



FEATURE:

Activity guidelines
for 2000
announced
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New Departure for SGI-USA

New General Director Announced



(L-r) Wendy Clark, former nationwide women's leader and newly appointed women's vice senior advisor; Matilda Buck, newly appointed SGI-USA women's leader; Daniel Nagashima, newly appointed general director; and Fred Zaitzu, former SGI-USA general director and newly appointed executive advisor.

By **BILL AIKEN**
WASHINGTON, D.C.

The SGI-USA Council announced Dec. 3 the appointment of new national leaders for the SGI-USA. With this announcement, Daniel Nagashima became the third general director since the SGI-USA's founding in 1960. (The general director is recommended by a two-thirds vote of the SGI-USA Council and ratified by the parent organization, Soka Gakkai International.) He succeeds Fred Zaitzu, who has fulfilled this role since 1992, during what was an important transition period for the organization, overseeing numerous reforms designed to make it more democratic and humanistic. Mr. Zaitzu will continue to serve as executive advisor and chairman

of the Board of Directors.

In accepting this post, completing the two years remaining in Mr. Zaitzu's term, Daniel Nagashima vowed to dedicate himself to serving the membership (please see his speech, page 6).

A naturalized U.S. citizen, Daniel (Danny) Nagashima was born in Kawasaki City, Japan, in 1949, and moved to the United States in 1973. He is a graduate of Gakushuin University in Japan and received an MBA from California State University, Dominguez Hills. He has held various leadership responsibilities in the SGI-USA, including nationwide youth leader (1989), San Francisco Region leader (1991-95), and director of the Southern California organization since 1995. He and his wife, Mieko, have three children, Julie, 19, Daniel Jr., 18, and Ruby, 15. **WT**



Photos by GREGORY NAKASUJI

The new team of national leaders: (l-r) James Herrmann, youth leader; Renu Jiandani, young women's leader; Tariq Hasan, men's leader; Matilda Buck, women's leader; Danny Nagashima, general director; and Cory Taylor, young men's leader. (Please see story on page 4.)

SGI PRESIDENT IKEDA'S DEC. 4 MESSAGE

The Path of Limitless Benefit

In his message for the SGI-USA's new departure, SGI President Ikeda emphasizes that clarifying the true teachings of Nichiren Daishonin is "the path of limitless, immeasurable benefit" for our organization.

My most sincere congratulations on this new departure for the SGI-USA.

I have received detailed reports of the vibrant activities of all who have gathered at the SGI-USA's year-end region leaders meeting today. I wish to express my heartfelt respect and appreciation for your remarkable efforts.

The SGI-USA members have truly exerted themselves. General Director Fred Zaitzu and Women's Division Leader Wendy Clark have, through their committed efforts, created a magnificent record that will remain in history.

Now is the time of change and transformation in society

and throughout the world. We must foster new people, young people, the people of the future, so that they can grow and develop to the fullest extent.

Our organization for kosen-rufu must also change and adapt. Where these necessary changes are carried out with resolve, there is victory.

The new general director and women's division leader, Daniel Nagashima and Matilda Buck, have my full trust. As we approach the 21st century, I hope that you will join them and, with the spirit of unity — "many in body, one in mind" — advance together to create in America a model for the entire world, a new era in the history of the SGI-USA.

In "The Record of the Orally Transmitted Teachings," Nichiren Daishonin says of the word *kudoku*, meaning benefit, merit or virtue: "Ku... means to extinguish evil, and *doku* means to bring forth good" (*Gosho Zenshu*, p. 762).

In light of the teachings of the Lotus Sutra and Nichiren Daishonin's writings, it is absolutely clear that the correct course of action for us lies in courageously engaging and refuting the Nikken sect, which has committed the ultimate evil of seeking to destroy the movement for kosen-rufu. Herein lies the path of limitless, immeasurable benefit.

I ask each of you to exercise bold, confident leadership for the 21st century and to do so with earnestness and sincerity, with courtesy and daring.

Please convey my very warmest regards to all my dear friends, the SGI-USA members. I am praying from the bottom of my heart for the health and happiness of each of you and your families.

December 4, 1999
At the Soka Gakkai
Headquarters
Daisaku Ikeda
SGI President

Notice from the Subscriptions Department

The Subscriptions Department has a new fulfillment house to handle the payment processing, renewal of subscriptions and generating mailing labels. For the past few years, these functions were handled by different companies. With the new fulfillment house, there should be less errors, more accountability, better customer service as well as the publications being delivered in a timely manner.

Although the changes are internal and do not affect the readers directly, the most visible difference will be the renewal and order forms. Each publication will have its own renewal and order form and payment needs to be made accordingly. However, at this time, the fulfillment house will accept the current order forms, excluding the three years' subscriptions, which the SGI-USA does not offer anymore. We hope having a new fulfillment house will enable us to extend improved customer services overall.

QUESTIONS AND ANSWERS ON FAITH

The Key To Having Our Wishes Fulfilled

By **TED MORINO**
EDITOR IN CHIEF

Q: Before I began to practice this Buddhism, I was told that I can get anything I want through faith. What does this mean?

A: It is true that through Buddhist practice we can open up many great possibilities by tapping into the Buddha nature—the potential for enlightenment innate within us. Nam-myoho-enge-kyo is the name of the law that sustains one's life and the movement of the universe. A genuine awareness of the existence of this ultimate law of life within oneself and in all things in the universe is the essence of the enlightenment that was achieved by Shakyamuni Buddha in India, T'ient'ai in China and Nichiren Daishonin in Japan.

As is true with any societal or physical rule or principle, when one abides by a law, one will be protected by it. In contrast, when one violates it or acts counter to it, one will experience negative repercussions or be punished. According to our attitude and behavior with respect to a given rule, law or principle, we see either gain or loss. A simple example of this are traffic laws. If you cross the street on the red signal, you risk being hit by a car or at least a jaywalking fine. By abiding by the traffic signal and the law regarding it, you can secure your safety and enjoy your walk.

An orchestra creates beautiful music by bringing together all types of musical instruments. Each musician plays his or her instrument in a way that harmonizes with and supports the entire melody. Likewise, to create beautiful harmony and rhythm in our lives, we need to get in tune with the law or rhythm of life itself. In Buddhism, this dynamic attuning of ourselves with the life of the universe is the basis of benefit.

In this regard, Nichiren Daishonin says of the word *kudoku*, meaning benefit, merit or virtue: "*Ku...* means to extinguish evil, and *doku* means to bring forth good" (*Gosho Zenshu*, p. 762).

When people say, "You can get anything you want through this practice," they are



expressing an aspect of Buddhist truth. However, this statement is premised upon the notion that with our inherent Buddhahood fully manifested and established, we eventually find all our prayers answered over the long course of our practice.

In the final analysis, Buddhist benefit stems from the life-condition of Buddhahood. Therefore, the key to having our wishes fulfilled lies in opening and revealing our innate Buddha nature. And, of course, to do this requires consistent and ever-deepening faith, practice and study. This is very fortunate, for if we could get whatever we wanted just through chanting, without any practical effort to have our wishes fulfilled, our life-condition could end up either in the world of Hunger (insatiable frustration over not being able to get what we want) or Heaven (the temporary joy of easily getting what we want).

Whichever the end result, because both Hunger and Heaven are part of the lower six worlds, chances are that we would eventually quit practicing

since we would not establish a clear sense of purpose in our Buddhist practice. The objective of Buddhist practice is not to simply get what we "want," but to become a person of great capacity, capability, wisdom and fulfillment. Such people find their prayers and wishes realized in ways they may never previously have expected. Most important, their ultimate wish for true happiness is absolutely fulfilled.

It is so wonderful that, through chanting daimoku and encouraging others in this practice, we can expand, strengthen, deepen, enrich, empower and purify our inner self. Nichiren Daishonin's Buddhism always encourages us to become the type of people who can enjoy the immense beneficial power of the Law.

In his letter "On Prayer," Nichiren Daishonin says, "Therefore, we know that the prayers offered by a practitioner of the Lotus Sutra will be answered just as an echo answers a sound, as shadow follows a form, as the reflection of the moon appears in clear water, as a mirror collects dewdrops, as a magnet attracts iron, as amber attracts particles of dust, or as a clear

mirror reflects the color of an object" (*The Writings of Nichiren Daishonin*, p. 340). In this passage, the key term is "a practitioner of the Lotus Sutra." We should strive to develop the life-condition of a "practitioner of the Lotus Sutra."

Such a life-condition is that of a bodhisattva—Buddha. This means someone who is dedicated to relieving people's suffering and leading them to happiness (a bodhisattva) while tapping into and bringing forth his/her innate Buddha wisdom (a Buddha). This is exactly the life-condition we gain through praying strongly to the Gohonzon for our own happiness and that of others, and then engaging in SGI-USA activities dedicated to the happiness of others and the peace of the world.

Also, if we need to make a major breakthrough in our lives, the first step is to determine to achieve it. Buddhism is win or lose. This means that a solid determination to win in our specific challenges and circumstances makes our daimoku more focused, which means we can tap wisdom and courage.

Next, we have to do whatever we feel is necessary to attain a vital breakthrough.

When we are chanting with determined prayer and taking action consistently, we can confidently feel, "I will leave it up to the Gohonzon."

In other words, we will be actually living up to the passage from "On Rebuking Slander of the Law and Eradicating Sins" that reads, "I am praying that, no matter how troubled the times may become, the Lotus Sutra and the ten demons daughters will protect all of you, praying as earnestly as though to produce fire from damp wood, or to obtain water from parched ground" (WND, 444).

SGI President Ikeda states: "Faith in the Mystic Law is the wellspring of value creation. It enables us to turn everything in our lives—both our joys and sufferings—into causes for accumulating beauty, benefit and good in still greater measure. When we base ourselves on this kind of faith, everything that happens to us is a benefit" (*Faith into Action*, p. 91).

There are many, many SGI members in the world today who can say without doubt or hesitation that all their prayers have been answered. **WT**

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EXPERIENCE—NOBUAKI IGUCHI, OSAKA, JAPAN

Chanter Rocks Around the World

Although visually impaired, Nobuaki Iguchi is reaching audiences through his music, sending out the message that people with disabilities can accomplish their dreams.

By STEPHANIE CELANO
STAFF WRITER

"Behind the storm of daily conflict and crisis, the artist continues the quiet work of the centuries, building bridges of experience between peoples."

—John F. Kennedy

For many teenagers, the dream of becoming a rock star is the ultimate fantasy. Why would Nobuaki Iguchi be any different? So at the age of 15, while attending school in Osaka, Nobuaki and some friends who loved music took the first step—they formed a rock band. It's been about 25 years since he started that band and today his musical talent is not going unnoticed.

Nobuaki and members of his current band, Chanter (pronounced *shantay*), which he formed in 1980, are more inspiring than the average rock band members mainly because they are anything but average. You see, three of the band members—including Iguchi—are partially or totally blind. Additionally, they are the first rock band in the world to include a sign language rock vocalist. These unique characteristics of their band are gaining the attention of audiences with and without disabilities throughout Japan and the world.

Born with a degenerative disease of the retina and atrophy of the optic nerve, Nobuaki began losing his sight at age 6. With no cure or prospect for his sight to return, he was faced with the inevitable gradual deterioration of his vision. At a young age, he was sent from his home in Nara to attend a school in Osaka for the visually impaired to learn how to live with his loss of vision. While at school, he met children who were completely blind and this changed his perspective. He realized that he could not pity himself when others' circumstances were much worse than his own.

At 15, he met a girl at his school who seemed to be so optimistic despite being blind. Because of her positive demeanor, Nobuaki befriended her and learned of her involvement with the Soka Gakkai, and in 1973, he began his practice of Nichiren Daishonin's Buddhism. At this same time, his dream to become a musician began to emerge.

Despite the physical challenges, Nobuaki, who is a percussionist, says the main reason he has challenged himself as a musician, beyond his love for music, is because he didn't want to be confined to the realm of being labeled handicapped or disabled. He wanted to break through those barriers and go anywhere he pleased. Iguchi believes his band Chanter can show the world that people with disabilities have tremendous strength and capability to do what they want to do.

"Music is the language by which we can communicate with everyone in the world," states Iguchi. "Through music we can reach anybody. It is a medium by which we can overcome the barriers that exist between people."

Photo by DANNY CHENG



The Japanese rock band Chanter performs at the Art & Soul Festival in Los Angeles in June.



Nobuaki Iguchi (center) meets with renowned jazz musicians and SGI-USA members Wayne Shorter and Herbie Hancock after his performance in the third annual Art & Soul International Festival held in Los Angeles.

Over the past five years, Chanter has been playing in a variety of venues and reaching audiences of all ages, although the band's performance is especially geared toward people with disabilities. At the start of a Chanter concert, all the members of the audience receive a brightly colored balloon. Once filled with air, the balloon acts as a tool for audience members who are hearing impaired, allowing them to feel the rhythm of the music through the vibrations on the balloon while enjoying Chanter's vivid light show.

Tomoko Yamamoto, the sign language rock vocalist, engages the entire audience as she enthusiastically signs the lyrics to each song while singing and moving about on stage and through the audience. Her burgeoning career as a sign language rock vocalist is opening new doors for her. She is now sought out to perform in sign language musicals and the people wishing to study under her are ever increasing. Her initial reason for joining the band several years ago was because of the warmth of the band members.

While performing, Nobuaki can only see flashes of light through his peripheral vision and derives a great boost through the exchange of energy from the clapping audience members. This exchange further invigorates his drumming, enabling him to give more of himself during a concert, raising the level of

excitement for everyone.

"Because of our music we have had many memorable encounters. I have had the opportunity to meet people that have significantly more challenging circumstances than my own. They encourage the entire band and me; they give me the strength to live life. I am so grateful that we can use this rock band to reach out," he says.

The name *Chanter* is French for "to sing." Chanter's upbeat music is positive, sending messages of hope and courage. The theme song, "Love Comes True," is about the courage to keep looking toward the future. According to Hiroyuki Nitta, who wrote the song, singing was always a way for him to overcome his hardships. Love, he says, is powerful in that same way.

The song "Wake Up Hero" conveys that anybody can be a hero, but you don't know when that time will come. It's possible to have a bright future, but you just can't wait for it to happen, you have to exert yourself.

"If we show that we are doing our very best, then somehow, we will be able to encourage other people who have disabilities to keep working toward their goals whether they are related to music or not—no matter what it is," Nobuaki says.

In June this year, Nobuaki brought Chanter to Los Angeles to participate in the third annual Art & Soul International Festival sponsored by VSA, an international non-profit organization that pro-

motes the creative power of people with disabilities. Chanter performed at the weeklong festival, along with hundreds of other artists, in celebration of the arts as a creative expression of people with disabilities. It was an opportunity to continue to build bridges with one another and share the possibilities of artistic achievement.

Last year Chanter performed at more than 200 venues all on weeknights and weekends—after their full-time jobs! All four members work regular jobs in addition to their musical careers. Nobuaki is a consultant to Japan Lighthouse, an organization dedicated to helping people who have lost their vision; bass player Shin'ichi Kumano is an acupuncturist and D.J.; the lead vocalist, Hiroyuki Nitta, is a rehabilitation therapist; and Tomoko Yamamoto works as an administrative assistant in an office and volunteers as a sign language translator in her spare time. Currently they have recorded four CDs and two music videos of sign language rock. A CD-ROM for children will be coming out soon.

"Through the activities of Chanter, I want to contribute to kosen-rufu. SGI President Ikeda once encouraged me to work toward kosen-rufu not just in Japan, but for the whole world," admits Iguchi. "I believe the rapport Chanter achieves with its audiences is the greatest example of that spirit." **WT**

Looking Toward the New Year

Photos by GREGORY NAKASUJI

By MARGIE HALL
MANAGING EDITOR

The announcement of new SGI-USA national leaders on the eve of the new millennium was a highlight of the 46th meeting of the Central Executive Committee on Dec. 3, with approximately 60 participants; over the weekend they joined some 120 other representatives at The Westin Hotel in Los Angeles for a year-end region leaders meeting.

SGI General Director Eiichi Wada, in his opening remarks to the CEC at the SGI Plaza in Santa Monica, Calif., stated, "In response to Fred Zaitzu's and Wendy Clark's report and determination to SGI President Ikeda on this new departure for the SGI-USA, President Ikeda expressed his deepest appreciation for their untiring efforts and achievements—for Mr. Zaitzu as general director the past seven years and Mrs. Clark as the nationwide women's leader for six years."

With a provision for the new position of advisor at the SGI-USA level being added to the Rules of the Religious Organization, Mr. Wada also announced the appointment of Fred Zaitzu as executive advisor and Guy McCloskey as advisor to the general director. (The executive advisor supervises and gives general advice about all the affairs of this organization for the sake of its development; the position of advisor assists in these duties. Both carry out their duties on behalf of the SGI leadership.)

Mr. Zaitzu pointed out the many significant dates in the coming year—the 70th anniversary of the Soka Gakkai's establishment (Nov. 18), the 100th anniversary of second Soka Gakkai president Josei Toda's birth (Feb. 11), the 25th anniversary of the SGI's founding (Jan. 26), the 40th anniversary of President Ikeda's inauguration as third Soka Gakkai president (May 3) and the 40th anniversary of the SGI leader's first visit to the United States (Oct. 2).

"As we have learned in the Goshu 'The Selection of the Time,' timing is very important," he said. "I felt I should not miss this great opportunity, this great timing, before the start of the new millennium, before this year ends, to transfer my leadership to a new general director. As you know, any transition is always accompanied by some difficulties, however, it is also an opportune time to create great, refreshing new energy throughout the SGI-USA for the future.

"Although it was beyond my capability, I served as general director these past seven years. I express my wholehearted appreciation to all of you and to President Ikeda for having had the opportunity to serve you in this capacity. And, together with you, I determine to give all my support to our new general director, Danny Nagashima."

Further new leaders' appointments (please see page 5) were announced by Mr. Nagashima, including Matilda Buck as the national women's



The women's team: (l-r) Kazue Zaitzu, Patricia Kasahara, Kazue Elliot, Yoshiko Kadin, Rita Risom, Naomi Sasaki, Theresa Hauber, Matilda Buck, Linda Johnson, Wendy Clark, Nora Padayhag, Carmela Menchaca, Sheilah Edwards.

leader, James Herrmann as the youth division leader, Ed Feasel as the youth division senior advisor and Tariq Hasan as the men's leader. Mr. Nagashima, thanking the longtime pioneers who paved the way for the spread of Nichiren Daishonin's Buddhism in the United States, stated his resolve to do his utmost to serve the membership and expressed his need for

guidance, advice and support from everyone.

The CEC reached a consensus to adopt the SGI theme for 2000: "Raising the Curtain on the 21st Century — The Year of Youth." This was followed by observations from several representatives regarding the temple and its membership, and much discussion about a firm plan of action, including study-

ing the handbook *Confirming Our Path of Faith* and the soon-to-be published *Untold History of the Fuji School*. It was agreed upon that the phrase *Soka Spirit movement* would be used in place of the *temple issue movement*, thus communicating to the membership the message of value creation, education and humanism in our challenge to carry out the cor-

SGI-USA Activity Guidelines for 2000

To support our theme for 2000, "Raising the Curtain on the 21st Century — The Year of Youth," the SGI-USA has adopted the following guidelines:

Subtheme: The Power of One

- The transformation of the individual has always been at the heart of our movement. Kosen-rufu advances because of our efforts as individuals in the arenas of our inner revolution, our families, our jobs and our communities. Likewise, our organizational emphasis throughout the year will be on each member's joyful and committed participation in each area of quarterly focus:

Propagation

- Let's share the greatness of this practice and enable one person to join the SGI.

Publications

- Let's study Nichiren Daishonin's Buddhism consistently. Let's subscribe to and read the publications, and encourage one person to receive the *World Tribune*.

Contribution

- Let's participate in the monthly contribution and the May Commemorative Contribution.

Participation in Discussion Meetings

- Let's actively participate in our own discussion meetings and warmly invite our families, friends and neighbors to participate as well.

Meeting the Three Challenges:

Throughout the year, let's improve our organization in the following areas:

1. To realize phenomenal expansion this year, let's help the

many guests who come to our meetings actually begin their practice of Nichiren Daishonin's Buddhism.

2. Let's strengthen and expand the grass-roots level of our movement by reviewing our district organization, creating new districts where possible in an effort to keep member-to-leader ratios and discussion meeting size at an optimal level, and support organizational expansion.

3. To foster the growth of leaders who truly care for the members, let's improve our ability to inform, educate and inspire our leaders through one-on-one mentoring and leaders training meetings held regularly.

Standing Up to Injustice:

Through our development of youth and the strengthening of our study and practice, let's continue to stand up to the injustice of the Nikken sect, which threatens to obstruct the advancement



Fred Zaitzu congratulates newly appointed general director of SGI-USA, Danny Nagashima, at the 46th Central Executive Committee Meeting held at the SGI Plaza, Dec. 3.



The youth team: (l-r, front row) Bobbie Stemple, Reiko Groshell, Jomo Thorne, Maggie Eisenberg, Renu Jiandani, Wendy DeSouza, Nobuko Kobayashi, Ken Saragosa; (l-r, back row) Boston Snowden, Steve Mortan, James Herrmann, Daisaku Leslie, Ed Feasel, Jeff Farr, Cory Taylor, Kaz Hatakeyama.



The men's team: (l-r) Guy McCloskey, Fred Zaitzu, Steve Saperstein, Greg Martin, Tariq Hasan, Danny Nagashima, Ronnie Smith, Mike Golden, George Kataoka, Ian McIlraith, Richard Sasaki.

Photos by GREGORY NAKASUI

rect practice of the Daishonin's Buddhism.

The quarterly organizational focus for 2000 will continue to be: propagation, using and promoting our publications, contribution and participation in discussion meetings with the spirit of "the power of one" — the notion of each individual taking full responsibility and making a difference in every aspect of his or her life, thereby creating happiness for self and others (please refer to activity guidelines in box below and speeches on pages 6-9).

There was much dialogue regarding improving the organization, becoming leaders with great heart for people. Discussion was held on helping guests begin their practice of Nichiren Daishonin's Buddhism and

supporting and strengthening the districts, creating new ones where possible in order that they be manageable due to expanding membership; and holding leaders training meetings on a regular basis.

At the year-end region leaders meeting held Dec. 4-5, reports were given on study department guidelines for 2000 and on a new group for members age 60 and over (both to be featured in the Dec. 24 issue). Presentations were also made by representatives from the public relations bureau and the publications center.

Harry Sakurai, executive director of the Florida Nature and Culture Center, announced that 35 conferences are scheduled for the facility next year; that over the past three-and-a-half years of operation, the

FNCC had hosted some 112 conferences and welcomed more than 17,000 participants to its campus. He extended his deepest appreciation to all "for your continued efforts to support the FNCC, and for contributing to our success in responding to SGI President Ikeda's expectations of having it become a facility where the SGI-USA can foster and develop many capable individuals for the future."

Speeches by the newly appointed divisional leaders (please see pages 6-7) provoked much spontaneous laughter and applause, and encouragement by SGI Vice Women's Leader Yumiko Hachiya and SGI General Director Eiichi Wada (please see pages 8-9) ended the high-energy gathering. **WT**



The year-end region leaders meeting is held Dec. 4-5 at The Westin Hotel in Los Angeles with approximately 180 participants attending.

SGI-USA Leadership Appointments

SGI-USA Level

Daniel Nagashima
General Director

Fred Zaitzu
Executive Advisor

Guy McCloskey
Advisor

Matilda Buck
Women's Division Leader

Linda Johnson
Theresa Hauber
Vice Women's Leaders

Wendy Clark
Sheilah Edwards
Naomi Sasaki
Kazue Zaitzu
Women's Vice Senior Advisors

Yoshiko Kadin
Women's Secretariat Leader

Tariq Hasan
Men's Division Leader

Richard Sasaki
Men's Senior Advisor

George Kataoka
Greg Martin
Ronnie Smith
Vice Men's Leaders

Ian McIlraith
Men's Secretariat Leader

Mike Golden
Steve Saperstein
Chuck Williams
Eddy Yamane
Vice Men's Secretariats

James Herrmann
Youth Division Leader

Ed Feasel
Youth Senior Advisor

Ken Saragosa
Kathy King
Vice Youth Division Leaders

Cory Taylor
Young Men's Leader

Jeff Farr
Bobby Debozi
Vice Young Men's Leaders

Wendy DeSouza
Daisaku Leslie
Student Division Leaders

Boston Snowden
Maggie Eisenberg
Vice Student Division Leaders

Senior Vice General Directors

Matilda Buck
Wendy Clark
Sheilah Edwards
Kazue Elliot
Tariq Hasan
Frank Nakabayashi

Vice General Directors

(Vice general directors are those who have been recognized as having the same sense of responsibility as the general director.)

Richard Brown
Doris Edwards
Ed Feasel
Daniel Habuki
Edward Hamada
Theresa Hauber
Linda Johnson
George Kataoka
Ian McIlraith
Carmela Menchaca
Gary Murie
George Odano
Darnell Pulphus

Rita Risom
Harry Sakurai
Naomi Sasaki
Cliff Sawyer
Kazue Zaitzu

Zone Level

Cindy Carlson
Central Zone Women's Leader

Richard Sasaki
Southern California Zone Leader

Shinji Ishibashi
Greg Martin
Vice Zone Leader

Linda Johnson
So. Calif. Zone Women's Leader

Theresa Hauber
Sachiko Nakabayashi
Diana Smith
Vice Zone Leaders

Great Teamwork Is the Key...



Danny Nagashima
SGI-USA General Director

I really want to express my sincere appreciation for the efforts of our seniors, General Director Zaitzu, Mrs. Clark, Mr. Sasaki and all of you who have been struggling over the past seven years to take leadership in this extremely difficult time. Mr. Zaitzu had unbelievable patience and took great care and consideration in trying to create such a democratic, new organization I really would like to show my heartfelt gratitude. Thank you very much, Mr. Zaitzu!

My determination is, with all of your support, advice and encouragement, to create an American SGI organization of outstanding teamwork with a great heart. I really appreciate all of you giving me this opportunity. Let's strongly unite for the sake of the members and for the sake of the happiness of the American people in the 21st century. I promise to do my utmost! (At this time, he introduced all the newly appointed national leaders, the team members, individually—the youth, the women and the men.)

I don't want to ever forget the efforts of the pioneers, many of whom are not here today—those people who since 1960 built this organization in America together with President Ikeda. They made unbelievable, painstaking efforts. Mr. Williams is here today. We should never forget our sense of appreciation for those pioneers. Many pioneer women division members who struggled together to reply to President Ikeda's dream of global kosen-rufu are here today, along with many representatives of a new generation. In the 10 years since 1990, we have experienced tremendous changes as an organization and we have won a great victory!

Together with the newly appointed leaders, I would really like to create a new era. As I was taking a bath last night, I dozed off and had a beautiful dream about a time 25 years from now. Mr. Zaitzu mentioned that this coming year is the 25th anniversary since the SGI's establishment. I was thinking about the future, when I will be 75 years old. What kind of SGI will we have? In my dream, people are living cheerfully. There are beautiful

families, lots of children, a new generation—great artists, great scholars, great physicians, senators and people in Congress. I was also dreaming that we have an Ikeda museum and all kinds of tributes to President Ikeda's achievements.

I know that when we really unite together, nothing is impossible! President Ikeda sent a message to our Youth Culture Festival. In it, he quoted a poem by the great African American poet, Langston Hughes, "Let America be the dream the dreamers dream. Let it be that great, strong land of love." America is a country of dreams. 26 years ago dreaming a dream of America, I came first to Hawaii, then to Los Angeles, moved to New York, back to Los Angeles, then to San Francisco, and back again to Los Angeles. This is the beauty of America. Let's awaken our dream of America based on President Ikeda's guidance. Let's continue challenging, until there are millions of happy members. Nothing is impossible!

In 1990, when President Ikeda came to the United States, he made dramatic changes in our organization toward the 21st century. The 30 years from 1960 to 1990, then the 10 years from 1990 seem like the three steps forward and one step backwards of the lion advancing on its prey. Nichiren Daishonin writes, "The lion king is said to advance three steps, then gather himself to spring, unleashing the same power whether he traps a tiny ant or attacks a fierce animal" ("Reply to Kyo'o," *The Writings of Nichiren Daishonin*, p. 412). At that time, President Ikeda shared so much of what we need to know to establish this Buddhism in America.

He taught us that the leaders should be the servants of the members. This guidance I took as my own. "A leader in the organization is not someone who stands above others but one whose role is to serve and support everyone else. This is something that second Soka Gakkai President Josei Toda used to explain by saying 'Leaders are the servants of the members.' In a sense, a true leader of kosen rufu is one who is determined to sacrifice themselves for the sake of the members." So number one, I really want to be a servant to the members—to serve the happiness of every member of SGI-USA.

And number two, I really want to create an American organization where we treasure our own families. Together with our loved ones, let's create the happiest families and the happiest organization. President Ikeda says we are one big family whose members are joined by the lifeblood of faith in the Mystic Law. Our organization for kosen-rufu should be like a comfortable home. I hope that all members, their lives illuminated by the Gohonzon, will come together with a feeling of relief and relaxation, with a sense of energy welling up from within. With sincere prayer to the Gohonzon

PLEASE SEE NAGASHIMA, 8



Matilda Buck
SGI-USA Women's Leader

The concept of the "power of one" means a self-motivated person, a person who takes responsibility. It's all in the preamble to *The Human Revolution*: "A great revolution in just a single individual will help achieve a change in the destiny of a society and further, will enable a change in the destiny of humankind. This is how much teamwork we have already: three different people gave me this quote because I didn't quite remember it. That, to me, is everything. That kind of support for just for one quote; just asking for help and it was right here.

Wendy Clark shared that when she first became women's division leader, she took a walk with President Ikeda. He said to her, "Let's build a great America." I believe that we are part of that continuum. We talked about the old days a little bit, the pioneering days. We've been building a great America since 1960 and many of the people in this room began at that time.

How many of you saw *Saving Private Ryan*? I've seen many other movies about Normandy. That launching at Normandy was monumental. When you make a great beachhead, it's bloody. It takes very courageous people. When you do things like that, it takes a certain kind of person and there's no time for niceties and common sensibilities. We had that kind of beachhead in first establishing Buddhism in America. The thing that's interesting is that we were all part of that. We're all pioneers—Japanese born and American born. At that time maybe things were a little rough. At that time, we didn't live by common sense. To establish what we did, we couldn't.

Many of the early pioneers from Japan made tremendous sacrifices with their families, their friends, with their own lives. And some of us have done the same thing. But what Mrs. Hachiya stressed to us is that this is truly a new era. Now that we're established, President Ikeda's vision is that it wouldn't be appropriate to keep making those kinds of beachheads. So now we're pioneers once again of a new kind. We have to really grasp that this is the time for com-

mon sense, the time to create a comfortable atmosphere in our organization so that members in American society can feel very comfortable and happy joining our organization and being part of it at whatever level they choose to.

That means the leadership as well. It doesn't mean that, "Oh, we're going to welcome all these members to these very comfortable meetings but we ourselves are going to be madly scrambling." It doesn't work that way. Mrs. Hachiya gave very poignant guidance about that when she talked about leadership. She was saying that we shouldn't be special leaders, leaders who sacrifice our lives. Of course as bodhisattvas we do serve others, we work for their happiness. But we shouldn't be people who say: "My family doesn't matter. I'm just going to do this for the members," or "My life doesn't matter," or "My dreams aren't important."

She said that it is very important that we, more than anybody, address our problems. She used herself as an example. Because of the tremendous efforts she was making here with us, she actually missed her son's high school graduation. But when she got back, it was perhaps a more crucial time for him because he was applying to a university. She stayed home from activities for four days. Now for Mrs. Hachiya to stay home from activities for four days, the world could stop, right? And she stayed in front of the Gohonzon, and her son, who was off taking these examinations, knew that that was where his mother was. She chanted daimoku for four days for his success and he was accepted at Soka University.

I think that's such an important example of what we have to do. There's no way to do this unless we become true masters of teamwork. That's our job now. That's how we can all share in building our organization. The upcoming women's division activities next year are a perfect place to practice this. We will have women's conferences on Feb. 10–13 and also August 10–13. We want to stick to the power of one theme: How one woman can make a difference. Like Rosa Parks, for example, she may have had one feeling and one action, but she is definitely a team player. The network she has created is unbelievable. In February we will be holding our 11th commemorative meeting of the "clear mirror" guidance President Ikeda gave to us in 1990.

At that time he told us: "Society and daily life are the great earth of our faith and the practice of the True Law. The steady development of kosen-rufu can be ensured only when, based on faith, we carefully attend to the affairs of society, our daily lives and to our families. Faith manifests itself in daily life. This is our eternal guideline." Ten years later his guidance is so timely for us. "Raising the Curtain on the 21st Century—The Year

PLEASE SEE BUCK, 9

HIGHLIGHTS OF SPEECHES GIVEN AT THE YEAR-END REGION LEADERS MEETING, DEC. 5

For SGI-USA's New Beginning



James Herrmann
SGI-USA Youth Division Leader

Good morning, everyone! Yesterday when we met as youth division, we had enriching dialogue and a great time. I really think we've reached a new era in SGI-USA. I completely believe it is President Ikeda's determination that is driving this new era for the 21st century. I was really proud to see the great capability that exists in the youth division. During our discussions with all the youth region leaders from around the country, it is clear that the youth are focused on creating an incredible momentum of propagation this coming year. Throughout the nation the membership of the youth division is really going to explode!

Yesterday, Mr. Wada encouraged us to always carry the *World Tribune* and use it at meetings. Taking Mr. Wada's advice, I want to read from the *World Tribune*. In it President Ikeda says: "It is always the courage and solidarity of youth that open a new world, a new age. When youth lose their sense of adventure, their spirit grows old and their lives become little more than a living death. At this time, that will never come again, I call out to you, my beloved youth, boldly leave behind an immortal history" (Dec. 10 *World Tribune*, p. 5). This March 16 will mark the first Kosen-rufu Day of the new millennium. With a sense of adventure, let's begin by creating a new history with total victory this March 16!

In President Ikeda's message to us yesterday, he said: "I ask each of you to exercise bold, confident leadership for the

21st century and to do so with earnestness and sincerity, with courtesy and daring" (see full text on page 1). Our women's and men's division leader's, Matilda Buck and Tariq Hasan, have always supported the youth. That's why I think that this is such a great time for the youth division to be bold and to really advance!

At the Los Angeles Friendship Center, there's a magnificent tile mural on the outside wall of the building. General Director Danny Nagashima had put me in charge of initiating this project earlier this year along with the City of Los Angeles Cultural Affairs Department. I didn't know what to do. It became a huge challenge to find the artist and to come up with the concept. It was a tremendous struggle. Finally, we were able to get the project approved through the Cultural Affairs Department. The end result was beautiful. The mural is based on President Ikeda's poem, "The Sun of *Jiyu* Over a New Land."

When I reported to Danny about the project, I was very proud. I thought that my job was done. I said: "Danny, we finally got it! We got our approval!" He said: "Oh, that's so great! That's the first step!" I said, "What do you mean, that's the first step?" He said that President Ikeda wrote the poem, "Sun of *Jiyu*," not just for the SGI-USA members, but for all the citizens throughout Los Angeles. He suggested, "Why don't you build a memorial in a public park in Los Angeles that will display President Ikeda's poem for the entire city of Los Angeles?" I was completely blown away. Then he said, "Why not have the city pay for it?" I had an incredulous look on my face as I thought, "How is that going to happen?" Danny just said his famous words, "Why not?"

Danny opened my eyes to a vision much grander than I had seen. I realized the reason he's able to do that is because he's daring, he's bold and he's constantly thinking of how to reply to our mentor, President Ikeda. It takes that kind of spirit and courage to open the hearts of others. I would like to propose as youth that next year we be bold, we be courageous and we advance with this "Why not?" spirit! I firmly believe that for the youth division to really advance boldly, to have people stand up, it requires this "Why not?" spirit and the heart to always reply to our mentor. Thank you so much! **WT**

Photos by GREGORY NAKASUJI



Tariq Hasan
SGI-USA Men's Leader

First, I want to express my deep appreciation to President Ikeda for giving me this opportunity to further my human revolution as the men's division leader. Probably no one was as surprised as myself when I received this new responsibility and quite frankly, I have never felt so incapable in accepting a new responsibility as I did this time. How strange, I felt, that a person born in an Islamic country (Pakistan), and the last country to become a nuclear power in this century, could come to the U.S. and become the men's leader of an American Buddhist organization! But then I thought that's why this is America—a land that is continuously rejuvenated by its immigrants and of course also by the people who were born here. I am now ready to challenge this new responsibility with sincerity and daring.

This may sound strange to members of the other divisions, but until this week I just thought, "I'm a leader, I'm a man, so I'm a men's division leader." I thought that's all there was to it. But in speaking with many men this week, I realized that we are very unique—we are not and can never be women's division; we are no longer members of the young men's division, although we should always be youthful. We are men and we should be proud to be who we are because we have President Ikeda as the ultimate example of a men's division member.

As men, I believe we need to unearth those problems and difficulties that are unique to us, and I believe there are many—such as what is the role of men, especially as Buddhists in American society? What are the pressures that men face in their daily lives? How can our men's division members truly become relevant—truly make a difference—and not be just an anachronism?

Matilda Buck mentioned how she wished the women's meeting during this weekend could have lasted three days. Quite frankly, if that happened with our men's meeting, we'd be in serious trouble. For the last two days, the men's division leaders were very fortunate to receive guidance from Mr. Wada, who to me is such an unpretentious, caring and straight-

forward individual—three qualities that I believe we can all use. He told us over and over and over again to listen to and respect the women's division. My new partner, Matilda, and I definitely pledge to do that. But more than just lip service, I want to create a great team with Danny and Matilda and James and Renu and Cory.

The second point Mr. Wada shared with us is to be uncomplicated. (I'm afraid I've already become way too complicated with this speech—I should have just read a passage from the *World Tribune* as Mr. Wada suggested.) This is my personal challenge, and I believe it shows Mr. Wada's great insight into the character of many men. Again, I will be the first to become uncomplicated.

Having said all this, I believe the greatest mission we have as men is to help raise the youth division. President Ikeda can raise so many capable youth because he loves youth and because he understands their hearts so deeply. In his last speech to them when he was in the U.S. in February of 1990, he spoke about how difficult it is to be young because it's a time of so many challenges, of so many uncertainties about careers and relationships. When I heard that guidance 10 years ago, I was so moved by his profound compassion for the youth. I really ask the men to reach out to the youth—let's share our experiences of being a youth or, as someone said yesterday, we were all young once so we can really give them hope and courage.

Finally, I also am determined to introduce one person to this practice. I want to do it not because SGI-USA made a target and I as a national leader want to show you that I can do it. I want to do it because it is the greatest joy in the world. About two weeks ago, I ran into someone I introduced to Buddhism 12 years ago who stopped practicing and ended up in jail on a very serious charge. He told me the only thing that kept him going in jail in his darkest hour was chanting Nam-myoho-renge-kyo. I remembered when I shared the practice with him, he was very spaced out. I went to his house every morning at 6:00 to do gongyo for several months. When he stopped chanting, I felt so disappointed. But seeing him again and seeing that he was chanting once more rejuvenated me and woke me up to what the key is to this Buddhist practice, which is sometimes easy to forget, especially after we've been here for four days talking for so many hours.

Thank you so much for giving me this opportunity. I know as men we are ready to move, not because of me but because of the great leadership team we have in the men's division—Greg Martin and George Kataoka, Ronnie Smith, Ian McIlraith, Steve Saperstein, Mike Golden, Eddy Yamane and Chuck Williams and all the men of SGI-USA. I'm sure that together, we will create a wonderful record of growth and advancement in the year 2000 and beyond. Thank you very much. **WT**

Take Action Together in the District



Eiichi Wada
SGI General Director

The CEC and Regional Leaders meetings that we have conducted today have deep significance for American kosen-rufu. In that sense, this is truly a commemorative day. I congratulate all of you and ask you to advance with a fresh new determination, centering on newly appointed General Director Danny Nagashima and Women's Division Leader Matilda Buck. I hope you will continue to advance cheerfully, in beautiful harmony.

In advancing toward the future, I hope that you will continue to further strengthen and solidify your unity. I also hope that you will create a wonderful organization in which all the members can feel a sense of joy and conviction in practicing this Buddhism; also, that the members can feel immense joy in being able to ad-

vance with SGI President Ikeda.

In the recent *New Human Revolution* chapter, "The Breeze of Happiness," President Ikeda shares an account of a commemorative photo session with a group of leaders in Kansai, Japan, years ago. He writes: "Kosen-rufu is a sacred path that can be realized only when all the members stand up with the spirit of a light. Therefore, Shin'ichi was resolutely determined that he would plant in each member's heart the eternal light of promise, the eternal light of joy and the eternal light of courage. Sparks generated by striking stones give rise to light. Likewise the light of kosen-rufu will manifest only through the interaction between the human-to-human spirit. Shin'ichi completely understood this fact."

I hope that each and every one of you, as leaders, will become such spark-producing "stones" and truly interact heart to heart with the members on the forefront of our activities. When you do so, I am confident that you will spark an eternal flame of promise in the hearts of the members, an eternal light of joy and courage.

Looking back on the history of kosen-rufu, President Ikeda performed this function as he continued to interact with the members and ignite this light in their hearts. This has been the splendid history of kosen-rufu to this day. I am confident that this example will serve as an eternal guideline for kosen-

rufu from today onward.

Based on this, I would like to make a proposal to you today. We are actually already doing this in Japan. I propose that all of you leaders who are gathered here today be responsible for a district.

The district is at the front line of our organization and is indeed a harbor of faith and encouragement where the members feel reassured. Once you are assigned to a district, you should not give guidance to its members. Rather, I would like you to first take action together with the district leaders, the women's district leaders and the youth division district leaders. You might, for example, set July as your first target and take action together with the district leaders so that you can truly contribute to the improvement and betterment of the district.

Please continue to unite with these leaders and introduce others to this Buddhism, promote the *World Tribune* and conduct home visits to encourage the members in the district. In this way, I hope that like stones rubbing together, you and the members will really produce sparks that ignite the light of joy and courage in the hearts of each and every member. I would like all of you to be the first to take such action.

Of course, depending on your responsibilities and schedules, I know there will be limitations on how much you can become engaged in the district. I would like you to participate in the district

planning meeting, the discussion meeting and home visits. I would like you to support these three pillars. Of course, we are talking about the district, so the central figure is the district leader. And of course you should ask the district leader to lead gongyo. The central figure of the discussion meeting will be the district leader. At the beginning, even if you ask them to lead gongyo or be the center, they may hesitate if you, their senior, are there. But please reassure them by saying: "You are the district leader, so please lead."

Ultimately, the district is at the forefront of the organization. As leaders, you get information and give direction at headquarters- or chapter-level meetings. But if you don't go to the front lines, you won't know how the information is flowing at the district level, how things are communicated.

Maybe at the end of the meeting, for example, when you have to give words of encouragement to the members of the district, always have the *World Tribune* with you. I'm sure you are busy throughout the day and don't have time to think of what kind of encouragement you can give later that day. So please take the *World Tribune* with you and share something from President Ikeda's speech or Nichiren Daishonin's Writings.

Based on President Ikeda's guidance and speeches, please share your own experience with the members or the wonderful experiences of others you have heard that you think will inspire them. If you share these things, the members will be able to stand up with fresh determination.

On Nov. 21, when I was in Japan, I had the opportunity to meet with President Ikeda. I would like to share some of his comments from that time: "Your fortune increases according to your spirit. In other words, your determination to do something for kosen-rufu or to take action for kosen-rufu brings about fortune. This has nothing to do with organizational positions. It's important to make a determination to promote the *World Tribune* and make a determination to really think how you can create a successful, joyful discussion meeting, where members will be filled with joy. At least make a determination to invite one guest to a meeting. Or make a

determination to reach out to a temple member so that that they can witness the truth. Go out to the people, the members. Let us chant daimoku together. This heart, this spirit, is important. When we have this spirit, this determination, we are able to increase our fortune."

He went on to say: "Those who look down on people or who simply observe them, will unknowingly see their life force weaken and lose their sense of joy. In other words, if there are members who are really determined to work for kosen-rufu and if you are looking down on them or just listening to what they are saying without the spirit to help, gradually you will lose life force and joy.

"No matter how much wealth or status we may have, if we lose joy we will not truly be happy. It is when we rack our brains and struggle and exert ourselves for kosen-rufu that we are able to establish an unsurpassed life-condition in which we experience immense joy, both in life and in death.

"As we struggle for the sake of the happiness of the members, for the happiness and development of the district, and take action—when we have a sense of purpose to advance kosen-rufu—then all our struggles will change into a sense of joy and benefit."

I understand that we have more than 180 leaders gathered in this room today. I hope that each of you will leap into the district and take action to really share President Ikeda's vision and dreams for kosen-rufu with the members, creating a grand tide of kosen-rufu. I hope that today you will make that solid determination.

As you know, when Soka University of America Aliso Viejo, opens on May 3, 2001, President Ikeda has said that he will take leadership for worldwide kosen-rufu in America. I hope that you will be in complete rhythm with his determination and heart and unite together to create a great SGI-USA.

Lastly, I would like to convey to you President Ikeda's message. He says thank you very much for your sincere efforts—in spite of it being the weekend—for the sake of the development of SGI-USA and its members. He suggests we have dinner in the hotel tonight as his and Mrs. Ikeda's guests. Please enjoy your dinner. ❧

FROM NAGASHIMA, 6

based on President Ikeda's guidance, nothing is impossible. Let's create beautiful families together.

Number three, I would like to read from President Ikeda's guidance in 1990 once again. This was before the temple situation started. President Ikeda mentioned that "Followers who possess strong faith and remain committed to kosen-rufu throughout their lives are already Buddhas. Therefore, those who deprecate and look down on such members, in essence, deprecate Buddhas" (March 1990 *Seikyo Times*). I really believe that President Ikeda's guidance was in a sense a prediction of what would happen. I determine that, no matter what, we will protect our precious SGI members and not let them be deceived by

the malicious Nikken sect. Let's enable temple members to see how beautiful our organization is, how wonderful President Ikeda is, how much benefit they can receive.

Personally, I am determined that by the end of next year, I will introduce at least one person to Buddhism. During the '80s, I introduced 47 people to Buddhism, but since 1990 I've had no one join for the past nine years. I really reflected on Mr. Wada's guidance today that every moment, everything is changing. How can I initiate the changes instead of following the changes? I want to change myself. I really want to do my own human revolution. I would like to promote 10 subscriptions to our publications by the end of the year. I am determined that no matter what, I am going to personally visit 1,000 SGI-USA

members by the end of next year. I would like to share President Ikeda's guidance with them.

President Ikeda loves America and we love President Ikeda. Let's create an America where President Ikeda's love for us and our love for him become one. Based on President Ikeda's guidance from the *New Human Revolution*, my determination is to create an SGI-USA that shares the same destiny, the same vision, the same victories as our mentor, that shares both joy and suffering together with the mentor. Let's share our joy and suffering together with our mentor, with the spirit to never begrudge our lives for kosen-rufu.

I really appreciate Mr. Wada, Mrs. Hachiya and Mr. Saito who have come here from Japan, and who, day and night, have been continuously encouraging us. Thank you very much. ❧

HIGHLIGHTS OF SPEECHES GIVEN AT THE YEAR-END REGION LEADERS MEETING, DEC. 5

Support One Another With Our Hearts



Yumiko Hachiya
SGI Vice Women's Leader

For the last seven years, Fred Zaitzu has dedicated himself to kosen-rufu and SGI-USA as its general director. Along with him, women's leader Wendy Clark endured many hardships over the last six years and worked really hard for kosen-rufu. Now we have a new general director, Danny Nagashima, and a new women's leader, Matilda Buck. I have witnessed the birth of this new leadership with my own eyes and will remember this auspicious occasion for the rest of my life.

Mrs. Buck became a member in 1972. Over these 28 years, she has encountered countless challenges and overcome many hardships to really develop into the person she is today. Most significantly, Matilda Buck is close to President Ikeda's heart. He is always speaking about her. She and her husband have both endured many hardships

and obstacles. She appears very calm and composed, but she is a person of great passion. I feel her calm, polite and courteous demeanor is a perfect complement for Mr. Nagashima's vigorous nature! (Laughter). I am sure you will be inspired by them and agree that this is the ideal "first couple" for SGI-USA. All of us are on our way to enlightenment. We're all still in the process of human revolution and are not perfect yet. Please understand that they are not perfect either, and support them with all of your hearts.

Earlier, Mr. Wada proposed that you all get involved with a district. It's not just a matter of going to the district. As a matter of fact, when I returned to Tokyo I was assigned to Adachi Ward in Tokyo, which has 500 districts, but I put my utmost effort into helping the district that was suffering the most.

For three months, I was responsible for that which is located in an area where there are many apartment houses. This district was suffering because no new people were joining their district. All other districts were really joyful because they had at least one new person join.

Most of all, what I did was hold dialogues in this district through home visits, trying to really find out why they were suffering so much. I encouraged members by studying Nichiren Daishonin's writings with them or doing gongyo to try to help them overcome their problems. Of course they were talking to many people about Nichiren Daishonin's Bud-



Photos by GREGORY NAKASUJI

dhism, but no one was getting to the point of receiving Gohonzon.

I agonized, myself. I determined to introduce one person to this district. So I was able to introduce a person in an apartment complex. You cannot imagine how joyful the district leader and the women's division district leader were. They were jumping up with joy! When I was here in America, I was still concerned about the situation so I called and heard that they had shared this practice with four more individuals after I left. The district now has five new members.

When we want to really develop the district, our challenge is: How can we help the district

members overcome their sufferings and problems? Some members have connections to the temple members and somehow they can lose vigor and focus. While in America, I attended a chapter leaders meeting. There I heard of a district where some members were unsure

or wavering in their practice, so I attended this district's discussion meeting. I sincerely chanted to the Gohonzon before I went to this meeting.

There was one woman at the meeting who worked with a person who is a temple member. Every day she has been hearing things from this member. She attended this meeting determined that she was going to give up her position as a group leader in the SGI-USA and sever her ties with the organization. But through our dialogue, she finally opened up her eyes and said, "Yes, I understand. From today, I will really dedicate myself to activities in the SGI."

So Nikken is not something far away. Within our own lives, the Buddha and the devilish function reside side by side. When our lives become weak, we will be done in by the devilish function. President Ikeda has often said that obstacles and devils do not come and knock on the door and announce their presence. They sneak in without a sound. When we have ill feelings toward our fellow members or other people — when we have problems — that's when obstacles sneak into our lives.

The other day, President Ikeda shared this guidance with us: "The fact that as a human being we have a problem and we endure hardship is proof that we are alive and that we are really human. Earthly desires are enlightenment. It is when we have problems that we can do human revolution and change our karma."

In closing, I want to express

again how happy I am to be here today on this great occasion together with all of you. I renew my determination that from today on I will keep working hard to welcome President Ikeda back to America with all of you. Together we will force out the evil from our lives and we will force Nikken out from our lives. Thank you very much. **WT**

FROM BUCK, 6

of Youth" is our SGI theme for the year. I truly believe that all of us in the adult division can best support this goal by taking care of every aspect of our lives and encouraging our members to do the same.

Personally, I feel the power of one is believing in the power of Buddha in my life. Nichiren Daishonin has told us we have it. President Ikeda has exhibited it and is telling us over and over that we have it. When we manifest this power and determine to solve our problems and realize our dreams we can become the happiest people. In a district where many people are practicing happily we can create a wonderful atmosphere for youth. We can make a home where they will want to bring their friends.

If we don't become the happiest, most empowered, most well-rounded people and create that kind of a normal, happy, give-and-take, atmosphere, where will the youth go? I believe this is how we can best support our wonderful young people. **WT**



CHIEF PRIEST YUMU YAMANE'S LETTER OF PROTEST TO NIKKEN

A Fourth Temple Leaves Nichiren Shoshu This Year



Yumu Yamane

In "On Persecutions Befalling the Sage," the Daishonin, the founder of this Buddhism, states: "Now, in the second year

of Koan (1279), cyclical sign *tsuchinoto-u*, it has been twenty-seven years since I first proclaimed this teaching at Seicho-ji temple. It was at the hour of the horse [noon] on the twenty-eighth day of the fourth month in the fifth year of Kencho (1253), cyclical sign *mizunoto-ushi*, on the southern side of the image hall in the Shobutsu-bo of Seicho-ji temple in Tojo Village. Tojo is now a district, but was then a part of Nagasa District of Awa Province. Here is located what was once the second, but is now the country's most important center founded by Minamoto no Yoritomo, the general of the right, to supply provisions for the shrine of the Sun Goddess. The Buddha fulfilled the purpose of his advent in a little over forty years, the Great Teacher T'ien-t'ai took about thirty years, and the Great Teacher Dengyo, some twenty years. I have spoken repeatedly of the indescribable persecutions they suffered during those years. For me it took twenty-seven years, and the great persecutions I face during this period are well known to you all" (*The Writings of Nichiren Daishonin*, p. 996).

It is the Dai-Gohonzon of the High Sanctuary of True Buddhism that the Daishonin inscribed to fulfill the ultimate purpose of his advent in this world. However, it was recently revealed that you, the high priest of Nichiren Shoshu, once asserted that the Dai-Gohonzon is a forgery. Five months have passed since this fact was revealed. The two notices that the Nichiren Shoshu Administrative Office issued in the meantime to clarify its position were not convincing. The instruction given out from you on Sept. 18 to all priests and lay believers of Nichiren Shoshu made it clear that you, using your power as high priest, were attempting to put an end to this issue unilaterally and in an authoritarian manner.

Under such circumstances, it is apparent that just following you obediently has nothing to do with the legitimate faith of Nichiren Shoshu, which is based upon the Dai-Gohonzon and stems from the spirit of the

While more than 10,000 temple members have resolved in the past few months to disassociate themselves from their local Nichiren Shoshu temples in Japan, another temple has seceded from Nichiren Shoshu. On Nov. 30 in Oguchi City, Kagoshima Prefecture, Kyushu, Renshu-ji temple and its chief priest, Yumu Yamane (once assigned to attend to High Priest Nikken), announced that they were breaking away from Nichiren Shoshu. This move was supported by a unanimous decision between Mr. Yamane and the temple's main lay representatives. In his letter to Nikken, Mr. Yamane explains that he resolved to leave Nichiren Shoshu to maintain the spirit of Nichiren Daishonin, the founder of this Buddhism, and Nikko Shonin, the founder of Taiseki-ji.

Daishonin and Nikko Shonin. I am convinced that parting with the current Nichiren Shoshu is the correct thing to do, since the sect is deviating more and more from its founders' hearts, with its current structure where all powers center around you. In the final analysis, you have no faith and are deeply attached to your personal emotions and views. Hence, I have resolved to support Renshu-ji in severing its ties with Nichiren Shoshu. In leaving Nichiren Shoshu, I want to share my personal sentiments with you.

Needless to say, the Dai-Gohonzon of the High Sanctuary of True Buddhism is the most fundamental object of devotion in this school. We should never have the slightest doubt about its integrity.

However, it was revealed through the memo taken down by Mr. Jitoku Kawabe — which was introduced in July in *Domei Tsushin*, the organ of the Association of Priests Concerned About Nichiren Shoshu and Devoted to Protecting the Law — that you, High Priest Nikken, remarked, sacrilegiously, in February 1978, when you were Study Department chief, that "the Gohonzon of the High Sanctuary of True Buddhism is counterfeit. I have found this out through various forms of analysis."

The contents of this memo were indeed shocking and hard to believe for both priests and believers of Nichiren Shoshu. The two notices issued by the Nichiren Shoshu Administrative Office, in an attempt to clarify the matter, contained inconsistent information, which necessitated that you write further about this matter. Under these circumstances, your words of guidance were issued on Sept. 18.

But in your guidance, you failed to fully explain practical questions on the meaning of "various forms of analysis," the crucial part of the Kawabe Memo. Questions on who ex-

amined the authenticity of the Dai-Gohonzon, when and how they did it, and why exactly they asserted it was counterfeit were never addressed. Not only that, according to your guidance, your meeting with Mr. Kawabe in February 1978 was for the purpose of refuting the various allegations against the Dai-Gohonzon — but how you refuted the allegations was not mentioned at all. You failed in your guidance to touch upon why Mr. Kawabe did not include your words of refutation in his memo. This is puzzling!

In the end, your guidance only resulted in increasing our doubts regarding your integrity. We can sense in your guidance your authoritarian, deceitful nature.

The Dai-Gohonzon came about when the Daishonin sensed the time had come for him to inscribe the ultimate object of devotion for the happiness of all humanity in the Latter Day of the Law; he had just witnessed a great example of faith in the lives of the Atsuhara farmers. In "On Repaying Debts of Gratitude," the Daishonin states, "If Nichiren's compassion is truly great and encompassing, Nam-myohorenge-kyo will spread for ten thousand years and more, for all eternity" (WND, 736). The Daishonin's great compassion is the foundation of this Buddhism. As one of his disciples, I have always been asking myself whether I am living up to his spirit.

The fact is, though, that the most responsible person for protecting the Dai-Gohonzon, you, the high priest, have asserted that it is a forgery. I have to say this: You do not have the spirit that the Daishonin had.

I was dispatched to France in 1992 for about four-and-a-half years as a Nichiren Shoshu communication coordinator. Though my understanding of Buddhism was still shallow, I went to France with an ambition

to promote kosen-rufu there. However, through my experience in France, I began to see how difficult this will be. Nichiren Shoshu will not be able to fulfill the Daishonin's mandate of kosen-rufu using the means it now rigidly advocates. I can say this with absolute confidence.

In "The Properties of Rice," the Daishonin states, "I entrust you with the propagation of Buddhism in your province" (WND, 1117). Also, in Buddhism there is the principle of *zuiho bini*, which means adapting the precepts to the locality. What is most important at the time of world kosen-rufu is how we expound the Law in a way grounded in a good understanding of the character, culture and customs of the people of each country, in a way that lets people grasp the essence of Buddhism in easy-to-understand language. Just as the rain enriches the land and causes flowers to bloom and fruits to appear, the correct propagation of the Daishonin's Buddhism that teaches equality and elucidates the dignity of each individual will enable the blossoming of the unique character of each citizen of France, where respect for individuality is cherished.

While studying French and Buddhism at a college in France, I made every possible effort to convince French people of the validity of Nichiren Shoshu's teachings. However, it was no easy job to expound Buddhism in France, which is basically a Catholic country.

At one point, since things did not go as well as I hoped, I sought advice from Nichiren Shoshu Overseas Bureau Chief Obayashi. His response was impersonal, dispassionate and deeply disappointing. He said: "Convey the doctrines of Nichiren Shoshu of Japan exactly as they are explained in Japan. You don't have to make any effort to convey our teaching in a manner that makes it easier for native

people to understand it."

Behind this remark lies the premise that only the high priest is allowed to interpret and digest the Daishonin's teachings. This means that independent minds or democratic rules do not exist in Nichiren Shoshu. In other words, the current Nichiren Shoshu only produces the type of people who cannot think or act for themselves. It is generating people who only act the way they are told.

In other words, Nichiren Shoshu only permits rigid adherence to its difficult doctrines and does not tolerate any conscientious explanation of its teachings that would enable people in each locale to grasp the Daishonin's Buddhism, which can enrich their spirituality. This rigidity in Nichiren Shoshu prevents the Daishonin's Buddhism, supposed to be a world religion, from spreading widely in France. The reality is it is now only accepted by a small number of people in France, many of whom are Japanese. In no way can world kosen-rufu be achieved with the current mentality of Nichiren Shoshu.

In dispatching priests overseas, Nichiren Shoshu does not educate or train them beforehand about the condition and culture of the country they are assigned to. Such a training program — or even the mentality to think that such a system could be important — does not exist in Nichiren Shoshu. Last year in Argentina, Mr. Dorei Ito, a priest dispatched there by Nichiren Shoshu, remarked in the sect's organ that Mother Teresa, a Nobel Peace Prize winner, embodies the function of the devil of mercy. He thus received strict punishment from the Argentine authorities. [He was deported.] This was bound to happen, since the current Nichiren Shoshu dispatches priests without any education about practical matters of the countries they are going to stay in. This incident in Argentina reveals the current mentality of the priesthood: It can't appreciate what is universally appreciated; it can't appreciate anything beyond the barrier of doctrinal differences.

The fundamental evil cause that has created shallowness and closed-mindedness in the current Nichiren Shoshu lies in your distorted character, that which prompts you to regard as slanderous "singing 'Ode to Joy' in German" or "counting

years based on the birth year of Jesus Christ."

Putting aside doctrinal matters, when the Pope, the leader of the Catholic Church, a world religion, visits a country, he respects its culture and uses its language as much as possible.

What about you, High Priest Nikken? You not only ignore the spiritual heritage and culture of any country you visit, but you force upon everyone there a strange form of morality that you are attached to, a frame of mind based on the feudalistic lord-subject relationship prevalent in the Edo period of Japan, 300 years ago. Your mentality advocates that chief priests blindly follow the high priest, and lay believers blindly follow the chief priests.

When I was in France, the Cold War ended, and the Berlin Wall fell. Gone with the Berlin Wall went various rigid institutions of European society and the spiritual wall that existed in the people's minds. An atmosphere of freedom and equality now permeates Europe.

In contrast, you, the high priest, and Nichiren Shoshu did not send out any hope-filled message to the world. All you did was build more walls, which is reflected in the school's position that you can't get benefit unless you participate in pilgrimages, that you can't get benefit unless you make offerings to the priesthood. Not only that, you attempted to strengthen these walls to contain our believers within them, thus stripping them of freedom and equality. What foolishness!

This indicates that you don't care about the happiness of each believer of each country. The essence of the matter is that you don't understand the crucial point of faith—that world kosen-rufu can only become a reality with our selfless dedication to the practice of faith. Not only the lack of an adequate education system in Nichiren Shoshu but you yourself are functioning as the fundamental obstacle against the progress of global kosen-rufu. You must realize this.

With the 21st century just around the corner, there are a mountain of problems that the world needs to solve. What constitutes the basis of all these problems is the issue of human morality. For this very reason, religious leaders are required to send out valuable messages to society and take appropriate leadership for positive causes.

Taking responsibility in this

regard accords with the spirit of our founder, the Daishonin, who taught and spread the Law and, moreover, fought the ultimate battle for the happiness of the people by remonstrating with the lord of the nation.

In contrast, you have no intention whatsoever to take courageous action as displayed by the Daishonin. Even worse, you don't show any compassion to others. You close your eyes to society and the world, only pursuing the happiness of yourself and your family. Small-mindedness and self-righteousness occupy your heart and mind. How clearly you show that Nichiren Shoshu will be out of touch with the changing times and will fail to survive in the 21st century.

The shortcomings of the current, abnormal establishment of Nichiren Shoshu, where all the decision-making powers are in the hands of one individual, you, High Priest Nikken, are apparent to us in Japan. Nichiren Shoshu's ills were manifest in the sudden transference of the Dai-Gohonzon from the Sho-Hondo (Grand Main Temple), without notification to the lay leader of Taiseki-ji or its administrative manager and the ensuing destruction of the Sho-Hondo, which was once proclaimed by High Priest Nittatsu as "the High Sanctuary of True Buddhism, the true Eagle Peak and the true Buddha land."

Your authority has continued to expand for the past several years due to your scheming. Nowadays, you can decide the fate of all priests, their families and even lay believers of Nichiren Shoshu.

The greater your power gets, the more cult tendencies Nichiren Shoshu develops, which concerns many of us. And since you are not the type of person who should be in this position in the first place, it is certain that Nichiren Shoshu will roll down the hill to self-destruction.

I returned to Japan in the fall of 1996. I was immediately saddened to see temple members speak ill of the Soka Gakkai at their meetings and only pursue immediate benefit in faith.

We embrace the profound Buddhism of the Daishonin, but how our fellow temple members behave defies its profundity. Of this I am deeply ashamed. I really feel a great shame for a lack of virtue on my part, too. However, the person most responsible for this state of Nichiren Shoshu, where the Daishonin's Buddhism's greatness is not duly respected, and the existence of believers is appreciated

SGI PRESIDENT IKEDA'S NOV. 27 ENCOURAGEMENT

Appearance of Enemies Proves We Are on the Right Course

On Nov. 27, SGI President Ikeda attended a representative conference in Shinjuku, Tokyo, commemorating the Soka Gakkai's founding. The following is a summary of his guidance:

- Faith that is committed to realizing the goal of kosen-rufu is the essence of Nichiren Daishonin's Buddhism. In the present day, this correct faith is found absolutely nowhere but in the SGI.

- The Daishonin teaches that, if we strive for kosen-rufu, the three obstacles and four devils, plus the three powerful enemies, will appear without fail. The appearance of enemies of the Buddha is proof that we are on the right course of truth and justice. It is

precisely by fighting and vanquishing these enemies that we attain enlightenment. In sports and the arts—in fact, in any field of endeavor—nothing truly great can be achieved if the road is always smooth, if everything always goes well. The same is true of Buddhist practice.

- The Lotus Sutra stresses the importance of "thrusting aside evil friends and associating with good companions" (*The Lotus Sutra*, p. 78). Please advance together with this noble organization, the SGI—the sole organization in the world striving to widely spread the correct teaching of the Daishonin's Buddhism. Please advance with confidence and joy throughout your life, and adorn your existence with glory. **WT**

only in terms of numbers, is you, High Priest Nikken. All you did was force numerical goals upon priests and believers for the amounts of offerings and the numbers of pilgrimage participants. After all, you took away the laity's freedom to think. Your behavior must not be tolerated. I feel a strong indignation toward your conduct.

Renshu-ji temple is the 42nd temple built in the Soka Gakkai's project to contribute 200 temples to Nichiren Shoshu after you took office as the 67th high priest. This temple came into existence thanks to the sincere donations of the Soka Gakkai members in Kagoshima. I am convinced that working together with the Soka Gakkai members from now on to propagate the Daishonin's teachings is the correct way to live my life based on the Law.

While I take a series of actions necessary to secede from Nichiren Shoshu, I insist that you take responsibility, as you stand in the way of kosen-rufu's advancement. That said, I request your earliest resignation from the position of high priest.

Nov. 30, 1999

Yumu Yamane
Chief Priest of Renshu-ji temple

To Mr. Nikken Abe
Chief Administrator of
Nichiren Shoshu

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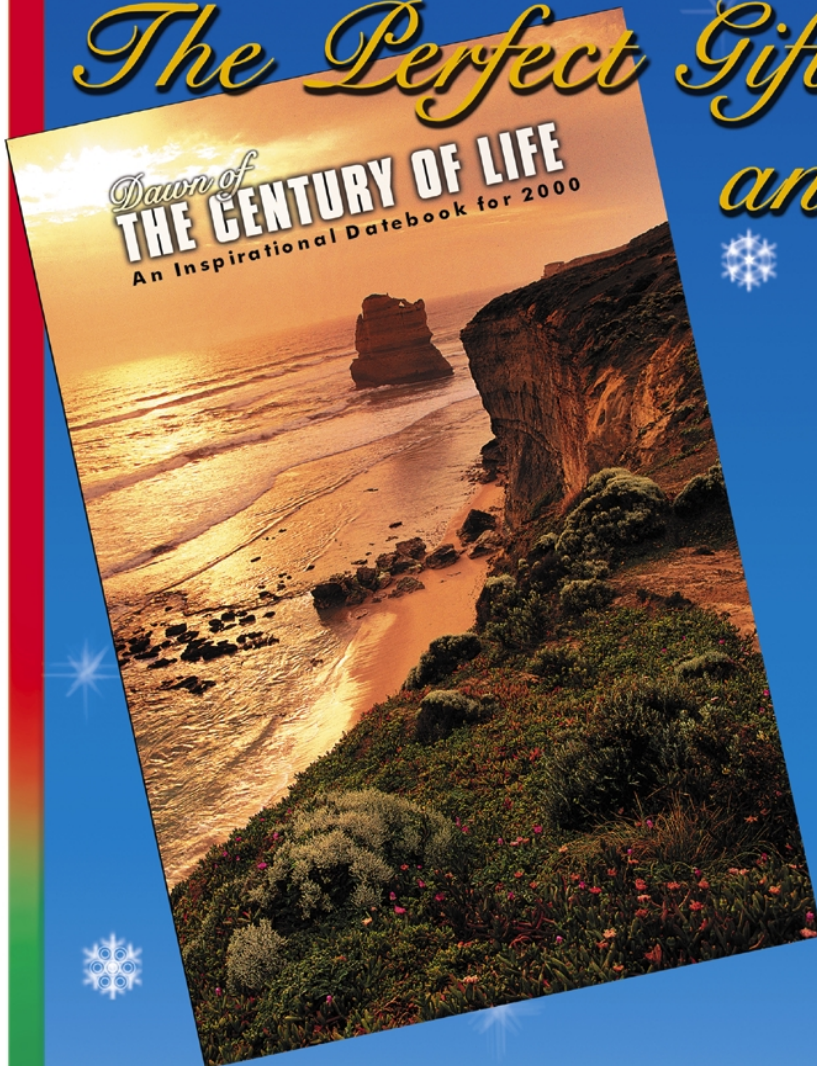
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단의초(單衣抄) 2.

—11월, 12월 어서강의—

법화경 제 4의 권(법사품 제 10)에는 「부처의 제세조차 역시 원질이 많다.」라고 있으며 제 5의 권(안락행품 제14)에는 「일체세간에 원질이 많아 믿기 어렵다.」라고 설해져 있노라.

천태대사도 필경은 아직 이 경문을 몸으로는 읽지 않았으니 일체세간 사람들이 모두 신수했기 때문이 아니라.

전교대사도 미치지 못하심이니 「하물며 부처의 멸도의 후에 있어서는 더욱 원질이 많다」의 경문에 부합하지 않았기 때문이 아니라. 니치렌이 일본국에 출현하지 않았더라면 부처의 금언도 허언(虛言)이 되어 다보여래의 증명도 무슨 소용이 있겠느냐. 시방세계의 분신제불의 말씀도 거짓이 되었을 것이로다. 불멸후 2천2백 2십 여년 동안 인도, 중국, 일

본에 「일체세간에 원질이 많아서 믿기 어렵다.」라는 경문에 해당하는 사람은 없노라.

니치렌이 출현하지 않았더라면 부처의 말씀은 이미 끊어지고 말았을 것이니라. (어서 1514쪽)

「내가 있음으로서 불법(佛法)이 있다.」—니치렌 대성인의 대확신이다. 대성인께서 한 몸에 대난을 모두 받아주셨기 때문에 부처의 말씀은 진실하게 되었던 것이다. 「불법은 진실하다」는 것을 증명하기 위해 대성인은 스스로 마(魔)를 끌어내어 싸우셨다. 그 투쟁이 없었다면 아무리 훌륭한 경전도 결국 단순한 한 권의 책에 지나지 않는다.

아무리 심원한 경문도 단순한

말에 지나지 않는다. 그 말에 생명을 불어넣어야만 불법이다. 진실한 종교이다. 올해도 4월 2일을 맞이했다. 영원히 잊을 수 없는 나의 은사 도다 조세이선생님의 일생은 니치렌 대성인의 금언을 허망케 하지 않기 위한 일생이었다. 7백년간 말뿐이었던 광선유포를 사실상 증명하신 일생이었다.

「니치렌이 없으면 불어(佛語)는 이미 없어졌으리라」라고 있는데 어본불 니치렌 대성인의 말씀을 절대로 거짓으로 만들지 않겠다는 것이 창가학회의 근본 정신이다.

마키구치 선생님은 중문이 군부 권력에 무릎을 꿇고 보신에 시종하여 방법투성이가 된 모습을 가엽게 여기며 「지금이야말로 국가간호의 때가 아닌가. 무엇을 두려워하고 있는가,」라고 외치며 순교하셨다.

도다 선생님은 마키구치 선생님과 추억을 이렇게 말씀하셨다. 「선생님과 마지막으로 헤어진 것은 1943년 경시청 2층에서였습니다. 선생님이 먼저 도쿄 구치소로 가게되고 다음에 내가 가게되었습니다. 이별을 고하려 선생님에게 다가갔습니다. 그러나 얼굴이 마주쳤을 때는 아무 말도 못하고 울기만 하며 단지 「몸조심하십시오.」라고 말씀드린 것이 마키구치 선생님과 마지막 이별이었습니다.

나는 선생님이 돌아가신 것도 모르고 있었습니다. 1945년 1월 8일 처음으로 불려나가 예심관 사로부터 「마키구치는 죽었다」라는 말을 들었습니다. 그 순간 나는 매우 놀랐을 뿐 눈물도 나오지 않았습니다.

내 방으로 돌아와서 마음껏 울었습니다. 나의 일생에서 그렇게 슬펐던 일은 없었습니다. 그때 나는 좋다! 두고봐라! 선생님이 옳은가 옳지 않은가 증명해 보이겠다.

만약 내가 별명을 사용한다면 암갈왕의 이름을 빌어 무엇인가 큰 일을 해서 선생님의 은혜를

갚자 라고 결심했습니다.

지금까지는 아직 선생님을 위하여 해야 할 일을 하지 못했지만 일생을 통하여 반드시 선생님의 행동이 바른가, 바르지 않은가 증명해 보일 각오입니다. <1954년 마키구치 선생님 11 회기(回忌)에서>

다시 맞이한 4월 2일. 도다 선생님에 대한 나의 마음도 똑같다. 지금 마키구치 선생님의 이름은 전 세계에 선양되고 있다. 한 예로서 브라질의 상파울루 근교에는 「마키구치 쓰네사부로 선생님 거리」가 개통됐다. 또 동국(同國)의 구리치바시(市)에도 「마키구치 쓰네사부로 공원」. 그리고 「도다 조세이 거리」가 추진되고 있다.

도다 선생님이 얼마나 기뻐하시겠는가. 나에게도 방긋히 미소 짓는 은사의 얼굴이 푸른 봄 하늘 가득히 보인다.

이와 같은 몸이기에 소무(蘇武)와 같이 눈을 먹으며 명을 잇고 이능(李陵)과 같이 도롱이를 입고 세상을 살아가노라. 산림에 들어가 열매가 없을 때는 공복(空腹)으로 양삼일

(兩三日)을 지나고 녹피(鹿皮)가 찢어지면 알몸으로 삼사개월(三四個月)을 지냈노라. 이러한 사람을 어찌하여 불쌍히 생각하시었을까. 지금까지 만나보지도 못한 사람의 살을 감출 옷을 보내주신 일이야말로 무엇이라고 생각하기 어렵소이다. (어서 전집 1514쪽)

미노부의 깊은 산에 들어가신 지 1년여, 대성인은 이런 생활을 하고 계셨다.

소무나 이능은 중국의 옛 무장이다. 나라를 위해 진력했으나 적에게 잡혀 부자유스러운 생활을 했다.

그들처럼 눈을 먹고 도롱이를 입으며 작은 암자에서 대성인은 광선유포를 위한 지휘를 하시고 있었던 것이다. 그 암지에는 제자들도 있었고 때로는 새나 사슴이 찾아든다.

겨울은 혹한이어서 밤에는 추워 잠을 잘 수 없다. 먹을 것도 충분하지 않다. 된장과 소금도 부족했다. 자신이 나무열매를 따고 미나리를 베며 뿔감을 찾는 등 취사준비도 하셨다고 전해지

고 있다.

옷도 자연사(自然死)한 시슴의 가죽을 입으셨다고 한다. 사실은 국사(國師)로서 대우받으셔야 할 대성인 이시다.

그것을 나라에서는 오직 박해로 대우하고 대성인은 의식(衣食)마저 부족한 생활을 하셨다.

도다 선생님은 대성인의 그런 생활을 어서 어서 배독할 때마다 눈물을 줄줄 흘리시며 대성인의 모습을 연모하셨다.

그리고 언제나 이렇게 말했다. 「어본불께서 이런 고생을 하셨습니다. 문하인 우리들도 무슨 일이 있어도 참아 나가지 않으면 안됩니다.

대성인의 대자대비를 세계에 선양하지 않으면 안됩니다.」라고.

더구나 대성인은 이런 생활 속에서 문하를 육성하고 격려하시며 어본존과 어서를 남기시고 엄연히 말법만년을 위한 광선유포의 제도를 남겨주셨던 것이다.

얼마나 자비스러운가. 얼마나 고마운 일인가. 대성인은 자신의 생활상을 담담하게 묘사하셨다.

추우면 춥다. 배고프면 배고프

다라고 적나라하게 표현하신다. 부처라고 해서 특별한 존재는 아니다. 그대로의 인간이다.

도다 선생님은 자주 위대한 범부라고 말씀하셨다.

또 도다 선생님은 교조(敎祖)라고 부르는 것을 싫어하셨다.

불법은 소위 생불(生佛)을 탄생시키는 종교가 아니다. 범부의 몸 그대로 최고의 인간성을 빛내게 하는 것이다.

대성인은 자신의 생활이 공공에 빠져 있는 가운데서도 한 신도 부부를 이렇게까지 생각하시며 격려하셨다.

이즈에서도 사도에서도 그랬었다. 자신이 유배된 몸이면서도 자신보다는 문하를 걱정하셨다. 사도를 찾은 문하(門下)와도 감동의 드라마를 만드셨다.

대성인의 몸을 염려하여 찾아갔는데 반대로 대성인께서 문하의 귀가여비를 걱정하시어 남에게 돈을 빌려서 주시기가까지 했다. 자기가 누구보다도 역경에 처했을 때조차 남을 먼저 걱정하는 마음의 풍요로움, 광대함. 여기에 인간의 진정한 강함, 진정한 아름다움이 있다.

이 홀웃(단의)을 니치렌이 입고 불전(佛前)에 참예하여 법화경을 읽어 올리면 법화경의 문자는 6만9천3백8십4문자이며 하나 하나의 문자는 모두 금색의 부처이므로 옷은 하나이지만, 6만9천3백8십4의 부처의 일불일불에게 입혀드리는 것과 같으니라.

그러므로 이 옷을 공양해주시는 부부 두분에게는 이 부처가 찾아오셔서 나의 단나라고 지켜주실 것이니라.

금생에는 기원으로 되고 재물이 되고, 임종시에는 달이 되고, 해가 되고, 다리가 되며 아버지가 되고, 어머니가 되고, 우마가 되고, 가마가 되고, 수레가 되고, 연화가 되고, 산이 되어 두 분을 영산정도로

남묘호렌계교. 남묘호렌계교

추신: 이 편지는 도시로전 부인과 언제나 함께 보도록 하리라. (어서 1515쪽)

고마운 일이다. 어본불이 약속하시고 있는 것이다. 6만9천3백 8십4불이 지켜주신다고 한다.

그 광경을 상상해보자. 얼마나 장관인가. 삼세에 걸쳐 아무런 걱정도 할 필요가 없다.

「마음만이 중요하니라」이다. 모래떡을 석존에게 공양한 소년이 아육대왕으로 태어난 것처럼 마음은 불가사의하다. 묘법은 이 마음의 불가사의를 가르치고 있다. 일념삼천의 법문도 위대한 마음의 힘을 살하는 것이다.

부처란 이 마음의 불가사의의, 마음의 힘을 가장 깊이 알고 있는 사람을 말한다.

현세안온하고 후에 선처에 태어난다라고 법화경에 설해져 있듯이 대성인은 당신들은 금세도 내세도 절대로 안심하십시오 라고 가르치시고 있다. 우선 금생에 있어서는 기원이 되고 재보가 된다고 말씀하셨다. 즉 옷을 공양한 신심의 진심은 제불의 가호에 의해서 기원이 되고 보배가 되는 것이라고.

또 사후의 길에 대해서도 제불이 지켜주시므로 아무런 불안도 없다는 말씀이시다. 그 여로에는 태양과 달이 밝게 비치고 대도(大道)가 있고 다리가 있다. 그러운 아버지나 어머니가 따뜻하게 손잡고 안내해 준다. 우마

중급 시험문제와 정답

제 1부: 법화경의 "방편품"과 "수량품"

- (1) 법화경 제16품 "수량품"에서 석가모니는 법화경의 적문에서까지 설한 시성정각—금세 인도의 보리수나무 밑에서 성도—한 것이 아니라 상상할 수도 없는 오랜 구원에 성도를 이루었다고 밝힌다. 이렇게 밝힌 뜻은 무엇인가? 적당 한 답 2개를 고르세요.(각 2점)
a) 석가모니는 중생들보다 훨씬 긴 "수명(壽命)"을 가지고 있다.
b) 석가모니는 자신의 존재를 내세워 생명의 실체를 설명한다.
c) 금세에 성불을 이룬다는 것은 이론에 불과하다; 구원실성이야말로 진실된 성불이다.
d) 영원한 생명은 살아있는 모든 생명의 실상이다.
e) "인도의 보리수나무 아래"란 사바세계를 뜻하고, 먼 구원이란 부처의 세계를 뜻한다.

(2) 법화경 제15품인 "용출품"에서 지용의 보살의 출현은 중요한 의미가 있습니다. 아래에서, 옳지 않

- 은 것 하나를 고르세요.
a) 석가모니는 멸후 법화경 흥흥을 적하의 보살 대신 지용의 보살에게 부촉하였다.
b) 지용의 보살이란 구원의 묘법을 자신의 생명에 소지한 보살이다.
c) 법화경에서는 지용의 보살에 대하여 "이 사바세계의 지하에 그들이 살고 있다"고 설한다.
d) 본존님을 수지하고 대성인과 같은 마음으로 관상유포를 함하여 전진하는 사람을 지용의 권속이라고 부른다.
e) 지용의 보살은 말법의 택세에 대한을 이겨낸다.
(3) 대성인의 불법의 관점에서 "여래비밀 신통지력"의 뜻이 왜 중요합니까? 아래에서, 옳지 않은 것 하나를 고르세요.
a) 왜냐하면 모든 부처를 성불시킨 구원의 묘법인 남묘호렌계교의 설명 없이는 모든 사람이 성불할 수 있는 길이 열리지 않기 때문이다.
b) 왜냐하면 석가모니의 참 모습은 먼 과거인 오백전집견에 있어서의

- 성도이다.
c) 왜냐하면 그것은 구원에 있어 부처가 성불을 이룰 수 있는 원인이었다는 것을 암시하기 때문이다.
d) 왜냐하면 그것은 모든 중생이 성불의 길로 들어갈 수 있는 것을 설한 "수량품"전편에 걸친 핵심이기 때문이다.
e) 왜냐하면 남묘호렌계교는 본분이고, 다른 모든 부처들은 남묘호렌계교의 작용인 적불이기 때문이다.
(4) 니치렌 대성인의 불법의 관점에서 "구원원초"란 무슨 뜻입니까? 아래에서, 옳은 답 하나를 고르세요.
a) "구원원초"란 석가모니가 오백전집견 이전에 처음으로 성도를 이룬 때를 말한다.
b) "구원원초"란 묘법이 구원의 부처로부터 만들어진 "구원의 때"를 말한다.
c) "구원원초"란 오랜 옛날 석가모니가 구원실성을 이룬 후, 그리고 말법의 중생이 성불을 이루는 "말법"시대이전인 니치렌 대성인이 성불했던 때를 말한다.
d) "구원원초"란 10계를 구족한 생명의 영원성을 말하며, 우리가 이 진실을 깨달을 때 순간 순간이 우리에게 있어 "구원" 또는 "구원원초"가 된다.
e) "구원원초"란 "종말이 없다"와 같은 의미로서, 모든 부처가 묘법을 넓혀 가는 때이다.

- (5) 니치렌 대성인의 불법의 관점에서 불 때, 수량품에 나오는 "원인"과 "결과"의 원리는 무슨 뜻입니까? 아래에서, 옳지 않은 답 하나를 고르세요.
a) 구원에 석가모니의 성불은 그의 보살행이 원인이었으며, 그 결과로 성불을 이루었다.
b) 보살행(원인)은9계의 중생을 불계로 인도하며, 인도된 중생은 그들의 생명속에 들어있는 9계를 소멸시키고, 오직 불계에 산다.
c) 구원의 인과는 남묘호렌계교에 포함되어 있으며, 강한 신심으로 묘법을 봉창해 나갈 때 우리들의 생명에 현현된다.
d) 구계는 무시의 불계를 포함하고, 불계는 무시의 구계를 구축한다.
e) 구원의 중생이었던 석가모니는 남묘호렌계교를 수행한(원인)으로써 성불(결과)을 이루었다.
(6) "부처를 만나기도, 또 그의 뜻을 헤아리기도 어려우니라,"란 수량품의 구절로 불법상 스승과 제자의 어떤 관계를 뜻합니까? 옳은 답 하나를 고르세요.
a) 부처(스승)를 만나기란 아주 어렵다. 그러므로 제자는 정성껏 부처를 받들고 감사한 마음을 느껴야한다. 마치 이 세상에 부처의 출현이 신앙의 목적인양.
b) 제자가 인간으로서 최고의 생명 경예를 여신 부처(스승)를 구하는

- 마음이 감하고, 부처에 대한 감사한 마음이 감할 때, 그 제자는 최상의 생명경예를 얻어갈 수 있다. 이것이 부처의 뜻이다.
c) 부처(스승)는 제자들이 많이 모여있는 곳에서 쉽게 자신의 실체를 내 보이지 않는다. 제자들이 적은 곳에서 진실로 법을 가르친다.
d) 성불을 향한 스승의 가능성은 언제나 제자가 가지고 있는 가능성보다 높다. 그렇기 때문에, 제자는 무엇보다 스승의 뜻을 따라야 한다.
e) 부처(스승)는 중생이 부처를 공경하고, 부처에게 헌신할 때 한하여 중생을 구제한다.
(7) 삼신여래(三身如來)는 누구입니까? 아래에서, 옳은 답 셋을 고르세요.
a)불신(佛身) b)법신(法身) c)응신(應身)
d)보신(報身) e)당신(當身) f)행신(行身) g)연신(然身)
(8) 삼보(三寶)를 "수량품"에서는 중생을 행복으로 인도하는 보물로 칭합니다. 말법의 올바른 삼보를 SGI에서는 무엇이라고 부니까? 올바른 답 하나를 고르세요.
a) 법보(본존님), 혜보(법화경의 지혜) 그리고 행보(지용의 보살의 행동)
b) 불보(석가모니), 법보(법화경) 그리고 승보(니치렌 대성인, 넓게 말해 법화경의 가르침을 신수하는 모든 승려)

- c) 불보(니치렌 대성인), 부처의 지혜(그의 가르침), 그리고 부처의 행위(불법유포를 위한 그의 노력)
d) 불보(니치렌 대성인), 법보(3대 비법의 남묘호렌계교), 그리고 승보(니코 상인, 넓은 뜻으로 대성인의 불법을 올바르게 받들고 유포시키는 신도들)
e) 본존님(대어 본존), 제목(3대비법의 남묘호렌계교) 그리고 본문의 계단.

- (9) 수량품에는 "입심육건불, 부자 석신명"이라는 구절이 있습니다. 니치렌 대성인의 불법의 관점에서 "입심육건불"은 어떤 뜻입니까? 아래에서, 올바른 답 하나를 고르세요.
a) 그 뜻은 중생은 석가모니의 멸후라도 그를 믿기를 갈망한다.
b) 그 뜻은 오백전집견이 지나는 동안 중생은 이 사바세계에 석가모니의 출현을 일심으로 기다려왔다.
c) 그 뜻은 중생은 일심으로 니치렌 대성인을 말법의 본분로서 존경한다.
d) 그 뜻은 부처를 자신의 기심에서 본다.
e) 그 뜻은 중생은 일심으로 부처의 보호를 받기를 원한다. 특히 생명에 위협을 느꼈을 때.
(10) "상주차설법"의 구절은 말법의 니치렌 대성인불법의 관점에서

- 어떤 뜻입니까? 아래에서, 옳은 답 하나를 고르세요.
a) 부처는 항상 허공회에서 법을 설한다.
b) 이 사바세계에서 남묘호렌계교를 부르는 것을 말한다.
c) 부처는 항상 중생을 구제하기 위하여 보탑속에 상주한다.
d) 법화경의 영원한 가르침
e) 법을 넓히려는 부처의 자비.

- 제 2부: "개목초"(1)
(11) 니치렌 대성인께서는 "나 니치렌은 당시에 일본국에서 제일로 부(富)한자이다"라고 그리고 이 부(富)는 마음으로 부터 나온다고 선언했습니다. 도다 선생님은 이 부의 마음을 "불패(不敗) 그리고 "두려움으로부터의 자유"라고 말씀하셨습니다. 무엇을 위해 신명을 바쳤기 때문입니까? 아래에서, 옳은 답 하나를 고르세요.
a) 왜냐하면 다스노구찌 법란 때 목이 배이지 않았고, 더 이상 생명에 위협이 없다는 해방감을 느꼈기 때문이다.
b) 왜냐하면 대성인을 죽이려던 염불종 신자들의 위협으로부터 체전 친신기의 가호로 무사히 사도심에 도착하셨기 때문이다.
c) 왜냐하면 사도심의 혹독한 환경

- 속에서 중요한 여러 어서의 집필을 끝마쳤기 때문이다.
d) 왜냐하면 대성인은 석가모니가 법화경에서 예언한 것처럼 말법에 와서 대성인이 받았던 박해가 불경 보살의 제탄이라고 깨달았기 때문이다.
e) 왜냐하면 대성인은 법화경을 위해 신명을 바쳤고, 상행보살로서 법을 넓히기 위해 생과 사에 걸친 투쟁을 하셨기 때문이다.
(12) 열반경을 통해서 대성인은 법화경을 믿는 사람도 법을 깨뜨리는 자를 보고 무엇을 하지 않았을 때 법화경의 원적이 된다고 지적 하였습니다. 아래에서, 옳은 답 하나를 고르세요.
a)그들의 행복을 기원한다.
b) 그들을 무시한다.
c)그들에게 친절하게 한다.
d) 구건하고, 기책한다.
e) 그들을 회피한다.
(13) "개목초" 마지막 부분에 제자들은 의심을 일어켜, 염불자, 선종 등을 책하여 그들에게 미움을 당하면 어떠한 이익이 있습니까? 라고 질문한 것에 대해 대성인은 어떻게 답변하셨습니까? 아래에서 옳은 답 하나를 고르세요.
a) 이 법을 유포할 적당한 시기와 장소를 선택해야한다. 그렇지 않으면 주위의 사람들에게 적의를 품게

- 할 것이다.
b) 항상 타인에게 공손하고 친절하게 말해야한다. 그렇지 않으면 주위의 사람들에게 적의를 품게 할 것이다.
c) 적의를 품고있는 주위사람들을, 개의치 않아야 한다.
d) 비록 주위사람들이 적의를 품더라도, 진실을 밝히면서 법을 유포해 나가야 한다.
e) 적의를 품은 사람들로 둘러싸여 있을 때, 용기 있게 사과해야한다.
(14) 법화경 제 11품 "견보탑품"에서 다보와 시방의 분신들이 나란히 모여 있을 때, 석가모니는 무엇을 말하고자 했습니까? 아래에서 옳은 답 하나를 고르세요.
a) 보탑의 출현을 볼 것을
b) 법화경을 미래에 돌림이 유포시킬 것을
c) 법화경의 가르침을 보호 할 것을
d) 허공회 의식에 참석할 것을
e) 법화경 강의에 귀를 기울일 것을
(15) 만약 대성인께서 말법의 정법인 법화경을 선언하지 않았다면 그의 현세는 안온하였을 것입니까. 그러나 그렇게 하면 무엇이 걸려된다고 "개목초"에서 말씀하십니까? 아래에서 옳은 답 하나를 고르세요.

- a) 용기
b) 복운
c) 자비심
d) 신심
e) 실천
제 3부: "개목초" (2)
(16) "개목초"를 쓰신 대성인의 뜻은 무엇입니까? 아래에서, 옳은 답 하나를 고르세요.
a) 주, 사, 친의 3덕을 명백히 밝히기 위하여.
b) 법화경의 이론적인 가르침을 파절하기 위하여.
c) 법화경에 의한 개인공양식을 설명하기 위하여
d) 자신만이 계, 정, 혜의 3 덕을 갖춘 것을 명백 하게 하기 위하여.
e) 국가의 삼체철난의 원인을 일본의 위정자에게 알려주기 위하여.
(17) 3덕(三德)과 SGI가 펼치고 있는 평화, 문화, 그리고 교육운동은 어떤 관계가 있습니까? 아래에서, 옳지 않은 답 하나를 고르세요.
a) 주(主)의 덕이란 약의 작용을 막아 민중을 불행으로부터 보호하는 것이며, 그것은 SGI의 평화운동에 해당한다.
b) 주의 덕이란 SGI의 문화운동

뜻한다. 왜냐하면 주란 민주주의를 뜻하며, 민주주의가 없는 곳에는 문화의 교류가 이루어지지 않기 때문이다.

c) 친(親)의 덕이란 SGI의 문화운동을 뜻한다. 왜냐하면 부모처럼 사람의 내면세계를 성장시켜주기 때문이다.

d) 사(師)의 덕은 SGI의 교육운동을 뜻한다.

e) 법화경의 구절에 "이 땅은 평온하고 안온하리라"를 주의 덕으로 말한다. 그러므로 SGI의 평화운동은 주의 덕과 일치한다.

(18) 창가학회 초대 마키구치 회장은 "오늘날의 일련정종에 있는 일련종 문류(門流)는 대성인 당시의 천태 문류와 닮았다"고 말씀하셨습니다. 왜 그럴까요? 아래에서, 옳은 답 하나를 고르세요.

a) 왜냐하면 일련정종은 천태 문류가 천태 대사로부터 물려받은 불법을 계승해 온 것처럼 대성인의 불법을 계승해왔다.

b) 왜냐하면 일련정종이 니치렌 문류중에서 가장 큰 단체이다. 마치 대성인 시대의 불법 중에서 천태 문류가 가장 큰 단체였던 것처럼.

c) 왜냐하면 천태 문류가 법화경을 일본에 전수했던 것처럼, 현대에 있어서 일련정종이 대성인의 불법을 사회에 넓혀 나가기 때문이다.

d) 왜냐하면 천태 문류가 법화경의

b) 개인 의식은 밀교에서 일시적으로 전수된 형식적인 절차이다.

c) 개인 의식은 석가모니 부처의 동상과 다른 불교의 대상들에게 대해 힘을 주었다.

d) 정직한 승려는 개인 의식이 필요하다. 그러나 악승에 한해서는 안된다.

e) 화상, 목사의 부처에게 하는 개인 의식은 법화경, 천태종에만 속한다.

(26) 어서 "여실수행초"에 "이 경을 청문하기 시작한 날로부터 생각을 정할지어다. 황멸도후에 대난의 삼귀사 심할 것이라"라는 구절이 있습니다. 이 구절에 의하면, 우리는 외부로부터의 공격과 비난에 대해 어떻게 대응해야 합니까? 아래에서, 옳은 답 하나를 고르세요.

a) 우리를 비난하고 공격하는 그러한 집단들에 대해, 우리는 소송을 할 수 있는 정확한 법률적인 전략을 완전히 준비하고 있어야 한다.

b) 그러한 집단들은 불법의 수호신들에 의해 자연히 소멸될 것이라는 것을 확신해야 한다.

c) 우리를 비난하고 공격하는 그러한 집단들에 대해, 우리는 그들의 행복을 위해 기원해야 한다.

d) 그러한 비난의 대상이 된다는 것에 자부심을 가져야 한다. 왜냐하면, 그것은 우리가 바르게 활동해

이론적인 가르침을 전수한 것처럼 일련정종도 대성인의 이론적인 가르침을 전수해 왔기 때문이다.

e) 비록 천태 문류는 법화경이 경왕인 것을 알고있어서나, 마(魔)를 파멸하기 보다는 대성인을 박해하는데 합세했다. 이와 같이 지금의 종문도 민중의 행복을 위한 광선유포를 계속하여 방해해 왔다.

(19) '개국초'에 쓰여진 "우자(愚者)로부터 칭찬받는 것" 구절에서 우리는 무엇 을 배울 수 있는가? 아래에서, 옳은 답 하나를 고르세요.

a) 법화경 데로 실천하는 사람은 비록 우자라도 칭찬한다.

b) 우자로부터 칭찬 받는다는 뜻은 그들로부터 박해받는다는 뜻이다.

c) 비록 불법에 무지한 자라도 정법의 위대함을 칭찬할 것이다.

d) 진실한 법화경 수행자는 우자로부터 먼저 칭찬 받은 후, 점차적으로 천인으로부터 칭찬 받는다.

e) 우자(愚者)로부터 박해 당하는 것이 영광인 반면, 그들로부터 칭찬 받는 것은 수치이다.

(20) 천태대사는 법을 넓히는데 있어, "시(時)에 의할지어다"라고 말했는데 시에 의하지 않는 것은 무엇입니까? 아래에서, 옳은 답 하나를 고르세요.

a) 기본적인 불법의식.

나가고 있다는 증거이기 때문이다.

e) 겸허하게 우리의 태도에 대해 반성하고, 그러한 집단으로부터 우리를 공격하게 만든 원인을 찾아서 그러한 행동을 중지해야 한다.

(27) 니치렌 대성인께서는 "법화경을 험뜯는 사람에게는 더욱 들러 줄 지어다" 라고 말씀하셨습니다. 우리는 종문의 회원들과 대화할 때 어떠한 자세로 임해야 합니까? 아래에서, 옳지 않은 답 하나를 고르세요.

a) 비록 그들이 우리를 비난할지라도, 나쁜 습관을 쌓고 있는 그들에게 자비를 가지 고 행동해야 한다.

b) 우리는 당연히 강하고 철저한 기원으로, 그러한 불행에서 그들이 탈출하도록 도와야 한다.

c) 방법을 저지른 그들에게 커다란 불행이 일어날 것을 볼 수 있도록 노력해야한다.

d) 종문내의 현실에 대한 확신을 가지고 그들과 대화함으로써, 종문 멤버들에게 자연스럽게 종문을 탈강할 수 있도록 확신을 주어야 한다.

e) 상식을 벗어나지 않고 따뜻함과 존경심을 가지고 만나야 한다. 왜냐하면 개개인 이 모두가 소중한 사람이기 때문입니다.

제 5부 : "닛코상인의 26개 유계

b) 불도수행의 형태.

c) 부처의 제자로서의 존귀함.

d) 불법유포의 방법.

e) 법을 위해, 민중의 행 복을 위해 헌신하려는 정신.

(21) 말법에 정법을 유포하는 사람은 대성인은 어떻게 불렀습니까? 아래에서, 옳지 않은 답 하나를 고르세요.

a) 그들은 정법, 상법시대에 법을 유포했던 사람보다도 훨씬 존귀하다.

b) 그들은 석가모니, 다보, 그리고 사방의 제불로부터 칭찬받을 것이다.

c) 그들은 항상 편안하고 안온함을 느낄 것이다.

d) 그들이 바로 지용의 보살들이다.

e) 그들은 박해와 비방의 폭우(暴雨)속에서도 우뚝 설 것이다.

제 4부: "종문내에 관한 질의 응답" 책자에 대한 6 문제

(22) 니치렌 대성인께서 "사정(邪正)이 어제를 나란할 때" 제자들은 어떠한 행동을 해야한다고 말씀하셨습니다? 아래에서, 옳은 답 하나를 고르세요.

a) 만사를 제쳐놓고 방법을 책하는

저문"에 대한 이케다 SGI회장의 지도에서 6 문제

(28) 닛코상인이 "26개 유계저문"을 쓰게 된 근본 동기는 무엇이었습니까? 아래 에서, 옳지 않은 답 하나를 고르세요.

a) 만년의 미래에 걸쳐 일체중생을 구제하고 보호하기 위함이다.

b) 후손들에게 불교의 형식들과 종교의식들을 올바르게 수행하기를 당부하기 위함이다.

c) 후대의 문하들에게, 특히 승려들에게, 그들의 수행을 올바르게 실천하기를 당부하기 위함이다.

d) 대성인의 광선유포에 대한 금언을 받들기 위함이다.

e) 불서신명(不修身命)으로 묘법의 길을 걷는 사람들에게 격려하기 위함이다.

(29) 대성인 시대의 '오노승'과 닛켄과의 유사성은 무엇입니까? 아래에서, 옳은 답 하나를 고르세요.

a) 둘다 대다수의 평신도들과 대화를 단절했다.

b) 둘다 본문의 계단인 사찰을 물질적으로 파괴하였다.

c) 둘다 석가모니 부처의 불상에 대한 숭배를 장려했다.

d) 둘다 니치렌 대성인님과 닛코상인의 가르침에 대해 위배하여, 그들의 스승을 배신하였다.

(29) 대성인 시대의 '오노승'과 닛켄과의 유사성은 무엇입니까? 아래에서, 옳은 답 하나를 고르세요.

a) 둘다 대다수의 평신도들과 대화를 단절했다.

b) 둘다 본문의 계단인 사찰을 물질적으로 파괴하였다.

c) 둘다 석가모니 부처의 불상에 대한 숭배를 장려했다.

d) 둘다 니치렌 대성인님과 닛코상인의 가르침에 대해 위배하여, 그들의 스승을 배신하였다.

데 전력을 다한다.

d) 정확한 판단을 내려줄 현인이나 성인을 찾는다.

e) 본질적인 가르침을 지키기 위해 제목을 부른다.

d) 각자 자신속에 생기는 방법을 억제한다.

e) 진실에 대한 자기의 입장을 객관적으로 자신에게 질문한다.

(23) "말법에 악서 묘호연계교(妙法蓮華經)의 오자를 흥통하는 자는 남자를 가리지 말지어다"라고 니치렌 대성인께서 말씀하셨습니다. 이 구절에 위배하여, 니치렌 후지모토라는 종문의 총무가 1991년 1월에 SGI쪽으로 보낸 서신에서 어떻게 말씀하십니까? 아래에서, 옳은 답 하나를 고르세요.

a) 남자와 여자가 평등하다고 생각하여 말하는 것은 대단한 자만이다.

b) 종문 근대 역사상 여성은 없었다.

c) 남자와 여자는 승려이거나 신도이거나 기본적으로 차이가 있으며, 다른 방식으로 산다.

d) 승려와 신도가 평등하다고 생각하여 말하는 것은 대단한 자만이다.

e) 승려와 신도는 정확히 같은 신분이나, 단지 불교관계 공유일에 있는 의식에만 제외한다.

(24) "어본존을 결코 타처에서 구하지 말지어다. 다만 우리 중생이

e) 둘다 부정한 행위로 알려진 범정 소송에 관련된 적이 있다.

(30) 닛코상인의 "26개 유계저문" 중, 제 3조의 근본 정신은 우리가 소중히 하고 근본으로 삼아야 합니다. 그것은 무엇입니까? 아래에서, 옳은 답 하나를 고르세요.

a) 어본존

b) 제목

c) 광선유포의 활동

d) 니치렌 대성인의 어서

e) 삼보(三寶)

(31) 마키구치 회장선생님과 도다 선생님은 창가학회 회원들에게 신찰을 받게 하라는 상인(上人)들의 지시를 거절하였습니다. 이분들은 "26개 유계저문"중, 제17조를 근거로 해서 거절하였습니다. 이 조목의 내용은 어떠한 것입니까? 아래에서, 옳은 답 하나를 고르세요.

a) 대성인의 정법을 깨닫지 않고서 천태(天台)의 법문을 배워서는 안된다.

b) (불법에 대한)논의나, (정법의)강의, 설법을 즐겨야 하며, 그 이외의 것은 삼가지 않으면 안된다.

c) 양법의 자료부터 공양을 받아서 는 안된다.

d) 방법과 동작해서는 안된다. 여동죄(與扇罪)가 되는 것을 두려워해야 한다.

e) 실령 때의 관수(實首)라도 불법

(31) 마키구치 회장선생님과 도다 선생님은 창가학회 회원들에게 신찰을 받게 하라는 상인(上人)들의 지시를 거절하였습니다. 이분들은 "26개 유계저문"중, 제17조를 근거로 해서 거절하였습니다. 이 조목의 내용은 어떠한 것입니까? 아래에서, 옳은 답 하나를 고르세요.

a) 대성인의 정법을 깨닫지 않고서 천태(天台)의 법문을 배워서는 안된다.

b) (불법에 대한)논의나, (정법의)강의, 설법을 즐겨야 하며, 그 이외의 것은 삼가지 않으면 안된다.

c) 양법의 자료부터 공양을 받아서 는 안된다.

d) 방법과 동작해서는 안된다. 여동죄(與扇罪)가 되는 것을 두려워해야 한다.

e) 실령 때의 관수(實首)라도 불법

법화경을 수지하고 남묘호연계교(南無妙法蓮華經)라 통칭하는 흥통의 육단에 계시느니라"라는 어서 구절이 있습니다. 다음중 어느 문장이 일련정종종문에서 주장하는 내용입니까?

a) 타처에 있는 어본존은 대성인의 본불로써의 생명경애를 그대로 나타낸 것을 말하며, 흥통에 있는 어본존은 모든 일반인들의 깨달음의 가능성을 의미한다.

b) 어본존은 부처의 자비와 지혜의 당체이다.

c) 어본존을 향한 신심수행의 힘은 자신의 오지로부터 본존님의 힘을 끌어올 수 있도록 한다.

d) 남묘호연계교의 묘법은 다른 곳에 있는 게 아니라, 대어본존님 속에 안 계신다.

e) 어본존의 힘을 자신들이 지배하고 있다고 주장하는 것은 대성인의 가르침을 개인적인 욕망에 이용하는 가장 비천한 행동이다.

(25) 일련정종에서는 SGI에서 하루 받은 어본존은 범주의 "개인의식"을 받지 않 았기 때문에, 가짜라고 주장하고 있습니다. 니치렌 대성인은 "개인의식"에 대한 생각을 어서에 어떻게 쓰셨습니까? 아래에서, 옳은 답 하나를 고르세요.

a) 어본존에 대한 개인의식을 행한다는 것은 어본존에 대한 권능을 부여하기 위해 필수적이다.

의 정의에 위배해 제멋대로의 자실(自說)을 세웠 을 경우에는, 이것을 받아들여서는 안된다.

(32) 닛코상인은 제 22조에서, 왜 "방법(善法)의 공양"을 받아서는 안된다고 했습니까? 아래에서 옳지 않은 답 하나를 고르세요.

a) 방법(善法)자들과 같은 친법을 받기 때문에

b) 방법(善法)자들에게 이미 신세를 지기 때문에

c) 방법(善法)자들의 공양을 받는 것은 방법(善法)을 용인하는 것이기 때문에

d) 여동죄(與扇罪)를 저지르기 때문이다

e) 가르침을 지키는 것보다 부의 축적이 우선으로 될 수 있기 때문에

(33) 제 16조에서, "하열(下劣)의 자(者)라 할지라도 자(者)라면 우러러 사장(師匠)으로 삼아야 할 것"이라고 하셨습니다. 아래에서, 위의 문장을 완성시킬 수 있는 구절을 고르세요.

a) 어본존에 대한 더욱더 강한 확신이 있는

b) 나보다 불법을 더 오래 수행한

c) 나보다 법문에 먼저 들어온

d) 나보다 강연 능력이 뛰어난

e) 나보다 불법의 이해가 뛰어난

(페이지 A로부터)

(牛馬)나 가마나 수레에 유유히 타고 갈 수 있다. 마침내 불 보살이 타시는 연화에 타고 부처가 사시는 보산 즉 영산정토에 이른다라고. 불과 한벌의 단의의 공양에 삼세영원의 복덕을 약속했던 것이다. 그것은 대성인께서 그들로부터 보내는 단의에 담긴 진심을 보셨기 때문이다. 단의에는 안감이 없으나 보내는 단의 안에는 진심이 껴매져 있었다. 그 따뜻한 촉감을 느껴셨음에 틀림없다.

또 거국적인 광기의 박해 속에서 대성인을 믿고 그리워하는 사람들의 청정한 심금을 얼마나 존귀하게 생각하셨을까.

여러 차례에 걸쳐 생사의 단애(斷崖)를 극복해 온 사람은 진정한 인간의 가치를 안다.

권력자가 위대한 것이 아니고 유명인이 위대한 것도 아니다. 영예도 원하지 않고 이(利)를 탐내지 않으며 굳게 살고 있는 민중 속에 진실하고 위대한 인간의 빛이 있다는 것은 수종의 구슬처럼 선명하게 비쳐질 것이다. 이 편지를 받은 부부의 기

쁨이 눈에 선히 떠오른다.

추신에 나오는 도시로전 부인은 시조강고 가문과도 친교가 있던 부인이다. 대성인은 이 편지를 항상 서로 모여 읽으시라고 하시면서 끝맺고 있다. 지금으로 말하면 적담회 등에서 서로 이야기 하라는 말씀일 것이다.

우리들도 어서를 배독하며 동지와 대화하는 한 계도를 이탈할 염려는 없다.

짧은 추신 속에도 대성인은 모두가 단결해서 신앙을 관철해 나갈 수 있도록 급소를 찌르고 있다. 이 세심한 배려. 이것이 대성인이다. 어분들의 마음이다.

어디까지나 한사람을 소중히 한다. 여기에 어서의 정신이 있다. 이것이 SGI정신이다.

어서는 대성인의 인간주의가 다 아야몬드와 같이 결정된 인류의 보배이다. 인간이 병에 지친 시대이니 만큼 어서를 배우라, 대성인의 인간주의로 돌아가라고 외치고 싶다.

♠ 독자로부터 온 편지

안녕하세요? 월드 트리본 코리아 페이지 담당자님. 정말 수고 많으십니다. 진심으로 감사드립니다. 수고하시는 만큼 정말 꼭 필요한 신문이 되었으면 합니다. 초기 이민자 절복을 위해서도 영어 내용이 한글로 실린 신문이 절실히 필요하다고 느끼고 있습니다. (1) 법련이나 화광신문에서 볼 수 없는 SGI-USA 소식을 월드 트리본 한국 난에서 읽을 수 있으면 좋겠습니다. 아직도 월드 트리본을 안 보시는 분이 많이 계신데, 이유인 즉 영어를 읽지 못하기 때문이라고 하십니다. (2) 한 페이지라도 매주 실린다면 모두가 스스로 신문을 신청하고, 신문이 올 때마다 접어두지 않고 펼쳐 보지 않을까요? (3) 내용 면에서도 영어판 내용

을 머리말, 간추린 내용(아주 중요한 것만), 사진 설명, 외국의 체험담, 한국인 체험담 등을 회원님들이 원하고 싶습니다. 어서강의는 회원님 모두 너무 너무 좋아 하셨습니다. 어려우시겠지만 참고해 주신다면 정말로 감사하겠습니다. 이상은 우리 지부 한국 회원님들의 희망사항입니다.

♠ 답장

보내주신 편지 잘 보았습니다. 귀하께서 부탁하시는 희망사항은 아마도 미(美) 전역에서 오늘도 광선유포를 위하여 헌신하시고 계시는 한국 회원님들의 희망사항이라고 사료됩니다. 지금 미국은 회장 선생님의 기대에 부응하여 세계광선유포의 중심지로서 자리를 잡아가고 있습니다. SGI-USA 속에서 중요한 일익을 담당하고 있는 여러분들에게 가능하다면 조

직의 흐름과 방향을 올바르게 빠르게 전달해 드리는 것이 W/T 코리아 페이지의 사명인 것은 두말할 나위가 없습니다만, 유감스럽게도 아직은 그까지 힘이 미치지 못하고 있습니다. (1) 법련책은 대체적으로 많이 구독하고 있으나, 화광신문을 읽는 분들은 많지 않기 때문에 화광신문을 참고로 하고 있으며, W/T에 난 기사(선생님의 스피치)는 법련이든 화광신문에 실렸더라도 재차 읽고 있습니다. (2) W/T본사의 사정 상(우송료 및 인건비) 월 1회 발송하지만 때를 보아 월 2회 발송을 건의 할 예정입니다. (3) 현재 W/T한국 난은 몇 사람의 지원자에 의하여 제작되고 있습니다. 특히 번역하는데 큰 어려움을 겪고 있습니다. 미 전역에서 능력 있으신 분들의 협조를 부탁드립니다. 감사합니다.

모집 공고

한국인 회원 여러분, 안녕하십니까!

현재 미 전역에서 절찬 리에 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 단위로 좋음. 예: 시애틀 지역)

모집 최종일: 2000년 2월 22일.

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일 일 격려 전집

—For TODAY & TOMORROW—

11월 5일

명량하게 살아가는 것이 중요하다.

낙관적인 강한 정신으로 자신의 마음을 밝고, 긍정적으로 만들어 지속적으로 유익한 방향으로 바뀌가면서 주위의 사람들 또한 도와주시기 바란다.

설령 어떤 일을 만나더라도 기쁨을 느낄 수 있는 생명경애가 될 수 있게 노력해 가시기 바란다.

11월 15일

"신심 즉 생활이다"라는 근본적인 길을 따라 자신에게 가장 적합한 방법으로 생활하면서 지속적으로 전진해 주시기 바란다. 태양이 어김없이 매일 떠오르는 것처럼, 만약 여러분께서 우주의 절대적인 법인, 묘법을 근간으로 지속적으로 전진하신다면, 지금은 상상할 수 없는, 모든 소원이 성취되는 만족한 인생을 틀림없이 리더 하시기 될 것이다. 가장 확실하고 가치 있는 인생을 리더하고 있다는 것에 확신을 가져 주시기 바란다.

11월 25일

바라옵건대, 당신을 위해 헌신해오신 어머니의 사랑과 노고를 결코 잊지 마시기 바란다. 인간은 자신의 마음속에 사랑해 주던 어머니의 얼굴이 살아있는 한 타락의 길로 떨어지지 않는다고 확신한다.

그와 같이, 대성인의 대자대비를 우리들의 마음속에 새기며 깊은 감사를 느끼는 한 우리들의 생명은 불계의 빛으로 밝게 비추어진다. 그리고 어분존의 대 자비에 둘러싸여 평온하고 무한한 기쁨으로 수놓인 길을 나아간다.

我的人生紀錄

第2部

SGI
池田會長

《前言》

等待時機，創造時機。
SGI於一九七五年一月在關島
結成，此事成為佛法正式向世界弘
揚的重要契機。然而，一轉眼已經
過了四分之一世紀。又有誰曾預測
到SGI今日的舞台會蓬勃發展至世
界各地呢？

至於《第三文明》這本雜誌所
連載的「我的人生紀錄」，是以關
島為節落筆，按照時間的順序追
溯往事，將我個人的人生歷程如實
的記錄下來。

「廣布即人生」。廣宣布就是
我的人生，因此理所當然的，我所
記載的乃是令人振奮的和平、文
化、教育運動之「前進曲」。

不知不覺當該雜誌已連載了五
十一次，剛好寫到一九八七年二月
訪問多明尼加為止。（其中卅三次的
連載，「每日新聞社」以「關步
大道」我的「人生紀錄」為題出版
付梓。）

「第一部」記錄至訪多國為止，
暫且擱筆。但由於許多讀者希望我
繼續執筆，因此這次決定將舞台移
到「大白蓮華」，作為「第二部」
開始連載。

總而言之，我的人生紀錄只能在
創價學會裡尋覓。三世永遠能為廣
宣流布效勞的人生，是我無上的光
榮。

今天，我仍然持續向這個「記
錄」挑戰。

「第一回：禁止原子彈、氫彈
宣言三十週年佳節」

被喻為考驗電腦文明的「千年蟲
問題」已廣受重視。原因是舊型的
電腦因為對年數只能認識到十位
數，所以會將西元二〇〇〇年誤認
為一九〇〇年，導致無法正常運

作。如果不能採取因應措施，恐怕
會造成社會混亂。

例如不能使用信用卡、停電、電
話不通、醫療機器受影響，最後還
會導致飛機墜落、導彈爆炸……等
事件。如何防止混亂產生，採取因
應措施乃當急之務。

電腦是人製作出來的，絕不能因
為科學技術恣意妄行，而招來使人
類必須不安於未來的危機。

恩師的「首要遺訓」

若以「時光隧道」(註)倒退一
百年，則會令我想起戶田先生就是
在一九〇〇年二十世紀開幕的前夜
出生，在目睹時代巨變中長大的。

一九〇四年爆發日俄戰爭(註
)，之後日本漸漸傾向軍國主
義。其後又遭遇關東大地震(註
)，以及親身親歷世界經濟大恐
慌(註)世相之苦；不久發生了
兩次世界大戰，日本戰敗了。

新世紀近在眼前，雖然世間正盛
行回顧百年大史，但我認為戶田先
生其生平與思想行動本身，就是與
動盪的二十世紀有緊密關係。

美國的媒體博物館發表了由美國
著名記者和歷史學者所選出的「二
十世紀百大新聞」。頭條。「原子
彈投下廣島、長崎和第二次大戰結
束。次條。人類首次登陸月球，
第三條。日本偷襲真珠港和美國加
入第二次世界大戰」。

戶田先生在第二次世界大戰時，
因為反對戰爭而被日本軍部權力逮
捕入獄，於停戰前夜出獄。就戶田
先生的一生而言，會以「禁止原子
彈、氫彈宣言」作為「首要遺訓」

「地球民族主義」的先見性
「人類首次登陸月球」雖然恩
師過逝之後的事，可是吾師早在這
之前提倡了「地球民族主義」。「要
從地球上除去「悲慘」二字」此師
的吶喊，就是在主張，與其重視國
家的利益，不如應以人類的利益，
甚至人的利益為優先。這是和牧口
先生所預測的「人道競爭時代」將
來臨的基本思想是一致的。

由於此足以證明兩位恩師乃歷經
戰亂的二十世紀，而且看透人類未
來的一流思想家，相信今後於國
際上會更瞭解其思想的先見性。

最近美國的「時代雜誌」曾選出
「二十世紀偉大智者」，排行首位
的是愛因斯坦(註)。記得戶田
先生於生前常說，能和牧口先生一
起去聽愛因斯坦來日本時的演講是
「人生最大幸福之一」。那是一場

於一九三二年十一月十九日在慶應
義塾大學講堂舉辦，為時約五小時
的演講。此奉令我感受到兩位求知
欲的旺盛。

創價教育學會也就是在八年後的
一九三〇年十一月十八日創辦的。
多年後，我和諾貝爾化學獎與和
平獎的得主鮑林博士(註)進行
對話，並出版了對談集。對談中呼
籲世人正視核子戰爭之危機而發表
了「羅素、愛因斯坦宣言」(註)
一事。鮑林博士就是當時十一位簽
署該宣言的其中之一。

以此宣言為契機，東西科學家拆
除意識型態的藩籬齊聚一堂，之後
發展到成立「帕格沃希會議」(註
)組織。倫敦大學的羅特布拉特
名譽教授(註)也是簽署該宣言
者之一，並擔任該會議的會長。

該會議的成立旨在醞釀世論，以
防美蘇及其他強國之間掀起核子戰
爭。於一九五七年召開第一次會
議，恰巧與戶田先生所提出「禁止
原子彈氫彈宣言」同年。

我在一九八九年也和羅特布拉特
會長會見，並交換了意見。

成為製造原子彈理論背景的愛因
斯坦相對論(註)；提出警告核
武危機的科學
家；各種和平
運動的興起
……。在動盪不
安的二十世紀
裡，針對戰爭
與和平，皆有
各界人士大放
異彩。時至本
世紀將結束的
現在，相信不
只我個人感
到，時代正轉
移向重新凝視
人的內在在此
方向。

和歌聲所圍繞。當時的會長室就
是位於二樓一角。

記得是青年部將在三澤競技場舉
行體育大會前的事。戶田先生在會
長室裡命寫筆記，帶著厚厚的眼
鏡認真地看了又寫，寫了又改。

牧口先生曾說「要儲蓄思想」，
而隨時把自己思想的內容筆記下
來，戶田先生正是如此效法。

牧口先生在任教職的時代，積存
了寫下有關教育的重要性和如何實
踐的一大疊筆記。後來多虧戶田先
生大力相助，把這些筆記整理成爲
一本偉大的著作「創價教育學體
系」。

「啊！已經這麼晚了」，當窗外
夜色低垂，吾師就停止思索準備前
往開會。這種緊迫的日子，一直持
續不止。

跟隨一勞的我，從中感受到戶田
先生將準備作某種大發言。那份具
歷史性的「禁止原子彈氫彈宣
言」，就是如此誕生的。

當輕閉眼就會令我浮現當時在
橫濱三澤競技場的情景。

一九五七年九月八日，是個萬里
無雲的晴天。前一天的晚報還報導
說，第十號台風將接近日本東部，
將會帶來大雨。這使得參加者對於
颱風過後的晴空萬里，感到分外高
興。為了妝點這個令人樂道且具
歷史宣言的舞台，可說諸天也為我
們同賀。

這場由青年部舉辦，堪稱「青年
節」的體育大會揭幕流程是，首先
由滑翔機投下賀辭，再由我舉槍發
號宣布競技開始，接著放了一百隻
和平鴿飛向晴空。

師正義凜然地宣說：「想必是諸
君的熱誠感動了天龍，讓昨天的暴
風雨一掃烏雲，今天才能在如此晴
朗的天氣之下舉行盛會。親眼目睹
發揮學會精神淋漓盡致的諸君，以
及廣大觀眾報予回應的誠心，令人
由衷慶幸。」

中國的傳說中說，陰豪雨是天龍
的所為，戶田先生會在開頭引用天
龍一詞，這也象徵戶田先生的豪
情。

他接著說：「然而今天各位在歡
騰之餘應知，今後也許會遭遇各種
難或人身攻擊，所以今天在此要向
諸君發表我首要遺訓。」

戶田先生彷彿已預知壽命將至，
於半年後臥病去逝，該宣言果真成
為戶田先生的「首要遺訓」。

在展望廣宣流布未來之同時也如
同在教示我們：要覺悟，無論任何
難或攻擊來襲都要奮勇前進！這
教示對信徒來說，也應奉為究極的
遺訓。「真是位可貴的老師！
捍衛「生存的權利」！
揮舞在五萬青年的面前，奮力道出
肺腑之言：

「下一個時代是要靠青年肩負
的。廣宣布布是我們的使命乃理所
當然，但是今天我想明確聲明我對
核子試驗、原子彈試驗的態度。如
果自認是我的弟子者，就應繼承我
今天所作的聲明，並且要把聲明的
意義滲透到全世界。」

雖然簡單扼要，但從聲明中不僅
可感受戶田先生對肩負廣布大任的
青年之信賴期許與愛護，同時也令
人體會到其決意之深厚。

吾師進而針對禁止試爆原子彈氫
彈宣言：「我想拔除的是隱藏在核
武背後的魔爪。」

當時反對原子彈氫彈試驗的輿論
四起。因為在這三年前，在太平洋
比基尼環礁捕魚的日本第五福龍丸
(註)魚船，因為淋到氫彈試驗
後的死灰，而使無線電機機長久保山
愛吉致死。

接著戶田先生的話進入核心，
該內容也就是出自那經過深思熟慮
的筆記。

「全世界民眾都擁有生存的權
利，威脅此權利的就是魔鬼、撒
旦、怪物。……假如有某國企圖用
原子彈征服世界，那麼這個民族及
使用者便是惡魔、魔鬼。同時相信
把這個思想弘揚至全世界，正是全
日本青年男女的使命。」

這也是在斷言，使用核武危害民
眾生存權利者是絕對惡，而且明白
告訴世人要認清隱藏在核武背後的
魔爪。那也是深入人性地指控，必
須鏟除企圖發動核戰者的魔性。

池田會長於十月二十四日接受新加坡攝影協會頒贈的榮譽會員證。



池田會長於十月二十四日接受新加坡攝影協會頒贈的榮譽會員證。

歷史「宣言」
座落信濃町
的舊學會本部
經常被來訪學
會員的唱頌聲

（文轉下頁）

(文接上頁)

剛才提到的鮑林博士在和我對談時曾如此強調：「比核武、兵力此邪惡力量更偉大的就是人心、精神力量」。

這句話不僅與「羅素·愛因斯坦宣言」裡所說的「我們作為人要提醒人——要記住諸君的人性，忘記他的事」相通，也和戶田先生的宣言相互應合。

此宣言明確指出創價學會和平、文明的運動路線。

其後例如向聯合國提出的廢除核武一千萬簽名簿；近年來發起為「廢核二〇〇〇」運動募集的一千三百萬簽名；以及在紐約聯合國本部與莫斯科、北京等世界各地所舉辦的「核武的威脅」展；「戰爭與和平」的巡迴展等，皆是由青年部秉承此宣言精神而發起的。

繼承師志，邁向世界
廢核宣言三十周年的一九八七年九月，學會於緣深的神奈川橫濱舉辦了「核武——現代世界的威脅」展。

長洲縣知事(已故)也以來賓的身分出席本展，並且致詞：「希望能以有輝煌歷史的橫濱此地舉辦本展為契機，讓縣民欲廢除核武的心願更加團結鞏固。」

另外學會當時也召開了「思考和平連續講座」，而神奈川縣青年部也實施了「縣民的核武意識調查」。

神奈川更舉辦了文化總會慶祝佳節，以期新的出發。我在此總會上曾呼籲大家：「要繼承師志，從今放眼世界」。

自此以來，我每天可說是片刻不大地奔波東西，奮鬥不懈，進而締造了今天的學會。

意指，正確的宗教並不是教人一味追求理想國而忘記現實課題，或遊離日常生活只圖冥想甜美世界。若不祈求「四表靜謐」付諸行動，則自他不可能獲得真實的安堵環境。

學會的和平運動為什麼能普及世界、永續發展呢？
回顧當時各地反對原子試爆的運動，確實高揚得令人眩目。就身為唯一被炸國的日本，這也是理所當然。反核運動雖然一時興盛，但是有些運動後來卻被當成政治鬥爭的手段，落得分裂，喪失氣勢。

相形之下，學會的和平運動卻是不屈不撓，不斷擴展至世界各地，絕對不肯離民眾。

原因是學會永遠立足於「人生的師徒」此繫絆。就是因為堅守人生之師此基軸不搖，所以不會左顧右盼變成以自我為中心。

再說學會發起和平運動的動機是基於師徒精神，因此絕不會流於追求利益或聲名等行為。只要持續站在與師同樣精神之上，路是不會變的，是永恆的。

想想師會選在神奈川發表「禁止原子氫彈宣言」，絕不是偶然的。回顧往昔，戶田先生曾在聖教新聞開刊號(一九五一年四月廿日)以標題「聖火點燃鶴見」來讚揚神奈川的弘教成果。

復以近程來說，我本身在一九七九年退下會長一職後，也是於神奈川之地高揚佛法正義之旗，展開獅子奮迅之戰。當時我雖然四面楚歌，但是師嚴然活在我的腦海，師的鼓勵也不時縈繞在耳。

拉揚(註5)家中會談，讓我留下了永生難忘的回憶。
當天傍晚，我佇立在旅館附近的恆河邊，眺望高掛在西空上的赫赫滿月。

白晝間如燃盡一切的熾熱太陽亮，宛如為了沉息喧嚷的街道，淡紅的滿月夜光照映在黃昏裡的滾滾恆河上。當月亮躲入雲層時，其圓輪顯得朦朧，令人不由得進入夢幻世界。

當天二月十一日正是戶田先生的生日。
師曾歌詠：「民望雲間能見月，願送太陽照亞洲」。師是如此關懷著為動盪而泣的亞洲民眾，而一心祈願佛法西還(註6)。

自古以來，印度的月光和檀香被認為具有消暑的作用，進而也被引伸為能消弭人的慾望和怒火。月光亦為「智慧」、「真理」的象徵，釋尊成道之夜也是滿月。

月亮在梵語中也指「兔居」之意。印度流傳一個有關兔子和月亮的寓言。
話說某天，一群動物因為可憐的一個快餓死的人，而各自去捕獵布施給飢者。然而兔子心想無物可施，便跳進火堆，焚身布施給飢者。

看到兔子此舉的神因感動而決定讓兔子昇天，永住月上。
月亮她不但無私無私的象徵，也是真心的象徵。相信就是這份無私無私之心，才能義無反顧地平息憎惡的火焰，喚醒人們的良心。

在這同時令我感到，正因為有尊貴的佛子同志無私之獻身，以及真心的行動，才能促使廣布有今日的發展。
滋潤心房的「甘露」
約在三十年前，我經常拍攝月夜。我的攝影歷程就是源自月亮。記得當我舉起相機時總是心想，就是此月在為我學會員照亮活動後的歸途。

月亮地靜掛高空，在警告人類，要平息愚蠢的慾望之火。
有名的佛教詩人馬特里契它(註7)曾以「如月撒甘露(註8)」一語，來形容釋尊欲去人們慾望和憎惡之心的說法。

後來，印度研究法華經的泰斗錢德拉博士和我會談時也曾說過，「甘露」亦指「軟能」。
博士並說：「池田先生不但令法華經的內涵得以綻放光輝，更透過和地球上傑出的知性對話，為人類普降「甘露之雨」。

我個人的事專且不談，現代的人們似乎未品嚐真正能令人蘇生、滋潤心房的「甘露」已久。
印度的花都那(註9)近郊，有一處釋尊成道之地佛陀伽耶。佛經記載，魔為了阻擾釋尊成道，企圖以各種武器威脅釋尊。魔也可以說是自己心「敗北的生命」而言。然而釋尊卻戰勝魔而成為「人類之師」。此乃有名的「降魔成道(註10)」法理。

佛典曾寫道：「魔被打敗後，一起和手下落荒而逃，此時戰勝無智與情欲的大聖者，宛如少女滿面笑容般的皎月，高掛天空。」
若說月亮給人的印象是「清純的獻身」，那麼太陽則帶給人「活力旺盛」的印象。

話說是我的私事，可謂吾師吾父的戶田先生，聽說我要結婚，便寫下一「如冉冉昇空，朝日光輝，之夫妻」一詩，祝福我們的前途。意指，夫妻之旅要如旭日高昇。
此外，也贈給內人一首詩：「如月光般，溫柔裡，要並兼妙法的毅力」。意指，不但要有如月光的溫柔，也不能忘記受持妙法的堅定一念，這就是戶田先生對內人的指導。

另外當長子博正出生時，我在先生身旁，先生聞訊大悅，便當場提筆在手裡的扇子上寫：「長子誕生，心喜如春月」。當天剛好是四月二十八日，春天的朦朧月色柔和地高掛天空。月亮就是如此點綴著我的人生歲月。

「核武抑制論」的幻想
廣島、長崎被原子彈炸傷者當中，有不少人成了學會員，其中也有很多人是基於對佛法的和平思想與學會的實際運動產生共鳴，而主動表示想要加入創價學會。

聽取每個人的入會歷程之後，覺得大家好像都是志願為了廣布出生於世的。
戶田先生經常指導說，人生如劇，大家都是自願出生到現在的處境，以自己現在的立場來證明佛法，因此皆為推動廣布的地涌菩薩。一從未聽過有生病菩薩、貧窮菩薩，各位都是地湧菩薩呀！」如此呵阿大笑地一邊說著，一邊投身於百姓之中，親切地鼓勵大家。

就是有緣才會一起生在廣布的家園，所以大家是並肩共戰，不可思議的同志……就是靠這些默默耕耘的人，今天廣布大業才得以擴展至全世界。對這些刻劃下崇高人生歷史的人，我深表敬意。這些歷史才是我的人生記錄裡，首當其衝的。

印度聖雄甘地曾說，他相信人的精神應該比原子彈更有威力。
並且銳利指出：「人們從原子彈所帶來的最大悲劇裡獲得的正確教訓就是，以暴制暴是無法清除暴力的；即使拿原子彈來對付原子彈也是無法毀滅對方。人類唯有靠非暴力始可遠離暴力，唯有靠愛才能克服憎惡。」

甘地這句心聲，可以說與剛才提到的戶田先生及鮑林博士的主張是相通的。所以說，鼓吹「核武抑制論」只不過是一種幻想。
「禁止原子彈宣言」的卓越之處在於告訴人們，應與棲居人類生命裡的魔性抗戰。因此，克服魔性，不問為政者或民眾，是萬人應共同面對的內在課題。勇於挑戰這項人間革命才是「軟能」的最大發揮。

令「佛法西還」成為現實
有名的「諫曉八幡抄」云：「月自西向東，月氏佛法東流之相；

日出自東，日本佛法還歸月氏之瑞相也」。這句御文是戶田先生特別喜歡的，經常在論文等文章中引用，也是廣布大指導者之大確信泉源所在。

因此，身為弟子的我，為了使這句御文成為現實而奔走世界。御書裡所說的月氏印度，如今也有眾多的地涌菩薩活躍著，可見「佛法業已西還」。

位於新德里南方六十公里處的「印度創價菩提園」已經開闢。由於會員們的獻身努力，菩提樹園的整理也獲得進展，明年將完成講堂的建设工程。

這座菩提樹園裡，不但植有牧口、戶田兩位先生的菩提樹，也種有各國及日本各縣各區的菩提樹，這些樹正沐浴著陽光，無止境地延伸著枝幹。
佛經上所說的菩提樹與日本的科木菩提樹不同，是屬無花果科。根則像榕樹一樣發達，擁有足可破岩的生命力。
綠葉擴向四方，被視為可避熱暑的綠蔭樹。修行者經常在樹下熟思、冥想，旅行者則作為休息處。

菩提樹通常獨發不叢生。剛才提到的釋尊成道處佛陀伽耶，該地也有一顆巨大菩提樹，樹高衝天，蔚為一大片綠蔭。
但是印度創價菩提樹園卻植成樹列，鏡向高空伸展。據說此種植排列被認為是想法的創新。以法華經為首，在各種經裡，菩提樹被喻為是由七寶所裝飾，用來莊嚴佛國土的寶樹。

壽量品有說：「眾生見劫盡，大火所燒時，我此土安穩，天人常充滿，國林諸聖園，種種寶莊嚴，寶樹多華果，眾生所遊樂」。

意指，眾生即使看見時代終結，世間被大火所燒時，我所處的地方仍然安穩。
此外御書口傳也說：「大火者，地獄界」。此景亦如地球被核武戰火所籠罩的樣相。

(文轉第三頁)

單衣抄

池田大作 講解

二七五年(建治元年)八月五十四歲作於身延

《本文》

法華經第四卷云：「如來現在，猶多怨嫉」等云云，第五云：「一切世間，多怨難信」等云云。

天台大師恐未讀此經文，一切世間皆信受故。傳教大師亦所不及，與「沉滅度後」之經文不符合。日蓮若不出現於日本國，如來金言作虛，多寶證明又有何用，十方諸佛之言，皆成妄語。

佛滅後二千二百二十餘年，月氏、漢土、日本，不見一切世間多怨難信之人，若無日蓮，佛語皆絕矣。

《御書選集(七)》(一一〇頁)

《通解》

法華經第四卷(法師品第十)裡有：「如來現在，猶多怨嫉(佛在世時都還有許多怨嫉)」，第五卷(安樂行品第十四)裡說：「一切世間，人人多怨難信」。

恐怕天台大師也尚未身讀過此經文，因為世間所有的人，皆信受他所說的。傳教大師也未及經文所說，因為並不符「沉滅度後(更何況佛滅度後，怨嫉更多)」之經文。

若日蓮沒有出現在日本國，佛的金言也變成虛言，多寶如來的證明又有何用呢？十方世界的分身諸佛的言辭，也都變成虛假。佛滅後二千二百二十餘年之間，印度、中國、日本，都沒有有人符合經文所說：「一切世間，多怨難信」。日蓮若沒有出現，佛的言辭早已不存。

《講義》

「有我故佛法在」，這是日蓮大聖人的大確信。

正因為大聖人一身承受所有的大難，佛的言辭才成為真實。

以自身的搏鬥 證明佛語的真實

為了證明「佛法是真實的」，大聖人主動挺身，為驅魔而戰。若沒有大聖人的奮勇，再卓越的經典，結果只不過是本書。再怎麼深遠意義的經文，也僅是些言辭罷了。賦予這些言辭生命，才是佛法、真正的宗教。

今年的「四月二日」又到來。永遠無法忘懷恩師戶田城聖先生，其一生是為使日蓮大聖人的御金言不成為虛妄。是使得七百年間只不過是句名詞的「廣宣流布」，用事實加以證明的一生。

御文說：「若無日蓮，佛語皆絕矣」，絕對不使本佛日蓮大聖人的言辭成為謊言，是創價學會的根本精神。

牧口先生是如此，戶田先生是如此，這句誓言是弟子的魂魄。宗門對政府軍部的權威始終卑躬屈膝，只求保身，其沾染謗法的下場，牧口先生感嘆不已，吶喊著：「現在不正是諷刺國家的時候嗎？害怕什麼呢？」而毫無畏懼地殉教了。

事實證明牧口先生的正義 戶田先生曾談及緬懷牧口先生的往事：「最後跟先生道別是在一九四三年(昭和十八年)，警視廳的二樓。先生將被押往東京看守所，我是後來才去。

想要跟先生道別，於是請示部長後，來到先生的面前。兩人對目相望時，我什麼話也說不出來，只是望著先生的臉直哭，僅對先生說：「請保重身體！」誰知竟是最後的訣別。

忘不了一九四五年(昭和二十年)一月八日，我連先生已死都不知情，那天正好首次被傳訊，一見到預審法官時，他開口就說：「牧口死了！」我心頭為之一震，淚卻流不出來，等回到牢房後，我嚎啕大哭。

這輩子，我從沒這麼傷心過。那時，毅然下定決心：「好！等著瞧吧！我一定證明先生是正確的！如果我使用別名，會用巖窟王(小說基度山恩仇記中的主角)之名，完成偉業來報答先生。」

現在，為先生該做的事還未著手，但我決意，一定用我的一生來證明先生的行動是否正確。」(一九五四年，於牧口先生第十一週年忌)

每逢「四·二」，我對戶田先生的心情，也完全一樣。今天，牧口先生之名為全世界所宣揚。例如，巴西聖保羅的郊外，「牧口常三郎先生公路」開通了。

另外，該國的庫里蒂巴市，也開闢了「牧口常三郎公園」，並正在開拓「戶田城聖大道」。戶田先生會是多麼高興！我看到恩師莞爾微笑的臉龐，佈滿整

個春天的晴空。既作斯身，如蘇武之餐雪繼命，如李陵之衣裘度世。入山林而無果時，空腹過二三日，鹿皮破時，裸體者三四月。如斯者何以得蒙哀憐，於猶未見得一面之人，贈以遠體之衣，實所難解，感激無已。

《御書選集(七)》(一一〇頁)

《通解》 既是這樣的身軀，如蘇武被囚禁時，飲冰雪維持生命，如李陵穿著裘衣度日。進入山林而沒有果實時，空腹過二、三日；鹿皮衣破時，也曾赤裸著過三、四月。

像我這樣的人，你是如何察覺我生活的不便？未曾謀面，卻贈送日蓮遮蓋身體的衣服，不知如何道謝？真是感激不盡。

《講義》 自進入身延的深山一年多，大聖人就是過著這樣的生活。

《文接上頁》 繼承「禁止原子彈氫彈宣言」此遺訓，我們推動的運動所指望的也是，核武戰火消滅，四海歡騰的日子早日到來。建設「佛國土」……這正是我們的心願，也只有透過實踐此目標，才有光輝的未來。

「命有限，不可惜，所願者，遂往佛國也」(覆宮不入道書)。這節御文就是恩師逝世當年的五月三日，當我在本部總會上發表了「七個鐘期」的構想，訴求學會斬新的前進方向時，大家一起拜讀，銘記在心的一節。

現今，在印度的菩提樹園裡，正響起講堂建設的樁音。正如「園林語堂閣」此經文所示，「眾生所遊樂」的園林，指日可待。此景誠可謂世界廣宣流布的大瑞相。

《第一回完》 註1：時光隧道：指於瞬間能移往過去或未來的幻想工具。

註2：帕格沃希會議：為了讓羅

蘇武、李陵是中國古代時的武將。為國效力，卻不幸被敵人逮捕，過著非人的生活。大聖人像他們一樣，飲冰雪、著裘衣，在狹小的庵室，指揮廣宣流布。在這庵室裡，弟子也在，有時鳥、鹿來訪。

冬寒，徹夜未眠。食糧匱乏，味噌、食鹽所剩不多。據說大聖人曾自己採果實、摘水芹、撿柴等以自炊。連衣服都是穿著自然死亡的鹿皮。

事實上，大聖人應被尊以「國師」(編按：日本古時朝廷贈與高僧的稱號)禮遇。然而，日本卻是以迫害對待，讓大聖人過著衣食缺乏的生活。

逆境中仍真心掛念門下 戶田先生每拜讀這篇敘述大聖人生活的御書時，便涕淚沱沱地緬懷大聖人。經常這麼述說：「本佛歷經了這種辛勞，身為弟子的我們，無論遭遇任何事，也必須忍耐。一定要將大聖人的大慈大悲，宣揚於全世界。」

《文轉第四頁》 而且，大聖人雖過著這樣困難的生活，卻仍教育門下、鼓勵門下，並遺留御本尊和御書，儼然地為後世構築邁向未法萬年的廣宣流布軌道。這是何等大慈悲，多麼值得感謝！

大聖人輕描淡寫地吐露自己的遭遇，冷就說冷，餓就說餓，毫不加以掩飾。佛並不是「特殊的人物」，而是實在在的人。戶田先生經常稱大聖人是：「偉大的凡夫」。戶田先生不喜歡稱呼大聖人為「教主」。

佛法並不是要令「活佛」誕生的宗教，而是使凡夫本身能散發出崇高的人性。大聖人即使過著窮困的生活，仍如此親切地鼓勵這對信徒夫婦。

無論是在伊豆、佐渡，大聖人都是同樣，雖是被放逐之身，卻關懷門下勝於自己。

羽因耳聞敵方傳來楚國之歌，而大嘆楚人或已投降，此乃成語典故。意指，四周為敵所困，孤軍奮鬥。

註1：納拉揚式：聖雄干地逝世後，曾推動提升各階層族群向上的運動。為印度國民的精神領袖，受人敬愛。

註2：佛法西運：誕生印度的佛教，係經由中亞、中國，東傳至日本(佛法東漸)；時至末法，日蓮大聖人佛法反將由東傳西。

註3：馬特里契他：據推係生於二世紀至三世紀的印度佛教學者。歸依佛道後，留有讚美佛陀智德無窮的詩。

註4：甘露：古代印度傳說中，諸神所飲之物。被喻為釋尊的教導。

註5：巴特那：印度比哈爾邦首府，交通樞紐，古代孔雀王朝之都。

註6：降魔成道：降魔，殲滅惡魔。成道，開悟佛性。

註7：覆宮不入道書：一九四三年(昭和十八年)五月三日，當我在本部總會上發表了「七個鐘期」的構想，訴求學會斬新的前進方向時，大家一起拜讀，銘記在心的一節。

註8：園林語堂閣：此經文所示，「眾生所遊樂」的園林，指日可待。此景誠可謂世界廣宣流布的大瑞相。

註9：命有限，不可惜，所願者，遂往佛國也：覆宮不入道書。

註10：覆宮不入道書：一九四三年(昭和十八年)五月三日，當我在本部總會上發表了「七個鐘期」的構想，訴求學會斬新的前進方向時，大家一起拜讀，銘記在心的一節。

註11：菩提樹園：在印度的菩提樹園裡，正響起講堂建設的樁音。正如「園林語堂閣」此經文所示，「眾生所遊樂」的園林，指日可待。此景誠可謂世界廣宣流布的大瑞相。

註12：時光隧道：指於瞬間能移往過去或未來的幻想工具。

註13：帕格沃希會議：為了讓羅

信心堅固 必受天護

張麗君口述
韓盈盈撰稿

佛法對我而言，真是一帖良藥，但是良藥苦口，不到緊要關頭，一般人願輕易嘗試，我亦不例外。與佛法最初的接觸是緣於姊姊一家於一九八八年間陸續開始入信，他們積極的信心態度雖令我印象深刻，但當時並未激發我和先生對這份信仰的嚮往。又由於自營的洗衣店生意日益忙碌，我們兩人必須全力投入，就這樣蹉跎了數年的寶貴時光。

直至一九九五年底，我面臨一種大危機，事態相當嚴重，若處理不當，後果不堪設想。為此，我終日憂心忡忡，食不知味，寢不安枕。先生見我備受煎熬，心中十分不忍，卻也苦無良策應對。走投無路之際，打算請一尊菩薩回家供奉求得庇佑，姊姊與外甥得知後認為不妥，並堅定的告訴我唯有唱唸「南無妙法蓮華



▲張麗君和先生及女兒參加兒子的畢業典禮。

經」才能幫我度過難關。我和先生立即於當天開始唱題，接著也被引介到幾位前輩家中唱題與接受指導。前輩告訴我們：「超越障礙，突破困境的關鍵在於抱持必勝的一念，愈是棘手的問題，愈須累積強而有力的題目」。於是我和先生將每日一小時的題目增為三小時，許多信友及前輩也來陪我唱題，我深受感動之餘，更告訴自己要勇敢接受宿命的挑戰。漸漸的，我的情緒在唱題中得到舒緩，焦慮恐慌不再困擾著我。不只一次當我獨自一人以全生命來唱題時，曾真實感受到到周圍有種種有形無形的力量在支持著我，我確信這是諸天善神守護的作用。雖然當時事情尚未解決，但我有十足的勇氣與信心來面對。

那是一九九六年六月十二日的清晨四點鐘，先生一如往常前往洗衣店收取前日所得，並且預作當天開店的準備。當時四下無人，漆黑一片，先生剛把車停妥，下車來打開後車廂，忽然間三個高大黑影從身後掩至，一把將他按在地上，亮晃晃的手槍立即頂住太陽穴，並大聲喝斥先生打開店門，先生自知碰上凶神惡煞，一個念

頭閃過：「我完了！」繼而轉念一想：「一切都交給御本尊了，請賜給我勇氣與智慧」。說也奇怪，先生強自鎮定後竟告訴歹徒：「店內設有警鈴系統，若提早於設定時間前開門，定會觸動警鈴」，歹徒信以為真，遂開始在他身上及車上到處亂搜，皮夾、證件及車鑰匙都被他們搜去。在混亂之中，歹徒中有人催促離去並提議把車開走，先生暗暗驚呼不妙，可是他也不知哪來的勇氣，竟敢開口央求他們網開一面將證件及車鑰匙還給他。三位歹徒將先生留在原地匆匆跳上原車離去。令人難以置信的是車子駛離約三十呎處，歹徒從車

窗擲出一樣東西，驚魂未定的先生稍後趨前查看，赫然是自己的證件及車鑰匙。力持鎮定的先生後來到附近的麥當勞店坐定，才發覺兩腿不聽使喚，抖個不停，想起事情經過，全身冷汗直流，深深恐懼在全身擴散開來。但是他心中充滿了感謝，感謝御本尊與諸天神佛的守護，在緊要關頭賜給自己勇氣與機智得以化險為夷。不僅毫髮未傷，店面亦未蒙受損失，證件及車鑰匙也失而復得，唯一的損失不過是皮夾內的幾十塊錢。事件發生後，先生唯恐增加我的心理負擔，並未向我提及他的遭遇。兩個月後，在一個座談會

的場合上，先生不疾不徐的道出個人驚心動魄的遭遇，把一屋子人嚇出一身冷汗。我內心更是百感交集，既心疼先生身心所承受的種種，又感激他處處為我設想，最深刻的，是感謝御本尊的守護，讓先生安然無恙的逃過一場劫難。自己的難題還在持續挑戰中，但我始終懷著懺悔的心在唱題，承認自己所犯的過失，願意承擔應負的責任。終於在我入信的十八個月後，整個事件告一段落，我除了繳納少額罰款外，並無任何牽連，這真是當初始料未及的圓滿結果。至此，我們夫妻的信心已全然確立，每天的唱題、勸

體驗談

就在我們全心挑戰我所面臨的問題時，殊不知初信的功德已然化解了先生的另一場劫難，一轉重輕受一的法理也因此獲得印證。

著此惟，敬佛前，奉讀法華經，則經之文字六萬九千三百八十四字，一一文字，皆是金色之佛。衣雖祇一領，而六萬九千三百八十四佛，一一皆著之矣。是以供養此衣之賢夫婦二人前，當有此等佛來稱：是我撞那，當為守護。今生作祈禱、作財、臨終時作月、今日作日、作橋、作父、作母、作牛馬、作輦、作車、作蓮華、作山，來為迎接二人前往靈山淨土。南無妙法蓮華經，南無妙法蓮華經。

建治元年乙亥八月 日蓮 花押

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單衣抄 (文接上頁)

對於來訪佐渡的門下也留下感人的故事。原是擔心大聖人而前來探訪，大聖人反而擔心門下回程的旅費，甚至向他人借錢給門下。

即使自己是身處在最艱苦的逆境中，仍是先掛念他人，這種心境是多麼寬廣、豐裕！這正是表現人性最堅強、完美之處。

《通解》

日蓮若穿著這件單衣，參詣佛前，奉讀法華經，法華經的文字有六萬九千三百八十四字，每一文字皆是金色的佛。因此，雖是一件衣服，卻等於六萬九千三百八十四佛的每一位佛都穿上了。因此，這些佛將會拜訪供養這件衣服的您夫婦二人，並守護我的種種們。

在今世，願望會成為能實現的祈求、財寶。於臨終時，成為月亮、太陽、道路、橋樑、父親、母親、牛、馬、轎子、車子、蓮華、山，迎接二位到靈山淨土。南無妙法蓮華經、南無妙法蓮華經。

《講義》

真是值得感謝，本佛跟這對夫妻約定，會有六萬九千三百八十四佛守護。

請想想那種光景！多麼壯觀啊！互及三世，沒什麼好擔心的。

單衣一件福德無量

「重要者只此心耳」(四條金吾殿御返事)，就如供養砂餅給釋尊的少年出生為阿育大王，「心

是不可思議。

妙法就是教導此「心之不可思議」。一念三千法門也是說示偉大的「心之力量」。佛即指最深知「心之不可思議」、「心之力量」的人。

如法華經所言：「現世安穩，後生善處」，大聖人教示：「你們今世也好、來世也好，絕對可以放心！」

在今世，首先大聖人明示：「作祈禱、作財。也就是說，真心供養衣服的信心，由於諸佛的加護，會使祈願成為遂願的祈求、財寶。」

同時，「死後之旅」也會受到諸佛守護，沒有任何不安。旅途上，不僅有「太陽」和「月亮」照明，更有「大道」、「橋樑」。思念的「父親」、「母親」會溫暖地牽著我們的手導引，悠然地牽著「牛馬」、「轎子」、「車子」前往，最後，還乘坐佛、菩薩所坐的「蓮華」到達佛所居住的「寶山」，即靈山淨土。

僅僅一件單衣的供養，約定了三世永遠的福德，這是因為大聖人看到了送來的單衣裡所包含的「真心」。

單衣雖然沒有真襯，但送來的單衣裡卻縫有一片真心。大聖人必定是感受到那份溫馨、舒適。

行是我倆最重要的課題，未曾一日懈怠。工作之餘，亦積極參加學會活動，樂於分享自己的體驗來鼓勵他人，更願意在別人困苦時加以扶持，一如前輩當初為我們所付出的一切。

信心一路走來，至今已四個年頭，生活中點點滴滴的體驗與感受多得不勝枚舉，內心的充實與感恩非言語所能形容。前輩將之歸諸於我們夫妻倆單純與持續的信心態度，並鼓勵我們對御本尊的唯一回報即是將全生命貢獻於廣宣流布，以單純正確的信心鼓勵更多的人。我們一定牢記前輩的指導，恪遵大聖人的訓示，為廣宣流布大業貢獻一己之力。

在學國瘋狂的迫害中，大聖人對這些相信、忠信仰慕他的人們，是多麼珍視其清淨的心——幾次攀越過生死斷崖的人，終能了解人的真正價值。偉大的既不是有權力者，也不是名人。

不渴望榮譽，不貪圖利益，正直活下去的民眾當中，才得到真正偉大的人性光芒，此是如掌中明珠，再清楚不過了。接獲此信的夫婦，他們的喜悅可想而知。

在信尾附註中出現的「藤四郎殿女房」，是與四條金吾家有深交的女士。

大聖人在信尾，要他們一起閱讀此書信。以現在而言，就是指在座談會等場合對話之意。

我們也是一樣，只要有拜讀御書，和學長們交談，就無需擔心會脫離軌道。

在短短的附註文中，大聖人指出關鍵之處，囑咐要團結、貫徹信仰。這細微的關懷，正是大聖人、本佛的心。永遠重視每個人，在此有御書的精神，也是學會精神。御書是大聖人的人性主義結成，如鑽石結晶般的人類至寶」。越是屬於人性疲憊之時代，更應疾呼「學習御書！」、「回歸大聖人的人性主義！」