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SGI PRESIDENT IKEDA'S OCT. 24 SPEECH—PART 2

So That You Sparkle

SGI President Ikeda says that 'when we turn our focus away from our small, egoistic selves and devote our energies to working for the welfare of others and society..., we can polish the mirror of our lives, so that it sparkles.'

The conclusion of SGI President Ikeda's speech at the Tokyo Makiguchi Memorial Hall in Hachioji, Oct. 24.

In the international community, Singapore is without a doubt a nation built on talent, a nation leading the way to the dawn of the coming century.

SGI-Singapore General Director Ong Bon Chai and Young Men's Division Vice Leader Lim Poh Lye are with us today, as are a number of precious students from Singapore studying at Soka University. I want to share the honor I have received today with my fellow SGI members in Singapore, who are exerting themselves as model citizens in their communities.

When I visited the Soka Kindergarten in Singapore four years ago, the adorable young children there — global citi-

zens of the 21st century — welcomed me with a song. They sang first in English and then in Chinese, demonstrating their fluency in both.

Speaking of languages, my wife and I are filled with praise for the activities of the young women's division International Group members, sublime emissaries of world peace who are working hard in the international arena. I want to congratulate them on the group's 20th anniversary! You are all champions of intellect dedicated to kosen-rufu. You are all wonderful individuals with an important mission.

I thank Mr. David Tay for his kind words earlier. I feel his praise for my photographs is far too generous. Mr. Tay is a true artist, whose work has been recognized by such organizations as the Royal Photographic Society of Great Britain.



Students at the Soka Kindergarten in Singapore.

While Mr. Tay's photographs are those of an honors student in photography, mine are those of a dropout! But even as a dropout, I believe that if my photographs can give others confidence and hope, and contribute to the development of culture, then they have worth, humble as they may be.

Culture is important, but many forms of culture are expensive or require a lot of time and trouble. Photography, however, isn't very expensive

or time consuming. Everyone can participate in this form of culture with relative ease. I take many of my photographs while traveling from one appointment to the next by car. The art of photography is, I think, the most accessible, democratic form of popular culture there is.

Mr. Tay has described photography as "a mirror that reflects the photographer's character." I think it is true that photographs are a mirror of the inner depths of the photogra-

pher's life, a sort of visual image of the individual's personal philosophy.

Buddhism also often compares our lives to a mirror. When the mirror of our lives is dirty, dull or distorted, we cannot apprehend reality as it is. But when we turn our focus away from our small, egoistic selves and devote our energies to working for the welfare of others and society, based on the fundamental

PLEASE SEE SPARKLE, 4

Aid for Victims of Indian Cyclone

TOKYO, Japan — Bharat Soka Gakkai (BSG), the Soka Gakkai International organization of India, and the Soka Gakkai of Japan are providing emergency humanitarian assistance to victims of the super-cyclone that struck Orissa, India, on Oct. 29.

BSG members in Calcutta have made preparations to truck mineral water to survivors, while members in

Delhi have arranged transportation to deliver food, clothing, medicine and vinyl sheets to erect temporary shelters. Meanwhile, General Director Kazuya Morita presented Dr. S. Jaishankar, Minister and Deputy Chief of Mission of the Indian Embassy in Tokyo, with a Soka Gakkai donation of ¥5 million (US \$48,077) on Nov. 10.

According to local press and U.N. disaster manage-

ment team reports, the human toll in the devastated areas of eastern India may reach 15,000, with thousands more injured and left homeless. The disaster was compounded by a 10-foot-high tidal wave that swept more than nine miles inland. Survivors remain without water, food or sanitation, and vulnerable to outbreaks of cholera and other communicable diseases. **WT**



Homeless Indian villagers build makeshift shelters on the roadside after a powerful cyclone hit India's eastern state of Orissa.

Photo by AFP Photos/JOHN MacDOUGALL

TEMPLE ISSUE: QUESTIONS AND ANSWERS

How Is the Mentor-and-Disciple Relationship Taught Differently in the SGI and the Temple?

By JEFF FARR
ASSOCIATE EDITOR

Nichiren Daishonin uses this quote from Shak-yamuni to express how the relationship of mentor and disciple should be: "At the start I pledged to make all people perfectly equal to me, without any distinction between us" ("Letter to Niike," *The Major Writings of Nichiren Daishonin*, vol. 1, p. 259). In other words, mentor and disciple are essentially equal; equality is the core of this relationship.

The Daishonin put this into practice, treating his followers as his equals and even encouraging them to become greater than him. In "The Unity of Husband and Wife," he shares that "the Buddha surely considers anyone in this world who embraces the Lotus Sutra, whether men or women, monk or nun, to be the lord of all living beings..." (MW-5, 156).

Nichiren Shoshu, though, teaches that mentor and disciple are not equal; priests are thought to be mentors superior to lay believers. The priesthood claims that "an absolute difference between priest and layperson exists in the lineage of the master and disciple" (*Dai-Nichiren Special Edition III*, pp. 1-18). "To talk about

the priesthood and the laity with a sense of equality is an expression of great conceit," states Nichijun Fujimoto, Nichiren Shoshu's general administrator.

The high priest, especially, is portrayed by the priesthood as intrinsically superior to all believers. He's called the "Daishonin of modern times" to convey a sense of supreme authority. The priesthood urges us in Refuting the Soka Gakkai's "Counterfeit Object of Worship" to "completely follow the Way of Master and Disciple to realize our road to Buddhahood. For us, to proceed to the original Master of all mankind means that we must faithfully follow the guidance of the High Priest, the general head priest" (p. 9). To follow him, believers must adhere to the erroneous teaching that they are inferior.

All of this is in opposition to the true mentor-and-disciple relationship. Blindly following someone because of his or her position has nothing to do with this Buddhism.

This relationship comes from the heart—both the mentor's heart and the disciple's. This relationship is based on a mutual determination, a shared responsibility, for achieving kosen-rufu. Likewise, it is

through this relationship that kosen-rufu continues. In "Admonitions Against Slander," the Daishonin warns us that "both master and disciple will surely fall into the hell of incessant suffering if they see enemies of the Lotus Sutra and fail to reproach them" (MW-1, 165). It's interesting how he emphasizes both. The teachings of the Lotus Sutra cannot be protected and cannot be spread without the dedication of both parties, he writes.

Each of us has a responsibility for kosen-rufu, then, as great as anyone's. Our organization has upheld this understanding since its inception—we're all equals in the realm of kosen-rufu. We're all seeking together the Daishonin's teachings and how to implement them in today's society.

SGI President Ikeda writes that "practitioners of the Mystic Law work together in the unity of 'many in body and one in mind' (*itai doshin*). All are equal. For this reason, Buddhism is a teaching of mentor and disciple, expounding as it does the oneness of the Buddha (mentor) and living beings (disciples). The Lotus Sutra is a great path that provides the underpinnings for the solemn principle of mentor and disci-

ple—a path that, when this principle is faithfully followed, leads to our eternal development as human beings" (June 25 *World Tribune*, p. 7).

Because the presidents of the Soka Gakkai have always maintained this spirit, they have won the people's respect and are regarded as great mentors by millions worldwide. They have led the way in putting the Daishonin's ideas into action. It was due to President Ikeda's leadership and guidance, for instance, that SGI members, in a relatively short amount of time, actualized the Daishonin's dream of this Buddhism reaching every corner of the world (see this week's installment of "Record of My Life," p. 5).

Like presidents Makiguchi and Toda before him, President Ikeda has worked hard to create an atmosphere of equality in our organization, to make the SGI a place where ordinary people are most highly praised. The mentor-and-disciple relationship, he has shown us, is ultimately the deepest kind of friendship found in humanity. Again and again, he has directed us back to the Daishonin's adherence to human equality and reminded us that kosen-rufu, in the Daishonin's mind, is up to

each of us. The SGI president has told the youth division members: "All of you are presidents of the Soka Gakkai. Please advance with this awareness" (April 17, 1998, *World Tribune*, p. 10).

Again, if equality is not the starting point of the mentor-and-disciple relationship, there is no kosen-rufu. The Daishonin expresses this in "The Eight Winds," saying, "If mentor and disciple pray with differing minds, their prayer will be as futile as trying to kindle a fire on water" (MW-1, 206). The same heart or mind—this is what it takes for the mentor-and-disciple relationship to work. Real equality—this is what it takes for kosen-rufu to happen.

"We are all human beings," President Ikeda says, "all of us just ordinary people. Buddhism is based on the principle that everyone is equal. Fellow members reaching out to one another in friendship, linked arm in arm, eager to talk with one another and to have enjoyable activities—this, I believe, is what SGI meetings should be like" (May 21 *World Tribune*, p. 8). This is also what the true mentor-and-disciple relationship is like.

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EXPERIENCE — ROBERT SHEELEY, CLEVELAND HEIGHTS, OHIO

Standing Up for Justice

Through study and Buddhist practice, Robert Sheeley deepens his 'commitment to establishing justice throughout society.'

Many people feel that issues surrounding homophobia, racism, sexism, police harassment and brutality, and all other forms of bias and prejudice are not their problem. But the Reverend Dr. Martin Luther King Jr. once said, "An injustice anywhere is a threat to justice everywhere." Buddhism also teaches that all people have a Buddha nature and have the same potential for enlightenment; therefore, if the human race is ever to know world peace, everyone must be treated equally and with respect.

I am an SGI-USA young men's division member currently practicing Nichiren Daishonin's Buddhism in Cleveland, Ohio. I began my practice in 1987 in Hollywood, Calif., thanks to the help of my good friends Kate and Hal Burns.

On the night of June 6, I was out on a date. When my date dropped me off at my truck, which was parked in front of a bar frequented mostly by gay men, we decided to have a good night kiss. At that moment, police officers pulled up and flashed lights in the driver's side window. The officers said that I was engaged in a specific type of sexual behavior and cited me with a misdemeanor. My date received a citation for driving without a license. Although I was outraged, I managed to stay calm. As the officers left, they said, "Do that disgusting stuff at home!"

Driving home, I was angry, afraid and feeling victimized. I had never been cited for a "crime" before, and I didn't want a criminal record. "What does this all mean? What should I do?" These questions constantly popped in and out of my mind. In the days that followed I sought advice from family, friends and legal professionals. Everyone had an opinion: "Plead no contest." "Hire a lawyer." "Represent yourself." "Get a pro bono lawyer." "Waive it, and send a check; you can't win anyway!" I felt confused and overwhelmed.

When my arraignment day came, I watched everyone plead "No contest," pay their fines and court costs, and leave. When my turn came, before I knew it, I heard myself saying, "Not guilty." I was given a trial date for the following week. I decided to represent myself, but I panicked when I realized I had no idea how to go about doing it.

Fortunately, despite numerous bouts of feeling discouraged, throughout this entire time I was chanting one to three hours a day, consistently doing morning and evening gongyo, and studying Buddhism and other subjects regularly—as I usually do. There is one passage in particular from Nichiren Daishonin's writing, "The Opening of the Eyes," that often encourages me: "Although I and my disciples may encounter various difficulties, if we do not harbor doubts in our hearts, we will as a matter of course attain Buddhahood. Do not have doubts simply because heaven does not lend you protection. Do not be discouraged because you do not lead an easy and secure existence in this life. This is what I have taught my disciples morning and evening, and yet they begin to harbor doubts and abandon their faith.... Foolish men are likely to forget the promises they have made when the crucial moment comes" (*The Major Writings of Nichiren Daishonin*, vol. 2, p. 205).

On June 30, I went to the justice center in downtown Cleveland still feeling uncertain, but rock solid in the righteousness of my plea. There was no turning back. I chanted Nam-myoho-enge-kyo to myself until the very last minute. One of the officers showed up in the courtroom, and eventually we were both sworn in. When asked to describe the events leading up to my citation, the officer went into great pornographic detail portraying my involvement in a specific sexual act. His entire statement was nothing more than out right lies. In no way had I done what he accused me of doing.

When it was my turn to speak, I stood up in the packed courtroom and passionately gave the statement that I'd written the previous day: "Your Honor, I am here today because of the absolute truth of my innocence. The officers have accused me of engaging in ex-

PLICIT sexual misconduct in a car with my date, when in fact, all we were doing was kissing. I should hope that the fact that my date was another male was not the motivation for these officers to falsely charge me, given that we live in a society in which all people are deemed to be created equal—including gay, lesbian, bi-sexual and transgendered people.

"Every day I devote myself to the consistent practice of certain principles and convictions. In addition to conducting myself appropriately in public, one of these principles is to stand up for myself when I have been unfairly and unjustly accused. On my side, I have no money, no lawyer and no proof. I only have the truth, of which I, my date and these officers are fully aware.

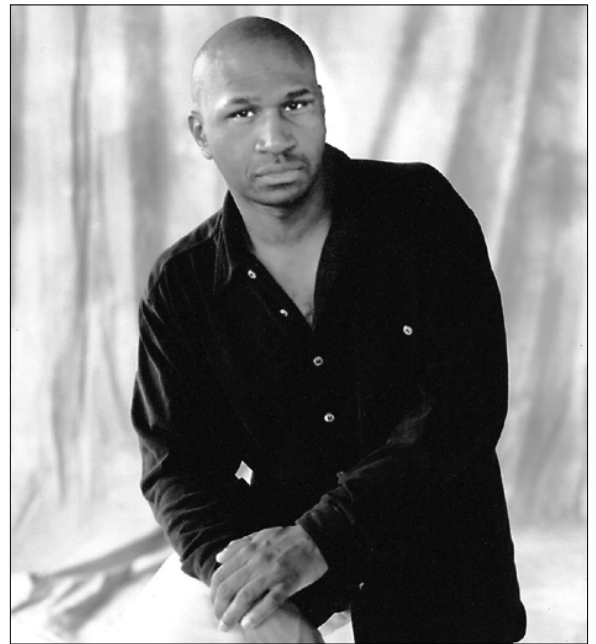
"There may be many things that this court can do to me, but one thing it can never do is change the truth of what happened that night.

"In one sense, I guess I should thank these officers. We must remember that Rosa Parks was not the first to fight harassment and injustice on the segregated buses of the South. It was the accumulation of acts of harassment by persons in authority that aroused righteous indignation within the people, making them say, 'Enough is enough!' I look forward to the day when gay, lesbian, bi-sexual and transgendered people do the same. My being here today as a result of being falsely accused will contribute to that day."

After listening to my statement, the judge quickly found me "not guilty." I breathed a huge sigh of relief! I couldn't believe I had won! I had no court cost, no fines and no record! Although the major ordeal was over, I knew I still had work to do. I had to spread the word of my victory.

I immediately got my story published in locally based publications with wide circulations: *The Gay People's Chronicle*, *Cleveland Life*, and the *Cleveland Free Times*. I also facilitated a group discussion on police harassment at the Cleveland Gay and Lesbian Community Services Center.

The public response to my experience was overwhelmingly enthusiastic. I received numerous positive calls from all over Ohio and other places—from people I'd never met who had read my story and



Robert Sheeley

were deeply moved by my actions based on Nichiren Daishonin's Buddhism! Using my Buddhist practice, I had changed poison into medicine.

Because of this experience, I more deeply realize the conspicuous and unconscious benefits of reading and studying Buddhism. Over the years, I have studied a lot of leadership, biographical, historical, sociological and political material. Exposure to these ideas accumulates in my mind and being. I wrote my court statement in five to 10 minutes, jotting it down in a state of anxiety, not knowing the impact it would have. I believe that having a strong foundation in study, coupled with sincere chanting, is what helped me write and ar-

ticulate my court statement, challenge my obstacle and win.

SGI President Daisaku Ikeda often encourages us to constantly study and to chant with our whole heart. By doing just that, I ended up encouraging thousands of people, while deepening my own faith and my commitment to establishing justice throughout society. **WT**

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FROM SPARKLE, 1

Law of the universe, we can polish the mirror of our lives, so that it sparkles.

The mirror of the Mystic Law reflects the wonder of all phenomena in the universe, revealing all things just as they are, in their true forms. It also reflects past, present and future, the pulsing rhythm of the law of cause and effect, as events present themselves moment by moment, just as they are.

The essence of Buddhism is that this mirror perfectly reflects the voices of all things—even those that emit no audible sound. That is why it is important for us to carry out our human revolution, diligently polishing the mirror of our lives, our minds, day after day, based on the Mystic Law.

In photography, every moment counts. Concentration is absolutely necessary. As the Austrian-born master of this art, Ernst Haas, a photojournalist renowned for his innovations in color photography, says: “The photographer never has a second chance. He must always approach his work with the creative drive to blaze a new trail.” There is never a second chance. You cannot let the moment escape.

For me, photography is a battle.

To win is a wonderful feeling.

When I was a young man of 28, I went to Yamaguchi Prefecture, a place I have come to love dearly. I went there to spearhead a propagation campaign, to open the way for the development of the kosen-rufu movement there.

Why were we able to achieve the record-breaking advances we did at that time? We fought with the spirit that the moment would never come again. I built a strong foundation in Yamaguchi through a struggle based on the oneness of mentor and disciple.

I triumphed. I achieved things that no one can rival—in every place that I worked for kosen-rufu. I hope all of you will do the same. I don't care what it is, but do something. Achieve something that will make others express their admiration.

It is a wonderful feeling to win. It's fun. You feel proud.

Losing is sad. People make fun of you. The purpose of your faith, of your life, is to win.

Challenging oneself constitutes winning.

To commemorate the open-

ing of the SGI-Singapore Culture Centre last August, we held a joint photography exhibition with the Photographic Society of Singapore. One of the most widely praised works was Mr. Tay's Scaling New Heights. I am happy to have been presented a print of that work today: A brilliant red carp is leaping with tremendous power. The photograph captures the moment it leaps up a sparkling waterfall. This is a masterpiece among masterpieces.

Mr. Tay has caught the beauty of life's dynamism with perfect precision, clarity and warmth. The leaping carp, filled with life, is a symbol of challenge.

The same is true of people: those who are challenging themselves or fighting hard in some endeavor are beautiful, noble. The lives of those who fail to strive or challenge themselves stagnate, and others can see it.

Challenging oneself in itself constitutes winning. Whatever the final results may be, the fact that you are fighting hard right now is itself happiness, victory and glory.

A Buddha is a person who refuses to succumb.

There is a steep waterfall called Dragon Gate found along the Yellow River in China. An ancient fable states that any carp that successfully climbs those falls will turn into a dragon. This fable is even quoted in Nichiren Daishonin's writings (“The Dragon Gate,” *The Major Writings of Nichiren Daishonin*, vol. 1, p. 249). Mr. Tay's photograph is like a great masterpiece of Chinese painting depicting the fabled Dragon Gate and a carp attempting to scale it.

Speaking of the Yellow River, the “Dialogue With Nature” exhibition of my photographs is currently being shown in the city of Xi'an, which is located on the banks of this river. [The exhibition has now been shown in 47 cities in 27 countries].

The Daishonin used the fable of the Dragon Gate to encourage a young follower: The waters of the Dragon Gate fall as swiftly as an arrow. Fishermen gather at the waterfall basin and cast layer after layer of nets. Eagles, tigers and other wild beasts lie in wait, trying to catch the fish who dare to climb the falls. Yet the carp who meet and survive all these challenges become mighty dragons.

The same is true of people,



SGI President Ikeda speaks at Tokyo Makiguchi Memorial Hall, Oct. 24.

the Daishonin tells us. Those who fight bravely against all enemies, who fight tenaciously amid persecution and attack, who triumph over every obstacle, will attain Buddhahood. Those who encounter persecution for the sake of kosen-rufu and triumph over it will become Buddhas.

What is a Buddha? When some people hear the word *Buddha*, they immediately think of statues or images of Buddhas. But Mr. Makiguchi, while in prison, proclaimed with great conviction to his prosecutors that a Buddha is a person who refuses to succumb to even the most powerful enemy. A Buddha is a person who attains the highest ideal as a human being.

Our theme for next year is “Raising the Curtain on the 21st Century—The Year of Youth.” The year 2000 is also the Year of the Dragon in Chinese tradition. I was born in the Year of the Dragon.

I hope that the Yamaguchi youth, the YWD International Group and all youth division members will take the lead in climbing the waterfall of the new century, doing so with bright joy and hope! Please create a magnificent personal history, so that you can exclaim, “Life is wonderful!”

In closing, I offer my sincere prayers for the continued success of the PSS, the eternal prosperity of Singapore and the good health and long life of Mr. Tay and everyone here today.

Tomorrow is a full moon. Buddhism compares a bodhisattva, on the way to becoming a Buddha, to the moon on the night before it reaches fullness (MW-1, 227). Now the moon is waxing, approaching its fullness. The first photographs I took were of the moon—the full moon.

My young friends, whose hearts shine with the luminous moonlight of health, intellect and wisdom: May you move forward unerringly on the right path like the sun and the moon, with dignity, patience and perseverance. May you triumph without fail!

Thank you very much! **WT**

TOPICS FOR DISCUSSION MEETINGS

What Is a Buddha?

From This Speech:

What is a Buddha? When some people hear the word *Buddha*, they immediately think of statues or images of Buddhas. But first Soka Gakkai president Tsunesaburo Makiguchi, while in prison, proclaimed with great conviction to his prosecutors that a Buddha is a person who refuses to succumb to even the most powerful enemy. A Buddha is a person who attains the highest ideal as a human being.

- 1) How would you define the word *Buddha*?
- 2) What do your friends think of when they hear the word *Buddha*?
- 3) President Makiguchi said that “a Buddha is a person who refuses to succumb to even the most powerful enemy.” How does refusing to succumb make one a Buddha?
- 4) If “a Buddha is a person who attains the highest ideal as a human being,” what, in your opinion, is the highest ideal a human being can attain?
- 5) What ideals are you trying to attain in your life? What is the highest ideal you are shooting for?
- 6) How has your idea of what a Buddha is changed during your Buddhist practice?

We Are Wondrous Comrades

A Record of My Life by Daisaku Ikeda

We are 'wondrous comrades in faith working together in the garden of kosen-rufu, where all have gathered as a result of profound karmic ties,' SGI President Ikeda writes.

There was a time, about 30 years ago, when I often took photographs of the moon. It was my first subject as a photographer. I remember fondly how I used to press the shutter, thinking that this moon was shining down on our members as they returned home from their nighttime Gakkai meetings and activities.

The moon offers humanity a warning from its place in the heavens. "Calm the flames of foolish desire," it tells us.

The great Buddhist poet Ma-treeta described Shakyamuni's words — which were aimed at removing lust and hatred from the hearts of humanity — as being "like nectar flowing from the moon." Years later the leading Indian scholar of the Lotus Sutra, Dr. Lokesh Chandra, compared this "nectar" — or *amrita* as it is known in Sanskrit — to the idea of soft power. He was kind enough to say, too, that I was bringing the essence of the Lotus Sutra into flower and, through my dialogues with leading thinkers around the world, causing the "rain of *amrita*" to fall.

At any rate, the world has long been missing the nectar that will truly revive humanity and nourish the human heart.

On the outskirts of the lovely city of Patna, India, is Bodhgaya, the place where Shakyamuni attained enlightenment. According to Buddhist tradition, when Shakyamuni was about to attain enlightenment, the demon Mara appeared with various weapons in an attempt to stop him. The demon is symbolic of the negative, anti-life forces within our lives. But Shakyamuni won out and became the "teacher of all humankind." This is the famous episode of Shakyamuni's defeat of Mara and his achievement of enlightenment.

A Buddhist text states, "As he [Mara]... fled away defeated with his following, and the great seer [Shakyamuni], the passion-free conqueror of the darkness of ignorance, remained victorious, the heavens shone with the moon like a maiden with a smile..."

If the image of the moon is one of pure-hearted devotion, the image of the sun is of powerful vitality. I remember when I got married, Josei Toda, my mentor and, in a way, father, composed a congratulatory poem for me:

*A husband and wife
Illuminated by
The rising morning sun.*

He also composed one for my wife:

*May you combine
The gentleness of the
moonlight
With the strength of the
Mystic Law.*

When our eldest son, Hiro-masa, was born, I was with Mr. Toda. He was overjoyed at the news and wrote on a folding fan he had:

*A child is born
How joyous
The spring moon.*

It was April 28, and a hazy spring moon shone gently in the sky.

*The moon has always
brightened my life in its
various shapes and
hues.*

The argument for nuclear deterrence is nothing but a delusion.

Many of those who survived the atomic bombings of Hiroshima and Nagasaki have become Soka Gakkai members. And many of them did so specifically because they were inspired by the pacifist teachings of Buddhism and our practical activities to achieve world peace. When I hear the experiences of each of these members, I feel they have volunteered to be born into this world to carry out kosen-rufu.

Mr. Toda used to say that life is a great drama, and each of us is a Bodhisattva of the Earth, born according to our own wishes into our present circumstances. Here, we are striv-



Members from around the world attend the SGI Training Course in Japan in September; at Soka University (above).

ing to prove Buddhism's validity and advance kosen-rufu. "Have you ever heard of a Bodhisattva Sickness or a Bodhisattva Poverty? There is no such thing! We're all Bodhisattvas of the Earth!" He would say this with a resounding laugh, as he went among the ordinary people, many of whom were suffering from sickness and poverty, and encouraged them with an open, unassuming manner.

Wondrous comrades in faith working together in the garden of kosen-rufu, where all have gathered as a result of profound karmic ties — it is the ceaseless devotion of our members that has spread our movement around the world. I wholeheartedly praise the lives of noble achievement of our selfless members. That is the first thing I must write, when I put down a record of my life.

Mahatma Gandhi believed that the human spirit is stronger than nuclear weapons. He makes this insightful observation: "The moral to be legitimately drawn from the supreme tragedy of the [atomic] bomb is that it will not be destroyed by counter-bombs even as violence cannot be by counter-violence. Mankind has to get out of violence only through non-violence. Hatred can be overcome only by love." Gandhi's statement has much in common

with Mr. Toda's declaration and the words of Dr. Linus Pauling that I quoted earlier (Nov. 12 *World Tribune*, p. 10). The argument for nuclear deterrence is nothing but a delusion.

What distinguishes Mr. Toda's Declaration for the Abolition of Nuclear Weapons is that he addresses the need to combat the demonic nature within us. Conquering this demonic nature is a pressing task for all people — leaders and ordinary citizens alike. The effort of undertaking one's human revolution, or inner change, is the highest expression of soft power.

Only by ceaselessly putting into practice the principles we uphold can we achieve the Buddha land.

Mr. Toda was especially fond of the famous passage from Nichiren Daishonin's letter "Remonstrance with Bodhisattva Hachiman," in which he states: "The moon rises in the west and moves eastward, a sign of how the Buddhist teachings of India [Shakyamuni's Buddhism] spread in an easterly direction. The sun rises in the east, an auspicious sign of how the Buddhist teachings of Japan [Nichiren Daishonin's Buddhism] are destined to return to the land of India" (*Gosho Zenshu*, p. 588). Mr. Toda often cited this passage in his writings. It was also a source of his profound conviction as a great leader of kosen-rufu. As

his disciple, I have spent my life traveling around the world to make those words of the Daishonin a reality.

Today in India, as in other parts of the world, there are many Bodhisattvas of the Earth working for kosen-rufu. Buddhism has returned westward. Thirty-six miles south of New Delhi, we have opened the Soka Bodhi Tree Garden. Our selfless members are tending to work on the grounds, and an auditorium at the facility should be finished next year. We have planted bodhi trees for Mr. Makiguchi, Mr. Toda, every country of the world and every prefecture in Japan and ward in Tokyo. These trees are soaking up the sun and growing strong and tall into the future.

The bodhi tree is a member of the fig family. It has huge roots like a banyan that eventually grow powerful enough to crush rocks. Because it grows so large and has such a broad canopy, it is valued as a shade tree. Religious practitioners often contemplated and meditated under bodhi trees, and travelers took their rest there, too.

Bodhi trees usually stand alone. The bodhi tree at Bodhgaya under which Shakyamuni attained enlightenment was a huge tree, soaring to the heavens and providing abundant shade. But in our Soka Bodhi Tree Garden, we have planted

PLEASE SEE COMRADES, 7

the new HUMAN REVOLUTION

SGI President Ikeda's novelized history of the Soka Gakkai

Illustrations by KENICHIRO UCHIDA

'EARLY SPRING'

VOLUME 7, CHAPTER 3, PARTS 23-24

Arriving in Geneva, Switzerland, Shin'ichi Yamamoto says, 'If you are brave and determined to fight for what you believe in, you can even convert enemies into allies.'

Jan. 18 had arrived, the day that Shin'ichi Yamamoto and his party were to leave Paris. Europe General Chapter Leader Eiji Kawasaki was to accompany them to Geneva, Rome and Beirut.

When they arrived at the airport a little before 9:00 a.m., about a dozen members were waiting to see them off. They gathered around Shin'ichi in the airport lobby, and a conversation ensued.

The members began to talk about their goals and make resolutions. Kiyoko Ohara of Sweden said: "Sensei, we still have few members in Sweden, but I am determined to increase our membership there. So please come to visit us."

"Of course," replied Shin'ichi. "I'll come. You can count on it. But I'm most concerned that you take good care of your health in that cold climate!"

"Please come to Norway, too," Koji Hashimoto chimed in. "By the time you do, I promise I will have made great efforts to spread this Buddhism and build a solid district."

"I'm indebted to you for the feast you prepared for us, so of course I'll come to Norway! The food you made was just delicious. I hope you'll keep working hard for kosen-rufu. Let's create eternal wealth and fortune in the depths of our lives!"

Next, Koichiro Sada from West Germany declared ener-

getically: "Just watch Germany Chapter! We're going to lead the way for kosen-rufu in Europe!"

"Yes, Germany Chapter is really full of energy, isn't it? Make sure you all work together with a spirit of friendship and harmony. Unity is strength."

Sada replied loudly, "Right!" "I appreciate your enthusiasm, but try to keep it down. We're in public," said Shin'ichi with a smile.

"RIGHT!!" trumpeted Sada, even more loudly, making everyone burst into laughter. It was a happy, warm discussion.

"It's important to be determined," said Shin'ichi, after the laughter subsided, "but when you are propagating Buddhism, there's no need to set about it with grim determination like soldiers marching off to the front."

"Europe is a civilization that prizes individualism. And individualism produces a feeling of loneliness, of isolation, in many people. When they see you gathering together joyfully and doing activities in a bright, cheerful spirit of unity and harmony, they will naturally be attracted to you. They'll come to you on their own, wishing to practice Nichiren Daisshonin's Buddhism."

When Shin'ichi looked around, he noticed that several people in the airport lobby were standing some distance away in a sort of loose ring around the members; they were watching them intently, trying to catch



what they were talking about.

"Just look at these people watching us!" he said. "That's what I'm talking about." Gentle laughter rose again from the group.

The plane carrying Shin'ichi and his party left Orly Airport in Paris at 10:15 a.m., arriving in Geneva, Switzerland, about an hour later. Mitsuko Motosugi, the Soka Gakkai's central contact person in Switzerland, met them at the airport.

Geneva was covered in a mantle of snow. After arriving at their hotel on the shore of Lake Geneva and eating lunch, Shin'ichi suggested that they do some sight-seeing around the city. He thought walking through the city streets would give them a firsthand taste of what the Swiss people had to endure during the cold winter months.

Leading the way in the gently falling snow, Shin'ichi said: "If we just stay snug and warm in our rooms, because it's so cold outside, we'll never get anything done. At times like this, you have to say to yourself, 'I'm not going to let this snow hold me back!' and just go out into it. When you do, you'll find the cold isn't so bad after all."

"Above all, when you take action, the small and constricted inner realm of your life opens and expands. The same is true of faith. If you are afraid of being criticized or attacked and close yourself off from the world, things will never change for the better. But if you are brave and determined to fight for what you believe in, you can even convert enemies into allies."

Shin'ichi walked briskly, his breath forming white puffs. It was all his companions could do

to keep up with him. Yet as they walked, their bodies warmed, and they even began to perspire with the healthy exertion.

That evening, a Study Department exam and a discussion meeting were held at the hotel where they were staying. While the propagation efforts of the members in Switzerland had still not yet borne fruit in the form of new members, steady progress was being made in spreading an understanding of Buddhism and the Soka Gakkai's activities through ongoing dialogue with friends and acquaintances.

Among those present at the discussion meeting were Mrs. Motosugi's bubbly twin daughters. Sachi Takayama—now Sachi Bruno—was also there. On Shin'ichi's last trip to Switzerland, the latter had asked him for advice on whether to remarry. In the meantime, she had done so. Her Swiss husband attended the meeting with her.

Soon after the meeting began, Mrs. Bruno said: "President Yamamoto, I have to apologize for not taking the study exam this time. Mr. Kawasaki came here from Paris several times to help me study, but I just couldn't grasp the material. I promise, though, to become a full-fledged member of the Study Department in the future!"

"Don't worry," said Shin'ichi. "Study is a lifelong pursuit. The main thing is to not give up. You can keep studying a little at a time. More important than that, I am delighted to see you looking so happy."

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



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

A Fabulous Issue

Wow! What a fabulous issue of *World Tribune* (Oct. 15)! I could feel the positive energy and commitment behind this event. The beautiful photos and comments made me feel I had been there. What a wonderful celebration!

— CHANDRA SOUZA,
Fremont, Calif.

Authoritarianism

I would like to offer a response to an article in the Oct. 8 *World Tribune* in hopes of creating meaningful dialogue. The article, by Jeff Farr, was about authoritarianism in our organization. I feel his assertion was that while such behavior by priests is reprehensible, in our organization, those who seem authoritarian are merely undergoing their "human revolution."

While I think it is important to understand that there are many people in the SGI who are sincerely working toward kosen-rufu, who make mistakes and are, after all, "only human," I think it is a mistake to believe that true authoritarianism, defined by someone who exercises power for their own agenda or to maintain status quo, cannot exist within the organization. This mentality of "they are all bad," and "we are all good," is dangerous. In its extreme, this kind of thinking has led to war.

As soon as we refuse to look at ourselves, and instead focus on the evil doings of others as if we existed in some kind of a pure vacuum, isolated from the rest of the world, we cease to grow. Chances are there exist some sincere priests in Nichiren Shoshu who are trying to make positive changes from within. Several have already seceded from the ranks as a protest against injustice.

It is logical, then, that if good can exist within evil, the opposite must be true as well. Just because the goals of the SGI as an organization are pure does not mean that everyone in the organization shares those goals. There are those who would serve their own interests, using the practice to oppress anyone who would oppose those interests. This poses a much greater threat than the priests because it threatens to destroy our solidarity as an organization. We must fight against that kind of slander with all our might.

In closing, I would like to quote President Ikeda, ironically, from that very same issue of the *World Tribune*. He explains, "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." Once

again, it is important to distinguish between a sincere leader who holds a different view than you and someone who is truly authoritarian. It does exist. We must not ignore it.

— DAVE EVANGELISTA,
New York

Expressing My Gratitude

I'm not going to assume that you have never received a letter like this, but I felt compelled to write it anyway. The purpose of this letter is to express appreciation and gratitude.

In 1997, I stopped subscribing to the *World Tribune* for no particular reason other than (now that I look back on it) sheer arrogance. I became a little "bored" with the paper (or so I had convinced myself). For a while, it seemed like I was doing OK, and then I began to feel disconnected from President Ikeda and didn't even relate to the fact that because of the *World Tribune* (especially because of it) a practicing SGI member can receive President Ikeda's and others' guidance and experiences in each and every issue. In each and every issue of this paper, there is some type of encouragement from President Ikeda — no matter to whom or to what group he is addressing. You can in most cases apply it to your life (if you're open and into real human revolution).

I had to learn this the hard way (unfortunately, that is how I learn some things). I would not subscribe to the *World Tribune* no matter what anyone said. I had arrogantly convinced myself that I did not need it. Then at a Sunday morning chanting session, my district leaders once again encouraged those of us who were not receiving the newspaper, to please consider it. Don't ask me why, but I asked for the subscription envelope and paid my money. And then basically forgot about it.

A few weeks later when I arrived home from work, my first issue of the *World Tribune* arrived was sitting on the table. My initial reaction shocked me. In that moment I realized how much I had missed it — and was just being stubborn about admitting it. I was so happy to see it, I almost started crying. The next morning on the bus, I read the article that President Ikeda wrote about the importance and necessity of HOPE and my heart was so encouraged I just bowed my head in gratitude.... I felt uplifted and grateful to President Ikeda for his ceaseless efforts....

— JANICE BENNETT,
Washington, D.C.

World Tribune MAILBOX

About the Environment

Having just finished reading "Earth Odyssey — Around the World in Search of Our Environmental Future" by Mark Hertsgaard, I found Frank Hotchkiss' Perspective in the Oct. 1 *World Tribune* on good news about the environment laughable. I agree with Frank's statement that there are environmental problems and we should act on fact not fear, but he has grossly glossed over the severity of the problems.

Frank is right — the jury is still out on the issue of global warming, but I would advise prudence. He comments that "Forest growth in the U.S. now exceeds forest harvesting." Great, but in the Northwestern U.S. and Canada, corporations are still attempting to cut down old growth forests. And the destruction of forests in many areas of the planet are horrendous. The forests in South East Asia and South America are being destroyed at an alarming rate. Frank talks of "Fear of overpopulation...makes it sound like there will be no more open space in a few years." Well, 70 percent of the population growth is in cities, where many poor people move off of uninhabitable land to try to make a living. And, tell the people in China the planet doesn't have a population problem.

Frank mentions an article that says the air is cleaner in the U.S. Well, it isn't in Seattle. The degradation of air quality is evident when I compare pictures taken in the past where I could clearly see Mount Rainier and now it is barely visible. There has also been a huge depletion

in the population of bottom fish, and we are in danger of losing our beautiful salmon which has sparked international fishery disputes.

Mark Hertsgaard traveled to the most devastated parts of the planet; China where in places the burning of coal creates a world where the sun hardly shines; places in Africa that can no longer support life; Bangkok with constant grid lock and polluted air; Russia where toxic nuclear waste has devastating effects on the populace; Brazil where unfair distribution of property causes people to destroy the forests, and the U.S. where a baby born creates 13 times as much environmental damage over the course of its lifetime as a baby born in Brazil, and 35 times as much as an Indian baby. We cannot separate ourselves from the environmental destruction that is going on in other places or irresponsibly consume because our backyard appears clean.

Am I an alarmist? No I am an environmentalist. And no, an environmentalist doesn't, as Frank states, "Only sees victory in limiting or even eliminating human production, consumption, development and progress." President Ikeda has stated in his dialogue with Arnold Toynbee: "In an attempt to conquer the natural world, mankind has upset the fixed, basic rhythm of nature. Having suffered and having been brought to the verge of destruction by man's actions, nature is now rebelling against humanity." And I disagree with Frank that talking of these problems "encourages hopelessness."

In *The New Human Revolution*, vol. 6, President Ikeda states: "The Sutra speaks of 'perceiving the truth exactly as it is.'" This is the only way we can take effective action. And in *The New Human Revolution*, vol. 4, President Ikeda states "that the fundamental cause for the continu-

ing onslaught of natural disasters, epidemics and famine lay in the confusion in the religious realm, the basic spiritual foundation of human society." So I choose to stay aware of the terrible effects that greed and stupidity can have on our environment and to chant and behave responsibly so our beautiful planet will be preserved for generations to come.

— DIXON HAMBY,
Bellevue, Wash.
<http://www.dixonet.com/>

I am writing regarding the Perspective piece in the Oct. 1 *World Tribune* by Frank Hotchkiss titled "Some Good News About the Environment." This is one of the clearest and most concise descriptions of our environmental issues that I have seen. Mr. Hotchkiss has calmly and accurately identified the concerns and some of the resolutions, as well as some of the reasons why so many people have been led to act, or demand action, based on fear and misinformation instead of fact.

Most importantly, I believe that Mr. Hotchkiss has presented perfect proof of the benefit of a Buddhist perspective. "Buddhism is reason," we have always been told, and this article exemplifies that concept. Congratulations on printing such a well-written and well-thought out piece.

— ANDY HANLEN,
Valencia, Spain
Hanlen1@aol.com

Letters printed here do not necessarily reflect the opinions of the SGI-USA or the World Tribune. In the "Mailbox," we will publish members comments, suggestions and questions as they pertain to the World Tribune. All letters are subject to condensation. Please include signature, mailing address and telephone number.

FROM COMRADES, 5

a forest of bodhi trees. This has attracted local attention as a novel, interesting idea.

The bodhi tree is described in the Lotus Sutra and other scriptures as a jeweled tree, decorated with seven precious gems, which adorns a Buddha land. For example, in the "Life Span" chapter we find:

This, my land, remains safe and tranquil, constantly filled with heavenly and human beings.

The halls and pavilions in its gardens and groves are adorned with various kinds of gems.

Jeweled trees abound in flowers and fruit

where living beings enjoy themselves at ease. (The Lotus Sutra, p. 230)

When shall we see the day, through our movement for peace based on Mr. Toda's final instructions, that the threat of nuclear weapons is eliminated? And the whole world resounds with people's joyous laughter? Our wish is to build a Buddha land such as the Sutra describes. Only by ceaselessly putting into practice the principles we uphold can we achieve it.

The Daishonin writes: "Life is limited, and we must not begrudge it. What we should aspire to, after all, is the Buddha land" ("Aspiration for the Buddha Land," *The Major Writings of Nichiren Daishonin*, vol. 5, p. 132). At our Headquarters Gen-

eral Meeting on May 3, 1958, shortly after Mr. Toda's death, I announced a vision for the Soka Gakkai's development of seven seven-year periods, which I dubbed the Seven Bells. I urged our members to advance toward that goal. At that time, we all read and engraved that passage from the Daishonin's writings in our hearts.

Today, work continues on the auditorium in the Soka Bodhi Tree Garden. As in the Sutra passage "The halls and pavilions in its gardens and groves," a forested garden "where living beings enjoy themselves at ease" will soon be completed. This is an auspicious augury of the spread of Buddhism throughout the world.

Four in a series

THIS BEAUTIFUL EARTH: PHOTO ESSAY BY SGI PRESIDENT IKEDA

Green Leaves of Oirase

Oirase is an area surrounding the river Oirasegawa, which flows through the eastern part of Aomori prefecture near the northern tip of Japan's main island, Honshu.

Looking up, I see sunlight glimmering through the leaves.

The trees of Oirase stand like venerable, wise persons.

Looking up from the streambed where I stand, I see deep-green leaves of August, filled with life, extending from treetops and branches toward small patches of blue sky.

Nothing is more deserving of praise than a single tree—a survivor.

Beauty approaching divinity.

Not a thing is missing. Perfection. Massive trunk. Thick bark.

In Japanese it is called *mizunara*—water oak.

Its name derives from the large amount of water it stores.

These trees grow to 100 feet in height; I am told that their average age is around 300 years.

As I gaze upward, the constant murmur of the mountain stream cleanses my ears.

A sound punctuated from time to time with the chirping of birds.

Could there be a bird that does not sing?

Could there be a tree that does not reach toward the heavens?

The tree stakes its very existence on just one thing. It wants only to fully display all the power it holds hidden within.

“I want to live my life! I want to fully extend and perfect my life!”

Without confusion or hesitation, proud, majestic, the tree lives life as it is, true to itself.

And in this land of Oirase, such noble trees line the streambeds in “green groves.” And the name Aomori, the prefecture in which Oirase is located, means “green groves.”

It was my first visit to Aomori in 15 years. Summer, 1994. I had flown from Sapporo on Japan's northern island of Hokkaido to the airport in Misawa. From there, I went to the



Soka Gakkai's Tohoku Training Center.

My last visit had been in January 1979. At that time the Gakkai, and I personally, had been forging ahead through an intense blizzard of opposition and difficulty. It was a time in which those characterized in the Lotus Sutra as “the devil and the devil's

people” were running amok.

But the members endured that long, long winter.

They gritted their teeth and persevered for 15 years. Before the indomitable light of the sun of justice, the filthy ice of evil melts to nothing. The “grove” of capable and victorious friends now sparkles with richness.

About 1,000 feet below the grounds of the training center flows an Oirase mountain stream.

While talking with my precious friends of the Tohoku region, I walked among this beautiful natural setting, which was like masterpiece of nature.

A cool, clear stream. Glistening spray emerging where it

meets the mossy rocks. As the waves of current strike boulders, they yield white foam, then once again calmly returns to a glassy green pool.

The contours of the earth form rapids, pools, waterfalls—constantly changing vistas.

On the sloping banks of the ravine, yellow and white flowers bloom, drooping toward the current. Fallen trees lie dampened by the flow.

In places, the growing trees have come up against heavy boulders, sometimes displacing them, or else breaking them or even lifting them upward.

What tenacity! They simply keep pressing skyward, straight toward the heavens, whatever might get in their way. The taller they grow, the deeper they sink their roots into the earth.

In this way, a tree is a bridge that connects heaven and earth. Though small, this bridge is thoroughly alive—a living antenna by which the earth converses with the cosmos.

All in the universe is a win-or-lose struggle. So it is with the growth of plants and trees. Winning that struggle, they grow green and flourish.

In the growth rings of this oak are engraved a history of all its hardships, of all its struggles, all its glorious triumphs. Recorded here are winters when its branches drooped under the weight of snow, as well as joyous and abundant summers.

The cracks in its bark give it the appearance of the wrinkled, sun-tanned skin of a mature man. To this tree, I ask in my heart, “Wouldn't you like to go somewhere else some day?”

But the tree seems to smile warmly and reply: “Of course not! This is my place! It is here that I have struggled

and won! Could there be any greater place than this?” Ah! Precious tree—always endowed and ever abiding in the Land of Eternally Tranquil Light. Your proud form reminds me of a great philosopher who is awakened to the truth of the universe.

Seven in a series

이사장으로부터 온 서신

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SGI-USA이사장

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**21세기의 커튼을 올리자
—청년의 해**

10월 7일 제 38회 참가학회 본부간부회의에서 2000년을 위한 주제발표가 있었습니다. 2000년인 내년의 주제는 "21세기의 커튼을 올리자—청년의 해"입니다.

내년도, 미국참가학회는 차세대의 청년부원들을 격려하는데 초점을 둘 예정입니다. 이 안건에 관해서 SGI이케다 회장선생님께서 "성공할 수 있는 오직 한 길은 진실하고, 강인하며, 지칠 줄 모르는 정신. 이러한 인재로 여러분 각자 성장해주시길 기대한다."라고 말씀하셨습니다.

내년에, SGI는 중요한 기념제를 거행할 예정으로 있습니다. 중요한 기념제는 아래와 같습니다.

- 1월 26일----- SGI창립 25주년. (국제 참가학회)
- 2월 11일----- SGI 제 2대 조세이 도다 회장의 100주년 탄신일
- 5월 3일----- SGI 제 3대 이케다 회장의 40주년 회장 취임식.
- 10월 2일----- 세계 광선유포를 위하여 긴 여정에 오르셨던 날(40주년)
- 11월 18일----- 참가학회 창립 70주년 기념일



—일일 격려 전집—

(For Today & Tomorrow)

10월 1일
바라움건대, 리더는 고결하고 훌륭한 회원들 전원의 번영, 안전, 그리고 행복을 기원하시길 바란다. 그리고 더 나아가 회원들로부터 사랑과 신뢰를 받을 수 있는 인격자로 성장하기 위한 기원을 결코 잊어서는 안된다.
회원의 행복과 안녕을 위하여 끊임없이 노력해 주시기 바란다.

10월 11일
인생에서 어떤 일이 일어나든 냉정히 받아들여 올바른 대책을 세워 긍정적으로 문제를 해결하려고 노력해야 할 것이며, 그러기 위해서는 충분히 생명경애를 높여야 된다는 점이 중요해진다.
행복은 이렇게 모든 것을 수용할 수 있는 강한 생명경애 속에서 꽃핀다.

10월 21일
힘든 일은 남에게 전가하고 자신은 뒤로 물러나 편안해하는 정신상태는 가장 나쁜 관료주의이며, 신심이 아니다.
힘든 일을 스스로 맡아 하려는 정신,—그것이 바로 신심이며, 인도주의이다.

청년과의 대화(제 2부: 끝)

대학은 왜 가는가?

—W/T 9월 10일에 실린 「청년과의 대화」의 마지막 부분을 소개합니다.—

이케다: 오늘날과 같은 사회에서는 전문분야의 특별한 재주에 있는 사람들이 직장을 구할 때 많은 이점이 있습니다.

그러나 많은 부모님들이 바라는 대로 4년제 대학에 진학한 후 더욱 전문화된 분야를 찾는 것 또한 중요하고 이상적인 것이라고 생각합니다.

유미타나: 한 고등부는 어릴 적 길을 잃었을 때 경찰관이 그를 도와준 일을 떠올렸습니다. 이 사건은 그에게 있어 자신 또한 언젠가는 이와 같은 방법으로 타인을 도와줄 수 있는 사람이 될 것을 생각하게 했다고 합니다.

그리고 고등학교를 졸업한 그는

경찰학교에 진학할 것을 결심했습니다.

그때 아는 분으로부터 다음과 같은 이야기를 들었다고 합니다. “타인을 도와주려는 욕구는 매우 중요한 것이다. 그러나 대학을 가는 이유 중 하나는 타인의 행복을 위해 헌신할 수 있도록 보다 더 능력 있는 사람이 되기 위해서이다.

결국에는 경찰관이라는 같은 길을 정한다해도, 먼저 대학에 진학하는 것이 바람직하다고 생각하지 않는가?” 이 충고를 들은 후 그는 생각을 바꾸었습니다.

이케다: 대학을 다니면서 광범위한 학문의 세계를 접하는 것은 지성을 연마하고 자신을 종합적으로 성장 개선시킬 수 있는 좋은 방법입니다.

보다 높은 교육은 또한 인격을 쌓는데 중요한 수단이기도 하지

요. 일반적으로 세계도처의 높은 교육을 받고 깊이 배양된 사람들을 명명하는 것은 그들의 광범위한 지식과 학식의 소유입니다.

그러한 교육은 자신을 향상시키고 보다 높은 개인적 성숙을 위한 기회를 제공하는 것입니다. 이는 높은 산을 등반하는 것과 같다고 할 수 있겠죠.

보다 높이 올라갈수록 보다 넓은 시각, 보다 광범위한 세계가 자신 앞에 펼쳐집니다. 그때야 비로소 이전에는 보지 못했던 것들을 볼 수 있게 되었습니다.

우에다: 제가 창가대학 1학년 때 캐나다의 맥길 대학에서 공부할 수 있는 기회가 있었습니까. 그때의 경험은 제 안목을 많이 넓혔습니다.

이케다: 어쨌든 어디에서 공부할 것인가의 문제는-직업학교이

건, 2년제 혹은 4년제 대학이건 - 각자의 가정환경, 학문적 능력, 개인적 욕구와 포부 등의 많은 요소를 감안하여 자신만이 결정할 수 있는 것입니다.

여러분 스스로가 결정을 내리면 나중에 절대로 후회하지 않습니다. 물론 무엇을 할 것인가를 결정할 때 부모님, 선생님, 선배 그리고 친구들과 상의하는 것은 중요하지요.

그러나 스스로가 한 번 결정을 내렸다면 행동을 취해야지 뒤돌아보아서는 안됩니다. 우유부단하고 후회로 가득 찬 인생을 살아가는 안됩니다.

타인은 타인 나는 나라는 사실을 절대로 잊지 말아주시시오. ‘저 사람 같았으면 좋겠다’ 혹은 ‘이 사람 같았으면 좋겠다’라고 생각하면서 다른 사람을 부러워하거나 질투할 필요는 없습니다. 부디 건실한 부동의 자신을 확립해주시시오. 성공과 실패는 인생의 처음 장이 아닌 마지막 장에서 결정되는 것입니다.

현재의 도전에 주목하면 자신의 사명은 자연스럽게 보일 것이다.

유미타나: 고등학교 2학년 학생이 다음과 같이 질문했습니다. ‘지금 현재로서는 내가 어떤 길로 나아갈지를 알 수가 없습니다. 무엇을 하고 싶은지를 대학 입학 전에 결정해야만 하나요?’ 라고.

이케다: 자신이 어떤 방향으로 나아갈 것인지를 결정하는데는 많은 시간이 걸립니다.

지금 마음을 결정할 필요는 전혀 없습니다. 대학에 들어가서 다양한 과목을 공부하고 새로운 친구들과 사귀어 서로 영향을 받는 속에서 점차적으로 자신이 추구하고 싶은 길을 보다 명확하게 알 수 있을 것입니다.

중요한 것은 언제나 현재의 도전에 주목하고 최선을 다하는 것입니다.

그렇게 한다면 자신의 사명에 맞게 점차적으로 여러분 앞에 나타날 것입니다.

우에다: 제 친구에 관한 이야기를 하고자 합니다.

그녀는 엔지니어링을 공부하고자 하여 그렇게 했습니다. 그리고 대학원까지 진학했지요. 그런데 우연히 ‘지체장애 어린이를 위한 교육’이란 책을 읽고

몹시 감동하여 대학원 공부를 중단하였습니다.

그리고는 교사가 될 것을 결심하고 지금은 그것을 위해 공부하고 있습니다.

또 다른 친구 한 명은 2년제 전문대학을 졸업하고 간호사 연수를 받은 후 지금은 고등학교 양호실에서 근무하고 있습니다.

이 두명의 젊은 여성처럼 많은 사람들은 우연히 읽은 한 권의 책 혹은 친구의 영향, 실제 근무 경험을 통해 자신이 진정으로 원하는 것이 무엇인지 알게 됩니다.

학문의 세계에 지름길은 없다.

이케다: 친구는 보물입니다. 1972년 영국 캠브리지 대학의 기숙사를 방문했던 일이 기억납니다. 갑작스런 방문에 우연히 제가 들었던 방의 두 학생은 급히 방을 정돈하려고 최선을 다했습니다.

그들의 아름다운 우정의 모습을 아직도 잊을 수 없습니다. 그들은 서로의 학업을 격려하고 함께 성장하고 발전하고자 서로를 도와주었을 것입니다.

이런 기숙사라면 훌륭한 사람들을 양성하겠다 라고 느꼈습니다.

기숙사는 아주 중요한 역할을 수행합니다. 기숙사의 생활은 인생의 수업이 됩니다.

혼자 앉아 자기 세계에 빠져 공부하는 그런 수업이 아닌 어떻게 영원한 인간관계를 건설하고 우정의 연대를 맺는지를 배우는 그런 수업인 것입니다.

유미타나: 어떤 학생들은 진학하고자 하는 대학은 분명한데 자신들의 학문적 능력이 모자란다고 불평하기도 합니다.

이케다: 만약 진학하고자 하는 대학이 뚜렷하다면 그렇게 할 수 있도록 공부를 열심히 하면 됩니다.

성공하기 위해서는 노력해야만 합니다. 다른 사람들보다 더욱 열심히 공부하세요. 꿈만 꾸거나 놀고있으면 자신이 원하는 대로되지 않습니다.

‘아, 하루아침에 영어를 다 배울 수만 있다면 정말 좋을 텐데’ 혹은 ‘빈둥거리면서 똑똑해지는 방법이 있을 거야.’라는 등의 허황된 생각만으로는 아무 것도 이룰 수가 없습니다. 진지한

노력 없이 달성되는 위대한 사업은 없습니다.

학문의 세계에 지름길은 없다. 모두를 놀래줄 수 있을 만큼 열심히 공부하자. 이것이 여러분이 가져야할 자세입니다.

그 굉장한 노력은 여러분 칭찬의 멧지고 고귀하고 만족스러운 추억이 될 것입니다. 이것은 또한 자랑스러운 영광의 메달이 될 것입니다.

우에다: 어떤 고등부들은 신심을 하고 있기 때문에 조금만 공부해도 쉽게 해낼 거라고 생각하는 것 같습니다.

이케다: 그것은 잘못된 생각입니다. 공부와 신심을 같은 차원에서 비교한다는 것은 큰 실수입니다.

제목물 부르니까 공부는 안 해도 된다는 생각은 신심에 대한 잘못된 태도입니다. 이는 도피적 종교에서 흔히 볼 수 있는 잘못된 생각입니다. 공부에 관해 서리면 공부물 가장 열심히 하는 사람이 승리하는 것입니다.

이것이 도리에 맞는 일입니다. 신심이란 반대로 우리가 참고 견디면서 노력을 다 할 수 있고

로 우리의 혼을 이끌어주는 바로 그것입니다.

예를 들어 전기발통 앞에 앉아 계속 제목을 부르다해도 발통 안에 쌀을 넣지 않으면 떠뚝하고 김이 모락모락 나는 밥은 절대 만들어지지 않습니다.

마찬가지로 세상에서 가장 강한 신심을 지녔다해도 공부하지 않으면 학문적으로는 발전할 수 없는 것입니다.

이것은 앞을 향해 조금도 움직이지 않고 공전하는 엔진과 같습니다.

유미타나: 신심은 우리가 다른 사람들보다 더욱 열심히 공부할 수 있도록 해주는 엔진과 같습니다.

이케다: 도다 선생님은 자주 말씀하셨습니다.

“인생에서 성공하고자 한다면 신심은 한 사람의 몫을 일은 세 사람의 몫을 하라”라고. 이와 반대로 한다면 도리에 어긋난 일입니다. 그것은 단지 광신일 뿐입니다.

니치렌 대성인은 사회속에서 승리하지 않는 신심은 불법의 위대함을 낮추는 것이라고 단호히 말씀하셨습니다.

대성인에게서 ‘법화경의 수행처럼 군주를 존중하시오’라고 말씀하십니다. 청년기 때는 공부는 세 사람의 몫을 하고 신심은 한 사람의 몫을 하면 됩니다.

아니 지금의 여러분에게는 반 사람 몫의 신심도 괜찮습니다. 비록 지금은 아침저녁으로 오좌 삼좌 근행을 완전히 하지 못한다 해도 점차적으로 자신에게 도전하여 꾸준히 강한 신심으로 성장시킬 수 있습니다.

나는 고등부 여러분이 혼의 도전의 승리가 되어줄 것을 바랍니다. 무적의 승리가 되어 줄 것을 부탁드립니다.

(이케다 회장과 SGI 고등부 리더와의 대담은 원래 3부로 예정되었으나 지면관계로 2부로 줄입니다. 양해하시기 바랍니다.

(W/T 9월)

지역 활동소식

제 1회 Potomac 지부 한국인 총회를 마치고

지난 6월 12일 Lexington Park, Maryland의 회원인 애숙 Dantic 씨의 회원대에서 성황리에 한국인 총회를 개최하였습니다. 이 Southern Maryland지역은 아직 한국인 회원이 많지 않은 지역이지만 두 명(명신씨와 애숙씨)의 한국회원이 중심이 되어 이 지역광포를 위해 제1회 한국인 총회를 열었습니다.

이 두 회원은 총회의 성공을 위해 하루 한시간씩 제목을 올리면서 열심히 준비하였습니다. 그 결과, 총 참석인원은 26명, 그 중에서 4명은 손님이었습니다. 멀리 필라델피아에서 내려 오신 양정숙 여사님, 발티모어에서 와주신 간부님들과 회원님들은 장거리 운전을 하셔서 총회에 참석하셨습니다. 이날의 주제발표는 '21세기의 종교관'이

었고 다른 종교와 비교분석 해가면서 활발한 의견을 서로 나누었고, 특히 이날 처음으로 참석하신 기독교신자와 폭넓은 대화를 나눌 수 있었고, 우리가 21세기를 맞이하면서 어떤 종교가 참으로 올바른 종교이며, 어떤 마음가짐으로 신앙생활에 임해야 행복한 인생을 살아 갈 수 있는가에 대하여 많은 대화를 나누었습니다. 두 어린이의 아리랑 합창, 태권도 시범, 한 회원의 부채춤과 더불어 분위기는 무르익었고, 주제발표에 이어 체험담, 그리고 격려의 말씀이 있었습니다. 제 2부는 바비큐 파티를 열어 대화를 통한 우정을 나누었습니다.(와싱턴 D.C 지역)

좋은 소식이 있어서

안녕하세요? 이번에 좋은 소식이 있어서 보고 드립니다.

지난달에 우리 지부 여자부장(조상옥)이 킨스 칼리지에서 강의하시는 Mrs Silvia Altman씨를 하종하였습니다.

그 분은 굉장히 우리 불법에 관심을 갖고 계셨기 때문에 10월달 광포근행에도 참석하시고, 자기가 맡은 강의시간에 우리 불법강의를 요청해 오셨습니다. 즉각 뉴욕본부에 연락을 취하고 우리 지부에서는 모든 회원이 창제근본으로 기원에 들어갔습니다. 불법강의를 요청 받으신 Mrs Paula Miksic께서도 강의 하루 전날, 5시간 창제를 올리면서 성공을 기원하셨고, 강의가 시작되는 시간에 우리 지부 회원님들은 모두 집에서 제목을 올려주셨습니다. 폴라씨의 명강의는 성공리에 끝났고 반응도 굉장히 좋았습니다. 저는 지부 책임자로서 그날 강의에 참석하여 보통 때는 들을 수 없는 교학을 들을 수 있었습니다. 또한 그 자리에서 좌담회에 참석하고 싶다는 요청을 두 분이 해주셨습니다.

안녕하세요? 이번에 좋은 소식이 있어서 보고 드립니다.

너누셨습니다. 이 모두가 선생님께서 개척해오신 광포의 길이 라고 생각합니다.

2000년을 눈앞에 맞이한 지금, 새로운 광포의 길이 열리고 있습니다. 20세기가 끝나는 올해 말까지 한 명 더 절복하여, 내 인생에 새로운 역사를 만들고 싶습니다. 그러기 위해 온 힘을 기울여 창제에 도전하며 남은 두 달 후회 없는 승리의 금세기를 장식하겠습니다.

(킨스지역, 무지개지부, 부인부장 여운해)

공양심 많은 친구를 자랑합니다.

저는 뉴욕에서 신심하는 여운해입니다. 여기에서도 한국 회원님들은 공양심이 너무 너무 훌륭합니다.

역시 신심의 목적은 사명감을 깨닫는 것이라고 다시 한번 느꼈습니다.

항상 공양 잘하는 친구(임혜경)였기에 늘 자랑스럽게 생각하고 있었습니다. 아침 열시에 네일(Nail)가게 문을 열고 열두명의 식구들과 하루종일 분주하게 일

을 마치면 저녁 8시에 가게문을 닫습니다.

그리고는 또 남들이 다 잠든 시간엔 집을 나섭니다. 밤 열한시부터 월돌프 아스토리아(미국 대통령이 뉴욕에 오면 머무는 호텔)현관에 대형 꽃 꽃이를 하고 몇 군데나 다니며 아침 일곱 시까지 일을 해서 몇 달 동안 번 돈을 부수입이라고 몽땅 공양금을 냈습니다.

보통 사람으로는 생각할 수도 없는 일이지요. 해경이는 제목도 다른 사람처럼 많이 못하고 학회활동도 못하니까 자기가 공선유포를 위하여 할 수 있는 것은 오직 공양하는 것이라고 사명을 깨달은 것입니다. 그날부터 날마다 가게문을 열면 처음 수입 100불은 따로 모아 공양하고 있습니다. 회관에 가서 공양금을 내고 돌아올 때가 제일 행복하며 해바라기처럼 활짝 웃는 해경이를 보면 너무 존경스럽습니다. 이 친구를 진심으로 사랑해 줄 왕자님이 하루 빨리 나타나기를 진심으로 기원하며, 오늘 나는 다시 한번 더 나의 사명이 무엇일까 생각해 봅니다. (뉴욕에서, 여운해)

학회 창립 70주년

—창가학회의 역사와 전통을 말한다 (1)—

이즈미 최고지도회의의장: 우리 창가학회도 드디어 내년은 창립 70주년이 되었군요

쓰지 참의회의의장: 오늘날의 발전을 마키구치 선생님의 당시에는 전혀 생각지도 못했습니다.

이키야 회장: 뭐라 해도 우선 이케다 선생님의 대공적에 대해서는 우리들이 아무리 감사드려도 끝이 없습니다. 오로지 홀로 폭풍우 속의 진두에 서서 온갖 삼장사마, 삼류의 강적과 감연히 싸워 저희들을 지키고 대도를 열어 주셨습니다.

다니가와 총합청년부장: 이케다 선생님의 제자로서 우리들은 훌륭하게 후계의 대임을 완수하고 싶습니다.

다카야나기 부인부장: 또 21세기는 '여성의 시대', '여성의 세기'라고 이전부터 이케다 선생님은 지표를 주시고 계십니다. 일본 사회도 또 세계도 사실, '여성의 세기'에 큰 변천, 전환

기를 맞이하고 있는 것은 누구나 납득하고 통감하고 있다고 생각합니다. '물질의 시대'에서 '마음의 시대', '권위의 시대'에서 '민중의 시대'로 등등, 시대의 흐름은 급변하고 있습니다.

이게타 여자부장: 이미 어성훈의 <제법실상초>에 "남녀를 가리지 말지니라"라고 말씀하십니다. 7백년 전부터 대성인은 명확하게 남녀평등의 권리를 지표해 주셨습니다. 굉장한 일입니다.

다니가와: 먼저 이번 좌담회는 지금까지의 중요한 역사의 총괄과 미래 21세기를 향한 창가학회의 전망을 함께 이야기해하고자 합니다.

사토 청년부장: 그럼, 중요했던 회합, 사건 등을 추려봅시다.

야키야: 도다 선생님은 "1백년 앞을 위해 진실된 역사를 남겨두자"라고 말씀하셨습니다. 질투와 책략과 감정으로 학회의

진실도 이케다 선생님의 진실도 왜곡시키고 있습니다. 일본은 죄인이 낳은 나라라고 대성인이 말씀하시고 있지만, 그야말로 나쁜 근성이 있습니다. 질투로 가득찬 나라입니다.

이즈미: 마키구치 선생님의 시대는 '문화삼천'이라고 했는데 실제로는 천 수백명 정도였던가, 쓰지군?

쓰지: 예. 마키구치 선생님은 선두에 서서 좌담회 또 좌담회로 연결되는 사자본신의 싸움을 하셨습니다. 그 때에 도다 선생님은 가만히 마키구치 선생님을 지켜보면서, 자신의 때가 오는 것을 기다리시면서 사업 쪽을 진지하게 해나가시면서 마키구치 선생님의 활동자금을 지원하고 계셨습니다.

이즈미: 훌륭한 사제불이의 모습이었습니다. 마키구치 선생님의 대(대)저자 <창가교육학체계>도 도다 선생님이 사제를

털어 일체의 책임을 떠맡고 발간하셨습니다.

다니가와: 학회창립 기념일은 1930년 11월 18일입니다. 이날은 <창가교육학체계> 제 1권의 발간일이지요. 저자는 마키구치 쓰네시부로, 발행경 인쇄자는 도다 조세이로 되어 있습니다. 사제 두 사람의 발간이었습니다.

사토: 이 때, 도다 선생님은 30세 이었습니다. 참으로 사제일체의 청년부의 모범적인 모습이 라고 생각합니다.

이게타: 당시는 대체로 어떠한 시대였는지요?

야키야: 세계에서는 월가의 대공황으로부터 1년, 심각한 불황의 파도가 덮치고 있었습니다. 정확히 전쟁이 시작된 무렵입니다.

사토: 중문에서는 1927년, 닛켄의 아버지인 닛카이가 관장선거에서 상대후보와 범주의 자리를 다투었는데, 항쟁이 격심하여 경찰까지 출동하는 상태였습니다.

쓰지: 닛카이는 자신의 출세욕에 방해가 된 닛후 범주를 궁지에 몰아 넣었을 때도 온갖 책모

를 썼습니다.

이즈미: 당시의 추악한 내분은 신문에서도 대대적으로 보도되었습니다.

다니가와: 닛카이는 선거에서는 이겼지만 선거에 알린 협박, 항응, 투표방해등이 고발되어 문부성으로부터 정식적인 인가가 나오지 않는 이상상태가 벌어졌습니다.

다카야나기: 당시에도 중문은 그만큼 부패하고, 완전히 타락해 있었지요.

이즈미: 닛카이의 사진을 보면 정말이지 악이 빠지고(교활하고) 속이 검은 음모자의 얼굴이지요.

쓰지: 그 구제할 길 없는 중문을 최대로 지키고 감싸며 신앙해 온 것이 학회입니다.

마키구치 선생님, 도다 선생님, 이케다 선생님께 얼마나 대은을 입었던가! 특히 이케다 선생님은 때는 중문이 최고로 대발전해 왔습니다.

야키야: 그렇습니다! 공양만도 지금까지 몇백억, 몇천억 했는지 모릅니다. 중문은 공표조차 하지 않습니다.

다니가와: 즉 금전을 쌓을 만큼

쌓은 끝에, 적당한 시기를 보고 '컷트' 했습니다.

사토: 실은 학회파괴의 음모는 종문내에서 훨씬 이전부터 아주 깊게 소용돌이치고 있었던 모양입니다.

아키야: 누구라고 말하지 않겠지만 확실히 이전부터 고위급 승려들은 몇백억, 몇천억 모아지면 어려울 것 없으니, 학회를 자르자고 자주 속덕거리고 있었 습니다.

사토: 두려워 해야할 일입니다. 하지만, 이 정도의 대사건이 있는데도 학회가 미동조차 하지 않았던 것은 이케다 선생님께서 계셨기 때문입니다.

이즈미: 만약 선생님이 감연히 우리들을 지도하고 지켜주지 않으셨다면 학회는 크게 붕괴했을 겁니다.

쓰지: 아니, 닛켄의 생각대로 중들의 잔시중을 들게되고 닛켄에게 무릎을 꿇지 않으면 안 되었을 것입니다.

아키야: 단연코 학회는 승리했습니다. 이케다 선생님이 올바르게셨습니다. 이케다 선생님이라는 위대한 지도자를 가진 학회는 최고로 행복합니다.

신하였다고 들었습니다만

이즈미: 그렇습니다. 마키구치 선생님의 말이라면 어떤 것도 "예"하고 들던 도다 선생님이 이 때(불법 이야기를 들었을 때)는 곧바로 이해하지 못한 것 같습니다.(웃음)

아키야: 이전에 이케다 선생님이 말씀하셨습니다.

—도다 선생님은 호탕하고 활달한 성격으로 근엄하고 곧은 마키구치 선생님성격과는 정반대로 좀처럼 신앙하려고 하지 않았습니다. 그러나 스승이신 마키구치 선생님은 인생을 깊게 탐구하신 학자이십니다.

불법이라고 하면 법학경, 법학경이라고 하면 너치켄. 이것은 메이지 시대를 대표하는 사상이 다카야마 조규등의 사고(思考)의 흐름이기도 하였습니다. 마키구치 선생님이 대승불법을 연구하여 법학경을 펼쳐 탐구하고 싶다는 생각이 든 것도 자연스럽고 당연한 것입니다.

인생의 총마무리를 향해 일체의 근본을 추구했을 때만이 참된 철학자이고 교육자입니다.

마키구치 선생님은 그 마음의 진수(眞髓)를 가지고 도다 선생

이즈미: 마키구치 문하생으로서 참으로 기쁩니다. 그토록 난을 받으면서 이만큼 학회는 크게 전진해왔습니다. 나는 한없이 눈물이 납니다. 이것으로 마키구치 선생님 그리고 도다 선생님께도 가슴을 펴고 빌 수 있기 때문입니다.

쓰지: 나도 절실히 그렇게 생각합니다. 내가 참의원일 당시, 어느 저명한 사람이 "이케다 회장이라는 분은 젊은데도 훌륭한 분이구나 생각해왔는데, 실제로는 그 몇십배, 몇백배나 되는 불가사이한 힘을 가지고 있는 분입니다. 시간이 지나면 지날수록 그 생각이 강해집니다"라고 말씀했던 것을 기억합니다.

아키야: 그건 그렇다해도 '가와베의 메모' 중에서 닛켄이 대어 본존을 부정하고 있었다는, 놀라운 사실이 발각되었습니다.

사토: 지금 중문은 대혼란입니다. 이탈하는 사원도 속출하고 있습니다. 후쿠오카 가이신사(寺)에서는 2백명이나 되는 법학강 회원이 집단적으로 이탈했습니다.

전국에서도 몇천 명이나 법학강을 그만 두었습니다.

님을 이끌어 가셨다고 추정됩니다. 수학의 대가인 도다 선생님이 마키구치 선생님을 통하여 법학경이라는 불법의 진수에는 '과연 그렇다'고 경탄하게 되었습니다. '사제불이'이기에 함께 불법을 탐구해 가셨습니다. 그리고 회의의 광선유포 드라마가 시작된 것입니다.—

이처럼 이케다 선생님이 마키구치 선생님의 기일(忌日)이기도 한 창립일에 즈음하여 측근들에게 누누이 말씀하신 것을 우리들은 마음 깊이 간직하고 있습니다.

사토: 얼마 전, 이케다 선생님께서 마키구치 선생님이 교육자로서 얼마나 활약하셨는가를 전하는 사료를 보여주셨습니다.

이게타: 어떤 사료입니까?

이즈미: 그 이듬해에 나온 <전국학사 시찰자를 위해> 라는 책에서는 다이쇼 초등학교는 지리 교육으로 뛰어난 초등학교로 소개되어 있습니다.

쓰지: 그랬었지요. 1931년 원단의 <도쿄 뉴스> 에서도 마키구치 선생님은 "현대에 보기 드문 인격자" "마키구치씨처럼 학식이 깊고 인정이 많은 진정한 교육

쓰지: 마키구치 선생님 당시의 중문을 보아도 참으로 법학경에 "후(後)의 말세에 법멸(法滅)하려 할 때"라고 설해진 대로의 딱한 처지였습니다.

그러한 때에 학회는 탄생했던 것입니다.

이즈미: 그 후, 학회의 정식적인 발단식은 1937년 가을이 됩니다. 장소는 도쿄의 메이케이회관. 참가자는 수십 명에 불과했습니다.

쓰지: 오늘날로 보면 정말로 자그마한 출발이었습니다. 그러면 서도 이 날은 영구히 학회 '광선유포'의 출발의 날입니다.

이즈미: 왜 학회가 오늘날과 같은 발전을 했는가? 학회에는 '사제가 있었기 때문'입니다.

불법의 근간은 '사제불이'입니다. 그 진실한 사제의 길을 걸어오신 분이 마키구치 선생님과 도다 선생님이요 도다 선생님과 이케다 선생님이십니다.

이렇게 존귀하게 빛나는 구범을 우리들은 반드시 본받아 가야합니다.

아키야: 이윽고 창립 70주년.

지금 또다시 새로운 출발입니다. 위대한 이케다 선생님과 함

께, 학회와 함께, 만년의 미래를 향해 21세기의 광선유포를 크게 열어갑시다!

다니가와: 내년의 학회 테마가 며칠 전에 본부간부회에서 발표되었군요.

사토: 그렇습니다. <21세기 개막, 청년의 해> 입니다.

아키야: 이케다 선생님이 늘 말씀하시는 대로 드디어 21세기의 광선유포는 청년의 투쟁에 달려 있습니다.

이게타: 해외의 벗으로부터 자주 '창가'라는 것은 도대체 무슨 의미입니까? 라고 질문을 받습니다. '가치의 창조'입니다 라고 대답하면 깜짝 놀랍니다.

다카야나가: 그렇습니다. '창가 학회'의 이름의 유래도 자주 질문 받게 되는군요.

쓰지: <창가교육학체계> 가 발간되기 전(1929년)의 일입니다. 마키구치 선생님과 도다 선생님은 밤 12시까지 이야기를 나누셨습니다. "선생님의 교육학의 목적은 무엇입니까?"라고 도다 선생님이 질문하자 마키구치 선

생님은 그 자리에서 "가치를 창조하는 것이다." "그럼 선생님, 창가교육이라고 결정합시다" 이것으로 1분만에 이름이 정해졌다고 도다 선생님은 술취하고 계셨습니다.

이게타: 사제의 절묘한 호흡이군요

다카야나가: 마키구치 선생님의 입신은 1928년 57세이군요. 어쩌서 입신하였을까요?

이즈미: 미타니 소케이라는 사람의 소개입니다. 마키구치 선생님보다 7살 연하로 당시 갠신학원의 교장이었습니다. 그 해의 봄, 선생님이 근무하시고 계셨던 시로카네 초등학교에 교재를 파는 세일즈맨이 방문하였습니다. 그 세일즈맨을 통하여 꼭 만나기를 바란다는 부탁을 해오신 분이 미타니씨 이었습니다. 흥미를 가진 선생님은 미타니씨의 자택을 방문하여 그로부터 10일 정도 계속 다닌 끝에 입신을 결의하셨던 것입니다.

사토: 도다 선생님은 당시 28세. 마키구치 선생님의 절복으로 입

모집 공고

한국인 회원 여러분, 안녕하십니까!
현재 미 전역에서 절찬리에 판매되고 있는 이케다 회장선생님의 '일일 격려 전집: 오늘, 그리고 내일을 위하여—FOR TODAY & TOMORROW'를 한글로 번역, 책자를 만들어 줄 수 없느냐는 요청이 끊임없이 들어오고 있습니다.

한국인 회원 여러분!
바쁘신 미국생활에서 가장 효과적이고 실질적으로 신심향상에 도움이 되는 '일일 격려 전집'을 한글판으로 만들어 보시지 않겠습니까?
뜻이 있으신 분은 어느 부분이라도 관계없이 번역하여 아래 연락처로 보내주시면 가장 훌륭하게 번역된 내용을 책으로 편집하여 여러분 앞에 자랑스럽게 선보일 것입니다.

번역 내용: 어느 부분이라도 상관없음
번역하실 분: 개인 또는 그룹, (지역 단위도 좋음. 예: 시애틀 지역)
모집 최종일: 2000년 2월 22일.

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愚昧的人為自己而活 偉大的人以後世為慮

SGI
池田會長

獨盡餘命

第二十五屆SGI總會、第三十七屆本幹部會於九月十日在東京牧口記念會館(八王子市)舉行,席上池田會長受中國(湖南師範大學)聘請為「名譽教授」,以下是池田會長的謝詞。

遠道而來的世界五十五國、地域的各位SGI會員,歡迎你們!千辛萬苦籌措旅費、安排時間長途跋涉來到日本,這份真誠,希望日本人能夠效法海外之友的信心。

要正視現實

六十年前(一九三九年)的今天,九月十日,是日本軍在湖南師範大學所在地長沙開始殘暴侵略的日子。

那是大學創辦的翌年。當時,超過十萬日本軍從三面進攻長沙。此外,多艘軍艦從長江入江,大量戰鬥機佈滿天空,不斷進行攻擊。

激戰持續大約二十天。殺戮、暴行、掠奪、破壞……日本軍極盡一切殘虐無道的行為,燒毀各處城鎮,佔領了長沙。

作為日本人,我謹衷心致歉。作為佛教徒,今朝我也誠心為所有犧牲者的冥福祈求。

為了日本與貴國永遠的和平友好,我在此強烈矢言,要繼續一生堅決奮鬥到底。

我的信念是,要終生對貴國贖罪。我認這是所有日本人應有的態度。

我一無所懼,人應該害怕的只是「正義」的制裁。希望日本的青年也絕對要繼承這顆心。

傲慢地輕視民眾、歪曲歷史事實,亂擺架子——放過這種惡人的青年太沒出息。諸君,創價青年應該改變這種風氣。

我與周恩來總理的會面,是在二十五年前(一九七四年)十二月五日,北京的嚴寒晚上。

總理七十六歲,我四十六歲。「丞相病重」——被稱為「二十世紀的諸葛亮」的周總理病重。

考慮到總理的健康,我辭退了會面。可是,會面是總理本人強烈的願望。

正如日後夫人鄧穎超女士回憶說,當時周總理說池田會長是無論如何非見不可的人,在醫院的病房接見了我。

會面的十八日後——十二月二十三日,周總理帶病坐飛機從北京起程。

總理這「最後旅程」的目的地是哪裡?那個地方就是貴大學屹立的長沙市。

為了絕對阻止毒辣的「四人幫」陰謀,總理直接與當時留在長沙的毛澤東主席商談,先發制人。

總理的醫生團當然是極力反對這次長途旅程(約一千三百公里),但總理當時斬釘截鐵地說:

「我要去。既然把我推上歷史舞台,我就得完成歷史任務!」

周總理訂下了把敵人嚴密封鎖的重大樓子之後,再次回到北京。

然後,翌年一月,在全國人民代表大會上發表了「最後演說」,提出了令人矚目的「四個現代化」基本路線,堂堂地鋪下了今日大發展的軌道。

命運留下了「不滅精魂」的長沙的各位偉大教育家,實在為今天的聚會錦上添花,衷心感謝各位。由衷敬謝的羅副校長及各位先生,非常多謝。

SGI凝視新世紀出發
周總理猶如託付未來一般對我說:

「二十世紀最後的二十五年,是對世界來說最重要的時期。所有國家必須本著平等立場互相幫助。」

我對這信念強烈地懷著共鳴,我們SGI在會見周總理的一個月後,即一九七五年一月二十六日成立。

至今已過了四分之一世紀。今天,我的接班人、廿一世紀的「年輕和平領導人」從世界五十五國、地域彙集一堂。真是歡迎!

湖南師範大學是中國代表性的「栽培教育家的名門中之名門」。校園東望湘江的滔滔流水,西仰岳麓山的壯麗山巒。作為教育的烏托邦,培育出超過十萬名貢獻社會的人材。

對於貴大學尊重青年、信任青年,最後從「北海道尋常師範學校」畢業。

這次承蒙緣深的「師範大學」賜予榮譽,我謹將之獻給創價永遠的「大師範」牧口先生。

今天,中國社會科學院的何勤松博士也出席參加。

七年我也曾在同科學院發表演講。(二十一世紀與東亞文明)。

何博士聽了我在北京大學的演講之後,誠懇地致力於創價的研究出版了《日蓮論》及《創價學會的理論和實踐》等著作。

將更加發展

「心理學若向佛法學習」

席上環繞著「如何帶給人力量」的主題,討論了心理學與佛法的關係。

例如,一直以來西歐的心理學是考慮「從外面」給「缺乏力量」的人帶來力量,而佛法的重點是放在人開發自己本身「內在的力量」上。

這些地方引起了眾人注目。此外,美國心理學的塞利格曼前會長發表說:「心理學是本著『懷疑』來考慮人,偏向於把著眼點放在人的弱點和壞的一面。可是,佛法是以『信任』為基礎來看人。藉著向佛法學習,心理學將能更加發展。」

無論如何,如何發揮出潛藏在人生命裡無限的「智慧」、「勇氣」和「慈悲」力量,如何將之活用於現實社會裡?我們每天在實踐著的,就是以此為目標的壯大教育、哲學和文化運動。

請大家確信,這是邁向二十一世紀、二十二世紀的「先驅實踐」。

「破邪」的反擊力

據說天台大師在六世紀廣說法華經的哲學時,狂怒的各方僧侶像鳥鴉一般群起攻擊,中傷詆毀,一片騷然。

面對批評的暴風雨,天台大師如何勇猛對抗?

(文轉下頁)

池田SGI會長的指導摘要

真摯的慈愛

十月五日傍晚,池田會長出席第二總東京的代表在東京八王子市舉行的協議會。

SGI會長首先宣佈:第二總東京第一階段的基礎建設已牢固地建立完成。他希望幹部們要自覺,如今這個區域已漸漸成為廣布的重鎮。

SGI會長並談到下列幾點:

一、正如御書所指示,為了廣宣流布,與迫害、阻礙及佛教敵對,才能達到「生成佛的境界。對照大聖人的聖訓,無疑地,日蓮大聖人將給予那些光會裝腔作勢、不認真奮戰的幹部們最嚴厲的斥責。」

年,一直開拓「人本教育王道」的六十載莊嚴傳統,我謹致以滿腔敬意。

懷著與貴國的一旭日青年「結成連帶的決意,我想與世界的青年領導一同」接受這份無上崇高的教育榮譽(名譽教授)。

中國留學生與牧口先生之緣
創價的殉教之父牧口初任會長曾洞察說:

「湖南培養出青年雄飛世界的胸襟、壯大的心懷。」
湖南省擁有李白、杜甫也曾抒展詩情的「雄大的洞庭湖」,自古以來人材輩出。

據說近代中國人名辭典所記載的偉人,實際上有一成以上是湖南省出身。真是猶如閃爍繁星一般壯觀。

正如副校長剛才所介紹一樣,與孫中山先生一同結成中國革命同盟會」的革命家黃興先生(1874-1916)也是其中一人。

事實上,黃興先生留學日本之際,曾在年輕的牧口先生任教的「弘文學院」學習。

在如今的新宿所創設的「弘文學院」,收了多位來自湖南省的留學生。

深深敬愛中國的牧口先生與真誠純樸的湖南青年之間,相信一定刻下了不少有意義的交流。

牧口先生也在青春時代幾經苦折願展翼的成功!

且說,世界史上最高峰的睿智、

而後的和諧團體,在組織裡同心協力奮鬥的同志們,將透過妙法的力量,激發出健康、長壽、無窮的生命之泉。我期待諸君為了廣宣流布,在組織裡大活躍,並以輝煌實證來證明此福德,渡過莊嚴又崇高的人生。

(本文摘自1998年10月5日聖教新聞)

(文接上頁)

在日蓮大聖人的「報恩抄」裡記載著：「天台大師——駁斥、還擊，更再三譴責之。」(大意)「在精神鬥爭上來說，重要的是這股「反擊力」。

受到抨擊就反駁，以數倍的力量「反擊」。這就是「破折」、「佛法的精神」。

有意見強烈指摘：「如今的學會，破折精神漸漸變得薄弱！」、「失去了反駁錯誤非難的鬥志！」

幹部若是只顧保身，徒具指導的姿勢，不拼命對抗惡，就是信仰的墮落。「不奮鬥的人」，即使如何人多勢眾也毫無意義，絕對無法推行廣宣流布。

在戶田先生的時代，我一個人

對抗所有攻擊，保護戶田先生。「正義」受到迫害時，不挺身對抗就是怯懦。

首先，幹部要率先奮鬥。

天台大師從原點的文上、從道理上明快地破折了一切邪義。在御書裡寫著，這股猛烈的氣魄「如獅王之吼」、「鷹鷲之撲」(報恩抄)。

本來，「法華折伏、破權門理」也是天台大師之言。而這正是法華經修行的根本。

為和平殉教的先師，

蓬迎軍部的宗門

想起來，在貴大學創立的一九三八年十月二十七日，日本軍隊「佔領了「傳來佛教的恩人」貴國的武漢。

對於此事，怯懦的宗門竟卑鄙地逢迎軍部權力，為祝賀佔領甚至舉行了特別御開扉。

而且，宗門到如今仍毫無反

省。這個歷史污點永遠也抹不掉。

相反，在那個瘋狂的時代，本著「法華折伏、破權門理」的精神，不惜身命地貫徹和平、正義的鬥爭，承受大難的人，就是我們創價學會的牧口初任會長、戶田第二任會長。

因反對軍部而被下獄，死於獄中。希望大家絕對不要忘記這段殉難的歷史。

學會與宗門到底哪一方正確，單是看此一事實便明白。

順便一提，中國的日本研究權威駱為龍先生(北京日報「前東京分局長、中華日本學會副會長」)這樣敏銳地指摘：

「攻擊創價學會的勢力，跟歪曲日本的侵略歷史的勢力一致。」

「舞臺是「世界」！」

焦點是「青年」！

中國古典有「蝸角虛名」這個

寓言。那是嘲笑猶如蝸牛左右角上之爭那樣微不足道、無聊的鬥爭。

牧口先生也引用這個故事，嚴厲批評心胸狹窄的「島國根性」。(《人生地理學》第三章「島嶼」的「島國特質」)

牧口先生既是如此，我們身為弟子，也不可破折日本卑劣的島國根性。

只要有利可圖，便蹂躪人道、人權、真實——若是這樣的日本，受到世界排斥也是理所當然。

相對於此，我們創價學會的貢獻舞臺是為世界、地球、全人類著想，對嗎？

不久便進入二十一世紀，一切的焦點是「青年」。

在此想介紹歌德(Goethe)的名言：「還有比青年們從世界聚集，為

善締結堅固的盟約更加美好的事情嗎？」

這彷彿是描述今天雲集於此的各位模樣。

歌德又說：「青年最能推動青年，而且從中會產生最純粹的作用。這是給世界帶來生氣，不讓精神上、肉體上死滅的力量。」

從上面「更拉猛扯」反不及青年同仁的互相推動。

這正是創價青年團結的威力。距離我們一直所指向的大目標「二〇〇一年五月三日」，到明天(九月十一日)剛好還有六百日。

我希望朝著二十一世紀，與今天聚集在此的世界青年和尊敬的貴大學各位先生一同，更加明朗、氣宇軒昂地擴大「一騎當千的有力量人才」洪流，並以此作為我的謝詞，謝謝！

「不需要凱旋門或是任何儀式。沒有任何勝利能比人民的滿足更有價值。」

「人民滿足」才是真正的勝利。

馳騁於大草原上

無論如何，今天遠道而來，加上天氣炎熱，實在辛苦各位了。如今，我的心騎著吉爾吉斯先生的所贈的駿馬，迎著綠野的涼風，馳騁於吉爾吉斯的大草原上。

蓋著萬年白雪的「天山山脈」流露著王者風範，堂堂屹立。最高峰標高七千四百三十九公尺，富士山也望塵莫及的高度，名為「勝利峰」。

山雪融化後，雪水匯集成清流灑出，滋潤大地，不久流入琵琶湖九倍大的伊塞克(Lake Issyk-Kul)。

被譽為「吉爾吉斯之美」，「天山珍珠」的這個湖，多少往來於悠久絲路上的旅客，曾陶醉於她的優美呢。

從湖的四周，也發掘出許多佛教遺跡。

今天，在吉爾吉斯首都比什凱克(Bishkek)召開中亞諸國、中國和俄羅斯的「五國首腦會議」。

江澤民國家主席、葉利欽(Boris Yeltsin)總統也預定出席這個會議，廣受世界矚目。

吉爾吉斯共和國，作為冷戰後誕生的「充滿希望的共和國」，猶如旭日一般躍登國際社會的大舞台。

八十個不同民族調和交織而成的貴國，閃耀著豐潤的文化光彩，和平地朝著二十一世紀進發。

能夠迎接貴國偉大的「人本教育領袖」，今天成為了歷史性的「民眾會議」。

「人民滿足」才是真正的勝利。馳騁於大草原上。無論如何，今天遠道而來，加上天氣炎熱，實在辛苦各位了。如今，我的心騎著吉爾吉斯的先生們所贈的駿馬，迎著綠野的涼風，馳騁於吉爾吉斯的大草原上。

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大乘佛教之道

絲綢之路主要道路之一的「天山北路」，貫通吉爾吉斯。從印度誕生的大乘佛教，通過貴國這條路，傳到了中國和東亞全境。

日蓮大聖人也追憶前人的勞苦，留下了這樣的御書：

「法華經傳來之道，要經歷西域的沙漠和蔥嶺(帕米爾高原)等險阻難關，五萬八千里、十萬里的遙遠路程，實在不容易。(大意)」「(真言見聞)」

「第一步」之日

今天八月二十四日是五十二年前，我與恩師戶田先生一起向著以佛法為基礎的和平、文化、教育「新精神絲路」踏出第一步的日子。

承蒙有不可思議之緣的貴國所賜予的無上榮譽，我謹與同甘共苦一直開拓人類交流大道的世界一百二十八國、地域的全體同志一起接受。

本著宇宙不滅的法則，貫徹正義人生

SGI池田會長

第三十六屆本部幹部會、第一屆全國壯年部幹部會於八月二十四日下午在東京枚口紀念館舉行。池田SGI會長在會上受聘為吉爾吉斯東方語言文化大學名譽教授。以下是SGI會長於幹部會上的講話。

謝謝精選的吉爾吉斯(名馬)！(為紀念池田SGI會長作為第一位日本人受聘為吉爾吉斯共和國國立教育大學附屬的「東方語言文化大學」名譽教授，該校續聘了阿塔哈諾夫(Avzbek Atahonov)校長親自四處尋訪所得的名馬給池田會長。)

看這位母親啊！有一位被稱謂「吉爾吉斯之母」的非常有名女性，她的名字是庫爾曼讓·達特卡(Kurmanzhan Datta, 1811-1907)。她的丈夫是吉爾吉斯阿拉伊地方的領袖。

丈夫去世後，她繼承了一切。面對俄羅斯的壓迫，她發揮巧妙的外交手腕，徹底保護吉爾吉斯的人民。可是，她的兒子卻因奮起抵抗俄羅斯而被捕處死。

豈有此理地，當權者故意要她在絞刑場觀看行刑。當權者心想，怎樣剛強的母親也會放聲大哭，乞求饒過兒子的性命吧。他們存心刁難、冷酷地等看熱鬧。

但是，母親竟毅然地說：「我的兒子啊！你是為何奉獻出生命？要以此自豪！」

無畏地挺起胸膛從容就義吧！眾人都驚嘆她的勇氣，流下感動的眼淚。

我從這位母親身上看到「學會精神的精髓。」

母親不讓吉爾吉斯的民眾流血，卻讓自己的兒子選擇了光榮的犧牲。

這位母親作為「吉爾吉斯之母」，如今仍廣泛地深受人民愛戴。吉爾吉斯的「五十索姆紙幣」上印有她的肖像。

對抗邪惡的陰謀

今天是一九九九年八月二十四日。

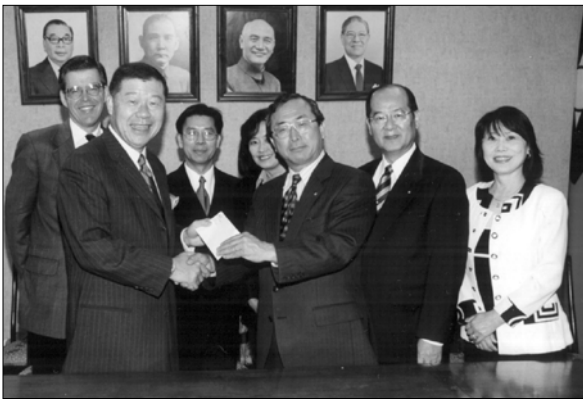
類強敵！」

南加州SGI台灣大地震賑災活動報告

Victor Chien · Ingrid Yeh

九月二十一日凌晨，台灣遭受了百年來最大的浩劫，無情的大地震奪走了兩千多人的生命，數千人受傷，上萬人失去家園。新聞媒體已經詳細報導災情，此處不再重述。

美國南加州創價學會華友誼會於當地時間二十一日晚上七點在東洛杉磯會館舉行「消防祈福勸行會」。正逢SGI和副理事長和八夫人部長到美國訪問，他們一下飛機就直接到東洛杉磯會館出席這個特別勸行會。參加的華人會友約計百人左右，會中除了對罹難者追善祈福，祈求救災及重建工作順利成功外，並籌劃於南加州區進行賑災捐款活動。大洛杉磯地區及聖地牙哥會友感於「人親土親」、「人溺己溺」，紛紛慷慨解囊。



▲台北經濟文化辦事處處長袁健生接受美華友誼會的捐款

由於捐獻的會友很多，使得原訂於九月二十六日截止的捐款活動延遲至十月七日才結束，總共籌得美金三萬五千多元，由財津理事長夫婦、永島副理事長、中林副會長到駐日領事館致贈救濟金，並揮毫寫下「我此土安穩，天人常充滿」這句經文，鼓勵台灣會友以此目標建設安樂幸福的國土。

張力德會友發表體驗時說看到影片時淚水不斷，台灣的會友在災難發生後立即採取行動，發揮人性的光與熱，令人佩服感動。台灣SGI林劍理理事長獲知我們召開活動報告會，特別向會友致意，他說：「親愛的美國SGI會員們，大家獲悉今日十月十七日各位在華僑文化中心為台灣「九二一」大地震所釀成的慘重災情舉行「消防祈福活動報告會」，謹對各位尊貴的關懷行動，致上最誠摯的敬意與謝意！

此次震災，幸蒙御本尊及諸天的守護，僅有極少數的會員不幸傷亡，然而，這場無情的天災卻造成了台灣百年來最慘重的災情，全體會員抱持著「人溺己溺」慈悲同苦的精神，團結、英勇有計劃地投入救災行列，積極展開各項救災工作，獲得政府及災民們高度的肯定。

目前，災區重建的工作正在展開，鼓勵災民重新站立起來是今後重要的奮戰。學會秉持著牧口初任會長所主張——使人從依賴到獨立進而變成「奉獻」人生的宗教精神，以設在災區的「信心加油站」為中心，鼓舞災民從「被救濟者」變成「救濟者」，為災民送出「維他命——愛」，確信只要先把精神復興起來，一切都會有希望。

為此，學會自十月二十三日起，將陸續在災區中舉辦「新生之夜」音樂會，以文化、音樂的力量使災民們的精神復興起來，燃起重建家園的勇氣，我們確信新生，建設一個如池田先生所期待「我此土安穩，天人常充滿」的理想世界！再次衷心的感謝各位在此賑災行動中出錢出力，遠從新大陸送溫馨情到台灣。相信必然為兩地的友情留下歷史的佳話。謝謝！

台灣SGI理事長林劍敬上
一九九九年十月十七日
美國SGI理事長財津光明因為公務緣故不能出席，他也以書面向會友致意，內容如下：
「謹此向大家深深致意，感謝你們百忙中撥冗參加今天的聚會，支持台灣的重建家園。我特別感謝僑二中心主任王鼎元博士蒞臨指教，他身負種種重要職責，公事繁忙。我也要感謝僑二中心職員讓我們使用這個美好的場地。我確信本尊佛法變毒為藥的法理，台灣人民必能將他們的國土重建得比以往更繁華幸福。池田國際會長近日曾說：
「如火鍊向天空伸展，生命能夠化痛苦為創造價值的能源，照亮



▲West Covina市長Richard Melendez出席「賑災活動報告會」

黑暗的光芒。如風無拘無束地吹拂過大地，生命有根除一切障礙和困難的力量。如暢流之清水，生命能洗滌一切污垢。如大地生養草木，生命大公無私地以其慈悲的滋養力保護人們。」
大聖人的話更進一步證明這個重要的具有建設性和樂觀的精神，他說：「大惡起，大善來。」最後，我虔誠地祈求在這次天災中不幸罹難者安息，以及台灣人民早日恢復並繼續扮演他們促進世界和平與繁榮中重要而且獨特的角色。謝謝各位。

美國創價學理事長財津光明「在天災地變的悲劇中能夠真正振奮人心的往往是一些動人心弦的英勇故事，West Covina市長致詞時舉兩個例子說明這一點：埋在倒塌的大樓下八十七小時的小男孩，另一個是受困於飯店房間內的兩兄弟，他們三人的故事證明了生命有無比的韌性。他強調只要台灣人民有希望、決意、勇氣和堅毅不拔的精神，他們就一定能夠重建家園。隨後，中林副理事長代表美國SGI致贈感謝狀給市長，表彰他對學會的支持及對促進世界和平的貢獻。

僑二中心主任王鼎元博士在看待錄影帶時也感動得落淚。他就僑界的賑災活動作了簡略的報告。
由於各大報紙都刊載了美國SGI捐款的消息，SGI因此而贏得許多僑界人士的注意，這是會友們賑災活動的意外收穫。雖然籌得的金額對台灣重建所須資金而言不過是滄海一粟，但會友們的真誠卻無以計量。正如台灣SGI的影片顯示，在地震所遺留的殘酷景象中，一股慈悲的清流正在匯聚擴大中。只要此人性的清流暢通無阻，則人間處處放光土，所謂「我此土安穩，天人常充滿」的最佳寫照。請美華友誼會友們繼續以題目支持台灣的同胞重建家園，謝謝。

▲僑二中心主任王鼎元在報告會上講話

最後由美國SGI副理事長永島(Masahima)先生總結，為了製造輕鬆的氣氛，他學了幾句中文謝謝會友及特別來賓在忙碌的星期天前晨抽空參加報告會，引得在場的人哈哈大笑。他說台灣會友那種不惜身命，捨己救人的表現令他非常感動，台灣的大地震雖然悲劇，但因大聖人的佛法是變毒為藥的佛法，這個悲劇的結果並不一定是悲劇，因為這場災難使我們更有機會發揮最高的人性，幫助扶持別人。他引述大聖人在立正安國論中的話：「汝欲求一身安堵，必先擔四表的靜謐。」一個人的安堵取決於國土的安堵，建立安穩的國土是最重要的。在結束前，他又以中文說，他原想全部以中文完成演講，但他的歡迎詞已經用掉大家的耐心，所以還是用英文的好！他的幽默使得原本相當嚴肅的會場變得輕鬆多了。

睽隔三十年 父子團圓

加州 Jack (傑克) & Nancy (張來玉) Brophy

入信一年半以來，我得到許多功德。去年折伏我的人張來玉成為我的妻子，在人生道路上和我互相扶持。雖然經歷種種問題，但今天不管是健康經濟，處世待人，或精神方面，我都有顯著的改善，而且越來越好。我必須告訴大家的是我們在信行學三方面的修行，可以說都十分努力。我經常提醒自已，身為佛道修行者，千萬不要製造惡業，不要錯過任何折伏人的機會。因為這樣做才會有真正的現證。

入信一個月後我就得到第一個大功德，我被公司以非常強的理由解僱了。可是，我從事五年的副業卻突然飛騰起來，營業額上升了三倍。我對公司的行動很不服氣，認為他們不該如此對待員工，因此決定至少要討回公道。我聘請一位律師控告我原來的僱主，這是一件耗時耗神的事，民事案件一般須要三年的時間才會結束。我們夫妻兩人遵照以前，律師通知我對方願意和解，而且金額遠超過我所預期的。我真心感謝御本尊讓我以最短的時間，最完美的方式解決這個棘手問題，取得公道。

另外一個功德和九月二十五日在洛杉磯舉行的青年文化季有關。我和來玉兩人都加入舞後工作的行列，我在木工和電工組，來玉在油漆和縫紉組，有時工作到午夜，可是我們離開時，有些人還繼續在那裡工作。我看到那麼多人毫無怨言地獻獻體力和時間，我非常感動，這是我從未見過的崇高的精神。九月二十五日看到那些青年們那麼賣力的演出，專注的投入，我心中充滿不能言喻的喜悅。九月十七日的「世界聖報」登載池田先生給「幕後工作組」的方針，他鼓勵「舞台工作組」成為「有如城堡之主的英雄，在外圍防護的英雄，全勝的英雄，完美的英雄，成功的英雄，堅毅的英雄，正義的英雄，榮獲寶藏的英雄。」池田先生還說：「御本尊必定會注意那些在幕後為妙法努力的人，光輝燦爛的榮譽獎章將會照耀你們的生命，根據陰陽報的法理，你們將充滿歡喜。」

體驗談

去年來玉問起我的家人，我告訴她，我和小妹五年沒見面，大哥二十年，兒子三十年。來玉說，根據「一念三千」的法理，南無妙法蓮華經可以超越時空，通達任何生命。我和來玉開始為我的親人唱題。大約六個月後，聖誕節前兩星期，我的祈禱應驗了一半，小妹打電話來說她要來洛杉磯參加兒子的婚禮，透過她，我們和我大哥取得聯繫，他到洛杉磯來玩了一個星期，大家都很快樂。

我從小在孤兒院長大，也許是因為渴望家庭溫暖，二十歲就結婚了。兒子才一歲大時，我和前妻離婚，往後的四年間，我住在紐約，有機會就偷偷去探望兒子。



▲傑克和張來玉夫婦亞洲一遊

他五歲時，我搬到加州居住，每月按時寄贍養費給前妻，但她不許我和兒子聯繫，告訴他我不是好人。在他十五歲那年，我打電話給前妻堅持要和他講話，他接過電話告訴我他不想和我有任何瓜葛。我雖然難過，卻也無可奈何。從此，我再也沒有他的音訊。這些年來每次想到他，心中就不免有些遺憾。

今年八月，有一天下午，我突然接到前妻的電話說小妹病了，要我們問候安撫她，又說兒子問起我，他有些問題要我回答。我從她口中得知兒子任職於CSC，未婚妻是教師，兩人都在接受心理治療，我決定要幫助他們，前妻將他的電話給了我。真是太妙了！

當天晚上我就打電話給兒子，回答一些他提出的問題。他說要到加州來，問我是否能和他見面，我們約好時間和地點。八月十九日我在CSC參加壯年部研修會時接受了一位資深領導的指導，他要我為自己的過失負責，不要責怪別人，對兒子的一言一語都要積極解決，我覺得我的自信大幅地提昇了。

二十八日早上來玉和我一早就出發到三藩市，我三十年沒見到兒子，只有一張小妹寄來的照片。看到他走進餐廳時，我很興奮，他卻冷冰冰的。他要求和單獨談一個小時，我同意了。他問我家庭破裂是誰之過，我告訴他是我的錯。我很坦白地告訴他我在這三十年間的一切經歷，因為我要他知道我無意隱瞞任何事情，不管好壞，而今天我是一個虔誠的佛教徒。一小時的談話使我的神經相當緊張，我決定到外面透透氣鬆弛一下。來玉走進來，開始和兒子講話。

張來玉：我入信至今已十八年，在這漫長的歲月中我得到的功德不計其數。記得去年傑克和我談起他的家人時，我毫不遲疑地為御本尊立下保證，保證他只要盡心唱題，一定能和兒子團圓。事後想起，心中還真的有點慌張，萬一不成我怎麼對傑克交待？只是大話說出去了，想收也收不回來，除了誠心唱題外，我也想不到其他妙方了。在十八年的修行中，我看到御本尊一次又一次顯現不可思議的力量，這一次也不例外。

那天在餐廳裡傑克和我等了近一小時還不見人影，我想他們不是臨陣逃脫了。當小傑克（簡稱小傑）和他的新婚太太走進餐廳時，是我先認出他來。看到他那張冷凍的臉，我的心也往下沉。我和他們握手時，他們連正眼都沒瞧我一眼。事到如今，我只好「既來之，則安之」了。

小傑要求與傑克單獨談一小時，我很難過。小傑的臉僵硬冷漠，傑克卻面露笑容，那場面好像法官就要審判犯人，我不知如何是好。我只知道我一定會幫傑克打贏這場仗，我走到海邊，對著漫漫大海唱題祈求御本尊給我智慧，幫助傑克和小傑。雖然八月天，三藩市的海邊還是涼颯颯的，一小時後，我回到餐廳，他們還在講話，但幾分鐘後，傑克出來了。

我鼓足了勇氣，走到小傑面前開始和他講話，他是受過高等教育的人，而我講的是一口爛英文，但我記得池田先生說過心才是最重心的，只有心才能感動心。在這個情況下，我只能以心攻心。首先，我為我的破英文道歉，然後，我告訴他我不知道他們一家人過去三十年間的恩怨，但我確定傑克從來沒有忘記過他。傑克和他約定會面後，他多麼興奮，多麼急切地想見到他。為了和他見面，傑克和我祈求了一年多，不管他信不信，我們在他眼前，這是事實。

接著我開始告訴他一些基本的佛法原理，我說佛法在他眼裡或許有些怪異，但佛的別名又叫「覺者」。我們每天日常生活中難免會有問題困難，佛法能夠幫助我們開啟智慧，找到問題的根源，讓我們產生希望、勇氣、慈悲以及堅定的毅力克服困難，解決問題。沒有人能讓我們幸福，只有在自己生命中才找到愛和感激，以及真正的安寧。

我也告訴他傑克和我也有種種問題，但由於我們的佛道修行，我們以寬恕和感激的心，把痛苦化為真正的喜悅。我以前的婚姻令我非常痛苦，前天完全棄我不顧，我獨自撫養三個孩子，但我不會對孩子們說他們的父親不是好人，因為我不希望在孩子心中散播仇恨的種子，我要他們快樂幸福。現在他們都大了，個個都樂於助人。說到這裡，我看見小傑的眼睛變亮了，臉也出現了笑容。我想他聽懂了我的話，他說：「非常感謝妳。」他是一個英俊但沈默寡言的年輕人。

我們到三藩市前兩天才知道他們要結婚了，我們沒有接到請帖，但準備了些禮物，到停車場去拿禮物的時候，我問傑克有沒有向小傑道歉。他轉過身去，走到小傑面前向他道歉，我看見他們父子擁抱在一起，大家眼裡都含著淚水。臨別時，小傑緊握我的手，然後擁抱我說：「謝謝妳。」小傑的太太也過來擁抱我說她很感激我。我感謝御本尊給我勇氣和智慧幫助他們一家人。

傑克：我們送的結婚禮物包括池田先生撰寫的「永恒的和平」第二卷以及「勝利的人生」。隔天早晨，他們就飛回紐約去了。又過了一天，我收到小傑的電子信：「我要再一次謝謝你鼓起勇氣在過了這麼多年後來和我見面，我相信你毫無保留地向我敘述你的過去，並不是容易的事，我很感激你的坦白。你的道歉對我是非常重要的。這星期可能是我一生中最重要的日子——和羅蘭結婚，和你重聚，不可思議！」

羅蘭和我要謝謝你和來玉送的結婚禮物。我讀了你給我的佛法入門（勝利的人生）。很高興你找到一個以和平價值引導你並讓你幫助別人的信仰。來玉似乎是個好女人，對你有很好的影響。保重！我會快會再和你聯繫。小傑。」

我很感激來玉幫助我、我家人以及許多我親眼看到她幫助的人。我終於解除了困擾我三十年的心結，我從來不知道我心中存著這麼多、這麼深的感情。

我們又寄了些學會的報紙和雜誌的碟片給他們，希望能夠折伏他們。我很慶幸我有御本尊，而池田先生的指導有如黑暗中的明燈，引導我們走在正確的人生軌道上。