



EXPERIENCE:

Sara Caprille reunites her family with prayer.

page 3

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. 3256

\$2.00

AUGUST 20, 1999

Photos by KAREN LAURENTI STAZIO



Northern California study conference participants enjoy a buffet luncheon.

Northern California Study Conference Held

Faith is the eternal foundation of Nichiren Daishonin's Buddhism. Both practice and study arise from faith. Practice and study should serve to deepen and uphold your faith. It will find expression naturally in the course of your efforts in practice and study, and definitely provide the impetus for you to revitalize constantly and to forge ahead toward the goal of kosen-rufu" (*Buddhism in Action*, vol. II, p. 136).

These words by SGI President Daisaku Ikeda provided the foundation and purpose for months of planning, preparation and chanting; resulting in

the first study conference sponsored by SGI-USA of San Francisco.

In an effort to revitalize their lives by deepening their faith and understanding of true Buddhism, nearly 300 SGI-USA members from 75 different cities in Northern California gathered at the Doubletree Hotel, overlooking the spectacular San Francisco Bay, in Burlingame for a two-day "studyfest." Study department representatives of the San Francisco regions organized the weekend event. Mark Wilwerth, one of the planners, commented, "We

SEE CONFERENCE, 4



SGI-USA Study Department Leader Eugene Hirahara addresses participants at one session of the Northern California study conference.

DISCUSSIONS ON YOUTH

Rise Up for What's Right!

President Ikeda discusses standing up for what's right and says that 'if you do, you will find that you have twice the power you thought you did.'

Takashi Nade: Our topic this time is why those who stand up for right and good are persecuted. Many of the high school division members have requested that we ask you, President Ikeda, about the Osaka Incident, in which you were falsely accused of breaking the law and imprisoned.

Misaki Taguchi: You wrote about this incident in detail in the "Osaka" and "Trial" chapters of volume 11 of *The Human Revolution*. Our members in Kansai, especially, are earnestly studying those chapters.

President Ikeda, then the Soka Gakkai's chief of staff, was unjustly accused of encouraging Gakkai members to canvas door to door for votes—an activity that is illegal in Japan—and of directing them to buy votes during a 1957 Upper House by-election in the Osaka electoral district. He was arrested in Osaka on July 3, 1957, and was held in prison for two weeks of questioning on charges of violating the election laws. By an astonishing coincidence, this was the same date that, 12 years earlier, second Soka Gakkai president Josei Toda was released from prison, where he had been placed for his opposition to Japan's military government.

All governments must have a basic purpose, or they won't be able to create concrete policies.

SGI President Ikeda: I'll be happy to talk about it again for my young readers. In those days, people looked down on the Soka Gakkai, regarding it as a gathering of the poor and the sick. Then, in 1956, three Soka Gakkai-backed candidates suddenly won seats in the Upper House elections. This surprised the political establishment,

which began to regard the Soka Gakkai as a threat.

Why did the Soka Gakkai decide to field candidates for public office? Our decision was based on Nichiren Daishonin's treatise "Rissho Ankoku Ron" (Securing the Peace of the Land Through the Propagation of True Buddhism). Our aim, then, was to ensure the realization of a government based on a philosophy of peace, thereby bringing peace to our country and security and happiness to the people.

All governments must have a basic ideal, a basic purpose, in order to create concrete policies. Without a solid philosophy, a government grows corrupt and becomes solely preoccupied with its vested interests.

The Osaka Incident was unmistakably the reaction of the political establishment to the Soka Gakkai's commitment to cleaning up the realm of politics and government. The authorities wanted, at all costs, to prevent the Gakkai from venturing into the political arena.

Nade: A high school division member who read *The Human Revolution* commented: "One scene that really stayed in my mind was when the prosecutors questioning President Ikeda moved him from the district prosecutor's office to a nearby annex and forced him to walk the distance between the two buildings in handcuffs—in full view of the public. I can imagine how pained and upset the women's division member and youth division members who happened to see Sensei in that predicament must have been. And although no one could have been more frustrated and angry than President Ikeda himself, he still managed to convey a message of encouragement to those members as he passed near them.

SEE RISE UP, 4

Splitting Bamboo

How does Nichiren Daishonin say we can best live with no regrets? By splitting bamboo....

EDITORIAL

By JEFF FARR
ASSOCIATE EDITOR

One of the greatest things about the SGI organization is how it encourages us—often—to look at ourselves, to question ourselves and to improve ourselves. Plato says that “the life which is unexamined is not worth living,” and I think that this could be a motto for the whole SGI. As Nichiren Daishonin warns us, we should not “spend this life in vain and regret it for ten thousand years to come” (*The Major Writings of Nichiren Daishonin*, vol. 5, p. 173). It’s through pursuing the *examined life*—through accomplishing our human revolution—that we spend this life in the very best way.

Living with no regrets simply equals challenging ourselves always more in our Buddhist practice.

When you look around the world today, you sadly see that many people are making the causes for lives of regret. They seem to feel that the meaning of life is just to entertain themselves. In America, there’s a religion called Cheap Thrills. So many people are missing out on the great opportunity to find real, eternal happiness in their own hearts. And it hurts to watch them miss out.

This is the deluded reality—what Buddhism calls the *saha* world, the realm of human suffering—in which we must pursue our human revolution. We have to jump into society, as bad as it can be, and try to awaken people here to a new way of life, a more fulfilling existence. The only way is through our human revolution in the *saha* world, human revolution that all our friends can witness.

Throughout human history, there have always been escapist religions (like the Pure Land sect the Daishonin criticizes so much) that have sought to ignore reality, to divert believers’ attention away from how troubled the human world is and to some other, invented, supposedly much nicer world. Everything is promised to be OK, when we arrive there....

This Buddhism, though, teaches us to make everything OK *here*. We attain enlightenment where we are, now, together with suffering friends.

One of my favorite passages from the Daishonin’s writings speaks to this: “The Lotus Sutra offers a secret means for leading all living beings to Buddhahood. It leads one person in the realm of hell, one person in the realm of hungry spirits, and thus one person in each of the nine realms of existence to Buddhahood, and thereby the way is opened for all living beings to attain Buddhahood. The situation is like the joints in a piece of bamboo: if one joint is ruptured, then all the joints will split” (MW-7, 103). These words make me want to do more human revolution. They make me want to split the whole piece of bamboo, our unhappy society today—to make it happy. And these words teach me this is the way to say no to wasting my life. ❧

Best in the Parade

Residents of Montclair, N.J., sought out every bit of shade from which they could comfortably view the town’s 47th annual Fourth of July Parade. The temperature was reaching 104 degrees, and the humidity made it seem like 115. A record-breaking heat wave had engulfed the East Coast over this holiday weekend.

But it did not dampen the spirit of the spectators. Ice cream and cold drinks were sold on almost every corner, while the children enjoyed the popping of small firecrackers safely thrown on the street.

Finally, the marching units appeared: military groups, veterans organizations, Girl Scouts and Boy Scouts, little leagues, civic organizations and fire, police and emergency workers. Appearing almost at the end of the lineup, the SGI-USA New Jersey Music Corps performed for the first time in the parade in brilliant white and blue uniforms with sharp gold trim, the Drill Team’s banners crisply flapping as the girls performed their routine.

As the Music Corps approached the reviewing stand, the judges briefly mistook it for a professional group!

Mr. Herschel White, Montclair resident and parade chairman since 1975, exclaimed later that the SGI-USA’s youth band had made a top performance. “You guys are so ethnically diverse!” he said. “The SGI is very unique and well received in Montclair. I hope that you will come back next year.”

He further said that the judges were delighted to award the group with a trophy for Best Youth Marching Band of the Parade. The Music Corps had accomplished a tremendous victory!

—MARY MACK

Photos by KEVIN LYDEN



Despite temperatures reaching 104 degrees, the youth did their best to encourage the parade spectators.



Seventy youth gather at the New Jersey Community Center to perform in Montclair’s Fourth of July Parade.

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

EXPERIENCE — SARA CAPRILLE, HOUSTON

Obstacles Are Sources of Benefits

A new attitude based on strong prayer empowers Sara Caprille to change her 'life tendencies' and rebuild a united family.

I was born in Peru and first heard about Nichiren Dai-shonin's Buddhism when I was 22 years old, but it was not until later that I took faith. After one year of marriage, my husband, Aldo, was introduced to the practice by one of my cousins. In 1984 we started a serious practice of Buddhism together, and on Nov. 24, 1985, we received the Gohonzon. As we received many benefits, our faith naturally increased.

One of our greatest benefits was coming to America on Oct. 12, 1989. At first it was very difficult for me, but as time passed, I learned to adjust to the new environment and culture.

Although my husband and I continued our faith diligently, we still had many problems. We seemed to always make the wrong decisions. I had an impulsive character and over the simplest things I would become angry. I was also very jealous of my husband. This eventually led to family discord, confrontations, mistrust and misunderstanding.

talk to my husband in hopes of solving our problems, but all I received were signs of his disgust. He didn't want anything to do with me or the Gohonzon. After that incident I felt that my whole life had ended. I was crazed and held beliefs that nothing else in life was important. I felt worthless. In those days I cried a lot in front of the Gohonzon and chanted many hours. I prayed to become a stronger person so that I could overcome my difficulties.

Unable to see any changes, I went to talk to a senior in faith. She encouraged me to continue chanting and to do lots of activities for kosen-rufu. Still things did not improve. After several months had passed, I began to feel stronger, more confident, and most importantly, I started to gain control over my life. I decided that, come what may, I would go it alone and shortly after that I began to run the business alone.

A deeper sense of appreciation for my Buddhist practice started to develop. I sincerely prayed for wisdom and strength



The Caprille Family outside their home in Houston. Sara and Aldo Caprille, with sons Johnathan, 9, and Piero, 16.

this obstacle I was able to change my life tendencies. I was able to handle difficult situations more confidently, and I even developed a deeper sense of appreciation for myself. Practicing correctly helped me change my karma to the point that I was able to open my heart

any questions, I decided that everything that had happened was in the past and that was where it should remain. Together we were starting our practice anew. My prayers have surely been answered.

When he left home we had lost most of our clients and our home had gone into foreclosure. But because of my strong faith and hard work, our clients have returned and our finances have strengthened. We have paid back our debts and did not lose any equity in our house. The only thing I can say with total confidence is that the power of the Gohonzon is absolute and no prayer goes unanswered. Besides which, my husband can hardly believe the positive changes that have taken place within me. We now respect one another and have vowed to rededicate our lives for the sake of world peace.

This obstacle has resulted in my oldest son starting his practice and learning more about cause and effect. The greatest benefit of all occurred within me and I have opened up my life in ways I never dreamed possible. My home is now being rebuilt with daimoku, love and respect. I am so happy.

to forgiveness. I began praying for my husband's happiness. This was something that I had never been able to do in the past.

There came a time in my life when I thought I no longer needed him as I continued to pray for his protection and that he would return to the correct way of faith, practice and study. After eight months had passed, my husband returned home asking for forgiveness. He asked, "May I please pray to the Gohonzon?" Without asking

to care for my children independently. I chanted two to four hours daily so that I could continue my faith. Finally I realized that this was my karma and that by changing my attitude, my environment would change, too.

In time I started thinking more positively. My children no longer witnessed my desperation or tears. I became more relaxed as they observed my practice and activities. I also received lots of support from my Buddhist friends. Thanks to

'A deeper sense of appreciation for my Buddhist practice started to develop. I sincerely prayed for wisdom and strength.... Finally I realized that this was my karma and that by changing my attitude, my environment would change, too.'

As a result of my behavior our marriage and my two sons, Piero and Johnathan, suffered. After 14 years of turmoil, my husband decided to move out. During this period of separation, my husband started a relationship with another woman. He would even bring her to our home when visiting our sons.

Prior to our separation, we owned a small cleaning business. Under these strained conditions, we continued to work together side by side. I tried to

As SGI President Ikeda has said, "Fundamentally, for people who have faith in the Gohonzon, everything that happens is a benefit."

—As told to Yolonda White and Maude O'Donnell

The World TRIBUNE The SGI-USA's Weekly Newspaper

The (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: SGIUSUBS@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

Copyright © 1999 by SGI-USA. All rights reserved. Printed in the USA.

FROM RISE UP, 1

I found this so moving! I was also incredibly angered by the roughshod tactics employed by the authorities.”

Many innocent people are falsely incriminated through the authorities' underhanded tactics.

Taguchi: Another student writes, “I find it very strange that the authorities could get away with leveling charges against President Ikeda when they had no evidence of his guilt.”

Ikeda: Many innocent Soka Gakkai members were arrested, and their questioning by the prosecutor's office was also ruthless and heavy-handed. The interrogators would drill the suspects from morning to night for several days in a row.

One of those who was questioned later said, “Although I knew I had done nothing wrong, after the relentless questioning I began to wonder if perhaps I hadn't done something wrong after all...” The prosecutor's office abused its authority, using it to terrorize defenseless, innocent people with impunity.

In his testimony in court, one of the charged members said that the police detective questioning him had brought unfair pressure to bear on him. The detective played on the member's emotions, reminding him that his imprisonment would jeopardize his son's participation on



‘The crucial question is this: Are you going to ally yourself with evil or good? Which road will you take in life?’

a special school trip. If he confessed to the charges, on the other hand, the detective said, he would be released. “Don't you care about your children?” the detective asked. “Don't you have any feelings for them? Are you a monster? If you're stubborn, we'll just question you day and night, in shifts, without even allowing you to sleep, until you finally confess.” During his testimony, with tears rolling down his cheeks, the man stated: “We were already having a hard enough time making ends meet on my paycheck, and I was afraid that if the police detained

me too long, my family would starve. I couldn't bear the thought of their suffering. At the same time, I couldn't confess to something that never happened and betray the Gohonzon. But if I didn't, they wouldn't let me out. So I made a silent apology to the Gohonzon, and I said what they wanted. I lied. I said that Chief of Staff Ikeda told us to canvass door-to-door for votes.” For more on the history of the Osaka Incident, see President Ikeda's essays “Kosen-rufu Is Intense” and “The Sunlight of Victory” in the Aug. 13 World Tribune.

Many weak, innocent people are falsely incriminated through the underhanded tactics of the authorities. There have been many examples of this, and it may still be happening today.

Nade: That's really terrible. All the Osaka members were furious. They cried: “What's going on?! This is unbelievable! He hasn't done anything wrong — free Mr. Ikeda!” Several of them, concerned about your condition in prison, tried to visit you there and have various daily necessities passed on to you.

Others were so worried that they stood in front of the prison for hours at a time. The Osaka organization's Brass Band played Soka Gakkai songs on the street nearby, hoping you would hear them inside.

Authority is devilish by nature.

Ikeda: During my 14 days in prison, Mr. Toda and all our Osaka members were very worried about me. To this day, I continue to chant daimoku for those fellow members who were imprisoned for alleged election law violations along with me.

When I was in prison, I was aware that conditions there were very different from the dark days during which Mr. Makiguchi and Mr. Toda, the first and second presidents of the Soka Gakkai, were imprisoned during World War II. And I would have been embarrassed to even complain, given what they went through.

My confinement was just 14 days. It certainly wasn't pleasant, but in the end, it was no big

deal. The only time that I was really distressed was when I heard that the police were thinking of arresting Mr. Toda or raiding the Soka Gakkai Headquarters.

I knew better than anyone else how poor Mr. Toda's health was at the time, and I knew that a stay in prison might cost him his life. My only thoughts were that I must stop the police from getting to Mr. Toda or trampling on the Gakkai Headquarters, our precious citadel of kosen-rufu.

Taguchi: It was four-and-a-half years later, on Jan. 25, 1962, that your name was finally cleared of the false charges made against you. The trial extended to 84 sessions, and you had to travel to Osaka many times and sit for long hours on the hard wooden seats of the court. You also gave testimony.

The sessions were held in the mornings but occasionally continued into the afternoon. For most people, I think that such tension and strain would be incredibly wearing and debilitating, but you managed to spend the evenings at meetings in Osaka, standing before members and encouraging them — without showing the least sign of anything untoward going on. Those who knew what you were going through have said how tremendously moved they were by your indomitable spirit.

Ikeda: At the end of the long trial, I was declared not guilty — a verdict that was only natural given my innocence of any wrongdoing. After the judge handed down his decision, the chief prosecutor came over to me and said: “The verdict was just as I expected. It's only natural.” As a prosecutor, that's something he shouldn't have admitted. It goes to show you just how frightening the power of the authorities can be.

Taguchi: It's unbelievable that you were imprisoned, seeing how all you had ever done was work for the cause of good and justice. It's completely twisted.

Ikeda: Yet that is how human society has been up until now. In “Civil Disobedience,” the great thinker of the American Renaissance Henry David Thoreau says, “Under a government which imprisons any unjustly, the true place for a just man is also a prison.” Thoreau is saying that when a government is unjust, the very people who are labeled villains and put in jail are in fact the most just and decent people.

FROM CONFERENCE, 1

wanted to create a conference similar to those held at the Florida Nature and Culture Center.” With the beautiful setting, first-rate accommodations and abundance of meaningful study sessions, the prevailing feeling among those attending was that it was a rejuvenating experience.

Eugene Hirahara, SGI-USA Study Department Leader and Margie Hall, vice study department leader, had flown in from Los Angeles to help conduct the two-day conference, along with SGI-USA Vice General Director and Northwestern Zone Leader Richard Yoshimachi. Assisted by other facilitators from Northern California, a total of twenty different topics were presented each day for discussion.

The schedule was set up so that there were four sessions, with five different topics from which to choose.

As an example, there was a session on Saturday that ran from 10:15–11:25 a.m. During that period, conferees could select one of five topics being held in different meeting rooms including, “What's written on the Gohonzon,” Challenging hopelessness and depression through practice,” “Death and dying,” “Overcoming doubts” and “Sharing Buddhism in modern America.”

Other sessions included topics such as “Positive aspects of the Temple Issue,” “Nichiren Daishonin's behavior as a human being and lessons for us,” “Origins and evolution of Buddhism” and “How to derive maximum benefit from your practice.”

In selecting the topics for discussion, SGI-USA members of the San Francisco regions had completed surveys indicating their interests. Organizers then designed the content of the conference based on the input they

had received.

Throughout the weekend, it was clear by the ongoing, lively dialogue, whether formally during the study sessions or through casual discussions at lunch and break times, that those gathered had come hungry for study and discussion of Nichiren Daishonin's teachings. Hungry for information and a deeper understanding of the teachings to apply in their lives, because as it was stressed repeatedly during the conference, that Buddhism, including the theory, only exists in action.

This first study conference sponsored by Northern California proved to be as one organizer described it, “a fantastic success.” Those attending echoed that sentiment by repeatedly expressing their desire that there be more.

—TOBIE MARSH

Taguchi: In such a society, people who champion justice and truth are persecuted, while the corrupt and evil are praised and celebrated.

Ikeda: I think that is very frequently the case, and it is important for us to be aware of this and recognize it when it happens.

Nade: Speaking of the power of government authorities, I will never forget the heartless response of the Japanese government to the Great Hanshin Earthquake in 1995. What is the government there for, if not to work for its citizens' welfare? Don't our political leaders have any conception of the value of people's lives, of their livelihoods?

Taguchi: We see the same thing in the case of HIV-in-

fect blood products being sold to hemophiliacs in Japan with government approval. Though the government officials and the pharmaceutical companies knew that there was a high probability that hemophiliacs would contract AIDS and die, they continued to sell the contaminated products.

Such behavior is impermissible. Only monsters could do such a thing.

Ikeda: Authority is devilish by nature. The single aim of those who wield authoritarian power is to manipulate people to their own advantage and protect themselves. It's a topsy-turvy world: Anyone who opposes their means or aims will be treated as a criminal.

Buddhism teaches that the reason why the evil are protected and the good despised is

that the earth is ruled by the Devil of the Sixth Heaven. The dark spirit of the Devil of the Sixth Heaven enters the hearts of those in power. The Daishonin's life was also a series of harsh persecutions.

Buddhism is a struggle against devilish forces. With strong faith, we can resist and fight against all attacks and onslaughts. To win in this struggle is kosen-rufu. On our journey for kosen-rufu, we are destined to encounter many heavy obstacles and negative forces.

The ideal we must aim for is a world in which good people work together.

Nade: Adults are often saying that they find today's junior high and high school students scary, or that they don't understand today's youth. But I think

that when you really look around the world, it's the adults who are much worse than the young people.

In our world today, bad people have free reign, and they do as they please — while people who are trying to lead good, decent lives are often made to feel miserable.

Ikeda: Your mission, my young friends, is to change that.

Seven hundred years ago, the three martyrs of Atsuhara — loyal followers of the Daishonin who refused to recant their faith — were falsely accused of crimes by priests hostile to the Daishonin and in league with the political authorities of the day. [The three followers were eventually executed by the authorities, dying for their beliefs.]

The authorities are always envious and resentful of the good and just. It is an instinctive, primitive response on the part of those who wish to protect themselves and their own interests at all costs.

Another thing is that corrupt people join forces with others of their kind easily and have not the slightest scruple in doing so. Good people, on the other hand, don't form alliances so easily. The ideal we must aim for is a world in which good people can join hands and work together.

"I don't care what happens to anyone else, as long as I'm OK" — this is the kind of thinking behind the possession of the atomic bomb. It is an evil way of thinking. And that applies to both nations and individuals.

The crucial question is this: Are you going to ally yourself with evil or good? Wrong or right? Which road will you take in life?

Education, in its essence, should be studying how to live as a good human being. The same should be true of government and religion. Unfortunately, all these different fields have become confused on this point, with the result that our world is now in chaos.

A certain philosopher says, "Champion truth, and your strength will be doubled." That's my lesson to all of you, too: Whatever persecutions you may face, my disciples, rise up for the sake of what is right! If you do, you will find that you have twice the power that you thought you did.

Part one of a discussion on standing up for justice among SGI President Ikeda and Soka Gakkai high school division leaders Takashi Nade (young men's secretary for the Kansai region) and Misaki Taguchi (young women's secretary for the Kansai region). The conclusion will appear in an upcoming issue.



Publisher
Fred M. Zaitso
Assistant Publisher
Greg Martin
Editor in Chief
Ted Morino

Managing Editor
Margie Hall
mhall@sgi-usa.org

Associate Editor
Jeff Farr
jfarr@sgi-usa.org

Staff Writer
Stephanie Celano
scelano@sgi-usa.org

Contributing Writer
Terry Ellis

Contributing Artist
Ellen Brown

Staff Translators
Jeff Kriger
Shin Yatomi

Contributing Photographers
Gregory Nakasuiji
Kirk Condyles
Jonathan Wilson
Dixon Hamby

Photo Editor
Lisa Hollis
lisahollis@earthlink.net

Bureau Chiefs
Phil Simpson, Atlanta
Fletcher Dalton, Boston
Veronica Evans, Chicago
Jim Dreisbach, Florida
Joanne Tachibana, Hawaii
Margie Hall, Los Angeles
Cheryl Utley, Midwest
Robert Taliaferro, New York
Dave Shadovitz, Philadelphia
Irene Owada, Rocky Mountain
JL Henriques, San Diego
Ron Baird, San Francisco
Bill Lawrence, Seattle
Troy Murrain, Texas
Robin Meader, Washington, D.C.

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

READERS COMMENTS

Send to:
Mailbox
606 Wilshire Blvd. PO Box 1427
Santa Monica, CA 90406-1427
or e-mail: wt@sgi-usa.org

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

FRIENDS FOR PEACE
ffp@sgi-usa.org

SEIZE THE DAY
seize@sgi-usa.org

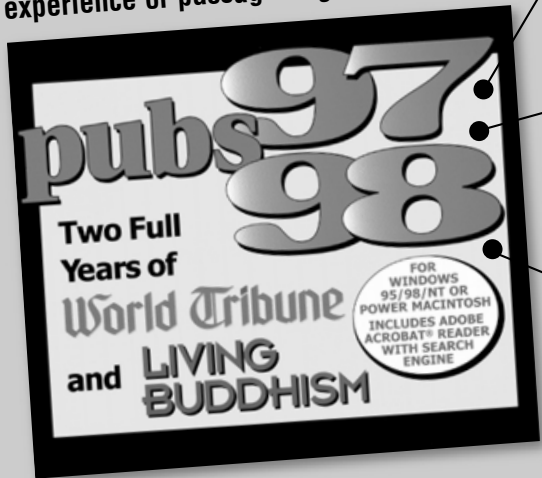
FINE PRINT
fine print@sgi-usa.org

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.

Two Years of World Tribune and Living Buddhism at the click of a Mouse...

pubs 97.98 CD-ROM

No more searching through stacks of papers or magazines for that elusive experience or passage of guidance.



- NOW, at your fingertips, is every issue of the past two years in searchable, printable formats. Type in a key word or author and up pops a list of articles. Click on one of those and go straight to what you need.
- Great for study and discussion meeting preparations.
- Find the perfect encouragement for yourself or a friend.

Now Available at:
SGI-USA BOOKSTORES
or from the

SGI-USA MAIL ORDER CENTER

By mail at: 8811 Aviation Blvd., Inglewood CA 90301

By e-mail at: sgiusamoc@aol.com • By phone at: 800-626-1313

\$40

Mail Order No. 0510

Limited numbers, so order the PUBS 97-98 CD-ROM today!

the new HUMAN REVOLUTION

SGI President Ikeda's novelized history of the Soka Gakkai

'EARLY SPRING'

VOLUME 7, CHAPTER 3, PARTS 9-10

When Nagayasu Masaki decides to become a Soka Gakkai staff member in America, President Yamamoto has a serious talk with him about the future of the American kosen-rufu movement.

The deliberations on leadership appointments went on past midnight. When they finished, Eisuke Akizuki told Shin'ichi Yamamoto that youth division members from West Germany were heading to Paris by car.

"I see," said Shin'ichi, "so they're driving here. With the snow and cold, I'm sure they'll be quite delayed. I just hope that they don't try to push themselves too hard and have an accident. When they arrive tomorrow, I want to see them right away."

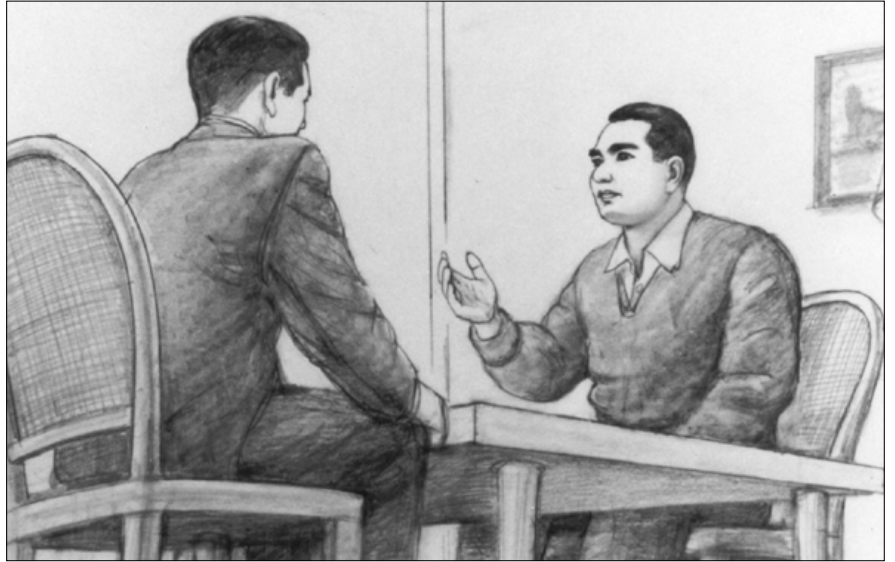
After the others left, Shin'ichi chanted daimoku and prayed for the safety of the German members. He went to bed just before dawn, but he was so

Los Angeles, while Shin'ichi and his party were in the United States. Since that time, Shin'ichi had been talking to Masaki about working there as a Soka Gakkai Headquarters staff member.

"Yes, I have," said Masaki, with a happy, eager expression. "I have decided to accept your kind offer. My wish is to propagate Nichiren Daishonin's Buddhism throughout the United States. Please make whatever use of me you can. I promise to do my best."

Shin'ichi was pleased by his response. Masaki's attitude was just what was required of a Soka Gakkai staff member.

Masaki continued, explaining his determination with the



Illustrations by KENICHIRO UCHIDA

behind the scenes. Having now found someone to fill that position meant a step forward for the kosen-rufu movement in the United States.

Shin'ichi looked Masaki in the eye and said: "I am certain that working as a Soka Gakkai staff member will turn out to be the best thing you can do with your life. But remember, the spirit of all Soka Gakkai staff members is to be on duty 24 hours a day serving the members. Unless you can accept the fact that you won't have any free time or much personal privacy, you won't be able to fulfill your mission as one of our staff. Being a Soka Gakkai staff member means giving your life to the spread of Buddhism."

Masaki looked earnestly at Shin'ichi. "If, as America General Chapter leader," Shin'ichi went on, "and as a staff member, you devote all your energies to achieving kosen-rufu in the United States, then your name will shine forever as one of the great contributors to the spread of Buddhism around the world. But if you lose sight of our goal of kosen-rufu and start to think only of your own interests, you will succumb to the desire for fame and fortune and end up exploiting our members, who are noble children of the Buddha. This is what is meant

by becoming 'a parasite in the lion's bowels.' It is the destruction of the Gakkai from within.

"Our top leaders and staff members have a tremendous influence on our organization. Most people are fervently committed to their ideals at the start, but after 20 or 30 years, it's easy to become complacent. In addition, the more you pride yourself on having worked very hard to build the organization, the more likely you are to grow arrogant and fall under the illusion that the organization is somehow your personal possession.

"Once that happens, you will begin to dominate and suppress your juniors in the organization, and stifle the growth of new talent. Ultimately, you will end up disliked by all. You'll also stop listening to the advice of others, and when someone says something with the sincerest intentions, you'll feel insulted and begin to nurse a grudge. That will lead to you attack the Gakkai and turn into traitor. This is an insidious trap that leaders easily fall prey to. I think we can say that faith is a lifelong challenge to fight the inner tendency to lapse into such arrogant ways.

"Now that you will be the central figure in our organization in the United States and a staff member, you must strive to maintain pure faith to the very end, never forgetting your ini-

tial spirit. You must serve wholeheartedly, for the sake of our members and the propagation of Buddhism.

"You are a pioneer of worldwide kosen-rufu. From now on, members around the world will look to you as a model. They will be watching what you do, to learn from you. You have a heavy responsibility."

Masaki listened to Shin'ichi intently, nodding in agreement after each sentence.

"All right then," Shin'ichi said. "After attending today's inaugural meeting of the Europe General Chapter, I want you to head back to the United States without delay. There, I want you to join up with Katsu Kiyohara and the other leaders from Japan who are presently on a guidance tour of American cities. Together, create a fresh, forward momentum for kosen-rufu across the United States.

"Next month I'll be in Washington to meet with President Kennedy. Why don't you stay in Washington through February and then move to Los Angeles in March?"

At last, thought Shin'ichi, the groundwork for the American organization had been laid.



concerned for their safety that he hardly slept at all.

He arose a little after 6:00 a.m., did gongyo and chanted daimoku and then waited for the German members to arrive. At about 8:00 a.m., Nagayasu Masaki knocked and entered his room.

Seeing Masaki, Shin'ichi immediately asked: "Well, how about it? Have you made a decision?"

A Soka Gakkai community center had been established in

bright vigor of youth: "I am your disciple. I promise to show actual proof."

Shin'ichi nodded and said: "All right. It's decided. I'll let the Personnel Department at the Gakkai Headquarters know right away."

Shin'ichi believed that to propagate the Daishonin's Buddhism in America, it was necessary to bear the expense of employing a full-time staff member to support and sustain the fledgling organization from

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

EXPERIENCE — DANIELLE WISE, BEVERLY HILLS, CALIF.

Finding Peace in the Wake of Columbine

A 1981 graduate of Columbine High School, Danielle Wise is rising above her own suffering and using her Buddhist practice to help herself and others heal from the Columbine tragedy.

I was introduced to the SGI almost two years ago when a wonderful woman suddenly appeared in my life to rent a room from me. Our conversation quickly turned to her practice of Nichiren Daishonin's Buddhism, and I knew it was going to be the next step in my spiritual journey. I could go on for pages listing the daily benefits I have found since beginning my own practice.

On Jan. 1, I began praying for clarity of what faith is to me and to know by the end of the year what I was to do with my acting career. I was going along pretty swiftly as the benefits to this prayer were showing up daily, but a great challenge was yet to come.

There are few outstanding moments in life where I have felt my world suddenly and irrevocably change. April 20 will be forever etched in my mind. I was at work, at a restaurant with eight televisions constantly airing CNN. At first I looked up and felt a brief frustration as they were announcing another school shooting. But as it progressed and they were able to narrow down the location, the scene became too familiar. It was the high school my brother and I had graduated from and my home — Columbine, Colo. We had just visited the campus in January, at 11:30 a.m., the same time of the shooting.

Shock as I have rarely felt set in. As I watched, I realized I knew some of the teachers in the areas that were under fire. That night, my mom called to let me know a close personal family friend, a junior, had left the cafeteria to go home for lunch as the shots started. Although I knew she is forever emotionally changed, I was relieved to find she was physically safe. But there were the 13 who died, and the two boys who committed the violence, to think of. I also realized what an enormous endeavor it was going to be to heal the hundreds of people who were in the midst of it.

I prayed. I cried. I got angry at the human condition and refused to pray. I prayed. I studied the Daishonin's teachings and learned more about his exiles and strength and the commitment he had for others. I

read a lot of SGI President Ikeda's guidance and studied *The New Human Revolution*. Their convictions and faith were strong, their compassion moved me to tears. I could believe in karma, I could understand my own suffering, but how could I ever understand why and how those 15 people in Columbine had to suffer such a fate? I weep every time I think of those two boys and what it must have been like in their hearts and thoughts.

I went to our district study meeting and listened to people lamenting over lost loves and dissatisfaction in jobs, and I got even more frustrated. Kosovo, Columbine, our emotions, so much to conquer in the world...I was feeling overwhelmed. How could my faith make it through this? We began a discussion, and a visiting member from another district began to share her experience of being one of the first children to begin the segregation process in the '60s. Her parents had worked with Dr. Martin Luther King. The National Guard escorted her to school, rattlesnakes were put in her locker to harm her—and all this occurred when she was a child.

I shared my fears of our future as a nation and as a world, and my fears that I had not been and possibly could not be strong enough to wage a battle against violence. Their encouragement gave me strength. I was reminded that there may have been days Dr. King did not feel he was prepared for what lay ahead but his conviction carried him through. I was also reminded that, as a Buddhist, and especially as an SGI member, I have made a commitment for world peace. I was facing my challenge and was now to find who I was willing to be for others. My empathy causes me to feel the pain and suffering of others but it does no good to stay there; I must make a stand for the healing process and the changes that could occur—this is cause and effect.

About a week after the Columbine tragedy, I had been praying to find what I was to do. I was speaking to my friend who introduced me to Buddhism and I suddenly blurted out, "What do you think of me



Danielle Wise and her daughter, Zosia, 12.

getting my master's degree in psychology?" I was quite surprised with myself since I had never thought I would go back to school.

As I progressed with the goal, I realized that between my acting training and my desire to understand my family's ills, I had been studying philosophy and psychology all my life with vigor. I am now waiting for my acceptance into a master's program, and I might even go for my Ph.D.! As I pray in front of the Gohonzon, my fears go away. I know this will give me the path to help others.

Strangers see the blue and silver ribbon I wear and ask what it is for. When I explain that it's in memory of those who lost their lives at Columbine and symbolizes a stand against violence, some have no idea what I am talking about and some are moved to tears. Many ask me questions to help them with their fears, frustrations and need to heal. I feel it is only through my Buddhist practice that I am able to help others find peace. I discuss human nature and the evidence of cause and effect. I ask them where they see it in their lives. I ask them if they can see where forgiveness is being asked of us and the ability to have patience with all other people. I honor the opportunity to be a cause for peace and

hope. The concept of cause and effect gives people the greatest hope and space to create goals for themselves.

I can also share that The Alumni Association of Columbine High School, of which I am a member, has been created. We are saddened that an event such as this brought us together, but we are committed to being present in the community. Our goal is to have an office on campus and create mentoring programs, networking opportunities, scholarships and much more.

On July 25, we had our first all-school reunion. We had 25 years of graduating students represented, eight bands, school fundraising booths (the volleyball team was there to raise money to honor their team captain who was killed) and a tent with a small portion of the mail and gifts that had come in from all over the world. Tiles were painted by hundreds of people and will be displayed in the school.

The principal spoke about the healing and declared Aug. 16, the first day of school, as the "day we take our school back." The alumni organization plans to support this, and the community of Columbine High School will enter the campus together. Plus, we reunited with people we haven't seen in years and created friendships with people we never knew before.

One more thing: I met a boy who had been shot in the face and was released from the hospital the day before our reunion. We didn't talk. I shook his hand. He just wanted to walk his dog around and hang out with his friends. He wanted to have a normal day, be a normal kid. He knows everyone knows who he is just by seeing him.

As I flew home the next day, I thought about him and began to cry. I listened to people on the plane, angry that it was hot while we waited, angry that they only had Diet Coke left. I felt overwhelmed. Words cannot describe the appreciation I have for the support and guidance I have had from fellow SGI members, which gives me such freedom to grow and find peace.

Twenty-one victims are bearing the physical wounds, three are still hospitalized. Families are losing jobs and homes caring for their children. There is still much work to be done. My thoughts cannot ignore the suffering in the world, but my prayers and my actions can be part of the healing and growth. Human nature will be what it will be. My Buddhist practice catapults me into who I will be for the peace to come. ❧

Danielle Wise graduated from Columbine High School in 1981 as Elaine Danielle Inselman.

Photo by MARTIN COHEN

4TH ANNUAL CULTURE DEPARTMENT CONFERENCE

Buddhas in the Professional World

Photo by PETER NELLHAUS



Members enjoy a laugh during a team-building exercise.

Photo by PETER NELLHAUS



Participants from the newly formed Caribbean Region.

Photo by CHERYL UTLEY



Arts Division representatives enjoy one-to-one dialogue.

Photo by LEIOLA REEDER



Dancing the conga on the last evening of the conference.

The fourth annual Culture Department conference was held at the Florida Nature and Culture Center July 22–25. For some of the participants, it was their fourth Culture Department conference. For others it was their first time at the FNCC. For all, this was the first conference led by the new Culture Department director, Eric Hauber.

The theme was “Equality and Humanity: The Buddha in a Professional World.” As lofty as it sounded, what was stressed both in meetings for all the attendees and in smaller gatherings was the concept of establishing friendship through dialogue with one’s peers both within and outside the SGI organization.

Arts Division Vice Director Gary Murie relayed his experiences of having informal meetings with other artists and sharing Buddhist concepts through conversation.

For most of the participants, it was the sharing of experiences that was the greatest source of encouragement. Members stood cheering when Amanda Rivera told of her struggle to be a principal in a Chicago school that has won many awards and citations under her leadership. Patricia Walker remained undefeated by an exam that stood between her and a coveted Ph.D., and received a full grant to study in Africa the day she was scheduled to leave.

—PETER NELLHAUS

Photo by CHERYL UTLEY



Puerto Rico members hold up a signature-filled banner to send to Orlando Cepeda to celebrate his induction to the National Baseball Hall of Fame.

Photo by CHERYL UTLEY



For many, it was a joyful reunion.

Activity FOCAL POINTS

FALL
1999

August 20, 1999, Page A

For September, October, November

FROM GENERAL DIRECTOR FRED ZAITSU

The Spirit of District Participation

Surprisingly, we are already approaching the final quarter of 1999. Thank you for your support until now in this significant Year of Victory in the Community for the New Century throughout our worldwide SGI family. I appreciate all your sincere efforts for kosen-rufu on behalf of your members, friends and family, while fulfilling the many demanding responsibilities of life in this modern world.

To recent training course participants in Japan, SGI President Ikeda said: "You are all people who will definitely go down in the future histories of your countries. You are worthy of the highest respect. You are noble leaders who are praised and protected by Nichiren Daishonin and the Buddhas and bodhisattvas of the ten directions." I want all of you to feel that this important message is meant for each of you.



The focus of our kosen-rufu activities during this last quarter of the year will be *participation*; specifically, participation in our discussion meetings. The quarter will begin in September and conclude during the month of November, when we will celebrate the anniversary of the Soka Gakkai's founding with our district meetings commemorating Nov. 18. I sincerely hope that all of us, especially those with leadership responsibility, can refresh our awareness and conviction in the significance of joyful participation in activities for kosen-rufu.

The discussion meeting is a proud tradition of the Soka Gakkai that was born at the very inception of our kosen-

rufu movement. Soka Gakkai first president Makiguchi and second president Toda would travel long distances to carry out earnest dialogue with two or three people. At times there might only be one other person.

Mr. Toda once said: "No matter how few the participants, you should eagerly and earnestly talk with them. Even if there is only one, you should be determined to preach the essence of the Lotus Sutra to them. You should try heart and soul to make them understand, so that in the end both of you will feel immense joy. You should delight in knowing that there is even but one person who will listen to you and treat them with utmost consideration" (*The Human Revolution*, vol. 10).

While today's discussion meetings in most parts of the United States may be more developed than in those early days of the Soka Gakkai, I believe

this founding spirit is still essential and continues to be applicable in home visits and other opportunities for one-to-one dialogue.

Our discussion meetings are yet another progressive contribution the SGI-USA makes to the American religious landscape. We host discussion meetings in more than 2,000 homes across America every month. These dialogues on developing our vast potential and working for humanity's happiness are a source of boundless hope for the future.

In *The New Human Revolution*, Shin'ichi Yamamoto states: "If all the leaders actively participate in and hold happy and enjoyable discussion meetings overflowing with the conviction in faith, then the scope of propagation will definitely expand.... This grass-roots movement has been the most essential underpinning of the Soka Gakkai until today. I

hope that you will devote your utmost energies to making the discussion meetings more fulfilling and satisfying and that you will take the lead in producing a powerful new current of kosen-rufu."

I sincerely hope that by using these founding principles, as we prepare this year's November Commemorative Meetings celebrating Nov. 18, we will produce a renewed realization of joy and pride in our activities for world peace. It is then that we can truly expand hope and joy into our surrounding communities by working to maximize participation in the broad flow of our American kosen-rufu movement.

The key elements to this are home visits, one-to-one dialogue and our grass-roots discussion meeting movement. Please take good care of your health and be safe while you conduct your daily pursuits. ☐

First Introductory Meeting Held in the Bahamas

On July 3, the very first introductory meeting was held in Nassau, a city on the Grand Bahama Island in the Bahamas, a new part of the Florida Region of the SGI-USA. Representatives with ties to the area attended from Florida and New York. In addition, members from three different islands in the Bahamas chain came to the meeting. There were two guests, and all four divisions were represented.

When President Ikeda first came to the Bahamas in 1996, en route to Cuba, there were two members who lived on Abaco Island. Now there are five. Glen Aubry, who met President Ikeda during his trip to Nassau, was the first SGI-USA member to settle in the Bahamas. He flew the half-hour from Abaco Island to attend this

historic introductory meeting in Nassau.

Becky Jacobs, vice-region women's leader, who also attended clarified the difficulty in practicing Buddhism here: "There are literally hundreds of islands in the Bahamas. It can be very isolating to practice because in order for the members to get together, they have to take either a boat or a plane to the island where the meeting is. Sometimes there's only one flight a day and it costs about \$100 per ticket. Then, of course, they have to find a hotel for the night. It can cost several hundred dollars just to go to a meeting! Basically we planned this meeting by email, fax and phone — when the phone lines weren't down — over a period of six months. To be honest, the *World Tribune* is the members' main source of encouragement, if the mail comes. These mem-

bers truly understand the stand alone spirit!"

One of the guests was Beuhla Richmond; her daughter, Allyson Richmond, flew all the way to New York and back just to take her to this meeting. "I am so excited to be at the first introductory meeting in the 200-year history of the Bahamas," Allyson said. "You know, Christopher Columbus' first contact with the New World was when he set foot on the Bahamian island of San Salvador."

Her mother expressed her delight in attending the meeting: "I have learned a lot by coming here. I am very impressed and quite frankly intrigued. I encouraged my daughter to practice, but I never understood what it was really about. I see that Buddhist practice seems to create within each person a driving force to be victorious."

Dianne Alexander, a mem-



Bahamian members gather for their first introductory meeting in Nassau, Bahamas, July 3.

ber from Atlanta who has been struggling to work as a yoga instructor in Freeport, Grand Bahamas, said: "I feel very fortunate to be able to participate. I feel confident that this is the cause for being able to continue

to work and live here and promote kosen-rufu."

The next meeting is planned for October on the island of Abaco.

—JIM DREISBACH

Lessons from 'The New Human Revolution'

The following are excerpts from the *The New Human Revolution*, volume 1, pages 59–61 and 108–09. Shin'ichi Yamamoto discusses the importance of the district, as well as the district leader. The district is the starting point of our kosen-rufu movement and functions as the direct link to each individual member. The district leader's fundamental responsibility is to struggle for the sake of each member's happiness.

SUNRISE

That evening, the new district leaders came to Shin'ichi's hotel. After the earlier meeting, Shin'ichi Yamamoto had felt extremely fatigued, but now he exerted himself even more strenuously to give guidance and encouragement to the new leaders.

A freshly planted seedling will wither and die unless it is given water and fertilizer. Thus Shin'ichi spared no effort, pouring his heart and soul into providing the nourishment necessary for the "seedling" of the new Hawaii District to flourish. He especially took time to give guidance to the new district chief, Hiroto Hirata, late into the night.

He and Hirata went out onto the hotel patio, which was mostly deserted. Shin'ichi offered him advice from a number of perspectives on everything from personal matters to the management of the organization.

"Riki, to gain trust in society, it is first important to succeed on your job. That is the foundation for everything. To do so, you will naturally have to work twice as hard as those around you. You will also need to activate your wisdom by consistently chanting daimoku.

"Kosen-rufu means to pray and take action for the happiness of others and thereby create a supreme path of good fortune. When you make kosen-rufu your life's objective and pray to excel at your work in order to show proof of that goal's validity, you will be opening the way for your own victory and good fortune."

Hiroto Hirata's eyes sparkled as he listened intently to Shin'ichi's guidance. Shin'ichi clearly sensed that his words were getting through to Hirata. He then began to talk about the proper attitude a leader should have toward faith.

As he spoke, the full moon cast a dim white reflection on the water, and waves could be heard lapping quietly upon the beach.

"I ask you to please spend your life from now on as a district chief who, together with me, lives for the members' happiness. Most people find it is all they can do to worry about their own happiness and that of their immediate family. It is, therefore, no easy feat to live for the happiness of your friends and fellow members, for the sake of the Law and for kosen-rufu, while at the same time grappling with your own personal problems.

"The fact is, however, that when you worry, pray and struggle for the sake of others, you are proving by your very actions that you have transcended the bounds of your own individual concerns and are opening the way for your own splendid human revolution.

"The organization will change and develop in any number of ways depending on the *ichinen*, or deep-seated determination, of the central figure. People will follow a leader who always fights for them. But they will eventually perceive the real nature of someone interested only in personal fame or fortune and will stop supporting that person."

In his pure seeking spirit toward Buddhism, Hiroto Hirata was like dry sand soaking up water. Shin'ichi Yamamoto grasped Hirata's hand and said: "I am the one who appointed you as district chief. If you fail, then I, too, will have failed. I will take full responsibility. Please fight to your heart's content and to the best of your ability."

"Yes! I'll fight. I'll fight to the end," Hiroto Hirata said, firmly clasping Shin'ichi's hand in return. The eyes of the two men gleamed in the moonlight.

A NEW WORLD

Shin'ichi felt that with Hirata in charge, the organization in Hawaii was secure.

The moon was reflected as a silver strand of light across the sea.

One cannot foster capable people without investing full energy and effort. Only with passion and sincerity that wells forth from the depths of life can one inspire people and help them grow.

Shin'ichi went on to introduce the leaders of the new district, which was to comprise three groups encompassing the San Francisco, Suisun and Sacramento areas, respectively.

After introducing the leaders of San Francisco District, Shin'ichi Yamamoto then announced that a district would also be established in Nevada. "I would like



Illustration by KENICHIRO UCHIDA

to appoint George Oliver as the chief of Nevada District and Yasuko Oliver as the women's division district chief. Although there are only two or three other members in that region — all of whom were introduced to the practice by Mr. and Mrs. Oliver — I have nevertheless decided to form a district there."

The Olivers stood up. Murmurs of surprise arose from the participants. As if to forestall their speculation, Shin'ichi continued: "You may be wondering why I've decided to establish a district in Nevada where there are so few members. It is a step I am taking to prepare for the future.

"The district lies on the forefront of our movement and has a direct connection with each individual. At the same time, it is endowed with all of the functions necessary to support our daily activities. You might say that all our struggles in the realm of faith have centered on the district and that it is within the district that each of us has grown.

"If we liken the Soka Gakkai to an orchard, each district corresponds to a single fruit tree, while the fruit represents each of you. Without the tree, there will be no fruit. Everything depends on the tree. Similarly, the real basis of the Soka Gakkai is each district that composes it. One could even say that the district it-

self is the Soka Gakkai.

"When a district is formed and becomes fully functional, kosen-rufu in that area will progress by leaps and bounds. Nevada is a large state. It is a land rich with unlimited possibilities for the future. Therefore, though there are scarcely any members besides the two district leaders now, I have established this district with a view toward the future — three, five or ten years from now.

"While I am certain that Mr. and Mrs. Oliver have a formidable task ahead of them, President Toda, too, stood up alone to accomplish kosen-rufu after his release from prison. As a result, the Soka Gakkai's membership grew to more than 1.5 million households in the space of only fifteen years. I ask Mr. and Mrs. Oliver to please stand up resolutely in the vast land of Nevada, holding aloft the banner of the Law.

"Moreover, George Oliver will be the first person of non-Japanese descent to be appointed as a district chief in our organization. His appointment will attest to the fact that the Soka Gakkai is a religious organization for the entire world. I ask you to strive hard so that your efforts may become a model for the kosen-rufu movement in America."

Marina District — Mar Vista, Calif.

A little more than a year-and-a-half ago, Marina District in Mar Vista, Calif., was composed mostly of “mature” women and a couple of men. We had been that way for several years—no youth, and too few men to mention. It had been years since we had a new member. The spirit of Marina District could be described as sleepy at best; there was not much excitement happening.

Our area was in the beginning stages of the geographic reorganization, or geo-reo. As a 32-year member and a district leader, I was somewhat ap-

prehensive about exactly how this would be accomplished and what effect it would have. Toward the end of 1997 and the beginning of 1998 some members transferred into our district, but about the same number transferred out—and we were still all “mature.”

For more than a year I had been sponsoring district chanting meetings on Tuesdays. I was praying for youth members, but the result had not manifested yet. In the early months of 1998, a new area and chapter were formed, and we had leaders who took an interest in our district. During one of these Tuesday

meetings I heard some new voices. Our area young men's leader brought another young man who was going to practice in our district—and better still, he was married. My prayer was beginning to manifest!

Since that time, our district has changed tremendously. We have 19 youth and eight men's division members. Three new members will soon receive their Gohonzon. We even have a men's district leader now. To say that our meetings are much livelier is an understatement.

While we have not achieved perfection, we are moving in the right direction. Developing



people who want to take responsibility for helping other members is now my prayer, and I'm sure that in time it, too, will

manifest. Once again I'm reminded that strong prayer can make anything happen.

—BARBARA EFNOR

White Oak Chapter — White Oak, Md.

The 1998 November Commemorative Meeting was a turning point for the members of White Oak District. Because of our efforts then, and indeed, because of our continued efforts, I am proud to announce that our district has blossomed into a chapter—White Oak Chapter—in February 1999, with three districts and six groups.

White Oak is a suburb of Washington, D.C., and is known for its military installation, the Naval Surface Warfare Center. We are elated that our kosen-rufu activities are taking place in the heart of this neighborhood.

The 1998 general meeting attendance goal was set at 100 members and guests. Preparations began in mid-September 1998 with weekly chanting ses-



sions and home visits. A good meeting plan was quickly developed. We soon realized that the expected 100 participants could not be accommodated in anyone's home, so we decided to use one of our community's recreation centers. This meant we had to add to our plans other logistical con-

siderations, such as chairs, microphones and an altar setup.

At that time, White Oak District was comprised of three groups. The group and district leaders shared a supportive and treasured bond of friendship, which we still continue to foster. Together, we advanced in unity

and involved as many members as possible in the meeting preparations. The members helped design beautiful invitations, programs, decorations and give-aways. Several rehearsals were held to polish the meeting. Members volunteered to share the expenses, and we were able to give door prizes such as a gongyo book and bead set, SGI publications and books.

The winners of SGI President Daisaku Ikeda's book *Glass Children* and Richard Causton's book *The Buddha in Daily Life* were the envy of all. Our meeting was a total success, with participation from all four divisions. The youth division moved everyone to tears when they played “Song of Human Revolution;” the Boys and Girls Group colored a beautiful SGI banner and impressed

the guests with vocal and piano solos. A women's division member composed a song, clearly written from her heart, for the occasion; a visiting men's division member from India shared a touching experience.

A total of 93 attended: 70 members and 23 guests. Since then, White Oak District—now a mighty chapter—has sponsored nine people to join the SGI and receive the Gohonzon. Three of these new members are currently group leaders in the chapter. The district goals this year are 100 percent participation, good aftercare for the guests, a renewed commitment to kosen-rufu, and to show our community the greatness of Nichiren Daishonin's Buddhism.

—SANDI HOPKINS STOKES

East Bellevue District — Bellevue, Wash.

The Pacific Northwest Region completed its geographic reorganization, or geo-reo, in May 1998. As the newly appointed women's division leader for the equally newly formed East Bellevue District in Bellevue, Wash., near Seattle, Linda Chapman decided to visit all the women in the district. Linda says, “Before geo-reo I was a vice-district leader in a big, wonderful district with many capable people. We had fantastic year-end meetings in the past, sometimes with 100 people. After geo-reo, it was a great time of human revolution; it was hard for people to separate. I felt the importance of the stand-alone spirit. When East Bellevue was first made a district there were around six or eight women; some I visited

once, while others I visited regularly over a four or five month period. My district grew so much that I continued to visit each woman.”

She accomplished her goal in time for last year's November Commemorative Meeting. The meeting was a great success. Almost everyone brought at least one guest. One guest is now practicing in East Bellevue District, and another is in a Seattle district. “We needed to remember the joy of practice and new members bring a lot of renewal to a district,” Linda continues.

In preparing for the meeting, Linda, her daughter and others created a play based on the book, *The Cherry Tree*, written by SGI President Daisaku Ikeda. They wrote the script and made costumes and props; the children acted out the book's



story, much to the delight of an appreciative audience. Linda adds: “The youth in particular are standing up. The Boys and Girls Group performed in the play, while the older youth made commemorative bookmarks for everyone. We all had to stretch our lives to do things that we normally wouldn't have done. We also showed the video

of President Ikeda's visit to the Philippines, which the guests really loved. They thought it expressed a clear explanation of the SGI as well as President Ikeda's role.”

The importance of sharing this Buddhism with others is a commonly expressed sentiment in East Bellevue District. “We really want to introduce people

to the practice of Nichiren Daishonin's Buddhism. We had whole families as well as individuals attend our year-end district meeting. Not everyone joined, but many are now friends of the SGI. We try to have fun in our district. With all the changes that have taken place, I think we really have a great district now. We made a goal to introduce three new people in our first year, and at first it seemed that we didn't meet our goal. However, shortly after what would be our one-year anniversary, we sponsored two people who received the Gohonzon. One had been a guest at the year-end meeting, and another was a young woman who had moved into our district and just received her Gohonzon. We are on our way to making our goal, but we just had to persevere.”

—BILL LAWRENCE

Tri-Valley District With the Dynamite Spirit — South Alameda County, Calif.

Photos by MIKE MULLEN

When my husband, Harry, and I transferred here three years ago, Tri-Valley District was called Pleasanton District, named for a popular East Bay suburb. We are essentially the last bastion, going east, of kosen-rufu in the San Francisco region — you might call it an outlying area. Geographically, we are the largest district in the South Alameda County Chapter. After the geographic reorganization, or “geo-reo” as it is commonly referred to, in August 1998, we became Tri-Valley District with the Dynamite Spirit. The members chose Tri-Valley because we cover three major valleys: Amador, San Ramon and Livermore. Some members suggested we add “with the Dynamite Spirit” and, after a general consensus, it was done.

We generally must travel 45 minutes to an hour to our community center or to the San Francisco Culture Center, and that’s on a good traffic day. The distance issue has made the members here self-reliant, courageous and unified in their belief in this Buddhism. They are pure-spirited and very capable people.

The last three years has seen a wonderful transformation in the development of this small town district. Many of the members are “transplants,” people who have moved here from Oregon, Washington, Los Angeles and Santa Barbara. There is, however, a sizable number of members who lived here already. It’s the unique blend of different approaches which has enhanced the quality of all of our daily practices.

When we were appointed district leaders, we immediately held a district strategy meeting to get an idea of what we wanted to do and where we wanted the district to be in three years. We established that we wanted to be a chapter in the year 2000, to be an area by 2002, and have a community center between 2000 and 2002. That was the basis of our district plan.

It has been our experience that if you try to operate without a plan, members grow, but they don’t really understand why activities are important or their impact on individual lives. Goals give the members a vision of the district’s growth and can unite everyone toward a common cause—OUR PLAN. This also helps leaders, because we can then design activities that members want to partici-

pate in and maximize attendance. We feel it’s a leader’s responsibility to show overwhelming success in all activities and in daily life. When meetings encourage the members it naturally builds enthusiasm; trust in the leadership, teamwork and unity will naturally result. Once you can show the members that the impossible is possible with the Gohonzon, their lives become fearless. They really challenge themselves—they’re no longer in a comfort zone.

After we set the plan we rolled up our sleeves, got in the trenches and worked on implementation. The first order of business was to focus on developing a rhythmic and joyful gongyo, which sets the tone for unified activities.

We asked Tri-Valley members what makes our district unique. Many commented on similar themes: the warm, family feeling; the care and support given to all members; the regular daimoku chanted throughout the district; and the inclusion of everyone — members’ kids and non-member spouses alike. We make our discussion meetings a place where people enjoy coming. Our monthly discussion meetings are held on weekends, for the convenience of the most members. Presentations by the Boy’s and Girl’s Group are included in every meeting — they sometimes even co-emcee, which adds great energy.

Each of the three groups in our district is responsible for providing a presentation related to the theme. The theme is always relevant to current issues in the members’ lives, such as sickness, or doubts about ourselves or our practice. Study is incorporated to reinforce our theme. The presentations provide something for everybody. We strive to recognize each member’s strengths and support in strengthening his or her weaknesses. Each member is encouraged to participate, from performing researching and putting together presentations for someone else—whatever they can contribute.

Every member is encouraged to study. Members eligible to take SGI study exams participate in bi-monthly study meetings, and everyone is invited to share in the dialogue.

Open dialogue is embraced. We try to use every idea at one point or another; it may not be good for one type of activity but it would be great for another. Harry always says, “No idea is



a bad idea, it’s just a different way of looking at something.”

One of the main issues we addressed when Tri-Valley District began was poor communication. Members would hear of activities at the last minute and would be expected to drop everything to attend; this caused great stress. Worse still, some did not hear about activities at all and just drifted along. To remedy this, we publish our own district calendar. On the back of our calendar is a newsletter with the different activities going on in the district; it contains information on SGI-USA campaigns, chapter activities and daimoku sessions. Also in the newsletter, we congratulate members on their achievements inside and outside of the SGI-USA (we’ve had two babies and one wedding in the last year); we also provide information on how to reach all the leaders in our district. Now the group leaders only need to remind members of activities, as opposed to being their sole connection to the organization.

After we receive the area calendar, we hold a monthly District Info Night. It’s an opportunity to plan the upcoming month’s activities and begin working on the discussion meeting. We also set dates, times and locations for the district meeting, bi-monthly Gosho study, Boy’s and Girl’s Group activities, Japanese study and the next months District Info. Night. This meeting is lively and brimming with discussion. This is where most of our “work” is done and, we believe, where our success for the



Tri-Valley District leaders Debra and Harry Tolliver hold a discussion.

next month is initiated.

Everyone feels free to inform each other of activities. Members now connect across group designations, so most people are aware of what is going on.

We enjoy each other’s company and many members are great friends. Families do things together, and we attend functions in support of members who perform or compete in public. Some nights you might find half of our district at a sushi restaurant owned by members, bringing high life-conditions and an appetite. Through these relationships we have improved our communication by leaps and bounds.

Since the geo-reo, our district has almost tripled in size and participation. We feel people are attracted to our district activities because they are fun—full of energy, laughter and love. For those of us who are “transplants,” we have no other family here, and our district is an oasis of love and caring. This is not to say we have no problems or all of the answers; we receive our share of human revolution and growing

pains. Our biggest weakness is the lack of active youth division and some gaps in leadership. However that is both our challenge and our opportunity, to realize our dreams in the future.

There is a member we call the gem. She may just possibly be the first person to chant in the Tri-Valley. She’s vibrant and playful and shows up at meetings “with bells on.” She has seen this area evolve over 15 years and inspires all of us to maintain our youthful spirit. I do believe it has been her prayer to see this area develop, and we are proud to practice alongside her and all of the awesome members here. Tri-Valley members are dedicated to improving our district, growing into an area and getting a community center very soon!

—DEBRA AND HARRY TOLLIVER

Contributions by: Barbara Boettcher, Tammy Reus, Sally Lovs, Elizabeth Lundry, Jeanie Young and Debra Knox

사설

「그랙 마틴(부발행인)」

우리들의 사명을 자각하며

- 현 시점에서 SGI-USA의 흐름은 "종문 문제의 재조명"에 있습니다. 여러분들의 학회활동에 도움을 드리고자 7월 2일자 기사를 실습니다 -

미국에서, 니치렌 대성인의 불법을 미국시민들과 함께 성공리에 넓혀오는 우리들의 기쁨은 크다.

미국에서 뿌리를 내리고 있는 불교의 다른 종파들과 우리SGI를 비교해 볼 때, 넓이와 깊이 그리고 다양성에 현저한 차이가 있다.

종교학 교수인 필립 해몬드 씨는 그의 저서 "미국의 창가학회"에서 SGI를 미국사회에서 뿌리를 내리는데 성공한 예로서 소개하고 있다. 자랑스러운 일이다.

절복에는 두 가지 뜻이 있다. 인간을 행복으로 인도하는 진실된 길을 가르치는 것이 그 중 하나이고, 인간을 불행으로 이끄는 진실되지 않은 뿐더러, 잘못된 것을 밝혀내는 것이 다른 하나이다.

둘 다, 니치렌 대성인의 자비심에서 비롯되는 근본 정신이며 뜻이다.

지금 미국은 종문문제를 재조명하여 올바르게 완전한 절복행-즉 불법의 잘못된 판점을 밝혀내고, 올바르게 가르치는 법-을 배울 때이다. 우리들은 불법이 널리 퍼져 있는 사회에 살고 있지 않기 때문에, 이러한 절복행을 실천에 옮길 기회가 없었다. 잘못된 불법의 가르침을 올바르게 인도하는데 경험이 없었던 터라, 아마도 편만한 마음으로 임할 수 없을지도 모른다. 그러나 21세기를 밝혀

열어나갈. 광선유포의 햇불을 SGI 이케다 회장선생님은 우리들에게 전해주시길 희망하고 계시며, 또한 그렇게 되기를 바라고 있는 우리들로서 우리들 자신 절복에 대한 보다 올바른 이해와 그것을 실천에 옮길 수 있는 용기를 길러야한다는 사실은 분명해진다.

종문의 중들로부터의 공격에 마주 대하여, 우리들은 대성인불법의 올바른 실천법과 잘못된 실천법 사이의 차이점을 분별할 수 있어야겠다. 대성인께서는 「니치렌과 같은 마음이라면, 지용의 보살이 아니겠느냐」라고 말씀하신다. 이번 기회를 통하여 대성인의 정신을 심간에 새겨, 대성인의 불법을 왜곡시키며, 우리에게 공격해오는 종문을 굴복시켜 대성인의 유지를 받들어 나아가야겠다.

중요한 문제는 우리들이 과연 종문문제의 심각성을 깨닫고, 우리의 사명을 완수하기 위하여 분발하고 있는가이다.

우리들의 노력에 가장 기본이 되는 것은 제목의 힘이다.

우리들 각자, 청년부들이 앞장서고 있는 "100억번 제목"에 동참하여 종문문제를 해결하기 위한 각자의 제목표를 정하여 도전해주시기를 부탁드립니다.

가능하다면 많은 사람들에게, 대성인의 불법을 왜곡시키고 있는 종문의 실태를 알려줘 그들 스스로 지혜롭게 종문을 후원하지 않도록 홍보해나가는 노력이 갖들인 제목이 우리들이 지향하고있는 올바른 길이다. 신도와 후원자가 없으면, 자연히 종문은 미국에서 대성인의 불법을 왜곡시켜 퍼뜨리지 못할 것이다.

종문의 부정적인 영향력을 없애며 승리해 가는 것이야말로 광선유포를 위하여 절복에 임하는 - 우리의 회원이든 종문의 회원이든 이 신앙에 대하여 잘못 인식된 것을 고쳐주며, - 우리들의 자비와 용기의 척도가 된다는 사실을 이해하는 것은 우리 모두에게 중요한 일이다.

우리들의 이런 절복을 위한 대화와 실천은 종교의 자비로운 관용성에 위배되지 않

는다. - 신앙의 자유를 보장하기 위해 서로 차이를 두지 말자는 것과는 다르다. 적당한 시기에, 우리 불법과 다른 불교 종파들과의 차이에 대해서 논의하고자 한다.

석가모니, 천태, 그리고 니치렌 대성인께서 오직 범화경을 따르라는 말씀을 우리는 믿는다.

그리고 그 올바른 말법의 불도 수행이 바로 니치렌 대성인의 불법이다.

그러나 다른 불교 종파에서는 SGI를 파괴하기 위하여 고의로 말을 퍼뜨리지는 않는다.

C작전 이전 두 번에 걸친 대화 단절, 가짜 본존님 비난에서부터 정본당 파괴에 이르기까지, 어떤 다른 종파도 창가학회를 파괴하려 시도하지 않았다.

니치렌 종문은 학회의 회원들의 신심이 그리고 광선유포를 위한 노고가 자신들 종문처럼 낮은것으로 잘못 알고 있다. 여기에 종교의 관용성과 신앙에 차이를 두지 말자는 것과의 차이가 있다.

마지막으로, 종문의 잘못된

가르침에 의해 불행과 슬픔에 잠겨 있는 사람들을 구제할 신앙을 위한 권리를 행사하려는, 대성인의 불법을 올바르게 실천하고 있는 우리들의 노력을, 뜻을 분명히 하고자 한다.

최근에 이케다 회장은 "차이점에 대하여 너그럽게 보아 주거나, 모른 채 하는 것은 자비스럽게 보일지도 모른다. 그러나 사실은, 그것은 윤리성 결여를 자초하는 마에 대한 분노의 결집에 불과할 뿐이다. 윤리 문제에 느슨해지는 것은 윤리 붕괴의 시작이기 때문이다."라고 말씀하셨다. (월드 트리뷴 3월 19일자, 1999년).

이케다 회장은 아침과 불행으로 이끄는 잘못된 사상을 자아를 확립할 수 있는 대성인의 불법으로 바꾸기 위하여 헌신적으로, 혁신적으로 리드해 오셨다. 미국에 살고 있는 우리들도 이 일 점을 깨달아야 한다.

우리의 목적은 학회의 활동 회원, 비 활동회원, 그리고 가능하다면 많은 종문의 회원들에게 이 올바른 가르침을 넓혀 인식시키는데 있다.

우리들에게 있어 종문 문제는 우리들이 바로 지용의 보살이라는 자각을 일깨워 미국 땅에서 그 사명을 완수하려는데 있다. 대성인의 정신을 계승한다는 뜻은 절복을 행한다는 말이다.

분발하여 도전해 가지지 않으시렵니까! (W/T 7월 2일 1999년)

안내 말씀

7월 30일 현재, 한국어 페이지 신청 접수가 미 전역에서 212건 접수되었습니다. 월드 트리뷴 구독자에 한하여, 한국어 페이지는 무료이며 신청자에게만 배부됩니다. 이번 기회에 신청을 하지 않으시면 한국어 페이지를 받을 수 없게 됩니다. 실령, 영어를 잘 읽는 분일지라도 (한국어 페이지가 필요없을지라도)

신청해 주시면 감사하겠습니다. 왜냐하면 우리들은 한국어 페이지를 통하여 서로의 정보를 교환할 수 있고, 또 미국에서 신심하고 계시는 한국인 회원의 현황파악(회원수)도 가능해지기 때문입니다. 각 지역의 리더 되시는 분들에게서는 월드 트리뷴을 구독하시는 회원들 중 한분도 빠짐없이 한국어 페이지를 받아보실 수 있도록 확인해 주셨으면 감사하겠습니다.

회장선생님께서 한국에 주신 시

"사계의 선을 민중의 개가"에서
- 지금 한국 SGI가 전세계의 모범이 되어 불법 르네상스의 옥일은 지구사회를 찬란하게 비추어간다 -

신 중급 시험 교재

새로 만들어진 중급 시험 교재가 각 지역 회관에서 판매되고 있습니다. 가격은 권당 \$3입니다. 뒤늦게 출간되어 여러분들께 사과 말씀 올립니다.

제 1 부

법화경의
방편품, 수량품

- Q1: 석존이 처음으로 성불했던 때는 석존의 생존시 인도에서가 아니라, 오랜 옛날(구원)에 성불했다고 밝힌 석존의 본의는 무엇입니까?
- Q2: 지용의 보살을 묘사하십시오.
- Q3: 법화경의 제목에 남무(南無)를 덧붙이는 의의는 무엇입니까?
- Q4: 수량품의 첫머리의 일구인 "그 때"의 의의는 무엇입니까?
- Q5: 문저의 여래비밀神通지력이 왜 중요합니까?
- Q6: 무시무중(구원원초)의 문저의 의의는 무엇입니까?
- Q7: 대성인의 입장에서 발적현 본을 설명하십시오.
- Q8: 수량품의 본의는 무엇입니까?
- Q9: 본인, 본과의 법문은 무엇입니까?
- Q10: 석가모니 부처는 왜 입멸하셨습니까?
- Q11: 수량품에서 밝힌 사제의 원리는 무엇입니까?
- Q12: 수량품속에서 자아계를 설한 목적과 의의는 무엇입니까?
- Q13: 니치렌 대성인은 자아계를 어떻게 표현하셨습니까?
- Q14: 삼신여래란 무엇입니까?
- Q15: 사람들을 행복으로 이끄는 삼보란 무엇입니까?
- Q16: 일심육견불, 부자석신명의 구절에서 부자석신명의 의의는 무엇입니까?
- Q17: 일심육견불의 의의는 무엇입

중급 시험 예상 문제집

금년 10월 24일, 일요일에 미 전역에서 중급 시험을 치르게 됩니다. 시험 문제는 아래의 예상 문제에서 출제됩니다. 이 자료들이 시험 준비에 도움을 드렸으면 합니다. 행운을 빕니다.

니까?

- Q18: SGI에서의 상작중기악(常作衆器樂)은 어떤 모습입니까?
- Q19: 상주차설법의 의의는 무엇입니까?
- Q20: 부처의 일념, 소원은 무엇입니까?

장안대사는 부모, 형제, 사장, 국주의 방법의 죄를 파절하지 않으면 참된 자비가 아니다 라는 의미를 어서에서는 어떻게 묘사했나요?

Q28: 장안대사는 진정한 불제자는 법화경을 비방하는 자를 보았을 때 무엇을 행해야 한다고 했습니까?

Q29: 장안대사는 법화경을 비방하는 자를 가책하고 파절하는 사람을 어떻게 설명했습니까?

Q30: 장안대사는 불법을 깨뜨리는 자, 또는 불법을 괴란하는 자를 파절하지 않는 행동을 어떻게 묘사했습니까?

Q31: 대성인이 사도유배에 처해 사도 섬으로 가실 때 대성인의 제자들은 그들에게 가해진 박해에 대해 어떠한 행동을 했습니까?

Q32: 개목초 마지막 부분에 제자들은 의심을 일어 커 "염불자, 선종 등을 책하여 그들에게 미움을 당하면 어떠한 이익이 있습니까"라고 질문한 것에 대해 대성인은 어떻게 답변하셨습니까?

Q33: 방법의 자를 왜 파절해야 합니까?

Q34: 방법자를 파절했을 때 절대적인 공덕은 무엇입니까?

Q35: 방법자를 제지하지 않았을 때 오는 결과는?

Q36: 대성인이 국주의 박해로부터 승리할 수 있었던 신념은 어디에서 나오는 것일까요?

제 2 부

개 목 초 I

- Q21: 이 어서에서 니치렌 대성인은 "당세에 일본국에서 제일로 부한 자는 니치렌 이로다"(어서 223쪽) 그리고 이 부는 마음으로부터 나온다고 선언했습니다. 도다 선생님은 이 부의 마음을 "불패" 그리고 "두려움으로부터 자유" 라고 말씀 하셨습니다. 무엇을 위해 신명을 바쳤기 때문입니까?
- Q22: 시조강고는 누구를 대신해서 개목초를 하사 받았습니까?
- Q23: 니치렌 대성인은 이 어서를 통해서 제자들에게 전달하고자 하는 의의는 무엇일까요?
- Q24: 개목초의 뜻은 무엇일까요?
- Q25: 이 어서에서 대성인은 자신이 누구라고 선언했습니까?
- Q26: 열반경을 통해서 대성인은 법화경을 믿는 사람도 법을 깨뜨리는 자를 보고 무엇을 하지 아니하였을 때 법화경의 원적이 된다고 지적하셨습니까?
- Q27:

제 3 부

개 목 초 II

- Q41: "개목초"를 쓰신 대성인의 뜻은 무엇입니까?
- Q42: 누가 주, 사, 친 의 3덕을 모두 갖추었습니까?
- Q43: 현대 사회에서 주의 덕은 무엇입니까?
- Q44: 현대 사회에서 사의 덕은 무엇입니까?
- Q45: 현대 사회에서 친의 덕은 무엇입니까?
- Q46: 법화경의 몇 품에 3덕의 근본적인 가르침이 설해져 있습니까?

- Q47: "이 국토는 안전하고 평온할 것이니라"란 구절은 어느 덕을 뜻합니까?
- Q48: "항상 나는 법을 설해 왔으며, 교화해 왔느니라"란 구절은 어느 덕을 뜻합니까?
- Q49: "나는 이 세상에 친이니라"란 구절은 어느 덕을 뜻합니까?
- Q50: 3덕과 SGI가 펼치고 있는 평화, 문화, 그리고 교육운동의 관계에 대하여 설명하십시오.
- Q51: "개목초"에서 니치렌 대성인에게서는 천태종의 문류에 대해서 어떻게 말씀하셨습니까?
- Q52: 창가화회 초대 마키구치 회장은 "오늘날의 일련정중에 있는 일련종 문류는 대성인 당시의 천태 문류와 닮았다"고 말씀 하셨습니다. 왜 그렇습니까?
- Q53: 석가모니 부처는 의도를 따르는 사람들에 대하여 어떻게 말씀 하셨습니까?
- Q54: 천태대사와 전교대사를 비난했던 사람들의 행동은 실제로 무엇을 뜻하는 것이었습니까?
- Q55: "우자로부터 칭찬 받는 것"에 대해서 대성인은 어떻게 말씀 하셨습니까?
- Q56: 이케다 회장은 우리들이 누구로부터 칭찬 받을 수 있는 매너로 행동해 가라고 말씀하십니까?
- Q57: 사바 세계란 어떠한 세계를 말합니까?
- Q58: 천태대사는 법을 넓히는데 있어, "시(時)에 의할 지어다"라고 말했는데 시에 의하지 않은 것은 무엇입니까?
- Q59: 말법에 정법을 유포하는 사람을 대성인은 어떻게 불렀습니까?
- Q60: "개목초"를 대성인은 어떻게

끝을 맺고 계십니까?

제 4 부

종문문제에 관한 질의 응답

Q61: 법화경에는 "부처 생존시에도 법화경에 대한 미움과 질투가 많았는데, 부처 사후에는 얼마나 더하겠는가?" 라는 구절이 있습니다. 이 구절은 현재 학회의 상황에 어떻게 적용될 수 있을까요?

Q62: "이 법문을 넓히면 반드시 마가 출래하느니라. 마가 다투어 일어나지 않으면 정법이라고 알지말지어다"(형제초, 1097쪽). "이들 본문을 보면 삼류의 적인을 나타내지 않으면 법화경의 행자가 아니며 이를 나타낸 법화경의 행자이니라"(교기시국초, 442쪽)라는 어서 구절이 있습니다. 이 구절들이 의미하는 바는 무엇입니까?

Q63: 1990년 하반기에, 일련정종 종문에서는 SGI조직을 없애려는 시도를 한 것으로 밝혀졌습니다. 이러한 계획의 이름은 무엇이었습니까?

Q64: 종문으로부터 제시된 창가학회와 이케다 회장선생님을 비난하는 9가지의 문의 사항들에 대해 창가학회는 어떻게 응답했습니까?

Q65: 대성인께서 말씀하시기를 "사정(邪正)이 어깨를 나란히 하며 대소가 앞을 다룰 때"(성우문답초, 494쪽) 어떻게 해야 한다고 하셨습니까?

Q66: 종문 문제에 대한 이해와 확신을 통하여, 인간주의에 근본적인 영향을 미치는 어떠한 통찰력을 갖게 됩니까?

Q67: 닛켄이 해은, 니치렌 대성인 불법의 정신에 위배되는 10가지 행동 중에서 2가지를

설명하십시오. Q68: "말법에 와서 묘호렌계교의 오자를 흥통하는 자는 남녀를 가리지 말지어다" (어서, 1360)라고 대성인께서 말씀하셨습니다. 이 구절에 위배하여, 니치준 후지모토라는 종문의 총무가 1991년 1월에 SGI쪽으로 보낸 서신에서 어떻게 말씀했습니까?

Q69: "어본존을 결코 타처에서 구하지 말지어다. 다만 우리 중생이 법화경을 수지하고 남묘호렌계교라 봉창하는 흥종의 옥단에 계시느니라"(어서 1224쪽)라는 어서 구절에 위배하여, 일련정종 종문에서는 어떻게 주장하고 있습니까?

Q70: "처음엔 니치렌 한 사람이 남묘호렌계교라고 불렀으니 이인, 삼인, 백인 이렇게 차례로 불려서 전하느니라 미래도 또 그러하느니라"(어서 1360쪽)라는 어서 구절이 있습니다. 창가학회 초대 마키구치 회장과 이대 도다 회장이 입신하였을 때는, 그 당시 종문은 매우 가난하고 보잘 것 없는 소규모의 불교종파에 불과했습니다. 그럼에도 마키구치 회장과 도다 회장은 위의 어서 구절에 나와 있는 예언을 실현하기 위해 어떠한 행동을 하였습니까?

Q71: 마키구치 회장과 도다 회장은 학회도 신찰을 받아라는 종문의 지시를 닛코상인의 "26개 유계치문"중 17번째 조항을 근본으로 하여 따르지 않았습니까. 그 내용은 무엇입니까?

Q72: 어본존님을 하부하기로 한 SGI의 결정에는 어떤 중요한 의미가 있습니까?

Q73: 일련정종에서는 학회에서 하부받은 어본존은 가짜이며, 신심을 해도 공덕을 받을 수가 없다고 주장하고 있습니다. 그 이유는 법주에 의해서 인가를 받지 않았고 합법적인 "개안공양 의식"의 절차를

받지 않았다고 합니다. 이와 반대로, 니치렌 대성인은 "개안공양 의식"에 대해 어떠한 입장이셨습니까?

Q74: 불법의 관점에서는 잘못되고 부정한 것에 대항한다는 것은 당연한 도리입니다. SGI회원들은 닛켄이 복사한 어본존을 반납하고, SGI에서 하부하고 있는 제 26대 니치칸상인이 도현하신 어본존으로 바꾸고 있습니다. SGI회원들은 니치칸상인께서 도현하신 어본존님께 제목을 봉창하므로써 공덕과 현증을 보여주고 있습니다. 이는 닛켄의 어떠한 주장이 잘못되었다는 것을 여실히 증명해 주고 있습니까?

Q75: 대성인의 어서와 가마쿠라에서의 체험을 바탕으로 볼 때, SGI에 관한 잘못되고 악의 있는 보도를 일본의 대중언론들이 하고 있는 것에 대해 니치렌 대성인께서는 어떻게 말씀 하셨습니까?

Q76: "이 경을 청문하기 시작한 날로부터 생각을 정할지어다. 황멸도후에 대난의 삼류가 심할 것이라고"(어서 501쪽)이라는 어서 구절이 있습니다. 이 구절에 의하면, 우리는 어떠한 이해집단이나 권력자로부터 공격과 비난을 받을 수 있다는 것을 어떻게 생각해야 합니까?

Q77: 왜 SGI는 종문에서 주장하는 조건을 수락하고, 종문과 협조할 것을 동의하지 않습니까?

Q78: 니치렌 대성인께서는 "법화경을 헐뜯는 사람에게는 더욱 들려줄 지어다"라고 말씀하셨습니다. 그러므로 우리들은 종문 문제의 실상에 대하여 확신과 자비심으로 말해가야 합니다. 종문의 회원과 대화 할 때, 어떤 자세로 임해야 합니까?

Q79: 창가 부흥은 무엇에 대항하여 투쟁합니까?

Q80: 종문 문제에 관한 대화를 통하여 우리들은 무엇을 얻을 수 있습니까?

제 5 부 닛코상인의 26개 유계치문

Q81: 닛코상인이 26개의 유계치문을 쓰게된 원래의 동기는 무엇이었습니까?

Q82: 니치렌 대성인 불법의 본래의 정신은 무엇입니까?

Q83: 닛켄종에서는 유계치문 제1조 "후지의 입의(立義) 조금도 선사의 흥통하심에 위배하지 말아야 할 것"을 어떻게 해석하고 있습니까?

Q84: 대성인시대의 오노승과 닛켄과의 유사성은 무엇입니까?

Q85: 제 59세 니치코상인의 주된 공헌은 무엇이었습니까?

Q86: 종문의 승려들은 왜 대성인의 불법의 사자신증의 총과 같습니까?

Q87: 닛코상인의 기본 정신은 무엇을 소중히 하며, 근본으로 하는 것입니까?

Q88: 닛코상인에 의하면, 지위나 신심연수에 있어서 후배라 해도 신심실천에 뛰어난 사람을 어떻게 대우해야 합니까?

Q89: 법화경 수량품 자아계에 의하면, 부처의 삼세불휴의 대자대비는 무엇입니까?

Q90: 종문에 반하여, 유계치문 제13조, "아직 광선유포가 되지 않은 동안은 신명을 버리고 수력흥통을 해야 할 것"을 SGI는 어떻게 실천하고 있습니까?

Q91: 닛코상인은 법주라도 잘못을

저지른다고 명백하게 밝히는 유계치문 제17조에 무엇을 설하셨습니까?

Q92: 유계치문 제13조의 정신에 의해 1943년 6월에 등산할 것을 명령받은 마키구치는 무엇을 거절하였습니까?

Q93: 근본적으로 닛켄의 어떠한 행동이 SGI로 하여금 그를 따르는 것을 거절하게 하였습니까?

Q94: 유계치문 제22조에서 닛코상인은 왜 "방법의 공양을 받지 말아야 할 것"이라고 말씀하셨습니까?

Q95: 유계치문 제16조, "하열의 자라 할지라도 나보다 지가 뛰어난 자라면 우리러 사장으로 삼아야 할 것"을 SGI는 어떻게 따르고 있습니까?

Q96: 닛코상인은 잘못이 있는 법주에 대해 어떠한 견해를 갖고 있었습니까?

Q97: 이 중에 1개조일지라도 범하는 자에 대해 닛코상인은 어떻게 말씀하셨습니까?

Q98: SGI와 역대 회장선생님들의 어떤 행동이 광선유포를 할 수 있게 하였고, 니치렌 대성인의 불법을 계승시켜 왔습니까?

Q99: 유계치문 제26조 "교어난문답(巧於難問答)"은 본래 누구를 가리킵니까?

Q100: 경문의 인용에 의하면, 대성인은 자신을 대신하여 누구를 무슨 종파의 확장과의 법론 투쟁을 위해 기용했습니까? (W/T 7월 16일 1999년)

우에노전 모친 어서

- 7월, 8월 어서 강의 -

「본문」

지난 문영 11년 6월 17일에 이 산(미노부산)에 들어와서 금년 12월 8일에 이르기까지 이 산을 단 한 발자국도 나간 적이 없습니다.

다만 이 팔년 동안은 수척해지는 병이랄지 나이랄지 해마다 몸이 쇠약해지고 마음도 약해져 왔는데, 금년에는 봄부터 이 병이 발생해서 가을이 지나가고 겨울에 이르도록 나날이 쇠약해져서 밤마다 (병상이) 더해 갔었는데 10여일은 이미 식사도 거의 할 수 없는데다가 눈은 자꾸내려 쌓이고 추위가 엄습해 오고 있습니다.

몸이 차가운 것은 돌덩이와 같습니다. 가슴이 차갑기는 얼음과 같습니다. 이러한 때에 이 술을 따뜻하게 데우고 팍팍(식용증진의 약초)을 힘있게 배어 먹으면서 한번 마시고나면, 불을 가슴에 지피는 듯합니다. 육탕애라도 들 어간 것과 같습니다. 팍으로

때를 씻고 팍팍으로 발을 행 구었습니다. 이 후의에 어떻게 보답할까 하고 기쁘게 생각하니 두 눈에 한 방울의 눈 물이 맺혀 옵니다.

(중략)
니치렌은 신병 때문에 사람들의 서신에 답장도 쓰지 않고 있었습니다만, 이 일은 너무나 슬프게 생각되어 붓을 들었습니다. 니치렌도 아마 오랫동안 이 세상에 있지는 않겠지요. 반드시 고로전을 가서 만나게 되리라고 생각합니다. 만약 어머니보다 먼저 대면하게 되면 어머니의 슬픔을 전하겠습니다. (어서 1583쪽 2행-1584쪽 3행)

「강의」

「성실」에는 「대성실」용하라

있는 그대로 꾸밈이 없는 무작의 모습이다. 대성인에게는 자신을 특별한 존재로 보이려고 하는 듯한 모습은 조금도 없으셨다. 위대한 범부 그

대로의 모습을 나타내셨다. 하물며 말법 무작의 범부가 무엇을 꾸밀 것이있겠는가. 자신을 꾸며서 무엇하겠는가. 성실하게 또 성실하게 겸허하게 또 겸허하게 자신을 응시하고 자신을 연마해가는 것이다.

인간이라면 생로병사는 당연하다. 중요한 것은 그 생로병사를 인간으로서 어디까지 훌륭히 인내하고, 극복해 가는가이다.

대성인은 이편지를 쓰시기 수년전, 사도의 아부쓰보에게 담담히 쓰고 계신다.

「이미 생을 받아서 나이 육순에 이르니 노도 또한 의심치 않으며 다만 남은 바는 병사의 이구일 뿐」(어서 1317쪽) - 이미 「생」을 받고, 연령도 60세 가깝다. (그러므로 생로병사의) 「노」도 또한 의심없다. 나머지는 다만 「병」과 「사」의 두 구절이 남았을 뿐이다 - 라고.

얼마나 달관한 말씀인가. 「병」「사」의 고뇌라는 검은 구름을 머나먼 상공의 창공

에서 유유히 내려다보고 있는 듯하다.

그런데 이 도키미쓰의 어머니에 대한 편지는 홍안4년(1281년) 12월 몸이 약해지고 식사도 할 수 없게 된 대성인을 걱정하여 모친인 부인이 이 현미와 청주, 위에 약이 되는 약초를 공양드린 데 대한 답서이다.

입멸하시기 10개월전이다. 자신의 몸의 상태를 구체적으로 쓰시고 얼마나 부인의 진심이 감사했는지를 전하고 계신다.

대성인의 몸을 염려해 주는 부인에 대해 대성인은 이렇게 생각하셨을지도 모른다.

「이제 어머니는 괜찮다. 다른 사람의 몸을 염려하는 여유로움을 되찾고 있다」

앞으로 1년여. 「때」라고 하는 양의가 모든 것을 치유해 준다고는 해도 마음에 빈 공간이 쉽게 채워지는 것은 아니다.

대성인은 다시 시치로고로의 일을 언급하며 세심하게 슬픔을 함께 하시며 「내가 앞으로 죽는다면 고고로 전을 만나 어머니의 마음을 전하지요」라고 편지를 맺고 있다.

끊임없이 원하고 계신다. 수량품의 자아계에 「매자작시념」이라고 있다. 「항상 스스로 이 생각을 하노라」 - 어떻게 하면 사람들이 무상도에 들어가서 빠르게 불신을 성취할 수 있을까, 나(석존)는 항상 이것을 생각하고 있습니다 -

이 부처의 「기원」의 말로 수량품은 끝맺고 있다.

24시간, 매일, 매월 민중을 끊임없이 생각한다. 늘 한결같이 민중을 위해 계속 격려를 보낸다.

그것이 부처이다. 그 마음이 불계이다.

어본존을 신봉한 우리도 「매자작시념」으로 싸우자.

우리 지역, 우리 조직의 모든 사람들을 전부 끝까지 지켜내 보이겠다, 행복케하도록 하겠다. 일어서도록 해주고 말겠다 - 라고. 모든 것이 지도자의 책임감으로 결정되는 것이다.

가려운 데에 손이 미치는 듯한 세심한 자애. 그리고 조리있는 명쾌한 지도. 대성인의 격려의 모습은 불법자의 아니 모든 지도자의 영원한 모범이다.

모친의 강성한 신심에 감싸여 난조도키미쓰는 중병을 극복하고 장수의 인생을 보낸다(향년 74세).

불법에는 모두 의미가 있다. 혹은 시치로고로는 도키미쓰에게 자신의 수명을 준 것인지도 모른다.

도키미쓰는 부친의 유지를 그리고 동생의 유지를 계승해 청춘의 맹서대로 팡포에 끝까지 살아갔다. 그 영광의 생애가 그대로 어머니의 그리고 시치로고로의 승리를 말해주고 있는 것이다. (리빙부디즘 7월 1999년)

지도자는 「매자작념」의 진지한 승부들

대성인 자신도 쇠약해지시어, 거의 붓도 잡을 수 없는 상황에서 편지이다.

감사의 마음을 전하고 싶은 것뿐만이 아니라 그만큼 어머니의 마음을 소중히 하고 있었다. 그러므로 무리하면서도 붓을 잡으셨음에 틀림없다.

부처는 항상 민중의 행복을

한국어 페이지를 위한

안내 말씀

지금까지 월드 트리뷴에서는 스페니쉬어, 중국어 그리고 한국어 페이지를 매일 발간하였습니다.

금년 6월부터, 월드트리뷴에서는 구독자 중에서 원하시는 분야 한하여 외국어 페이지를 우송해드립니다. 만약 월드트리뷴을 구독하시면서 외국어 난을 받아 보시기를 원하신다면 아래의 신청서를

기입하신 후 다음의 주소로 보내 주십시오.

Subscriptions Dept
606 Wilshire Blvd.
P. O. Box 1427
Santa Monica, CA 90406-1427

** 각 지역의 리더 되시는 분들께서는 월드 트리뷴을 구독하시는 회원들 중 한분도 빠짐없이 한국어 페이지를 받아 보실 수 있도록 확인해 주셨으면 감사하겠습니다. **

※ 영어로 쓰세요

Last Name (성) _____

First Name (이름) _____

Address (주소) _____

City _____ State _____ Zip _____

Area code & phone number (전화번호: 지역번호 포함) _____

월드 트리뷴 구독(ID) 번호: _____

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

아래 것 중 하나를 선택하십시오

스페니쉬어 한국어 중국어