

**'FRIENDS FOR PEACE'  
PULLOUT SECTION:**

A new project for the Boys and Girls Group: 'How Can I Make a Difference?'

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Photo by LORI McDANIEL



Everyone joins in singing the finale song 'Reach for the Sky,' written by a team of seven youth.

## Chicago Youth Reach for the Sky

By LORI McDANIEL  
CHICAGO CORRESPONDENT

The Parable of the Little Parrot came to life with the Chicago Youth Division Culture Festival, "Reach for the Sky," as 300 youth performers converged in an energetic, inspiring display of unity Aug. 14 at the North Shore Center for the Performing Arts in Skokie, Ill.

Youth took responsibility for the performance from start to finish. They planned and directed the performance, designed the set and costumes, wrote original songs and filled the auditorium for the show.

The theater group enacted the Buddhist parable about a small parrot, who, in the face of danger, risks everything and never gives up to save her friends in the forest. Instead of flying away and saving herself, she shows determination and courage by dousing a raging forest fire with tiny drops of water.

"We chose the story of the little parrot



The African Drum Group's rhythms inspire the African Dancers.

because it was about the determined efforts of one individual who actually saved her entire community," says Anne-Marie Akin, who helped produce the show and recruited many of its participants. "I think

that in this difficult time in our history, it is really hard to feel that we as individuals can have any impact in society. We wanted to give courage to the youth of today—so that they will have confidence



Dancing to the Music Corps' 'Zoot Suit Riot'

that their actions can make a difference. "On a deeper level," she continues, "I believe that the story of the little parrot is

SEE CHICAGO, 3

# Festival Participants Express Their Appreciation



**Nadia Oussenko, Water Dance Choreographer:** Nadia, who has practiced for about a year and received the Gohonzon a few weeks ago, used her involvement in the culture festival to learn to take her challenges to the Gohonzon.

"My biggest challenge in this culture festival is working with dancers who are at different levels and experienced in all different types of dance. We had such a short time to all get on the same page, without sacrificing the choreography.

"It's been an absolutely great experience, but sometimes I start to freak out. My practice is the thing I turn to when that starts to happen. Chanting is the last thing I want to do when I'm angry, and it's tempting to just stay in that rut, but I realize that as soon as I start chanting, it gets better.

"I have been able to change my tendency to give out horrible energy toward others. I am learning patience, how to get through personal obstacles myself and how to get through pressure situations with others. It's going to serve me my entire life."



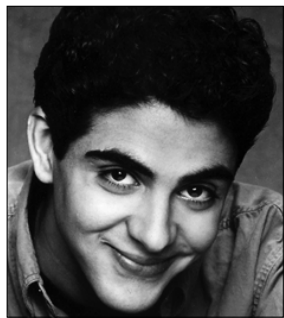
**Yoshi Ueda, Soka Group Leader:** Yoshi, recently appointed a Soka Group leader, saw this culture festival as an opportunity to fulfill a commitment to SGI President Ikeda.

"I have practiced for about 16 years and have performed

in culture festivals before in Japan. This is my first one in the United States, and it is a very special event for me.

"President Ikeda suggested that the youth of Chicago have a grand musical festival. This culture festival is a great opportunity to respond to his expectation for the youth.

"It has been a big challenge because there were not that many people in the young men's support group at first. We did many home visits and chanted a lot to get people involved, and now we have many helpers. We have seen much more support from young people."



**David Kovac, Theater Group Director:** David has performed in SGI activities for about 16 years, since childhood. His involvement in this culture festival has enhanced his ability to take responsibility and put faith first.

"People say, 'Faith first, chant first,' and I want to say, 'I've been hearing that line ever since I was 12 years old.' But then I think, I'm here because I want to take that approach. If I'm not going to chant first, why am I here? If I'm not going to chant first, this would just be like any other gig that I might do.

"In the real world, faith doesn't come first. Money comes first, or fame comes first. But in this culture festival, people say 'faith first' and you do that, and then you see you can also choose to do that in other areas of your life."

**Diana Campos, Dancer:** When Diana heard about plans for a youth division culture festival, she was determined to be involved.

"I've always heard stories about the organization's old rhythm, and I always wanted to be a part of it. Performing in events like this culture fes-



tival is not for the sake of art; it's for training your life in an environment where you feel free to learn.

"I started dancing with the Era of Humanity before I even started chanting. I just understood this summer the importance of the SGI. The youth division members are drawn to the culture festival for the struggle and the excitement; and then they come to learn it's to strengthen your faith and train your life.

"Practicing for this performance taught me something important. I teach dance, and I love to teach, but I really want to be a dancer. It's my dream, and I let it slip by the wayside. It's easier to teach.

"This summer, I realized I'd given up on myself and lost faith in myself. I reaffirmed my dream to be a dancer. This has been the best summer of my life."



**Sandy Wolf, Art Coordinator:** Sandy draws a strong parallel between the mission of the parrot and the unity of culture festival participants.

"People did so much with so little, it's absolutely stunning. The art group was very careful in stretching supplies. They saved so much money that all of the groups could afford to use the North Shore Center for the Performing Arts an extra night.

"Everyone practiced on different days or worked on dif-

ferent things and created unity in their own groups. So many more people could be trained that way. Now they're bringing it all together into one big piece. Even though we didn't see each other every single day, we had this deep prayer to succeed, to be victorious.

"Even the little kids helped with the masks and sets. Their help was welcomed and highly praised. I really feel like I changed something profound. I always wondered how parents could get their children to understand what the SGI is all about. And kids always shied away from me, but now they're running up to me and hugging me."



**Stanley Johnston-Henderson, Trombone Player:** Fourteen-year-old Stanley is a culture festival veteran. He's done three of them already. And as he grows, he understands more and more why.

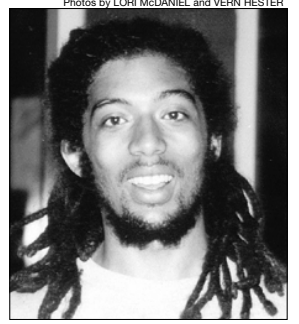
"In the other festivals, I was in the Boys and Girls Group. This is my first culture festival as a junior and senior high school band member. I love it. I like coming to practice, and I like performing in the culture festivals because of the benefits I get afterward.

"When I was going into fifth grade, I didn't know how to read well or write or do math. I chanted to help fill a daimoku chart for a culture festival performance. When I went into the fifth grade, I was at the top of my class. Studying was easy.

"I have been chanting a lot for this one. I'm looking forward to starting high school soon."

**Jason Raines, Theater Group:** Jason is learning to use his practice and his performances to enhance his own life and the lives of others.

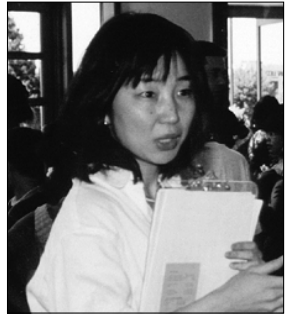
"I heard a lot about this practice from friends for a long time. Six months ago, I



let go of my skepticism and started practicing. Of course, then I got benefits and saw actual proof.

"I wanted to be a part of this culture festival because it's what I like to do. I'm one of the animals in the forest. My biggest challenge is to give the part the weight it deserves. I want to really feel it.

"I have a lot of challenges and conflicts coming up now, some big decisions. My chanting is helping me use the challenges to enhance other people's lives as well as my own. This culture festival is really helping me learn not to shun responsibility."



**Kazumi Hiroe, Byakuren:** Although Kazumi, 33, was born into this religion, she just started practicing a year and a half ago and used this culture festival to get to know the organization better.

"I have been doing administrative work for the festival and will work as a Byakuren during the actual performances. Communication is the most difficult obstacle for me at this time, since I am just learning about the organization. My goal and everybody's goal is to have unity.

"In spite of obstacles, this has been a very positive experience. I am getting to know so many wonderful people. There are small and big obstacles every single day, in my personal life and in the organization. I get through it with determination.

Photos by LORI McDANIEL and VERN HESTER

"I am encouraged by President Ikeda's guidance to not be swayed by praise or criticism. Just trust the Law."



**Amy Lusk, African Drum Leader:** Amy expresses awe and appreciation for the entire youth division's determination to step up to the responsibility of the culture festival.

"Two things make this culture festival special: First, it's grassroots in the youth division. The youth are responsible for everything. They wrote

three songs, did the set and did the sound. The men's and women's divisions supported, but this gave the youth the opportunity to stand up and take responsibility. And they are, and that's what's beautiful.

"Also, the youth of Chicago have a strong commitment to President Ikeda to show his spirit to the world. They want to inspire all youth—members, non-members, sons and daughters of members. They want to show what the strength of the mentor-disciple relationship can do for you.

"The Chicago Culture Center feels like it's buzzing with all this unity. It's wonderful to get involved in the festival because it motivates you to kick up your daimoku and momentum to chant more."

**Gyasi Ayo Kress, Storyteller:** Gyasi's passionate storytelling technique develops out of his own human revolution and spiritual growth.

"This culture festival is my third performance with the



SGI, but in the past I was just a kid who performed on stage. This time I'm aware of my responsibility for the entire show. The storyteller sets the altruistic tone.

"I used to just perform and get benefits. My biggest challenge in this culture festival is to really rise to the opportunity and, as a result, accomplish everything I've ever wanted in life as a performer. I chant to understand that.

"It's the equivalent of keeping the Gohonzon in the center of my life. I chant as much as possible for that."

# Everybody Counts for Census 2000

Photo by PHIL ROSENBERG



SGI-USA Public Affairs Director Bill Aiken (left) and Director of the Census Bureau Kenneth Prewitt meet to discuss Census 2000.

On July 13, SGI-USA and the U.S. Bureau of the Census entered into a partnership agreement whereby SGI-USA agreed to publicly endorse the Census 2000 and inform its members of the importance of this civic event. The agreement, which was approved by the Central Executive Committee in June, was formalized during a meeting between the director of the Census Bureau, Dr. Kenneth Prewitt, and SGI-USA Public Affairs Director Bill Aiken. Article 1, Section 2 of the

Constitution provides for an enumeration of the people every 10 years. The results of this nationwide "head count" are used to determine a range of important issues from how many federal and state dollars are appropriated to a given locale to how many representatives your state will have in Congress.

In entering this partnership, SGI-USA joins with a number of other religious, civic and educational institutions in helping to achieve a census that includes everyone.

—BILL AIKEN

## FROM CHICAGO, I

the story of SGI President Ikeda. It's the story of Mr. Toda and Mr. Makiguchi as they challenged the Japanese military regime. And it's the story of all SGI members as they struggle valiantly in their communities to create peace. We set out on our journey toward this performance with the goal of each person deepening his or her understanding of the mentor-disciple

relationship. Each of us, as we struggled and overcame obstacles and negativity over the last six months, had the opportunity to share in President Ikeda's struggle."

Between acts, performances by band members, rappers, dancers, and African drummers complemented the storytelling. Backstage, the Soka Group, Byakuren, directors and people movers helped hold the perfor-

mance together.

All the youth involved in the festival encountered obstacles and challenges as they prepared for this event. Like the little parrot, though, they never gave up.

They used their involvement in the culture festival as a tool to deepen their faith and further their practice and understanding of Nichiren Daishonin's Buddhism

## Did you have a 'Victory Over Violence' meeting this August?

**Tell us your story. The article should be 300-600 words on your "Victory Over Violence" meeting. Focus on one or two main points. Please send us a few color photos of the event (include photographer's full name) — preferably no group shots (we want to see your faces!). Mail story and photos together to: "Victory Over Violence" Meetings c/o World Tribune, 606 Wilshire Blvd., P.O. Box 1427, Santa Monica, CA 90406-1427 or e-mail: scelano@SGI-USA.org**



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## DISCUSSIONS ON YOUTH

# Hold Fast to What You Believe

*SGI President Ikeda encourages youth to 'hold fast to what you believe is right and true' in this conclusion to his discussion on standing up for justice.*

**Misaki Taguchi:** One of the biggest problems in Japan today, I think, is that people are embarrassed by such words as good and justice. They say these words sound pretentious and don't like them for that reason.

**SGI President Ikeda:** To be generous, one could say that this is due to the purity of young people's ideals. The well-known Japanese author Osamu Dazai wrote a novel called *Right and Laughter*, which takes the form of the diary of its 16-year-old narrator, Susumu Serikawa, who wants to become an actor. He writes: "Perhaps I am a terrible hypocrite. I must be very, very careful. According to some theories, a person's character is formed between the ages of 16 and 20.... But at the same time, I must not become too rigid and serious. 'Do the right thing with a smile on your lips!' — how I love those words! This is the first page in my diary."

We're not talking about doing the right thing with a grim frown on your face. You should go about doing what is right in a natural way; you should be relaxed in such efforts.

**Taguchi:** Some people say that doing the right thing just to look good is better at least than being bad. They assert that though you may simply be making a show of doing what's right at first, in the course of continued efforts, you will eventually end up really caring about what's right and working for good with genuine commitment.

**Ikeda:** I want all of you to bear in mind who created this atmosphere of ridiculing what is good and right. It was adults — adults who were doing bad things and wanted to keep on doing them.

Adults who have no personal morality may spout fine-sounding words, but their hearts are dark and corrupt. They have decided that justice and truth are lies, that there is always an ulterior, selfish motive behind them. That way they can feel better about themselves and their behavior. That way, they

feel they don't have to change.

**Takashi Nade:** Those are the kind of people who publish slanderous magazines, constantly violating the human rights of the people they report on.

**Ikeda:** Nothing could be more foolish than allowing yourself to be influenced by such people into thinking that it's embarrassing to talk about what is good and right. You mustn't let slanderous adults take advantage of you.

It may seem easier to dismiss and ignore what's right and good, but if you do, you will never experience the true depth of life, true joy, fulfillment, self-improvement, value or happiness. Your life will be that of an animal's, driven solely by momentary desires. What a mindless way to live!

Just hold fast to what you believe is right and true. If you stumble, pick yourself up and keep going. By continually challenging yourself in this way, you will find that you are walking the road of the highest good.

**Nade:** I have a question here from one of the members: "Why is that the good and right are persecuted?"

**Ikeda:** Precisely because one upholds what is right, one is persecuted.

This is an important question, past and present, and relevant to all countries of the world. Until the entire human race has undergone a fundamental transformation in its attitudes and thinking, this incomprehensible, illogical, but very real situation will continue. This is the dark reality that we must face. I hope each of you will think about this problem — about the actual examples of it you encounter.

Abraham Lincoln, president of the United States during the Civil War, freed the slaves, abolished slavery, and then was assassinated. Though of course it was right to give African Americans equal rights, he was persecuted and killed for it.

Mahatma Gandhi of India rose up against the colonial powers who were oppressing



The Era of Humanity Dancers in Chicago's culture festival.

the Indian people. He opposed the high tax on salt, a daily necessity for even the poorest people and was imprisoned on several occasions. Even though he always acted in the best interests of the people, he was, like Lincoln, assassinated.

Mr. Makiguchi and Mr. Toda fought for what was right, opposing war because it caused terrible suffering for the people, and they, too, were persecuted. Mr. Makiguchi died in prison.

History chronicles the stories of countless individuals who were persecuted for doing what was right. And there are far, far more people whose names have not been remembered but waged similar struggles.

**Almost everyone who achieves something of value endures some form of persecution.**

**Taguchi:** I think that in Japan, especially, people tend to attack anyone who is different or poses a threat to the status quo. "The nail that sticks out is pounded down," as the saying goes. This tendency is often used to serve the vested interests of the government and the media.

**Ikeda:** Almost every famous person in Japan who has achieved something of value and has a modicum of integrity has endured some form of attack or

persecution. It's the sly people who only care for themselves, who curry favor with the authorities, who get by unscathed. They don't make any waves.

The same is true in other countries, as well. It's a real tragedy that the media only focuses on the surface of events and doesn't bother to look into what's behind them — to consider their deeper implications.

**Nade:** The spurious Nobuhira lawsuits are a perfect example.

*The Nobuhira lawsuits, filed by Mrs. Nobuko Nobuhira and her husband in 1996, alleged that she was sexually assaulted by President Ikeda on three separate occasions since 1973. Mr. and Mrs. Nobuhira are former Soka Gakkai leaders who were dismissed from their leadership positions for failing to return large sums of money borrowed from fellow members in Hokkaido. On July 22, the Tokyo High Court presiding judge, Shigeki Asao, rejected an appeal from the Nobuhiras, upholding a Tokyo District Court ruling that invalidated all charges brought by the plaintiff, Mrs. Nobuhira, and one charge brought by her husband on the basis of the statute of limitations. The Nobuhiras decided not to appeal.*

And the media behaved just

as irresponsibly in reporting on the sarin gas attack in Matsumoto that claimed several lives. The media quickly labeled the first person to report the attack as its perpetrator, though he and his family were actually victims. [The attack was eventually found to be perpetrated by members of the religious group the Supreme Truth sect.] The point is, I think, that neither the media nor people in general really make any serious effort to find out the truth. They only make a lot of noise.

**To protect the people, a firm sense of what is right and wrong is important.**

**Taguchi:** In such a situation, you begin to ask yourself just what right and good are.

**Ikeda:** Different ages have different standards of right and wrong, good and bad. The ruling forces of each age decide what most people of that era regard as right and wrong.

During World War II, for example, General Hideki Tojo was considered a hero in Japan. After the war, he was a criminal. During the war, General Douglas MacArthur was called a demon and the enemy in Japan, but after the war he was praised as a defender of justice.

Depending on who is in power, the same action may deem one ei-

Photo by VERN HESTER

ther a saint or a villain. Thus the concept of justice and right is unclear and complicated.

**Nade:** There are cases where terrible suffering and harm are inflicted on people in the name of right or good.

**Ikeda:** That's true. During the war, it was regarded as right to go to war against others. This is frightening, when you think about it. That's why a firm sense of values that tells you what is truly right and wrong is so important.

The absolute minimum definition of what is right is that it benefits the welfare of others, society, and humanity as a whole—that it contribute to happiness and peace. What constitutes wrong? Killing, stealing, lying, envy, framing the innocent, selfishness, destruction—in other words, thinking only of oneself or one's limited group.

What is eternal, unchanging right? That's the question we have to try to answer. The conclusion we reach is this: to live our lives in accord with the Mystic Law, the law of life as eternal as the universe itself, and to strive to realize universal respect for the dignity and sanctity of life. This is the eternal, highest right and good.

In other words, kosen-rufu is the highest right and most just of causes.

**Nade:** We have an incredible mission, don't we?

**Ikeda:** That is why it is crucial that we succeed in our endeavors. Unfortunately, what is right does not always win. When it does not, that is a tragedy. Only when it is triumphant does right shine with its true colors.

Buddhism teaches the principle that life inherently possesses the functions of good and evil—that good and evil are essentially one. No matter how right a cause may be, if it is defeated by evil, it only ends up aiding evil and being counted as evil itself. Because right is defeated by evil, our world continues to suffer as it does.

We must put a stop to this. We must change the wheels that move the world and set them in motion toward fundamental change. We must do so on all levels: individual, family, group and nation.

The French Revolution was an uprising against the corrupt, absolute power of the monarchy. The French people put an end to the monarchy and established a republic of the people.

## SGI PRESIDENT IKEDA'S MESSAGE TO THE MEN'S DIVISION

# The True Way To Live With Dignity As Men

*SGI President Ikeda's message to the men's division conferences, held the last two weekends of August at the Florida Nature and Culture Center, commemorating Aug. 24, Men's Division Day.*

I want to express my appreciation and congratulations for the great efforts you have made in attending these conferences for the SGI-USA men's division members, whom I deeply respect.

As a member of the men's division myself, please allow me to send my congratulations.

Shijo Kingo is considered one of the greatest predecessors of the men's division members. Nichiren Daishonin says to him, "It is better to live a single day with honor than to live to one hundred and twenty and die in disgrace" (*The Major Writings of Nichiren Daishonin*, vol. 2 [2nd edition], p. 238).

I firmly believe that as men's division members, we should create a solid history of faith through living our life to the fullest for the sake of kosen-rufu. This is the treasure of the heart, the greatest human value. In faith, in character, in society—in every realm of our lives—let's climb the slope of growth and development without taking a single step back. This is the true way to live with dignity as men.

I earnestly hope that all of you, the SGI-USA men's division members, advance refreshed, making each moment a new start. Aim to be victors in life and victors in faith, with the spirit of eternal youth. And never forget to respect women and warmly embrace youth.

I pray that all of you enjoy good health and prosperity, and that your families be endowed with boundless good fortune. Please convey my best regards to the men's division members in every district of the SGI-USA.

August 20, 1999  
Daisaku Ikeda

The history books tell us that right won in this case, but if the people had not succeeded, their cause would probably not be described as just. There are many things you can say about what is right on the conceptual level, but in reality and practice, right is only proven when there is a decisive victory.

**Taguchi:** My seniors are always telling me: "You mustn't be defeated! That's the invincible Kansai spirit!"

**Ikeda:** Our organization in Kansai is strong because the members there burn with that spirit. That's why Kansai never loses. We must never lose in any struggle.

There are countless anonymous, unseen struggles in the cause of right. And there are many struggles that go down in history, too. There are struggles on all kinds of levels.

For example, your mother may have introduced Nichiren Daishonin's teachings to many others. No one may be aware of those efforts, but they are admirable efforts for a great right cause.

**Taguchi:** What does doing right mean for high school division members?

**Ikeda:** Well, in school, the right thing to do is to study. And

the wrong, bad thing to do is to prevent others from studying, to break things or to vandalize school property. The purpose of school is study, so the right thing to do is direct your energies toward that end. To be selfish and, just because you don't like to study, hinder other students or vandalize property is wrong and bad.

It is also wrong to witness evil or injustice and stand by in silence. In cases like that, good people should join forces to prevent bullying and other bad acts.

**Nade:** When you look back on it, the Osaka Incident occurred because true democracy hadn't taken root in Japan. Maybe the political authorities couldn't believe that there could be an organization that just wanted to improve Japan, without any hidden agenda or self-interest. At the time, vote buying was rampant in Japanese elections among the established political parties, and it often went hand in hand with door-to-door campaigning. It was just the accepted convention of political life then.

**Ikeda:** In fact, many say that door-to-door campaigning is a perfectly normal activity in a democracy. To go door-to-door and discuss politics with your fellow citizens is the most de-

mocratic behavior there can be. In the United Kingdom and the United States, door-to-door campaigning is regarded as the foundation of grass-roots democracy.

But it is banned in Japan; this is a way of controlling people who would abuse door-to-door campaigning to try to buy votes. It goes without saying that vote buying must never be condoned.

**Elections are an important way in which we ordinary citizens exercise our democratic right.**

**Taguchi:** Several of the high school division members had comments on this. One says: "The very least a democracy should do is protect people's human rights. It's indefensible for authorities in a democratic government—authorities whose very reason for existing is to defend those rights—to frame people and accuse them of crimes they didn't commit. I can't believe that the Osaka Incident could take place in a democracy. Such a thing could only happen in a dictatorship."

Another says, "Japan, even today, is a country without principles." And another says: "I thought that, now that the war was over, we were at peace, but recently I heard that people in our government are denying

that the Rape of Nanking ever took place. I can't believe it! It's fashionable in Japan today to show no interest in government or politics, to pretend it has nothing to do with you. But that's just a sham. We, the Japanese people, have to become more informed and intelligent."

**Ikeda:** The reason that Japan's government does not improve is that people don't care enough and are not aware of their responsibilities. They are quick to vent their feelings, but their talk isn't accompanied by action. Things happen here that would cause riots, or very strong opposition, in other countries, but we have a long tradition of silently obeying the authorities. And so we don't act.

Japan has tossed aside the spirit of democracy that positions the people as sovereign. Most Japanese people are closed up in tiny, egocentric shells and don't have the capacity to join forces and work for a great positive cause. A weak, self-serving national sentiment prevails. People criticize and complain, but they don't come together enough to change things. This is one of the greatest failings of the Japanese people. The problems besetting Japan's democracy will not improve unless people make

FROM SGI GENERAL DIRECTOR EIICHI WADA

# The Temple Issue Starts With Faith, Practice and Study

*Nichiren Shoshu is recruiting SGI-USA members to join its temples, where a distorted view of Nichiren Daishonin's Buddhism is being taught. The following are points on the temple issue made by SGI General Director Eiichi Wada during his recent visit to the United States. He explains that it's our responsibility to protect our fellow members from this — based on the basics of faith, practice and study.*

• What can each of us do about the temple issue? The “how” of challenging this issue is nothing more than the basics — faith, practice and study. The entire temple issue should be viewed in this context.

• Faith means prayer. Overall, we should pray for kosen-rufu, propagation and for each person to become happy. Pursuing our own happiness and the happiness of others is the basic purpose of Buddhism. First, let's pray for a great victory in the temple issue. Second, we should pray that our members are never deceived by the priesthood — that they understand the essence of the temple issue. Through heartfelt prayer and meaningful dialogue, we can help them practice correctly. Third, let's pray for the happiness of the temple members. They have been misguided by the priests and are being encouraged to make offerings to these slanderers of Buddhism. Thus they are inadvertently making bad causes for their lives. It is our mission to disconnect them from the temple through our prayer.

• In 1991, SGI-Brazil, which had donated Ichijo-ji temple to Nichiren Shoshu, began taking legal steps to reclaim the facility. A group of priests and temple members had illegally taken control of the center, ousting the temple's original Board of Directors, who were SGI-Brazil members. Facing what appeared to be an impossible challenge, the members based their efforts on one thing: chanting daimoku.

Over an eight-year period, sometimes winning, sometimes losing, the Brazilian members continued to chant to get back their building. Finally, in May of last year, the situation was resolved with a court ruling that the temple property should be returned to the SGI-Brazil. At that time, the members celebrated their great victory by renaming the temple the Brazil Ever-Victorious Community Center.

But the battle was not over

yet. The priest occupying the residential portion of the temple refused to move out. So the SGI-Brazil members chanted again, went back to court and on July 30 won again: The court ruled that the priest was guilty of illegal occupancy and ordered him to vacate. Hearing of this great victory, SGI President Ikeda said: “It is actually daimoku that determines whether we win or lose. Only through daimoku does kosen-rufu advance.” We have a lot to learn from this example set by the members of Brazil.

• The word practice means action and dialogue. The word kyo of Nam-myoho-renge-kyo also means action, by the way. Our actions are the source of our benefits. To the degree that we move — taking action for kosen-rufu — we accumulate fortune.

Everything we do for kosen-rufu is a source of benefit. For example, participating in culture festivals, holding an exhibition, visiting members — whatever we do by moving our bodies for the sake of the Law is a source of benefit. Benefit is not something that just comes to us. When we take action for kosen-rufu, the Buddhist gods begin to function on our behalf.

Nichiren Daishonin speaks of “gathering fortune from ten thousand miles afar” (*The Major Writings of Nichiren Daishonin*, vol. 1 p. 272). The Gohonzon is like a magnet that can gather fortune from 10,000 miles afar. The Gohonzon in each of us will shine to the degree that we practice. The Gohonzon within is the force that gathers fortune from all over the world.

• Ours is a practice built on propagation, or *shakubuku*. This is the basic practice. The temple issue should be seen in this context; our compassionate shakubuku spirit should be the basis of dealing with the temple issue. Propagating the Daishonin's Buddhism mercifully among those seeking happiness

is our goal. Winning over the temple issue is a vital part of this goal.

• It is especially important to support SGI members who are in contact with temple members, as they are the lifeline for temple members; friendships between SGI and temple members should be cherished. Their relationship is the temple members' avenue to rediscovering the correct practice.

• One of the reformist priests in Japan has succeeded in bringing more than 60 temple members back to the Soka Gakkai. What we can learn from his example is the power of cherishing human relationships with temple members; the power of sincere, compassionate, tenacious efforts to care about others whether they are in the temple, on the frontlines of the SGI or behind the scenes. One of the temple members in San Francisco who has returned to the SGI recounts that it was a friend of hers — an SGI-USA member who continued to chant for her happiness, who led her back to the SGI. While no one in the temple seriously chanted for her recovery when she became very ill, she learned how much SGI-USA members had been caring about her and chanting for her, even though she had once turned her back on the SGI.

• It is through front-line activities that we can advance kosen-rufu. When all SGI-USA leaders place themselves in the forefront of their district activities, we start learning what kind of influence the temple members are having on our membership. It's there that we can diminish the negative influence of the priesthood and increase the Buddha's forces by having courageous dialogue with the people who are being swayed by the temple issue, as well as the people who are still having difficulties understanding the import of this issue.

• The third of the three basics

is, of course, study. Our study centers around the Daishonin's writings and President Ikeda's speeches, which are based on those writings. We can see, through study, the clear distinction between the Daishonin's teachings and the new teachings of the Nikken sect. Through study, we can learn that the SGI is exactly in accord with the heart of the Daishonin's teachings. And by studying what President Ikeda has to say to encourage our faith, we will get a clearer picture of the temple issue.

• Since the inception of the SGI in 1930, this organization has remained unchanged in its direct connection with the Daishonin and his writings, which we have made our foundation; the Gohonzon has always been the basis of our faith. In the Nikken sect, however, Nikken is seen as everything — he is the center and has gone so far as to assert that his word is even more important than the Daishonin's. In fact, Nikken allows one of the temple publications to state that he is the “Daishonin of modern times” (June 1991 *Dai-Nichiren*, Nichiren Shoshu's monthly journal).

• We should try not to use buzz words or emotional language such as “destroy the Nikken sect” or “close the temples” in talking about this issue. Rather, we should be aware that our steady efforts in daimoku and dialogue — cheerfully, joyfully — will enable us to win. The important thing is for SGI members to show actual proof of our practice. President Ikeda always wants SGI-USA members to be joyful and to enjoy our correct practice fully.

• We have observed the past destructiveness of Nikken, and it is vital to know what Nikken will try to do in the next few years to stem the flow of kosen-rufu. After destroying all the precious buildings donated over the years by Soka Gakkai members in their sincere faith, in-



cluding the Grand Reception Hall and the Grand Main Temple (Sho-Hondo), the Nikken sect is now focusing on the year 2002, which will commemorate the 750th anniversary of the establishment of the Daishonin's Buddhism. Nikken's goal is to have 300,000 people make a pilgrimage to the head temple to celebrate the occasion. At that time, he wants to glorify himself with the completion of a new temple called the Treasure House (Hoando). Toward this end, Nikken has instructed temple members to raise \$120 million over the next three years.

• Because of the increasing pressure the temple members will face as they are forced to comply with Nikken's pilgrimage and financial goals for the year 2002, some of the temple members are going to become disheartened. They will begin to see the priesthood's true nature. It is at that time that the SGI contact members will be able to offer friendship and protection for the temple members.

• Nikken reportedly has promised to retire once this new temple is completed in 2002 and the 300,000-member pilgrimage has been held. But even if Nikken should retire, the temple issue is going to last a long time. Future high priests will be as “muddy” as Nikken in their faith.

• Beginning around 1995, the Nikken sect, which did not have much success in recruiting Soka Gakkai members in Japan — where the members are well aware of the reality of the priesthood's faith and

FROM BELEIVE, 4

greater efforts to oppose government abuses of power and hold the authorities more strictly accountable for their actions.

Another problem is that we don't have any political leaders with strong principles and the courage and determination to carry those principles out. They're all puffed up with their own importance.

Elections represent an important way in which we, ordinary citizens, exercise our democratic right as sovereigns of the nation. We need a grass-roots movement to make the Japanese people aware that they have the power to lead their own country.

Mr. Toda used to say: "I ask that you, the youth, keep a close watch on the affairs of government. You can't put the blame on anyone else [when the country is badly governed]. It's the responsibility of each citizen."

By the same token, trying to correct bad government by launching a coup or a violent

revolution only results in chaos. It is essential that each citizen take action to move the nation in the right direction through democratic means.

Recent polls show that from 60 to 70 percent of Japanese citizens have no hope for the future. This is a terrible tragedy for Japan.

When the realm of politics deteriorates, it gives rise to an age in which corrupt people flourish and good people decline. We must not let that happen. To prevent that, we must each act—we must each do what we can in our immediate realm of influence.

We must never forget that the vast ocean begins with a single drop of water, and a journey of a thousand miles begins with a single step. The tallest mountain is made up of earth and stones; it is the accumulation of one grain of earth piled on top of another. And a peaceful society can only be built upon a solidly unified alliance of the people,

upon a truly representative government that works for the welfare of all.

The people must produce political leaders from their own ranks, who will live, work and die with, and for the people.

**Taguchi:** Roberto Baggio, the Italian soccer star, once told a group of high school division members: "We are together with a great mentor, President Ikeda. We are living in a wonderful age, when we can receive his guidance. I hope all of you will treasure this golden time and not waste it, as you do your very best."

**Ikeda:** Mr. Baggio is a fine person. Four years ago in Milan, I told him, "You must always fight your hardest, to the very last moment." And he has done just that. He has overcome daunting obstacles and is still fighting today. I am so happy for him.

**Don't ever let yourself be swayed from your fundamental beliefs.**

**Nade:** We have another question from one of the members: "Why are you, President Ikeda, so bravely able to challenge and overcome any difficulty? To tell the truth, I don't think I could do what you do. How can I become strong like you?"

**Ikeda:** There is no better education than adversity, as the saying goes. The more persecutions and attacks a person en-

dures and survives, the stronger and greater they will become as a person.

My personal commitment has always been with the people and for the people. Each day is a day of further personal growth and development, and I firmly believe these efforts lead directly to the growth and development of all other things.

I am not afraid of insult or criticism. I am not afraid when treacherous individuals appear. When you try to become a person who faces every situation fearlessly, you end up creating an indomitable self.

In life and in the various challenges we undertake, there will be times when we advance and times when we take a step backward. There will also be times when it's just best to rest. Life is full of changes. In the process of achieving your goals, it's natural to go through many changes.

Wisdom is important. Knowledge is important. You need the wisdom to correctly comprehend your relations with others and with society. Please develop sound insight. That is why it is so vital that you cultivate the capacity to study and learn.

In the midst of such ceaseless change, there's one piece of advice that will never change: Regardless of the times or what other people say, don't let yourself be swayed from your fundamental beliefs. It's important to have conviction as firm and unmovable as Mount Fuji.

I want each of you to develop a self as unshakable as a majestic mountain, a self possessing courage, perseverance and ability.

*The conclusion 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). Part one appeared in the Aug. 20 World Tribune.*

**Correction:** In the Aug. 20 issue, page 7, in column one, Danielle Wise's hometown was incorrectly identified. She is from Littleton, Colo. In column two, the following sentence should read: "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 desegregation process in the '60s." We regret any confusion this may have caused.



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FROM WADA, 6

lifestyle — shifted its focus to other countries. SGI members outside Japan are usually innocent in terms of their experience with Nichiren Shoshu and can be susceptible to the superficial dignity implied by the priesthood's religious robes.

• The temple issue won't end suddenly. It is important that

each SGI-USA member understand the issue's essential nature and take it as an opportunity to deepen his or her faith in, and understanding of, Nichiren Daishonin's Buddhism. Just using emotional statements against the priesthood will not help solve this issue. What counts is our steady efforts to further awaken ourselves and others to the profound significance of this issue.

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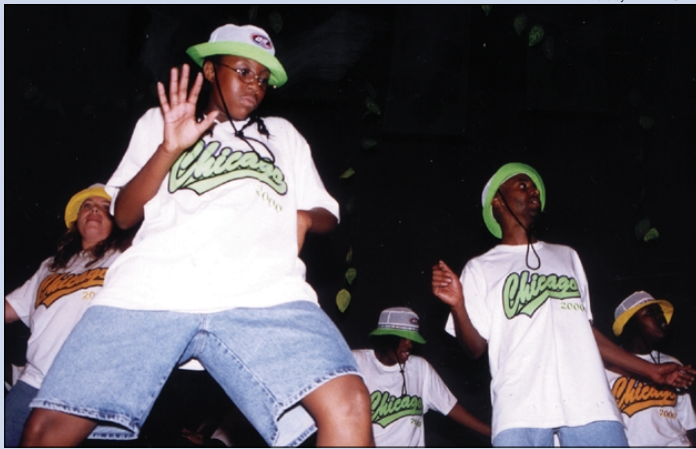
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Photo by VERN HESTER



The Era of Humanity Dancers shake to 'Ain't No Stoppin' Us.'

Photo by VERN HESTER



The Boys and Girls Group sings 'We're All Growing.'

# 'You can make your dreams come true'

Photo by LORI McDANIEL



The Dance Ensemble does a 'Dance of Water.'

Photo by LORI McDANIEL



Gyasi Ayo Kress narrates the story of the parrot who saved the forest.

**M**arcus Dunleavy, Guitar Player: Marcus, a music student, has practiced Nichiren Daishonin's Buddhism for about two years. This is his first culture festival. Prior to the show, he said: "Participating in this culture festival is the perfect opportunity for me to introduce my friends and family to this practice, which makes me chant more for the success of the performance so that it really touches them. I want them to leave with such a positive feeling about this organization that it makes them not only supportive but also seeking."

"Performing with the SGI in this culture festival is a lot less self-centered than performing strictly as a professional. Being a musician, supposedly you play for people, but many times you're so isolated and not connected with people because you're working on the performance. When you contribute to kosen-rufu, you're not just in it for yourself. It's about everybody's happiness and everybody's growth."

"With a performance like this, there's a lot more drama, and it's the



drama that polishes your life because you have to find a way to get through it without being negative. It brings everybody's karma to the surface as they struggle for unity."

"That's where the humanistic part of the performance comes out. This culture festival is a vehicle to polish myself, challenge myself in other areas of my life far outside the realm of the performance and manifest my dreams."



## Chicago Youth Voice Their Views

**D**awn Jones, African Drummer: Dawn is taking the opportunity to connect with other people through participating in the culture festival.

"I was very determined when I found out about this culture festival to be a part of it," she commented. "I wanted to connect with the youth and start to get connected with the organization as a whole."

"I want to gain courage. I have been asked to take on more responsibility within my district. I want to have the sincerity and determination to be successful."

"I also want unity; through our drumming, we can reach out harmoniously to the members and introduce others to Nichiren Daishonin's Buddhism. I want to share what I feel and my passion for this Buddhism through my drumming."

"I have an obstacle in my life I'm trying to overcome, and my participation in this culture festival takes me to the Gohonzon. I'm having a ball, and



"I'm connecting a lot more with other members, too."



SPECIAL  
PULLOUT  
SECTION

# FRIENDS for Peace

SEPT. 3, 1999

## COLUMBIA KIDS ARE JOLLY



AT FOLLY BEACH

By Crystal Pastor, 10, Columbia, S.C.

ello. I am here to tell you about a very special trip. The Boys and Girls Group went on a trip to Folly Beach. We all went on July 24. It was on a Saturday. We had to all meet no later than 8:00 that morning. When we got to Folly Beach, the first thing we did was go to Mrs. Brinkley's and Dante's house. We did the "A" and "C" portions of gongyo. Then we had a discussion on mentor and disciple. Finally we got to go to the beach! (I would like to thank everyone who drove us! Thank you!)

essay

## What Do People Think When I Have a Different Religion Than They Do?

By Taryn Morris, 9  
Waukegan, Ill.

Some people think I'm weird, and other times they think I'm crazy. And just when they're about to make fun of me, they think about religion, and then they think about your religion. And that person said, "Why would I like to pick on her religion if I have a religion, too?" And that, my friend, is what people think about my religion!



## NEW JERSEY/NEW YORK BOYS AND GIRLS GROUP



These members are from Westchester and Rockland counties, N.Y., which are northern suburbs of New York City.

When the New Jersey/New York Boys and Girls Group studied Friendship and Respect, they had a lot of fun and made new friends. The older children wrote letters to prospective pen pals. The younger children traced their handprints on colorful paper and made Friendship Wreaths.



Front Row L-R: Ryan Dennis, Sasha Onon, Marc Choa, Lea Ono and Maya Ono. Back Row L-R: Josh Cherry (a guest), Jennifer Ijichi, Jenelle Sia, Bryant Choa, Ken Ijichi, Keven Sia and Natalia Dare.

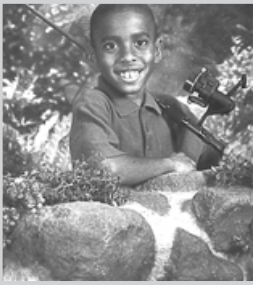
HEY, KIDS!

See page C to join in our "Make a Difference" Project! Find out how YOU can help change the world!

## EXPERIENCES

### JOSE LUIS ETIENNE, 8

Killeen, Texas



I chant daimoku every day. I was sad because my dad went to Germany and Bosnia to work for the United States Army, and my best friend Alex went to Germany with his mom, dad and sister.

I do my gongyo and chant 10 to 20 minutes of daimoku every day. I participate in gongyo practice every summer. I went to Dallas for the Boys and Girls Group general meeting. I participate in the Boys and Girls Group meeting every month, and I am doing good in school. I like to read, and I always do my schoolwork.

Thanks to the Gohonzon, my hard work and my determination, I am very happy because my dad is back home. He plays with me; he takes me to get a haircut. He is always with me, and I talk to him and hug him all the time.

My friend Alex came to visit me two times. We played and had a good time together. I received an academic award and I am very proud of myself. Sometimes I talk a little bit in class, but my dad, my mom, my brothers and my teacher are helping me to do good in school.

I always remember the words my mom says: "Never say I can't and never stop chanting Nam-myoho-rence-kyo. Believe and trust the Gohonzon, no matter what happens." You can be happy like me if you chant Nam-myoho-rence-kyo. I like to chant because I want to be happy, and I like to have friends like you. Thanks.

### TIMOTHY DALY, 8

Columbia, Md.



I'm in the third grade at Jeffers Hill Elementary School. In the first quarter of my school year, I wasn't doing so well in terms of my behavior. Whenever I was bored in class or boring work was around, I would show off. And I had similar problems the year before. I never put in enough effort into improving.

To tell you the truth, I really didn't care when I got in trouble. And then I got my first quarter report card. It wasn't so good. In the second quarter, I got bored of getting in trouble, so I just decided to change and improve. Then I started chanting every day and put hard efforts into improving. For example, whenever I was bored, I would take out a magazine or a book and read (I love reading). And I have extra math workbooks (I love math, too). It didn't go smoothly, but I kept chanting every day anyway.

Then my teachers let me have individual studies in a lot of subjects. And they decided that I should be kindergarten assistant teacher. I go twice a week. One day I read to them, and one day I give them special activities that I made up or found on the computer that they do with me. And it always goes with the kindergarten theme of the week. And then they put me in fifth grade cellos, but moved me back down because my schedule was too confusing, and it

interfered with my class time.

However, my strings teacher asked if I could be in the solo and ensemble festival for Howard County. Then I got my second quarter report card, and it was great! I had 10 increases and only three decreases. And when I told this experience to the Boys and Girls Group, I was surprised that Mrs. Karyn was encouraged. I wanted to give my experience at kosen-rufu gongyo to help other kids out there with the same problem. I think chanting every day and making strong efforts does the trick.

Recently, I put more effort into doing evening gongyo because my teacher told me that three more weeks of being good like I am, and I can get off my behavior contract. For now, I want to keep improving on my behavior because I really want to have a chance to learn a lot. In the future, I want to be in the soccer World Cup and to be a doctor. Thank you. I hope this encouraged you.



### MARY REAGAN, 5

New York

I have loved the Boys and Girls Group for millions of years! We make puppets in the Boys and Girls Group. Why do a lot of kids come to the Boys and Girls Group? We make mud pies in the Boys and Girls Group. I've learned the first step of gongyo. Next year, I want to be in the gardening group.

I have a friend named Gage, and once he broke up with me. Then I chanted about it, and my wish came true. My wish was that Gage could be my friend again.

Once I had a dream that I touched a dolphin. I studied a lot about dolphins at school. Then

my mommy and I chanted once about my dream. Then my dream came true. My Abuela (Grandmother) Mari took me to the New York City aquarium in Brooklyn. My Abuela Mari likes to sit in the shade, and we sat very far away on the top of the stadium. The instructor came into the audience and walked all the way up to where I was and asked me to help teach the dolphin. I got to wear big rubber boots and go down where the dolphin was and feed the dolphin, tell it what to do, and pet the dolphin! When I grow up, I want to be a marine biologist.

My mommy and daddy chant a lot. Mommy once wrote to SGI President Ikeda, and two weeks later he responded! She was very happy about that.

### MANNA REYEENA SUZUKI, 9

Duluth, Ga.



Every Thursday I go to a nature preserve where I take classes. This week when I was in the car going to the nature preserve, my mother started to chant. I never chant with her in the car, but today I felt like it. I chanted all the way to the nature preserve (15-20 minutes). I was running on the trail in the forest at the nature preserve. I was in front of the other students and my teacher when I almost stepped on some dog poop. When I looked closely, I saw that right next to the poop, where I

almost put my foot, was a snake. When I described the snake to my teacher, she said it was a copperhead. They are poisonous. I really think I could have been bitten by the snake if I hadn't chanted!

# How Can I MAKE A DIFFERENCE?

All Boys and Girls Group members: It's your turn to make a difference! But how are you going to do it?

"How Can I Make A Difference in Society?" album pages are now being collected from all Boys and Girls Group members, as well as junior high, high school and student division members across the United States. The pages will be compiled at the SGI-USA Headquarters into albums to be presented soon to SGI President Ikeda.

The hope is that through this project, each of you will express your determination to make a difference in society. Be as creative as you like. Your thoughts can be expressed through a poem, drawing, essay, etc. And the way you express your thoughts is totally up to you.

Please keep your expression to this one-page format for easier collection and binding purposes. There is also a place for a photo. Don't worry about having to take a new one — you can use one you already have. Also, please feel free to make as many copies of this page as you need.

Please send the completed sheets by Sept. 15 to:

*Palma Odano*  
SGI-USA Boys and Girls  
Group Coordinator  
SGI-USA Headquarters  
606 Wilshire Blvd.  
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**"FRIENDS for Peace"** thanks everyone who contributed to this issue. Please send your experience (around 150 words), comments, questions or news article to: "Friends for Peace," World Tribune, 606 Wilshire Blvd., P.O. Box 1427, Santa Monica, CA 90406.

## How Can I Make a Difference in Society?

Name \_\_\_\_\_

City and State \_\_\_\_\_

School Name \_\_\_\_\_

Age \_\_\_\_ Grade/Year \_\_\_\_\_

Please place  
your photo  
here.

# GOSHO GOODIES

"I will point out the truth for the sake of my followers.... I, Nichiren, am the richest man in all of present-day Japan. I have dedicated my life to the Lotus Sutra, and my name will be handed down in ages to come." (*The Opening of the Eyes*, MW, vol. 2 [2nd ed.], pp. 174-75).

Nichiren Daishonin was the richest man in all of Japan because he had awakened to the truth within his own life and dedicated his life to telling others. Therefore, his name will be handed down in ages to come. Which is true. You are holding this paper now, reading about Nichiren Daishonin.

You too can awaken to your own Buddha life by chanting with faith in your own Buddhahood. And by telling others about Nam Myoho Renge Kyo, your name will also be handed down through the ages. Not to mention leading a rich life full of joy in the present.

President Ikeda encourages us in his novel *The New Human Revolution*:

"The most important thing," Shin'ichi replied, "is to initiate dialogue...Our task is to bring forth the inherent goodness in people's hearts and, based on the concerns we share as human beings, work together in our own capacities for peace and happiness." (*The New Human Revolution* - WT, Oct. 11, 1996, pp. 11-12)

(Special thanks to Susan Daly in Maryland as these excerpts were taken from her "Life of Nichiren Daishonin" series.)

## NICHIREN DAISHONIN'S LIFE

Researched and written by Ayaka Oguchi, Bloomfield Hills, Mich.

Nichiren Daishonin was born in a small fishing village in Awa, Japan, to a poor family. He was born on Feb. 16, 1222. His childhood name was Zennichi-marō. At the age of 12 he entered a nearby Buddhist temple where he studied many things. After becoming a priest at the age of 16, he went to several other temples to continue his studies.

His goal was to understand how Buddhism could help people attain enlightenment. After much studying, he was sure that the Lotus Sutra was the most important subject of Shakyamuni's teachings.

Early on the morning of April 28, 1253, the 32-year-old priest climbed to the top of a hill at Kasagamori, which had a clear view of the Pacific Ocean. There, as the sun rose, he greeted it with the first invocation of the Supreme Law: Nam-myoho-enge-kyo. Before heaven and Earth, with the sun as his witness, he had proclaimed the correct practice for people of the modern era.

From that moment, he started to teach the people that Nam-myoho-enge-kyo is the only law that can save the people and make them happy. At this time, he changed his name to Nichiren, which means "Sun Lotus."

During the ensuing years, the Daishonin encountered many life-threatening persecutions, including his first exile for which he was later pardoned. The greatest of these persecutions was an attempt to execute him on the beach at

Tatsunokuchi one night in 1271. As the executioner was about to behead him, a meteor lit up the sky, terrifying the soldiers. Then he was exiled to an island called Sado.

The Daishonin, as he recounted later, passed over "mountains beyond mountains," and now before him lay "waves upon waves" of raging sea, a sea that he had never before seen. Beyond that lay Sado Island, cold and forbidding, waiting to swallow him in an exile from which none of his enemies ever expected him to return.

During the exile at Sado, he completed several letters (called Gosho), including "The Opening of the Eyes" and "Heritage of the Ultimate Law." He was living in a small shack and only had a few supplies to support him throughout the winter. He had to fix holes in his shack.

Why did he encounter so many persecutions? Because he had the strong will and compassion to help every human being to realize that they, too, have a Buddha nature. Despite the difficulties, he never stopped his effort, and he became stronger as he faced each obstacle and set an example for his followers.

His life ended after he wrote a paper called "Document of Entrusting Minobu-san." That was the last thing the Daishonin wrote.

Early on the morning of Oct. 13, 1282, he took his last breath. It was three years and one day after he inscribed the Dai-Gohonzon (Oct. 12, 1279), so that all people could be happy.

(based on the December 1997 *Living Buddhism*)

1. When was Nichiren Daishonin born?
  - a. October 12, 1278
  - b. December 25, 1000
  - c. February 16, 1222
2. True or False: Nichiren Daishonin was born into a very rich family in Kamakura.
3. True or False: Nichiren Daishonin was killed at the Tatsunokuchi Persecution when his head was cut off by a sword.
4. Nichiren Daishonin's original birth name was:
  - a. George
  - b. Nichiren
  - c. Ralph
  - d. Zennichi-marō
5. After studying many years, Nichiren Daishonin climbed atop a hill and:
  - a. Sang the national anthem
  - b. Chanted Nam-myoho-enge-kyo
  - c. Made a speech about government
  - d. Prayed to the Sun god
6. When did Nichiren Daishonin first chant Nam-Myoho-Renge-Kyo?
  - a. October 12, 1279
  - b. April 28, 1000
  - c. April fools day
  - d. April 28, 1253
7. True or False: Sado Island was a beautiful vacation island for only the very rich.
8. What did Nichiren Daishonin do on Sado Island?
  - a. Worked on his tan.
  - b. Wrote letters and encouraged his followers.
  - c. Learned to play monopoly.
  - d. Complained to everyone he could talk to.
9. Why did Nichiren Daishonin inscribe the Dai-Gohonzon?
  - a. So that all the people for all time could become happy.
  - b. To enter it in a local art contest.
  - c. For himself to chant to.
  - d. For himself and a few of his friends to chant to.
10. When did Nichiren Daishonin inscribe the Dai-Gohonzon?
  - a. October 12, 1000
  - b. October 12, 1981
  - c. October 12, 1279
  - d. October 12, 2001
11. True or False: Chanting and trying hard is the way to make the things you want to have happen in your life really happen.
12. What should you do if you have a problem?
  - a. Have been made into a mini-series starring Arnold Schwarzenegger.
  - b. Are called the Gosho, which we can still read today.
  - c. Are actually a second-hand account of what people think Nichiren Daishonin said.
  - d. Were made up by a newspaper reporter.