone who can identify with an experience. Opening myself

up to reading, understanding and appreciating another person's reality broadens and expands my compassion and deepens my faith. This enables me to suspend judgment, lighten up on my imperfections, accept being human. More important, I am inspired to believe in my OWN Buddha nature, to continue to develop a practice that is stronger and more consistent so that I can show actual proof of the power of the Gohonzon.

As time passes, and my sincere consistency develops in the practice of this Buddhism, I am able to recognize and appreciate inconspicuous benefit and rejoice in conspicuous goodies!

I AM DETERMINED TO DO THE FOLLOWING:

1. To keep practicing anyhow, anyway, no matter what.
2. To be alert to tell people about the Mystic Law.
3. To keep my subscriptions to both the *World Tribune* and *Living Buddhism* current.
4. To keep reading them over and over again.
5. To encourage the members to subscribe and keep current.
6. To send at least one person a partial subscription this year.
7. To promote group reading and study of articles in both publications. **MI**

(continued) "PUBLICATIONS PROMOTIONS", from page A

tures views on world affairs from the Buddhist perspective.

Since 1960, President Ikeda has been enacting his firm resolve to accomplish worldwide kosen-rufu. For America, a pivotal turning point came with his encouragement to launch the *World Tribune*. *The New Human Revolution* describes the details of this historic direction that ultimately led to publishing this precious paper on Aug. 15, 1964, thirty-five years ago. Eventually, the *Seikyo Times*, now known as *Living Buddhism*, was launched as well. The *World Tribune* concentrates on faith encouragement and experiences while the *Living Buddhism* focuses on articles related to study and Nichiren Daishonin's writings.

Kosen-rufu always advances side by side with the organization's newspaper. Without such a paper, in essence, there is no progress for kosen-rufu. On the other hand, when the contents of the newspaper are deeply absorbed into the believers lives, the organization for kosen-rufu is energized and empowered. The letters written by Nichiren Daishonin to his believers form the foundation of our faith and practice today. In the same way, how we can work together to enhance and develop the publications determine the health and prosperity of our kosen-rufu movement.

As the publisher of both the *World Tribune* and *Living Buddhism*, I want to conclude with my appreciation for the support you are providing in this regard. I sincerely hope all the readers of our publications can work together and make the *World Tribune* and *Living Buddhism* even greater vanguards for world peace in the 21st century. **MI**

MESSAGE to the Men's Division

By **Richard Sasaki**, SGI-USA Men's Division Leader

To my fellow men, I would like to express my heartfelt appreciation for your commitment and untiring contributions to kosen-rufu. We are about to enter the third quarter of this year. In this quarter we celebrate the day President Ikeda joined the Soka Gakkai on Aug. 24, 1947. For the men Aug. 24 is of particular significance, because it has been designated Men's Division Day. This year also marks the 20th anniversary of SGI President Ikeda's resignation from the presidency of the Soka Gakkai in Japan, an act precipitated by the jealousy and arrogance of the priests of Nichiren Shoshu. This injustice could have been a great setback for the kosen-rufu movement. But rather than defeat, we have witnessed unprecedented growth during these 20 years, particularly in the international communities. It is none other than President Ikeda's leadership, based on his prayer and commitment to his mentor, Josei Toda, that transformed greater injustice into great advancement.



said: "Kosen-rufu is a movement of unsurpassed humanism, a movement that values and respects each an every individual to the highest degree. We must always strive to exert utmost concern and consideration for others and always think what

we can do to be of service and assistance to others. We must act with such sincerity and integrity that people are moved — and astonished — by our example. This is the very life of the SGI."

President Ikeda recently revised his well-known poem "Youth, Scale the mountain of the 21st Century" to express his deepest feeling and resolve for the growth and happiness of youth in our organization. He states: "We know that the new century hopes and awaits in expectation for such outstanding young leaders. People have begun to realize that only in life itself can we find the value of true human happiness. Today what matters is not popularity, fame or wealth! Inherently wise, the people respect and long for leaders of integrity and character!"

The future of any movement is dependent upon the growth of youth. Let's embrace our young women and men, create a warm environment where they will grow limitlessly, and develop an indestructible bond with SGI President Ikeda. Join me in spearheading this most valuable undertaking.

The third quarter of the year marks the period of publication promotion. How perfect! Let's make reading our publications a vital part of our daily practice, promote them among our fellow members and further solidify the foundation for peace in the United States. **MI**

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NEWSPAPERS

Shape the Age

By HO GOKU, SGI President Ikeda's Pen Name

Newspapers shape the age.

Newspapers crush evil.

Newspapers rouse courage.

Napoleon declared that it was not Voltaire or Rousseau who brought an end to the old regime; newspapers did it. Victor Hugo said that without newspapers, the French Revolution would never have occurred. In any age where people come to the fore, you will find newspapers providing the impetus.

"Let's start a newspaper, a Soka Gakkai organ. We are entering an age of mass media."

Mr. Toda said this to me with great determination in December 1950, a time when his business was in serious financial circumstances. We were sitting in a little restaurant near Shimbashi Station in Tokyo. Despite the personal troubles that beset him, he was always thinking of the future of kosen-rufu.

Then, one cold night in February 1951, he said to me: "Let's get started on the newspaper now. I'll be the president, and you be the vice president. Let's give this our all!"

I will never forget his brave countenance as he asked me to accept this new challenge.

The first issue of *Seikyo Shimbun* came out two months later, on April 20, 1951. Initially a single sheet of newsprint printed on both sides, it was published once every 10 days with a run of 5,000 copies. Today, of course, it is a daily paper with a circulation of 5.5 million. When I think of this phenomenal growth, those early days seem like another lifetime.

Starting the newspaper may have been a small step, but Mr. Toda's vision for it was grand. When we were discussing what to call the paper, there were several candidates: the *Bunka Shimbun* (Culture Newspaper), the *Soka Shimbun* and the *Sekai Shimbun* (world Newspaper). Mr. Toda suggested with a laugh, "Let's think of its future potential and call it the *Uchu Shimbun* (Universe Newspaper)!"

Eventually we decided on the *Seikyo Shimbun* (Sacred Teachings Newspaper), after the term that is used to describe Nichiren Daishonin's teachings. It was Mr. Toda's wish to create a newspaper that communicated the essence of the Daishonin's Buddhism — the fundamental Law underlying all things in the universe — to people throughout the world.

•••

The first issue started with an article by Mr. Toda titled "What Is Faith?" It also contained an installment of his serialized novel *The Human Revolution*, and his column "Epigrams." In issue after issue, he continued to make many contributions to the paper.

I later wrote a column introducing great figures from history, including Lord Byron, the English poet of revolution and passion; Beethoven, the great musician who struggled with destiny; and Napoleon, the hero of youthful advance.

I also remember with nostalgia how, as the head of the Public Relations Department, I wrote many hard-hitting articles full of youthful passion, to correct the mistaken reporting on the Soka Gakkai by other newspapers. We were all determined that the *Seikyo Shimbun* would always report the truth.

Mr. Toda poured his life into writing articles for the paper, regarding them as personal letters to his beloved fellow members. I have always felt exactly the same way.

•••

Mr. Toda used to say that he wanted the people of Japan and myself to realize those ideals, never hesitating to fulfill his wishes.

•••

Mahatma Gandhi, the great human rights champion of the East, continued to publish his newspaper even when he was incarcerated. The autobiography that he began to write while in jail was published in the newspaper, and tens of millions of Indian readers hungrily devoured every installment. It was through the newspaper that he articulated his belief in nonviolent protest, that he roused the people's support.

We have likewise used the *Seikyo Shimbun* to speak out, in spite of all obstacles, for justice and truth, and to spread our movement throughout the world for a new humanism based on the Daishonin's Buddhism.

•••


One of the women's division members received a phone call out of the blue from an old friend saying that she wished to subscribe to the *Seikyo Shimbun*. This friend received a complimentary copy from this member many years ago — and used it to wrap something for storage. Recently, she came across that old newspaper, now somewhat yellowed with age, and an article caught her eye. She read it and was deeply moved, hence prompting the phone call.

•••

On April 20, the *Seikyo Shimbun* celebrated its 47th anniversary. The 50th anniversary will fall, auspiciously, in 2001 — the first year of the new century. Today our world is dark and clouded by the travails of the century's close. Lies and misinformation run rampant. Our society seems lost in a maze, without any guiding philosophy.

Against that background, it is the mission of the *Seikyo Shimbun*, a paper dedicated to speaking out for truth and justice, to rise like a sun of hope and illuminate the 21st century.

I will write. I am determined to continue writing.

Let us all join forces to nurture this magnificent bastion of free speech. 

This series is published as "Thoughts on The New Human Revolution" in the Seikyo Shimbun. Reprinted from the July 3, 1998, World Tribune.



In remembering how the 'Seikyo Shimbun' got its start, SGI President Ikeda talks about the power of the printed word through newspapers. They belong to the people, he says — newspapers should be the conscience of world society.



富木殿御返事

二二七五年(文永十二年)二月五十四歲作

SGI國際會長池田大作講解

釋尊是位「旅人」，一生行動不輟。

那裡有人在，所以我去——釋尊一邊凝望著大地盡頭的那端，一邊鞭策著身軀向前行。

釋尊一定非常喜愛人，他在行腳各地時，想必是充分享受到，結交新友、溫故知新的樂趣。

他排除一切外在差異，一心引發對方的善意，結合彼此的善意，並以此事為無上的喜悅，心胸如人間王者。

佛典裡有一則故事。有一個人，病入膏肓，身體污穢，但釋尊卻沒有棄之不顧，他手撫這位男性，擦他到戶外，為他沐浴，甚至趁機幫他更換床墊。

周禮的人都納悶：為什麼佛如此照顧此人？釋尊於是對大家說：「若思侍奉佛，就請先照顧病人。」

這是佛典裡有名的故事。這人有病，心也有心病。只要能醫治對方的病，願意付出一切；釋尊必是藉藉此教導眾生，除了投入人群之外，別無佛道可求。

由於佛愛世人，所以眾人會想追隨佛，當然佛的四周因而門庭若市。

日蓮大聖人也是如此，其身邊必是充滿可暢所欲言的氣氛。

從大聖人的各種信簡當中可窺知，對門下而言，他雖是嚴師，但卻讓他們感到絕對安心。他對弟子瞭如指掌。

不論年紀多大，一到大聖人面前，就變得像小孩一樣坦率，不自覺地流露出本性。

富木常忍也是其中之一。從大聖人為寫給常忍的信中可察知常忍念母情深。大聖人不但珍惜富木常忍那份思母之情，也渴望他能夠克盡孝道。

這次拜讀的御書，令人感受大聖人博愛世人的心胸。

單衣一件敬領。夫佛弟子中，有比丘二人，時為飢饉之世，百物匱乏，比丘竟去袈裟，以所得之錢奉佛。佛問其由來，如實奉報，佛云：「袈裟是三世諸佛，解度之法衣，此值我所難報」，而固辭之。

此比丘云：「袈裟之值如何處理？」佛云：「汝堂上慈母在否？」答云：「有」。佛云：「此袈裟宜為汝母供養也」。比丘答佛云：「佛是此三界中第一特尊，為一切眾生之眼目。縱令是覆護十方世界之衣，舖滿大地之袈裟，亦能報答。而我母無智如牛羊，如何報得袈裟之供養云云。佛告之云：「汝身是誰生，汝母所生，此應以袈裟報之可也」等云云。

《通解》單衣(無裡襯的單層衣服)一件，我收到了。話說，佛的弟子當中有一位僧侶。當佛身處飢饉之世、萬物匱乏的時候，僧侶賣掉他的袈裟，將所得的錢供奉佛。

佛問及錢的來源(僧就)一五一十說出。佛說：「袈裟是為三世(過去世、現在世、未來世)諸佛得以解脫(悟得)的法衣，我沒有能力回報這袈裟的價值而拒絕接受。此僧於是說：「貴這件袈裟所得的錢怎麼處理呢？」佛問：「今堂還在嗎？」僧答道：「在！」佛就說：「將這件袈裟的錢供養今堂即可。」

於是僧就對佛說：「佛是三界(六道眾生住的世界)之中最尊貴者。是一切眾生的眼目。即使大至可覆蓋全宇宙的法衣，或舖滿大地的袈裟，也能加以回報。(相對

地)我的母親像牛一樣無知，比羊還庸淺，如何能回報袈裟的供養。」佛回答道：「是誰生下你的呢？難道不是你的母親嗎？所以今堂足有收受此袈裟之恩。」

文中的對話，句句道出佛法的人性主義。師父接濟弟子，關懷弟子及其母親，這是多麼美的光景啊！本來，無論遭遇什麼困難，僧侶都不可以袈裟給賣了。但弟子衷心想支援恩師，即使受到叱責也無所謂。佛誠心領受弟子的誠意說：「我不值得收下這麼貴重的物款，因為有比我更合適的人，那就是令堂啊！」

還有比母親更尊貴的人嗎？你修行佛道，最終成佛，好好愛惜生下你的母親，這才叫佛法。大聖人也曾對南條時光說：「父恩之高，比須彌山還高，母恩之深比大海還深。要用心去報答父母之恩。」(上野殿御消息)

擺脫無慈悲的自己此處不禁使我想起了戶田先生的「青年訓」。

戶田先生向青年疾呼：「奮起吧！」「一起奮鬥吧！」並說：「我們必須懷著愛別人的心奮戰。然而許多青年連自己的雙親都無法關愛，如何能愛別人。展開人間革命的奮鬥，去解除你的冷漠與無慈悲，體悟佛的慈悲。」

戶田先生嚴厲斥責不孝者。釋尊思過世世的母親，也非常孝順父母。大聖人也很孝順母親，使母親延壽。

當弟子自稱：「我的母親非常無知，是不值一提之人。」師反過來教導他：「不是的。」

世上最尊貴的人，是最慈愛百姓的人。佛法所謂的智者，並非指要別人奉承的人，而是指告訴他人：「你，還有你的母親才是最為重要的人！」

對於師的這份心，弟子必如仰望太陽般，倍感溫馨。心才能打動心。

有位希臘哲人曾說過：「討厭對話等於討厭人。」若自己將心封閉，對方也會緊閉心扉。相反地，一個人若能與周圍的人都成為朋友，令人如沐浴在春煦，必會受到大家的愛戴。信仰佛法者的為人之道，就是實踐這種明顯自然的道理。能向一切眾生普照心暉的是佛。雖說要愛一切眾生，但我們是凡夫，難免有喜惡之情，所以也不一定非得去喜歡自己討厭的人。可是在從事佛使的工作時，卻不可說或偏袒任何人。迄今，各位以真心的祈求與對話，打開緊扣如貝的人心。此行動是尊貴的。大聖人為什麼在寫給富木常忍的信中，舉出這則故事呢？在短短的信中，這則故事佔了三分之二。繼續詳讀此信，就可知箇中道理。此單衣是九十高齡之慈母，為愛兒親手製作者，耗目力、竭身命以為之者也。富木殿以為子身難報此恩，故轉贈日蓮者乎？日蓮亦難報此恩，然，亦不能違還之也。當著此單衣，將此詳情申於日蓮之前，帝釋、梵天、諸大天神亦靈諸。單衣一件，十方諸天咸與聞知，如露入大海，應酬大地，生生同在，世世共榮。恐恐言言。二月五日

《通解》而且這件單衣是年高九旬的(慈)母親，縫給愛子(富木常忍)的，今堂必是縫著雙眼(眨著眨著)，費盡心力縫製的。

大聖人如果穿上這件單衣，梵天、帝釋等全宇宙的諸天神必定會守護這對母子。其功德也將生生世世、永遠生輝。大聖人以此文作為結尾。

小我轉變為大我人生相信母子必是深以為幸。富木常忍一則以盡孝道為喜，一則對大聖人感激不盡。

「心為切要」。愛子心切的母親，感戴母親、思慕恩師之弟子，

關懷弟子以至其母，絞盡心智，欲使一切至善至美的良師。多麼美好的交流。這就是佛法的世界。富木常忍的母親於此封信的隔年，二二七六年(建治二年)二月，在常忍與夫人尼御前的看護中過世。一說享年九十三歲。

其子富木常忍不但在社會上身為要職(曾任下總國現屬千葉縣)千葉氏的家臣。亦有位居輔佐之說)也是廣布的天地裡的中心人物。更受到常忍的再婚夫人(富木尼)細心照料。其中一位孫子隨侍大聖人左右為廣布奮戰。其後，兩位孫子也隨日與上人活躍廣布。

在御本佛的照耀下，她渡過大滿足、大勝利的人生。一個平凡、默默無聞的女子，由於一生堅忍不移，而以勝利人生收場。佛法的目的就是使這些堅貞的女性得到幸福。

如「如露入大海，塵歸大地」這句話指示，以廣宣流布為根本的人生，可以從渺小的「小我人生」轉變為，綻放永遠勝利光輝的「大我人生」。一切的行動，都將成為「功德的大海」、「福德的大地」。請各位務必確信自己已步入此不變軌道，因為這是日蓮大聖人的承諾。

所以說，信心的「心」，最為重要。本篇富木殿御返事雖簡潔，卻是一封感人的信。從中可體會到大聖人與門下心連心。正因如此，門下有安全感，所以總得起考驗，全力為廣布奮戰。

如何能使對方高興、振奮，全力以赴？領導者若不去加以思考，對部員的需求不理不睬，則不配在人性的世界裡當領導者。根本在於是否認真在為每一位會友(祈念)。

大聖人也是穿著真心的單衣，向諸天祈念。

只要誠心祈念，必定能湧現鼓勵他人的佛智。我們從事的廣宣流布運動正是為擴展這種鼓勵的世界。

(譯自聖教新聞一九九六年七月七日，取材自SGI通訊第二〇一三號)

二月五日

日蓮花押(指印)

我兒辰斌 —驅策我的信心成長

加州鄭麗絹

八年
前我因
為應聘
來到美
國。結
果到了
美國之
後，因
為種種
原因，
談要的
工作也
沒有了
，四處
找工作
都不
順利。
在這樣
的機緣
下，有
一位同
事仗仗
我，他
說只要
誠心試
三個月
，一定
會看到
結果。
因為我
想留在
美國，

可是前途茫茫，工作、身份都是問題，所以我就開始唱題。每天早上我花二個小時學經文，一有時間就唱題，結果不到二個月的時間，我就找到一份很好的工作，之後身份也拿到了。在一切安定以後，決定把留在台灣分離了十年的兒子辰斌接來同住。

當時辰斌剛滿十八歲，正值服兵役年齡，根據台灣法令，役齡男子不能出國。我鼓勵他以唱題來挑戰，我也回台灣四處為他奔走想辦法。在毫無辦法的情況下，他每天唱題二小時，結果一年以後，他還是入伍了。可是妙的是二個星期後，他因為感冒引起嚴重的血壓上升，結果被軍隊退回來了，退役的情況有三種：第一，每三年體檢一次，人必

須留在台灣；
第二，軍隊會持續的追蹤體檢，不能出境；
第三，當完二個星期國民兵，就發退伍令。

結果辰斌很幸運的，拿到退伍令不用再當兵，一切都如他所祈求實現了。這其間我在美國也一直為他唱題祈求，希望他能早日到美國相聚。我深深感到御本尊妙法的不思議，把不可能變成的可能。退伍以後，我們擔心他的身體狀況，要他再作一次體檢，結果醫生說，他的身體好的很，一點問題都沒有。

我們母子分開生活了十年，我滿心期許著一家團圓，所以他一到美國我就幫他買好車子、找工作、到學校報名學英文、也安排他的學會活動，可是沒想到我發現我的挑戰現在才開始。

來到美國後，他很寂寞，沒有朋友，再加上我們長時間沒有共同生活，他覺得我給他很大的壓力。我們之間的隔閡很深，我認為我已經盡到一個做母親應該有的責任，可是他不但沒感覺，還愈來愈不可理喻。他很想回台灣，我也想像他既然管不動他，彼此過得很痛苦，讓他回去就算了。可是在唱題和不斷接受指導當中，我覺得自己很有愛心，碰到難題就想放棄，但是他的生活習慣很差，沒有責任感，白天睡覺，晚上才出去活動，或一整夜看電視，講電話。最後他曠課跳班，不但工作沒有了，學校也讀不下去了。我一直覺得他很可惡，我不上班兼差、煮飯帶小孩參加學會活動，他不但忙，還給我不斷的煩惱，所以我就愈管他愈嚴，結果我們的衝突也愈來愈大，最後他交了女朋友就常常不回家了！

當時我用盡了各種辦法幫助他，可是愈變愈壞，最後我知道我已經沒有其他辦法了，只有認真的唱題，參加學會活動。任何地方有聚會我就到，前輩告訴我「只要認真為他的幸福祈求，他在外面所做的一切一定會受到保護，最後一定會乖乖的回來。」

在這期間，他一年之內出了五次車禍，每次都是賠錢了事。第

四次車禍雖然車子全毀，他卻絲毫沒有受傷，我深深覺得他真的受到御本尊的守護，可是他還是絲毫沒有悔改，我行我素。

最後我只好再幫他買一部新車，沒想到不出二十天又出了車禍，當時家裡每天都有人打電話來恐嚇要錢，不斷的威脅他，要給他好看。他在走投無路的情況下，開始偷我的錢，逼我、威脅我。我對他已經灰心到了極點，覺得過這樣的日子不如死了，我告訴他「我還有保險，我現在如果死了，你就可以拿去用。」

我跪在御本尊面前痛哭流涕，我覺得我已經走投無路了，這樣的日子，我再也無法承受下去了。在最深的痛苦中，我下定決心就是死的一念唱題，下定決心三個月之內每天要唱一百分鐘的題目。在這樣的決意下一個月、二個月過去了，漸漸的我不再擔憂，好像這些事已經不再困擾我了。最後他決定搬出去在外面生活，和二個室友同住，他慢慢學會怎樣尊重別人，也愈來愈獨立。現在他有穩定的工作，也很懂得安排自己的生活，支付一切的生活費用，還存錢回台灣渡假，而且也回到學校修課。

現在我們彼此都很珍惜在一起的時光，他也漸漸能夠體諒我曾為他做過的事。透過這兩年為孩子苦心的挑戰，我覺得自己成長了不少。我很感激遇到這個佛法，感激學會的溫暖，和正確的指導，讓我在面對人生困境的時候學會怎樣以唱題來挑戰宿命。

我的個性是一遇到困難就逃避，現在我才瞭解確信佛法，勇敢面對和克服自己的弱點，才能打開宿命，享受自己嚮往的生活，得到真正的幸福。

▲經過一番挑戰後，鄭麗絹終於有個和樂的家庭。



供養的精神

財津光明 SGI USA理事長

我謹此問候所有世界聖報讀者。

感謝你們為美國廣布所作的努力，你們不但幫力在自己的日常生活中取勝，同時還鼓勵身旁的人。

最近我參加了麻省波士頓市郊新英蘭文化中心開幕典禮。看見一幢黑暗、醜陋的大廈，經由新英蘭會員的一番努力而脫胎換骨變成明亮、溫暖、美麗的廣布城堡，令我感動不已。大廈內充滿了會友的驕傲和喜悅，並流露著會友們改造這棟建築以為弘揚妙法之用的願望。

池田先生說直到今天廣布流布一向是由一般的會員推動。身為佛子，他們應得最深的敬意。只要我們珍惜每一位會員，廣布流布運動就會繼續令人驚嘆的結果。

我深深感謝會友的誠心供養，當然新英格蘭文化中心只是大家供養的美好成果之一。目前美國總共有七十個會館和文化中心，我相信這個數字會隨著廣布的進展一直增加。

我為每一位會友的健康和福德祈求。

再一次謝謝你們。

Leo's Chan 譯自世界聖報一九九九年二月二十九日

外語版通知

直到目前為止，西班牙語、華語和韓語每月都在世界聖報刊出。今年六月開始，只有外語讀者會收到外語版。因此願意收到華語版的訂戶請填寫此表後，寄至：

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사계(四季)의 선율(旋律) 민중(民衆)의 개가(凱歌)

『 문화 대은인(大恩人)의 나라 존경하는 한국의 벗에게 드린다 』

지난 4월 11일에 열렸던 SGI 한국 전국 방명장 회의에서는 이매다 회장 선생님께서 한국 회원들을 위하여 주신 장편의 시 낭독이 있었습니다. 이 장편의 시는 한국 화광 신문은 물론 일본에서 발행되는 상고신문에도 전면 다 실렸음을 알려드립니다.

유라시아 대륙의 동쪽
신라국왕의 금관을 채색하는
비취의 곡옥(曲玉)과도 닮은
아름다운 반도있다

솟구친 태백산맥은
이름난 명산(名山)을 거느리며
서해는 중국과 이어지고
동해는 세계로 펼쳐진다

남해는 문화의 옥광(旭光)을
일본으로 전한 간선(幹線)이다
'삼려(三虜)·삼보(三寶)'의 제주도는
세계에 자랑하는 경승지(景勝地)로다

1990년 9월 21일
대은인의 나라로 첫 예방(禮訪)
만감을 담은 감사와 존경으로
나는 비행기 창에서
귀국의 대지에 합장해 드렸다

한강의 도도한 흐름은
하구에서 거슬러 올라가
상류 120킬로미터의 양수리에서
남북으로 갈라진다

북의 원류(源流)는
강원도 금강산이라고
춘천 가까이에서
소양강과 합류하여 기세를 늘린다

남의 수원지(水源池)는
태백산맥의 오대산
평창강과 합쳐
충주를 거쳐 북서로 흐른다

남북의 한강은
합류하여 당당한 대하가 되고
수도 서울의 중심부를 뚫고
임진강과도 합류하여
강화도 부근에서 서해로 쏟아진다
전 길이 514킬로미터
왕자(王者)의 풍격(風格)을 지닌
대하이다

낙동강은 강원도에서 발원하여
경상북도·경상남도에
크나큰 혜택을 가져다준다

금강은 전라북도를 수원(水源)으로
충청남도를 흘러
서해를 향한다

이 삼대하(三大河)가 운택하여 해주는
비옥한 대지에
영광의 문화는 빛나고
기름진 산하를
계절마다의 꽃이
화려하게 수놓는다

아 아름답고 청정한
장엄한 아침의 나라여 여기에

불굴(不屈)의 민족의 혼(魂) 있다!
휘날리는 태극기에
불멸의 빛 있다

이 청정한 천지에
민중개가의 역사를 만들어
당당하게 사명(使命)의 춤을 추어가는
지용(地勇)의 용자(勇者)들이여!

이른 봄에 개나리 필 때
눈보라에도 가슴을 펴고
정법정의(正法正義)의 깃발을
계속 휘날리는 존귀한 여러분의
상쾌한 얼굴을 생각한다

한여름에 무궁화 필 때
묵묵히 인내 강하게
사회공헌의 맘을 흘려 가시는
광포 개척자의 모습을
나의 가슴 깊숙이 그린다

가을 코스모스 피는 길에 서면
고려청자와 같은
맑게 개인 마음으로
벗의 행복을 위해 달려가는
보살(菩薩)의 거룩한 자애(慈愛)에
나는 남무(南無)한다

그리고
동백꽃의 심홍색(深紅色)을 보면
엄한(嚴寒)의 시련에 주춧거리지 않고
씩씩하게 싸우는 벗의 승리를
깊고 강하게 기원한다
인생에는 사계(四季)가 있으며
민족의 역사에도 춘추(春秋)가 있다
또한 조국의 평화와 번영을 바라며
광포에 살아가는 세월에도
천둥이 울려 퍼지는 날도
폭풍이 몰아치는 밤도 있었다

일본의 광기 어린 과시즘은
무도(無道)한 침략을 거듭하여
귀국의 독립을 빼앗았다
지극히 산학(殘虐)한 국가주의는
3·1운동을 탄압하고
민중의 행복을 파괴하고
존귀한 인명을 잇달아 유린했다

귀축(鬼畜)같은 만행(蠻行)이었다
인륜(人倫)을 짓밟는 모욕이었다
문화의 대은해를 보답하기는커녕
수승의 나라를 존경하기는커녕
악역(惡逆)의 원수로 잡다!

저 암흑의 시대
창가(創價)의 두 선사(先師)도
귀국의 수많은 의사(義士)와 같이
감옥에 갇힌 몸이 되었다
일본의 국가악과 투쟁했기에!

뼈에 사무치는 추위와 굶주림
폭력과 공갈!

그래도 권력의 철쇄(鐵鎖)로 구속해도
사자(獅子)의 신념 엄연(奄然)했다
정의(正義)의 사자후(獅子吼)는
늘연(凜然)했다

1945년 8월 15일
새로운 시대는
마침내 찾아왔다
궁지 드높은 광복(光復)의 천지에
소생(蘇生)의 노랫소리는 메아리쳤다
사람들은 환호하고
피눈물 나는 역사의 문(門)에서 나와
씩씩하게 환희의 행진을 계속했다

얼어붙은 대지에도 양광(陽光)
황폐한 전원(田園)에도 상쾌한 바람
소생한 불사조(不死鳥)와 같이
재건에 일어서
온갖 고난을 인내하며
끝까지 살아가셨다

때를 같이하여
우리 은사(恩師)도 감옥을 나와
홍로 묘법(妙法)의 깃발을 드높이 들고
낙토 아시아의 건설을 바라며
민중의 평화운동을 개시했다

그리고 세번째 광복기념일 전날
나는 은사를 만났다
귀국이 신생(新生)의 숨결로 넘치는
저 여름날에
나 또한 신세계를 향한
첫걸음을 내딛었던 것이다

금세기 동란의 와중에서
오오 거룩한 벗이여!
어떠한 시련(誓願)인가 숙연(宿緣)인가
한 사람 또 한 사람
묘법(妙法)의 사도(使徒)도 일어섰다

무너지지 않는 평화를 위해
생명의 신세기의 아침을 향하여
여러분은
문화와 창조를 위한
의연하게 달려오셨다

그러나 군국(軍國) 일본의
거만과 포악(暴惡)이
귀국에 남긴 무도(無道)한 상처는
너무나도 잔혹했다
해협(海峽)은 멀리 가로막히고
불신의 도랑은 깊어졌다

몇 해동안
우리 창가(創價)의 벗은
엄한(嚴寒)의 겨울의 시대를
인내하지 않으면 안되었다
오로지 이를 악물고!
반드시 새벽이 온다는 것을 믿고!
이윽고 오해(誤解)의 빙벽(氷壁)이
녹아 반드시
아름다운 이해(理解)와 공명(共鳴)의

명곡(名曲)이 태어난다는 것을 믿고
오로지 묘법(妙法)을 부동켜안고
박해의 돌팔매질에도
능인(能人)의 마음으로 꼭 참으며
전진을 멈추지 않았던
아아 숭고한 벗이여!

나는 할 수 있다면
금방이라도 뛰어가고 싶었다
여러분의 곁으로 달려가
손을 잡고 어깨를 겨나고
격려해 드리고 싶었다

고민에 고민을 거듭하면서
나는 기원했다 열심히 기원했다
- 문화 대은인의 나라에
새로운 우정의 보배의
다리며 놓아져라!
- 나의 광선(廣宣)의 벗들에게
난만(爛漫)의 행복의 꽃피어라!
신뢰와 희망의 빛이여 쏟아져라!

『법화경(法華經)을 믿는 사람은
겨울과 같다.
겨울은 반드시 봄이 되느니라
아직도 옛날부터 듣지 못하고
보지 못했노라,
겨울이 가을로 되돌아간 것을,
아직도 듣지 못했노라,
법화경을 믿는 사람이
범부가 되었음을』

이 어서성을 몸으로 배견하여
용기를 떨쳐
고난(苦難)의 눈보라에 맞서 나갔던
견인불발(堅忍不拔)의
용자(勇者)인 벗이여!

『금(金)은 큰 불에도 타지 않고
큰 물에 빠져도 떠돌지 않고
씩지 않으며
철(鐵)은 수화(水火) 공(共)히
견디지 못하는데
현인(賢人)은 금과 같고
우인(愚人)은 철과 같으니』

이 진금(眞金)의 신앙의 사람으로서
무엇에도 흔들리지 않고
인격(人格)의 빛으로 만인을 감싸가는
위대한 현자인 나의 벗이여!

바람은 보이지 않는다
그러나 푸른 해협을 건너
흙의 향기를 전해준다
땅속의 종자(種子)는 보이지 않는다
그래도 때가 오면 들에 산에
온갖 꽃이 자랑스럽게 핀다

마음도 보이지 않는다
그래도 희망의 날개를 펼쳐
바람과 같이 자유자재로
바다를 건너간다

묘법은 보이지 않는다
그래도 용기의 빛 있는한
행복의 종자는
반드시 꽃 핀다

오오 봄이여
눈부신 한국의 봄이여!

그때를
나는 끈질기게 기다렸다
그때를 믿고
나는 나의 입장에서 움직였다
성실을 다하여
일심불란(一心不亂)하게 행동했다

문화의 대은을
설령 만분의 일이라도
보답하기 위하여!
한일(韓日)의 영원한 우호를 위하여!
그리고 나의 빛을 행복을 위하여!

1994년 10월
오사카에서의 영광 대문화제
많은 재일 동포 여러분들이
활약하고 계시는 간사이에서
귀국의 대표멤버가
충취하신 화려한 부채춤!
그 능률한 생명의 광채(光彩)에
누구나 감동하여 눈물 흘렸다

20세기의
통곡(慟哭)의 비극(悲劇)을 타고 넘은
금강불멸(金剛不滅)의 민족의 기개!
우미함의 극치 속에 빛나는
불요(不要)의 지지않는 혼(魂)!
고난의 일체를 환희로 바꿔가는
신앙의 눈부신 빛남이여!

여러분이
우리들 부부에게
보내주신
전통의 아름다운
바지 저고리와 치마 저고리-

유원(悠遠)한 귀국의 문화와
관활(寬闊)한 빛의 진심을
천의(天衣)와 같이 입었다
유엔 창설 50주년을 기념하는
'아시아청년평화음악제'
후쿠오카 돔에서의
귀국의 '농악(農樂)'의 올림과
생생하게 약동하던 연기(演技)여!

이 후쿠오카의 땅에는
드디어
「한일우호의 비(碑)」가 탄생한다

1997년 2월
홍콩에서의 문화제에서도
세계 1백개국의 벗에게
가장 깊은 감동을 준 것은
귀국의 '삼고무(三鼓舞)'였다
그리고 또 오사카 돔에서의
세계청년평화문화제에도
현란한 '고무(鼓舞)'가 압권이었다

여러분이 전개해오신
국토 대청결 운동
양서 보내기 운동
해택받지 못한 사람들에게 대한
봉사활동
나아가 환경보호운동
선한 모범의 시민으로서
너무나도 고귀한 갖가지 활동

불법은 즉 생활이다!
불법은 즉 사회이다!
불법은 즉 인간이다!

이 묘법의 위대함을
지역에서 가정에서
단호히 실증해 보이자고
분투해 오신
다부진 보우(寶友)의 벗들이여!
1998년 5월 18일
마침내 염원이 이루어져

나는 귀국의 SGI 본부를
방문하였다

정원에서의 무궁화 식수(植樹)
마하트마 간디상(像)의 제막식
그리고
대표분들과 함께
전 동지의 무한한 복덕(福德)과
귀국의 영원한 번영을
깊이깊이 기념했다

어금언에
「달은 서(西)에서 나와
동(東)을 비추고
해는 동에서 나와
서를 비추니
불법도 또한 이와 같으니라,
정상(正像)에는
서에서 동으로 향하고
말법(末法)에는
동에서 서로 가나니」라고

멀리
「정신의 실크로드」 있어
인간의 존엄과
생명의 평등을 설한 대법은
월지(月氏)의 나라로부터
곤륜(崑崙)을 넘고
황화(黃化)를 건너
무궁화의 나라로부터
벚꽃의 나라로 전래되었다
이 1천 4백년 전의
장대한 유전(流轉)의 드라마이다

석존의 법(法)은
아시아 민중에게 빛을 비추어
국토를 문화의 꽃으로 채색한다
그러나 나라에는
영고(榮枯)와 성쇠(盛衰) 있으며
법에는 사중(四重)의
흥폐(興廢) 있으리
이 말법법멸(末法法滅)의 어둠을
활연(豁然)하게 부수고
만년(萬年)의 저 건너로
태양의 불법이 빛난지
7백년 -

지금 한국 SGI가
전세계의 모범이 되어
불법르네상스의 육일(旭日)은
지구사회를
찬란하게 비추어간다

「구원실성(久遠實成)의 석존과
개성불도(皆成佛道)의 법화경과
우리들 중생의 셋은
전혀 차별이 없다고 깨달아서
妙法蓮華經을
봉창(奉唱)하는 바를
생사일대사(生死一大事)의
혈맥(血脈)이라고 하느니라」

태양의 모든 민중에게
한없이 빛을 쏟아주듯이
묘법(妙法)은 인류를
대자비(大慈悲)로 감싸
일체중생에게 차별없이
대만족(大滿足)의 인생을 열어간다

어느 곳보다도
다난(多難)한 시련을 타고 넘은
궁지높은 귀국의 민중이야말로
누구보다도
행복해질 권리가 있다!

「악은 많아도
일선(一善)에는 이길 수 없으니」

정의(正義)중의 정의의 단결로!
서민의 선(善)한 단결의 힘으로!
여러분은 승리하셨다
불법승부의 증거를
엄연하게 보이셨다

이 얼마나 불가사의한
원초(元初)의 맹세를 하신 분들인가!
이 얼마나 고귀한
지용의 보살의 연대인가!

새로운 세기의 새벽에
나는 진심의 찬탄과
깊은 존경을 담아
홀륭한 구원(久遠)의 벗에게
인생 사계(四季)의 말을 드리고 싶다

봄과 함께 마음 생생하게
봄맞이 꽃처럼 빛나며
감사의 커다란 마음으로
일체를 행복의 궤도에 올리는
총명한 지혜의 사람이여!

여름과 함께 마음 쾌활하게
해바라기와 같이 능률하게
밝은 승리의 일가를 구축해가는
태양빛의 사람이여!

가을과 함께 마음 상쾌하게
단풍과 같이 새빨강계
생명을 불태우며
세계와 지역의 벗에게
신뢰와 우정을 넓히는
정열의 사람이여!

겨울과 함께 마음 능률하게
상록(常綠)의 소나무와 같이
풍상(風霜)에도 태연하게
정의의 기둥으로 서서
흔들리지 않는
신념과 용기의 사람이여!

여러분 모두가
더욱더 다행(多幸)과
장수(長壽)하시기를 기원하면서

1999년 4월 2일
세계계관시인
池田大作

한국어 페이지를 위한

안내 말씀

지금까지 월드 트리뷴에서는 스페니쉬어, 중국어 그리고
한국어 페이지를 매월 발간하였습니다. 금년 6월부터,
월드트리뷴에서는 구독자 중에서 원하시는 분야 한하여
외국어 페이지를 우송해드립니다. 만약 월드트리뷴을 구독
하시면서 외국어 난을 받아 보시기를 원하신다면 아래의
신청서를 기입하신 후 다음의 주소로 보내 주십시오.

※ 영어로 쓰세요

Last Name (성) _____

First Name (이름) _____

Address (주소) _____

City _____ State _____ Zip _____

Area code & phone number (전화번호: 지역번호 포함)

월드 트리뷴 구독(ID) 번호: _____

* 이 번호는 월드트리뷴 첫 페이지에서 본인의 성명 바로 위에 적혀 있으며
9자리 숫자로 되어 있습니다.

※ 아래 것 중 하나를 선택하십시오

스페니쉬어 한국어 중국어

Subscriptions Dept

606 Wilshire Blvd.

P. O. Box 1427

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CA 90406-1427

** 각 지역의 리더되시는
분들께서는 월드 트리뷴을
구독하시는 회원들 중
한분도 빠짐없이 한국어
페이지를 받아보실 수 있
도록 확인해 주셨으면 감사
하겠습니다. **