



Experience:
Phranne Robinson,
former high school
dropout, receives
her doctorate.

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Coming in the Oct. 15 issue — coverage of the SGI-USA Youth Grand Culture Festival held Sept. 25 in Pasadena, Calif. In his message to the youth, SGI President says: “Friends from 128 countries worldwide join me offering you their thunderous applause, celebrating the drama of the victory won by the American youth division members whom I cherish and respect. The images of this Grand Culture Festival will be broadcast and seen throughout the world. I wish to declare that from this site the dawn of a new and glorious America has broken, bright and brilliant in the skies of the new century.”

SGI PRESIDENT IKEDA'S SEPT. 10 SPEECH

The Whole World Is Looking to You

Celebrating the SGI's 25th anniversary, SGI President Ikeda tells youth from 55 countries and territories: 'Soon the 21st century will be here. The whole world is looking to the youth.'

The following is a speech given by SGI President Ikeda at the 25th SGI General Meeting and the 37th Soka Gakkai Headquarters Leaders Meeting, held at the Tokyo Makiguchi Memorial Hall in Hachioji, Sept. 10.

I want to warmly welcome my dear fellow SGI members who have traveled from 55 countries and territories to be here. Many of you, despite all kinds of trials and obstacles, have managed to raise the money and find the time in your busy schedules to come all the way to Japan. What incredible sincerity! I want the Japanese members to learn from the faith of our friends from overseas.

It is up to you to change the way things are.

Sixty years ago today — on Sept. 10, 1939 — Japanese forces launched their reprehensible invasion of the Chinese city Changsha, where the esteemed

Hunan Normal University is located. This took place the year after the university was founded.

More than 100,000 Japanese troops assaulted Changsha from three sides. A large fleet of Japanese warships also approached, sailing up the Yangtze River, while overhead Japanese combat planes swarmed, shelling the city relentlessly. Fierce fighting continued for about 20 days.

The Japanese army committed every atrocity conceivable — they murdered, raped, looted, destroyed. They burned down villages and hamlets as they invaded the city, and they went on to eventually occupy all of Changsha.

As a Japanese, I apologize from the bottom of my heart to the Chinese people for these abominations.

And as a Buddhist, I solemnly offered prayers this morning, as I do every day, for all victims of the war. I pledge today to keep fighting vigorously throughout my life for lasting

peace and friendship with China. For as long as I live, I am committed to atoning for the wrongs that have been perpetrated against China by the Japanese. I believe this should be the stance of all Japanese people.

I fear nothing. All that a human being should fear is how justice will judge you. I want the youth of Japan to firmly inherit my spirit in this regard, too. It is deplorable if youth stand by and condone the behavior of those who arrogantly hold their fellow citizens in contempt, who have no scruples in twisting and misrepresenting historical facts — who are authoritarian to the very core. It is up to you, the youth division members, the SGI youth, to change the way things are.

Truly great leaders always think of the welfare of future generations.

I will never forget the day I met Chinese Premier Zhou Enlai. It was 25 years ago, on Dec. 5, 1974. It was at

night, in the freezing Beijing winter. Premier Zhou was 76 at the time, and I was 46. “The prime minister is seriously ill,” goes a line in the Chinese classic Romance of the Three Kingdoms, referring to the illness of the brilliant prime minister Chuko K’ung-ming. Now the Chuko K’ung-ming of the 20th century, Zhou Enlai, was gravely ill.

When I was told I could meet with the premier, I at first declined. I was worried about his health. But then I learned that the premier strongly wished to meet. His wife, Madame Deng Yingchao, later confirmed this, saying that her husband had been adamant, insisting, “I have to meet President Ikeda at all costs.” So it was that Premier Zhou received me in a room at the hospital where he was being treated.

Eighteen days later, on Dec. 23, 1974, Premier Zhou, pushing himself mercilessly despite his illness, boarded a plane and flew out of Beijing. What was the destination of this, the premier’s last trip? It was the city of Changsha, home to Hunan Normal University. He went there to talk directly with Chairman Mao Zedong, who was then staying in Changsha. Premier Zhou was determined to block the intrigues of the treacherous Gang of Four.

Naturally, his doctors were violently opposed to his making the long journey to Changsha [a 780-mile trip from Beijing]. But Premier Zhou calmly told them he was going, saying, “Since I have been thrust on the stage of history, I must fulfill the mission history has given me.”

Before returning to Beijing, Premier Zhou succeeded in securing concrete measures to contain the activities of the Gang of Four. And in January 1975, the following month, he delivered his last address at the National People’s Congress, setting forth the basic policy line for the Four Modernizations. This paved the way for the phenomenal development China has achieved today.

The Four Modernizations was a program undertaken by the Chinese government to bring China’s economy in line with other leading nations in the world through improving agriculture, industry, defense and science and technology within this century.

Truly great leaders always think of the welfare of future generations. In contrast, foolish leaders, however eloquent they may be, think only of themselves, of short-term gain. The world is filled with far too many leaders of this kind. Don’t you agree?

Applying Buddhist Principles to American Legal Education

The following is an excerpt from an essay titled "The Daishonin's Path: Applying Nichiren's Buddhist Principles to American Legal Education," authored by SGI-USA member John W. Teeter Jr., professor of law at St. Mary's University School of Law in San Antonio, Texas. The entire article will be featured in an upcoming issue of Living Buddhism. Professor Teeter comments: "In this article, I explain the important role Nichiren Daishonin's wisdom and compassion can play in the education of lawyers." It was published in the scholarly legal journal *McGeorge Law Review*, University of the Pacific, in Sacramento, Calif. (Not all footnotes in the original article are cited; footnotes used have been revised.)

I. Introduction

Nichiren Daishonin was a Buddhist priest in 13th-century Japan. He was a radical figure whose unceasing attack on the official Buddhist practices of the day incurred the wrath of both secular and religious officials. Twice he was sent into exile and once he was nearly beheaded for his refusal to remain silent in the face of what he considered the corruption of true Buddhist principles.

The Daishonin emphasized the primacy of the Lotus Sutra as the foundation of Buddhist beliefs. This sutra, which embodies the highest teaching of Shakyamuni Buddha, declares that all living beings inherently possess the Buddha nature with its accompanying virtues of wisdom, courage, compassion and life force. Regardless of gender, social class or previous life-condition, all of us have an equal opportunity to attain enlightenment. Furthermore, it is possible to manifest our Buddha nature in this lifetime instead of having to practice austerities for *kalpas* or yearning to be reborn in some heavenly land. Throughout his life, Nichiren Daishonin exhorted his followers to adhere to the Lotus Sutra and pursue enlightenment regardless of the persecution and other temporal hardships they endured.

These lessons are inspiring, but their relevance to American legal education may be less than obvious. Upon reflection, however, I find that fundamental aspects of Nichiren Daishonin's teachings merit our attention. The Daishonin was a tireless



John W. Teeter Jr.

mentor for his disciples, and his call for compassion, courage, and wisdom are essential for law students and teachers alike. The purpose of this essay is not to convert readers to my faith or to purport to decide how Nichiren Daishonin would reform legal education. Moreover, I trust I am not trying to load my homespun ideas with artificial import by appropriating the garb of an esoteric philosophy. Instead, I offer my thoughts in the spirit of sharing a remarkable man's perceptions and how they might inform the way we teach and advise our students. By doing so, I hope to encourage others to reflect on their own sources of spiritual sustenance and examine the contributions they can make toward deepening the relevance, meaning and joy of legal education.

II. A Look in the Mirror

"[A]n animal dressed in priestly robes."¹

Before pondering how we can help students, we must first examine ourselves. Professors are the high priests of the academy, enjoying enviable prestige, power and financial remuneration. It is apparent, however, that so many of us are fallen priests, going through the motions of performing sacraments in which we no longer believe. As Roberto Unger illustrates, professors can resemble "a priesthood that had lost their faith and kept their jobs" while standing "in tedious embarrassment before cold altars."²

Nichiren Daishonin's verdict is even harsher. As he charged:

Though one may have been fortunate enough to be born as a human being and may perhaps have even renounced the world in order to seek the truth, if he fails to study Buddhism and to refute its slanderers but simply spends his time in idleness and chatter, then he is no better than an animal dressed in priestly robes. He may call himself a priest and earn his livelihood as such, but in no way does he deserve to be regarded as a true priest. He is nothing but a thief who has stolen the name of a priest. How shameful and frightening!³

This is an urgent call to those

who profess to profess, a call to a self-criticism more piercing and painful than any critique we could rightfully levy toward students. The Daishonin well understood the temptations of tenure, the penchant to jabber rather than sing. A recurrent theme throughout Nichiren's Buddhism is the need for humility in priests, and by extension, all others who purport to guide or instruct. Professorial posturing is merely "thunder that rolls but brings no rain,"⁴ and "the braying of a donkey cannot cause the winds to blow."⁵

Most professors lead enviable lives. Our congenital pouting and "unearned unhappiness"⁶ are therefore difficult to fathom. Take your three most serious grievances and relate them to a real "worker," whether she be the managing partner of a law firm or a dishwasher at the local delicatessen. Your wails of woe will be met with either bitter snickering or stunned silence. We are remarkably well paid for what we do and precious few jobs offer the personal liberty and intellectual satisfaction we take as our birthright.

A price for this is inevitable. We can pay it either by becoming the jaded priests of little faith or by striving, pushing and demanding of ourselves that we mentor our students and pursue pedagogical excellence—however subjectively defined—with the loving tenacity of a relentless pilgrim. Our profession does not permit complacent goodness; we must strive to excel or else lapse into fraudulence. This is simply the choice we embrace through our audacity in purporting to teach others.

Is such effort necessary to make it as a teacher? No. At least not in any material sense. Any high-bright carnival barker can entertain students, and there is always some journal that will publish the dreck we spew. Generations of mediocrities have attained tenure, and "[t]he banners of their pride were lifted up higher than the heaven where there is neither thought nor no thought, and their dogmatic rigidity was harder than metal or stone."⁷

All actions have consequences, however, and a glorified fossil is nonetheless petrified. Professional security is of little consequence when one knows he is merely a competent showman. "To be praised by fools—that is the greatest shame,"⁸ even when the applause emanates from tenure committees.

As professors, we must traverse the double helix of both

being teachers and being taught. We must also recognize our dual obligations to transform our perceptions of the law while empowering our students to do the same. This requires toil, which can seem so unrequited, and a sustaining belief that we have something worth developing for ourselves and our students. As the Daishonin enjoined a follower, "[y]ou must not only persevere yourself; you must also teach others. Both practice and study arise from faith. Teach others to the best of your ability, even if only a single sentence or phrase."⁹

III. The Professor As Mentor

Mentoring is a special form of teaching, a one-to-one journey for the enrichment of both. Nichiren Daishonin understood the importance of relating to his followers on a personal, mentor-disciple basis. Although he wrote major doctrinal treatises on Buddhism, he also penned hundreds of letters to followers, counseling them on a myriad spiritual and practical issues. This empathy undoubtedly has contributed to the faith his teachings have engendered over the past seven centuries.

To be candid, few professors serve as mentors in any meaningful sense. The nuances of empathy seldom arise among us because we are seldom available to our students in the first place. This widespread lack of accessibility is as puzzling as it is detrimental. Why, one wonders, do people go into teaching when they are so loath to spend time with students? How can they justify their bloated salaries based on only a few hours' teaching per week? The quick retort is that we are paid to publish, and that our ceaseless efforts to enlighten the professoriate with our scholarship excuses our refusal to grace students with our time.

A trade-off inevitably exists between accessibility to students and time for scholarship. It is disheartening, however, that so many of us use the "research defense" to shirk our obligations to students. First, it seems that the most prolific professors are often quite generous with their time. Based on my observations as both a student and a teacher, I would conclude that the drive-to-publish defense is more commonly employed by tenured rascals with skimpy output. Second, we need to undertake an unblinking assessment of whether we will actually reach and help more people through grinding

yet another article or by giving our students the time and attention they deserve.¹⁰ Before reaching any firm conclusions, type your name into the "TP-ALL" library on Westlaw and see what you harvest. Is your work commonly cited in leading reviews? Or, like me, are you stabbing at peas with a fork? (When "Teeter" comes up on Westlaw, it is usually as a verb.) We must continually push ourselves to be productive scholars, for it is part of our professional duty to participate in a collective discussion of the law. In all frankness, however, the vast majority of us cannot pretend that our contributions to legal literature will excuse a snotty disregard for our apprentices. Like Nichiren Daishonin, our entire bearing toward students should radiate the words, "I am always ready to clear up any further questions you may have."¹¹

Does this mean we should endeavor to be our students' friends? Yes, with the explicit recognition discussed below that a true friend should unflinchingly offer sincerely felt criticisms. From Buddhists to barristers, no one reaches her potential alone. There is always the need for a *zenchishiki*, a good friend. As Nichiren Daishonin pondered, "How far can one's own wisdom take him? If one has even enough wisdom to distinguish hot from cold, he should seek out a good friend."¹²

The concept of the professor as "friend" may appear sappy and even pernicious. Students must learn to be independent, and true friendship may prove problematic amidst the hierarchical distance between professor and student. As Unger warns:

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People who stand in a relationship of inalterable superiority and subordination can hardly deal with each other as joint participants in community. Their affection for each other across hierarchical lines will be marred by condescension or pity on the part of the superior and self-abasement or shameful yearning on the part of the underling. It can escape these flaws only by an extraordinary effort of transcendence over loveless circumstance.

Unger's point is provocative but seems hardly apropos to the student-teacher relationship. Simply put, the interaction between law professors and their students cannot fairly be described as one of "inalterable superiority and subordination." Students need to be reminded that they are not without a voice and that their judgments of professors carry some undeniable impact. Students "grade" us in numerous ways: by deciding whether to take our elective courses, by their level of class participation, through their evaluations of our teaching, and, in the law review context, by deciding whether our scholarship is worthy of publication. Finally, as graduates, their feedback from the world of practice offers rich and occasionally biting analyses of whether we prepared them for life in the law. Pretending that students are helpless serfs corrupts teachers, infantilizes students and obscures the potential for mutually rewarding mentor-disciple relationships.

Mentoring is greatly needed, highly feasible, and carries tremendous potential for both teacher and taught. Students undergo considerable stress as they struggle to adjust to the demands of law school. As demonstrated in one recent study, some 40 percent of law students rank extremely high "on symptoms relating to obsessive-compulsiveness, anxiety, social alienation and isolation, and interpersonal sensitivity."¹³ There is a deep need for what Beck and Burns have termed the "faculty-friend," someone the student can turn to in confidence for counseling and encouragement.

Transforming oneself into a faculty-friend has its obstacles and limitations. Many of us feel more at home with "intellectual puzzles" than with "emotional problems." Furthermore, the professor must recognize her finite capacity to help students cope with serious emotional or psychological problems. Indeed, in some cases it is critical for her to refer to a medical professional rather than attempt "treatment" herself.

In many other instances, however, the faculty-friend is the

ideal counselor for the beleaguered student. As Beck and

In truth, the faculty-friend may be better qualified than the professional counselor to deal with the student. He knows the law school environment better and may be able to target remedial action more effectively. Furthermore the student may refuse professional help, and the faculty friend may be confronted with a situation in which he either helps or the student will receive no guidance at all.¹⁵

Burns assert:

Even the student who cannot be described as "distressed" can certainly benefit from the guidance and encouragement of a faculty-friend. The sharing of hopes and fears with a trusted teacher both enlivens and personalizes the academic experience for all. This interaction should not imitate the doctor-patient relationship but instead should resemble the synergy of two rowers pulling equally hard toward some promising yet ever-shifting shore. As Lani Guinier reflects, "[m]entors see learning as a dynamic process that builds on students' emotional engagement and emphasizes the mutuality of their role in the educational conversation."¹⁶

IV. Traversing the Obstacles

The complexity of teaching and mentoring deepens when one realizes that pedagogy is not a one-size-fits-all affair. To propagate Buddhism, explore proximate causation, or explicate the Rule in Shelley's case, one "must understand the capacity and basic nature of the persons he is addressing."¹⁷ Teaching should not be a study in onanism; in addition to teaching oneself, one must undergo a rigorous process of translation to provide useful insights for others. Furthermore, our students are not all mayonnaise-scented spawn of the elite, but a remarkably diverse population with varying strengths, vulnerabilities and means of learning.

This diversity underscores the need for law schools to offer a range of pedagogical methods to reach, teach and mentor as many students as we can. Only by having aggressively diverse and diversely talented professors can we aspire to further the intellectual growth of all of our students. As stated in *The Lotus Sutra*:

With regard to the Law, the Buddhas are able to exercise complete freedom. They understand the various desires and joys

*of living beings, as well as their aims and abilities, and can adjust to what they are capable of, employing innumerable similes to expound the Law for them.*¹⁸

Nichiren Daishonin realized this centrality of matching methodology with the student. He related how one of Shakyamuni's disciples tried to instruct a washerman by telling him to count his breaths in meditation, while he endeavored to teach a blacksmith by having him focus on the vileness of the body. This merely led both pupils into the chasm of incorrigible disbelief. In contrast, Shakyamuni realized that the washerman should meditate on the vileness of the body while the blacksmith undertook count-of-breath meditation. Under the new approaches, both disciples rapidly gained an understanding of the Buddha's law.¹⁹ While students must claim responsibility for their own development, we too must recognize that often the fault might lie less in our students' capacities than in our methodological assumptions.

A. *"At the start I pledged to make all people perfectly equal to me, without any distinction between us."*²⁰

Here Nichiren Daishonin quotes Shakyamuni to emphasize the mission of Buddhas and more prosaic teachers to eliminate distinctions based on status in a mutual quest for enlightenment. Indeed, "[i]n Nichiren Daishonin's Buddhism the relation between mentor and disciple is based on the principle of perfect equality." Law professors, however, are endowed with undeniable emotional and hierarchical leverage over our students, a power some find all too intoxicating. We must therefore focus on the ultimate essence of our calling, to enable our students to equal or surpass us in whatever lawyerly attributes we possess. It should be with joy, not discomfort, that we embrace those instances where our students out-think us in the classroom or eclipse us in their careers. As Nichiren Daishonin emphasized, the Lotus Sutra teaches that the role of the Buddha is "to awaken in all beings the Buddha wisdom, to reveal it, to let all beings know it and enter into it."²¹ Similarly, our role as teachers must be to arouse in our students a love of the law, with a full recognition of the joys and challenges it presents. Any goal

short of that reduces us to bureaucratic gatekeepers.

B. *"There should be no discrimination...."*

Nichiren Daishonin's Buddhism emphasizes the absolute equality of all people. As he explained, "the heart of the Lotus Sutra is the teaching that all people equally possess the Buddha nature."²² As a consequence, "faith in the Lotus Sutra will enable anyone, man or woman, to attain Buddhahood in his or her present form as a common mortal."²³ This bears particular emphasis with regard to the subordination of females. The Daishonin emphatically taught that "the Lotus Sutra places the highest importance on women attaining Buddhahood."²⁴

So? Is this not merely a spiritual precursor to the equality we can take for granted in the post-civil rights law school? Unfortunately not. Legal education continues to be beset by racial and sexual disparities in power, representation and respect.²⁵ Furthermore, even the "best" of professors may unknowingly mirror and reinforce such illegitimate hierarchies in the classroom. This is not a call for political piety in legal education. Diversity of thought is just as important as diversity of gender, ethnicity and socioeconomic background in coagulating the life blood of academic excellence. Professors should therefore practice the preaching of individual autonomy by insisting on their right to determine their own pedagogical rhythms. Such diversity of approaches must share the same foundation, however, for the house to stand. That foundation must be one based on the innate and emphatic recognition of our students equality as human beings.

C. *"I believe I can understand something of your feelings."*²⁶

The art of teaching — and most especially the art of mentoring — cannot thrive without a heartfelt empathy for our students. Empathy is central to our humanity, and without some ability to perceive life through our students' eyes we cannot hope to offer them insights of any value. And yet we must avoid emotional chauvinism, where we presume to understand the pain and aspirations of others based on the limited capital of our own existence. This danger is particularly prevalent when we presume to transmit empathy to students across ethnic, gender or economic frontiers.

Dangers lie on either side, and

the well-intentioned teacher can bemoan a certain fatalism. If you try to empathize, you can be stigmatized for attempting to appropriate the pain of others (whether these alleged "others" are students of color, angry white males, or first years crushed by their fall-semester grades). And yet to abandon the effort at empathy would surrender your individual right to human revolution²⁷ as well as all dreams of societal transformation.

Nichiren Daishonin recognized the appropriate response. In comforting a heartsick widow, he neither presumed to "feel her pain" in its undiluted state nor refrained from attempting to bridge the existential chasm. He chose, instead, an intermediate route, the only one consistent with respect for both the autonomy and interconnectedness of oneself and others. Trying to assuage her grief, he acknowledged both the extent of his sorrow and the limits of his perceptual prowess. Even if he could not share the full depth of the widow's grief, he could recognize her agony, tap into the universality of human emotions, and move in good faith toward words of comfort and inspiration.

This, I believe, is a product of putting the other person's needs before our own. We must resist the urge to dominate others with smothering avowals of our "understanding," yet eschew ostentatious self-flagellation over our gilded ghetto of privileged ignorance. We can elide this Hobson's choice of emetics by proceeding with the Daishonin's blend of compassion and humility. One need not suffer a particular pain to sense its presence in others, and one can render insights and encouragement without being the student's clone. Some degree of detachment will exist whenever two people meet, but there is no a priori necessity that this should trump our interconnectedness as humans equally endowed with the Buddha nature.

V. Preparing for Practice

*"Never seek this Gohonzon outside yourself."*²⁸

In Nichiren Daishonin's Buddhism, the Gohonzon is a cherished mandala that we focus upon while chanting and that serves to reflect and embody our Buddha nature. This Buddha nature must be found within ourselves, and the true Gohonzon exists in our hearts rather than our altars. Enlightenment, therefore, is a process of self-discovery as opposed to acceptance or salvation by an external deity.

FROM WORLD, 1

A change in our attitude at any given moment spreads out in a huge ripple.

Today, at this most solemn presentation ceremony [of an honorary professorship to the SGI president], we are honored by the presence of distinguished scholars from Hunan Normal University, the fine educational institute of Changsha, the city where Zhou Enlai, summoning forth all his life's energy, left behind an immortal record of his indestructible spirit. My deepest appreciation and gratitude to our honored guests. Most esteemed Vice Rector Luo Weizhi, distinguished scholars: Thank you very, very much.

Zhou Enlai said to me, as if entrusting me with the future: "The last 25 years of the 20th century will be the most crucial period for the world. All nations will have to cooperate and help each other as equal partners." I deeply and strongly shared his conviction, and the month after our meeting, on Jan. 26, 1975, the SGI was established.

A quarter-century has passed since that time. Today, young leaders of the 21st century who are working for peace—my heirs and successors—have gathered here from 55 countries and territories around the world. My most heartfelt welcome to all of you.

Hunan Normal University is one of the leading institutions for training educators in China. The campus commands views of the flowing waters of the Xiang River in the east and the majestic peaks of the Yuelu Mountains in the west. As an ideal center of education and learning, the school has produced more than 100,000 graduates, who are making great contributions to society. I profoundly respect the venerable 60-year history of Hunan Normal University, which has pioneered the noble path of humanistic education based on respect for and confidence in youth.

Filled with the determination to work together with the dynamic young people of China, I accept this sublime educational honor of being named an honorary professor of your fine institute, together with these young SGI leaders, who have gathered from around the world.

Founding Soka Gakkai president Tsunesaburo Makiguchi, who died in prison upholding his beliefs, once said with keen insight, "Lakes foster in the youth that live near them the expansive spirit to courageously set sail out into the world."

Since ancient times, Hunan Province, home to the magnificent Lake Dongting, which inspired such great poets as Li Po and Tu Fu, has produced many outstanding people. In a biographical dictionary of famous Chinese people in modern times, I have been told, more than 10 percent of those listed hail from Hunan. A glittering galaxy of capable people has emerged from the province.

As Vice Rector Luo mentioned in his speech a little earlier, one such person is Huang Hsing, who, together with Dr. Sun Yatsen, formed the revolutionary Alliance Society in 1905. As a matter of fact, during his student days in Japan, Huang Hsing studied at Kobun Gakuin, a school where Mr. Makiguchi taught as a young man. Kobun Gakuin, which was located in what is now the Shinjuku area of Tokyo, had many students from Hunan Province attending its classes. I am sure that meaningful ties must have been cultivated between the sincere Hunan youth and Mr. Makiguchi, who deeply respected and admired China.

Mr. Makiguchi worked hard in his youth to gain an education. He graduated from the Hokkaido Normal School. [Normal school is a term virtually interchangeable with today's teachers college, and in the past, in Japan, it usually referred to a two-year school for training mainly elementary school teachers.] I therefore humbly dedicate the honor I have received from Hunan Normal University [an institute similarly dedicated to training educators] to that great, eternal teacher of value-creation, Mr. Makiguchi.

Dr. He Jingsong of the Chinese Academy of Social Sciences is also here today. I delivered a lecture at this academy seven years ago. [In October 1992, President Ikeda gave an address there titled "The 21st Century and East Asian Civilization" and was conferred an honorary research professorship.]

Since hearing one of my lectures at Beijing University, Dr. He has applied himself earnestly to researching the Soka Gakkai, publishing such scholarly works as *A Perspective on Nichiren and The Philosophy and Practice of the Soka Gakkai*. He was also one of the contributing writers to a recent book chronicling the lives and achievements of 50 of this century's outstanding world cultural figures. I was most humbled to find myself included in the book.

The book is one in a series ti-



Youth from 55 countries and territories meet at the Tokyo Makiguchi Memorial Hall, Sept. 10.

led The Famous Foreign Cultural Figures of the 20th Century Library. *President Ikeda is featured alongside such giants of this century as Mahatma Gandhi, Jean Paul Sartre, Sigmund Freud, Albert Einstein and Max Weber. Only two Japanese are included: President Ikeda and novelist Yasunari Kawabata, who won the 1968 Nobel Prize for Literature.*

Incidentally, another Chinese city—the port-city of Dalian, which is known as the "Pearl of the Northern Seas"—will from Sept. 16 host the "Beyond the Horizon" exhibition, which features photography taken at sea by Soka Gakkai members of the High Seas Group [a training group for men's and young men's division members who work at sea for extended periods of time]. The event will be part of the city's centennial celebrations. Representatives of the High Seas Group are also attending today. I'm praying for the exhibition's great success.

The Great Teacher T'ien-t'ai of China, a towering intellect in the pages of world history, a teacher of all humankind, was also a Hunan native. He studied deeply and extensively while soaking in the region's beautiful natural scenery and rich historical heritage.

It was T'ien-t'ai who expounded the doctrine of a life-moment encompassing 3,000 realms—the essence of the Lotus Sutra. With this doctrine, he fully elucidated the true entity of life, explaining that a change in a life-moment—that is, a change in our mind or attitude at any given moment—spreads out in a huge ripple

throughout the 3,000 realms, which include our individual lives, society and the land or environment as a whole.

Psychology approaches the human being from distrust, while Buddhism begins with trust.

Bringing fresh light to shine on this profound Buddhist wisdom that flowered in China, a new spiritual quest is energetically under way around the world, as we prepare to enter the 21st century.

Aug. 20–24, the American Psychological Association Convention was held in Boston and a representative from the SGI [Dr. Yoichi Kawata, director of the Institute of Oriental Philosophy] attended.

One of the symposia was titled "Where Buddhism and Psychology Meet—Perspectives on Empowerment." Western psychology has traditionally concentrated on empowering the weak from without. In contrast, Buddhism seeks primarily to develop the inherent power and potential of human beings. I understand that such differences attracted a great deal of interest among the participants.

Dr. Martin Seligman, a leading American psychologist and former president of the American Psychological Association, has observed that whereas psychology approaches the human being from a position of distrust, tending to direct attention to a person's weak or negative aspects, Buddhism begins from a position of trust, of believing in others. By learning from Buddhism, psychology can develop further, he has said. Many leading intel-

lectuals around the world share his view.

In any event, the question is: How can we tap and manifest for society's benefit the power of wisdom, courage and compassion that lies dormant within us and is as vast as the universe itself? It is for this cause that we are carrying out our momentous movement of education, philosophy and culture. Please be confident that you are making pioneering efforts toward the 21st and 22nd centuries.

It is cowardly not to fight when you see right being persecuted.

When T'ien-t'ai expounded the profound teaching of the Lotus Sutra in the sixth century, all manner of Buddhist monks, descending on him like a flock of crows, attacked him with harsh criticism and abuse. But he dauntlessly faced this raging storm of denunciation that beset him.

In "On Repaying Debts of Gratitude," Nichiren Daishonin notes that T'ien-t'ai calmly refuted and overturned each of the charges and assertions made against him by the other monks (*The Major Writings of Nichiren Daishonin*, vol. 4, pp. 189–90). Fighting back against error and false accusations is crucial in waging a spiritual struggle. When something is said against you, you must respond. You must fight back even more powerfully and vociferously. This is what refutation is all about. This is the spirit of Buddhism.

Some people in our organization comment adversely on what they see as a decline in the spirit of refutation—a lack in

the fighting spirit to strike back against mistaken criticism—in the Soka Gakkai today. If our leaders stop fighting passionately against evil and injustice, merely putting on a great act of giving guidance, occupying themselves solely with protecting their own interests, it is a sign that their faith is bankrupt.

No matter how many people we have, if they don't fight, it's meaningless. We won't be able to accomplish kosen-rufu. "The practice of the Lotus Sutra is *shakubuku*, the refutation of provisional teachings"—this is the heart of the Daishonin's Buddhism, this is the Soka Gakkai's starting point.

In President Toda's day, I fought on my own against all kinds of criticisms and attacks, and protected my mentor. It is cowardly not to fight when right is being persecuted. Leaders must be the first to take action.

T'ien-t'ai clearly refuted all erroneous Buddhist doctrines, based on the sutras that are the foundation of faith and based on reason. The Daishonin writes that T'ien-t'ai's vehemence in this task was "like the lion king roaring" and "like a hawk or an eagle swooping down [on its prey]" (MW-4, 192).

Actually, the declaration that "the practice of the Lotus Sutra is *shakubuku*, the refutation of provisional teachings" was

made by T'ien-t'ai in his *Profound Meaning of the Lotus Sutra*. This is the very heart of the practice of the Lotus Sutra.

We must never forget the selfless struggle of presidents Makiguchi and Toda.

Oct. 27, 1938, the day on which Hunan Normal University was founded, was also the day Japanese forces ravaged and occupied Wuhan in Hubei Province. This was an act of betrayal against China, a great benefactor that had played a key role in introducing Buddhism to Japan.

Bowing to the military authorities and obsequiously trying to curry favor with them, the cowardly Nichiren Shoshu priesthood conducted a special *gokaihi* ceremony [to worship the Dai-Gohonzon] in celebration of the Japanese army's occupation of Wuhan. What is worse, to this day the priesthood has expressed no remorse or apology for its actions at the time. This is an indelible stain on the priesthood's history.

In sharp contrast to this behavior, during that insane period of Japanese militarism, the Soka Gakkai's first and second presidents, Mr. Makiguchi and Mr. Toda, faithfully upheld the spirit of "the practice of the Lotus Sutra is *shakubuku*, the refutation of provisional teachings." They persevered unswervingly in their struggle for

justice and peace, and as a result encountered intense persecution. They were thrown in prison, and Mr. Makiguchi died there, a martyr to his beliefs.

We must never forget their selfless struggle. Which is correct, the Soka Gakkai or the priesthood? The facts I have mentioned alone should clearly answer this question.

Incidentally, Mr. Luo Weilong, a leading Chinese authority on Japan, made a sharp observation to the effect that "the forces attacking the Soka Gakkai and the forces distorting the history of Japan's war of aggression are one and the same."

In an interview in the *Seikyo Shimbun* this June, Mr. Luo said: "Japan's growing nationalism and its veering to the political right is extremely worrisome. One thing I found interesting was that those who unabashedly attack President Ikeda also proclaim that the Rape of Nanking didn't happen, or that the war launched by Japan was not a war of aggression. Paradoxically, their attacks only serve to prove that President Ikeda is a leading defender of peace in Japan."

Rather than the older generation trying to draw the youth together, the youth naturally draw themselves together.

In the Chinese, classics there is a parable known as "A Dis-

TOPICS FOR DISCUSSION MEETINGS

Refuting What's Wrong

From This Speech:

In "On Repaying Debts of Gratitude," Nichiren Daishonin notes that the Great Teacher T'ien-t'ai calmly refuted and overturned each of the charges and assertions made against him by the other monks (*The Major Writings of Nichiren Daishonin*, vol. 4, pp. 189–90). Fighting back against error and false accusations is crucial in waging a spiritual struggle. When something is said against you, you must respond. You must fight back even more powerfully and vociferously. This is what refutation is all about. This is the spirit of Buddhism.

1. What is a spiritual struggle to you?
2. Have you had an experience where you've had to speak up for yourself against false accusations; Where you've had to speak up for this Buddhism or this organization?
3. Why do you think SGI President Ikeda says that this kind of refutation is the spirit of Buddhism?
4. What do you think is important for us to refute today?
5. What do you think is the best way to refute something that's wrong?

pute on a Snail's Horn." It humorously dismisses trivial conflicts that are like struggles fought on the tiny horns of a snail. Mr. Makiguchi used this parable in *The Geography of Human Life* in a harsh condemnation of the insularity and narrow-mindedness of the dwellers of island nations.

Following Mr. Makiguchi's lead, we of the Soka Gakkai in Japan must also reject and work to rectify the base island-nation mentality prevalent here. It


is only natural that Japan will find itself alienated from the rest of the world if it violates human rights, decency and truth in the single-minded pursuit of profit. By contrast, the entire world is the stage for the SGI's contributions, which are directed toward the welfare of all humanity.

Soon the 21st century will be here. The whole world is looking to the youth. The German writer Johann Wolfgang von Goethe asks, "What could be more wonderful than the youth of all regions of the world gathering together in order to form a tighter alliance for goodness?" This describes all of you gathered here today.

Goethe also says: "Youth [is] what most strongly affects youth; and effects produced thus are the purest ones. It is these that invigorate the world and prevent it from dying out either morally or physically." Rather than the older generation trying to draw the youth together, the youth naturally draw themselves together. That is what makes the solidarity of the SGI youth so strong.

Tomorrow, Sept. 11, it will be exactly 600 days to the momentous anniversary for which we have been striving for many years—May 3, 2001.

I close my speech with my determination to expand the flow of immensely capable, talented individuals into the 21st century, together with the youth from around the globe gathered here today and the distinguished scholars and officials of Hunan Normal University.

Xie xie (Thank you). 

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TEMPLE ISSUE: QUESTIONS AND ANSWERS

What About Authoritarianism That May Arise in Our Organization?

By JEFF FARR
ASSOCIATE EDITOR

Many of us have never had a close association with a Nichiren Shoshu priest. Many of us have never even talked to one of the priests (especially if we've don't live in one of the big cities where the six U.S. temples of Nichiren Shoshu are located). But we meet our SGI-USA leaders all the time. We know them very well—sometimes, we may feel, too well, like when we think that they are acting authoritarian. It could be that we feel they're just telling us what to do, or maybe we feel they're not listening to us.

It's only natural, then, that when these same leaders call the priests authoritarian, we may be a little skeptical. We've never seen the



priests' authoritarianism firsthand. Our leaders' authoritarianism? Possibly, at times. But when we say that

the priests are authoritarian, what we really mean is that they're leading people away from correct faith in Nichiren Daishonin's teachings. They're using their position as priests to try to pull the kosen-rufu movement apart and replace the Daishonin's Buddhism with their own philosophy—basically, that everyone should obey them. They're calling it the Daishonin's Buddhism, but it's missing the core teaching that all people are equal.

The priests are much different,

then, from SGI-USA leaders who, in the process of doing their human revolution, sometimes make mistakes in their dealings with members. SGI-USA leaders are ordinary people who can make unwise decisions, like all ordinary people do. But our leaders are not working to bring an end to kosen-rufu.

Needless to say, one of the important lessons of the temple issue is that we all have the potential to become authoritarian. We should all watch out for this tendency in ourselves, always being careful not to hurt other people through careless things that we say or do. And we should of course be determined to never become like the priests, who give no thought to the people's happiness and instead attempt to destroy it.

The Buddhist perspective of good friends and bad friends

sheds light on all this. The temple issue has taught us that we have to be able to differentiate between good friends, who help us move toward the Law—toward our enlightenment—and bad friends, who deliberately seek to lure us away from it. This is what the Nirvana Sutra means when it says: "Bodhisattvas, have no fear of mad elephants. What you should fear are evil friends! Even if you are killed by a mad elephant, you will not fall into the three evil paths. But if you are killed by an evil friend, you are certain to fall into them" (*The Major Writings of Nichiren Daishonin*, vol. 2 [2nd ed.], p. 13).

Our leaders may not be perfect (sometimes they may even seem like mad elephants), but, when all is said and done, they are acting as good friends who help us to practice this Buddhism. Often,

in fact, it's having to work with one another's imperfections that makes us practice more sincerely! SGI President Ikeda explains that "as comrades, we must be good friends with one another, encouraging one another and learning from one another. Soka Gakkai leaders are nothing but good friends" (*June 25 World Tribune*, p. 7).

Engaging in the SGI's education campaign on the difference between Nichiren Shoshu and the Daishonin's Buddhism can instill in us this profound perspective: At the heart of true religion is true friendship. A real religion is a gathering of good friends, of people who seek one another's happiness in addition to their own, of practitioners who seek enlightenment together as equals.

Eight in a series

FROM EDUCATION, 3

Nichiren Daishonin emphasized this throughout his life. As he warned, "If you seek enlightenment outside yourself, any discipline or good deed you do will be meaningless, just as a poor man cannot earn a penny just by counting his neighbor's wealth..."²⁹ The same is true of law students. Especially as first years, their anxiety propels them to seek moral and intellectual sustenance form a tawdry range of external sources. From professors to hornbooks, from study groups to outlines, they seek the mirage of certainty and miasma of meaning from sources outside themselves. It is a primal, infantilizing time for most, with a screeching abandonment of autonomy in favor of some illusory totem.

This is where the basic underpinnings of the Daishonin's philosophy can come into play. At some point, most law students figure out that the best way to "learn the law" is to sit back, close their eyes and think about the material they cover. They resist this, however, because it seems simultaneously too easy and too complex. It sounds deceptively simple that a first-year student can abandon her crutches and sprint further alone in the recesses of her own mind. Conversely, actually thinking one's way through the doctrine, probing its strengths, flaws and lacunae, is infinitely more painful than highlighting Emanuel's, clinging to profes-

sors, or melting into the "me too" chorus of the study group.

This is where the law is learned and doubt gives way to passion—in the wilderness of the student's own skull. The solitary journey gives rise to insights and inspiration that permit her to rejoin the tribe as a potential leader rather than a mendicant. This process could be hastened and humanized, however, by the Daishonin's message of self-reliance. As he realized, "to see one's own mind is to see the Buddha."³⁰ Ideally, the student enters *samadhi*, a state of supreme concentration that engenders a sense of inner peace.³¹

The liberty of self-discovery, of course, entails the freedom to fail. Both are a corollary to tak-

ing responsibility for one's life. That, too, is a message for students to ponder. As a student, I was shocked by the entrenched bitterness so many peers felt after the first semester or so. Never before had I witnessed such a sense by bright, upwardly mobile young adults that they had been wronged and limited by forces beyond their control.

The truth is nothing stopped them but themselves. The only effective way to show compassion for such students—whose pain is undeniably real—is by urging them to take undivided responsibility for their own happiness. This stems from the Buddhist principle of *esho funi*, the oneness of life and its environment. Our environment should

be understood as a reflection of our inner state. No one forced such students to compete for grades, study like fiends or peddle themselves to corporate mavens. These were their choices, and balm of moot court, the cafeteria, or the dean only obfuscates the true source of responsibility.

In other words, it is our internal state that dictates the quality of our surroundings. As Nichiren Daishonin explained:

Neither the pure land nor hell exists outside ourselves; both lie within our own hearts. Awakened to this truth, one is called a Buddha; deluded about it, one is called a common mortal. The Lotus Sutra reveals this truth, and one who embraces the Lotus

Sutra will realize that hell is itself the Land of Tranquil Light.³²

This insight prompts the obvious rejoinder that not everyone is enlightened, not everyone will make law review, and that even the maws of Wall Street can encompass only so many fresh spirits. That, of course, is precisely the point. Given the uncertainty of life, it is disastrous to predicate one's self-esteem on the judgments of professors, hiring committees, and the like. The human revolution is an inherently personal one, and appeals to external forces will only drain students of their innate vitality. From spiritual development to academic growth, "the strength of your own faith will be the decisive thing."³³ ■

Footnotes

1. 3 Nichiren, "The Fourteen Slanders," *The Major Writings*, p. 205, 215 (Gosho Translation Committee ed. & trans., 1985) [hereinafter Nichiren, *The Fourteen Slanders*].

2. Roberto Mangabeira Unger, *The Critical Legal Studies Movement*, 1986, p. 119. Such corruption transcends time, nationality and area of specialization. Tsunesaburo Makiguchi, a courageous of Japanese education, was disheartened by his fellow teachers' lack of altruism. As he stated, "[o]n the basis of more than thirty years spent in the field of education, I would be hard-pressed to think of any single group of people who are more concerned with their own self-preservation and less concerned with service to others than teachers." Tsunesaburo Makiguchi, *Education for Creative Living 105* (Dayle M. Bethel, ed. & Alfred Birnbaum trans., 1989) [hereinafter Makiguchi, *Education for Creative Living*]. The story of Mr. Makiguchi's life and conversion to Nichiren Daishonin's Buddhism may be found in Dayle M. Bethel, Makiguchi the Value Creator (1973).

3. Nichiren, "The Fourteen Slanders," supra note 12, at 215.

4. Nichiren, "Repaying Debts of Grati-

tude," supra note 11, at 264.

5. Nichiren, *Rebuking Slander of the Law and Eradicating Sins*, in *Letters of Nichiren 283, 290* (Phillip B. Yamolsky ed. & Burton Watson et al. trans., 1996) [hereinafter Nichiren, *Rebuking Slander*].

6. This phrase is borrowed from William Styron, *Sophie's Choice* 130 (1979) (describing a fictional heroine's term for the malaise of young bourgeois intellectuals).

7. "The Opening of the Eyes," (MW-2, 59, 63) supra note 1, at 59, 63.

8. Id. at 188.

9. "The True Entity of Life," *Letters of Nichiren*, supra note 16, at 358, 362-63.

10. For a sobering perspective, see John S. Elson, *The Case Against Legal Scholarship or, If the Professor Must Publish, Must the Profession Perish?*, p. 39 *J. Legal Educ.* 343 (1989). Elson concludes that "law schools cannot adequately the priority they give to the production of scholarship on the basis of its contribution either to social policy making or to law students' moral and intellectual development." Id. at 375.

11. *Heritage of the Ultimate Law of Life*, in *Letters of Nichiren*, supra note 16, at 350, 353. I do not mean for any of this to sound too pious, especially I'm writing this at home while hiding from my students.

Then again, I am on sabbatical! Seriously, accessible professors would not feel overwhelmed if their colleagues simply refrained from treating students like string wars.

12. Nichiren, *Three Tripitaka Masters*, supra note 26, at 433.

13. Connie J.A. Beck et al., *Lawyer Distress: Alcohol-Related Problems and Other Psychological Concerns Among a Sample of Practicing Lawyers*, 10 *J.L. & Health* 1, 4 (1996); see also Stephen B. Shanfield & G. Andrew H. Benjamin, *Psychiatric Distress in Law Students*, 35 *J. Legal Educ.* 65, 69 (1985) (finding that "law students have higher rates of psychiatric than either a contrasting normative population or a medical student population").

14. Phyllis W. Beck & David Burns, *Anxiety and Depression in Law Students: Cognitive Intervention*, 30 *J. Legal Educ.* 270, 270 (1979).

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14. Phyllis W. Beck & David Burns, *Anxiety and Depression in Law Students: Cognitive Intervention*, 30 *J. Legal Educ.* 270, 270 (1979).

15. Id. at 271.

16. Lani Guinier et al., *Becoming Gentlemen: Women, Law School, and Institutional Change*, p. 95 (1997). As she also explains, "finding a mentoring relationship positively correlates with institutional success." Id. at 63; see Andrew S. Watson, *The Quest for Professional Competence: Psychological Aspects of Legal Education*, 37 *U. Cin. L. Rev.* 93, 159 (1968) (advocation "[m]ore intimate faculty-student contact" to overcome feelings of isolation).

17. 4 Nichiren, *The Teaching, Capacity, Time and Country*, in the *Major Writings*, supra note 11, at 7, 8 [hereinafter Nichiren, *The Teaching*].

18. *The Lotus Sutra*, supra note 4, at 96.

19. Nichiren, *The Teaching*, supra note 36, at 8-9.

20. Nichiren, *Letter to Niike*, in *Letters of Nichiren*, supra note 16, at 492, 497 [hereinafter Nichiren, *Letter to Niike*].

21. Nichiren, *Repaying Debts of Gratitude*, supra note 11, at 262.

EXPERIENCE — PHRANNE ROBINSON, GREELEY, COLO.

Not Dropping Out of Life

After nine years, I finally completed my doctorate in psychology. The truth is, that is not really the benefit. Getting a doctorate does not say you are a great Buddhist. I mean, it is great to have a doctorate, but there are thousands of people out there who have their doctorates without ever hearing about Nam-myohorenge-kyo. The benefit is really about the internal changes that I went through to be able to receive my doctorate.

It has been difficult for me to get through school. I dropped out of high school halfway through my senior year, and took about five years to go through junior college—a two year school. Whenever the course work got challenging and I had to study, I would drop the class. Then, in 1978, I started chanting and began to see the potential within me—to have the courage to take some chances on my own future, and to have the fortitude and drive to make it happen. So, little by little I finished a bachelor's and then a master's. For some reason, I have always wanted to get my doctorate and, I wondered, could I challenge my karma enough to make that happen?

You see, I am a runner. I am one of those people who pervert the saying "When the going gets tough, the tough get going." When the going got tough, I was always the person who got going—someplace else—away from the challenge and pain. I usually went—to a new school, new town, new relationship. I was not the sort of person who stayed to make sure her dreams got fulfilled.

After many hours of chanting and SGI activities, I applied for, interviewed, and was accepted to the doctoral program at the University of Northern Colorado in the winter of 1990. As Nichiren Daishonin says: "Great events do not have small omens. When great evil occurs, great good will follow" (*The Major Writings of Nichiren Daishonin*, vol 5, p. 161).

Well, 1990 was fairly tumultuous for me. It was filled with really big obstacles. In February, my Mom passed away, the same month that SGI President Ikeda revamped the whole SGI organization. My husband and I got divorced; the judge decided to give us split time with the children meaning they lived with me

50 percent of the time and 50 percent of the time they lived with him. This was devastating to me and filled me with thoughts of suicide. I moved three times that year. And, I started graduate school. I had accumulated so many stress points that my stress line was off the chart. So, of course, my body reacted. I had a small stroke and lost the use of half my face.

Any normal person would probably take these obstacles as a hint from the environment that the doctoral thing was not suppose to happen. Had I been the person I was a few years ago—before I started chanting—I probably would have moved to a monastery, ashram, or reservation to escape the pain and challenge of all of that stuff.

But, you know, chanting works. Chanting works in ways we sometimes only guess at but cannot really define. I was a different person in 1990 than I was in 1978 when I first started chanting. I had courage, fortitude, determination and spirit. Wow, would my mother be surprised!

Now, I would love to tell you that I chanted, participated in activities, and tried to introduce others to Buddhism and all my obstacles went away. But, the truth is, nine years is a long time and there was much for me to change. So, I kept chanting.

I buried my mother and chanted through the emotions connected with that. I kept up my Buddhist practice and determined to stay in touch during the reorganization of the SGI. I finally won full custody of my children who are now living with me full time. I have been living in the same house in Greeley for the past eight years. And, I chanted until the arterial block opened and I regained the full use of my face.

But, that was not the end. On top of all the stress and loss of facial musculature, my male professors decided they were not happy with my performance and tried to have me removed from the program. A battle ensued, mostly along gender lines until my prayer pushed things over the edge and I was reinstated as a graduate student of good standing. Unfortunately, my research advisor told me she did not like my dissertation topic and that I had to change it which sent two years of hard research down the drain. I had to start all over! Through it all, I performed



Phranne at her graduation with son, James, and daughter, Wild Cat.

gongyo every day, chanted as much as I could, worked for the happiness of the other people in my district, introduced others to Buddhism whenever I could, and read the *World Tribune* and *Living Buddhism*.

So, today, I can say I have won; with the support of my children and their chanting, we won together. I appreciate both of them for their patience and love. Thank you, James and Wild Cat. After graduation, the kids and I stayed in Jamaica for two weeks to celebrate.

Because of our Buddhist practice, determination and the encouragement and prayers of many senior in faith, I was able to receive my diploma in psychology this May. I want to express my sincere appreciation to all those who have, over the years, encouraged and supported me through my struggles. I would especially like to thank Ms. Sumi Reker who has chanted with me and for me over the years. She has spent hours listening to me complain and always found the wisdom to point me back to the Gohonzon one more time. I offer my deepest heartfelt appreciation to her for all she has done.

Please understand, it is not that I have had fewer problems completing a doctorate than going to junior college. It's not like after 20 years of Buddhist practice my life goes smoothly and easily. It's that—as people chant sincerely and consistently to the Gohonzon—their life-condition grows higher so they can meet their challenges.

It took me more than five years to go through junior college—not because I had children, a divorce, financial problems or a stroke. No, I kept dropping classes because I had to study to pass. Or, because the ocean waves were breaking and I had to go surfing, or because I didn't feel like getting out of bed. My life-condition was so small, that any little thing was a problem for me.

After seeing Niagara Falls a few years ago, I realized that I would like to have a life-condition as expansive as the Falls. You could throw boulders and logs in and it keeps on flowing along. That's why I keep chanting. I want to have the kind of life-condition that keeps bubbling along, flowing through my life, no matter what boulders are put in my path.

Getting a doctorate was my dream. It was my carrot, so to speak. It is one of the things I wanted in my life so intensely that I was willing to challenge and CHANGE my karma to achieve it. What is your carrot, your dream? Don't ever lose sight of that.

Now, I want a career, I want psychotherapy clients, I want kosen-rufu to happen in my lifetime. And, those children—the little babies I chanted so hard to protect—they are teenagers now, so my prayers for them need to be five times as strong. I'm determined to keep going together with my SGI friends so when we meet on Eagle Peak, we can say we never gave up!!

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‘Niagara Falls’

THIS BEAUTIFUL EARTH: PHOTO ESSAY BY SGI PRESIDENT IKEDA

Is it the sound of Earth roaring? Is it her groaning? Or is it her joyful laughter? What I heard was not the sound of water; it was thunder.

The roaring caused the ground to rumble and seemed to shake the ceiling of the blue sky. As I drew nearer, I could no longer hear what the person next to me was saying. When I looked out, I felt as if my body was going to be sucked into the gigantic down-rushing torrent.

The basin floor, some 185 feet below the falls, was invisible, shrouded in the rising mist.

The Chinese character for *waterfall* is made of a part meaning “water” and another meaning “dragon.” Like tens of thousands of writhing water dragons, the overwhelmingly powerful Niagara Falls seem to tear at heaven and earth with explosive force.

Like this king of waterfalls, people should live their lives as kings and queens —

Intense, like the waterfall;
Ceaseless, like the waterfall;
Bold, like the waterfall;
With cheerful energy, like the waterfall;
With majesty and dignity, like the waterfall;

I was in Canada in June 1981. It had been 21 years since my last visit. My 61-day trip around the world was drawing to an end. The previous year, I had been on my way to Canada. But as I was about to leave Chicago for Toronto, my flight was canceled due to engine trouble. It was a miserable turn of events. To stay on schedule, I had no choice but to cancel my visit. I later heard that my friends who were waiting to greet me at Toronto International Airport shed tears of disappointment.

That is why I was intent on creating many fond memories with my Canadian friends this time. After visiting the Toronto Community Center, I headed out with some Canadian members for this picturesque pride of Canada, Niagara Falls.

It was a fine day. We were perspiring in the afternoon sun. But the air near the falls was cool and refreshing. Depending on the wind’s direction, you might get soaked by windblown spray as intense as any rainstorm.

The name *Niagara* means a bisected lowland. Faithful to this meaning, the Niagara River divides around Goat Island, which separates two waterfalls: the American Falls and the Canadian Falls [also known as Horseshoe Falls, pictured here]. I pointed my camera at the larger, Canadian Falls, which measure some 2,200 feet across. As I squinted into the viewfinder, I watched rainbows dance and frolic before the great curtain of water.



From where does it come? — the blue-green water that flows in a ceaseless torrent, moment by moment, hour by hour. Forty-two million gallons of water per minute. For 10,000 years and more, the water has continued to flow without a moment’s respite. Is it symbolic of a torrent of life — the life force of planet Earth, which continues to pour forth, overflowing, inexhaustible. On this Earth exists such a grand spectacle, though it does not match in grandeur the

cosmos of the human spirit.

To the waterfall, I called out in my heart:

Let your rumble resound in my life as it shakes the Earth’s foundation.

It is a marching song of boiling currents, a symphony of majestic cataracts.

Let your storm of water fill my heart!

Pour in your pounding,

foaming, raging waters!

But my soul, smiling calmly, will drink it all in.

The waterfall roars!

But I shall roar the louder!

The waterfall surges forth!

But even more boldly, I shall surge ahead!

Six in a series

SPECIAL
PULLOUT
SECTION

FRIENDS for Peace

OCT. 3, 1999



Boys and Girls Group perform in the Chicago music festival, 'Reach for the Sky', Aug. 14.

KIDS PERFORM WITH YOUTH DIVISION IN CHICAGO SUMMER YOUTH FESTIVAL

Youth division members from three Chicago Regions held a music festival at the North Shore Center for the Performing Arts in Skokie, Ill., on Saturday, Aug. 14. The show's theme was "Reach For The Sky!" to inspire all youth toward peace and happiness in the next century. The festival was based on a parable titled "The Little

Parrot" (March 1997 *Living Buddhism*).

The Boys and Girls Group members performed a dance to classical music titled "Carnival of Animals" (Saint-Saens). A chorus of boys and girls also sang an African song titled "Sia Hamba!" ("We Are Marching!") and an original song "We're All Growing!" written by young women's division member

See Chicago page B

LOS ANGELES BOYS AND GIRLS LEARN ABOUT PEACE

The Peace Camp took place at the Tree People Coldwater Canyon Park on Sunday morning, Aug. 22. It was a beautiful, sunny and hot day in a park filled with lots of wildlife and forest vegetation.

When I first walked into the auditorium, everybody was dancing. Both kids and adults were enjoying themselves. Then Naomi Sasaki, Southern California Zone women's division leader, talked about everybody having a smiling sunshine in their hearts. Next, Julie Taylor threw around a stuffed globe and asked what world peace

meant to whoever caught the globe. Some kids said everybody being happy means peace, and some kids said world peace means not fighting.

The rules in the auditorium were:

1. You never fight inside.
2. You solve problems creatively and peacefully.

3. Don't touch poison oak, plants or animals.

There were two groups, kindergarten through second grade and third through fifth grades.

There were six stations the kids could visit: art, story time, nature center, nature walk, interactive story and games.

There are some children's thoughts about the day continued on page B.



Detroit Kids Exhibit Art With Heart



On Aug. 14, the Boys and Girls Group of Metropolitan and Detroit Headquarters welcomed 14 Soka University exchange students to their art exhibit at the Southfield Public Library. The boys and girls Group was presented with a letter of recognition stating, "The Detroit Metropolitan Committee for UNICEF is pleased to support

the goals of peace and non-violence expressed by SGI.... Thank you, young people of SGI, for sharing these heartwarming expressions of your wishes for tomorrow." More than 65 members and friends of the SGI attended the art exhibit reception. The community continues to express its enjoyment of the art exhibit.



OAKLAND BOYS AND GIRLS SUPPORT YOUTH ANTI-VIOLENCE SUMMIT



By Bruce Miller, Aug. 30



The Boys and Girls Group had a good time supporting the youth division's Anti-Violence Summit meeting in Oakland. We made some art to help decorate and had some activities for the children and their parents during the summit — art, buttons and book markers. Children from all over Northern California supported with their art work.

EXPERIENCES

JONATHAN FRIEDLAND

Fallston, MD.



Hi. I've been chanting a little here and there for a few years. Then this year, I went to the Boys and Girls Group

overnight camp. I made a new friend named Kerry, and we did yo-yo tricks onstage. I also enjoyed playing basketball and swimming. I had the best time! It was great to meet other kids who chant because I'm usually the only kid at our district meetings. Since camp, I haven't been so shy about chanting. Also, people have been nicer to me, especially at my soccer camp. And now when I have problems, I chant about them.

MEGHAN BYRNE, 6

New York.

I enjoy being with Boys and Girls Group. I really like doing gongyo, because it makes me feel happy. It makes me feel that, when I chant, good things will happen.



Chicago Boys and Girls Group perform a dance to classical music titled 'Carnival of Animals'.

Chicago continued from page A

Ann Marie Aiken. Creativity is what makes all stories come to life and inspire others! During rehearsals, children also expressed their joy and appreciation to SGI President Ikeda by sending him a card. While some of this summer's hottest weather was very challenging, the boys and girls inspired everybody with very powerful and sincere impressions.

Here's what some of them had to say:

Shade' Akinde, 11, Country Club Hills, Ill.

"Before I participated in the Chicago Youth Music Festival, I was not able to go to camp. Going to this camp meant a lot to me, so during the summer rehearsals for the music festival I was inspired to chant more, and now I can go to camp!"

Joshua Pittman, 6, Chicago, Ill.

"I'm chanting so that schools don't have anymore bombs and that people stop shooting each other."

Amina Jackson, 10, Chicago, Ill.

"I participated in the chorus so that I could learn about human revolution. I can now chant and do gongyo every day on my own.... Everything in my life is more positive!"

Taryn Morris, 9, Waukegan, Ill.

"It was very exciting for me to be participating with all the different performers. Sometimes it was also scary because I would get embarrassed from being on stage. During one of the chorus rehearsals, our director said that 'if you get scared, just pretend there's a Gohonzon in front of you.' I remembered this during our performance, and it really helped!"

Kyle Sutton, 8, Northern Ohio

"I was scared about performing, but I began to feel good about it when I chanted. The audience looked happy, which made me happy, too. My mom's cheering made me feel like I was 10 feet tall!"



LOS ANGELES BOYS AND GIRLS LEARN ABOUT PEACE, CONTINUED

Ellen Zika, 9: I am very excited about the nature hike. I just finished interactive story time and we read *The Princess and the Moon* (by SGI President Ikeda). I liked the rabbit and princess on the moon.

Brian Velasquez, 10: I am enjoying the camp because it is my first time here. I liked the art because I liked the assignment of the branch. I also like the pretzel pass, because I got to work together with other people.

Nash Ducommus, 11: I am enjoying the camp because I don't believe in violence. I liked the nature hike, and I saw big, big frogs.

Next, some words from the organizers:

Naomi Sasaki: I think this meet was important because all the kids could make friends and create world peace.

Mara Jaimes: I liked the area, and all the fun, wacky grownups that came to support. And I really liked the snacks and sandwiches provided. Along with Tommye Lee, I worked at the interactive story station. Tommye read *The Princess and the Moon*. The point of the story is we are all kinds and queens, and we don't need a crown to be one. I liked to see the kids participating, acting, telling jokes,

playing and being a part of the story and the way Tommye let the kids do whatever they wanted and just act like kids. I want to congratulate all the awesome kids we saw, for lettering us have their time.

Julie Taylor: The kids were really excited, very well behaved and made lots of new friends. My job was to be one of the camp directors. I liked this very much. I've been wanting to do it for a long time. In fact, I was so excited about it, I didn't sleep very much last night. I liked it because it was in a beautiful part that had a lake. And I liked it when we shared what world peace meant to us.

Flynnie Kolb, correspondent, 9:

(pictured below)

I myself enjoyed it very much, and I hope everybody else did, too. I had a very fun time being a correspondent and interviewing kids, adults and organizers.



The Cherry Tree

By Daisaku Ikeda



Cast of Characters

(in order of appearance)

Narrator(s)

Taichi (boy about 10 years old)

Yumiko (his younger sister)

Mommy

Kazuko (a friend)

Yoshi (another friend)

Rubble (this can be children pretending to be rubble or chairs and boxes, etc.)

Tree (this can be one or two people with a couple of flower parasols, etc.)

Old Man

Moon (a backdrop or child holding picture of moon)

Animals (badgers, raccoons, foxes, etc.; face masks or stuffed animals or both)

Person 1

Person 2

Person 3

Narrator: War flew over in airplanes and dropped its bombs on the village. It did not take long.

Destroying things is easy.

Mending damage and healing the hurt take much longer.

(Taichi, a boy of about 10, and his little sister, Yumiko, stand hand in hand, waving to their mother as she walks off to town to work with her shoe-shine kit.)

Taichi: 'Bye, Mommy!

Yumiko: 'Bye, Mommy!

(Mommy pauses and turns to her children and nods, then walks off stage right.)

Yumiko: Why does Mommy have to go to work every day. I hate this ugly house when she leaves.

Taichi: She has to work. Daddy's not here any more to help us.

Yumiko (starts crying): Why did they have to drop bombs on our

house and kill our Daddy? I hate this stupid little house we have to live in now. And now Mommy has to shine people's shoes. Why can't they shine their own shoes!

(Yoshi and Kazuko run from stage left in front of them and start playing with the junk on stage right.)

Taichi: Hey, there's Yoshi and Kazuko going to the Palace!

Yumiko: It's a pile of junk, not a palace.

Taichi: Come on! Let's go!

Yumiko: OK. But it's not a palace. (Pauses, then brightens.) It's a cottage by a beautiful lake.

Taichi: Whatever!

(They join Yoshi and Kazuko.)

Yumiko: (finding a little cat) Here's a fierce tiger to guard my door!

(They all start playing with the cat.)

End of Scene. Actors freeze in place. One of the actors in "rubble" pile picks up cat and takes it stage left (S L) and puts it in the branch of the tree standing S L. Children make "rubble" pile into a house while narrator speaks.

Scene II

Narrator: Three days have passed and they had made the junk pile into a wonderful pretend-house for their mother to cook wonderful meals. But then a new tragedy struck...

Yumiko: Where's my Tiger?

Taichi: I haven't seen her all morning!

Yoshi: Oh no!

Kazuko: We better go look for her!

(All four start looking around the junk pile and everywhere for the cat.)

(Suddenly Yumiko sees Tiger in the branches of the tree.)

Yumiko: There she is! There she is! In the Tree!

(They all run to the tree, but stop when they realize an old man is wrapping the tree trunk with straw matting.)

Yumiko: (to the old man) What are you doing?

Old Man: Winter's coming. I must take care of her. Trees feel the cold too, you know. If it snows, she could die!

Taichi: Looks dead already to me.

Old Man: Ah, not quite! Not quite! It's true she hasn't blossomed since the bombing, but one day — with a little kindness and patience — one day! Not in my lifetime, perhaps, but one day! If only I weren't so old and slow... (continues bandaging the wounded tree.)

(Old man exits left.)

End of scene.

Scene III

(Inside their house, Mommy, Yumiko and Taichi are in bed but still awake. Tiger sleeps at the foot of Yumiko's bed.)

Narrator: Yumiko and Taichi can't sleep. They are thinking about the old man and the ugly, gnarled tree.

Taichi: Mommy, we met the strangest man today. He takes care of a sick old cherry tree — just hoping that one day it will blossom again. Do you think it ever could?

Mommy: It never hurts to hope. Perhaps you could help the old man.

Yumiko: Yes! Let's do it! (They all roll over and go to sleep and the Moonlight streams in through the window.)

(Over at the tree, some raccoons and badgers and foxes creep up to the tree and go to sleep. Some owls are sitting on the branches.)

Narrator: That moon shone down, too, on the old cherry tree that night. And there among the damaged roots, beneath the bare branches, other friends gathered around the lifeless trunk. Year by year foxes, badgers, raccoons, owls and other animals looked for shelter by the tree.

(Morning comes and they all get up. Mommy picks up her shoe-shine kit and goes to work waving good-bye to the kids. Yumiko and Taichi put on their coats and head for the tree and start to work. Tiger sits in the branches purring.)

Yumiko: (to Tiger) I do believe



you brought us here to meet the cherry tree! (Tiger purrs)

End of scene.

Scene IV

(The snow has covered the branches. Yumiko and Taichi stop throwing snowballs at each other and brush the snow off the branches.)

Taichi: Where's the old man?

Yumiko: Maybe he's sick!

Taichi: Let's go see if he's OK!

Yumiko: Right!

(They cross over to Stage Right and knock on the old man's door. He let's them in.)

Old Man: What brings you two over to my little house?

(Relieved that the Old Man is OK, they brighten up and begin talking excitedly)

Yumiko: There was so much snow on the branches...

Taichi: That we had to climb up and brush it off.

Yumiko: I was afraid I would fall, but the poor tree was so cold!

Old Man: I did hope someone would remember the tree! I was so worried when the snow came early and fell so hard. But I never gave up hope — and you see I was right! Along came two kind children to take my place. One day the cherry tree will blossom again. One day. You mark my words!

Taichi: I hope so. (not very hopeful)

End of scene.

Scene V

Narrator: Soon the winter was too fierce and cruel for anyone to visit the cherry tree: not the old man, not the cat, not the children. Even the wild animals hid away in their dens, deep beneath knotty roots frozen fast in the icy ground. Everyone was waiting for Spring, hoping for Spring, hoping for an end to the killing cold.

Narrator: And then Spring came. It always does.

(Yumiko, Taichi, and the Old Man start taking the wrappings off the tree.)

Taichi: Oh, I do hope it blossoms

this year!

Old Man: I've said that now for many, many years.

Yumiko: But we can hope, can't we?

Old Man: Well, of course! That's the marvelous thing about hoping! (Suddenly a blossom blooms. They point at it jumping up and down.)

Yumiko: Look! It's blooming!

Taichi: It's blooming!

Yumiko: It worked! It worked!

(Soon the tree is completely in bloom)

(Mommy comes on stage left.)

Yumiko: There's Mommy!

(Yumiko and Taichi run over and pull her to the tree.)

Mommy: It does my heart so much good to see such beautiful blossoms!

Taichi: Lookit! Mommy's smiling!

Yumiko: I think her broken heart is fixed!

Person 1: I remember it now!

Person 2: Yeah! Before the war it used to blossom like this!

Person 3: But I gave up hope of ever seeing it blossom again!

Yumiko and Taichi: Oh, you should never give up hope!

(People and animals all come onto the stage looking at the tree.)

Narrator: It took time — even longer than the tree — but at long last the village also came back to life. New houses were built, and little shops, too. That's where Mommy found work. So she no longer needed to walk that weary road to town every day, or leave Yumiko and Taichi on their own. Life was everything they had dared to hope for. But then, as their friend the old man said, "With love and patience nothing is impossible."

Old Man: I should hope you know that by now.

The End

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GOSHU GOODIES

The old fox never forgets the hillock where he was born; the white turtle repaid the kindness he had received from Mao Pao. If even lowly creatures know enough to do this, then how much more should human beings! ("On Repaying Debts of Gratitude," *The Major Writings of Nichiren Daishonin*, vol. 4, p. 171)

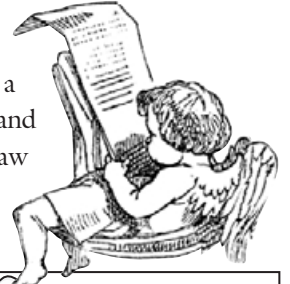
Think about how you feel inside when you are appreciative. What are some ways in which you show appreciation to your parents? Your friends? Your teachers? Your brothers and sisters? How do you help and support other people?

SGI President Ikeda encourages us:

Each of us exists as we are today thanks to the help and support of a great many people. Therefore, it is only natural to have appreciation and gratitude, not only for our parents, but for all people. (*The New Human Revolution*, vol. 5, pp. 54-55)

APPRECIATE YOUR FRIENDS

Try sending someone a postcard to let that person know you appreciate his or her friendship. You could either buy a postcard or make your own by using a heavy paper (card stock). If you make your own, on one side write a message and leave space for the address and a postage stamp. On the other side, you can draw a picture, maybe of something you did with that person or something you like to do. It is fun to get mail, especially when it is from a friend!



WORD SEARCH

APPRECIATION

Can you find these words:

Friends	Support	Help	Gratitude	Respect	Thanks	Cherish	Feelings	Parents	Honor		
T	Q	W	H	G	E	O	Y	F	G	G	H
I	H	E	N	P	A	T	S	H	O	Y	B
B	C	A	R	M	T	N	D	I	P	J	S
V	Q	S	N	E	R	O	N	O	H	I	R
M	A	P	O	K	E	N	Q	Y	A	Y	O
L	W	Q	C	T	S	J	K	L	M	A	L
R	G	V	B	R	P	B	F	U	I	E	S
X	Y	L	O	L	E	U	E	M	D	O	U
V	R	B	E	E	C	H	E	R	I	S	H
B	P	H	F	G	T	B	L	R	P	M	W
Q	T	E	V	S	W	H	I	K	T	O	Y
B	V	Y	U	I	V	N	N	E	E	L	Y
H	E	V	I	S	T	B	G	W	G	A	U
K	L	S	D	F	G	P	S	V	G	Y	C
P	V	H	O	J	J	U	O	B	R	Q	C
U	D	C	V	T	P	J	E	K	A	I	E
A	F	A	D	P	A	R	E	N	T	S	E
B	F	L	O	M	P	V	H	W	I	G	U
V	B	R	N	I	G	J	L	E	T	E	Q
G	T	A	I	B	N	H	E	J	U	M	Q
B	E	Y	V	E	S	G	Y	L	D	A	B
P	V	B	M	O	N	K	W	Q	E	V	U
P	N	O	M	X	H	D	Q	A	H	G	B
X	W	B	J	T	N	V	S	X	M	Q	A

"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.