



EXPERIENCE:
Shelley Fine realizes the importance of sharing this Buddhism with others.

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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. 3255

\$2.00

AUGUST 13, 1999

Cepeda's Finest Hour

AFP PHOTO/DON EMMERT



Baseball Commissioner Bud Selig (l) and National Baseball Hall of Fame Chairman Edward Stack present a plaque to Orlando Cepeda during the induction ceremony.

From a childhood of poverty to a superb 17-year major-league baseball career to disgrace and prison, Orlando Cepeda, the man known as the Baby Bull, has endured hellish lows and soared to the heights, time and again.

Photo by THOMAS WALSH



Orlando Cepeda shakes hands with fans at his induction to the National Baseball Hall of Fame, July 25.

In his finest hour — induction to the National Baseball Hall of Fame in Cooperstown, New York, on July 25 — Cepeda savored his greatest victory with a beautiful flourish: In front of a roaring crowd of 50,000 people, a live ESPN national-TV audience and 900 members of the worldwide media, Cepeda, a 15-year SGI-USA member, brought it all home near the top of his acceptance speech with a thrilling tribute to the SGI and SGI President Ikeda.

"Today I would like to say that I am very proud to belong to this wonderful organization, the Soka Gakkai International, an organization led by Daisaku Ikeda, who helped me so much to be the person I am today," Cepeda told the record crowd after a standing ovation on a hot, sun-splashed day. "Through his teaching and guidance, I learned to be a better person. I learned that with bitterness and anger and negativity you can go nowhere. Thank you to all my leaders who supported me all the way; and thank you, Sensei."

Cepeda, 61, one of baseball's best hitters who played for six teams from 1958-74, including the San Francisco Giants and St. Louis Cardinals, was elected to the Hall alongside three of this era's finest players: third baseman George

SEE CEPEDA, 6

SGI PRESIDENT IKEDA'S JULY 4 MESSAGE

Hope Is Where Everything Starts

SGI President Ikeda tells SGI Training Course participants that 'as long as we have hope, there is nothing we cannot achieve; everything is born from hope.'

The SGI is now making thorough preparations for the 21st century. It is a time of fresh departure—the start of a momentous new expedition toward peace.

Alexander the Great made careful preparations before setting out on his expedition to Persia and other far-flung parts of the world. The young Macedonian king gave away all his personal wealth and possessions to his retainers. He wanted them to be able to follow him with complete confidence and peace of mind.

One of his retainers was astounded by his gesture. "Your Majesty," he exclaimed, "you have just given away all your wealth! Won't your coffers be empty now? What on earth are you going to do?"

Alexander smiled and replied: "I have not parted with all I have. My most cherished treasure still remains with me."

"Where is that treasure, Your Majesty? I cannot see it," the retainer wanted to know.

"The name of my secret treasure is hope. There is no greater treasure than this," Alexander explained.

As long as we have hope, there is nothing we cannot achieve; everything is born from hope. When we possess the treasure of hope, it gives rise to other treasures, too. Hope draws forth

our inner potential and strength. It is a magic weapon that enables us to make our dreams come true.

Faith is the flame that sets hope blazing with utmost brilliance and vigor. Faith itself is eternal hope.

What's most important is the central figure's commitment.

To my dear friends visiting from 52 countries: Thanks for the great efforts you have made for this SGI Training Course! I am confident that your traveling all this way to Japan and earnestly participating in each activity on the course program marks a peerless triumph and achievement, another proud page in the history of your lives.

The indestructible benefit you have accumulated as a result will also encompass your family members, friends and all with whom you share a close connection. Though invisible, a seed has been planted in your lives — one that will enable you to develop into outstanding leaders of society in lifetime after lifetime. Please have every confidence in this.

The most important thing is the central figure's inner resolve and commitment. Nichiren Daishonin cites this passage from the Great Teacher T'ien-

see HOPE, 6

'For Today and Tomorrow' Reprint on the Way

Due to the overwhelming and unexpected demand for SGI President Ikeda's new book, *For Today and Tomorrow: Daily Encouragement*, the mail-order center and most bookstores ran out of stock within the first three weeks of its being available. We have ordered a large reprint, and it should be back in stock by late August. We apologize for any inconvenience and thank you for your tremendous support.

The editors of World Tribune Press

The Results Are In!

Commentary on the 'World Tribune' Readers Survey

By GREG MARTIN
ASSISTANT PUBLISHER

After several weeks of collecting and processing, the results of the *World Tribune* Readers Survey are finally available. And the results are very clear! Our readers love the *World Tribune*, are very happy with the recent improvements and find it very encouraging.



We are appreciative to all of our readers for your support, especially those who participated in this survey.

The survey form appeared in the March 26 issue of the *World Tribune*. It had two parts—Part 1 asked for opinions about the newspaper itself, and Part 2 asked for demographic information from each respondent. We received more than 600 replies over a three-month period.

Limitations of This Survey

We are aware of some of the limitations of this type of survey, and of this particular survey, and we appreciate the many constructive suggestions that we've received in this regard.

Surveys where participants are not randomly selected but self-selected (as this one was—every reader had the opportunity, but only some chose to reply) are known to be among the least reliable of surveying techniques. This is due to a number of factors, including the tendency for those with the strongest, most extreme opinions to respond more frequently than those who are generally satisfied. There also exists the possibility of the outcome being skewed by a vocal minority sending multiple replies (stuffing the ballot box, so to speak).

Random samplings eliminate these problems and are often held to be much more accurate indicators of the entire group's opinions; we will use this method in future surveys. This being the case, the accuracy of this survey will be addressed in the next section.

We know that the design of questions and responses needs improvement. Several ques-

tions were so unclear (based on write-in opinions) that the responses were suspect. Also, in questions 1 through 3, the range of possible replies (1 to 5) should have been broader (1 to 9 is ideal, we are told). This would allow for a wider range of responses. Subtle variations in response are more difficult to discern with the limited response options we offered.

Accuracy of the Survey Responses

Given this, do the results of the survey accurately represent the opinions of our readership?

To address this question, the survey responses to Part 2 (demographic) were compared to similar questions found in the survey recently published by Phillip Hammond and David Machacek in *Soka Gakkai in America*. In fact, the demographic questions were included in this survey for the purpose of making this comparison.

The Hammond survey was a randomly selected, statistically significant sampling of our membership, accurate to within several percentage points. And although there are some differences between the two sur-

veys—the Hammond sample size was smaller than ours (400 versus 600), and the Hammond survey was of *subscribers*, while the *World Tribune* survey was of *readers*—it was felt that if the demographics of the two surveys were similar enough, the assumption could be made that both surveys accurately represent the opinions of the same population.

Although the two sets of demographic questions were not identical, when the two surveys were compared in terms of age, gender, race/ethnicity, marital status and educational status, there was *remarkable agreement*. (For those interested in the details of the demographic breakdown of the SGI-USA membership, please refer to *Soka Gakkai in America*, chapter 2). Knowing, then, that the survey results are quite likely an accurate reflection of our readers' opinions—in spite of our choosing a less accurate surveying method—let us now move on to some of the results.

Highlights of the Survey Results

Of *World Tribune* readers:

- 47 percent report that they regularly use the Internet.
- 11 percent use the Internet as a primary news source.
- 8 percent have been practicing for less than five years.
- 7 percent are below the age of 30.
- 68 percent are women and 32 percent, men.

Commenting on the newspaper itself, our readers report that:

- They feel that *more space* should be allocated to experiences and study, *less space* for "Fine Print." Everything else is about right.
- They are *most encouraged* by SGI President Ikeda's guidance, experiences and study articles.
- They most often read President Ikeda's guidance, experiences and study articles first; opinion pieces next; and then the rest of the paper.
- They are most divided in opinion about the temple issue articles.

So, these are some summary points of the survey. For more details please refer to "The Numbers: *World Tribune* Survey Results" on the next page. We will continue to analyze the results and the many written opinions received as we strive to improve the newspaper.

Remember, we always welcome your input and opinions.

Thank you again!

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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

Printed on 100% recycled paper

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The Numbers: World Tribune Survey Results

WT Article	P. Ikeda Guid	News about PI	National news	Local news	Experiences	Study	Mailbox	Fine Print	Perspectives	Enc by ldrs	Enc for ldrs	Temple Issue	Editorial	Friends for Peace	Seize the Day
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Space given in the WT?

Average	3.3	3.1	3.0	3.1	3.6	3.5	3.0	2.7	3.0	3.2	3.3	2.9	3.0	2.9	2.8
Gini Conc	0.63	0.61	0.51	0.61	0.65	0.62	0.59	0.55	0.50	0.61	0.61	0.64	0.38	0.42	0.40

Encouraged/Informed by WT?

Average	4.3	3.6	3.4	3.2	4.1	3.9	3.1	2.7	3.4	3.4	3.4	3.1	3.3	3.2	3.3
Gini Conc	0.55	0.73	0.72	0.73	0.63	0.69	0.76	0.74	0.72	0.73	0.73	0.77	0.72	0.74	0.74

Read First

Frequency	430	21	32	18	335	197	24	24	82	31	12	36	70	23	24
%	77%	4%	6%	3%	60%	35%	4%	4%	15%	6%	2%	6%	13%	4%	4%

Key to Terms:

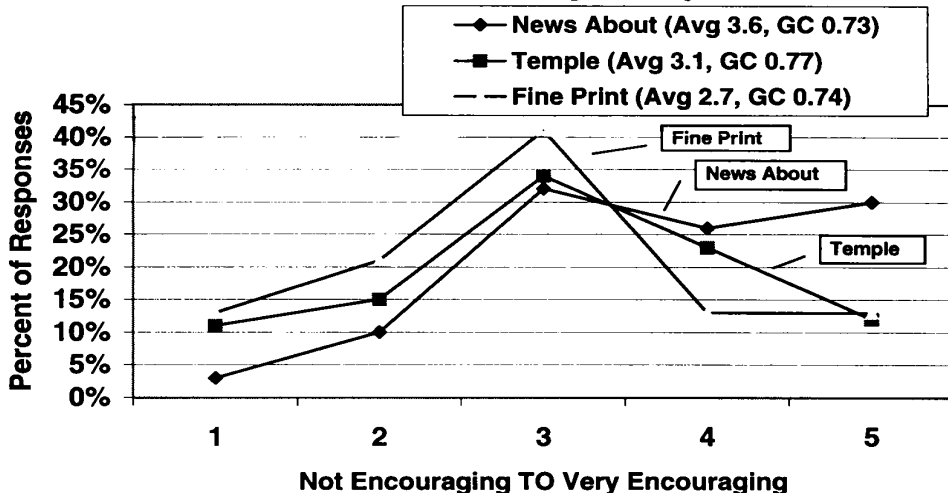
Average	The average of all responses
Gini Conc*	The Gini Concentration measure of the diversity of opinion
Frequency	The frequency of response
%	The percent of responses

Space Given Range of Avgs. Enc/Inf by

A lot more	3.8 & Up	Greatly
Some more	3.3-3.7	Very
About right	2.8-3.2	Encouraged
Little less	2.3-2.7	Little
A lot less	2.6 & Below	Not

What's a Gini Concentration anyway? It's a statistical measure of how much responses differ from the average. To illustrate, we've chosen three responses from Encouraged by WT? section above: News About PI (Avg 3.6, GC 0.73), Fine Print (Avg 2.7, GC 0.74) and the Temple Issue (Avg 3.1, GC 0.77). Each has a different GC number and, as the chart shows, the higher the GC number the more divergent the opinions. Not surprisingly, opinions are most divided on coverage of the Temple Issue (GC 0.77).

Gini Conc = Diversity of Opinion



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The World Tribune welcomes reader submissions. If you are interested in contributing an article or photograph, please contact us for guidelines. Together we can make a great newspaper.

Open House Held at East Los Angeles Community Center

On a beautiful, sunny Saturday, the East Los Angeles and La Puente areas held their first open house at the East Los Angeles Community Center in La Puente. The 1,300 SGI-USA members, friends and neighbors who attended the five-hour celebration were greeted by brightly colored yellow, blue and red welcome banners. The community center's large front lawn served as the site for a stage and booths that featured the arts and crafts talents of the members, plus various games and face painting.

Several community groups, including Asians For Miracle Marrow Matches, the local Sheriff's Department and the Department of Social Services, also manned booths.

The lively performances showed the great diversity of the area. Beginning with the Boys and Girls Chorus and ending with a Chinese dragon dance, the performances included Korean drummers, Peruvian dancers, Philippine tinikling, Japanese dancers, the America Rainbow Chorus, the Pearl Chorus and lots of laugh-inspiring clowns. Inside the com-



Youth enjoy the East Los Angeles Community Center open house, June 26.

munity center, a display of SGI activities helped guests find out more about the SGI-USA.

Planning for the event began months earlier, with the goal of reaching out to the community that has been the community center's home for 14 years. This outreach began more than two years ago, when the local orga-

nization began to support the City of West Covina's 75th anniversary celebration that was held last June. Many local leaders, including two mayors, attended the open house to thank the members for being such good citizens.

— LILY BABA

Community-Wide Cultural Friendship Faire Is Held in Orange County

For thousands of years, differences have kept people apart, but today ethnic and religious differences were celebrated at the third annual SGI-USA Cul-

"We expect more than a thousand guests today," said Frank Williamson, Orange County Region leader, at the early morning pre-festival gongyo service.

Photo by KATE LLEWELLYN



The Rhythm Nation Hip-Hop dancers perform at the Orange County Cultural Friendship Faire, June 13.

tural Friendship Faire, held at the University of California, Irvine's Aldrich Park.

The region sponsors the event each year to allow the community to come together through music, art, education, dialogue and other cultural activities. Performers and artists from diverse ethnic communities around Orange County are invited to participate.

This year, there were 20 performance groups, ranging from Afro-Brazilian martial arts and Middle Eastern dance to Hip-Hop, jazz and ballet. Many of the performers wore bright, colorful traditional folk costumes that sparkled in the sun and dazzled the audience. The atmosphere was one of warmth, pride and celebration.

In addition to the performances, Todd Spitzer, Orange County supervisor, presented the SGI-USA with a proclamation, and local artists, including Kalim Quevedo, a Honduran sculptor, and Joyce Tanaka-Shields, a Chinese brush artist, were invited to display their work.

SGI-USA provided arts, crafts and games for the children, as well as food booths featuring international cuisine. Twenty-five hundred people were estimated to have attended the event.

— DONNA PARTEN

— KATE LLEWELLYN

Bay Area Peace Organizations Unite

On June 12, the atmosphere in San Francisco's Ikeda Auditorium was electric with the excitement and energy of a dozen people who had attended the Hague Appeal for Peace Conference in the Netherlands, May 13-15. The meeting was the first for the newly created S.F. Bay Area Coalition for Peace and Justice, co-sponsored by the local SGI-USA Youth Peace Conference. Representatives of more than two dozen Bay Area peace organizations learned about HAP and began building a working coalition.

Speaking about the change in HAP from its founding 100 years ago by the Russian and Dutch governments to its status as a civil movement today, student division member Alex Bardales said: "There were lots of government and U.N. people attending. I imagined them to be encouraged by meeting common people."



Alex Bardales (center) and Sue Zipp (right) share their experiences of attending the HAP Conference in the Netherlands in a panel at the San Francisco Ikeda Auditorium, June 12.

SGI-USA member Sue Zipp also attended the HAP Conference and spoke for Millennium People's Assembly Network and Campaign For a More Democratic Society. She was instrumental in setting up a "Culture of Peace" meeting, co-sponsored by the SGI and

the United Nations, that was held in tandem with the HAP Conference. The HAP is designed to stimulate ideas of practical steps toward peace, she said, that will mesh our ideals with the simple realities of life. "We have to look at the next 100-500 years," she said.

The Coalition plans to pool resources for an International Day of Peace activity on Sept. 18. The day was proclaimed in 1981 by unanimous U.N. resolution and is observed every September.

Great Lakes District Leaders Gather

In the pine forests of upper Michigan and northern Wisconsin, the home of Hiawatha, Great Lakes West Chapter is tackling the issue of how to nurture capable, compassionate leaders. On June 6, a District Leaders Training

need to communicate in a clear, efficacious way to techniques for home visitations.

The leaders were reminded that we are, in all our roles, champions of kosen-rufu. And that in this endeavor, with faith and practice, happiness will be

Photo by DAN STRAKA



District leaders attend a training meeting in Iron Mountain, Mich., June 6.

Seminar was held in Iron Mountain, Mich., for all the chapter's district leaders. Many aspects of leadership at this level were examined, ranging in scope from the seemingly never-ending

ours. As leaders, we are mentors and must do everything in our power to enable our precious SGI members to reveal their potential.

— RON RULE

'Soka Gakkai in America' Book Signing Held



Did you know that people join the SGI-USA not so much for the depth of Buddhist doctrine but primarily because of the people they meet? And that women in the SGI-USA are half as likely as non-members to be homemakers? Did you also know that there is a demand within the United States for transmodern religions such as Soka Gakkai Buddhism, a demand expected to continue growing?

These are some of the findings authors Phillip Hammond and David Machacek revealed in their new book about our organization, *Soka Gakkai in America: Accommodation and Conversion*, the first in-depth sociological study of SGI-USA members. More than 100 people eagerly listened to the findings in a two-hour presentation, Q-and-A discussion and book signing with the authors at the

Los Angeles Friendship Center on July 10.

The book came about when Virginia Straus, executive director of the Boston Research Center for the 21st Century, realized the need for readily available and accurate data on the SGI-USA. She sought the advice of Brian Wilson, who authored a book about Soka Gakkai members in Great Britain titled *A Time To Chant*. Through Wilson's recommendation, Phillip Hammond of the University of California, Santa Barbara, was invited to submit a proposal for the survey. Subsequently, the book project was launched.

The results of the random-sample survey, which was distributed in April 1997, were based upon the analysis of 401 out of some 1,185 distributed questionnaires, as well as interviews conducted with SGI-USA members.

Soka Gakkai in America pro-

Renaissance Meetings Keep Everyone Young

Like a fine wine adding flavor to one's palate long after the first sip has touched the tongue, the slow, mellow pace of a Renaissance meeting lingers. This is not a group of stressed-out Angelenos looking for immediate gratification. These folks really know how to enjoy the fine art of being together. Not that these folks necessarily have known each other that long, but they have shared practicing Nichiren Daishonin's Buddhism for decades.

At a recent Renaissance meeting, following gongyo, we ambled into the "family room" of the Santa Monica Community Center, where we sat on comfy sofas under framed pictures on mandarin-colored walls. Refreshments were passed around to all, as we settled in for an hour of camaraderie and warmth.

Ages 50- to 80-something, this gathering of Buddhist friends has been meeting monthly for more than seven years, encouraging each other in their dreams, so that the second 50 years of life will be even more meaningful than the first. The group dynamics are democratic and egalitarian, with each member contributing to the shared vision and workings of the meetings. There are no leaders, or, in other words, everyone is a leader.

About half of the Renaissance members are artists. Poet Joe Krengel read a poem. This gathering of great-grandparents also belted out their theme song, "The Spirit of Youth"



Photo by LYNETTE YETTER

(L-r) Bill Reed, Malah Harris and Dorothy Slogan sing their theme song, 'The Spirit of Youth.'

(lyrics by Joe Krengel, music by Arnold Ross). No timid singers here, no shy Nellies; every Buddha nature sang out joyfully. The melody and lilt of the lyrics transported one to the World War II era, when many of the Renaissance members were in their 20s, dancing and partying to Big Band Swing, when all of their lives lay ahead. Now, singing in their 70s and 80s, the joy of the party is still going on.

— LYNETTE YETTER

The Spirit of Youth

Lyrics to the Renaissance meetings' theme song, written by Arnold Ross and Joe Krengel

*You're never too old to be young again...
If hope, in your heart,
remains.*

It's never too late to reach

*out again...
Why be the one who complains?*

*It's all in your mind, if you think you'll fail...
Get rid of those cobwebs, now!*

*Ahead is adventure!
Prepare to set sail...
The future's before your bow!*

*Stand fast to the storm and you will succeed...
Your spirit of youth, unfurled!*

*You're never too old to answer the need...
Let happiness fill the world!*

*You're never too old to answer the need...
Let happiness fill the world!*

Photo by GREGORY NAKASUJI



Phillip Hammond (right) and David Machacek, authors of 'Soka Gakkai in America,' sign books at the Los Angeles Friendship Center, July 10.

vides an independent yet promising overview of the SGI's history, practice and phi-

losophy, and the growth of the SGI-USA also included is the 102-question survey. Accord-

ing to Hammond and Machacek's findings: "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.... 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." *Soka Gakkai in America* is available through mail order and in SGI-USA bookstores.

— STEPHANIE CELANO

FROM HOPE, I

t'ai's *Great Concentration and Insight*: "If the lord of a castle is brave, its defenders will be strong, too. If the lord quails, the defenders will cower" (*Gosho Zenshu*, p. 979).

Crucial is strong, invincible faith. Crucial is prayer. Faith and prayer determine everything.

Irish writer Frederick Langbridge in "Pessimist and Optimist" writes, "Two men look out through the same bars: / One sees the mud, and one the stars." To live looking up to the stars and the sun—this is to have hope.

I am reminded of an anecdote: Once there were two brothers, identical twins. One became an eminent educator and the other a thief.

Why did their lives take such different courses? Born into a poor family, the twins left home together at an early age to make their way in the world. But things did not go well. Pressed for money, they decided to each break into a different house and steal what they needed.

One of the twins was caught red-handed and sent to prison, then falling into evil ways. He then spent the rest of his life a thief. The other twin was also caught in the act of breaking and entering, but the people of that household warmly encouraged him, saying: "You are young. There's still plenty of time to start over."

They found him a job and gave him hope, encouraging him to study. That hope led him on a journey to become an educator, and he became a splendid teacher who inspired similar hope in the hearts of those younger than him.

FROM CEPEDA, I

Brett of the Kansas City Royals, shortstop-outfielder Robin Yount of the Milwaukee Brewers and Nolan Ryan, who, in a four-team, 27-year career, became the greatest strikeout pitcher of all-time.

Seated onstage just behind Cepeda were 34 Hall of Fame members, including Ted Williams, Stan Musial, Hank Aaron, Willie Mays, Yogi Berra, Reggie Jackson and Mike Schmidt. Also present were New York Governor George Pataki and Texas Governor George W. Bush.

Cepeda's often-told tale of rising from the ashes of defeat has become the stuff of Buddhist and baseball legend: his post-retirement arrest for marijuana smuggling in his native Puerto Rico; his 10-month imprisonment; and his unemployment, near-bankruptcy and virtual banishment

Although both twins had started out from the same abject beginnings, one made his way gazing at the stars, while the other was looking only at the mud.

If we live with boundless hope, we'll grow without limit.

Friends from around the world have joined us today. In the southern hemisphere right now, it is winter.

In "Ode to the West Wind," the great English poet Shelley writes, "If Winter comes, can Spring be far behind?" Spring always follows winter. Morning always follows night. As the Spanish writer Cervantes says, "As long as there is life, there is hope."

If we live with boundless hope, we can continue to grow without limit. For that reason, no matter what happens in life, we must never give up or let ourselves be defeated.

The spring, the dawn, the sun—these are all found in the depths of our own lives. We should lift our heads and stand tall.

Hope is life. Despair is death. Hope is victory. Resignation is defeat.

Those who bring hope to others are in turn filled with hope.

American journalist Dr. Norman Cousins, a dear friend of mine, who was known as the "conscience of America," titled his last book, *Head First: The Biology of Hope and the Healing Power of the Human Spirit*. This work, which has drawn considerable attention, seeks to illustrate the relationship between hope and physical health in an objective, scientific manner.

from the game he loved. In 1984, Cepeda began practicing Buddhism and turned his life in a new direction. Today, he is one of only 195 Hall of Fame members and just the second Puerto Rico native to be so honored (the late Roberto Clemente was first).

Cha-Cha, as Cepeda was also called, celebrated his land and his people throughout his acceptance speech, which was peppered with Cha-Cha chants from the thousands of Puerto Rican fans in attendance.

Post-induction, Cepeda said: "You have to have courage in life. All these years, I promised myself that when I was elected to the Hall of Fame I would speak about President Ikeda. So many people in Japan criticize him; I wanted to say how great he is."

— THOMAS WALSH and
JEFF OURVAN



SGI President Ikeda meets with Dr. Norman Cousins, the 'conscience of America,' at the Calabasas campus of SUA, February 1987.

Dr. Cousins maintains that "a strong will to live helps the body's own apothecary to go to work" (*Head First*, p. 102). Second Soka Gakkai president Josei Toda similarly described the human body as "a pharmaceutical factory." According to Dr. Cousins, when hope is manifested as a strong will to live, the brain commands the body to employ its own chemical system for combating illness.

Hope is the commander determining victory in the struggle to survive. Hope, says Dr. Cousins, is a secret weapon, the "greatest force of all within the human arsenal" (p. 66).

Laughter, too, is good for our health, activating the release of endorphins, secretions that have painkilling capabilities, Dr. Cousins writes. He cites the words of American humorist Josh Billings: "There ain't much fun in medicine, but there's a heck of a lot of medicine in fun" (p. 125).

Dr. Cousins further notes that "nothing I have learned in the past decade at the medical school seems to me more striking than the need of patients for reassurance" (p. 65). He is not talking about mere consolation; he explains, "[Reassurance is] a way of summoning all one's strength and resources in the most important fight of one's life.... Reassurance and hope are ways of activating [the human] apothecary" (p. 66).

Dr. Cousins conducted an experiment: A small blood sample was drawn from a subject, and five minutes later another sample was taken. He found that, depending on what went on in the person's mind during those five minutes, the level of disease-

fighting immune cells in the blood was likely to change.

When people imagined something wonderful, their immune system was activated, and their resistance to illness strengthened. In contrast, when they had negative or pessimistic thoughts, their immune system weakened. These results tended to be consistent across a vast spectrum of test subjects.

It has been found that people who suffer from loneliness or chronic stress have weakened immune systems and lower resistance to illness. On the other hand, people who are happy, secure in the knowledge that they are not alone, have been found to experience strengthened immune function.

Therefore, I hope you will reach out to and support others. Those who bring hope to others are in turn filled with hope.

As long as we have courage, we'll always find a way forward.

The cause of high cholesterol, which is often associated with obesity, was, until the 1980s, commonly believed to be solely dietary in nature. Recently, though, it has been found that emotional stress can play a significant role as well. For instance, many students preparing to take their final exams and accountants pressured to file income tax returns on time suffer elevated cholesterol levels.

In other words, there is no purely physical or psychological illness—a finding that accords with the life philosophy of Buddhism, which expounds the principle of the oneness of body and mind.

Dr. Cousins investigated this

relationship between mind and body at the School of Medicine of the University of California at Los Angeles. He personally experienced overcoming serious illness, including tuberculosis as a child and a serious connective tissue disease, which struck at age 50. He proved, not through armchair theory but by personal example, the incredible healing power of the human spirit, when it is firmly resolved to beat illness.

If we have courage, we'll find a way forward. Dr. Cousins asserts that "hope can kindle one's spirits, create remarkable new energies, and set a stage for genuine growth" (p. 69).

He also says, "We discover ourselves as human beings when we move in the direction of our dreams" (p. 68). I completely agree. When we are fighting hard and striving with all our might—that is when we become truly human. When we forget about challenging ourselves, we grow lazy and degenerate, falling into a state of Animality.

Hope begins with challenge, with effort. As Dr. Cousins proclaims, "It is far better to pursue a remote and even unlikely goal than to deprive oneself of the forward motion that goals provide" (p. 69). He also asserts: "Death is not the ultimate tragedy in life. The ultimate tragedy is to die without discovering the possibilities of full growth. The approach of death need not be denial of that growth" (p. 25).

What grounds does anyone have for simply deciding that this is all I'm capable of. This is the extent of what I can hope to accomplish in this life"? We are the universe in miniature—microcosms of the cosmos. As long as we have hope, we can limitlessly develop ourselves.

The Gohonzon is an unlimited source of hope.

July is a month of wondrous significance: It is the month in which the Daishonin submitted his treatise "Rissho Ankoku Ron" to the ruling authorities. It is the month in which presidents Makiguchi and Toda, and myself, too, were arrested. It is also the month in which President Toda and I were released from prison.

I was arrested and detained in prison in 1957. What was it that President Toda wrote about in his New Year's greetings that year? Hope.

"In looking at great people of the past," he writes, "we find that they remained undefeated by life's hardships, by life's pounding waves, holding fast to

hopes that seemed but fantastic dreams to ordinary people. Or rather, they let nothing stop or discourage them from realizing their aspirations. The reason for this, I feel certain, is that their hopes themselves were not directed toward the fulfillment of personal desires or self-interest but based on a wish for all people's happiness, and this filled them with extraordinary conviction and confidence.

"Let us take the example of the Daishonin, the original Buddha. At age 16, he awakened to the great wish to lead all people to happiness. After becoming enlightened to the profound truth of the universe, until age 32 [when he proclaimed Nam-myoho-rence-kyo to the world for the first time], he engaged in study to confirm his conviction. Until his death at 61, he never abandoned a single of his youthful hopes and dreams, which he realized in his life. What a truly awesome and magnificent life of achievement the Daishonin shows us!...

"Whether you are young or old, it is crucial that you have firm hope in your life, and that you live enveloped in that aspiration. I want you to remember that the life force for living one's life with hope is found in the Gohonzon, the fundamental object of devotion, which embodies the oneness of the Person and the Law and is the life of the original Buddha, the Daishonin."

The Gohonzon itself is an unlimited source of hope. And the Daishonin's Buddhism is the Buddhism of hope.

Looking back, we see that the Daishonin inscribed Gohonzon for his followers for the first time after his near execution at Tatsunokuchi and his subsequent exile to Sado Island — in other words, amid life-threatening persecutions. His exile to Sado was tantamount to imprisonment. It was in that harsh, cheerless "prison," where no hope seemed possible, that the Daishonin first inscribed the Gohonzon, which would bring hope to all humankind. This is most significant.

He did not inscribe Gohonzon in some magnificently ornate temple, nor did he do so in order to gain authority and power while living in the lap of luxury. Rather, amid dire persecution, he continued to cherish the great hope of kosen-rufu — a hope that blazed in his heart as bright as the sun — and he infused the Gohonzon with his indefatigable fighting spirit to achieve that goal.

The Daishonin declares, "I, Nichiren, have inscribed my life in *sumi* [black Chinese ink]"

(*The Major Writings of Nichiren Daishonin*, vol. 1, p. 120). The Gohonzon is thus infused with the Daishonin's spirit for kosen-rufu. Consequently, from a strict standpoint, the lives of those who have lost the spirit of faith, the spirit to work for kosen-rufu, no longer can commune and fuse with the Gohonzon.

The Daishonin teaches that ithe Gohonzon is found in faith alone" (MW-1, 213). The Gohonzon and the world of Buddhahood are found in faith dedicated to fighting for kosen-rufu. "Never seek this Gohonzon outside yourself," writes the Daishonin (MW-1, 213).

When Mr. Toda was in prison, he didn't have the Gohonzon with him. However, he had faith that was dedicated to kosen-rufu. That is why he was able to attain a profound realization of the reality of life and the universe while in prison.

On the other hand, even if a person possesses the Gohonzon but lacks faith, it will be useless: No benefit will be forthcoming.

The 26th high priest, Nichikan, emphasizes the importance of our faith when he stresses that the Gohonzon is the "object of devotion for observing one's mind (enlightenment)," that is, for believing, for faith. He urged believers never to forget this point.

The Gohonzon is the object of devotion for enlightenment — or, expressed more simply, the object of devotion of faith.

It is important that we fight resolutely against malicious, corrupt individuals who have forgotten this, who have forgotten faith and kosen-rufu.



SGI-USA members enjoy their training course in Japan, June 30–July 4.

The Daishonin writes, "To seek enlightenment without repudiating slander is as futile as trying to find water in the midst of fire or fire in the midst of water" (MW-1, 165).

If our leaders are in good health, all those around them will be encouraged.

When I was in prison, I read writings by the French author Victor Hugo. He, too, was charged with a crime he did not commit and spent long years in exile.

In his novel *Ninety-Three*, the character Gauvin states: "This is my thought: Constant progression. If God had meant man to retrograde, he would have placed an eye in the back of his head." Our eyes indisputably face front, always looking forward. That's why Hugo

urges, "Let us look always toward the dawn, the blossoming, the birth."

I want all of you to advance forward, ever forward, growing more youthful with each passing year.

Writing of a ruler who regains his good health, the Daishonin states, "[King Rinda] grew more youthful, his complexion glowed, his spirit was vigorous, his physical strength remained undiminished" (MW-7, 245). He also says that ithe strength of [King Rinda's] body and the perceptive powers of his mind became many hundreds and thousands of times greater than they had been before" (MW-7, 181–82).

If our leaders are in vigorous good health, all those around them will be encouraged and inspired. At the same time, they can win the trust of people outside the organization. I hope you will put your health first, get plenty of sleep — not giving exhaustion a chance to accumulate — and strengthen your life force.

The 21st century is waiting for the sun of hope — and we're the ones who will make it rise.

In closing, I want to share some words from the noted American authority on comparative mythology, Joseph Campbell. He said this toward the end of his life; as such, this could be called a summation of his lifelong comparative study of the myths and philosophical traditions around the world, past and present: "When the world changes, then the religion has to be transformed.... [T]oday there are no boundaries. The only mythology that is valid today is

the mythology of the planet — and we don't have such a mythology. The closest thing I know to a planetary mythology is Buddhism, which sees all beings as Buddha beings. The only problem is to come to the recognition of that (*The Power of Myth*, pp. 21–22).

Dr. Campbell's use of the word mythology has the same meaning here as thought or philosophy.

To enable all people to awaken to their inherent Buddha nature.... To enable all people to become aware of their infinite potential.... To teach all people the source of inexhaustible hope.... These are the aims of the SGI's worldwide movement to promote the ideals and philosophy of the Daishonin's Buddhism toward realizing happiness and peace for all.

The 21st century is waiting for this. It is waiting expectantly for the sun of hope to rise. And it is we who will make that sun rise.

My dear friends, I now present you with two poems in commemoration of this day.

*Writing a history of joint struggle
Across the three existences,
Together, ever together.*

*

*Our ultimate destination
Is the world of Buddhahood —
The Castle of Many Treasures.*

I will travel around the world again with increased vigor. Let's meet again soon!
Take care!

SGI President Ikeda's message to the closing session of the SGI Training Course, held at the Soka International Friendship Hall in Sendagaya, Tokyo, July 4.

TOPICS FOR DISCUSSION MEETINGS

Gohonzon

From This Speech:

Nichiren Daishonin did not inscribe Gohonzon in some magnificently ornate temple, nor did he do so in order to gain authority and power while living in the lap of luxury. Rather, amid dire persecution, he continued to cherish the great hope of kosen-rufu — a hope that blazed in his heart as bright as the sun — and he infused the Gohonzon with his indefatigable fighting spirit to achieve that goal.

1. What do you think led the Daishonin to start inscribing Gohonzon?
2. Why is it important for us to know the circumstances in which the Daishonin started inscribing Gohonzon?
3. When we're chanting, how can we tap into the same hope with which the Daishonin inscribed the Gohonzon?
4. Have you had an experience in which you were in a difficult situation and chanting to the Gohonzon gave you hope?

AN ESSAY BY SGI PRESIDENT IKEDA

Kosen-rufu Is Intense

Explaining the significance of July 3, Day of Mentor and Disciple, SGI President Ikeda says that 'kosen-rufu is an intense struggle against the devilish nature of authority.'

Buddhism exists to achieve humanity's most ambitious goals. Faith exists to elevate and direct incomplete lives toward complete fulfillment, free of all regret.

To achieve these goals, we must fight long and hard for the sake of kosen-rufu. We can never retreat even a single step in our work to transform the tragic destiny of humanity.

.....

The bright, shining day of July 3, breaking through the darkness of the age! On that day in 1945, Josei Toda was released from the prison where he had been held by Japan's wartime military authorities. It was the day he rose up alone and began his struggle for kosen-rufu.

Twelve years later, on July 3, 1957, I, his disciple, proudly followed in his footsteps, imprisoned for a crime I did not commit — a persecution encountered because of my efforts to spread the Mystic Law.

I was on Japan's northern island of Hokkaido when the summons for me to appear in Osaka for police questioning came. Flying from Hokkaido's Chitose Airport, I had to make a stopover in Tokyo and change planes to fly on to Osaka. When I arrived at Tokyo's Haneda Airport, Mr. Toda was there to greet me in one of the airport waiting rooms.

Weak and frail as he was then, he had come all the way to the airport to see me before I was questioned at the Osaka Prefectural Police Headquarters. His experience in prison during the war had made him completely familiar with the conditions I might face, and he was worried about how I would fare with my poor health.

He gripped my shoulder powerfully. "You must not die," he said. "Daisaku, should death overtake you, I would rush to your side and throw myself upon you and die together with you."

Feeling this deep love of my noble mentor, my heart was filled with uncontrollable emotion.

.....

That evening, I appeared at the Osaka Prefectural Police Headquarters with the firmest determination to clarify the truth and dispel all falsehoods. At 7:00 p.m., I was arrested and imprisoned. It was clear that this had been the plan of the police from the start.

My imprisonment took place at nearly the same time on the same date as Mr. Toda's release from jail 12 years earlier.

How mysterious are the workings of the Mystic Law! At this thought, all my sadness and worry fell away and were transformed into joy. I was only 29 then.

The charges against me were completely false. The police alleged that, since I was in charge of the campaign for the Soka Gakkai-sponsored candidate in the April 1957 Upper House by-election for the Osaka electoral district, I had instructed Gakkai members to purchase votes and commit other election-law violations. I felt very bad for those members who, out of their enthusiasm, had done door-to-door vote soliciting and been arrested for it, but I had not been in any way involved in these attempts to purchase votes. [Japan's election laws prohibit door-to-door campaigning.]

The newspapers splashed headlines like "The Arrest of Public Relations Chief Ikeda" across their front pages and printed articles claiming that I was arrested "on suspicion of playing an important role in the election-law violations that characterize the Soka Gakkai's blitz tactics." The mass media of the day acted as a mouthpiece for the authorities, and they created an image of the Gakkai as an antisocial organization that had engaged in election-law violations in a premeditated, organized fashion.

.....

While I was in prison, my friends in the Kansai region bore an especially heavy burden of concern for my welfare. I have heard of members who remained standing in the hot sun all day hoping to catch sight of me, even if only briefly. I feel incredibly grateful for their support.

The police had fabricated the charges against me by threatening the Gakkai members they had arrested and extracting false confessions from them that I had directed their illegal activities.

My questioning by the police and prosecutors was extremely harsh. One day, I was grilled far into the night, without even an evening meal. On another occasion, I was led outdoors in handcuffs to publicly humiliate me.

While in prison I read Nichiren Daishonin's writings and other books, too. Victor Hugo urged me to fight, to remain undefeated, rousing in me the courage I needed to face my persecution.

Hugo had lived in exile for 19 years. Jawaharlal Nehru of India was imprisoned nine times, spending some nine years of his life behind bars.

And what of those who had suffered harsh persecution for the sake of the Mystic Law? I told myself: "Think of the Daishonin! Think of Mr. Makiguchi! Think of Mr. Toda!" I was determined not to give in. I had pride in being a Soka Gakkai member.

.....

Finally, the prosecutors told me that unless I pleaded guilty they would raid the Soka Gakkai Headquarters and arrest Mr. Toda. This was nothing short of a threat.

I wasn't worried about myself; I could face whatever persecution they dealt out. But Mr. Toda's health was fragile, and imprisonment could easily spell his death. Thus commenced my true agony.

It was beyond comprehension to me that I should confess to a crime that I did not commit, yet at the same time I could in no way permit my mentor to be arrested on false charges and imprisoned, possibly ending up dying in prison.

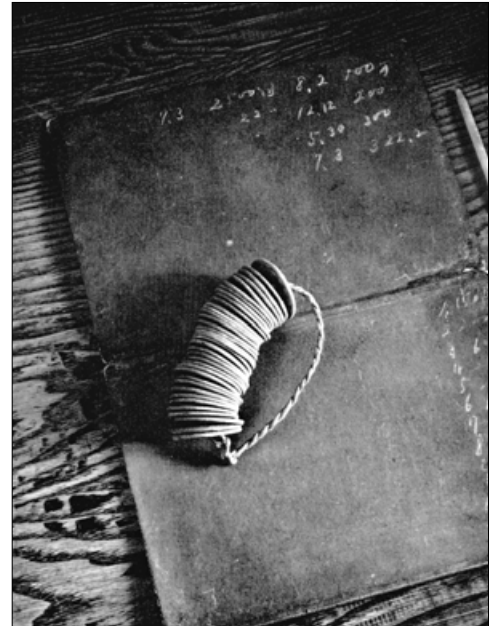
I passed a sleepless night, reflecting on this firsthand experience of the insidious, fearful workings of the devilish nature of authority. Then I came to a decision: I would admit, provisionally, guilt of the offenses. But during the trial, I would prove my innocence and reveal the truth for all the world to clearly see.

From that day, my struggle for human rights, my story of the eventual triumph of truth and justice despite overwhelming odds, began.

.....

On July 12, Mr. Toda held a Tokyo rally at the now defunct National Sports Arena in Tokyo's Kuramae area, during which he called for my immediate release. He also visited the Osaka Prefectural Police Headquarters to speak out against the authorities' actions, though he was painfully frail and unsteady on his legs, having to grip the handrails to pull himself up the stairs to do so. When I later heard about his visit, I wept tears of gratitude.

Kosen-rufu is an intense struggle



A string of prayer beads, which Josei Toda made of paper caps from milk bottles while in prison, and a slate on which the number of daimoku is inscribed.

against the devilish nature of authority. It is not a melodrama ruled by the laws of ephemeral, cheap sentiment.

In the midst of his own persecution, Nichiren Daishonin writes, "I have been certain from the beginning that this would occur" (*The Major Writings of Nichiren Daishonin*, vol. 7, p. 17). I am the disciple of my mentor, Josei Toda. From the beginning, I knew that I must be prepared to die for the sake of our revolution. Kosen-rufu is a sacred endeavor that can only be accomplished by the heroes of the SGI, those who are not afraid to give their lives for the Law should the need arise.

Youth, rise up as lions for the cause of the people's triumph! Work for your friends and comrades! Fear nothing! Come forth, my disciples, in the tens and hundreds of thousands!

Inevitably, times change. There are times when a profusion of flowers bloom. There are times, too, of madness — when demons try to ring the death knell for truth and justice.

May you, my youthful disciples — you treasures of the SGI linked in the oneness of mentor and disciple — build a golden road! Please set forth and take that first step on the path of ultimate good!

This essay was published July 3 in the "Thoughts on The New Human Revolution" series in the Seikyo Shimbun.

Courtesy of SEIKYO PRESS

AN ESSAY BY SGI PRESIDENT IKEDA

The Sunlight of Victory

SGI President Ikeda recounts how on July 17, 1957, with his release from prison, 'the flames of our indomitable struggle for human rights leapt high, bathed in the sunlight of victory.'

In his *Apology*, Plato quotes the words of his teacher, the great philosopher Socrates: "And this is what will convict me, if it does convict me, ... the slander and envy of the many. This has convicted many other good men, too, and I suppose it will also convict me. And there is no danger that it will stop with me." As we all know, Socrates, though innocent, was treated as a criminal by the authorities of his day, arrested, imprisoned and condemned to death.

Mr. Toda often used to warn us: "Throughout history, huge numbers of good, honest people have been persecuted by the slander and jealousy of others. That is the reality of the world we live in."

Nichiren Daishonin also attributed the great persecutions of his exile and sentence of death to the false accusations of evil people. The charges against the Daishonin were lies concocted by jealous rivals in order to ensnare him, and he endured terribly cruel punishments for their spurious claims.

The Daishonin writes, "They leveled false charges against me in order to silence me" (Gosho Zenshu, p. 348), and "Giving credence to the false accusations against me, the nation's rulers exiled me and sentenced me to death" (Gosho Zenshu, p. 356).

On July 3, 1957, I presented myself for questioning at the Osaka Prefectural Police Headquarters and was arrested on suspicion of violating the election laws. I was finally released from police custody on July 17.

The day of my release, as I sat in the Osaka Detention Center, I heard our brass band playing rousing Soka Gakkai songs from early in the morning.

I was released a little after 12:00 noon, and several hundred members were waiting for me before the iron doors of the detention center. When I appeared, they broke into applause. The scorching summer sun dazzled my eyes. "Thank you!" I said to my comrades. "I apologize for the worry I've caused you. As you can see, I'm fine."

Then someone in the crowd shouted "Banzai!" and soon everyone was cheering joyfully. My fellow members in Kansai had felt my imprisonment as if it were their own; they had worried about

me and been sad and angry. I will never, as long as I live, forget them or cease to be grateful for their sincere support.

.....

That night, a meeting was scheduled at the Nakanoshima Civic Hall, just across the Dojimagawa River from the Prefectural Police Headquarters. It was to be a protest rally against the actions of the Osaka Police and Prosecutor's Office.

After my release, I went immediately to the airport to meet Mr. Toda, who was flying in from Tokyo. I hadn't seen him for two weeks, since July 3, and I was struck by how much frailer he had grown in that time. But he smiled and said: "Daisaku, the real battle still lies ahead of us. Everything is understood by the Gohonzon. The outcome of this battle will be decided in court. The judge will understand." He said this with such firm conviction that it seemed a prophecy.

That night, a small article appeared in the papers, saying that the Osaka Prosecutor's Office had released me without pressing charges, but that it was regarded as inevitable that they would do so in the future.

.....

The Osaka rally was about to commence at the Nakanoshima Civic Hall, an imposing structure of red brick with a copper roof. The hall was filled with indignant members, and more than 10,000 members stood outside the hall, listening over loudspeakers. All of them decried the actions of the authorities, who had imprisoned their innocent chief of staff. They were outraged by the injustice. They were all true comrades, determined to stand by me, to share in my tears and laughter, to fight alongside me throughout their lives.

The meeting began at 6:00 p.m. Soon after, the clear skies darkened and filled with black clouds, and a fierce rain began to fall. Lightning flashed, and thunder boomed. We all felt spontaneously that this was the anger of the heavenly deities—the protective functions of the universe—at the high-handed forces of authority. The police officers in the area of the hall were the first to run for cover from the rain, but our members stood outside, completely soaked, listening to the proceedings over the speakers.



Courtesy of SEIKYO PRESS

President Ikeda leads New Year's gongyo, 1962. On Jan. 25, 1962, after four-and-a-half years in court, he was found not guilty of violating the election laws.

The atmosphere in the hall was electric. Sitting on the dais, I could see Mr. Toda's thin back, and I prayed with all my heart that he would soon be restored to health.

When it was my turn to speak, I was very brief. "Let us challenge this trial with the conviction that the correct teaching of Buddhism and those who strive tenaciously in faith, steadfastly upholding the Dai-Gohonzon, will definitely emerge victorious," I said. Mr. Toda had whispered to me that it would be best to keep my remarks short and simple, partly because I had just been released from detention.

"We must never lose in our struggles!" I added. "We must never be defeated!" From that day on, this became the motto of our Kansai members. It has remained their tradition to this day, as those who are familiar with Kansai know very well.

The date July 17 became the anniversary of this transformation of Kansai into the glorious, proud Ever-victorious Kansai.

.....

My trial for the Osaka Incident lasted four-and-a-half years, with 84 court sessions. My attorneys said to me at the start: "Even if you are innocent, it will be hard to refute the prosecution's charges. Prepare to be found guilty."

I was on my own in this struggle for justice. During it, Mr. Toda, my mentor—and in a very real way my father—died. I also became third Soka Gakkai president. If I were convicted, I would be forced under the terms of the Religious Corporations Law to resign

my position as the Gakkai's representative, and the members would all be terribly shaken and distressed.

But I had complete faith in Mr. Toda's words "The judge will understand." And I continued my struggle in court. Then, roughly 1,670 days after my arrest, on Jan. 25, 1962, the court gave its verdict: "Daisaku Ikeda is not guilty."

At last my name had been cleared. The sun of justice broke through the darkness and rose, burning brightly, into the sky.

.....

In every age, the fundamental nature of persecutions that befall the Soka Gakkai will be the same. But Buddhism teaches us that these persecutions are in fact our greatest pride. The Soka Gakkai spirit and the spirit of mentor and disciple continue to pulse in the unflinching spirit to fight evil and injustice.

The great Victor Hugo wrote: "To those condemned! Let us lift our brow for lightning to illuminate! Let us lift our brow so the masses will cry: What so purifies the faces of these men? One could only reply: It is the illumination of the coming revolution!"

On that day, July 17, the flames of our indomitable struggle for human rights leapt high, bathed in the sunlight of victory. I will never forget the dedication of all our members! I will never forget July 17!

This essay was published July 14 in the "Thoughts on The New Human Revolution" series in the Seikyo Shimbun.

the new HUMAN REVOLUTION

SGI President Ikeda's novelized history of the Soka Gakkai

'EARLY SPRING'

VOLUME 7, CHAPTER 3, PARTS 6-7

Shin'ichi Yamamoto arrives in Paris on his second visit to Europe.

When the applause had subsided, Eisuke Akizuki continued: "President Yamamoto also asked me to convey the following message to you. He said: 'I want to name the chapter Germany Chapter. In my heart, there is no West Germany or East Germany. All of you have a mission to bring down that tragic symbol of division, the Berlin Wall, and to create peace. Achieving that will be the purpose of the Germany Chapter.'

"In accord with his wishes, and as you can see written on this sign on the wall, we want to call the new chapter Germany Chapter. What do think?"

The members applauded loudly in approval.

"As is clear from the message

ply a prophecy, but an expression of President Yamamoto's firm determination that it will be so. And it is each one of you here who, with the same heart as President Yamamoto, will create a tide of happiness and peace in seeing your energetic endeavors."

The gathered members sensed the profound significance of the chapter's formation.

Next, Soka Gakkai Director Shoichi Tanida rose to the microphone to announce the leadership appointments for the new chapter.

Eiji Kawasaki, the Soka Gakkai's central contact person for Europe, was appointed chapter leader. Although living in Paris, he would henceforth travel regularly to West Germany to fulfill his new responsibility.

women's divisions, respectively — for all of Europe.

Also announced was the formation of four districts within the new chapter: Düsseldorf, Frankfurt, Heidelberg and Nuremberg districts. The newly appointed leaders then rose to share their spirited determinations on this fresh beginning.

Next on the agenda was guidance by directors Yoshihiko Ohya and Shoichi Tanida, and finally there was a lecture on the Gosho "Earthly Desires Are Enlightenment" by Akizuki. The inaugural chapter meeting then came to a close.

The following day, Jan. 13, Akizuki and the other leaders from Japan flew to London. There, as in Düsseldorf, they administered a Study Department Entrance Exam and held a discussion meeting. At the discussion meeting, a district was also formed in London, and Shizuko Grant, the contact person for the United Kingdom, was appointed as the district leader.

Shin'ichi Yamamoto arrived in Paris on Jan. 15, touching down at Orly Airport at 10:00 p.m. Soka Gakkai Vice General Director Kiyoshi Jujo and America General Chapter Leader Nagayasu Masaki accompanied him from the United States. The three were welcomed at the airport by Akizuki's party, which had flown in from London the previous day, along with Kawasaki and other members living in France. For Shin'ichi, his arrival in Europe marked the second phase of his overseas trip, following on from the United States.

On arriving at the hotel, Shin'ichi immediately had Akizuki brief him on how things

had gone in Sweden, West Germany, the United Kingdom and France. Akizuki and his team had also held Study Department exams in France and begun preparations for forming a Paris Chapter, with a draft for the new organization ready. Together with Shin'ichi, they then went over the grading of the study exams held in each part of Europe and discussed the leadership appointments for the Paris Chapter.

Shin'ichi said: "In addition to forming a Paris Chapter tomorrow, I want to establish a Europe General Chapter. And I want to appoint Dr. Kawasaki as the general chapter leader."

"Yes, I'll do my best!" Kawasaki responded unhesitatingly, his voice ringing with enthusiasm and determination.

The inaugural meeting for Paris Chapter was scheduled to begin at 1:00 p.m. the next day, Jan. 16, with members from throughout Europe attending.

Shin'ichi and the other leaders had stayed up until well after midnight deliberating on the leadership appointments. At that same midnight hour, some of the youth division members from West Germany — Sada, Moro'oka and two others — left Düsseldorf for Paris in their beloved Volkswagen, *The Young Lion*. Traveling by car was their only alternative, because they couldn't afford the

cost of plane or train fare.

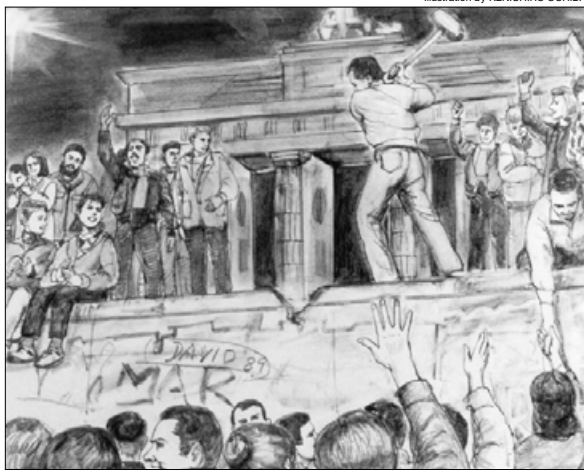
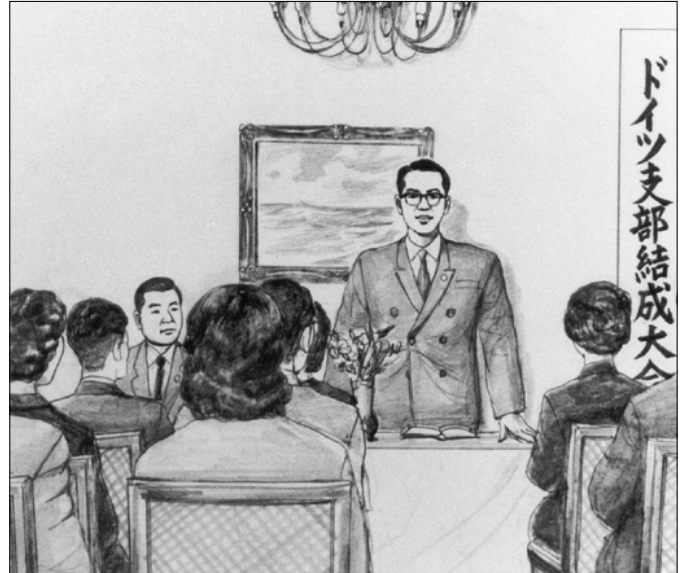
The drive from Düsseldorf to Paris usually took about 12 hours, but on this particular night, a cold wave had struck. Ice on the road forced them to drive slowly and with extreme caution. Then, not long after leaving Cologne and crossing the border into Belgium, they drove into a blizzard.

Along the way they passed a number of cars that had been in accidents because of the snow. They even saw one car that had tumbled down a ravine. They chanted daimoku earnestly, and the driver gripped the steering wheel hard as he drove with intense concentration. Nevertheless, several times they became bogged in the snow and had to get out of the car and push.

The youth had arranged with Akizuki and his team to arrive at the hotel where Shin'ichi was staying in Paris on the morning of the 16th and there meet with Shin'ichi. But it looked unlikely that they would make it to Paris by the agreed-upon time. They began to feel anxious and frustrated.

Daisaku Ikeda appears in the novel as Shin'ichi Yamamoto. The events takes place in 1963.

Illustration by KENICHIRO UCHIDA



I just read," Akizuki went on, "President Yamamoto has very high expectations for those of you living here in Germany. Standing in front of Berlin's Brandenburg Gate in October the year before last [1960], he said, 'I am sure that in 30 years, this Berlin Wall will no longer stand.' I believe this is not sim-

Koichiro Sada was appointed chapter vice leader. Appointed to the position of chapter women's division leader, meanwhile, was a Japanese woman whose husband had been transferred to West Germany by his company. Michiya Moro'oka and Matsuko Takaishi were appointed the leaders of the young men's and young

Transcending Her Lesser Self

While attending an interfaith conference, Shelley Fine is reminded of the importance of prayer and sharing Nichiren Daishonin's Buddhism.

I recently had an opportunity to experience the joy of sharing Buddhism at an interfaith conference I attended through work in Kansas City, Mo. As a social worker for the Family Friends Project, I was sent as the representative of our program. In retrospect, however, it seemed like I was really there representing the SGI.

The national coordinators of the conference had asked for participants to lead worship services in the various denominations that would gather there. I submitted a proposal introducing Nichiren Daishonin's Buddhism, the SGI and President Ikeda. It was accepted, and so, armed with 10 copies of *The Winning Life*, the *World Tribune*; *Living Buddhism*, brochures about the "Linus Pauling and the Twentieth Century" exhibit and a copy of the *Introduction to SGI* videotape, I traveled to the barbecue rib capital of the world.

One of the things I love about the SGI is meeting members from around the country, and being able to immediately connect on a deep level because of our shared Buddhist practice. Upon arriving at the Hilton, I called the Kansas City Community Center and was given the name of a district leader who lived near the hotel. She warmly invited me to her district to chant. I was excited and nervous about the worship service the next morning, but speaking with this fellow SGI member gave me strength and confidence.

That night I stayed up late reading the publications, furiously taking notes and trying to cram the spirit of Buddhism into my head. The meeting was to begin at 8:30 a.m. the next day. In preparation I chanted and arrived early for the service. The room assigned to me seated 160 peo-

ple; rather intimidating, I thought. But, no matter. I was on a mission and I was ready! Or so I thought.... I set up the VCR — no easy feat for this electronically challenged bodhisattva. I laid out the publications, and now all I needed were the participants. At 8:25 a.m., I still had no takers, so I decided to venture out to the hallway. There I saw a crowd walking my way. Anticipation raced through me. I asked if they were looking for the Buddhist service. "No," they said, they were looking for the Catholic service. "Oh," I replied, still smiling, and then promptly gave them directions to that service. I must have given directions to 35 people to attend Catholic prayer that morning. "Surely, someone will wander into this room," I assured myself, unconvincingly. There were eight services going on simultaneously: Zen, Mahayana, Protestant, Baptist, Jewish, Islamic and the aforementioned Catholic. By 8:45 a.m., I realized that no one was coming to mine. Shocking! Echoing in my ears was the refrain: "What if you gave a worship service and nobody came?" Literally in tears, I sat there and chanted, nibbling my blueberry muffin.

When the coordinator discovered that no one had come, she, too, was surprised and asked if I would offer the service again the next day. I was happy to do so, but also realized I was now going to be nervous for another 24 hours. During the day, however, I had wonderful conversations about Buddhism with a couple of 20-something-year-olds. I couldn't help but see them as "youth division" and shared with them the power of Buddhism to transform suffering into growth and happiness. By

the end of the night, they said they couldn't wait to hear more about Buddhism at the service the next morning.

I realized that I needed to go deeper in my prayer for the experience I wanted to create for others. My prayer needed to transcend my lesser self — "Is this presentation going to be ok?" — to my greater self — "How can I encourage these individuals about the beauty of Buddhism?" That morning, I reached out to SGI President Ikeda through my chanting and pledged that, since he couldn't be in Kansas City, I would represent him and the SGI. I determined to do this and dove into my courage and resolve. I chanted to come from my heart and touch others' hearts, and to speak with

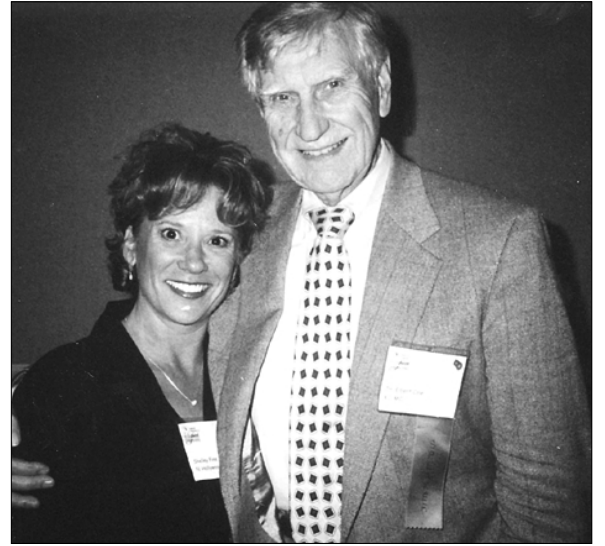
'Digging deep in one's prayer is the basis for all transformation. Opening an extending one's heart and in the process developing new relationships is one of the great joys of this practice.'

the voice of the Buddha.

Upon entering the much cozier room assigned to me this time, I felt unbelievably happy, expectant and confident. By 8:20 a.m., people started coming in, until there were 15. Sitting in a semi-circle, I welcomed everyone. You can imagine how thrilled I was to see them, given the debacle of the morning before. I played the *Introduction to SGI* tape and felt proud to be a member of this incredible organization. After answering some pretty tricky theoretical questions as best as I could and sharing a little of my own experience, the roomful of guests and I chanted for five minutes. Af-

EXPERIENCE — SHELLEY FINE, VAN NUYS, CALIF.

Photo by ALICE KENDER



Shelley Fine with retired United Methodist minister and fellow presenter Elbert C. Cole, Th.D., at the 'Sewing Seeds of Hope' conference in Kansas City, Mo.

terward, people approached me to find out how they could contact the SGI in their own city. All the publications I had laid out were gone.

During the meeting, I was aware of one particular woman, Beth, whom I sensed was in some kind of turmoil. She came up to me afterward and shared that she had been

her meeting. There we met sincere members who spontaneously turned their chanting session into an introductory meeting for us. Beth chanted 30 minutes. After the meeting, we sipped margaritas with Conni and Barbara, another 30-year member. Laughing and listening to hilarious, yet profoundly encouraging experiences from these long-time members, Beth's face actually transformed before our eyes. Back at the hotel at midnight, I said to her, "Can you believe that we just met this morning?" Exhausted but exhilarated, we laughed and hugged and agreed it had been a most amazing day.

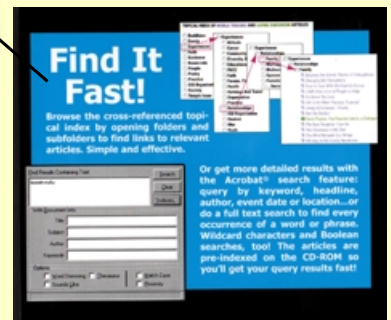
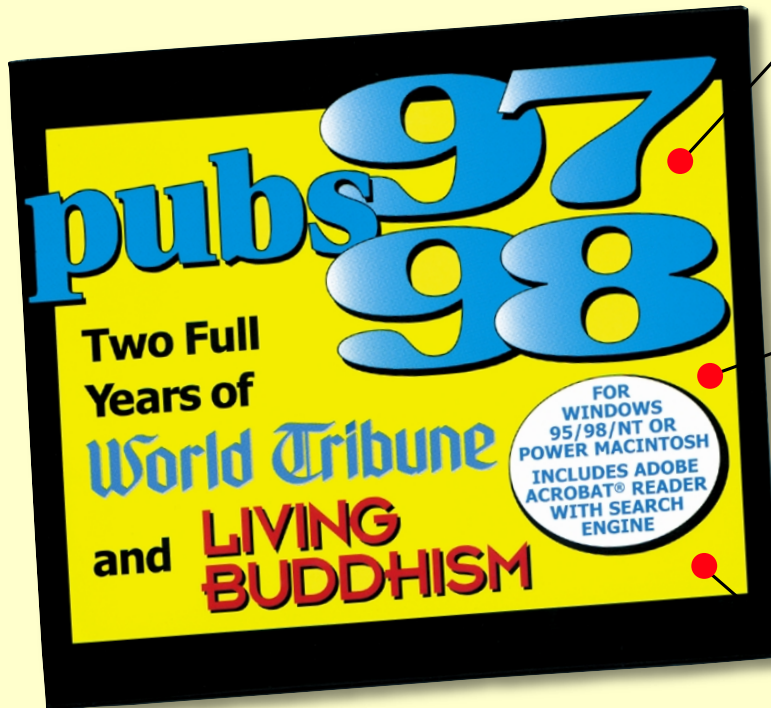
At home again in West Virginia, Beth is chanting a little every day now, reading President Ikeda's guidance, and is looking forward to attending a meeting soon. She is experiencing the hope, revitalization and creativity that tapping into her Buddha nature inspires. This experience shines in my life as it reminded me that digging deep in one's prayer is the basis for all transformation. Opening and extending one's heart and in the process developing new relationships is one of the great joys of this practice. I am forever appreciative to be surrounded by new and experienced members, and for having a mentor in life who is teaching me the victory dance. ❧

a practicing Lutheran all her life but that she had reached an impasse in her faith and in her life. Through her tears Beth stated: "I want to learn how to operate from the core of my being." I believed her strong seeking spirit had led her from West Virginia to Kansas City to meet a woman from California in order to discover *the way in* to her core. We talked for an hour. I invited her to the district meeting that night. Beth had an intuitive understanding that her life would benefit more from a Buddhist dinner she'd already paid for.

Conni, a 30-year member and district leader, took us to

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Foto por Kirk Condyles

Primera Parte

Disertaciones sobre los capítulos "Los Medios Hábiles" y "La Duración de la vida" del *Sutra del Loto*, Vols. 2 y 3.

- P1:**
¿Qué significa el hecho de que Shakyamuni haya revelado que él alcanzó la iluminación por primera vez en el pasado remoto y no en el curso de su vida en la India? (págs. 18-19)
- P2:**
Describe a los Bodhisattvas de la Tierra. (págs. 21-22)
- P3:**
¿Qué significado tiene el agregarle Nam al título del Sutra del Loto? (pág. 26)
- P4:**
¿Cuál es el significado de la frase: "En ese momento" al principio del capítulo La duración de la vida? (págs. 27-28)
- P5:**
¿Por qué es importante, desde el punto de vista del Budismo del Daishonin, la interpretación del secreto y los poderes trascendentales de El Que Así Llega? (pág. 31)

- P6:**
¿Cuál es el significado de [la frase] "tiempo sin comienzo" (*kuon ganjo*), desde el punto de vista del Budismo del Daishonin? (pág. 37)
- P7:**
Explique la frase: "abandonando lo transitorio y revelando lo verdadero" en términos del ejemplo de Nichiren Daishonin. (pág. 41)
- P8:**
¿Cuál es la verdadera intención del capítulo "La Duración de la Vida"? (pág. 44)
- P9:**
¿Qué es lo que declara la doctrina de la Verdadera Causa y el Verdadero Efecto? (págs. 45-46)
- P10:**
¿Por qué Shakyamuni "entra en extinción"? (págs. 53, 66)
- P11:**
¿Cómo es revelado el principio de Maestro y Discípulo, en el capítulo "La Duración de la Vida"? (págs. 55, 86)
- P12:**
¿Cuál es el propósito y el significado del jigage, o sección en verso del capítulo "La Duración de la Vida"? (págs. 57-59)
- P13:**
¿Qué representa el jigage de

- acuerdo a Nichiren Daishonin? (pág. 70)
- P14:**
¿Cuáles son las tres propiedades iluminadas o los tres cuerpos? (pág. 64)
- P15:**
¿Cuáles son los tres tesoros que guían a la gente a la felicidad? (pág. 83)
- P16:**
¿Qué significa "no vacilar aún cuando ello nos costase la vida", en la oración: "con el único deseo de ver al Buda, no vacilar aún cuando ello nos costase la vida"? (págs. 73-74)
- P17:**
¿Qué significa la frase: "con el único deseo de ver al Buda", en la pregunta anterior? (pág. 76)
- P18:**
¿Cómo es que la SGI está "constantemente haciendo muchas clases de música"? (págs. 81-82)
- P19:**
¿Qué significa el pasaje: "Yo estoy siempre aquí predicando la Ley"? (pág. 68)
- P20:**
¿Cuál es el pensamiento constante o promesa del Buda? (pág. 85)

Segunda Parte

- "La apertura de los ojos" (1) Aprendiendo del *Gosho*: Las enseñanzas eternas de Nichiren Daishonin.
- P21:**
En La apertura de los ojos, Nichiren Daishonin proclama: "Yo, Nichiren, soy el hombre más rico de todo el Japón". La oración que sigue en este pasaje sugiere que el Daishonin desarrolló un rico estado interior, que el presidente Toda describió como "invencible" y "libre de miedo," ¿qué es lo que él había hecho? (pág. 5)
- P22:**
Shijo Kingo recibió [el Gosho] La apertura de los ojos, ¿a quiénes estaba dirigido"? (pág. 5)
- P23:**
¿Qué es lo que el Daishonin desea transmitir a sus seguidores en "La apertura de los ojos"? (pág. 5)
- P24:**
¿Qué significa el título, "La apertura de los ojos"? (pág. 6)
- P25:**
¿Qué declara el Daishonin sobre

- si mismo en este escrito? (pág. 6)
- P26:**
Basándose en el Sutra del Nirvana, el Daishonin señala que hasta un "buen" practicante del budismo se puede convertir en "un enemigo interno del budismo" si ve a alguien destruirlo y falla en hacer ¿qué? (pág. 6)
- P27:**
¿Cómo describe Chang-an a alguien que se dice ser amigo de una persona pero le falta la misericordia para corregirla? (pág. 6)
- P28:**
Según Chang-an. ¿Qué hace un verdadero discípulo del Buda al ver que alguien está destruyendo el Budismo? (pág. 6)
- P29:**
¿Cómo describe Chang-an a alguien que elimina la maldad [proveniente] de un destructor del Budismo? (pág. 6)
- P30:**
¿Cómo describe Chang-an a los que fallan en reprender a alguien que destruye o trae confusión al Budismo? (pág. 6)
- P31:**
¿Cómo reaccionaron los seguidores del Daishonin a la persecución que

cayó sobre ellos durante el exilio del Daishonin en la Isla de Sado? (pág. 6)

P32:
Al final de "La Apertura de los Ojos", el Daishonin habla sobre la confusión de muchos de sus seguidores, planteando una pregunta: ¿De qué sirve refutar las enseñanzas erróneas al propagar la enseñanza, si con ello uno provoca la enemistad de los demás? ¿Cómo contesta el Daishonin esta pregunta? (pág. 7)

P33:
¿Por qué es necesario reprender a alguien que trata de destruir el Budismo? (pág. 7)

P34:
¿Cuál es el beneficio supremo de reprender a los destructores del Budismo? (pág. 7)

P35:
¿Qué resultados se obtienen al actuar en pro del Budismo? (pág. 7)

P36:
¿Cuál fue la fuente de la fortaleza del Daishonin que le permitió triunfar sobre las persecuciones del gobierno? (pág. 7)

P37:
¿Con qué intención se juntaron, en el mismo lugar, Shakyamuni, Taho y los otros Budas de las diez direcciones, en el capítulo once del Sutra del Loto? (pág. 8)

P38: ¿Cuál es el nombre del sacerdote Budista que, según Nichiren Daishonin, "cerró herméticamente las puertas del Sutra del Loto en el Último Día de la Ley para que nadie tuviese acceso a éste?" (pág. 7)

P39:
Según el presidente Toda, ¿Cómo fue que el Daishonin pudo aceptar las persecuciones de los Tres Enemigos Poderosos? (pág. 8)

P40:
Si el Daishonin no hubiera hablado y proclamado las enseñanzas budistas correctas para el Último Día de la Ley, ¿él hubiera podido vivir una vida placentera pero, según sus propias palabras, ¿De qué él hubiera carecido? (págs. 8-9)

Tercera Parte

"La apertura de los ojos" (2), Aprendiendo del Gosho: Las enseñanzas eternas de Nichiren Daishonin.

P41:
¿Cuál fue el propósito del Daishonin al escribir La apertura de los ojos? (págs. 10-11)

P42:
¿Quién posee, perfectamente, las tres virtudes de soberano, maestro y padre? (pág. 10)

P43:
¿Qué significa la virtud de soberano en términos modernos? (pág. 11)

P44:
¿Qué significa la virtud de maestro en términos modernos? (pág. 11)

P45:
¿Qué significa la virtud de padre en términos modernos? (pág. 11)

P46:
¿Qué capítulo del Sutra del Loto explica las tres virtudes de la enseñanza esencial? (pág. 11)

P47:
¿A qué virtud se refiere la frase: "Esta, mi tierra, permanece segura y en paz"? (pág. 11)

P48:
¿A qué virtud se refiere la frase: "Constantemente, yo he predicado la Ley, enseñando, convirtiendo"? (pág. 11)

P49:
¿A qué virtud se refiere la frase: "Yo soy el padre de este mundo"? (pág. 11)

P50:
Explique la relación entre las tres virtudes y el movimiento de paz, cultura y educación de la SGI? (págs. 12)

P51:
¿Qué dice Nichiren Daishonin sobre los seguidores de la escuela Tendai en La apertura de los ojos? (pág. 12)

P52:
¿Por qué el primer presidente de la Soka Gakkai, Tsunesaburo Makiguchi, dijo que: "De todas las escuelas Nichiren que existen ahora, la Nichiren Shoshu es la que más se parece a la escuela Tendai de los tiempos del Daishonin"? (pág. 12)

P53:
¿Cómo se referían al Buda Shakyamuni los seguidores de las enseñanzas no-Budistas? (pág. 13)

P54:
¿Qué era lo que en realidad estaban haciendo las personas que creían que sólo estaban criticando a T'ien-t'ai y Dengyo? (pág. 13)

P55:
¿Qué dice el Daishonin sobre "ser alabado por los necios"? (pág. 13)

P56:

El presidente Ikeda dice que nosotros debemos conducirnos de tal manera que nos ganemos la alabanza ¿de quién? (pág. 14)

P57:
¿Qué caracteriza el mundo saha? (pág. 15)

P58:
T'ien-t'ai dice que el método de propagación del Budismo "debe estar de acuerdo con el tiempo". ¿Qué es lo que no cambia con el tiempo? (pág. 15)

P59:
¿Qué dice el Daishonin sobre los que propagan la Ley Mística en el Último Día de la Ley? (pág. 16)

P60:
¿Cómo concluye el Daishonin La apertura de los ojos? (pág. 16)

(para buscar las respuestas de la siguiente parte utilice el folleto "Preguntas y respuestas sobre el asunto relacionado con el templo")

P61:
Un pasaje del Sutra del Loto dice: "Y si el odio y los celos hacia este sutra abundan aún

Cuarta Parte

Preguntas y respuestas sobre el asunto del Templo
Folleto sobre el asunto del Templo

cuando El Que Así Llega está en el mundo, cuánto más va a ser después de su muerte"? (LS10, 164) ¿Cómo se aplica este pasaje a la situación de la Soka Gakkai? (pág. 4)

P62:
El Daishonin dice: "Si usted la propaga [la Ley], los demonios, sin falta aparecerán. Si no fuera por eso, no habría forma de saber que esta es la enseñanza verdadera" (MW-1, 145), y "cuando reflexiono sobre estos párrafos, sé que si yo no hago emerger estos tres enemigos del Sutra del Loto, yo no sería entonces un devoto genuino del Sutra del Loto". (MW-4, 20). ¿Qué indica esta afirmación? (págs. 5-6)

P63:
En 1990 se hizo claro que el sacerdocio de la Nichiren Shoshu había estado conspirando, ya sea para controlar o para desbandar a la organización de la SGI. ¿Cuál era el nombre de su plan? (pág. 7)

P64:
¿Qué respondió la Soka Gakkai a las nueve preguntas iniciales del sacerdocio en las que se acusaba al presidente Ikeda y a la Soka Gakkai de acciones incorrectas? (págs. 7-8)

P65:
¿Qué acción, dice Nichiren Daishonin, deben tomar los creyentes "cuando la verdad y la mentira" acerca del Budismo, "no se pueden distinguir"? (pág. 9)

P66:
¿Qué percepción podemos lograr sobre problemas fundamentales que afectan a la humanidad, al desarrollar nuestra comprensión y convicción sobre el asunto del templo? (pág. 10)

P67:
Nombre dos de las diez formas en las que Nikken ha actuado en contra de las enseñanzas del Budismo de Nichiren Daishonin. (págs. 11-12)

P68:
Nichiren Daishonin dice: "No debe existir discriminación entre aquellos que propagan los cinco caracteres de Myohorenge-kyo en el Último Día de la Ley, ya sean hombres o mujeres". (MW-1 93). En contraste, ¿qué fue lo que dijo Nichijun Fujimoto, Director Administrativo de la Nichiren Shoshu, en una carta enviada a la SGI en enero de 1991? (pág. 13)

P69:
Nichiren Daishonin dice: "Jamás busque este Gohonzon fuera de usted misma. El Gohonzon existe sólo en la carne mortal de nosotros, las personas comunes que abrazamos el Sutra del Loto e invocamos Nam-myoho-renge-kyo" (MW1- pág. 213) . En contraste, ¿qué es lo que asegura el sacerdocio de la Nichiren Shoshu? (pág. 14)

P70:
El Daishonin dice: "Al principio, sólo yo, Nichiren, invoqué Nam-myoho-renge-kyo, pero luego siguieron dos, tres y cien más, que lo invocaron y enseñaron a otros. Así, de este mismo modo, se llevará a cabo la propagación en el futuro". (MW-1, 93). Cuando el primer y segundo presidentes de la Soka Gakkai, Tsunesaburo Makiguchi y Josei Toda, respectivamente, encontraron la Nichiren Shoshu, ésta era una diminuta y empobrecida denominación. Sin embargo, ¿qué hicieron, Makiguchi y Toda, para realizar la predicción del Daishonin? (pág. 17)

P71:
Los presidentes Makiguchi y Toda se rehusaron a seguir las instrucciones del sumo prelado de incorporar a la práctica de los miembros de la Soka Gakkai, la adoración de un talismán sinto, basándose en el artículo 17 de las "Veintiséis amonestaciones de Nikko Shonin". ¿Qué es lo que dice este artículo? (pág. 18)

P72:
¿Cuál es el significado de la decisión de la SGI de otorgar el Gohonzon? (pág. 20)

P73:
La Nichiren Shoshu ha dicho que el Gohonzon otorgado por la SGI es falsificado e incapaz de llevar hacia ningún beneficio porque, dicen ellos, no ha sido autorizado por el sumo sacerdote por medio de la "ceremonia de abrir los ojos". En contraste, ¿cuál fue el punto de vista de Nichiren Daishonin sobre la "ceremonia de abrir los ojos"? (pág. 22)

P74:
Refutar lo erróneo e injusto, en términos de la Ley Budista, es una causa profunda y buena. Los miembros de la SGI han intercambiado sus Gohonzon transcritos por Nikken, con el Gohonzon transcrito por el 26º Sumo prelado Nichikan otorgado por la SGI. ¿Qué enseñanza errónea de Nikken, en relación con el Gohonzon, están refutando los miembros de la SGI, al orar ante el Gohonzon transcrito por Nichikan, y mostrar pruebas reales de beneficios y crecimiento? (pág. 24)

P75:
Basado en sus escritos y a la luz de su experiencia en Kamakura, ¿cómo vería Nichiren Daishonin los reportes falsos y maliciosos sobre la Soka Gakkai, en los segmentos presentados por la media japonesa? (pág. 27-28)

P76:
En su carta: Practicando las enseñanzas Budistas, el Daishonin dice: "Desde el mismo día que usted cree en esta enseñanza, usted deberá estar totalmente preparado para enfrentar las tres clases de persecuciones" (MW-1, 99). De acuerdo con el texto, ¿cómo debemos ver nosotros la crítica y el ataque de la parapetada autoridad? (pág. 27-28)

P77:
¿Por qué la SGI no puede estar de acuerdo en reunirse con el sacerdocio bajo las condiciones establecidas por ellos? (pág. 29-30)

P78:
Nichiren Daishonin escribe: "Es importante hablar con una convicción aún más grande a aquellos que alumnian a la Ley Mística". (Gosho Zenshu, pág. 1123). Nosotros debemos, por tanto, hablar sobre la realidad del asunto del templo, con convicción y compasión. ¿Qué elementos debemos emplear nosotros cuando hablamos con los miembros del templo? (pág. 32)

Continúa en la pág. IV

¿QUE PODEMOS APRENDER DE LA VIDA DE NAPOLEON?

A continuación se transcribe la segunda parte (de tres) del discurso pronunciado por el presidente de la SGI, Daisaku Ikeda durante la trigésimo tercera reunión para responsables de sede central, en conmemoración del 3 de mayo, día de la Soka Gakkai, realizada en el Centro en Memoria del Presidente Makiguchi, Hachioji, Tokio, el 1 de mayo de 1999. Breves comentarios y fragmentos escogidos de la primera parte fueron publicados en las páginas en Español 'Spanish Pages', del World Tribune, 16 de julio, de 1999.

En estos momentos, en el museo, en el Museo de Bellas Artes Fuji de Tokio, está abierta al público la muestra "Napoleon Bonaparte: El Hombre", que ha merecido la aclamación de la opinión pública. Hay en exhibición casi quinientos objetos sumamente valiosos; entre ellos, tesoros nacionales franceses que se dan a conocer al público japonés por primera vez.

(La muestra estará abierta en Tokio hasta el 1º de agosto de 1999. Luego, recorrerá varias ciudades japonesas hasta el año 2001.)

Estamos de pie, en los albores del siglo XXI. Creo que esta muestra permitirá, a quienes la visiten, vislumbrar lo que es capaz de lograr un solo individuo, cuando se pone de pie con dedicación intransigente a un ideal, y en qué medida un hombre, así dispuesto, es capaz de escribir la historia y cambiar la época.

El doctor Jules Brassner, director de la Sociedad Napoleónica de los Estados Unidos, es presidente honorario del comité organizador de esta exposición. Le ofrezco mi humilde agrade-cimiento por su esfuerzo en la preparación de esta muestra.

¿Exactamente, qué podemos aprender de la vida de Napoleón? El gran pensador norteamericano Ralph Waldo Emerson cuyas obras el señor Toda me exhortó a leer-dijo lo siguiente sobre el gran corso: "La lección que Napoleón enseña es lo que enseña infaltablemente el vigor, para el cual siempre habrá lugar". En su esfuerzo hacia el 3 de mayo, Día de la Soka Gakkai, este año el vigor y el coraje de los miembros de todo el Japón abrió el camino hacia el siglo XXI. ¡Los felicito! Su victoria es admirada por todos; es un triunfo que sólo podría haber logrado una organización directamente ligada a Nichiren Daishonin. Es una victoria milagrosa. Estoy seguro de que el Daishonin está elogiándolos a todos.

Emerson también hizo la

siguiente observación sobre Napoleón: "Sus victorias fueron sólo puertas; nunca, ni por un instante, perdió de vista su ruta interior, ni aún en el fragor de las circunstancias momentáneas". Cuando Napoleón lograba una victoria, inmediatamente pasaba a contemplar la siguiente. No lo satisfacía el triunfo presente; no se permitía el descanso; no abandonaba la lucha más amplia. Ese es el secreto de ganar una batalla. Es importante hacer que una victoria sea la causa de la siguiente. Esa es la forma inteligente de luchar y la ruta que conduce a sucesivas victorias.

Los que se solazan en el triunfo tienden a volverse arrogantes, y eso termina conduciendo con el tiempo a la derrota. El momento de la victoria es el preciso momento de comenzar a trabajar por un objetivo nuevo y más importante. Así se asegura el triunfo siguiente.

Este espíritu de avance incesante es el "esfuerzo valiente y enérgico" -en japonés, *yumyo shojin*- del que nos habla el capítulo "Medios Hábiles" del *Sutra del Loto*. Si examinamos cada uno de los caracteres chinos que integran el término, *yu* significa "coraje"; *myo* o "enérgico" es "aplicar nuestros recursos y sabiduría hasta el límite"; *sho* o "puro" significa "concentrado", "perfecto" y "sin adulteración"; *jin* o "esfuerzo" quiere decir "avance incesante". Este "esfuerzo valiente y enérgico" produce individuos que siempre triunfan; nos forja y nos fortalece para que nuestra vida sea siempre victoriosa.

La muestra sobre Napoleón incluye muchos objetos personales altamente preciados, que datan de los últimos seis años de su vida, durante el exilio en la isla de Santa Elena. Entre ellos, hay cinco tesoros nacionales de Francia, como el último trono de Napoleón. Muchos de los artículos de la muestra nunca se habían expuesto fuera de Francia hasta ahora, y hay una memoria manuscrita, de su puño y letra, que en verdad nunca antes se había mostrado al público de ningún lugar. La



Napoleón en exilio en la isla de Santa Elena.

gente también podrá apreciar cuatro sables del mariscal Joachim Murat (uno de sus compañeros de armas máspreciado), que se cuentan entre los tesoros nacionales franceses.

Siempre he creído que la vida de Napoleón despertaría un nuevo interés. Hace varios años que venía trabajando sobre la idea de una muestra como ésta. Cuando uno está seriamente dedicado a llevar a cabo una aspiración, encuentra las fuerzas y la sabiduría adecuadas. Por otro lado, si, los que están en posiciones de poder no trabajan seria y sinceramente, estarán traicionando a las personas que los llevaron hasta ese lugar. Cuando falta sinceridad y dedicación, lo que se pone de manifiesto es pura arrogancia. Como dijo Cervantes: "La ingratitude es hija de la soberbia".

En la SGI "el espíritu revolucionario" es la fe.

"Aquí, y desde hoy, empieza una nueva época de la historia universal". Fueron las palabras del gran escritor alemán Johann Wolfgang Von Goethe, mientras observaba con admiración la victoria concretada por el pueblo durante la Revolución Francesa. El incidente al cual se

refiere Goethe es la batalla de Valmy, que tuvo lugar en 1792. Valmy era el nombre de la colina sobre la cual se libró la contienda, poco años antes de que Napoleón irrumpiera en la historia. Las naciones europeas intentaban detener la marea surgente de la Revolución Francesa. Habían incursionado en el territorio francés y se encaminaban hacia la capital parisina. La batalla de Valmy ocurrió en medio de dicha campaña.

Los historiadores ofrecen interpretaciones muy variadas de esa confrontación. Prusia marchaba al frente de las fuerzas que atacaban. En ese momento, era la potencia militar más poderosa de Europa. El ejército prusiano estaba integrado por aristócratas, y se hallaba muy bien provisto de armamentos. En cambio, las tropas francesas contaban con un gran número de voluntarios. Los prusianos despreciaban a sus oponentes que, para ellos, eran un ejército de plebeyos. Estaban seguros de que los voluntarios retrocederían ante la primera amenaza. Con arrogancia y desdén, se burlaban de los oponentes franceses, así como un universitario brillante podría reírse de alguien sin educación formal.

Los Prusianos disparaban

despiadadamente a los franceses, pero estos no flaqueaban, sabían que si se dejaban derrotar, la revolución acabaría aplastada, los aristócratas volverían a dominar una vez más, y el pueblo nuevamente sería explotado. Tan bellos ideales de libertad, igualdad y fraternidad, hechos trizas... ¡No! la sola idea era insoportable... Este fervor los obligaba a luchar con bravura. Como héroes del pueblo, combatieron con espíritu revolucionario.

Para los miembros de la SGI, el "espíritu revolucionario" es la fe. Nuestra fe, nuestro corazón, determinan todas las cosas. Yo les pido, encarecidamente: "¡Vivan siempre armados de espíritu revolucionario!". La SGI es un ejército de voluntarios nacidos de las filas del pueblo. Estamos armados de fe. La justicia y la verdad alimentan nuestro espíritu de lucha. Tenemos compañeros genuinos y fieles. Por eso, somos fuertes. Por eso, somos invencibles.

Al principio, parte de las tropas francesas, faltas de adiestramiento y asustadas por los cañonazos, vacilaron y parecieron estar a punto de retroceder. Pero su experimentado comandante de

Véase discurso pág. IV

P79:
¿Contra quién es la lucha en el Renacimiento de la Soka [Gakkai]? (pág. 33)

P80:
¿Qué logro esperamos ganar por medio del diálogo sobre el asunto del templo? (pág. 34)

Quinta parte

"Una explicación de las Veintiséis advertencias/amonestaciones de Nikko Shonin" por el presidente de la SGI Daisaku Ikeda

P81:
¿Cuál fue la motivación primaria de Nikko Shonin para escribir las Veintiséis advertencias? (págs. 90-95)

P82:
¿Cuál es el espíritu legítimo del Budismo de Nichiren Daishonin? (pág. 90)

P83:
¿Cómo interpretan, Nikken y el clero, el artículo No. 1 que dice:

"Las doctrinas de la escuela fuji no deben diferir en absoluto de las enseñanzas expuestas por el difunto maestro"? (pág. 91)

P84:
¿Cuál es la similitud entre los cinco sacerdotes principales del tiempo del Daishonin y Nikken? (pág. 91)

P85:
¿Cuál fue la mayor contribución del quincuagésimo-noveno Sumo prelado, Nichiko? (pág. 91)

P86:
¿Por qué los sacerdotes de la Nichiren Shoshu son como "parásitos en las entrañas de un león" del Budismo del Daishonin? (pág. 92)

P87:
¿En qué debe basarse uno mismo para atesorar el espíritu esencial de Nikko Shonin? (págs. 91-92)

P88:
De acuerdo con Nikko Shonin, ¿Cómo debemos dirigirnos y tratar a los nuevos practicantes,

en términos de posición o tiempo de práctica? (págs. 95-96)

P89:
De acuerdo con la sección en verso del capítulo dieciséis del Sutra del Loto, ¿Cuál es el pensamiento constante del Buda? (pág. 93-94)

P90:
En contraste con el clero, ¿Cómo ha cumplido la SGI con la décimotercera advertencia: "Hasta que se logre el Kosen-rufu, propaguen la Ley dando lo mejor de sí, 'sin escatimar su vida' (entregándose en este esfuerzo con todo su ser)? (pág. 95)

P91:
¿Qué dice Nikko Shonin en el artículo No. 17, que aclara que él no considera infalible al Sumo sacerdote? (pág. 97)

P92:
¿Qué fue lo que rehusó hacer el presidente Makiguchi al ser llamado al templo principal en junio de 1943, siguiendo el espíritu del artículo No. 17? (pág. 97)

P93:
Fundamentalmente, ¿qué comportamiento del Sumo prelado Nikken, hizo que la SGI se rehusara a seguirle? (pág. 97)

P94:
En el artículo No. 22, ¿Por qué Nikko Shonin nos dice que no "aceptemos ofrendas de los calumniadores de la Ley"? (pág. 99)

P95:
¿Cómo está siguiendo la SGI el artículo No. 16, "Aunque ellos puedan ser humildes, usted debe respetar y considerar como maestros a aquellas personas que los superen a ustedes en su comprensión del Budismo"? (pág. 96)

P96:
¿Cómo vio Nikko Shonin a un Sumo sacerdote que se desvió del principio de abstinencia sexual? (pág. 100-101)

P97:
¿Cómo vio Nikko Shonin a los que violaron aunque sea una de las advertencias? (págs. 90-101)

P98:
¿Cuáles acciones de la SGI y de los sucesivos presidentes, han protegido el *kosen-rufu* y mantenido vivo el Budismo de Nichiren Daishonin? (págs. 97-100)

P99:
En el artículo No. 26, ¿A qué se refiere originalmente la frase "diestro en el debate difícil"? (pág. 101)

P100:
De acuerdo con el ejemplo citado en el texto, ¿A quién nombró Nichiren Daishonin como su representante en el debate con un erudito, y de qué secta era dicho erudito? (pág. 101)

Nota: !:"Diestro en el debate difícil", en el libro texto esta frase aparece como "aptitud o habilidad en el debate difícil."

¡Buena Suerte!

Discurso de la pág. III

cincuenta y siete años, Francois-Christophe Kellermann, los exhortó a dar un solo paso atrás. "¡Yo estoy aquí, al lado de ustedes!", clamaba. Al frente de sus tropas, volvió a agrupar a los hombres y los condujo a emprender un nuevo ataque.

Un líder no se forja menospreciando a los demás. Los líderes deben alentar a los otros y luchar a su lado. Deben exhortarlos: "¡Luchemos juntos! ¡Si vamos a morir, yo lo haré con ustedes!". La gente sólo se siente inspirada a luchar por una noble causa cuando existe esta clase de liderazgo.

Pero existe otra clase de líderes: los que dan órdenes desde arriba y explotan a las personas para acumular gloria y autoridad. Cuando llega la hora crucial, esta clase de dirigentes agobia a los demás con la peor parte del trabajo y se asegura de cuidar su pellejo a toda costa. Los cobardes de esta calaña representan lo más bajo del género humano.

"¡Viva el Pueblo!"

La batalla de Valmy fue una contienda entre la nobleza y la gente común. Los soldados voluntarios, enardecidos de coraje, gritaban en medio de la batalla con un clamor que hacía temblar la tierra: "¡Viva la nación!" "¡Viva el pueblo!". Por sobre el estruendo de los cañones, lanzaban su grito bronco con la fuerza del trueno.

Los aristócratas no comprendían... Atónitos, detuvieron su marcha. La alegría y el

espíritu intrépido del pueblo eran el secreto de su victoria. Las tropas prusianas, afectadas por el mal tiempo, la enfermedad y la escasez de provisiones, finalmente se vieron obligadas a retirarse.

"La voz cumple la función del Buda." (*Gosho Zenshu*, pág. 708) Nuestra voz puede ser un arma. Puede ser una fuerza poderosa.

Una de las razones por las cuales cayó el ejército prusiano, se dice, es que sus líderes no tenían motivación para luchar y vencer. Probablemente las razones de esta falta de fibra hayan sido muchas, pero suele suceder que las personas aferradas al poder y a los privilegios se tornan cobardes. Están pendientes de resguardar su lugar, que no pueden consagrarse libremente a su causa. Y aquí yace su debilidad.

La batalla de Valmy no fue muy vasta, pero se la recuerda y valora como una importante victoria del pueblo. Lo mismo puede decirse de las luchas que ustedes están librando en su zona, como miembros de la SGI. Sé que los budas y deidades celestiales -las funciones protectoras del universo- estarán celebrando su noble esfuerzo. Los franceses poseen *esprit*, temple espiritual. En cierto sentido, esto los vuelve más fuertes.

El fallecido historiador de arte francés René Huyghe solía hablar del *esprit* durante nuestros diálogos. Después de su muerte, recibí una carta firmada por su esposa, donde me comunicaba que su esposo siempre había hablado de mí de la forma más

elogioso. Y me decía que deseaba hacerme llegar algunos objetos personales de su difunto esposo, a modo de recuerdo.

El doctor Linus Pauling, pacifista y científico ganador del Premio Noble, también me dejó muchos de sus efectos personales. Porque constituyen un valioso legado de toda la humanidad, hoy se exhiben en la muestra "Linus Pauling y el siglo XX", que está recorriendo distintos puntos de los Estados Unidos.

Detrás de mi renuncia como presidente de la Soka Gakkai, hace veinte años, hubo una oscura conspiración iniciada por fuerzas a quienes parecía molestarles el poder y la influencia que representaba nuestro movimiento. Participaron en esa maniobra personas inescrupulosas, dispuestas a vender a su maestro. Su comportamiento realmente fue digno de lástima: siempre tenían una palabra hábil a flor de labios, pero cuando llegó la hora de actuar, no hicieron nada. En esas instancias críticas, algunos amigos me dijeron: "Presidente Ikeda, por favor venga a Francia. Tenemos un palacio a su disposición, desde donde podrá liderar el movimiento por el Kosen-rufu". Esos amigos fueron Philippe Moine, actual director del Centro Literario Víctor Hugo [sito en Bièvres, en las afueras de París] y su esposa, Masako.

Su sinceridad me conmovió. Afuera del Japón hay personas fuertes y valientes. Desde luego, no podía aceptar ese castillo, así que decliné la invitación con la mayor cortesía, muy agradecido por el espíritu que había inspi-

rado su gesto. Sin embargo, en ese momento, algunos sugirieron que me marchara del Japón, una tierra gobernada por la envidia y el desprecio, y me fuese a vivir al exterior. Mi esposa, entonces, me hizo notar: "Todavía están los alumnos de las escuelas Soka. Ellos necesitan aquí al fundador de su querido colegio". Les estoy contando todas estas cosas porque quiero dejar constancia de lo que sucedió realmente en aquellos momentos.

No avanzar es equivalente a retroceder

"La Marsellesa", el himno nacional de Francia, fue compuesta por un joven apasionado y entonado con valentía por los ciudadanos, durante la Revolución Francesa. Un general de aquellos años comentó que había podido triunfar en la batalla porque tuvo a su lado a "La Marsellesa", al frente de las tropas. Los héroes de la Resistencia francesa, que lucharon contra el nazismo durante la Segunda Guerra Mundial, también se inspiraron en "La Marsellesa". Recuerdo con cariño la vez que marché junto a los jóvenes de la SGI de Francia entonando esta canción.

A nosotros nos brindan inspiración las canciones de la Soka Gakkai. Hace poco [en la serie "Reflexiones sobre La nueva revolución Humana"], propuse que compusiéramos nuevas canciones de avance, nuevas marchas y melodías triunfales, que nos acompañaran en nuestra ruta hacia el siglo XXI. Espero con ansiedad

la aparición de nuevas canciones, que todos los miembros puedan aceptar y cantar espontáneamente.

Este año se cumple el 250º aniversario del nacimiento de Goethe (nacido el 28 de agosto de 1749). En una de sus obras, Goethe escribió los siguientes versos para celebrar el arribo de una nueva época:

¡En pie, hermanos! ¡Arriba
En pie, hermanos! ¡Arriba
para salvar el mundo!
Surca el cielo un cometa:
Llegó el tiempo oportuno.
¡De los tiranos crueles
la trama destrozad!
¡Adelante! ¡Adelante!
¡La obra se cumplirá!

Si interpretamos las palabras de Goethe desde el punto de vista de nuestras actividades e ideales, "salvar el mundo" significa concretar la paz mundial. "Surca el cielo un cometa" significa que el cielo nos observa. "¡De los tiranos crueles la trama destrozad!" quiere decir partir en dos la arrogancia de las autoridades. "La obra" significa, para nosotros, definir el triunfo de esta empresa titánica que es el Kosen-rufu.

¡(Continuará. Final de esta parte en la próxima edición.)

行成於思 業精於勤

強者能忍 勇者不懼

池田大作

第三十四屆本部幹部會、第四屆關西青年部總會於五月廿七日

下午三時在京都府京都市平野區舉行，池田OS會長與秋谷會長、高柳輝人部長一同出席，以關西為首，中部、中國、四國、海外等代表列席參加。池田會長在席上的講話內容如下：

真正的革命家。挺身為革命，即使犧牲也當平常。不坐牢，不受殘酷非難、中傷的集中攻擊——不會有這樣的革命家。

孩子跟大人一樣

尼赫魯總理經歷了漫長的獄中生活。他從獄中寫信給女兒英迪拉(Indira)，教她世界史。相信此中是懷著「希望她成長為世界性領導人」的期待。

掀起二十一世紀的浪潮

廣宣流布正是「最崇高的革命」。因此，投身廣布的人生是「最尊貴」的人生。

「堅強的人善於忍耐，善於忍耐的人就是強人。」這是新渡戶稻造氏的說話。他與牧口先生也是知交，是世界有名的學者。

心中的「蜘蛛網」

「必須除掉拒絕對我們眼前的大事竭力的人們心中所結起的蜘蛛網。那是重大的工作，要達成它也許很費時間。為了這個目標，我們至少也要貢獻出我們的一分決心。」

正因為受到迫害

尼赫魯總理年輕時因參加革命活動而被下獄。正因為被下獄，才證明了他是

不感恩的慾望

古羅馬哲學家塞內加(Seneca)說：「不知感恩的人的慾望，是罪大惡極的慾望。」

我們的前方

朗費羅(H. Longfellow)是美國的代表性民眾詩人，在十九世紀享譽全球，也是哈佛大學的教授。他這樣謳歌：

因為是「為萬人而活」的人

五月是馬蒂的殉難之月。一八九五年五月十九日，馬蒂四十二歲戰死沙場。五月廿七日，今天，埋葬在古巴的海岸地帶。那是獨立革命最高潮的時

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三百名代表來到日本，現時正在沖繩研修道場參加人造衛星現場轉播(本部幹部會)的聚會。歡迎台灣OS的各位！

交流團的各位成員也預定參加今次的沖繩舉行的「亞洲和平藝能節(民主音樂協會主辦)」。

這項盛舉也可說是慶祝明年「沖繩高峰會議」(主要國首領會議)的序幕。

日前我在大阪會晤台灣中國文化大學的張理理事長一行，聽說該大學的「華岡舞蹈團」也將參加藝能節的演出。

台灣OS的各位會員在社會、地域牢牢扎根，顯示出了不起的實證。

在全國二千七百個社會團體之中，台灣OS至去年為止，竟然連續七年榮獲「全國優良人民團體獎」。

據說只有台灣OS連續七年獲獎，真是恭喜！

台灣內政部的黃部長也稱讚「民衆的力量是無限的」。

如今，在活字文化衰退之中，最認真、最努力走在王道上的雜誌就是「潮」月刊。

在該雜誌上，我現在開始進行有關「古巴共和國的國家英雄」馬蒂(José Martí)的對談。

對談者是研究馬蒂的權威比爾(C. Viet)博士。

難得古巴的卡斯楚(Fidel Castro)國家評議會議長也專誠聯絡說：「我會在附近維護『對談』的成功。為了『對談』成功，若有需要我效勞的地方，請不要吝嗇。」

議長還向我傳言說：「務請再次訪問古巴，並希望一起互相傾談」。

因為是「為萬人而活」的人，廣宣流布就會停滯不前。

馬蒂的信念是什麼？他說：「磨練自己、自己挺身奮起的人，比帝王更尊然屹立。此人能夠俯視無法戰勝自己、空虛、自大的人們。這是我的信念。」

力量——革命萬歲！」

廣宣流布也是「重大的工作」。必須消除不協助這聖業的人們心中的「蜘蛛網」。

「為了這個目標，要竭盡所能、貢獻自己的一分力量！」

這就是革命精神、廣宣流布精神。

廣宣流布正是「最崇高的革命」。因此，投身廣布的人生是「最尊貴」的人生。

二十一世紀近在眼前，一切由青年部來為廣宣流布當先鋒的時代已到來。

這奮鬥的泉源就是關西——希望各位懷著這樣的自覺，從此地捲起、翻起、掀起「二十一世紀的革命浪潮」。

雖然表面是平靜的「波浪」，底流卻是不斷翻滾、不斷擴大的「激流」。

希望京都、關西猶如激流一般徹底奔走，成為帶來生機、挽救人類的「妙法生力軍」。

「堅強的人善於忍耐，善於忍耐的人就是強人。」這是新渡戶稻造氏的說話。他與牧口先生也是知交，是世界有名的學者。

善於忍耐的人是強人，是人格崇高、有勇氣的人。在佛法上也說，「佛」是指「能忍」——「善於忍耐」的人。

沒有忍耐的人是沒出息、卑怯懦弱的人。

脫離學會的人就是這樣。儘管裝門面的理論冠冕堂皇，卻經常逃避辛勞，沒有親自承受苦難的決心。

「我們必須掃除垃圾，把貧窮、悲慘從我們的國家趕走。」

戶田先生也說：「我希望使窮人和病人從關西消失。」

原理由是一樣，心是一樣。就是「如何解決民眾受苦這個現實」。並非抽象論、觀念論。

「必須除掉拒絕對我們眼前的大事竭力的人們心中所結起的蜘蛛網。那是重大的工作，要達成它也許很費時間。為了這個目標，我們至少也要貢獻出我們的一分決心。」

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(文接上頁)

王位算是什麼！榮譽算是什麼！挺身奮起的人遠遠高貴得多。

何況是弘揚妙法的人，更是最尊貴的。只要一個人儼然屹立便行。無論愚昧的人們說什麼、幹什麼，只要像從富士山頂上悠悠俯視之便行。

不滅的光榮

還是不光彩的人生

馬蒂(在戲曲《祖國與自由》裡)寫道：

「朋友啊，鼓起勇氣吧！勝利在我們手中。」

「朋友啊——只靠一個人無法廣宜流布。「與朋友一起」、「與同志一起」，這才正確。因此佛法有「眷屬妙」、「師徒論」之說。

「命運的骰子擲出了。是過著不光彩的人生，還是贏得不滅的光榮？除此之外不會有其他命運。」

人生的奮戰開始了。諸君也開始在自己人生的使劇場上演出。

除了不斷前進，贏取「不滅的光榮」之外，沒有其他道路。若是逃避的話，就會變成永遠「不光彩的人生」。

是徹底奮鬥到底，還是中途退卻？兩條路任你選擇！讓我們一起來加油吧！

行動勝於議論

馬蒂說：

「何謂適時的發言？就是行動，以及對履行自己義務的人表示敬意。」

唯有行動。「一百句話」也不及「一個行動」。

只有議論而沒行動的話，是紙上談兵，不會產生任何效果。是否幹部、職位高低並無關係，「是否有行動」才重要。

因為只有「自己行動」，才有佛法，才有廣宜流布，才有真正的光榮。

還有，要尊敬「拼命從事學會活動的人」。

要懷著敬意說：「時常辛苦了！」「真是歡迎光臨」等等。

若不尊敬為廣布奮鬥的各位，無論是誰也會受到佛罰。說出表示敬意的話，自己和對方，彼此也會得到功德。

馬蒂曾說：「偉大事業的成敗關鍵在於「是否考慮周到」。

「請為承擔著無比痛苦和重大責任的我設身處地想一想。試想想，不誇大其詞，也不阿諛奉承，純粹地、鼓舞人」是如何困難的事情。

試想想，要令受鼓舞的人不意氣消沉，更是如何困難。」

能夠得到這樣，才是真正的領導人、真正的幹部、真正的佛教徒。這個人就是「菩薩」。

燃著救濟心

馬蒂向革命同志呼籲：

「人的野心和虛榮心，常常想阻止最崇高的德行。可是，不管是怎樣難以跨越的困難，也無法阻擋燃著救濟精神的我們，無法支配我們這光明大軍。」

卑鄙之徒一定會嫉妒，妨礙「最崇高的德行」。

對日蓮大聖人如此，對日興上人也如此。

近代，對牧口先生、戶田先生，以及我當會長的時代，迫害的結構也是一樣。

可是，我們是「光明大隊」！雖然肉眼看不見信心，但就像「光線」一樣，任何黑暗也遮擋不住。

我們是「佛之隊伍」！什麼也不畏懼。

今世只有一次，因此，要度過不朽的「光榮人生」、絲毫無悔的「勝利人生」、和最後絕對勝利的「常勝人生」。

讓我們大家明明地度過這樣的人生吧！

總理夫婦與京都

話題一轉。距今剛好八十年前，一位青年

從關西神戶港返回中國。

那是一九一九年四月初——「櫻花時節」。

當時周恩來青年二十一歲，正在日本留學，但為了挽救動蕩的祖國，決心把青春獻給革命而啟程回國。

周青年看完京都「圓山公園」的櫻花後便啟程。

我跟周總理會面時，他對我說：「五十年前，在櫻花盛開的時候，我離開了日本。」

為中日友好竭盡全力的總理心中，一定時常盛開著「京都的櫻花」。

當時我跟總理說：

「那麼，請總理在櫻花開放時再來訪問日本。」

(當時病入膏肓的總理說，有這願望，但恐怕沒有機會。會見後一年多，總理就去世了。)

結果，由夫人鄧穎超女士代替去世了的總理來訪問日本，我在(東京)迎賓館與她會晤。(一九七九年四月十二日)

到今年已過了二十年，真是光陰似箭……

鄧穎超女士也去了京都的嵐山。因為，那裡設置著總理在京都所作的詩「碑」。

那首詩的內容是這樣：

「雨中二次遊嵐山，兩岸蒼松，夾看幾株櫻。到盡處突見一山高，流出泉水綠如許，繞石照人。瀟瀟雨，霧濛濛，一線陽光穿雲出，愈見姍姍。人間的萬象真理，愈見愈模糊……」

模糊中偶然見到一點光明，真愈覺姍姍。《雨中嵐山——日本京都》

詩中流露著青年本色的「求道」和「誓約」，與大自然的描寫溶為一體。

「要回到中國去！」

「要為民眾奉獻一生！」

聽到總理的訃聞也是在關西的京都。

一九七六年一月九日(八日去世的消息在九日公布)，我馬上發了唁電，與京都的同志一起祈求總理的冥福。

總理夫婦與京都實在結緣深厚。

「為革命奮鬥的女兒是我的自豪」

自蒙

今天想略為談談撫養總理夫人「鄧穎超女士的母親」。

這是包含著表揚鄧女士母女的意義。

在革命成功之前，當局以鄧母是「革命運動領導人周恩來的岳母」為理由對付、逮捕她。

儘管什麼壞事也沒幹，卻竟被關進牢獄三年。

當局在獄中威脅鄧母「寫信給女兒夫婦叫他們放棄革命」，但她斷然拒絕。

鄧母更忍受了拷問，毅然地說：

「女兒是女兒，我是我，甚至是我也無法改變女兒的信念。而且，我以搞革命的女兒為自豪。要殺就殺吧！」

這強韌的生命！這不屈的信念！了不起。

在緊要關頭軟弱起來的懦夫，不可能成大事。

那是牧口先生、戶田先生入獄時的事情。

有一名幹部也被下獄，探監的妻子在手上寫著「快出來」三字給他看。結果他退轉了。

鄧母教導鄧穎超要成為堅強的「一個人」。

「你並不是周恩來夫人啊。你是鄧穎超這個獨立女性，丈夫是周恩來。」

別人稱呼你周夫人，想必是對你恭敬重視，相信當中也有對你奉承、獻殷勤的人。但是，你要拼命學習、努力，並非作為周夫人，是要作為穎超而受人尊敬。」

嚴重地告誡她，即使丈夫出名，做夫人的也不可得意洋洋，自以為了不起。

這句話值得大家好好學習。無論丈夫地位如何，夫妻也是個別人格。重要的是妻子「自身的人格如何」、「所作所為何」。

這也是佛法的看法。

不可哭！

鄧母常對女兒說：

「要成為堅強的女性。不可依賴別人，要自己思考、自己決定自己的命運啊。」

戶田先生也常常說：

「女性要堅強起來，而且必須清高。受男性擺布的話，就會永遠不幸。」

鄧母更說：

「要成為獨立的人、獨立的女性啊。」

「要學習，要增加知識，要一生不斷學習啊。」

「不可哭，哭能改變什麼？別讓人說女人只會哭，要咬緊牙關努力啊。」

要增加知識、畢生學習到底！這樣說來，身為學會的女子部，就要好好掌握教學！

鄧穎超女士的母親名叫楊振德，是個飽經風霜的人。

幼年時祖父去世，家道中落。接著父母雙亡，年僅十四歲便被迫要一個人到社會上謀生。她運用從小學到的中醫知識，當起開業醫生來。

可是，因為誰也不信任這樣年紀輕輕的女醫生，所以連糊口也成問題，生活陷於極度困境之中。

後來，她嫁給一個有三名子女的男人做繼室。

那人本是地方名士，但因工作上的問題受到控告，被判流刑而在外地。鄧母帶著幼小的鄧穎超，窮得身無分文。

由於這樣，據說鄧穎超女士七

歲起便在紡織廠做工，每天工作十小時，把賺得的微薄工資全部交給母親。而晚上就由母親教她唸書。

母女倆一直相依為命過活。「越是艱苦越是明朗」的人

鄧穎超女士了不起的「堅強」是來自哪裡？全部是從母親那裡得來。

鄧穎超女士周圍的人常常覺得不可思議，何以她「越是艱苦越是明朗」？不管革命的環境如何惡劣，前途如何黯淡、看不見希望，她也總是滿臉笑容。

鄧女士說：

「我天生是個樂觀的人。而且，若是我們沉著面孔，大家也會受到傳染吧。我認為必須用態度顯示出來，如今雖然艱苦，但我們的革命未來充滿光明。我希望令大家對勝利抱著確信。」

學會幹部之中也有些幹部，結果稍為不如理想，便馬上著急、不高興，板起面孔像是要對大家窮逼猛打似的。

儘管(結果不如理想的)責任是在於自己呢！

這個時候，只要笑著說：「不要緊，不要緊！因為末法有萬年長，不要緊呢」之類，大家便會振作起來，再次努力。

幹部對人要溫和，只要自己努力去幹便行。只要自己無論如何也絕對拿出「結果」來便行。只要自己辛勞，最後絕對取得勝利便行。這就是「常勝」精神。

「害怕就會輸」

鄧穎超女士時常鼓勵大家：「大家來努力。我們有革命這信念、有理想，絕對不會輸。害怕的話，就會輸啊。」

我們也有廣宜流布這「理想」。如今，還有誰燃著如此崇高的「理想」？

她說：「我們是正確的，正義絕不會輸。即使我們倒下，接著的人們也一定會越過我們的屍體前進，所以，讓我們儘量挽救多個同志、士兵吧。」

(文轉下頁)

中級考試模擬試題

今年的中級考試訂於十月二十四日星期日舉行。實際試題將以模擬試題為範本。除了宗門問題以外，括弧內的數字都是中文材料（一九九九年修訂版）的頁碼，希望這些模擬試題有助於你們準備考試。

第一部份：壽量品講義

1. 釋迦牟尼揭露他並非今世在印度成佛的，而是在久遠過去就已成佛，請問此事的意義何在？(10)
2. 請描述「地涌菩薩」。(12-14)
3. 在「妙法蓮華經壽量品」上冠以「南無」二字，意義何在？(14-15)
4. 壽量品以「爾時」二字開始，「爾時」的意義是什麼？(19-20)
5. 為什麼從大聖人佛法的觀點詮釋「如來秘密神通力」是很重要的？(21-22)
6. 就大聖人佛法的觀點而言，「久遠」的意義是什麼？(27)
7. 說明大聖人的發跡願本。(29-30)
8. 壽量品的真意是什麼？(32)
9. 壽量品的本因、本果法門顯示什麼？(33-34)
10. 釋尊為何入滅？(39-40)
11. 壽量品如何教示「師徒之道」？(41,69)
12. 「自我憐」的意義及目的何在？(43-46)
13. 根據大聖人的解釋，「自我憐」是什麼？(43)
14. 什麼是「三身如來」？(48-50,60)
15. 救濟民眾的三寶是什麼？(67)
16. 經文云：「一心欲見佛，不自惜身命」。「不自惜身命」的意義是什麼？(58)
17. 「一心欲見佛」的意義是什麼？(59-60)
18. 創價學會經常如何吹奏幸福的「妙音」？(65)
19. 「自我憐」中「常在此說法」這句話的意義是什麼？(52-53)
20. 佛的「永遠的一念」是什麼？(68-70)

第二部份：「開目抄」

21. 大聖人在「開目抄」說：「當世日本國第一富者，日蓮是也」，接下來的一句話顯示他開展了池田會長稱為「泰然自若，不畏不懼」的寬闊的內在境界，因為他做了些什麼？(1)
22. 四條金吾是代表誰接受「開目抄」的？(1)

(轉下頁)

但是，父母若不教導子女「學會精神」，「朝著廣宣流布的信心」，就不能令其久住。一家福德的動脈就會切斷。自己死後，也沒有人認真地做過善供養。結果，兒女、父母也蒙受損失。

何況是儘管蒙受學會照顧，卻連「報恩」的心也不教導子女，只顧追求世間的虛榮，這樣更加是背離人道，自然不會有好收場。

「心不後退」

鄧穎超女士把一切職位讓給後輩時這樣說：

「儘管人退休，心卻不退休。」

「即使從所有職務引退，卻不會從革命引退。」

我也懷著同樣的決心。

一個人當屋頂棟樑，徹底保護學會，絕對不後退。後退的話，就無法廣宣流布了。

「只要有一口氣也要奮鬥下去！」——這是鄧穎超女士的吶喊。

因為心在燃燒

英國詩人德萊頓 (Dryden) 說：

「戰鬥的勝負是取決於戰士的鬥志。」

只有勇士才會取得勝利。

是取決於心。

愛默生也說：

「心中不燃著熱情從不會成就偉大的事業。」

「心」中燃著熱情，就是「信心」。

草創期的學會、關西，「心」熊熊地燃燒著，所以勝利了。

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世界各國都市頒贈給我的「名譽博士」稱號，現時有九十五個。連同今天收到巴西都市的聯絡在內，剛好是一百個。

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長時間辛苦了，謝謝大家！

(文接上頁)

正因為鄧女士是這樣「無比堅強的女性」，周青年才會選中她。

「若是這位女性，相信能夠一生為革命奉獻一切奮鬥到底。」

「要活下去啊！」

鄧穎超也說：「雖然投身革命，也許會被奪去性命，也許會被下獄，相信一生也不能過著安樂悠閒的生活。儘管如此，若是這位女性卻可放心。」

「母親是我的光榮」

鄧母在中日戰爭之中，一九四〇年十一月十八日去世。剛好是牧口先生逝世的四年前。

鄧穎超決心一死。

當時，鄧母的話令女兒振奮起來。「穎超不可氣餒，那不像你的。」

作風啊。要活到最後為止，革命需要你，恩來也需要你啊！痛苦是誰也一樣，只要有一口氣就要奮鬥下去。」

就是這樣，鄧穎超撐著搖晃的雙腿站起來。有時靠人用擔架抬著上路，徹底走完了「長征」。

希望各位無論發生什麼，也要奮鬥著活到底。

「第一是「迅速」。

一認為有需要，便馬上聯絡，什麼地方都前去。就像學會的婦人部那樣。

第二是「一定會面」。

若是只靠書信、傳話，或是如今的電話，既傳達不到本意，也難以理解對方的真心話。

第三是儘量宣揚對方。

自己儘量不出頭露面，誠心誠意、徹底在「幕後」默默耕耘，這樣地取得眾人的信任。

「原來是這樣嗎？」

「絕對不會做出愧對母親的事，請放心安息吧！」

動人的光景浮現眼前。

正如她的誓約一樣，鄧女士奮鬥著活到底。

她的革命活動了，不起地成功了。為什麼呢？其中有以下特徵：

「幹部必須是年輕人商量的好對象、理解者」

「絕對不要頤指氣使、強行壓迫。」

「幹部不但自己要遵守紀律、成為模範，更應該加強對子弟的教育。」

利用職權圖謀讓自己的子弟從中取利，簡直是豈有此理。這樣做到頭來是害了子弟。

「嚴格對待子弟，最終是為子弟著想。」

完全說得對。

「當然，孩子必須以長遠的眼光來看，不可加以勉強。」

在學會裡也有些家庭，父母雖是幹部、名人，子女卻沒有入信。

得。

成為商量的好對象

鄧穎超女士在晚年全力造就革命的接班人。

「要培育青年啊！——未來全繫於這一點。」

如今我的心境也是完全一樣。她認為：

「幹部必須是年輕人商量的好對象、理解者」

「絕對不要頤指氣使、強行壓迫。」

「幹部不但自己要遵守紀律、成為模範，更應該加強對子弟的教育。」

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「當然，孩子必須以長遠的眼光來看，不可加以勉強。」

想到如此，二十一世紀學會的前途充滿希望。

與周總理夫婦緣深的關西青年部諸君！要超越前輩前進！

全員要以成為會長、副會長的自覺，或比這更堅強的決心奮鬥，二十一世紀就拜託大家了！

帶給人什麼

為了讓諸君學習，最後想介紹一些名言。

愛因斯坦 (Einstein) 說：

「人的價值並非看一個人所能接受的東西，而是必須看他給與人的東西。」

是看自己帶給人什麼。

此外，古羅馬哲學家塞內加寫著：

「打不敗的力量比不受攻擊的力量值得信賴——沒受過考驗的力量並不能信任，擊退所有攻擊的堅強耐力，才最值得信賴。」

「可以說，諸君如今也在向「是否能夠受日蓮大聖人信賴」的考驗挑戰。」

挪威戲劇家易卜生 (Ibsen) 說：

「我認為獨自站起來的人是最堅強的。」

「二人立起」，才是真正的勇士。

同樣是挪威的詩人埃弗爾朗誦歌：

「通往自由的道路只有一條，就是越過鋪滿叛徒屍體的道路！」

只有勇士才會取得勝利。

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長時間辛苦了，謝謝大家！

23. 在「開目抄」中，日蓮大聖人想要向信徒們傳達的訊息是什麼？ (1)
24. 御書「開目抄」標題的意義何在？ (1)
25. 在此御書中，大聖人宣稱自己是什麼？ (1)
26. 大聖人引述「涅槃經」指出「善比丘」會變成「佛法中怨」，假如他見人破壞佛法，而不做什麼事？ (1-2)
27. 章安如何稱呼「無慈詐親」之人？ (1-2)
28. 根據章安，真正的佛弟子看到他人毀壞佛法時，會如何處置？ (1-2)
29. 章安如何稱呼為佛法除惡之人？ (1-2)
30. 章安如何稱呼未能「呵責」「壞法者」之人？ (1-2)
31. 大聖人被放逐到佐渡時，信徒對於降臨自己身上的迫害有何反應？ (2)
32. 在「開目抄」的結論中，日蓮大聖人談到信徒的困惑時，提出此問題：「在弘法過程中，如果被周圍的人憎恨，到底有什麼益處？」日蓮大聖人如何回答此問題？ (2)
33. 為什麼一定要呵責毀壞正法的人？ (2)
34. 呵責謗法的最大功德是什麼？ (2)
35. 在佛法中採取行動會產生什麼結果？ (2)
36. 大聖人戰勝政府迫害的力量根源於何處？ (2)
37. 法華經十一品中，釋迦、多寶，和其他十方諸佛聚集在一處，目的何在？ (3)
38. 日蓮大聖人指出是那一位僧侶，竟於末法緊閉法華經之門，不使人入？ (3)
39. 根據戶田會長，究竟是什麼使大聖人能狗接受三類強敵的迫害？ (4)
40. 如果大聖人不公開宣揚末法時期的正法，他或許可以過著安逸平靜的日子，但根據他所說的一句話，這樣作顯示他缺乏什麼？ (4)

第三部份：開目抄

41. 大聖人撰寫「開目抄」的目的地何在？ (4-5)
42. 誰具足主師親三德？ (5)
43. 就現代而言，何謂「主德」？ (5)
44. 就現代而言，何謂「師德」？ (5)
45. 就現代而言，何謂「親德」？ (5)
46. 妙法蓮華經中的那一章節說明「三德」的要義？ (5)
47. 「我此土安穩」意指何「德」？ (5)
48. 「常說法教化」意指何「德」？ (5)
49. 「我亦為世父」意指何「德」？ (5)
50. 請說明「三德」與創價學會的和平、文化教育運動之間的關係？ (5)
51. 日蓮大聖人在「開目抄」中對天台宗信徒有何評語？ (6)
52. 何以第一任創價學會會長牧口常三郎說「日蓮大聖人在世當時的天台宗，就現今的日蓮宗而言，相當於『日蓮正宗』」？ (6)
53. 外道如何叱罵釋迦牟尼？ (6)
54. 那些自認為只是批判天台和傳教的人實際上作的是什麼？ (7)
55. 大聖人認為「受惡人之贊者」為何？ (7)
56. 池田會長認為我們應該致力於贏得誰的贊賞？ (7)
57. 「娑婆」世界的特徵是什麼？ (8)
58. 天台大師說宣揚佛法是「適時而已」，不會因時而異的是什麼？ (8)
59. 大聖人怎麼看待「末法時代弘揚妙法的人」？ (8)
60. 大聖人的「開目抄」是如何結尾的？ (8)

第四部份：宗門問題

(括弧內數字是宗門問題手冊的頁碼)

61. 法華經說：「如來現在，猶多怨嫉，沉滅度後？」這句話如何適用於創價學會的處境？ (4)
62. 大聖人說：「說此法門，魔必出來。魔不競出，焉知正法？」又說：「遂知不顯三類敵人，便非法華經行者，顯之，始為法華經行者也。」這兩句話顯示什麼？ (6)
63. 一九九〇年底，日蓮正宗僧侶明顯地企圖控制或解散創價學會。他們的陰謀計劃叫什麼？ (6)
64. 宗門提出一份包含九個問題的質詢書，指控池田先生及學會犯了種種惡行。學會的反應如何？ (6)
65. 大聖人說「邪正並肩，大小爭先」時，信徒應採取什麼行動？ (7)
66. 對宗門問題獲得了解並建立信念後，我們對關係人類的問題會產生什麼看法？ (7)

67. 列舉日蓮違背大聖人佛法的十種行為中的兩項。 (8-9)
68. 大聖人說：「未法得弘妙法蓮華經五字者，不分男女，皆是地涌菩薩。」宗門藤本總監在一九九一年一月寫給學會的信中說些什麼和這相反的話？ (10)
69. 大聖人說：「此御本尊全不須求之他處，只在我等眾生持法華經，唱南無妙法蓮華經之胸中肉團內。」相反的，宗門僧侶所持的立場是什麼？ (11)
70. 大聖人說：「日蓮一人，首唱南無妙法蓮華經，而二人、三人、百人，乃次第傳唱。未來亦為如此。」當牧口常三朗和戶田城聖值遇日蓮正宗時，它只不過是一個微小貧窮的佛教派系。可是，牧口和戶田作了些什麼以實現大聖人的預言？ (13)
71. 牧口和戶田兩位會長根據日興上人「二十六條遺誡置文」中的第十七條，拒絕遵循法主的指示，在每日修行中加入膜拜神道神符的儀式。這一條的內容是什麼？ (13)
72. SGI 決定授與御本尊的意義何在？ (15)
73. 日蓮正宗聲稱 SGI 授與的御本尊是贗品，因為沒有經過法主舉行「開眼儀式」。相對的，大聖人對「開眼儀式」的看法如何？ (16)
74. 就佛法而言，駁斥錯誤或不公正的事物是很深厚的善因。學會員把日顯圖寫的御本尊換成二十六世法主日寬的御本尊。他們向著日寬上人的御本尊唱題並顯現功德和成長的實證。他們以此駁斥什麼有關御本尊的錯誤的教導？ (18)
75. 根據大聖人的御書及他本人在鎌倉的經歷，他對學會受到日本媒體惡意中傷會有什麼樣的看法？ (21)
76. 在「如說修行抄」中，大聖人說：「是以自聽聞此經之日始，須深知必有……三類強敵。」根據此文，我們應如何看待權力階級的批評和攻擊？ (21-22)
77. 學會為何不同意在宗門提出的條件下與他們會談？ (23)
78. 大聖人說：「於毀妙法之人，應是更強盛為言之也。」因此，我們應以堅定的信念和慈悲談論宗門問題的實相。在和宗門信徒談話時，我們應該注意那些特點？ (25)
79. 創價復興對抗的是什麼？ (26)
80. 在談論宗門問題中我們會有什麼收穫？ (34)

第五部份：二十六條遺誡置文

81. 日興上人撰寫二十六條遺誡的主要動機是什麼？ (74,77)
82. 日蓮大聖人佛法的根本精神是什麼？ (74)
83. 日顯及僧侶們如何詮釋第一條遺誡「富士之立義，不可稍有違於先師之弘通。」？ (74)
84. 大聖人時代的五老僧和今天的日顯有何相似之處？ (74)
85. 第五十九世法主日亨的最大貢獻是什麼？ (75)
86. 為何日蓮正宗僧侶猶如「獅子身中之蟲」？ (75)
87. 日興上人的基本精神是尊崇什麼？以什麼為根本？ (75)
88. 根據日興上人，我們應如何對待職位比我們低，信心年資比我們淺，但具有才幹的信者？ (76,78)
89. 根據壽量品「自我憫」，佛念念不忘的是什麼？ (76)
90. 和宗門相形之下，創價學會如何履行第十三條誡文：「尚未廣宣流布之際，應捨身命隨力弘通。」？ (77)
91. 日興上人在第十七條誡文中說了什麼證明他不認為法主絕對不會有謬誤？ (78)
92. 本著第十七條誡文的精神，牧口常三朗在一九四三年六月奉命登山時拒絕作什麼事？ (78)
93. 基本上，日顯什麼樣的行為表現使得學會拒絕跟隨他？ (79)
94. 日興上人為何在第二十二條誡文中告誡我們「不可受謗法者之供養」？ (80)
95. 學會如何履行第十六條誡文：「雖為低下者，倘智勝我者，應仰之為師。」？ (78)
96. 日興上人如何看待犯了色戒的法主？ (81)
97. 日興上人如何看待違背二十六條誡文中任何一條的人？ (74,81)
98. 學會及歷任會長以什麼行動維護廣宣流布運動，使大聖人佛法得以延續？ (78-79,80,81)
99. 二十六條誡文中「巧於難問答」這句話的原意是什麼？ (81)
100. 援引經文之例，大聖人指定誰代表他和那一派的僧侶進行法論？ (81)