



**EXPERIENCE:**

Tanya Freudenberger does it all.

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Periodical Postage Paid at Santa Monica, CA 90401 and at additional mailing offices  
POSTMASTER: Send address changes to: SGI-USA Subscriptions, 606 Wilshire Blvd., PO Box 1427 Santa Monica, CA 90406-1427

No. 3249

\$2.00

JULY 2, 1999

Photo by GREGORY NAKASUJI



'The peak of Diamond Head soaring with noble aspiration' over Honolulu.

AN ESSAY BY SGI PRESIDENT IKEDA

## Hawaii – Islands of Peace

*SGI President Ikeda remembers his first visit to Hawaii and says that 'the people throughout the world look to Hawaii as islands of eternal peace.'*

What is a road? A road is built by stepping where no one has gone before, by opening a way through the thorns and brambles."

I copied these famous words of the great Chinese writer Lu Xun in my diary one night shortly before taking on the position of third Soka Gakkai president. They were a kind of challenge to me, with new frontiers lying in wait to be opened.

.....

The Hawaiian beach that early morning was peaceful and serene, like a gentle friend. Caressed by the soft morning breeze, I gazed out at an ocean that made me want to exclaim unending admiration. I turned around and saw, beyond the

palm trees, the peak of Diamond Head soaring with noble aspiration, gleaming gold in the morning sun. It was my first morning in Hawaii, Oct. 2, 1960, and I had taken my first step for worldwide kosen-rufu.

Just the year before, Hawaii had become the 50th state of the United States. From a Hawaii that had just entered a new phase in its history, I, too, made a new departure.

I was only in Hawaii for a brief 30-or-so hours, but, in that time, I formed the Soka Gakkai's first district outside Japan, establishing an organization that would continue to celebrate the future of peace, happiness and joy. Most of the people I met during my visit were Japanese Americans. All of them carried a history of great sorrow and pain deep in their hearts. Some of them were second-generation

Japanese Americans whose lives had been turned upside down by World War II. There were some women who wanted to return to Japan so badly that they cried every day.

To all of them, I spoke of the greatness of faith, which is a source of infinite strength and enduring hope. I impressed on them that the purpose of our Buddhist practice and of our mission as Soka Gakkai members is to live lives of joy, lives free from fear, lives of victory, lives in which we have triumphed over ignorance.

I began a struggle for peace that was waged not with weapons of destruction but with dialogue — a struggle to confront unhappiness on the individual level and to light the flame of hope and courage in each person's heart.

SEE HAWAII, 5

## Victory Over Violence Discussion Meetings To Be Held in August

*SGI-USA youth are planning to sponsor district discussion meetings next month on how each of us can do something to stop the rampant violence plaguing America and our world.*

By RENU JIANDANI  
SGI-USA YWD LEADER

Toward the 1st SGI-USA Youth Grand Culture Festival, which is to be held this fall in Los Angeles, the SGI-USA youth division will focus on the Victory Over Violence dialogue and pledge drive. The Victory Over Violence campaign was initiated through discussions among the youth on making the 21st century a century of life and peace.

The youth are planning to promote nonviolence through presentations and individual dialogue at the August district discussion meetings, as well as through seminars.

They will also collect signatures for non-violence, where each individual will be able to make his or her own pledge of Victory over Violence. The pledge includes three statements: 1) I will respect my life, 2) I will respect all life, and 3) I will give hope to others.

With the recent high school shooting in Colorado, many people are painstakingly seeking the cause of youth violence and its solution.

SGI President Ikeda sent a message to the Caltech opening of the "Linus Pauling and the Twentieth Century" exhibition, in which he expressed his concern about Columbine: "The tragedy in Colorado shocked educators, students and parents around the world. But we must not look away from the issue that

this painful incident symbolizes. How can we transform disregard for life, which has been deeply rooted in the minds of children through war and violence that plagued the 20th century? This is the most important issue for us as we stand at the threshold of the 21st century." It was also in response to this message that the youth decided to start the Victory Over Violence campaign.

The SGI-USA Youth Peace Committee is in the process of producing an educational video and workbook titled *Quest for Peace: Working Toward a Non-Violent World*, which will contain excerpts from President Ikeda's speeches on non-violence, from Mahatma Gandhi's vision of non-violent civil disobedience and the civil rights movement led by Martin Luther King Jr.

The educational materials for nonviolence will be available through the organization to be utilized in individual dialogues, district meetings, and seminars within the community. Arun Gandhi, grandson of Mahatma Gandhi and founder of the M. K. Gandhi Institute for Nonviolence, has expressed his support for the SGI-USA youth and helped in the production of the YPC video.

SGI-USA Youth Division Leader Ed Feasel comments: "We cannot solve the violence raging in the minds of youth through violence. Friendship is

SEE VICTORY, 5

# Understanding Our Essential and Eternal Mission

*Greg Martin says that 'the temple issue in America is really about learning the complete practice of shakubuku – about refuting incorrect views of Buddhism and teaching a correct view.'*

## EDITORIAL

By GREG MARTIN  
ASSISTANT PUBLISHER

In America, we have enjoyed tremendous success in sharing Nichiren Daishonin's Buddhism with the American people. We are unique and remarkable when compared to other Buddhist religions in the scope, depth and diversity of the roots we now have in American soil. We are truly an American success story, according to Professor of Religion Phillip Hammond in his new book *Soka Gakkai in America*. We can be rightfully proud of that history.



Shakubuku has two aspects — teaching the true path that leads people to happiness is only half of it. The other half is refuting what is untrue, whatever leads people to suffering. In either case, compassion characterizes Nichiren Daishonin's essential spirit and will.

The temple issue in America is really about learning the complete practice of shakubuku — about refuting incorrect views of Buddhism and teaching a correct view. Because we do not live in a Buddhist society, we have not had the opportunity to practice this kind of shakubuku.

Not only are we inexperienced at correcting erroneous Buddhist teachings, we are also, perhaps, not very comfortable doing so.

But for us to inherit the torch of kosen-rufu that SGI President Ikeda wants to pass on to us — and that we wish to accept and carry into the 21st Century — it is clear that we must have the understanding and courage to do shakubuku. In face of the attacks by the priesthood, we must have the understanding and courage to clarify the correct practice of the Daishonin's Buddhism in contrast to the incorrect practice.

The Daishonin states, "If you are of the same mind as Nichiren, you must be a Bodhisattva of the Earth" (*The Major Writings of Nichiren Daishonin*, vol. 1, p. 93). We are presented with a great opportunity to grasp this spirit

and inherit the Daishonin's will by the temple's attacks upon us and their distortions of the Daishonin's teachings.

The question we are faced with is whether we will have the awareness of the significance of the temple issue in this respect and the courage to accept this mission.

Most essential to our efforts is the power of prayer. Each of us can set our own chanting goal about the temple issue to support the 10 billion daimoku chanting campaign that the youth division is sponsoring.

This daimoku, combined with our efforts to make sure that as many people as possible understand the reality of the temple's misrepresentation of the Daishonin's Buddhism — and then, being fully informed, make the wise choice to voluntarily discontinue their support of the temple — are the most direct paths to our goal. It is certain that without believers and supporters, the temples can no longer disseminate in America their false and misleading view of the Daishonin's Buddhism.

It's important for all of us to understand that victory over the negative influence of the temple is actually a measure or an effect of our compassion and courage to do shakubuku — the courage to engage and correct mistaken views about this faith and the kosen-rufu movement, whether among our membership or temple members.

Our actions and dialogue toward this shakubuku in no way contradict the spirit of religious tolerance — which all too often manifests simply as indifference — nor do they run counter to the spirit of religious freedom. At appropriate times, we can discuss our differences with any Buddhist sect — that we believe in Shakyamuni's, T'ien-t'ai's and Nichiren Daishonin's admonition to follow only the Lotus Sutra. And that the correct practice for the Latter Day of the Law is the Buddhism of the Daishonin.

But no other Buddhist sect has deliberately set out to destroy the SGI. From before Operation C to the two excommunications, from the counterfeit Gohonzon charges to the destruction of the Grand Main Temple, no other sect has

tried to destroy our organization, undermine our members' faith and defeat the kosen-rufu movement as Nichiren Shoshu has. This is where the difference between religious tolerance and indifference should be clear.

In the final analysis, our efforts to define the correct practice of the Daishonin's Buddhism in contrast to what the priesthood teaches is an act of compassion — saving people who have been led down a path of unhappiness and sorrow — and an exercise of our rights to freedom of

religious expression.

As President Ikeda recently said: "Overlooking differences or putting them aside may seem compassionate, but really, it is only a lack of anger at evil — a moral weakness. Soft-pedaling moral questions is the beginning of moral collapse" (March 19 *World Tribune*, p. 11).

President Ikeda has been leading a revolutionary effort — to replace a mistaken ideology that leads to subservience and misery with the life-affirming, correct

teaching of the Daishonin. And we must realize this in America, too.

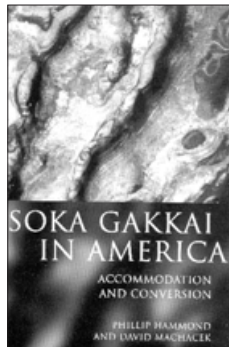
Our aim is to reach out and enable all of our members, both active and inactive, and as many temple members as possible, to fully realize the correct teaching.

The meaning and significance of the temple issue for us, then, is found in accepting our identity and mission as Bodhisattvas of the Earth here on American soil. To inherit the Daishonin's spirit lies in carrying out shakubuku. It is our mission to rise to this challenge! III

## 'Soka Gakkai in America' Authors To Sign Books



Phillip E. Hammond



David W. Machacek

The U.S. launching of *Soka Gakkai in America*, the book based upon the first in-depth sociological study of SGI Buddhists in this country, will take place July 10, at 1:30 p.m., at the Los Angeles Friendship Center. All members and their guests are invited. Co-authors Phillip E. Hammond, the D. Mackenzie Brown Professor of Religious Studies at the University of California, Santa Barbara, and David W. Machacek, who also teaches at the school, will summarize their findings during a 30-minute presentation, and then sign copies of the book and answer questions.

This 224-page volume is based on the hundreds of responses SGI-USA members gave to questionnaires in 1997, plus personal interviews with members and staff at the national headquarters.

The publisher, Oxford University Press, describes the scholarly work: "This is the first-ever in-depth study of the Soka Gakkai Buddhists in the United States of America. Drawing on new and revealing surveys and interviews, it paints a fascinating picture of one of the fastest-growing religions in the world."

In the words of the authors, "Even those readers already familiar with the Soka Gakkai should learn something new from this study. SGI-USA members will be interested to learn that while we locate their religion at the boundary of religious culture in America, it is the boundary looking ahead to the future, not back to the past. Put another way, SGI is close enough to the cultural center to be a reasonable alternative to the mainstream American religions but distinctive enough to make a singular contribution to the American religious market."

This book is recommended as an important and objective reference for everyone interested in the practice and development of the SGI movement in the United States. Arrangements with the publisher have allowed SGI-USA bookstores to offer the hardcover edition at \$32, a substantial discount from the \$45 list price at which it is being sold by commercial outlets. Copies will be available for purchase at the event. Those who may have bought the book beforehand can also bring it along for signing by the authors.

An in-depth interview with the authors will appear in an up-coming issue of the *World Tribune*.

— AL ALBERGATE

# Doing It All

EXPERIENCE – TANYA FREUDENBERGER, SAN JOSE, CALIF.

Photo by RICK FREUDENBERGER

**A spur of the moment decision to run for political office sparks a commitment to make a difference.**

This year I celebrate my ninth year of being a participant of the women's Sophia study group, and it is also my 23rd year of practice. I have always tried to take action to make this a better world and volunteer in many different capacities in and outside of the SGI. In August last year, I began what I consider to be a life-changing experience. I was prepared to support my husband's bid for trustee on our school board in East San Jose, one troubled by strife and division for many years. However, the day before filing, Rick told me that I had better get down to the Registrar's office and sign up. He said I had a better chance to win because I had more time and more friends. What??? I filed without a clue of what I was doing. I just knew that our current board had to be replaced by people who cared more about the children than their political ambition.

There were nine people running for three spots — three were incumbents, one was an ex-assemblyman whose family owns a lot of East San Jose and one was a woman who had already been campaigning for a year. For the first three weeks, I was more or less in shock. My daimoku mainly consisted of "Why did I do this? Why did I do this?" I knew I had to totally focus on the campaign and could not fulfill my other responsibilities for three months.

I had already committed to coor-

dinate the five San Jose/Silicon Valley Sophia study groups, which started with 453 members, and another member said she would take over for a while. I am a district leader of a very active district, and two capable people readily agreed to share the task. Some friends of mine at my son's school were willing to take on the projects I was in charge of there. Others, like Rick, took over the other responsibilities I was carrying. It felt strange not being busy with SGI activities; I felt bad because I couldn't really contribute much until after the November election. However, I was encouraged by so many people to stand up and take responsibility.

I woke up on Aug. 31 realizing there were only two months left to campaign, and I started running. My first call was to my area leader to get guidance. Then I started learning about all the issues facing the school district and what the role of a board trustee was. I had dialogue with teachers, administrators, students and parents to listen to their concerns. From past Sophia study material, I read second Soka Gakkai President Makiguchi's writings about value-creating education. He said that "the basic goal of education is making children happy. One of the greatest problems of modern education is that we have lost sight of this most fundamental purpose.... When teachers give serious thought and attention to their student's happiness and well-being, they begin to see the character and personality of their students, their abilities and weaknesses." And SGI President Ikeda said, "Passion is the key to education...and passion comes from having a profound recognition of and commitment to one's mission." This guidance fit right in with my campaign statement!

Many, many friends and neigh-

bors began to support me with a tremendous vote of confidence. I was determined to run this campaign with honesty and integrity — in other words, with the behavior of a Buddha — focusing on what was best for the students. My fundamental prayer was that I be in a most effective position to ensure the most positive change. This new world of politics I discovered can be most confusing and intimidating for someone like me who usually says exactly what is on my mind. Even though much of the advice I received from those "in the know" was to state a position to please the voters, what stayed in my heart and mind was President Ikeda's guidance. He said, "A true political leader should be someone ready to die for the people, if need be. Without that commitment, how is it possible to change the world...the strength of one's convictions spurs one to action; the strength of one's philosophy forces one to stand up for one's beliefs. Genuine leaders are those who dedicate their lives to working for the welfare of the people." So I stuck to my position.

I listened to a speaker at an Asian Pacific Democratic Club fund raiser, who voiced her concern that there were no John F. Kennedys or Martin Luther Kings today; her desire was to train herself to fill one empty slot. Her words encouraged me to fight even harder. I was prodded, pulled, poked, pushed and promoted by community and political groups, and wound up with the endorsement of the teachers' union ACORN (a grassroots organizing group), the Santa Clara County Democratic party, and the Mercury News Editorial staff. This was a great victory.

The really exciting work took place in the streets — all of those members and other friends who walked precincts will vouch for the excitement of this activity. It was just like doing shakubuku — making vibrant life-to-life connections. Many of the walkers, from age 12 to 65, gained a new vision of their role in the process to make change in society. There were volunteers who couldn't walk but made what seemed like millions of calls for me. And we had fun, too. There were friends who wore bowling shoes in gowns down a bowling lane to model at our fund-raising fashion show and other friends who worked behind the scenes and missed the



Tanya Freudenberg with the mayor of Milpitas, Calif., Henry Manayan.

whole show! Many of these were SGI members who worked alongside members in my community in full cooperation and dedication, proving that kosen-rufu is a reality.

Election day came. What a relief! I never thought I would look forward to clean a toilet — I hungered for a normal life. I was jealous because my husband was getting to do all the laundry. I didn't get nervous until the initial results were not in my favor. Through the night, hundreds of supporters called and visited, but in the end the voters elected three other people. I was only 213 votes away from a board position with more than 2,700 votes.

I have the victory, however, because my prayer to be in a most effective position to ensure the most positive change has been answered. I got the education and contacts needed to carry out my campaign commitments without being encumbered by a board position. Since November, I have been appointed chair of a traffic safety committee in my three-school community. My vision for this group is to prove that a diverse community can work in unity and take responsibility for its own problems. We will shortly be organizing activities for our new community center — together. I've also been appointed to the steering committee PACT, a faith-based community organizing group. My goal in building relationships with people in this group is to introduce the real meaning of "faith equals daily life" from the perspective of Buddhism. The majority have not been introduced to Buddhism. I've also been appointed to the board of the Filipino Youth Coalition, and as an adult advocate for the Asian Pacific

Youth Conference, as well as being publicly awarded by my school district for exemplary service. Ironically, the teachers in my school district just went through a very destructive strike, and the community is already crying for recall of the newly elected board.

I have such an appreciation for my Sophia study group because it has enabled me to learn more about President Ikeda's mission, the SGI's role in world peace, and how I can use this Buddhism to connect with others in my community. Thanks to my practice to the Gohonzon, the support of my family, the members, friends and community, I believe I am closer to understanding and living President Ikeda's heart and vision for a world of peace. **W**



Photo by RICK FREUDENBERGER

Tanya (far right) with members of her district.

**World TRIBUNE** The SGI-USA's Weekly Newspaper

The World Tribune (692-720) is published weekly by the SGI-USA, 606 Wilshire Blvd., PO Box 1427 Santa Monica, CA 90406-1427; (310) 260-8900; FAX (310) 260-8910; E-mail: wt@sgi-usa.org Subscriptions Office: (800) 835-4558; FAX (310) 260-8970; E-mail: SGISUBS@aol.com

Periodical Postage Paid at Santa Monica, CA, and at additional mailing offices. Return To: SGI-USA Subscriptions, 606 Wilshire Blvd., PO Box 1427 Santa Monica, CA 90406-1427

Subscription Rates (subject to state taxes) \$15 for Three Months; \$28 for Six Months; \$50 for One Year; \$85 for Two Years; \$110 for Three Years

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## SGI PRESIDENT IKEDA'S MAY 27 SPEECH — PART 2

# When the Going Gets Tough, the Tough Get Cheerful!

*SGI President Ikeda shares his recollections of the optimistic Madame Deng Yingchao. He says that 'the people around Madame Deng were always amazed: The tougher the going got, the more cheerful she became!'*

**E**ighty years ago this year, a young man departed for China from the port of Kobe in Kansai. It was at the beginning of April 1919 — the season of the cherry blossoms. The young man was 21-year-old Zhou Enlai, future prime minister of China. He had been studying in Japan, but he had decided to return to China to dedicate his youth to a revolution and to save his troubled homeland.

Before his departure, Zhou Enlai viewed the cherry blossoms in Kyoto's Maruyama Park. When we met many years later, he said to me, "Fifty years ago, I left Japan when the cherries were in bloom."

Knowing the tireless efforts Premier Zhou made to foster China-Japan friendship, I feel certain that the cherry blossoms of Kyoto were always in full bloom in his heart.

"Please come visit Japan again in the cherry blossom season," I invited.

*At that time, Premier Zhou, who was already gravely ill, responded, "I want to very much, but it is impossible. My body no longer obeys my wishes." President Ikeda's meeting with him took place a little more than a year before his death.*

Several years later, Zhou Enlai's widow, Madame Deng Yingchao, traveled to Japan in her husband's stead. I met her at the State Guesthouse in Tokyo on April 12, 1979. It is already 20 years ago. How fast time flies!

During her brief sojourn in Japan, Madame Deng visited Kyoto's Arashiyama Park, where there is a memorial plaque in tribute to the well-known poem "Arashiyama in the Rain" that Pre-

mier Zhou wrote as a youth:

*My second visit  
To Arashiyama in the rain.  
Green pines line the banks  
With cherries in between.  
At the end of the path a hill,  
And a stream of jade green  
twists  
Among the rocks, glistening,  
reflecting.  
The drizzle rustles in deepening  
mist.  
Suddenly a sunbeam stabs the  
clouds,  
The more enchanting for its  
unexpectedness.  
Numberless truths  
Lodge in the world's complexity.  
The more I search, the more  
confused.  
Then in the haze  
I see a spark, bright and clear,  
So much more beautiful for its  
suddenness.*

A youthful seeking spirit and pledge are fused here in a description of nature.

With a firm resolve to return to China and devote himself to helping the Chinese people, Zhou Enlai made his departure from Kobe. It was thus from Kansai that he embarked on his full-fledged struggle to save his country.

*The following month, after returning to China, Zhou Enlai plunged into the May Fourth Movement, which greatly advanced the cause of the Chinese Revolution.*

I, too, launched a momentous struggle of my youth in Kansai.

It was also here in Kyoto that I received the news of the Chinese premier's death. I remember the day, Jan. 9, 1976. [Zhou Enlai died on Jan. 8, but the news was officially announced the following day.] I immediately sent my condolences, and together with the Kyoto members prayed for his eternal happiness.

Premier Zhou and Madame Deng's ties with Kyoto are inexpressibly profound.

**Those who are weak in times of crisis can never hope to achieve great things.**

I want to talk a little about Madame Deng's mother. I wish to do so in part to pay tribute to both women.

Before the Chinese Revolution was

won, Madame Deng's mother was targeted and arrested for being "the mother-in-law of the revolutionary leader Zhou Enlai." She spent three years in prison, though innocent of any crime.

While imprisoned, the officials threatened her, demanding that she write a letter to her daughter and son-in-law ordering them to abandon their revolutionary activities. But she bluntly refused. She endured cruel torture, boldly declaring to her captors: "My daughter is her own person, and so am I. I cannot compromise her beliefs. Besides, I am proud of my daughter, who is working for the revolution. If you wish to kill me, go ahead!"

What tenacious spirit! What indomitable conviction! It is magnificent.

Those who are weak and faint-hearted in a time of crisis cannot hope to achieve great things. During the war, when Tsunesaburo Makiguchi, Josei Toda and a number of other top Gakkai leaders were arrested, the wife of one of the leaders came to visit her husband in prison. She showed him her palm, on which she had written "Please get released quickly." That leader promptly abandoned his faith.

Madame Deng's mother taught her daughter to be a strong individual. She declared: "You are not Mrs. Zhou Enlai. You are Deng Yingchao, an independent woman, whose husband is Zhou Enlai. People no doubt will treat you well because you're Zhou's wife. There will even be those, I'm sure, who will flatter you and make a big fuss about you. But I ask that you study and strive with all your might to become a person who will be respected, not for being the wife of Zhou, but for your own self, as Yingchao."

It was a stern admonishment that women with famous husbands should not let their status go to their heads. There is much to learn from these words. No matter what her husband's position, a wife is her own individual. Important is what kind of a person the wife is in her own right — and what she has done or achieved. This is how we view people in the world of Buddhism.

Madame Deng's mother always said to her: "Be a strong woman! You mustn't depend on others. You have to think for yourself and decide your own destiny."

President Toda also often said: "I ask women to be strong. They must also be morally upright. If they allow



SGI President Ikeda's last meeting with Madame Deng Yingchao at her residence in Zhongnanhai, Beijing, May 1990.

themselves to be led astray by men, they will ever be unhappy."

Madame Deng's mother further urged her daughter: "Be an independent person, an independent woman!" "Study, increase your knowledge and continue studying throughout your life." "Don't cry! Crying won't change anything. As a woman, you must keep striving hard, even gritting your teeth if you have to, so that you won't be called a crybaby."

In the case of our young women's division members, Deng Yingchao's call to women to strengthen themselves by studying — increasing their knowledge and continuing to learn throughout their lives — includes gaining a thorough grounding in Buddhist study.

**Leaders should be gentle and compassionate toward others, and make diligent personal efforts.**

The name of Madame Deng's mother was Yang Zhende. Her life was one of great hardship and privation. When she was an infant, her family fell into ruin upon the death of her grandfather.

Then, when she was 14, her parents died, and she was left to fend for herself. Using the knowledge of Chinese medicine that she had acquired from childhood, she worked as a doctor. But hardly anyone was willing to put their faith in such a young doctor. She could scarcely eke out enough to feed herself, and she lived in great destitution.

At age 25, she married a widower with three children. Her husband, though a respected local figure, was brought to trial for a work incident and banished, dying in his place of exile. Yang Zhende was left penniless with her young infant daughter,

Yingchao, to care for.

Because of their extreme poverty, Deng Yingchao had to work in a textile factory from age 7. She labored 10 hours a day for a pittance of a sum, which she dutifully handed over to her mother. In the evenings, she studied with her mother. Mother and daughter lived humbly, supporting and sustaining each other.

Where did Deng Yingchao get her incredible strength? From her mother.

The people around Madame Deng were always amazed: The tougher the going got, the more cheerful she became! Even when things looked dark for the revolution, and there was no glimmer of hope on the horizon, a bright smile never left her face. She declared: "I am an optimist at heart. Besides, if we are gloomy, it will infect everyone else. These are really hard times, but I believe we must show in our attitude that our revolution will lead to a bright future. I want everyone to have confidence in our victory."

There are some SGI leaders, who, if the results for some event or activity are not so great, immediately start to panic and get annoyed, their grim faces seeming to lay the blame at the members' door. But it's usually the leaders' fault!

At precisely such times, when the outcome is less than expected, the leaders should try to reassure everyone, saying for instance: "It's all right. Don't worry. The Latter Day of the Law spans ten thousand years and more! Everything's fine." That way, everyone will feel encouraged and strive to do their best the next time.

Leaders should be gentle and compassionate toward others, and

HAWAII, FROM PAGE 1

I had our driver take us to Pearl Harbor, which lies west of Honolulu. On the morning of Dec. 7, 1941, Japanese forces attacked the U.S. naval base there and sunk four battleships, striking a devastating blow against the United States. This was the start of the war between Japan and the United States — senseless, tragic and destructive.

I turned to the members accompanying me and voiced my belief that the only way to eradicate war — war that brought sorrow and heartache to so many women and children, war that killed with cruel, cold precision — was to propagate the great teaching of Nichiren Daishonin's Buddhism around the world.

The pristine white memorial is built above the sea, spanning the area where the ship lies. The small amounts of oil from the ship's engines that continue to flow to the surface seemed almost a message, a reminder of the tragedy.

At the hands of the Japanese government and military leaders who started the war, the lives of many promising, decent young men were destroyed. The silent ocean, illuminated by history's judgment, seemed to me to soundly condemn the war-mongers for the evil folly they wrought.

*Ah, chanting daimoku  
For the repose of the  
deceased  
At Pearl Harbor —  
This day and this moment,  
I will never forget as long as I live.*

I dedicated this poem to the person who guided me around the Arizona Memorial.

On Jan. 15, 1981, 21 years after my first visit to Hawaii, I came to this tragic site once again and made my way out to the USS Arizona Memorial in the middle of the harbor. The USS Arizona suffered the most damage of the battleships hit by Japanese forces, and it was decided not to try to raise it. Today, it remains on the sea bottom, a memorial to the 1,177 sailors who lost their lives on board.

People throughout the world look to Hawaii as islands of eternal peace.

On my 1960 visit, I also went to the National Memorial Cemetery of the Pacific, which is nestled in the Punchbowl, a volcanic crater just outside Honolulu. There I saw the graves of Japanese Americans who had

fought and died for America in World War II. As I wrote in my novel, the Japanese attack on Pearl Harbor completely destroyed the trust that Japanese Americans had worked so hard to earn as new citizens of the United States. It led other Americans to view them as enemies, and it exposed them to prejudice and discrimination.

To prove their loyalty, Japanese Americans born in Hawaii swore their allegiance to the United States and threw themselves into the war, fighting in such units as the 100th Infantry Battalion and the 442nd Regimental Combat Team — the latter composed solely of second-generation Japanese American volunteers. Determined to "go for broke," they dashed into the rain of bullets and, making the greatest sacrifice of all, proved themselves a heroic force, restoring the faith of the American people in the bravery and loyalty of Japanese Americans.

In 1985, years after my first visit, I offered flowers at the Punchbowl National Memorial Cemetery, and nine veterans of the 442nd Regimental Combat Team who are SGI members attended the ceremony. Their proud, courageous figures remain engraved on my heart.



Photo by GREGORY NAKASUJI

SGI President Ikeda takes his first step for worldwide kosen-rufu in Hawaii, October 1960. (L-r) Hiroshi Hojo, Yasu Kashiwabara, Einosuke Akiya, President Ikeda and Yoshihei Kodaira.

The Soka Gakkai's first Hawaii District leader was a Japanese American, Harry Hiram. I will never forget him or the first Hawaii Chapter leader, Wataru Kawamoto.

Mr. Hiram was solidly built and had friendly eyes. Later, he was active as a leader of the young men's division. He was loved and trusted by all, especially the people of Hawaii. Whenever he appeared, he was greeted by happy voices. People smiled when they saw his face.

He led the young champions of peace of the YMD in those early days of the Soka Gakkai in Hawaii. Fighting a battle not of guns and violence but a battle to achieve kosen-rufu, the group soon became known as the Pineapple Corps.

Mr. Hiram had experienced the horrors of war directly, and he was very strongly committed to peace. The Pineapple Corps shone with pride as Hawaii's force for peace with the Mystic Law. They decided on a uniform of white shirts and black ties with tie tacks in the shape of pineapples.

On one occasion, 27 members of the group visited Japan and astonished the Japanese youth division with their spirit and strength. The Pineapple Corps has produced many people

dedicated to peace who are still working hard for kosen-rufu in Hawaii, including T. J. Rife and Tom Hara.

Next year will mark 40 years since my first visit to Hawaii. In that interval, I have traveled to those islands where east meets west 18 times.

"Aloha!" How many times I have said and heard that beautiful word of greeting. Aloha is an expression of love for humanity, of compassion, of tolerance, of gentleness and of sympathy. The Aloha spirit is the spirit of peace and the heart of Hawaii itself, those rainbow islands where people of many different races and ethnic backgrounds live together in harmony. Isn't this a triumph of humanity, which cannot be polluted by the hideous cruelty of war? Which adorns Hawaii more beautifully than the most precious gem?

A shimmering new tide for peace, known as worldwide kosen-rufu, began in Hawaii. Without a doubt, this profoundly significant, brilliant honor will shine in the annals of the SGI for all time.

Hawaii, beacon of the 21st century, light of hope, may you shine forever!

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VICTORY OVER VIOLENCE, FROM PAGE 1

the only power to win over hearts filled with hatred and violence. President Ikeda, through every available opportunity, has been teaching us the Buddhist philosophy of pacifism and humanism, which we are resolved to spread throughout America and the rest of the world. We ask for and appreciate everyone's support of the youth in this endeavor.

MADAME DENG, FROM PAGE 4

to make diligent personal efforts.

They should be committed to producing results themselves, no matter the circumstances. They should work hard themselves and be determined to achieve victory in the end. This is the Gakkai's ever-victorious spirit.

### There is not one of us who isn't needed for the kosen-rufu movement.

Deng Yingchao was constantly encouraging those around her. She would say: "Let's do our best. We have the conviction and ideals of our revolution. We refuse to be defeated. If we give in to fear, all is lost."

We of the SGI possess the ideal of kosen-rufu. Who but we are working with burning commitment for such a noble ideal?

Madame Deng declared: "We are right, and right is never defeated. Even if we should fall, others will keep advancing, moving on over our dead bodies. So therefore, let us save as many of our comrades, our soldiers, as possible."

Because Deng Yingchao was such a strong woman, the young Zhou Enlai chose her as his life's partner. He thought, "This woman has what it takes to give her whole life to the revolution." He knew that dedicating himself to the revolution meant that he might be killed or imprisoned. It was highly unlikely that he would never lead a quiet, relaxed life. But if his wife were Deng Yingchao, she would be undaunted by such circumstances, taking everything in stride.

Yet, as strong as she was, there was one time when Deng Yingchao thought that she could go no further. She was suffering from tuberculosis and coughing up blood — while enemy forces were closing in all around. I also had tuberculosis in my youth and coughed up blood, so I can relate to the pain she must have gone through.

She was in no condition to take part in the Long March, traversing mountains and rivers, but unless she left with the others, she would be captured by the enemy. And if she were caught, she would either be killed or tortured.

Madame Deng prepared herself to meet her death. But her mother's words roused her to keep fighting. Her mother said: "Yingchao, you mustn't give up! It's not like you. You must live to the end. The revolution needs you. Enlai needs you. It's hard for everyone. While there's

life left in you, keep fighting!"

These words spurred Madame Deng to get up on unsteady legs. She completed the Long March, sometimes walking by herself and sometimes being carried by stretcher.

I want all of you to live and keep living, no matter what — for all of you have a mission. All of you are indispensable people for kosen-rufu. All of you are Bodhisattvas of the Earth. There is not one of you who is not needed.

### Leaders should respect others' dignity, offering them words of praise and encouragement.

Madame Deng's mother passed away on Nov. 18, 1940, during World War II. The date was exactly four years before Mr. Makiguchi's death in 1944. Gazing at her deceased mother's face, Madame Deng made a silent pledge to her: "Mother, thank you. I am proud with all my heart to be your daughter. I will strive to become even stronger. And I will devote myself to serving the people. No matter what hardships I may encounter, I won't be beaten, just like

## Madame Deng cherished the belief that 'leaders should be advisers and supporters of young people,' and that they should 'never order them about or coerce them.'

you weren't. I will never do anything that would make you ashamed of me, so please rest in peace."

Such was the leave-taking of a mother and daughter who had lived true to their convictions. I can picture this beautiful scene in my mind's eye.

Madame Deng lived out her life true to the promise she had made to her mother.

Her activities in China's revolution were a wonderful success. Why? There were three special characteristics to them:

First, speed of action. She would immediately contact relevant individuals or go anywhere if it were necessary, no matter how far away it may have been. This is just like our women's division members.

Second, meeting face-to-face. Letters, messages, phone calls and other modern methods of communication alone do not fully allow us to convey our true intent, nor do they allow us to grasp the other party's true feelings. As much as possible, Deng Yingchao tried to go to see the person or people involved, or had them come to see her, making every effort to talk with them face-to-face. She insisted on the importance of communicating and understanding

each other's sentiments.

Third, always paying due respect to others. She personally tried to keep her appearances in the public limelight to the absolute minimum and devoted herself wholeheartedly to working behind the scenes. In this way, she gained everyone's trust.

It is important for leaders to respect others' dignity, offering words of praise and encouragement: "Yes, you're so right." "That's great!" "How wonderful!" "I knew you could do it!" "In that case, why don't you try this?" There is nothing worse than leaders who are arrogant or given to emotional outbursts.

In her last years, Deng Yingchao devoted great energy to nurturing successors, who would carry on China's revolution. The key to the future lies in fostering the youth. My present sentiment is exactly the same.

Madame Deng cherished the belief that "leaders should be advisers and supporters of young people," and that they should "never order them about or coerce them." She also spoke quite sternly on the need for leaders to raise their own children into fine successors. "Not only must

leaders themselves serve as models of observing the rules," she said, "but they must also strengthen the education of their children. Using the privilege of one's position to maneuver for the advantage of one's children is unforgivable. This only harms the children in the end. Being strict with one's children is ultimately for their own good."

I completely agree. In the SGI as well, there are families where the parents are top leaders or famous celebrities but whose children do not practice. Of course, with children, it's important to take a long-term view. And it's probably not a good idea for parents to force the practice on their children. However, unless parents teach their children about the Gakkai spirit and about practicing Nichiren Daishonin's Buddhism in order to realize happiness and peace for all, the Law will not endure eternally in society. The artery of the family's good fortune and benefit will also be severed.

Besides, who will chant for you when you die?! Seriously, though, it is ultimately both parents and children who lose out. Especially if we, as members indebted to the SGI, forget to teach our children the spirit of

repaying debts of gratitude and let ourselves be carried away by worldly vanity, we will stray from the correct human path. If we do so, our lives are unlikely to be very happy.

### What matters most is what we give to others.

When Madame Deng retired and handed over all her official duties to her successors, she said: "The person retires, but the heart retires not." "Though I may have retired from office, I have not retired from the revolution."

I am filled with exactly the same resolve. I am acting as a roof to protect the Gakkai, and I intend to continue doing so. I will never retire from my active engagement in kosen-rufu activities. By placing myself in the front lines throughout my life, I am determined to keep furthering our kosen-rufu movement.

"I will fight as long as I live!" This was Deng Yingchao's cry. She kept fighting right up to her death at age 88, remaining true to the youthful pledge she made to herself, her pledge to her mother, to her comrades and to her husband,

that repels all assaults is rightly deemed most genuine?" We could say that facing difficulties is a chance to be "deemed most genuine" by the Daishonin.

Norwegian playwright Henrik Ibsen writes, "The man who stands alone is the strongest." We must stand alone. This is the spirit of a person of true courage.

Another Norwegian, poet Arnulf Overland, writes, "There is only one path to freedom / The path that one travels over the bodies of traitors."

### Enthusiasm is what faith is all about.

The American thinker Ralph Waldo Emerson writes, "Nothing great was ever achieved without enthusiasm." Having a heart brimming with enthusiasm is what faith is all about. The members in the Soka Gakkai's early days, and especially the members of Kansai, blazed with enthusiasm. That is why we were victorious.

Incidentally, I received letters from two universities today notifying me of their intention to confer honorary doctorates upon me.

*To date, President Ikeda has received 63 honorary doctorates from educational institutes throughout the world. If those that have already been decided on but not yet conferred are included, the number rises to 86. He has also received honorary citizenships from 95 cities around the globe. If those that have been decided on but not yet conferred are counted, including a notification received from a Brazilian city on the day of the Headquarters Leaders Meeting, the number comes to exactly 100.*

I am your representative. I hope you will regard all the awards I receive as honors that have been bestowed upon you. I declare with unshakable conviction that the good fortune of supporting our SGI movement, which is receiving acclaim from around the world, belongs to all of you.

In closing, I pray with all my heart for the continuing all-out efforts of Ever-victorious Kansai and for the vigorous health and great endeavors of SGI members throughout the world.

Thank you for your long attention.

*The conclusion of SGI President Ikeda's speech at the 34th Soka Gakkai Headquarters Leaders Meeting, held at the Soka Gakkai's Kyoto Peace Auditorium in Kyoto, Japan, May 27. Part 1 appeared in the June 18 issue.*

Premier Zhou.

If the present youth division members live to 88, they have another 50, 60 or 70 years before them to fight for kosen-rufu. Viewed in this light, the SGI's future in the coming century is indeed bright.

My friends of the youth division in Kansai, a place that has such deep ties to Zhou Enlai and Deng Yingchao! My friends of the Kansai youth division, a group with which I have the most profound connection! Please go on to exceed your predecessors! May all of you strive as if each of you are Soka Gakkai presidents and vice presidents, and with an even greater determination, carry on our work in the 21st century. I entrust this task to you.

I want to share some quotes of well-known thinkers: Albert Einstein declares, "The value of a man...should be seen in what he gives and not in what he is able to receive." What matters is what one gives to others.

The ancient Roman philosopher Seneca asks, "Is there any doubt that the strength that cannot be overcame is a truer sort than that which is unsailed, seeing that untested powers are dubious, whereas the stability

# Sharing the Spirit of Soka University of America

*Dr. Daniel Habuki, president of SUA, shares his vision for the new Aliso Viejo, Calif., campus — that it will develop students of great character who will fight for peace.*

The World Tribune asked Daniel Habuki, president of Soka University of America, to share the story of how he came to be SUA's first president. Habuki also comments on the graduate program at the Calabasas campus and what his hopes are for the new four-year liberal arts college now under construction in Aliso Viejo, Calif.

**WT:** As a member of the first graduating class from both Soka High School and from Soka University of Japan, what are your memories of your own Soka education?

**Daniel Habuki:** In 1968, I entered Soka High School. The opening of this high school was the actualization of a promise Mr. Ikeda had made to Mr. Toda. I remember that Mr. Ikeda, who was 40 years old at the time, visited our class of 16-year-olds to share experiences. He often brought food to share and one time he brought one of the best sweet rice cakes in Tokyo. He told us he wanted to share it with us because President Toda had loved it.

I have a wonderful memory of the time he visited the summer camp we were attending at the beach. He swam with us and we played a traditional watermelon cutting game (you might call it the Japanese version of a Mexican piñata). As we ate together, Mr. Ikeda encouraged us to become great leaders for world peace.

I have several friends who were classmates of mine in that first class who are now also working in the United States.

In 1971, I entered Soka University of Japan as one of the first 500 students and lived in the dorm for two years. My memories are of many precious friends and seeing Mr. Ikeda at many college ceremonies.

**WT:** What was the feeling on campus about your Soka education?

**DH:** I think pride — that we were pioneers. We wanted to contribute something to the school, and share the spirit of the founder of the school. Most of us had a strong commitment to being good students because we knew people would evaluate the school based on what we did. We wanted to show the spirit of Soka education through our lives.

**WT:** What did you do after graduating from Soka University of Japan?

**DH:** I spent a year in Minnesota because I had a scholarship to study at Gustavus Adolphus College. Then I went to USC for my M.A. in economics and on to Washington State University for my Ph.D. in agricultural economics. I saw Mr. Ikeda in 1980 and again in 1981 while I was struggling with my Ph.D. courses, and he told me to get my degree because in the future he would like to build a university in the United States. I thought he was simply encouraging me. I didn't take it literally!

**WT:** How did you get involved with Soka University of America?

**DH:** In 1987, I participated in the ceremony when Mr. Ikeda founded what was then called Soka University at Los Angeles. It began as an SUJ branch campus for intensive training in English. I was involved in preparing summer and spring programs while still teaching at SUJ.

In 1993, SUA was incorporated and I was named president. The graduate school opened in 1994 at our Calabasas campus with Tomoko Takahashi, Ph.D. as our dean, and the first year we filled our class with students from four countries: Panama, France, Japan and the United States. Last December we graduated our fourth class.

Today we also have year-round English language programs for hundreds of students who stay from 10 days to three months for intensive study. SUA, Calabasas also has a respected Human Rights Lecture Series and a beautiful botanical garden that is shared with the community through nature walks.

**WT:** SUA is currently constructing 14 buildings on its second campus in Aliso Viejo, California (south Orange County near Laguna Beach). This new four-year liberal arts college will open with its first 100 freshmen students in fall 2001. What is your vision for this campus?

**DH:** One of my favorite quotes is from Mr. Ikeda's Rajiv Gandhi Foundation lecture in New Delhi, India in 1997. He said: "What the world most requires now is the kind of education that fosters love for humankind, that develops char-

acter — that provides an intellectual basis for the realization of peace and empowers learners to contribute to and improve society."

That is my vision for SUA, Aliso Viejo. It will be a very special place for learning and growing. SUA, Aliso Viejo has a small 100-acre campus surrounded by a beautiful wilderness park. SUA, Aliso Viejo will never be a huge university. If you are a student, you will be able to have your "own face" here. Every faculty and staff member will know your name. They will influence you and you will influence them. I hope this campus will give our students the opportunity to develop their full potential and to contribute to the development of others.

In our first year we will have only 100 students and 20 faculty members, so we will have a 5:1 student faculty ratio. That will gradually change as we grow. Our first year will be very special in many ways.

**WT:** What is the greatest difference between SUA and other colleges?

**DH:** There are many great universities in this country. I'm not saying that our university will be better — but I think we will be different because as a private university we will share the spirit of Mr. Ikeda on campus. He shared his vision with us in the three mottoes he gave to us in November:

*Be a philosopher living a new renaissance of life.  
Be a world citizen creating the solidarity of peace.  
Be a pioneer forging a global civilization.*

**WT:** What majors will SUA, Aliso Viejo offer?

**DH:** SUA, Aliso Viejo will offer a strong liberal arts curriculum, with emphasis areas in humanities, international studies, and self, culture and society. All of our students will take three years of a second language and everyone will participate in an international internship designed to let them live that second language and culture.

**WT:** What will it cost to attend SUA, Aliso Viejo?

Photo courtesy of SUA



SUA President Daniel Habuki

**DH:** We are still establishing our tuition and fee levels. We expect them to be near the average for good private colleges in California. We know that a lot of parents reading this are concerned about costs and we recognize that many fine students will need financial assistance in order to attend SUA. That's why we have started a scholarship endowment fund. We hope to raise enough money by the time SUA, Aliso Viejo opens in Fall 2001 to help every qualified student who needs assistance. We've already had several donations made before we've even asked — so I am very encouraged that many people share our vision.


**WT:** I understand that SUA, Aliso Viejo expects to have a majority of its students come from the United States and other Pacific Rim countries. What is the significance of being an international university?

**DH:** One of the mottoes given to SUA by Mr. Ikeda is "Be a world citizen creating the solidarity of peace."

One of the best ways to learn to be a world citizen is to experience other cultures. Living and learning on an international campus — and perhaps rooming with someone who speaks the second language you are studying — are wonderful ways to expand horizons.

**WT:** What has been the greatest effect of Soka education on your life?

**DH:** In addition to the knowledge acquisition provided by good faculty and staff, I carry with me the memories of Mr. Ikeda's visits to campus during which he offered and shared his vision for the future — peace for society. Soka education gave me the opportunity to awaken to this mission, to have a sense of why I was studying and why I was living. I developed my basic values because of Mr. Ikeda's encouragement.

My hope is that Soka University of America will give that opportunity to future generations — so that they may also share this spirit. 

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# 'Peace Is the Word'

**W**e must unite in a shared human struggle to confront and resolve the pressing problems facing our planet joining efforts with people of goodwill everywhere...." These visionary lines from SGI President Ikeda's 1999 peace proposal flooded my mind as I headed out on the seven-hour road trip to Phoenix with several Youth Peace Committee representatives and volunteers from Los Angeles.

The YPC, the youth outreach arm of the SGI, participated in a five-day (May 28 - June 1) peace

conference — "Weaving a New Beginning: Liberation - Healing - Community" sponsored by the National Conference on Peacemaking and Conflict Resolution (NCPCR) at the Phoenix Civic Plaza and Hyatt Regency Hotel. The conference made new inroads this year by including the 1st World Summit for Youth Peacemakers and the African/African American Peace Summit. Several thousand attended.

Anticipation of this day had been mounting as SGI-USA volunteers from New York, San Fran-

cisco, Chicago, Phoenix, Tucson and Los Angeles began preparations last October; it was quite an undertaking for our first major community activity since the YPC reorganized last July.

Our objectives as YPC and SGI members were clear. As youth we'd promote humanistic values, global in scope; support the United Nations' peace initiatives; and contribute to the realization of President Ikeda's annual peace proposals and raise capable leaders for the 21st century—participation in this conference provided the perfect opportunity to advance each goal.

Among the more than 700 concurrent sessions offered, we presented four seminars: one on Makiguchi's theory of value-creating education, led by Jay Heffron and Colleen Bachman; A Model United Nations, spearheaded by the youth of Phoenix and Tucson; and two seminars on non-violence, conducted by myself and Darin Nellis, with the support of youth from Arizona and Los Angeles.

People came from across the United States and around the world — with representatives from countries as far as South Africa, England, Australia, Turkey, Guam, Canada and Mexico. I made a point to meet other attendees whenever I could.

Performing for the African/African American Peace Summit Dondi Marble from Tucson, brought 12 students from his African-Brazilian martial arts school. They perform Capoeira, which was an art developed by slaves in Brazil and combines



YPC and SGI volunteers with fellow peacemakers gathered for one last memorable moment at the NCPCR 1999 peace conference.

dance movements, drumming and acrobatics. Originally slaves disguised this "dance" to train for revolt, but today Dondi says "it provides a good outlet for anger."

The youth summit was a highlight of the conference. Planned and organized primarily by elementary and high school students, the summit had workshops and theatrical, dance and musical performances that focused on issues such as conflict resolution, teen violence and identity. It was a forum where kids could speak their minds and show what they can do for peace. HB3, a 20-year-old poet and rapper, was a keynote speaker and very popular among the youth.

Coriana Close, 15, who's been attending peace conferences with her mother since she was 3, says: "Youth could identify with HB because he was young and hip and he knows what's going on. He was able to present so adults

could understand, too. He bridged the gap between the kids and adults and he was good at it."

In addition to sharing about the SGI's peace efforts, for me this was a significant opportunity to "join efforts with people of goodwill everywhere." It was a way to meet and learn how other people are making contributions in their unique way toward peace. I'm looking forward to August when the SGI-USA youth division launches the Victory Over Violence project. If you would like get involved with YPC, contact Yvette Edmond: yedmond@aol.com or Darin Nellis: darinnell@aol.com or write to YPC, 606 Wilshire Boulevard, P.O. Box 1427, Santa Monica, CA 90406-1427.

—STEPHANIE CELANO



Sisters Nana and Susan Ogburn from Phoenix discuss solutions to the conflict in Kosovo during 'A Model United Nations' seminar.

Photos by LEILANI LAVILLA



YPC representatives from Phoenix and Tucson gather after 'A Model United Nations' seminar.



Stephanie Celano (left) and Coriana Close, 15, from Cleveland, discuss the youth peace summit. Coriana and her mother, Carol, who founded WAVE (Winning Against Violent Environments) conducted workshops on meditation.

SPECIAL  
PULLOUT  
SECTION

# FRIENDS for Peace

JULY 2, 1999

Photo by ANNE MARTIN



## 'I Am Special...'

At the Chicago Region April Boys and Girls Group meeting, held at the Chicago Culture Center, the focus was on diversity. The children wrote a free-form poem Chicago-style — all together! (Written by Pablo Murillo, 9; Alexandria Arnpol, 10; Richard Arnpol, 7; Dylan Vee, 8 "and a half." Report sent in by Vito Vee and Renee Ruffolo-Arnpol.)

*I am special because I am me.*

*Pablo is special 'cause he is he.*

*Pablo's his name and basketball's his game....*

"I am interested in the Civil War. I like to play basketball. My favorite school subject is spelling, and I am 9 years old."

*Alex is special 'cause she is she.*

*Alex is her name and acting's her game....*

"When I'm on stage, I feel I can move people."

*Ricky is special 'cause he is he.*

*When he plays soccer he runs like the wind....*

"When I play soccer, I run like the wind.

I kick the ball hard with the goal as my target."

*Renee is special 'cause she is she.*

*She makes people smile....*

"Making people smile makes me smile, too.

I can't be happy when others are blue."

*Dylan is special 'cause he is he.*

*He's a wiz at school and capable of anything.*

"I like kickball, Legos, Hot Wheels and my dog, and I'm 8-and-a-half years old."

*You see, I am special 'cause I am me.*

*The children of Chicago are all special.*

"No, really, we are!"

## MICHIGAN BOYS AND GIRLS HOST OPEN HOUSE

By Linda Brooks and family  
Ypsilanti, Mich.

The Michigan Boys and Girls Group hosted an open house at the Detroit Community Center. The May 2 meeting was the result of a series of planning meetings with the Boys and Girls Group coordinators that began last December. First, they decided upon the theme, "Raising the Next Generation," to raise the awareness of the members that the growth of the SGI youth is a responsibility that we all need to share.

The meeting began with a short gongyo led by 9-year-old Olivia Cassetta and accompanied by the rest of the boys and girls at the front of the room. Then a group of junior high school division members read a congratulatory letter from SGI-USA General Director Zaitzu. A letter was also read from

Peace Action in New York, responding to the Abolition 2000 petitions that the boys and girls had collected. A portion of the letter stated: "We think that it is a wonderful thing to get young people to understand that we are all living in one world and that we all have to live in a peaceful world." The petitions opposing the proliferation of nuclear weapons were sent to President Clinton and an article was published in the newspaper recognizing the SGI Boys and Girls Group's efforts for peace.

After a presentation on the significance of the Soka Gakkai International, Entrance-level Exam certificates were passed out, including one to 12-year-old Ayaka Oguchii.

Participants divided into three groups: The youth group had their photo taken individually, and each then wrote what they wanted to be by the year 2030. These pho-

tos and goals will be displayed at the local library along with their artwork from the "My wish for tomorrow" art show held last November. The boys and girls also watched a skit called "Do you believe in god?" and had a question-and-answer session led by the future division.

The three groups reconvened after an hour, and Boys and Girls Group masters of ceremonies Alex Lauer and Camilla Lange invited members from each group to report on their activities. Barbara Parzen and Berry Ulrich entertained the audience with the song "Cookies and Milk," original lyrics set to the tune of "Kansas City," while dancing about in cow masks and swinging tails.

The meeting ended with supportive words from Doris McCloskey, Chicago #3 Region women's division leader, followed by a reception of milk and cookies.



Barbara Parzen and Berry Ulrich entertain with the song 'Cookies and Milk.'

## EXPERIENCES

### A STORY ABOUT BRYAN

By JENNIFER KUBOTA, 12

Weston, Fla.

Hi, I'm Jennifer Kubota. I would like to tell you about my brother, Bryan. To me, he is a naughty and obnoxious 5-year-old, but he is so talented when it comes to skating. He started roller hockey when he was 3 and ice hockey when he turned 4 years old.

To my brother, hockey is the sun in his life. He loves getting scores, and he strikes poses when

superb skater. When with my brother, I am usually attacked by a herd of people asking, "Is that your brother? How old is he? My, isn't he a good skater?"

Despite his usual busy schedule of roller hockey and ice hockey, he entered a whole new world of inline speed skating in January. As the months passed by, my brother continued to chant, helped by the continuous efforts of my mother, who kept reminding him to chant before a game or speed skating

thumb. We were particularly concerned about my brother falling during the race, because once you fall, it's hard to catch up. We kept on reminding him to not fall, no matter what, but my brother didn't listen.

After waiting what seemed like a century, my brother's first 100-meter race was finally starting. I was excited, but my parents were so worried that after the race they said they felt woozy. Ready, set, bang! At the sound of the cap gun, all the racers began duck-walking (what you do before you actually slide skate, to get you started). I guess he didn't know how to duck-walk, because this was his first race. I felt sick inside. Right away, I knew all that arrogance from my brother took its toll.

The next thing I knew, he was crying because he didn't even make third place. My mother told him to quit acting arrogant and to chant in his heart while racing. My brother answered in a stifled grunt, and I felt sorry for him. I now knew that he regretted his previous actions, and even I was willing to help him win a trophy and to do his best.

After waiting another century, it was time for the 200-meter race. My brother was serious about it, and my mom and dad were so tense. I watched closely, too.

With another bang, the race started. My brother almost tipped over, but he kept in bal-



ance. One by one, he passed the other competitors, and this was it! He was in third place!

The total number of points from each race was added. There were more points in the second race than the first one, so Bryan won!

I was so happy for my brother. My parents were equally happy, but most of all, Bryan's coach and all his friends and fellow skating mates were happier. The coach said that passing other people in a race was hard work.

Our trip ended with a victorious smile. I'll never forget all the lessons that my brother learned from that one trip. Most of all, his mistakes made my brother stronger in will and heart. I think that to be victorious in a race is important, but what is most important is to develop your life-condition through the race. Someday, I hope my brother will really and truly understand how daimoku really pays off in his life. 🌟

he gets a puck into the net. When he started ice hockey, he began to chant to get more scores for his games. Although he only chants daimoku three times, he does it in a loud, firm, confident voice.

Since he was an excellent skater, he was able to enter the ice hockey Mites Division (which consists of mostly 7 through 9-year-olds) when he was 4-and-a-half. By chanting every day, even a little bit, my brother was considered a

practice. I noticed that he was getting better and better. Had this daimoku really worked?

Well, it turned out that there was going to be an inline skating competition in Tampa, Fla., on April 3. My brother was arrogant at first. He kept on boasting about how he would whisk away first prize. When we were chanting in the hotel on that April 3rd morning, he sprawled out on the bed lazily while chewing his



### DEREK BRYANT, 11

San Jose, Calif.

For the past two years, I've been trying to get straight A's. I always got very close but not close enough. I made honor roll, but not straight A's.

I didn't do well in the first trimester of this school year. I got my first C in writing, but I still

managed to make honor roll. After that, I vowed that I would get straight A's on the next report card. My mother and I chanted to make my fantasy become a reality!

At the last parent-teacher conference, my parents were just as excit-

ed as I was when they learned that I had gotten straight A's! My hard work and daimoku paid off.

I look forward to graduating to the Junior High and High School divisions. I want to be in Mystic Flavor, the hip hop group. 🌟

### "FRIENDS for Peace"

thanks everyone who contributed to this issue. Please send your experience (around 150 words), comments, questions or news article to: "Friends for Peace," World Tribune, 606 Wilshire Blvd., P.O. Box 1427, Santa Monica, CA 90406-1427.

From SGI President Ikeda's Speech

# The Tale of Momo

*(At a joint conference for the leaders of Luxembourg, Belgium and the Netherlands, held on June 10, 1991)*

Now, I would like to talk about a book by the highly acclaimed modern German author Michael Ende. His fairy tales, which are said to be loved even more by adults than by children, have become best-sellers in many countries. Taking his words as a whole, his goal is to restore humanity to modern civilization.

*Momo*, one of his representative works, is the story of a little girl named Momo who fights against the evils of a highly regimented society that seeks to exercise control even over people's hearts.

Why do people in the story always gather around Momo? It is because Momo is better than anyone else at listening.

The novel describes Momo's gift as follows:

Very few people know how to listen properly, and Momo's way of listening was quite unique. ...

She simply sat there and listened with the utmost attention and sympathy, fixing them with her big, dark eyes, and they suddenly became aware of ideas whose existence they had never suspected.



Momo could listen in such a way that worried and indecisive people knew their own minds from one moment to the next, or shy people felt suddenly confident and at ease, or downhearted people felt happy and hopeful. And if someone felt that his life had been an utter failure, and that he himself was only one among millions of wholly unimportant people who could be replaced as easily as broken windowpanes, he would go and pour out his heart to Momo. And, even as he spoke, he would come to realize by some mysterious means that he was absolutely

wrong: that there was only one person like himself in the whole world, and that, consequently, he mattered to the world in his own particular way.

Such was Momo's talent for listening.

It might be said that Momo fulfilled a fundamental role of religion by inspiring people with confidence, hope, will and direction and making people become aware of their unique mission. And she did so simply by listening attentively. I think this story gives an indication of what people today are searching for.



Dear Amanda, **ASK AMANDA**

I have a problem at home. I'm the oldest child and I have a younger sister. Sometimes I feel left out, like my younger sister gets all the attention. Sometimes I feel like my parents blame everything on me. Sometimes I get blamed by my parents because I'm the oldest. I have a lot of talks with them. Is this OK? Am I the only one? Should I do something about it? Please help me. — Your friend in South Carolina



Dear Friend,  
Being an oldest child carries with it its own karma that's different from being a middle child or the youngest. You are the first child, so your parents may put the most expectations on you. Oldest children are expected to lead the way for their younger siblings and set an example. So oldest children have a big responsibility even when they didn't ask for it! And to make matters worse, everyone probably thinks your younger sister is young and cute while you're expected to act like the grown-up. No wonder being the oldest is sometimes difficult!  
Everyone has his or her individual mission. Though it may not seem like it, you chose to be the first-born child so you could learn to be happy even with the obstacles that come with it. Being an oldest child may feel like a responsibility but it's also a chance to break ground in many areas. You don't have to follow in anyone's shadow. The world is wide open to you. You get to do everything first! Your younger sister probably looks up to you, and she probably wishes she was the oldest. I bet she gets an earlier bedtime and has more restrictions than you do. So have some compassion for your younger sis! Talking about your feelings with your parents is a good idea. Maybe one of your parents was the oldest child and will be able to identify with the way you're feeling. And, no, you're not the only one — there are a lot of others in the same boat as you! The most important thing to remember is that, with the Gohonzon, you are never alone. Talk with your parents and with the Gohonzon! — Amanda

*Thanks to Sara Algase, Amanda's friend in New York, for sending us her answer:*

Hey, kids! What's on your mind? Ask Amanda. Send your questions to:

"Ask Amanda" c/o "Friends for Peace"  
606 Wilshire Blvd. / P.O. Box 1427  
Santa Monica, Calif. 90406-1427

## HEY KIDS

### Do you want to be a correspondent for

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

Name: \_\_\_\_\_

Area and Region: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_



# GOSHU GOODIES

## ON THE SGI

All disciples and believers of Nichiren should chant Nam-myoho-renge-kyo with one mind (*itai doshin*), transcending all differences among themselves to become as inseparable as fish and the water in which they swim. This spiritual bond is the basis for the universal transmission of the ultimate law of life and death. Herein lies the true goal of Nichiren's propagation. When you are so united, even the great hope for kosen-rufu (widespread propagation) can be fulfilled without fail. But if any of Nichiren's disciples disrupt the unity of *itai doshin*, he will destroy his own castle from within. ("Heritage of the Ultimate Law of Life," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 23)

**S**oka of Soka Gakkai means value creation, so the SGI is an organization that creates value with the goal of lasting peace around the world. Nichiren Daishonin said that the heritage of the ultimate law, which is Nam-myoho-renge-kyo, flows within the lives of his disciples who chant Nam-myoho-renge-kyo as he taught, united in the purpose of establishing peace.

We, in the SGI, are practicing just as Nichiren Daishonin taught and are devoted to creating value through activities that promote peace, education and culture, like our monthly discussion meetings and the Linus Pauling exhibit (which was recently on display in the Los Angeles area). There are more than 12 million members practicing in more than 128 countries around the world, all chanting Nam-myoho-renge-kyo for the sake of peace. SGI President Ikeda has stated:

- Kosen-rufu is a movement of unsurpassed humanism, which values and respects each and every individual to the highest degree. We must always strive to exert utmost concern and consideration for others and always thinking 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. That is the very life of the SGI. ("Forgetting Is the Easy Way Out," March 19 *World Tribune*, p. 10)

- Your parents and seniors in the SGI never sought fame or honors, nor did they seek ease and comfort. They simply remained true to the principles they believed in, devoting their energy to working for the happiness of others along with themselves. That is the noblest life a person can live. The foremost requirement to be a true world citizen is outstanding character. (*Discussions on Youth*, vol. 1, p. 161)

# Talkin' About the SGI UNSCRAMBLE

these words that describe the SGI:

**OTNECIRA**

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**PCAEE**

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**URCLTEU**

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**IVCIATTSEI**

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**NTAEODUCI**

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**EVLAU**

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**NTCIAHGN**

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**KAOS**

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**INIRHNCE**

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**GKIAAK**

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**TEUDIN**

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**IUCNOTSER**

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**GTSEEMIN**

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**RTOESH**

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creation, peace, culture, activities, education, value, chanting, Soka, Nichiren, Gakkai, united, countries, meetings, others

## POEM

BY VERONICA ALIAGA, 11  
Los Angeles

**If there is a light in the soul,  
There will be beauty in the person.**

**If there is beauty in the person,  
There will be harmony in the house.**

**If there is harmony in the house,  
There will be peace in the world.**