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"Gold can be neither burned by fire nor corroded or swept away by water, but iron is vulnerable to both. A worthy person is like gold, a fool like iron. You are like pure gold because you embrace the 'gold' of the Lotus Sutra." Page 10

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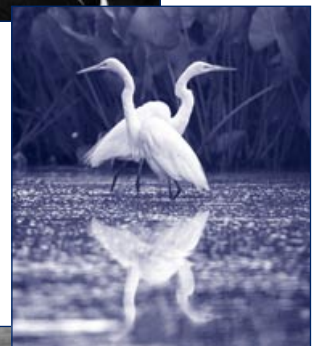
Dr. Choue Young Seek—Kyung Hee University Founder and Chancellor

Note: The series "Dialogue on the Lotus Sutra" will resume in the June issue with installment #49

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GLOSSARY

Buddha

“Enlightened One.” One who perceives the true nature of all life and leads others to attain the same enlightenment. The Buddha nature exists in all beings and is characterized by the qualities of wisdom, courage, compassion and life force.

Gohonzon

The fundamental object of devotion in Nichiren Daishonin’s Buddhism. It is the embodiment of the Law of Nam-myoho-renge-kyo, expressing in graphic form the life-state of Buddhahood, which all people inherently possess. *Go* means *worthy of honor* and *honzon* means *object of fundamental respect*.

Karma

Sanskrit word meaning *action*. The life tendency or destiny each individual creates through thoughts, words and deeds that exert an often unseen influence over one’s future.

Kosen-rufu

Literally, it means to *widely declare and spread* (Buddhism); to secure lasting peace and happiness for all humankind through the propagation of Nichiren Daishonin’s Buddhism.

Lotus Sutra

The highest teaching of Shakyamuni Buddha, it reveals that all people can attain enlightenment and declares that his former teachings should be regarded as preparatory. Reciting excerpts from the Lotus Sutra is part of SGI members’ daily Buddhist practice.

Nam-myoho-renge-kyo

The fundamental law expounded in

Nichiren Daishonin’s Buddhism, it expresses the true aspect of life. Chanting it allows people to directly tap their enlightened nature. Although the deepest meaning of Nam-myoho-renge-kyo is revealed only through its practice, the literal meaning is: *Nam* (devotion), the action of practicing Buddhism; *myoho* (Mystic Law), the essential law of the universe and its phenomenal manifestations; *renge* (lotus), the simultaneity of cause and effect; *kyo* (Buddha’s teaching), all phenomena.

Nichiren Daishonin (1222–82)

The founder of the Buddhism upon which the SGI bases its activities. He inscribed the true object of devotion, the Gohonzon, for the observation of one’s mind and established the invocation of Nam-myoho-renge-kyo as the universal practice for attaining enlightenment. *Daishonin* is an honorific title that means *great sage*.

Shakyamuni

Also known as Siddhartha Gautama. Born in India (present day southern Nepal) about twenty-five hundred years ago, he is the first recorded Buddha and founder of Buddhism. For fifty years, he expounded various sutras (teachings) culminating in the Lotus Sutra, which he declared his ultimate teaching.

Ten Worlds

Hell, Hunger, Animality, Anger, Humanity, Heaven (or Rapture), Learning, Realization, Bodhisattva and Buddhahood. The Ten Worlds are also interpreted as states of life.

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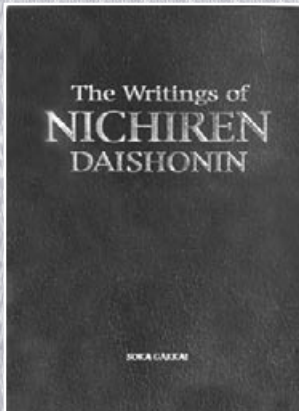
— *The Writings of Nichiren Daishonin*: **WND**, followed by the page number.

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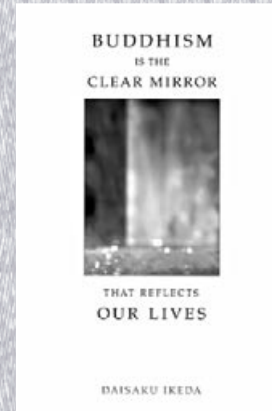
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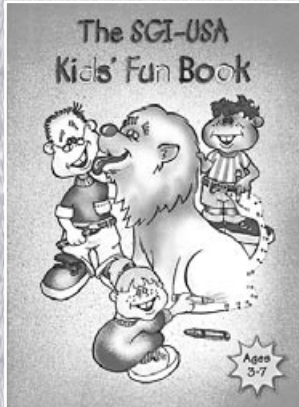
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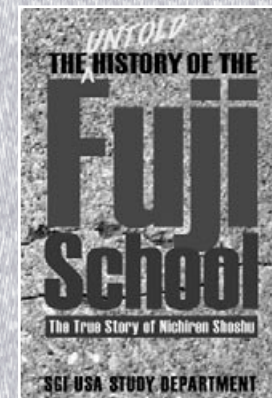
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VICTORIES FOUNDED ON *The Mentor–Disciple Relationship*

F R O M T H E G E N E R A L D I R E C T O R

Greetings to all the readers of *Living Buddhism*. May is a beautiful month and the heart of springtime. It is during this time of the year when nature is so full of beauty and new life that we celebrate Soka Gakkai Presidents' Day. May 3 is the date when Mr. Toda and, nine years later, Mr. Ikeda were inaugurated as presidents of the Soka Gakkai. In a sense it is the "New Year's Day" of our organization, a day signified by a spirit of new beginnings.

In President Ikeda's recent message to the participants in the Central Executive Conference, he urged us to "create a succession of victories." What an exciting image! When I look back on the history of the Soka Gakkai and President Ikeda's leadership, I can see concrete examples of what it means to create a succession of victories.

These victories are founded on the mentor–disciple relationship. In the strictest sense, this is the relationship we form with the Buddha of the Latter Day of the Law, Nichiren Daishonin, through our prayer to the mandala he inscribed, the Gohonzon. Our profound prayer to realize the Daishonin's will constitutes the heart of the Soka Gakkai International. As Nichiren Daishonin writes in "The True Aspect of All Phenomena": "If you are of the same mind as Nichiren, you must be a Bodhisattva of the Earth. And if you are a Bodhisattva of the Earth, there is not the slightest doubt that you have been a disciple of Shakyamuni Buddha from the remotest past" (*The Writings of Nichiren Daishonin*, p. 385).

The Soka Gakkai International is a gathering of Bodhisattvas of the Earth, people dedicated to practicing Nichiren Daishonin's Buddhism and illuminating

society with the light of Buddhist humanism and pacifism. We are also an organization of people dedicated to protecting Nichiren Daishonin's teachings from corruption or distortion. This dual mission—to protect and to propagate—is the spirit that flows within our organization. This is also the spirit that pulsed within the lives of first president Makiguchi and second president Toda. It is something we can inherit through the mentor–disciple relationship.

Recently, SGI President Ikeda held a dialogue with SGI-USA Women's Division Leader Matilda Buck and SGI-USA Youth Division Senior Advisor Ed Feasel. This discussion will be published in future issues of *Living Buddhism*. During their conversation, President Ikeda talked about his recent visit to Kansai Soka High School. One young woman asked him what his dreams or hopes were. He replied that his dream was to realize every single dream of President Toda's. All his energy, passion and sense of mission are dedicated to this objective. President Toda would often share with the young Daisaku Ikeda the ideas or hopes he had for the future, not just for the Soka Gakkai organization, but for the future of humanity.

President Ikeda explained that because he was convinced of Mr. Toda's great heart and profound vision, his entire life has been dedicated to accomplishing everything that Mr. Toda had hoped to accomplish. It was his determination to expand upon each word that his mentor spoke. In fact, Soka University was born in a conversation with Mr. Toda in which he said: "Daisaku, let's build Soka University. I wish we could build it while I'm still alive. If not, then I'm counting on you. Let's create a

*His example shows us how much one person
can grow and how much each of us can
accomplish when we dedicate our lives
to a great cause based on the
mentor–disciple
relationship.*

world class university.” President Ikeda cherished this conversation in his heart for many years, and finally, on April 2, 1971, Soka University opened in Hachioji, Japan. April 2 is the date of President Toda’s passing in 1958, and 1971 was the centennial of first President Makiguchi’s birth. Today, the dreams President Ikeda has been sharing are far beyond the scope of what he has accomplished thus far. He says we should always have new dreams.

At the time of President Toda’s death, President Ikeda was a thirty-year-old youth division member. He had only been practicing Buddhism for eleven years, but he worked alongside Mr. Toda every day for more than a decade. The guidance and training he received during that time set the direction for his entire life.

On May 3, 1960, Daisaku Ikeda became the third president of the Soka Gakkai and, in that same year, took the first steps toward establishing SGI chapters around the world. In other words, at a young age, he took on the awesome responsibility for the worldwide propagation of Buddhism. He did this based on his commitment to reply to what was in his mentor’s heart.

Through his tenacious and selfless contribution, we can enjoy the current international prosperity of our SGI movement. Naturally this inspires in us a deep sense of appreciation. More important, I think his example shows us how much one person can grow and how much each of us can accomplish when we dedicate our lives to a great cause based on the mentor–disciple relationship.

The gratitude we feel toward President Ikeda can be expressed by developing the same heart, the same sense of responsibility, as has President Ikeda had in striving to realize his mentor’s vision. He wrote of his hopes for us last year:

We are no longer in an age in which one person can shoulder everything. Today our great people’s organization has grown into an international body of immense size and diversity active in all parts of

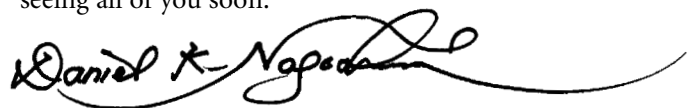
the world. And we have achieved this phenomenal development independent of state protection or patronage and while enduring constant harassment and attack. Such progress is not possible through the efforts of one or two people alone. It has been solely dependent on the united effort of our many members.

Of course, for the day-to-day running of the organization, someone will still be officially designated as president, but ultimately our future development hinges on every member having the commitment required of a Soka Gakkai president. With this spirit, this sense of responsibility, this leadership in your activities, may you always work for kosen-rufu and for the victory of the people. May you also build a Soka Gakkai where everyone can advance joyfully — a Soka Gakkai of undying progress.

(March 13, 1999, Youth Division March 16 Commemorative Meeting, Tokyo)

As we develop this profound determination, we can inspire others to stand up with the same conviction. To do this, it is essential that we return to the basics of faith, practice and study. This is the only way to develop a truly self-motivated practice filled with benefit and joy. Let’s share Buddhism with our friends. Let’s pray sincerely, and let’s study this great teaching to deepen our conviction. With the same sense of responsibility as a Soka Gakkai president, let’s make this year one of unlimited growth and benefit for all of us. And next year, on May 3, 2001, we can gather 100,000 “SGI presidents” across this great country!

Once again, congratulations on our new departure during this beautiful spring season. I look forward to seeing all of you soon.



Daniel K. Nagashima
SGI-USA General Director

GRATITUDE: *A Hallmark of Humanity*

Gratitude Has Been a Valued Trait in the Buddhist Tradition

Gratitude is one of the most profound feelings that we can experience. We extend our kindness to another person who in turn responds with sincerity and appreciation. Such reciprocity, unlike in a commercial transaction, is free and spontaneous.

It is ironic that in many fables the virtue of gratitude is often assigned to animals, perhaps to parody the animality that lies beneath our human appearance. For example, Aesop tells the tale of a grateful eagle. A plowman one day saves an eagle trapped in a net. Later the eagle sees the plowman in danger of being crushed by a collapsing wall and snatches the plowman's headband. When the provoked plowman chases after the eagle, he is led to safety.¹

Nichiren Daishonin begins his lengthy treatise "On Repaying Debts of Gratitude" by citing the Chinese legend of Mao Pao and the white turtle (*The Writings of Nichiren Daishonin*, p. 690). One day Mao Pao sees a fisherman about to kill a white turtle. He takes pity on the turtle and gives his own clothes to the fisherman in exchange for the turtle. Years later the turtle saves Mao Pao's life by ferrying him across the Yangtze River away from pursuing enemies. The Daishonin states: "If even lowly creatures know enough to do this, then how much more should human beings!" (WND, 690). The gratitude shown by animals in those tales reminds us of how easily we can overlook this very virtue that makes us human.

Gratitude has been a valued trait in the Buddhist tradition. In the collection of tales about Shakyamuni's past existences called *The Jataka*, he is often depicted as an embodiment of kindness and compassion while Devadatta, Shakyamuni's adversary, is described as an ingrate. One *Jataka* tale goes as follows: Once a magnificent white elephant (Shakyamuni in a past life) saved the life of a forester (Devadatta) lost in the Himalayas by nourishing him and showing him the way back to the city. Greedy and ungrateful, this forester repeatedly returned to the elephant's abode and begged for its tusks. He said he needed them for money to sustain his life and was given a portion of the tusks each time. When the forester took even the stumps of the elephant's tusks, however, the earth opened up and swallowed the forester into the depths of hell.²

The earth could not support the weight of Devadatta's base ingratitude, and he fell into hell. While some people may view a debt of gratitude as a burdensome obligation, Buddhism teaches that the real burden upon our humanity is ingratitude.

The Buddhist concept of dependent origination explains that everything in this world arises from and is supported by its environment. Everything and everyone is connected. There is no one, therefore, who does not owe a debt of gratitude to others. In this sense, gratitude may be described as our awareness that our lives are supported by our environment, which includes other people, and our desire to respond in kind to such support. Those who are ungrateful or feel burdened by others' kindness fail to see the interconnectedness of all lives.

They build walls of ignorance and selfishness around them to isolate themselves from the rest of the world.

The Daishonin states: “One who studies the teachings of Buddhism must not fail to repay the four debts of gratitude” (WND, 43). One Mahayana scripture called the Contemplation on the Mind-Ground Sutra (Jpn *Shinjikan gyo*) explains that we as Buddhists owe a debt of gratitude to all living beings, our parents, the sovereign and the three treasures of the Buddha, the Buddhist teaching and the Buddhist community. Because of the existence of all living beings, bodhisattvas can fulfill their vow to save them. Without others we cannot practice the Buddhist ideal of altruism. We also owe thanks to our parents who brought us into existence so that we may practice Buddhism. We are indebted to “the sovereign” who represents all the activities of society that ensure our survival. In this regard, the Daishonin states: “It is thanks to one’s sovereign that one can warm one’s body...and sustain one’s life with the five kinds of grain” (WND, 44). Furthermore, as practitioners of Nichiren Daishonin’s Buddhism, we owe a debt of gratitude to the Daishonin and his teaching as well as to his immediate disciple and successor Nikko Shonin and to the Buddhist community for transmitting and spreading the Daishonin’s Buddhism.

Repaying Debts of Gratitude

The Daishonin teaches that ultimately we can repay the four debts of gratitude by taking faith in the law of Nam-myoho-renge-kyo and communicating its benefit to others. As he states, “But if one intends to repay these great debts of gratitude, one can hope to do so only if one learns and masters Buddhism, becoming a person of wisdom” (WND, 690). Repaying a debt of gratitude, then, is not a sacrifice or burden; rather, it is an act beneficial for both others and ourselves. Although our parents and those around us may not understand the Daishonin’s Buddhism, it is certainly possible to encourage them with the warmth and humanity we develop through our practice. This is why the Daishonin often urges us to remain steadfast in our faith in the face of opposition.

Gratitude is a hallmark of humanity; it lifts our lives out of ignorance and isolation. But it is difficult to have gratitude for those around us if they act kindly only out of an expectation of reward or a sense of obligation. Also, when people try to manipulate others by granting them favors,

Buddhist wisdom, however, enables us to see our essential interconnectedness beyond superficial social obligations. Through our Buddhist practice we expand our capacity to express gratitude and can even transform hostility into a cause for personal development.

the resulting “debt” of gratitude may easily become a burden. Buddhist wisdom, however, enables us to see our essential interconnectedness beyond superficial social obligations. Through our Buddhist practice we expand our capacity to express gratitude and can even transform hostility into a cause for personal development. Thus from his exile to the Izu Peninsula, the Daishonin states: “Moreover, in this lifetime, I have taken faith in the Lotus Sutra and encountered a ruler who will enable me to free myself in my present existence from the suffering of birth and death. Thus how can I dwell on the insignificant harm that he had done me and overlook my debt to him?” (WND, 44).

As we develop a perspective and capacity to see even hardship in a positive light, we can experience a sense of gratitude for something beyond immediate give-and-take and deepen our humanity. Devadatta failed to prevent Shakyamuni from acting kindly, and the shogunate government could not make the Daishonin bitter. From these examples, we can see that negative circumstances do not have to make us feel ungrateful.

By Shin Yatomi, associate editor, based on *Yasashii Kyogaku* (Easy Buddhist Study), published by the Seikyō Press in 1994.

1. *Aesop: The Complete Fables*. Trans. Olivia and Robert Temple. London: Penguin, 1998. p. 64.

2. *The Jataka* or Stories of the Buddha’s Former Births. Ed. E.B. Cowell. Trans. Robert Chalmers. First published by the Cambridge University Press, 1895. Reprinted by Motilal Banarsidass, 1990. Vol. 1. pp. 174-77.

Religious Revolution

By Josei Toda

Religion is originally a guiding principle for living; therefore, it must be an integrated part of our daily lives. When people think of religion, they must first rid themselves of their concern for status or the traditions of the past.

Josei Toda was the second president of the Soka Gakkai and is responsible for rebuilding the organization after World War II. He was imprisoned during the war for his opposition to the Japanese military government's policies. He died in 1958. February 11, 2000, was the one-hundredth anniversary of President Toda's birth. The following is a translation of an essay published in the inaugural issue (July 1949) of The Daibyakureng (The Great White Lotus), the Soka Gakkai's study journal, and reprinted in Collected Works of Josei Toda, vol. 1, pp. 5–8.

The intellectual elite despise today's religion. Particularly in our country [Japan], they tend to regard all religion—established and new alike—as some sort of superstition. A view of religion grounded in genuine Buddhist philosophy, however, reveals that it is the intelligentsia of modern Japan who deserve Shakyamuni Buddha's rebuke and contempt.

Is Buddhism incompatible with the knowledge of modern science? Is Buddhism unnecessary for modern living? To answer these questions, one must know Buddhism itself. I therefore stress the need to examine the roots of these issues and awaken the religious commu-

nity, while simultaneously disproving the erroneous ideas about religious faith that are generally accepted in society.

Today, in the world of religion, superstitious beliefs are becoming rampant. They often make claims of blessings, advertising cases of illnesses being cured or the poor becoming rich through special prayers. The objects of their faiths, however, cannot be validated by any kind of Buddhist philosophy. It is also difficult to call a belief a true religion if its purpose does not go beyond instilling self-discipline or providing an opportunity for social interaction and spiritual relaxation.

In the Buddhist community, priests act merely as custodians of funeral services and cemeteries, treating their priestly role as a business from which to earn a living. Their teachings and sermons have nothing to do with people's daily lives; removed from the masses, they can be described as no more than useless burdens. If religion had no relation to how we live, then the appearance in this world of Shakyamuni Buddha or Christ would have been meaningless. Needless to say, everything Buddhism teaches is related to living, and the practice of it is meant to be applied to daily life.

The entirety of Buddhism as it is practiced today, how-



ever, runs contrary to Shakyamuni's intent. The cause of this lies in the fact that priests today have fallen into ritualism, have become preoccupied with protecting their personal interests, and have come to disregard the lives of the people. Furthermore, believers themselves are unconcerned about which religious denomination they belong to. They hold not the slightest doubt, even though they are asked to give large donations to temples that offer nothing to their lives. They have supported these temples simply as a tradition handed down from their ancestors.

Religion is originally a guiding principle for living; therefore, it must be an integrated part of our daily lives. When people think of religion, they must first rid themselves of their concern for status or the traditions of the past. If they are Buddhists, they must once again adopt the perspective of Shakyamuni and thereby judge the condition of Buddhism. The several millions of priests and lay believers who claim to be Nichiren's followers must make their judgment from the viewpoint of Nichiren Daishonin, the school's founder. After the Daishonin's death, however, his school split into many branches, and one distorted view gave rise to many more. After repeated schisms, each branch held obstinately to its own doctrine without distinguishing right from wrong or the straight from the crooked. Gradually, each school developed a passive and regressive attitude, turning into a religion that has no bearing on people's lives. Taking advantage of this situation,

We, however, in pursuing the essence of Buddhism indicated in the Lotus Sutra, have discovered a limitlessly profound philosophy and the unparalleled power that derives from its practice.

new religions have been popping up everywhere.

If today's intellectuals or youth were asked how the invocation of Nam-myoho-renge-kyo differs from that of Namu Amida Butsu,¹ I wonder how many of them could respond. They most probably could not give a satisfactory answer. Society has given up on Buddhism, and people see no need for Buddhism in their daily lives. Furthermore, no one has thought to examine the reasons for this situation in a philosophical, scholarly manner.

We, however, in pursuing the essence of Buddhism indicated in the Lotus Sutra, have discovered a limitlessly profound philosophy and the unparalleled power that derives from its practice. Today people are aiming for the lofty goal of building a nation that is based on morality and culture. It is at this time, I believe, that the essence of Buddhism must become known to the world so that it may illuminate and ennoble the goals upheld by nations and peoples.

It is with this in mind that we publish this journal of religion, *The Daibyakurenge*. It is my hope that here scholars, priests and lay believers may very freely express their opinions and beliefs, discarding the wrong in order to uphold the right and the lesser good in favor of the greater good. In this way, we will seek and clarify the true teaching and principles of Buddhism in order to establish correct faith as a guideline for a new way of living. □

1. Namu Amida Butsu: Also called the Nembutsu. The invocation used by the Pure Land sects of Japan. "Namu Amida Butsu" means devotion to Amida Buddha. The Pure Land sects assert that one can attain rebirth in the Pure Land of Amida Buddha by chanting this phrase.

Study Material for June

“The Heritage of the Ultimate Law of Life”

(*The Writings of Nichiren Daishonin*, p. 217; *Gosho Zenshu*, pp. 1337-38)



The following is an excerpt from a letter Nichiren Daishonin wrote to one of his disciples in thirteenth-century Japan. It is taken from “The Heritage of the Ultimate Law of Life” and is the study material for June study meetings in the SGI-USA.

All disciples and lay supporters of Nichiren should chant Nam-myoho-renge-kyo with the spirit of many in body but one in mind, transcending all differences among themselves¹ to become as inseparable as fish and the water in which they swim. This spiritual bond is the basis for the universal transmission of the ultimate Law of life and death. Herein lies the true goal of Nichiren’s propagation. When you are so united, even the great desire for widespread propagation can be fulfilled. But if any of Nichiren’s disciples disrupt the unity of many in body but one in mind, they would be like warriors who destroy their own castle from within.

Nichiren has been trying to awaken all the people of Japan to faith in the Lotus Sutra so that they too can share the heritage and attain Buddhahood. But instead they have persecuted me in various ways and finally had me banished to this island. You have followed Nichiren, however, and met with suffering as a result. It pains me deeply to think of your anguish. Gold can be neither burned by fire nor corroded or swept away by water, but iron is vulnerable to both. A worthy person is like gold, a fool like iron. You are like pure gold because you embrace the “gold” of the Lotus Sutra. The sutra states, “Just as among all the mountains, Mount Sumeru is foremost, so this Lotus Sutra is likewise.”² It also states, “The good fortune you gain thereby...cannot be burned by fire or washed away by water.”³

It must be ties of karma from the distant past that have destined you to become my disciple at a time like this. Shakyamuni and Many Treasures certainly realized this truth. The sutra’s statement, “Those persons who had heard the Law dwelled here and there in various Buddha lands, constantly reborn in company with their teachers,”⁴ cannot be false in any way.

Background

Nichiren Daishonin sent this letter, dated the eleventh day of the second month in 1272,⁵ to Sairen-bo Nichijo, a former priest of the Tendai school of Japanese Buddhism. The Daishonin had been living in exile on Sado Island since October 10, 1271, after government soldiers failed in their attempt to execute him on the beach at Tatsunokuchi. For reasons that are unclear, Sairen-bo was also living in exile on Sado Island. Details about Sairen-bo are scarce, but it is known that he was originally from Kyoto, and that he had studied at Mount Hiei, the seat of the Tendai School. He was also present at the Tsukahara Debate, held in front of Sammai-do, the Daishonin's dwelling at Tsukahara, on the sixteenth and seventeenth days of the first month in 1272. In this debate the Daishonin was the clear victor over the Pure Land and True Word sects and

other priests from Sado and various provinces of northern Japan. A number of people converted to his teachings at this time, among them Sairen-bo.

Sairen-bo was a highly educated priest to whom the Daishonin sent several important essays, including "The True Aspect of All Phenomena" and "The Heritage of the Ultimate Law of Life". He had a number of unresolved questions about Buddhist theory, and he addressed them one by one to the Daishonin, who in turn answered these questions in written form. In this letter, the Daishonin praises him, saying, "How admirable that you have asked about the transmission of the ultimate Law of life and death!" In his answer the Daishonin offers a look into the wonder of the Buddha's enlightenment, as well as the practical means whereby ordinary people may attain the same state of life.

Commentary

The Transmission of Buddhism From Mentor to Disciple

The title, "The Heritage of the Ultimate of Life," refers to the transmission of a Buddhist teaching from a Buddha to the people or from a mentor to a disciple. This transmission of Buddhism is often compared to a "bloodstream" that carries, without any impediment, the necessary nutrients to every cell of the human body. This "bloodstream" of Buddhism (Jpn *kechimiyaku*) is often rendered as "heritage" or "lifeblood." In Nichiren Daishonin's Buddhism, the Buddhist teaching to be transmitted to the people is Nam-myoho-renge-kyo, the Mystic Law. It is the underlying principle of both life and the universe. The Daishonin identifies this ultimate teaching as the core of Buddhism that was transmitted from the two Buddhas Shakyamuni and Many Treasures to Bodhisattva Superior Practices in the Lotus Sutra. In this letter, the Daishonin describes it as "the ultimate Law of life and death" (WND, 217).

The Daishonin teaches that our existences go through the two phases of life and death for all eternity and that these two aspects are the intrinsic function or rhythm of the cosmic life, Nam-myoho-renge-kyo. When we awaken to the law of Nam-myoho-

renge-kyo within our lives, we can tap the great life force of Buddhahood within us and experience both life and death as sources of indestructible joy and happiness. On the other hand, if we remain ignorant of this essential working of our lives, the repeated cycle of life and death may become nothing but an unending source of suffering.

The Daishonin wished to transmit his teaching to all people so that they could free themselves from the sufferings of life and death. He states, "Nichiren has been trying to awaken all the people of Japan to faith in the Lotus Sutra so that they too can share the heritage and attain Buddhahood" (WND, 217). From the viewpoint of the Daishonin's teaching, the purpose of the transmission of Buddhism lies in people's happiness, and the content of the transmission is intended to be shared widely, rather than being accessible only to a privileged few.

Faith as the Heritage of Buddhism

In "The Heritage of the Ultimate Law of Life," the Daishonin explains how we can share in the transmission of "the ultimate Law of life and death." The life of a Buddha and the teaching of the Lotus Sutra, which reveal the direct path to Buddhahood, are not separate from the lives of the ordinary people (cf. WND, 216). The Daishonin urges us to believe that we all pos-

Unity sometimes suggests the exclusion of those who do not follow certain prescribed rules or hold a fixed set of ideas. However, the concept of unity in the Daishonin's Buddhism is different. It is unity built upon shared commitment to embrace and respect all people for their innate Buddhahood.

sess the life of a Buddha and that we intrinsically embody the ultimate teaching of Buddhism. This is why it is important to believe in our supreme potential when we chant Nam-myoho-renge-kyo to the Gohonzon, which represents our innate Buddhahood. The Daishonin explains that this is the key to both receiving the transmission of the ultimate Buddhist teaching and manifesting it in our lives. In other words, the “lifeblood” or “heritage” of the Daishonin’s Buddhism is faith in the Gohonzon. More specifically, it is our belief that we all have the universal potential for Buddhahood.

The Daishonin stresses the importance of diligent and persevering practice. We must develop our faith and continue to practice “with the profound insight that now is the last moment of [our] life” (WND, 216). In other words, it is faith that enables us to receive the heritage of Buddhism; our practice is an expression of faith and at the same time a means to strengthen it. When we continue to strengthen our faith and practice, as if now were the last moment of our lives, we are certain to manifest the heritage of the Daishonin’s Buddhism.

Unity Is Key to the Transmission of Buddhism

Our faith and practice form the basis of the transmission of Buddhism on an individual level. The Daishonin stresses that the unity of Buddhist practitioners is a key to the transmission of Buddhism on a societal level. He states: “All disciples and lay supporters of Nichiren should chant Nam-myoho-renge-kyo with the spirit of many in body, but one in mind, transcending all differences among themselves to become as inseparable as fish and the water in which they swim” (WND, 217).

We all have unique personalities and abilities, different functions and positions in society. While recognizing and appreciating those differences, it is important to create a sense of harmony among ourselves as people who

share the same faith—faith that is directed toward and dedicated to the cause of all people’s happiness. The Daishonin explains that his teaching will spread through the unity illustrated by the principle “many in body but one in mind” (Jpn *itai doshin*).

Unity sometimes suggests the exclusion of those who do not follow certain prescribed rules or hold a fixed set of ideas. However, the concept of unity in the Daishonin’s Buddhism is different. It is unity built upon a shared commitment to embrace and respect all people for their innate Buddhahood. In the early history of Buddhism, the Buddhist Order consisted of people from all walks of life. Within the Order, however, social distinctions among practitioners were disregarded. The Order was called the “harmonious Order” (Skt *sama-gra-sangha*) since its members all sought the same goal of attaining enlightenment.

Faithful to this original spirit, the Daishonin stresses the importance of being “one in mind” while remaining “many in body.” The idea of “many in body” does not simply indicate a multitude of people. In the Japanese term for “many in body,” *i tai*, the character *i* can also mean “different.” In other words, “many” in this case implies diversity. The level at which we unite is not a superficial one—it has nothing to do with appearance, personal preferences, likes or dislikes. It is on the deepest level of the heart—a heart that desires and prays for both the improvement of self and the enrichment of others, society and humanity. The Daishonin suggests that in a group where Buddhists are united in their efforts to attain enlightenment and in working for the happiness of others, the true spirit and teaching of Buddhism comes alive. When each of us joins with the Daishonin’s heart and intent and practices for the spread of Buddhism, harmonious unity will naturally emerge among us. Furthermore, based on a mutual awareness our supreme potential for Buddhahood, we naturally come to respect one another and appreciate our differences. The Daishonin explains that unity is key to transmitting and spreading the heritage of Buddhism.

Disunity Destroys Buddhism From Within

In this letter, the Daishonin admonishes: “If any of Nichiren’s disciples disrupt the unity of many in body but one in mind, they would be like warriors who destroy their own castle from within” (WND, 217). Disrupting the unity of “many in body but one in mind” refers to actions that are contrary to our mutual goal of propagating the Daishonin’s Buddhism. The unity of the Daishonin’s disciples hinges upon their efforts for people’s happiness and for the betterment of society based on the humane ideals of Buddhism. Any attempt to undermine the importance of such efforts, or to demean those who are making such efforts, leads to disunity within the Buddhist Order.

Here it is important to distinguish disunity from expressions of diversity. In any group, differing personalities and opinions can be a plus, so long as their expressions are grounded in mutual respect. Enforced sameness with no mutual appreciation or respect cannot be called unity. Among Buddhists, when we see our differences from the profound commonality of Buddhahood, they are transformed into very positive influences. Then the uniqueness of each person and the rich diversity of our movement become a force for the



Jonathan Wilson

spread of Buddhism and people’s happiness. Disunity among the Daishonin’s followers fundamentally stems from denying the universality of Buddhahood and subordinating “the true goal of Nichiren’s propagation” (WND, 217) to selfish desires. In this sense, any attempt to make fundamental distinctions among practitioners or disregard their genuine efforts to spread the Daishonin’s Buddhism amounts to the act of destroying the “castle” of Buddhism from within.

Polishing One's Life Through Hardship

Sairen-bo seems to have gone through considerable hardship on account of his faith in the Daishonin's Buddhism. The exact nature of his difficulties is not known from the letter's text, but judging from the Daishonin's praise for him it is clear that Sairen-bo persevered in challenging them. The Daishonin encourages his disciple: "You are like pure gold because you embrace the 'gold' of the Lotus Sutra" (WND, 217). The Daishonin teaches us how we can overcome our hardships and even develop our character as we grapple with them.

"The gold of the Lotus Sutra" may be interpreted as the truth expounded in the Lotus Sutra—the universality of Buddhahood. Foolish people, when faced with an obstacle, allow fear and confusion to erode their self-confidence, bringing defeat upon themselves. Foolishness in this sense means ignorance of the real value and power of one's life. According to the Daishonin, "a worthy person" is someone who does not forget what is truly important in his or her life when facing an obstacle. No matter how dismal our circumstances may appear, as long as we are confident that we possess the "gold of the Lotus Sutra," that is, the Buddha nature within us, any obstacle will serve only as an opportunity to bring out the "gold" of Buddhahood from within. Each obstacle we face in the course of living then becomes a training ground for increasing our inner strength and honing our character.

Those who believe in the Mystic Law are supremely worthy because they possess the key to transforming the sufferings of life and death into unsurpassed joy and happiness. As they experience the vicissitudes of life, they not only enjoy themselves, but their lives shine ever more brightly, like "pure gold."

The Eternal Bond of Mentor and Disciple

The Daishonin also encourages Sairen-bo by explaining that the bond between them is a deep karmic relationship. In other words, encountering each other was not merely a matter of chance, but was the

effect of a deep causal relation from the past. The Daishonin quotes the Lotus Sutra: "Those persons who had heard the Law dwelled here and there in various Buddha lands, constantly reborn in company with their teachers." A Buddha land is not necessarily a land of perfect bliss; it is a land where a Buddha dwells and, through his teaching, leads the inhabitants there to happiness. So those who share the spirit and intent of a Buddha, and are dedicated to the spread of Buddhism, are making causes to be reborn with their teacher in future existences. The bond between mentor and disciple is eternal in this sense, but it can be strengthened or severed by the action of a disciple in the present existence. In other words, what is most important is a disciple's resolve to share the mentor's heart or intent and strive to achieve their shared goal.

The Daishonin saw Sairen-bo's determination to struggle alongside him with strong faith and despite many difficulties. Although Sado Island appeared to be nothing like a Buddha land, for the Daishonin and Sairen-bo it was precisely that. It was the place where mentor and disciple strove together in harmony for the sake of Buddhism. The foundation of the bond between mentor and disciple in Buddhism lies in their shared goal of spreading Buddhism and leading all people to happiness. Therefore, the mentor-disciple relationship becomes synonymous with the transmission of the heritage of Buddhism. When disciples share their mentor's resolve for the propagation of the Law, the heritage of the Buddhist teaching flows freely in their lives and becomes manifest. In this sense, the mentor-disciple relationship is the foundation of the transmission of Buddhism.

One reason why the Daishonin discusses the issue of heritage and the mentor-disciple relationship was that the existing traditions of medieval Buddhism concerning these concepts were quite misleading. During the Daishonin's time, the transmission of Buddhism, especially in the esoteric Tendai School, was shrouded in an atmosphere of secrecy. The content of the transmission was often kept from ordinary people, and priests sometimes used a method called oral transmission to maintain this secrecy. The transmission of lineage in some of the other Buddhist schools depended on quasi-legal transfer documents. Schisms within a Buddhist school often took place as a result of a dispute over the legitimacy or meaning of such transfer documents. During the time of the Daishonin, the transmission of



Stephanie Sydney

As Nichiren Daishonin's disciples, it is our task to continue to spread his teaching of openness and freedom while fighting any attempt to cloak his Buddhism in secrets or mysticism. To do this is to receive the heritage.

Buddhism tended to resemble the secular legal transfer of family properties while at the same time becoming increasingly esoteric and secretive.

In this letter, by clearly defining “heritage” in terms of faith, the Daishonin makes it clear that the transmission of Buddhism depends neither on documents nor secret oral traditions. He also clarifies that a secret appointment or document does not define the relationship between mentor and disciple. The Daishonin boldly challenges the corrupt Buddhist establishment of his day by declaring that those of genuine faith and practice possess the true heritage of Buddhism and that the relationship between mentor and disciple rests upon their shared commitment to the humanistic ideals of Buddhism. It was revolutionary that the Daishonin

attempted to share with all people what was traditionally viewed as the secret heritage of Buddhism. As his disciples, it is our task to continue to spread his teaching of openness and freedom while fighting any attempt to cloak the Daishonin's Buddhism in secrets or mysticism. To do this is to receive the heritage. □

By the SGI-USA Study Department

1. The phrase “transcending all differences among themselves” could be rendered literally as “without any thought of self or other, this or that.” This is not a denial of individuality, but rather urges the bridging of gaps among people that arise from self-centeredness.
2. Lotus Sutra, chap. 23.
3. Ibid.
4. Ibid., chap. 7.
5. Based on Medieval Japan's interpretation of the Chinese lunar calendar.

ABOUT THE SGI PEACE PROPOSAL

Hiro Sakurai
SGI U.N. Liaison Office

SGI President Daisaku Ikeda has been issuing an annual peace proposal on January 26, SGI Day, since 1983, the year when the Economic and Social Council of the United Nations accredited the SGI as a nongovernmental organization (NGO). Every year, the peace proposal is sent to a wide range of groups and individuals in the international community—including governments, NGOs, academic institutions, libraries, and U.N. officials. Recently, I joined delegates from the Soka Gakkai Youth Peace Conference in sharing a condensed version of this year's peace proposal with U.N. Ambassador Anwarul Chowdhury of Bangladesh during his presidency of the U.N. Security Council. We also presented it to the secretariat of the Millennium NGO Forum, a global gathering of civil society representatives to be held at the U.N. Headquarters in May.

Each proposal contains numerous observations on the state of the world, philosophical analyses of the underlying issues that must be dealt with to realize peace, and concrete suggestions for action. Rooted in the Buddhist outlook that stresses direct interaction and communication, dialogue has been a consistent theme throughout. For example, President Ikeda has always urged dialogue between the leaders of the United States and the Soviet Union, which bore fruit in 1985 when Mikhail Gorbachev and Ronald Reagan met in Geneva, the first time for the heads of the U.S.A. and USSR to meet in six-and-a-half years. The issue of peace on the Korean Peninsula—divided since the cease-fire of 1953—is another issue that President Ikeda has been tackling since 1983.

Needless to say, President Ikeda has done more than simply call for dialogue; he has initiated it himself. Since his meeting in 1967 with Count Richard Coudenhove-Kalergi, an early advocate of a European Community, he has met more than fifteen hundred world leaders and had dialogue to create peace and harmony in the world. He has repeatedly expressed his conviction that by

meeting directly and sharing our thoughts, we can discover our common humanity, the basis for all efforts for peace. When asked in the early 1970s why he was going to visit the Soviet Union, a country that denied the validity of religion, his answer was very simple yet to the point—because there are people there.

President Ikeda issued peace proposals before 1983 as well. In 1968, at the eleventh Soka Gakkai Student Division General Meeting, he made a ground-breaking proposal before twenty thousand youth. He called for normalization of relations between

China and Japan and lasting peace and friendship between the two countries, locked at the time in a Cold War deep freeze.

I recently encountered a university professor from China who made me realize the significance of President Ikeda's call. As we exchanged name cards, Dr. Yuan Shibin, director of the U.N. Study Center at the Foreign Affairs College, asked me to write *Soka Gakkai* in Chinese characters to see if he could recognize our organization. I wrote it but he didn't

recognize it. Then he asked me who was the leader of the organization. I told him about President Ikeda and particularly mentioned his effort on behalf of the relationship between China and Japan. I sensed that he noticed something. He asked me to write President Ikeda's name with Chinese characters. As I was writing "Ikeda," he started nearly shouting "Dazsuo, Dazsuo!" which I later learned is "Daisaku" in Chinese, and took my pen and wrote "Daisaku." Then he looked at me full of enthusiasm and told me how well known and respected Mr. Ikeda is in China as one of the first Japanese to publicly call for the normalization of China-Japan relations and to make a major contribution to its realization. The professor continued and said that Mr. Ikeda risked visiting China with opposition from both sides and met Premier Zhou Enlai.

I believe this is what President Ikeda has in mind when he writes: "We cannot let the tragedy that we have experienced be repeated by generations to come. We must create a path to peace and friendship for youth and for the twenty-first century."



Hiroki Nagano (left), chairperson of Soka Gakkai Youth Peace Conference, presents this year's SGI peace proposal in March to Anwarul Chowdhury, Bangladesh ambassador to the United Nations and president of the Security Council.

Hiroaki Sakurai

Peace Through Dialogue:

A T I M E T O T A L K

Thoughts on a Culture of Peace

January 26, 2000

Daisaku Ikeda

President, Soka Gakkai International

To commemorate the twenty-fifth anniversary of the founding of the Soka Gakkai International (SGI), I would like to set down some thoughts on the prospects for intercultural dialogue and peace as we enter the third millennium.

The last years of the twentieth century have proven to be a period of dramatic change and transformation. At the start of this period, it seemed that the end of the Cold War heralded far brighter prospects for humanity's future. Those hopes were soon dashed, however, as the world was wracked by a series of regional and internal conflicts. It was almost as if a Pandora's box had been pried open, unleashing the demonic forces of war and violence that now plague the world.

It is estimated that in the ten years following the



SGI President Daisaku Ikeda and his wife, Kaneko, commemorate the one hundredth anniversary of the birth of the second Soka Gakkai president, Josei Toda, February 11, at the Okinawa Training Center in Onnason, Japan.

SEIKYO PRESS

end of the Cold War in 1989, more than fifty states underwent the wrenching drama of violent conflict, division or independence. These wars claimed some 4 million lives.

The dread reality of contemporary conflicts is that it is not unusual for ninety percent of the victims to be unarmed civilians; a horrific number of these are children. Survivors are often forced into a precarious existence as refugees or internally displaced persons. The Office of the United Nations High Commissioner for Refugees (UNHCR) estimates that some 23 million people worldwide are in need of international protection and assistance.¹

As part of the global effort to transform the tragic legacy of the twentieth century, the United Nations has declared 2000 the International Year for



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CORBIS/AFP

national law are, of course, necessary. Even more vital, however, are the creative efforts of individuals to develop a multilayered and richly patterned culture of peace, for it is on this foundation that a new global society can be built.

The members of the SGI worldwide are actively engaged in the work of fostering a culture of peace. For example, in 1999, the youth membership of

the Culture of Peace, and has designated the first decade of the new century (2001–2010) the International Decade for a Culture of Peace and Nonviolence for the Children of the World.² In this sense, we have a truly unique opportunity to muster the will of the international community and to initiate action that will transform the age-old "culture of war" into a new culture of peace.

In its annual report, the State of the World's Children 2000,³ the United Nations Children's Fund (UNICEF) reaffirms the possibility of overcoming entrenched patterns of structural violence, poverty and discrimination within a single generation, and urges our commitment to realizing this.

We cannot afford to lose heart in the face of challenging realities or look on passively at problems which do not directly affect us. We must

not overlook the ills of society, but instead look for ways to act, with a clear set of goals in sight.

At this moment in history, we should determine to eliminate all needless suffering from this planet that is our home. It is in our efforts to realize this goal that we will find the key to ensuring that the new century does not mimic the last, but becomes a genuine departure toward an era of peace and hope.

A Commitment to Peace

Humanity is charged with the task of not merely achieving a "passive peace"—the absence of war—but of transforming on a fundamental level those social structures that threaten human dignity. Only in this way can we realize the positive, active values of peace. Efforts to enhance international cooperation and the fabric of inter-

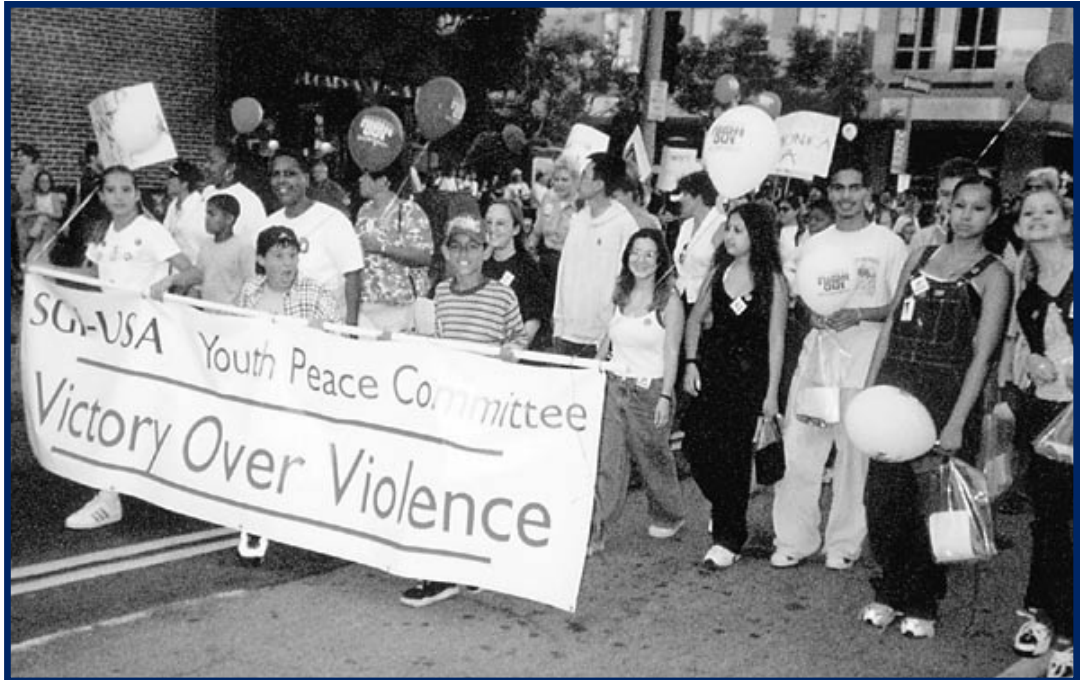
the SGI-USA launched a Victory Over Violence campaign to help young people uncover and counteract the root causes of violence in their lives. It encourages young people to respect their own lives, respect all life and inspire hope in others.⁴ Similarly, SGI representatives participated in the NGO (nongovernmental organization) conferences held at The Hague in May and in Seoul in October, on both occasions organizing symposiums to explore various aspects of the culture of peace. The SGI-affiliated Boston Research Center for the 21st Century (BRC) held a series of conferences and consultations on this theme in the first part of 1999.⁵ Linking all of these dialogues was the question of how the deeply ingrained and culturally reinforced psychology of confrontation and hatred can be transformed into an even more robust psychology of peaceful and harmonious coexistence.

The SGI has long supported UNHCR's efforts to protect and rebuild the lives of refugees and displaced persons. These are the people who have suffered not only the immediate scourge of war and destruction but have also been forced by violence and fear to flee their homes. Their long-term needs must be addressed.

The youth members of the Soka Gakkai in

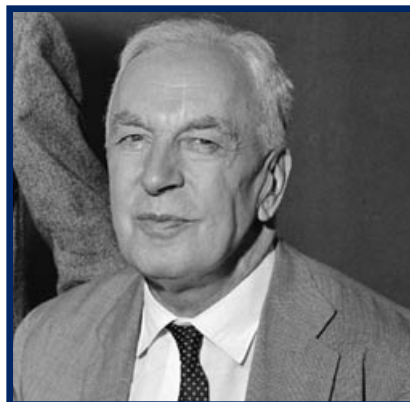
Japan have held twenty fund- and awareness-raising campaigns, starting with that organized for Vietnamese and West African refugees in 1973. Since 1980, we have dispatched fourteen observation and information-gathering missions to provide up-to-date information to donors and the general public on the living conditions of refugees and the status of relief efforts. In 1999, for example, SGI representatives observed and publicized refugee repatriation efforts in war-ravaged Kosovo, and camp conditions for refugees from the Democratic Republic of the Congo, Burundi and Rwanda. We intend to continue and expand such activities, which we are convinced are integral to the vital humanitarian and social mission of Buddhism.

When the SGI was founded, on January 26, 1975, on the island of Guam, representatives from fifty-one countries and territories were



"In 1999, the youth membership of the SGI-USA launched a Victory Over Violence campaign to help young people uncover and counteract the root causes of violence in their lives. It encourages young people to respect their own lives, respect all life and inspire hope in others."

present. Since then, our grass-roots activities for peace, education and culture, based on the humanistic outlook of Nichiren Buddhism, have expanded to 148 countries and territories. This is indeed a movement for peace that is of, by and for the people, and which seeks to transform human history—so filled with misery and suffering—into a new era of peace and hope.

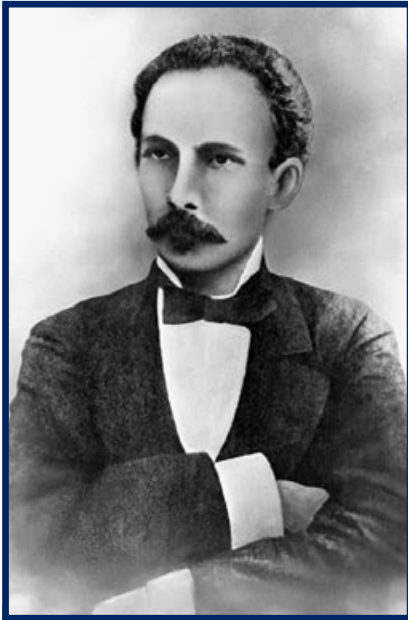


British historian Arnold Toynbee (1889–1975).

Building a Culture of Peace

How, then, are we to go about the task of creating an enduring culture of peace? What is really meant by a culture of peace? Here I would like to discuss the differences between the culture of war and the culture of peace and attempt to chart a path from one to the other.

In the time-honored contrast between the sword and the pen, it is of course the latter that is associated with culture, and which typically evokes an image of peace. But is it really so simple? When we look at how specific cultural values have been diffused and how different cultures have encountered one another, it is clear that the process has not always been peaceful. As the British historian Arnold Toynbee described it, "the reception of a foreign culture



Cuban revolutionary José Martí (1853–1895).

Bettmann/CORBIS

is a painful as well as a hazardous undertaking....”⁶ As history demonstrates, such encounters are often laden with power struggles and unleash forces that give rise to violence and bloodshed as one culture attempts to subjugate the other. In a sense, the incessant strife that we see in the world around us is proof that humanity has yet to transcend destructive modes of intercultural encounter.

I will not attempt here to delve into the difficult question of whether such violence is inherent in the nature of culture or is the result of deliberate distortion and manipulation. Let it suffice to say, however, that culture manifests two contrasting aspects. One resonates with the original sense of the word *culture* and involves the cultivation of the inner life of human beings and their spiritual elevation. The other is the aggressive, invasive imposition of one people’s manners and mores on another, inscribing there a sense of

resentment and sowing the seeds of future conflict. In this case, culture serves not the cause of peace, but the cause of war.

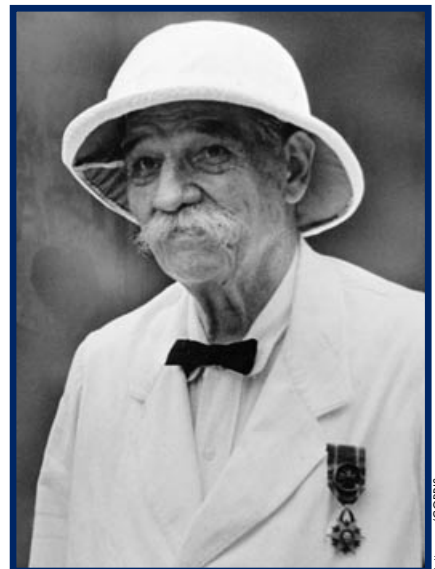
Cultural Imperialism

One of the classic examples of this invasive, aggressive aspect is the cultural imperialism that was intertwined with European colonial policy in the modern era, embellishing it and supplying its justifications. The term *cultural imperialism* emerged during the 1960s against the backdrop of the global process of decolonization and through the sub- and counter-culture movements in the West that questioned the legitimacy of received traditions and values. But the reality and experience the term describes date back to the earliest days of European exploration and expansion and are coextensive with the five-hundred-year history of modern colonialism. In essence, it is an ideology that justifies the subjugation and exploitation of other peoples by unilaterally defining them and their cultures as primitive or barbaric.

This is an example of the violent potential of culture in both intent and application. Here culture functioned as the forerunner and as the ideational basis for the war and violence of colonial domination; it served to cover and conceal simpler and more raw forms of collective egotism. Now, at a time when almost all colonies have won independence, it may seem that this veil has been stripped away, and culture is no longer being put to such political uses. The ruptures and struggles that continue to affect every region, however, suggest that this is by no means the case.

Last year, I initiated a dialogue on José Martí, the great nineteenth-century essayist, poet and leader of the struggle for Cuban independence, with Cintio Vitier, president of the Center for José Martí Studies in Havana.⁷ These discussions brought back to me the degree to which the strong distrust toward the United States that Martí noted more than one hundred years ago remains a firm presence in the minds of the Cuban people today. Nor, I believe, can we dismiss these fears as unjustified.

The Palestinian-born cultural critic Edward Said writes in his book *Culture and Imperialism*, regarded by many as a key work of postcolonial analysis: “[T]he meaning of the imperial past is not totally contained within it, but has entered the reality of hundreds of millions of people, where its existence as shared memory and as a highly conflictual texture of culture, ideology and policy still exercises tremendous force.”⁸



Alsatian medical missionary Albert Schweitzer (1875–1965).

Bettmann/CORBIS

As we follow Said's carefully developed and copiously illustrated argument, we discover the depth to which the ideology of cultural imperialism had taken root in the hearts and minds of "decent men and women"—the educated classes of the imperial powers. At the core of Said's argument is his analysis of such literary works as Joseph Conrad's *Heart of Darkness*, Jane Austen's *Mansfield Park* and Rudyard Kipling's *Kim*. At the same time, he looks at the underlying attitudes of those intellectual lights—among them de Tocqueville, J. S. Mill, Hegel and Marx—who shaped modern thought and left their imprint on the intellectual life of modernizing Japan, itself a later colonizer that wreaked great suffering on the peoples of Asia. He reveals how these great thinkers, consciously and unconsciously and with an astonishing freedom from any sense of culpability, supported the goals of cultural imperialism. For example, the French philosopher Ernest Renan (1823–1892) could on the one hand write a work such as *The Life of Jesus* and at the same time be a proponent of racial theories rivaling those of the Nazis.

As one final example of these attitudes, I would like to quote a statement by Albert Schweitzer, famous for the hospital he operated in equatorial Africa for many decades. "The negro is a child, and with children nothing can be done without the use of authority. We must, therefore, so arrange the circumstances of daily life that my natural authority can find expression. With regard to the negroes, then, I have coined the formula: 'I am your brother, it is true, but your elder brother.'"⁹

It is hardly surprising that Schweitzer's reputation declined rapidly with the rise of independence movements among peoples subjugated by colonialism. And the fact that these words were written with apparent goodwill toward their referents only intensifies our sense of revulsion at the elitist, discriminatory sensibility they reveal.

Cultural Relativism

Cultural relativism is an important intellectual legacy of the latter half of the twentieth century. It grew from the pioneering work of cultural anthropologists who sought to balance and redress the arrogant imperialist assumptions that had insinuated themselves into the Western cultural outlook. It is based on the view that specific practices must be understood and appreciated within the context of a culture as a whole; it denies attempts to judge one culture by the values of another or to rank them according to some hierarchical scheme.

There is much to respect in the earnest endeavor to relativize one's own culture and to accord value to traditions that had been looked down upon as savage or primitive. These efforts have done much to ameliorate the noxious effects of cultural imperialism.

I question, however, whether this understanding is adequate as a response to the challenges of globalization—the economic and technological unification of the world. In other words, I fear that an attitude of merely passive recognition or grudging acceptance of other cultures cannot deal with the destructive aspects of culture, which perpetuate a logic of exclusion and confrontation. Un-



Johan Galtung, founder of the International Peace Research Institute.

less transformed, these aspects can render culture, in Said's words, "a battleground on which causes expose themselves to the light of day and contend with one another..." rather than "a placid realm of Apollonian gentility."¹⁰

In my discussions with Johan Galtung, the pioneer of peace studies, he described the fragility of this kind of cultural relativism as its "tendency to take the form of passive tolerance instead of active attempts to learn from other cultures."¹¹

Disputes concerning the universality of human rights between Western countries (in particular, the United States) and countries of the developing world have as their background the attempt to relativize the political culture of the West, from which the modern human rights tradition grew. Attempts on the part of Western countries to criticize the political systems and practices of developing countries are invariably met with countercharges of interference in the domestic affairs of a sovereign state. Equally typical is the rebuttal that the West's attempts to assert the universality of human rights, while

ignoring differences in political culture, the history of colonial domination and the resulting disparities in economic development, are at best hypocritical and at worst a continuation into the present of the arrogance of the “Great Powers.”

Any attempt to unravel differences and confrontations as complex as these must be grounded in something far more solid than passive acceptance or tolerance. Such attitudes cannot possibly provide the basis for a culture of peace or a new global civilization that will enrich the lives of people far into the third millennium.

Peace cannot be a mere stillness, a quiet interlude between wars. It must be a vital and energetic arena of life-activity, won through our own volitional, proactive efforts. Peace must be a living drama—in Spinoza’s words, “a virtue that springs from force of character.”¹²

Passive cultural relativism does not offer a viable alternative to the highhandedness of cultural imperialism. One necessary aspect of a culture of peace is that it must provide a basis on which a plurality of cultural traditions can creatively interact, learning and appropriating from one another toward the dream of a genuinely inclusive global civilization. Without this kind of overarching goal, we run the risk of being inadequately equipped to meet the challenges of globalization or, worse, of lapsing into a cynical paralysis.

Peace cannot be a mere stillness, a quiet interlude between wars. It must be a vital and energetic arena of life-activity, won through our own volitional, proactive efforts. Peace must be a living drama—in Spinoza’s words, “a virtue that springs from force of character.”

From Cultural Internationalism to Cultural Interpopulism

In this connection, I would like to examine the rich possibilities found in the tradition of cultural internationalism and to attempt to broaden and deepen this concept.

Akira Iriye, professor of American history at Harvard University, has written of the cultural internationalism that emerged in the latter years of the nineteenth century. This movement viewed culture as a vehicle for building cooperative relations across national boundaries and defusing the underlying confrontations that were propelling the world toward a suicidal arms race. Starting with efforts such as those to promote the exchange of information among scientists and medical practitioners and to standardize systems of measurement, its proponents sought to lay the foundations of peace through educational and cultural exchanges.

These networks of exchange survived two global conflicts and were in fact foundational in the postwar efforts that took form in the UNESCO Charter and the Universal Declaration of Human Rights, two key documents that express the common aspirations and conscience of humankind.¹³

In recent years, this same thread has been taken up by the global activities of NGOs and what is known as global civil society. I believe that these activ-

ities are the first signs of an emerging trend toward what might be termed cultural interpopulism, a movement for cultural interaction in which ordinary citizens are the protagonists. I am convinced that this approach will play a key role in the work of building a new culture of peace.

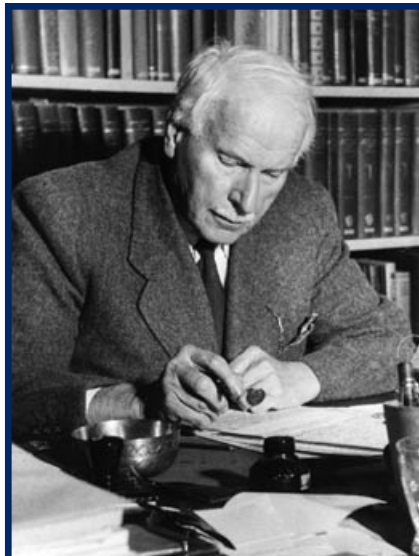
Ryosuke Ohashi, professor of philosophy at the Kyoto Institute of Technology, has pointed out that in intellectual circles in Europe the term *international* has in recent years been largely supplanted by the concept of the intercultural. Ohashi describes our contemporary world as the intersection of “the vertical axes of a multiplicity of local cultures and the horizontal axes of technology that seeks universality and standardization.”¹⁴ There is a growing, if unspoken, agreement that the realities of such a world can be better grasped by focusing on the deeper issues of cultural identity rather than the

more superficial layers of political definitions and concerns.

Indeed, if we are overly entangled in the national dimension, it is easy to lose sight of the fact that national identities are often quite deliberate constructs created for political ends. The greatest danger, of course, lies in falling into the trap of reifying these constructs, that is, viewing them as unchanging entities or essences, with an absolute ontological standing.

At the same time, we must recognize that the frameworks of the state—the national level—are not, in the near term at least, likely to disappear and that states will continue to retain an at least functional necessity. However, we must also confront the reality that there is a deepening crisis of identity that afflicts people everywhere and is driven by what Toynbee termed the “deeper, slower movements of history”¹⁵ which are not amenable to remedy through purely political means. It is on this profound level that a paradigm shift toward an intercultural perspective is called for.

Global civil society has a key role to play in this. In the arenas where cultural internationalism thrived, it was still to a large extent governments and national elites that took the initiative. The main actors of cultural interpopulism, by contrast, are the many civil society organizations, the NGOs and international NGOs (INGOs), that are propelled by a powerful spirit of volunteerism among the people themselves. Here we see not the carefully constructed facade of governments and states, but the richly diverse faces of humanity. I believe that there is great potential for this kind of cultural interpopulism to interact with and support forward-looking political initiatives, based on a sense of appre-



Swiss psychiatrist Carl Jung (1875–1961).

ciation and recognition of the respective roles and strengths of each. This is one of the avenues we should be exploring; it can equip us to respond to the complex demands of our diverse and rapidly evolving multicultural world.

The Power of Character

We must never lose sight of the fact that, however much communication technology may advance, people still count. It is the individual—it is the character of each individual—that is decisive as the creator and protagonist of culture.

Thus, whether the kinds of popular movements we see today can be successful in generating a culture of peace hinges on several factors. We must first succeed in transcending the excessive attachment to difference that is deeply rooted in the psychology of individuals; and we must conduct dialogue on the basis of our common humanity. I believe that only by confronting this intensely

difficult challenge can we transform ourselves and our societies.

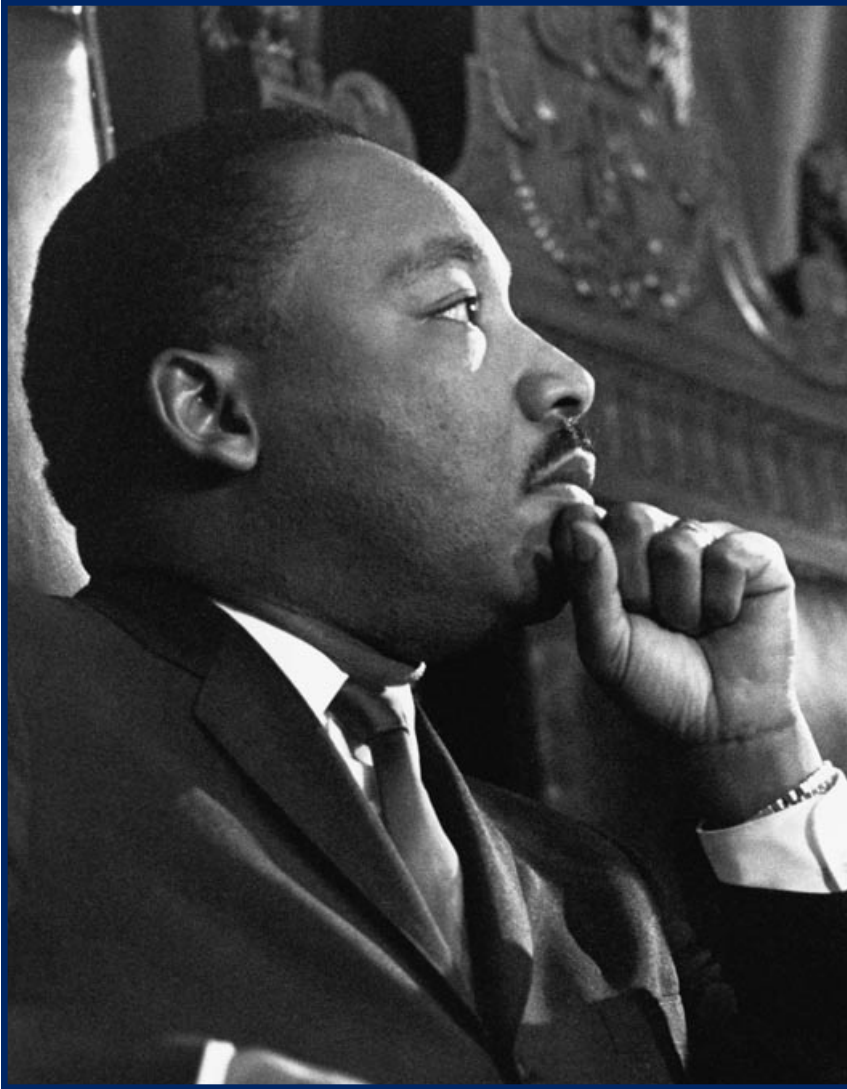
Looking back, we see that the twentieth century was an era in which different ideologies, competing views of justice, vied violently for ascendancy. In particular, we have seen ideologies that were fixated on external differences and distinctions—such as race, class, nationality, custom or cultural practice. These ideologies have claimed that such factors are the key determinants of human happiness and that the obliteration of differences is the most certain path to eliminating the evils and resolving the contradictions of society. The history of the twentieth century is written in the blood of the victims of these deluded ideas.

In June 1945, immediately after the defeat of Nazi Germany by the Allies, C. G. Jung addressed these words to “those parts of the body of the German people which have remained sound.”

Where sin is great, grace doth “much more abound.” Such a deep experience brings about inner transformation, and this is infinitely more important than political and social reforms which are all of no value in the hands of people who are not at one with themselves. This is a truth which we are for ever forgetting....¹⁶

At the time, Jung’s comment attracted little attention. From the perspective of the present, however, it is impossible to suppress astonishment at the historical depth and precision with which this man of wisdom dissected the pathology of our age.

Jung’s dismissal of political or



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Dr. Martin Luther King Jr. (1929–68) said: “I have a dream my four little children will one day live in a nation where they will not be judged by the color of their skin but by content of their character.”

social reforms as having “no value” may seem somewhat extreme. We have only to remember, however, the nightmarish misery wrought by those in power who undertook political and social “reforms” without any sense of their own need to reform themselves or of the humanity of their victims. Stalin comes to mind. In contrast, in cases where there are prominent individuals who have successfully con-

fronted themselves—for example, Zhou Enlai in the Chinese context or José Martí in Cuba—even the horror of the bloodshed and violence of revolution may be somewhat mitigated and the process of social reform win support from the citizens over the long term.

The positive aspects of the Chinese Revolution, for example, can nearly all be traced to the extraordinary qualities of Zhou Enlai.

Likewise, through my discussions with Cintio Vitier mentioned earlier, I have gained a renewed appreciation for the role that José Martí’s legacy has played as the spiritual source and font of the Cuban Revolution.

When we look back over the twentieth century, it is easy to focus exclusively on the negative heritage of that age. But some great achievements toward overcoming social ills must also be acknowledged. One that particularly stands out is the civil rights movement in the United States, which brought about dramatic reforms including the historic Civil Rights Act of 1964 and the bold experiment of affirmative action that followed.

To be maximally effective, legal and structural reforms must be supported by a corresponding revolution in consciousness—the development of the kind of universal humanity that transcends differences from within. It is only when a renewed awareness of our common humanity takes root in individuals throughout society that the dream of genuine equality will be realized. There must, in other words, be a creative synergy between internal—spiritual, introspective—reforms within individuals, and external—legal and institutional—reforms in society. I believe that this is one of the lessons that can be drawn from this dramatic era of change and the sometimes frustrating lack of progress that has followed.

There is perhaps no better illustration of the phrase *universal humanity* than the example of Martin Luther King Jr. This finds expression in his words spoken one year before the adoption of the civil rights legislation. “I have a dream my four little children will one day live in a nation where they will not be

judged by the color of their skin but by content of their character.”¹⁷

These stirring words express a profound faith in the power of character. In this sense, they resonate with the teachings of Shakyamuni Buddha, who asserted that one is not noble through one’s birth but through one’s actions and deeds. José Martí, during the struggle for the independence of his homeland Cuba, declared his true homeland to be all of humanity.¹⁸ He also asserted that there can be no hatred between races because “there are no races”—that is, race is an artificially constructed concept.¹⁹

In the end, laws and institutions are created by human beings; it is humans who implement and operate them. If we neglect the work of deepening and developing the inner character of individual human beings, even the finest system cannot be expected to function.

I firmly believe that the key to resolving all forms of conflict among ethnic groups lies in discovering and revealing the kind of universal humanity that was so powerfully embodied in Martin Luther King Jr. — America’s conscience — and José Martí — Cuba’s conscience. Any attempt to resolve these issues without treading this challenging path will, I am afraid, be no more than a postponement of the problem.

The Inner Conquest of Difference

When I had the opportunity to speak at Harvard University in 1993, I referred to a story about Shakyamuni Buddha in which he is described as saying that he perceived an invisible arrow piercing people’s hearts. In my talk I interpreted this as the “arrow” of excessive attachment to difference and asserted that overcoming this kind of attachment is crucial to the creation of peace. As I

spoke, I had in mind the special difficulties of resolving interethnic and communal strife and was gratified by the positive reaction that this aspect of my presentation elicited.

To return to Jung, as he wrote in *The Undiscovered Self*, “If a worldwide consciousness could arise that all division and all antagonism are due to the splitting of opposites in the psyche, then one would really know where to attack.”²⁰ Jung is stressing the fact that we must not be focused solely on that which is external to ourselves. We must resist the temptation to assign good

exclusively to one side and evil to the other. In fact, we need to reexamine the very meaning of good and evil.

The external manifestations of good and evil are relative and transmutable. They only appear absolute and immutable when the human heart is in thrall to the spell of language and abstract concepts. To the extent that we can free ourselves from this spell, we can begin to see that good contains within it evil, and evil contains within it good. Because of this, even that which is perceived as evil can be transformed into good through our reaction and response.

We can even come to understand the confrontation of good and evil as elements of the semantic network of the human heart, which, mediated through language and symbols,

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The second Soka Gakkai president, Josei Toda (1900–58), said that practicing Nichiren Daishonin’s Buddhism “is the means by which we can transform our karma. When we do this, all intermediary causes and effects disappear, and we can reveal the aspect of the common mortal enlightened since time without beginning.”

embraces the entire cosmos. From this perspective, even division and confrontation can be appreciated as ultimately indicative of our connectedness to one another and to the universe.

We must not allow ourselves to fall captive to perceived differences. We must be the masters of language

and ensure that it always serves the interests of humanity. If we force ourselves to review the nightmares of this century—the purges, the Holocaust, ethnic cleansing—we will find that all of them have sprung from an environment in which language is manipulated to focus people’s minds solely on their

differences. By convincing people that these differences are absolute and immutable, the humanity of others is obscured and violence against them legitimized.

In this connection, I would like to quote the words of Chingiz Aitmatov, the gifted author from Kyrgyzstan. In the preface to the dialogue we published together, he expressed a truly profound insight into the nature of language, the relation between people and their words.

There are no “homeless” words. Humans are the homes of words, their sovereign masters. Even when people turn to God with the secret desire of hearing God’s voice, it is themselves that they hear in their own words. Words live within us. They leave and return to us. They serve us devotedly from the moment we are born until we die. Words carry the burden of the world of soul and of the vastness of the cosmos.²¹

I can keenly appreciate what motivated Aitmatov to examine the function of language with such depth and poignancy. He lived most of his life under the Soviet regime, in an era when humans were never the sovereign masters of words. For people of his generation, words and disembodied concepts were the “sovereign masters” and humans were forced—from birth to death—to serve them devotedly.

The work of questioning this inversion was not limited to literary figures but was the pressing concern of any sensitive and aware person who lived through that time.

The Buddhist understanding of life can help us translate the ideal of an inner transcendence of difference into the actualities of daily life. In other words, we can achieve a state in which we are no longer caught up in or constrained by our awareness of difference.

Needless to say, communism was a system entranced by and obsessed with the concept of a “classless society,” one which sought to overcome difference and distinctions through purely external, “objective” means. The destructive enchantment of language, its domination of human realities, distorts the processes of the inner life, and causes people to relegate inner-driven transformation to a secondary importance. In this way, it makes people vulnerable to appeals to the efficacy of external force—the use of violence.

Aitmatov survived a profound and bitter experience of the kind of ideologically dominated linguistic culture that accepts or even encourages violence. It is for this reason, I believe, that he has been drawn to the Buddhist approach, which rejects violence in all its forms and is unwavering in its commitment to dialogue and the prioritization of human realities.

A World in Constant Flux

From the Buddhist perspective, the true aspect of life is found in its incessant flux, the way that experiences are generated by the interaction between inner tendencies and external circumstances. In other words, what we experience as good and evil are not

fixed, but depend on our attitude and response. Good and evil are not unchanging entities. To give a simple example, anger can function for good when it is directed at those things which threaten human dignity; in contrast, anger under the sway of self-serving egotism functions as evil. Thus, anger, which is typically thought of as an evil, is, in its essence, neutral.

Writing in thirteenth-century Japan, Nichiren, the Buddhist thinker whose teachings inspire the activities of the SGI, described this as follows: “To turn from evil is good; to turn from good is evil. Good and evil are not found outside our own hearts and minds. The intrinsic neutrality of life is found in its detachment from good and from evil. Our lives are only to be found in these three properties—good (*zen*), evil (*aku*), and the underlying neutrality (*muki*) with respect to good and evil. No reality is to be found other than in our hearts.”²²

This perspective, which focuses on the relativity of good and evil, can help free us from our enthrallment to the conceptualization of good and evil as fixed, external entities and the corresponding tendency to label others as evil.

Neutral, however, does not mean

void or empty. Far from being vacant or void, our lives are manifestations of the cosmic life itself, eternal and filled to overbrimming with the energy of creation.

Nichiren says of the true aspect of life that it “cannot be burned by the fires at the end of a kalpa, nor swept away by floods, nor cut by swords or pierced by arrows. It can fit into a mustard seed, and although the mustard seed does not expand, there is no need for life to shrink. It can fill the entire universe. The cosmos is neither too vast nor life too small to fill it.”²³

What is described here is a perfectly clear, pellucid state of life, indestructible and adamant.

The Buddhist understanding of life can help us translate the ideal of an inner transcendence of difference into the actualities of daily life. In other words, we can achieve a state in which we are no longer caught up in or constrained by our awareness of difference.

In this connection, I am moved to refer to the words of my mentor, the second president of the Soka Gakkai, Josei Toda, spoken in the period immediately following the end of World War II. Here he described the process by which it is possible for an individual to transform even the most deeply rooted tendencies, or



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“Metaphorically, intermediary causes and effects can be thought of as the stars and moon that grace the night sky, and the common mortal enlightened since time without beginning as the sun.”

karma. According to Buddhism, every aspect of who we are — nationality, skin color, family background, personality, gender — is the present result of causes we ourselves made in the past. The law of cause and effect that governs the generation of these differences and distinctions operates consistently over the three realms of past, present and future.

Practicing Nichiren’s Buddhism, Toda said, “is the means by which we can transform our karma. When we do this, all intermediary causes and effects disappear, and we can reveal the aspect of the common mortal enlightened since time without beginning.”²⁴

What Toda refers to as intermedi-

ary are causes that we have enacted and that generate distinctions on the phenomenal plane — differences of capacity, physical, mental and spiritual differences and the resulting differences in circumstances such as education and occupation. These are, together, the distinctions that make each of us the unique being we are.

When Toda spoke of these intermediary causes and effects “disappearing,” he did not mean that the distinctions between people would somehow be obliterated and we would all lapse into sameness or uniformity. This could, of course, never happen. Just as no two people will ever have exactly the same face, differences are an integral, natural and

necessary aspect of human society.

For Toda, what “disappeared” was our attachment to differences, our negative, limiting reactions to differences. This is an example of how a practice of faith can enable the inner transcendence of difference.

An Unadorned, Primordial State of Life

The goal of embracing Buddhism is to experience within our lives the state that Toda described as “the common mortal enlightened since time without beginning” (*kuon no bompū*). In his own writings, Nichiren elucidated the concept of *kuon* — time without beginning —



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“When the dawning sun rises in the east, those celestial bodies which had been such a vivid presence through the night immediately fade into seeming nonexistence. They don’t, of course, cease to exist, but are simply overwhelmed by the light of the sun, which represents our innate vitality and wisdom.”

as meaning to be unadorned, in one’s primordial, original state.²⁵ Thus, when we relinquish all artifice, and unleash the natural splendor that is inherent in our being, we can rise above our differences and see them in perspective, freeing ourselves from excessive attachment to them.

Metaphorically, intermediary causes and effects can be thought of as the stars and moon that grace the night sky, and the common mortal enlightened since time without beginning as the sun. When the dawning sun rises in the east, those celestial bodies that had been such a vivid presence through the night immediately fade into seeming nonexistence. They don’t, of course,

cease to exist but are simply overwhelmed by the light of the sun, which represents our innate vitality and wisdom. This, I believe, is the function of religious faith and practice. When I wrote earlier of a “pellucid state of life, indestructible and adamant” and described our lives as “manifestations of the cosmic life itself, eternal and filled to overflowing with the energy of creation,” I had in mind these treasured words of my mentor, Josei Toda.

The Buddhist law of causality—that every aspect of who we are is the result of causes we ourselves have made—and the emphasis on an inner transcendence of difference in no way mean that we should pas-

sively accept discriminatory practices. The Buddhist idea of inner causation and responsibility should never be allowed to degenerate into the kind of fatalism that causes people to turn a blind eye to real social ills. It is our natural duty to challenge such practices and prejudices and the social structures that give rise to them. Any time religion renders people passive and powerless, it deserves the dishonorable title of “opiate.”

On the most basic human level, even if the ideal of a society completely free of all discrimination were to be realized, human differences would persist. The Buddhist terms for the world that we inhabit are all words for difference, distinction and

distance, reflecting an understanding that these are the elements that comprise experiential reality.

Dialogue and Human Diversity

Overcoming negative forms of attachment to difference—discrimination—and bringing about a true flowering of human diversity are the keys to generating a lasting culture of peace. And dialogue is the means. The Buddhist approach outlined here can, I believe, loosen the shackles of abstract concepts and language that can be so destructive. Thus freed, we can use language to the greatest effect and can engage in the kind of dialogue that creates the greatest and most lasting value. Dialogue must be pivotal in our endeavors, reaching out to all people everywhere as we seek to forge a new global civilization.

As Nichiren wrote, “Encountering various conditions of good and evil, our minds generate different dharmas”—in this case, language—“of good and evil.”²⁶ This indicates a philosophical stance that is active and engaged, whose praxis is the kind of dialogue through which even negative, destructive circumstances or conditions can be transformed into positive, creative realities and experiences.

To put this into actual practice, I have sought to promote dialogue among civilizations, meeting with individuals from every continent on Earth. I have held discussions with intellectual leaders coming from various religious backgrounds—Christianity, Islam, Hinduism, Judaism, etc.—and these conversations have often been published. Based on years of such experience, I am keenly aware of the possibilities of open



“Last year, [SGI] representatives attended the Parliament of the World’s Religions (PWR) in Cape Town, South Africa, and they are scheduled to participate in the Millennium World Peace Summit of Religious and Spiritual Leaders to be held in August.”

dialogue and the importance of its implications in society.

SGI organizations around the world are carrying out activities to create a peaceful society in their respective areas in accordance with one of the principles of the SGI Charter: “The SGI shall, based on the Buddhist spirit of tolerance, respect other religions, engage in dialogue and work together with them toward the resolution of fundamental issues concerning humanity.”²⁷ The SGI has also promoted interfaith dialogue by sponsoring symposiums and other forums with institutions such as the European Academy of Sciences and Arts and other bodies.

Last year, our representatives attended the Parliament of the World’s Religions (PWR) in Cape Town, South Africa, and they are scheduled to participate in the Millennium World Peace Summit of Religious and Spiritual Leaders to be held in August.

The Boston Research Center for the 21st Century has published *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*, a collection of essays by scholars representing various religions that discuss the philosophies of nonviolence found in eight of the world’s religious traditions and ways to overcome conflict.

In addition, the Institute of Oriental Philosophy has been making multidimensional efforts toward dialogue among religions. The Toda Institute for Global Peace and Policy Research is planning to hold an international conference on the theme “Dialogue of Civilizations: A New Peace Agenda for a New Millennium” in February 2000 in Okinawa, gathering together experts to discuss major civilizations and their underlying religious dimensions.

In 2001, designated as the United Nations Year of Dialogue among Civilizations and also the International Year of Mobilization against Racism, Racial Discrimination, Xenophobia and Related Intolerance, a U.N.-sponsored world conference (the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance) is to be held in July in South Africa.

I feel compelled to urge that humankind seriously tackle, based on the bitter lessons of the twentieth century, the challenge of how to build a society of peace and coexistence. Building on our tradition of awareness-raising activities around the world, including the “Toward the Century of Humanity: Human Rights in Today’s World” exhibition and “The Courage to Remember: Anne Frank and the Holocaust” exhibition in support of the U.N. Decade of Education in Human Rights (1995–2004), the SGI is committed to actively working for the success of this conference.

UNESCO, which is responsible for coordinating the activities of the International Year for the Culture of Peace, is currently taking the initiative in a worldwide awareness-raising movement called Manifesto 2000, aimed at submitting to the U.N. Millennium Assembly one hundred million signatures to a pledge to put into practice the values, attitudes and forms of behavior that inspire the culture of peace.

The SGI supports the ideals of Manifesto 2000 and will back up the movement in various areas, including public information. To date, the SGI has supported the International Literacy Year (1990) in consonance with the goals of UNESCO, and “The World Boys and Girls Art Exhibition” has been shown in numerous coun-



JONATHAN WILSON

“Throughout the long history of humanity, women have suffered the most.... It has been women, in spite of this, who have persevered in turning society in the direction of good, in the direction of hope and in the direction of peace.”

tries as part of our efforts to develop an awareness of the culture of peace.

Women Lead the Way to a Culture of Peace

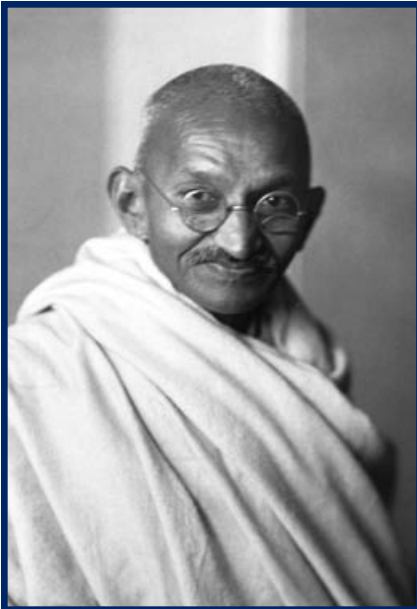
I would especially like to stress the role that women can play in creating a culture of peace. Throughout the long history of humanity, women have suffered the most whenever society has been wracked by war, violence, oppression, abuse of human rights, disease and famine.

It has been women, in spite of this, who have persevered in turning society in the direction of good, in the direction of hope and in the direction of peace. Women hold the key to opening a future filled with hope, as Mahatma Gandhi emphasized: “If by strength is meant brute strength then, indeed, is woman less brute than man. If by strength is meant moral power then woman is immeasurably man’s superior.... If nonviolence is the law of our being, the future is with women.”²⁸

The SGI has a number of women-focused projects such as a series of publications recording women’s experiences of war, exhibitions for raising awareness and various lecture series. An SGI-sponsored symposium titled “Women Leading the Way to a Culture of Peace” was held at the 1999 Seoul International Conference of NGOs last October.

Reviewing various problems confronting humankind from women’s perspectives, the Boston Research Center for the 21st Century, the publisher of *Women’s Views on the Earth Charter*, plans this year to hold a two-part event, “Creating Connections: Peace with Self, Sister and Society,” to examine women’s role in creating peace.

A special session of the U.N. General Assembly, “Women 2000: Gender Equality, Development and Peace for the Twenty-First Century,” will be held in June, in which the SGI is scheduled to participate. I have great hopes that this gathering will stimulate intensive discussions on this theme.



Mohandas Karamchand (Mahatma) Gandhi (1869–1948).

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will deepen and strengthen, allowing a new global civilization to blossom. With women leading the way, when each and every person is aware and committed, we will be able to prevent society from relapsing into the culture of war, and foster and nurture energy toward the creation of a century of peace.

The SGI has always been committed to empowerment — of the people, by the people and for the people — a process we describe as human revolution. The essence of empowerment is to fully unleash the boundless potential inherent in every human being based on the Buddhist understanding that our own happiness is inextricably linked to the happiness of others.

It is our belief that through active engagement with others and the process of mutual support and encouragement, individual peace and happiness will be realized, and the foundations for world peace will be further solidified.

It is my great joy and pride that SGI members, committed to the inconspicuous but steady practice of empowerment by encouraging friends who are suffering and bringing out their courage to live and to hope, have built a people's solidarity through their move-

ment of peace, culture and education as good citizens of their respective countries and communities.

I would like to affirm once again that it is the forging of personal relationships based on trust and respect that is exactly the culture of peace put into practice. I am convinced that a culture of peace can truly be realized on a global scale and become permanent when peace takes root in the mind of every single person.

Global Public Goods

Next I would like to examine specific steps toward building a new century of peace and creative coexistence.

Humanity needs to leave behind the era of war and division. Looking far into the future, we must embark on the challenge of removing the causes of war. We must abolish the institution of war itself and make

Peace in Daily Life

In addition to these efforts, it is equally essential to work to create in concrete, tangible ways a culture of peace in daily life.

Elise Boulding, a renowned peace studies scholar, stresses that cultures of peace are to be found in each individual's process of tenaciously continuing peace-oriented behavior. She attaches particular importance to women's role in this aspect.

Peace is not something to be left to others in distant places. It is something we create day by day in our efforts to cultivate care and consideration for others, forging bonds of friendship and trust in our respective communities through our own actions and example.

As we enhance our respect for the sanctity of life and human dignity through our daily behavior and steady efforts toward dialogue, the foundations for a culture of peace

As Mahatma Gandhi emphasized: "If by strength is meant brute strength then, indeed, is woman less brute than man. If by strength is meant moral power then woman is immeasurably man's superior... If nonviolence is the law of our being, the future is with women."



Jonathan Wilson

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the twenty-first century the start of an era where war is renounced throughout the world.

Globalization has brought to the surface problems that easily cross state borders, such as environmental destruction, poverty and a distressing increase in the numbers of refugees and displaced persons. Likewise, with greater travel, infectious diseases are spreading in new and disturbing patterns. We urgently need to come up with measures to deal with these issues. Within the framework of the sovereign state system, crises have long been defined as territorial issues, and many states therefore have concentrated their efforts on military buildup. But the global issues now confronting us cannot be addressed using conventional approaches. In fact, it is these problems that, when

left to fester, are causing internal conflicts and wars in many regions.

Former Israeli premier and key player in the Middle East peace process Shimon Peres described the present era as a transition from a world full of enemies to a world full of threats. Drawing on the example of Europe, he stated that as we pursue economic development based on interdependence, balance-of-power politics and the struggle for hegemony become irrelevant.²⁹ Faced as we are today with an escalation of global crises, what we need is an outlook that is focused not on the supremacy of national interest and security, but on the interests of all humanity, and encourages us to face our common problems.

In 1999, the United Nations Development Programme (UNDP),

famous for its advocacy of the concept of human security as an alternative to state-centered security, issued a report titled "Global Public Goods: International Cooperation in the 21st Century." The term *global public goods* is the application to the global level of the standard economic term *public goods*, which refers to goods that benefit all, such as a legal framework, justice system, healthy environment or education. Global public goods have benefits that are shared across nations, generations and population groups. In other words, they indicate the direction of a completely new international community that will not exclude any state, social stratum or individual, or harm future generations.³⁰

The UNDP report points out three problems to be resolved in realizing global public goods: a jurisdictional gap, a participation gap and an incentive gap.

The jurisdictional gap refers to the gap between the global boundaries of today's major policy concerns and the national boundaries within which policy-makers operate. The participation gap points to the fact that international cooperation is still primarily limited to an intergovernmental process even though there are numerous nongovernmental actors in the world. The incentive gap means that moral justifications alone are insufficient to persuade concerned states to change their policies and build cooperative relationships.

New U.N. Roles

I believe that the United Nations is the only body capable of bridging these three gaps and laying the foundation for a framework of



"I believe that the United Nations is the only body capable of bridging these three gaps and laying the foundations for a framework of concerted action based upon the interests of humankind."

Paul Almasy/CORBIS

ing poverty eradication; (3) human rights; and (4) strengthening the United Nations.

I would like to offer some concrete proposals in line with these four subtopics here.

Peace and Security

It is my belief that peace and security must be considered, as Secretary-General Kofi Annan urged in his annual report last year, from a standpoint of the transition from a "culture of reaction" to a "culture of prevention." A culture of prevention is an approach that accords utmost importance to preventing problems before they happen and thereby minimizing consequent damage, rather than reacting to them after

they have taken place.³²

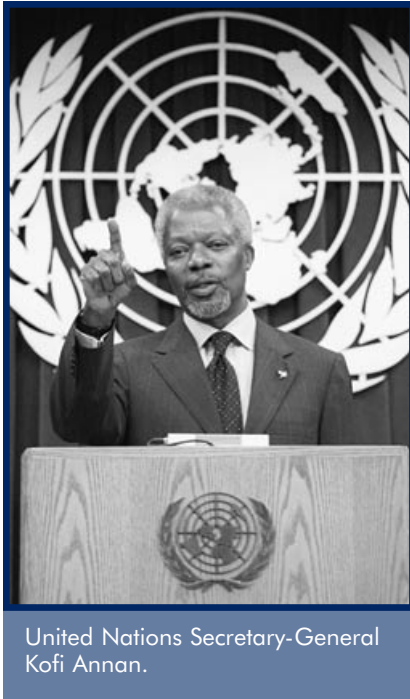
The United Nations Office for the Coordination of Humanitarian Affairs (OCHA) is engaged in advocating, coordinating and promoting humanitarian assistance in crises and emergencies such as famine caused or complicated by internal war or international conflict, as well as natural disasters such as earthquakes and floods. OCHA is acting in close cooperation with other international agencies and NGOs in numerous countries and regions including, so far, the Democratic Republic of the Congo and Rwanda, the site of

concerted action based upon the interests of humankind. As we stand at the threshold of a new millennium, we must draw up a grand design worthy of the advent of a global era, and begin to take action toward realizing it. The most crucial challenge is therefore to strengthen the United Nations, so it may serve as the rallying point of humankind's joint struggle.

This year will be a great opportunity to focus public attention on this matter. The United Nations has designated its 55th General Assembly, scheduled to open in September 2000, the Millennium Assembly of

the United Nations, and aims to "articulate and affirm an animating vision for the United Nations in the new era" and "provide an opportunity to strengthen the role of the United Nations in meeting the challenges of the twenty-first century."³¹

A Millennium Summit of the United Nations, attended by world leaders, is also scheduled to be held as an integral part of this. The overall theme of the summit will be "the United Nations in the twenty-first century," with the subtopics of (1) peace and security, including disarmament; (2) development, includ-



United Nations Secretary-General
Kofi Annan.

intense conflict, and disaster-stricken Bangladesh and the Democratic People's Republic of Korea.³³

Nevertheless, the reaction to an already present and severe emergency is inevitably limited in terms of the area that can be covered and the range of available measures. Such interventions must be highly focused and are extremely expensive in terms of time and effort. The United Nations has played a primary role in coordinating humanitarian assistance, but it must become more involved in preventing conditions that lead to emergencies.

It is therefore essential to reexamine the role that the United Nations can and should play in the prevention of conflict.

The settlement of disputes is one of the United Nations' central functions as specifically provided for in the Charter, but it is becoming increasingly difficult to respond to the growing number of internal conflicts in the post-Cold War era.

In fact, during the Kosovo crisis, the United Nations' inability to prevent the situation from worsening was followed by an aerial bombardment by NATO, waged in the name of humanitarian intervention and without the endorsement of a Security Council resolution.

After this, the principles to govern a cease-fire were discussed at the G8 Cologne Summit. The summit welcomed the deployment in Kosovo of international civil and security presences in accordance with the U.N. Security Council resolution of June 10, 1999. Although the Security Council's adoption of this resolution enabled the United Nations to coordinate the resolution of the conflict in its final stages, the issues surrounding military action undertaken without the sanction of the Security Council and the criteria for humanitarian intervention remain unresolved.

Against this backdrop, the Cologne Communiqué stressed the need to "recognize the important role the United Nations plays in crisis prevention and [to] seek to strengthen its capacity in this area."³⁴ We must remember the fact that under the Charter of the United Nations, military action can only be used as a last resort, and this makes it all the more critical that the United Nations build a preventive system based on what is known as "soft power."

That leads me to join my voice in support of proposals to establish a conflict prevention committee as a subsidiary organ of the General Assembly with a mandate to continuously monitor regions threatened with conflict or war, provide preventive recommendations and, further, to afford protection to non-combatants.³⁵

To prevent a situation from worsening, the function of early warning is crucial, for it is impossible to take effective measures without a system capable of discerning potential triggers for conflict and indications of escalating confrontation. It will also be essential to create a system for sharing with the public the information and analyses accumulated through these ongoing monitoring activities. The sharing of information is a prerequisite for encouraging more states—including those that are not members of the Security Council—and NGOs to become concerned and participate in generating a solution and to offer ideas for promoting peace.

Another role for such a conflict prevention committee to play would be to take exhaustive measures to protect noncombatants in order to minimize suffering.

Under the current framework of international law, human rights are secured by international human rights law in peacetime and by international humanitarian law in times of armed conflict, with both legal regimes mutually complementing each other.

But conflicts in recent years have been characterized by the targeting of civilians, as seen in genocide and "ethnic cleansing." Acts that violate humanitarian law have become the objective of war rather than the outcome.

During a period of protracted social disorder as is found with an internal conflict, it is difficult to accurately designate when a state of war has emerged. This tends to engender a vacuum in which both human rights law and humanitarian law are disregarded. As a result, many citizens fall victim to open

violations of the human rights that should be protected at all times.

To stop conflict areas from being reduced to anarchy where basic human rights are violated with impunity, it is essential to maintain surveillance to ensure a prompt transition from protection by human rights law to protection by humanitarian law, and to call for steps to guard noncombatants against attack. To achieve this, a conflict prevention committee—as a neutral observer body—could be responsible for officially determining whether or not the area in question has entered a state of war triggering the application of humanitarian law, and thus seek to ensure that human rights are safeguarded at all times.

This committee should be mandated to dispatch fact-finding missions to determine the realities of a conflict, to receive and consider appeals from individuals affected by conflicts, and to hold public hearings to air the grievances of all parties.

I find public hearings to be particularly critical. Once an armed conflict has escalated, it is not easy for the parties concerned to sit down at the same table, even if areas for discussion still exist. It would be very meaningful for the United Nations to provide a forum for the mutual exchange of views before the situation deteriorates that far. If they have voiced their opinions and assertions to the international community in this way, the concerned parties' subsequent actions might be more restrained.

The Toda Institute for Global Peace and Policy Research is considering holding an international conference, in cooperation with other NGOs, to discuss basic outlines of such systems as a conflict prevention committee. By holding such a

conference in Africa or other parts of the world that have been plagued by conflict, the conference can incorporate into its discussions the voices of people experiencing actual conflict, thus beginning to fulfill the function of public hearings as discussed above.

Development and Human Rights

Next I would like to examine ways of strengthening the United Nations' roles in the areas of development and human rights.

The eradication of poverty, one of the four specific subtopics of the Millennium Summit, is a humanitarian challenge of great urgency. One effect of globalization has been an ever-growing gap between rich and poor. While people in a few countries consume a disproportionately massive amount of resources and enjoy affluent lifestyles, fully one-quarter of the world's population subsists in extreme poverty. For these people, human dignity is under constant assault. We must eliminate these obscene imbalances if we are to fulfill our responsibilities for the new millennium.

It is not impossible to achieve that goal. According to an estimate by UNDP, the costs of eradicating poverty would be about one percent of global income and no more than two to three percent of national income in all but the poorest countries. Cuts in military spending, with the savings channeled to poverty reduction and measures for human development, would realize a considerable alleviation of the problem.³⁶

Poverty is one of the key causes of conflict, as it destabilizes societies.

Poverty gives rise to conflict, which in turn further aggravates poverty. Choosing to sever this vicious circle would simultaneously lead to the eradication of one of the causes of war and resolve this global injustice. Removing the causes of war and poverty that menace human dignity will enhance enjoyment of human rights.

The 1999 Cologne Economic Summit adopted the Cologne Debt Initiative to speed up debt relief for heavily indebted poor countries (HIPCs). The initiative seeks to ensure that resources made available by debt relief will be invested in poverty alleviation and social development in areas such as education, nutrition, sanitation and health care.³⁷

I welcome this as one tangible step toward the eradication of poverty and call for ever more bold thinking in this regard. We need a total commitment to enabling these societies to raise themselves out of poverty—a program to be implemented with determination and consistency, equivalent, perhaps, to a “Global Marshall Plan.” The United Nations should be at the center of efforts to take the summit's agreements further—toward a deeper level—toward a global community that protects and nurtures all members of the human family.

Regarding the promotion of human development on a global level, I would also like to call for the extension of the functions of U.N. Houses, which are centers to coordinate various U.N. programs and agencies in each country. The original purpose of the U.N. Houses was to improve cooperation among U.N. agencies engaged in development and related projects. The plan sought to bring together the various bodies active in each country into a common building called a U.N. House, to encourage coordination of

their activities under the banner of the United Nations.

It is my suggestion that the role of U.N. Houses be broadened one step further, that they function as a U.N. Embassy in each country and thus play a comprehensive role as a local center for the promotion of substantive programs as well as public information activities.

Efforts at poverty eradication and human development require in particular that plans be based on a thorough understanding of unique local circumstances. By bringing together and giving a permanent standing to the avenues of communication with governments, implementation of such plans would surely be more smooth.

Strengthening the United Nations

On the fourth subtopic, strengthening the United Nations, I would like to make a proposal from the perspective of democratization, that is, how to ensure that the views and concerns of ordinary citizens are heard at the United Nations.

I believe that the driving force for bridging the jurisdictional gap, the participation gap and the incentive gap—the three problems to be resolved in realizing global public goods mentioned above—consists of grass-roots solidarity in support of the United Nations and broad and multidimensional NGO activities.

It has already been proven that NGOs' united efforts to broadly stir up public opinion can give rise to a force that can move the international community forward.

NGOs have taken up themes that are often neglected within the framework of a state-centered international

system and have been pioneers in addressing ways to solve such problems—their achievements are truly great. I see tremendous promise in the way NGOs can channel the people's power to overcome the gaps that states alone cannot bridge. NGOs have won greater prominence thanks to their

role in a series of world conferences starting with the Earth Summit of 1992.

In September 1994, then U.N. Secretary-General Boutros Boutros-Ghali noted that “Nongovernmental organizations are now considered full participants in international life,” and that “NGOs are an essential part of the legitimacy without which no international activity can be meaningful.”³⁸

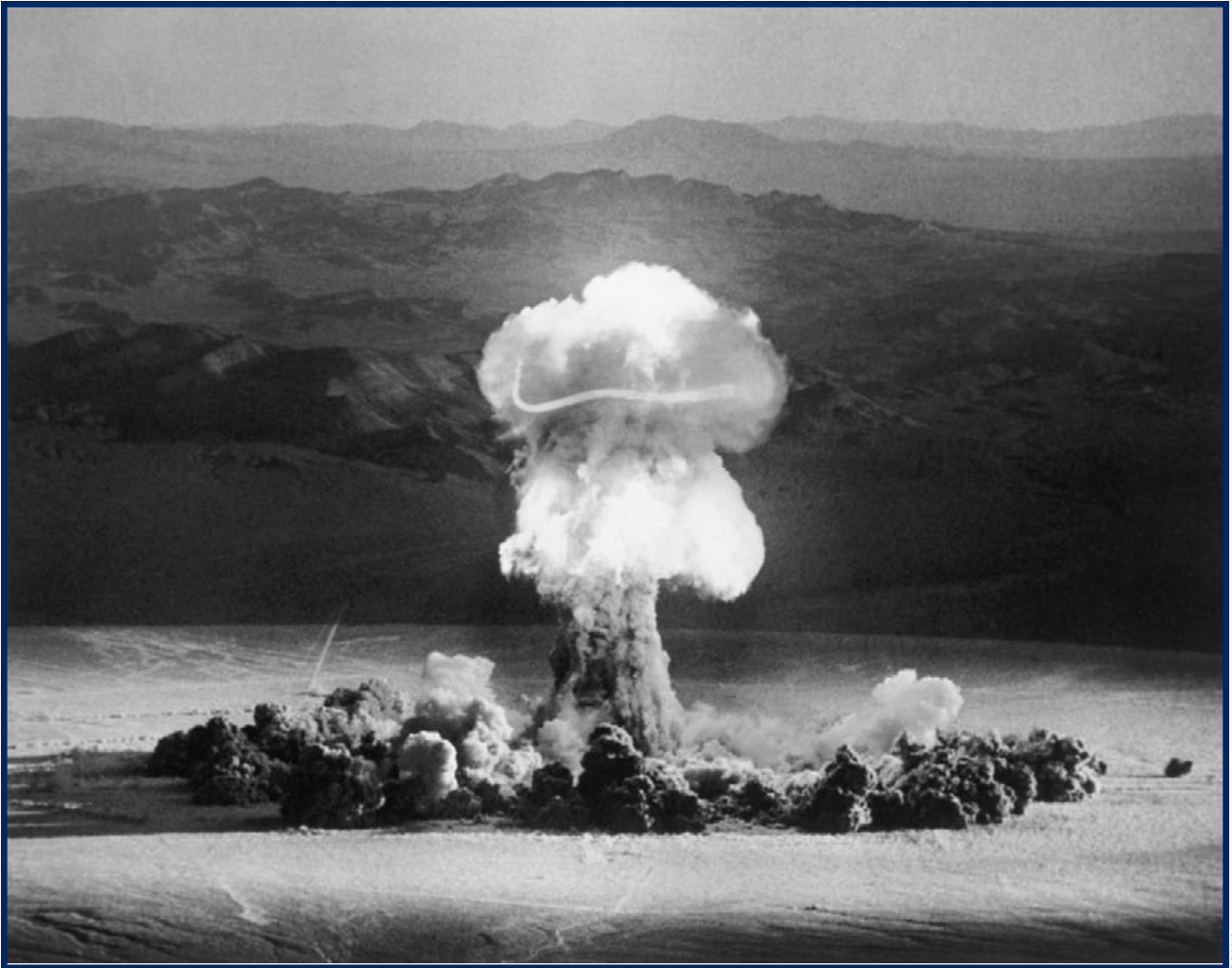
Recently NGOs are frequently referred to as civil society organizations (CSOs). Instead of the conventional name, which focuses on what they are not, the new name emphasizes their active role as sustainers of the global community.

Although the significance of NGOs is growing in this way, their officially recognized interaction with the United Nations is limited to certain specified channels such as consultative status with the Economic and Social Council.

While people in a few countries consume a disproportionately massive amount of resources and enjoy affluent lifestyles, fully one quarter of the world's population subsists in extreme poverty... We must eliminate these obscene imbalances if we are to fulfill our responsibilities for the new millennium.

I have previously suggested plans for the establishment of a U.N. people's assembly consisting of representatives of civil society. Reform of the United Nations requires that it listen to the voices of ordinary citizens and work with ordinary citizens. Although creating such a people's assembly will of course be difficult, I believe it is essential to establish some means whereby the people's voices reach the United Nations.

I would therefore like to propose on this occasion the creation of a global people's council that will function as a consultative body to the General Assembly. This council would be mandated to advise the General Assembly on themes for deliberation from the standpoint of realizing global public goods, and also call its attention to potential threats. Taking full advantage of NGOs' expertise in information gathering and firsthand



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"The SGI intends to promote an international network for the promotion of the Comprehensive Nuclear-Test-Ban Treaty ratification, consistent with our long-held stance in support of nuclear disarmament."

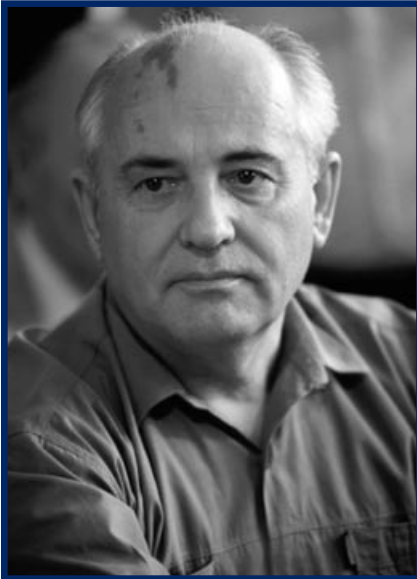
experience in their fields of activity, such a council could contribute to the General Assembly's deliberations by promoting advance discussion of key issues.

With the completion of the cycle of U.N.-sponsored world conferences on critical global issues, the focus has now shifted to the follow-up of past conferences at five- or ten-year intervals. In light of this, I believe that it would be very significant for such a council to consistently monitor the implementation of past agreements. Another important contribution could be to serve

as the focus for networking among NGOs and member states and as a venue for sustained discussion toward enhancing global cooperation.

One of the subthemes for the NGO Millennium Forum scheduled to be held in May as a lead-up to the U.N. Millennium Assembly is "strengthening and democratizing the United Nations and other international organizations."³⁹ I sincerely hope that the forum will deliberate meaningful plans for strengthening and reforming the United Nations from a people's perspective.

In this connection, the "New Diplomacy," collaborative efforts between civil society and governments committed to fundamental reform, has emerged as an important new force in the world. In a sense this corresponds to the creative synergy between inner, spiritual reform and external, institutional reform I referred to earlier. Its greatest success to date is the adoption of the Landmine Ban Treaty (Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on Their Destruction) in 1997.



Former USSR general-secretary,
Mikhail Gorbachev.

conflicts, which ensures that persons who have not attained the age of eighteen years are neither voluntarily nor compulsorily recruited into the armed forces, was finally adopted in January 2000.

Campaign for the Ratification and Entry into Force of the CTBT

In addition to these campaigns, I believe that one of the challenges to be addressed under the framework of the New Diplomacy is the promotion of nuclear disarmament. First I would like to propose a campaign to accelerate the ratification of the Comprehensive Nuclear-Test-Ban Treaty (CTBT).

The CTBT was adopted by the U.N. General Assembly by an overwhelming majority in September 1996 as a complementary treaty to the Nuclear-Non-Proliferation Treaty (NPT). These two treaties have as their goals, respectively, the prevention of vertical proliferation (increase in the destructive capacity of nuclear weapons) and horizontal proliferation (increase in the number of nuclear weapon states). The CTBT has not, however, entered into force yet. That is because only twenty-six of the forty-four nuclear weapon states and nuclear weapon-capable states, whose ratification is required for the Treaty to enter into force, have ratified it.⁴¹

Out of the five permanent members of the Security Council—all nuclear weapon states—only the United Kingdom and France have ratified the Treaty. It has not been signed by India or Pakistan, which both conducted nuclear weapons tests in 1998, or the Democratic People's Republic of Korea, a country whose nuclear weapon policies and program remain

unclear. What greatly set back the prospect of the CTBT entering into force was the rejection of the ratification bill by the United States Senate in October 1999. The Treaty's prospects will be greatly jeopardized if the impact of this discourages other states that have yet to sign or ratify it.

During 1999, the U.N. General Assembly adopted a resolution that urges the ratification of the Treaty. But a breakthrough will be almost impossible unless global public opinion in favor of ratification is aroused.

The SGI intends to promote an international network for the promotion of CTBT ratification, consistent with our long-held stance in support of nuclear disarmament. Such a network would generate momentum to press states that have not yet ratified the Treaty, using the New Diplomacy technique of working together with other NGOs and those governments that are committed to promoting ratification.

I believe that this campaign should not only encourage each state to ratify the CTBT, but also advocate two additional points in order to enhance the CTBT's effectiveness.

The first of these two points is to seek the understanding and cooperation of all states toward obtaining the financing required to create the kind of verification regime stipulated in the CTBT. The Comprehensive Nuclear-Test-Ban Treaty Organization is currently setting up a verification regime that includes facilities, scattered throughout the globe, for detecting nuclear tests. These efforts, which work to the common advantage of all signatory states, should be continued regardless of the status of progress toward ratification.

The second point is to build consensus for the establishment of a

This was reaffirmed in one of the Ten Fundamental Principles that emerged from The Hague Appeal for Peace (HAP) Conference held in May 1999, which declares that “all states should integrate the New Diplomacy, which is the partnership of governments, international organizations and civil society.”⁴⁰ The Conference initiated new campaigns including the International Action Network on Small Arms (IANSA) and the Global Ratification Campaign for the International Criminal Court and called for an end to the use of child soldiers. I have discussed these issues in my past proposals, and the SGI will give active support and cooperation to these campaigns.

It is particularly critical to sever the intergenerational perpetuation of the culture of war by stopping the use of child soldiers. It is a welcome and great advance that a draft optional protocol to the Convention on the Rights of the Child on the involvement of children in armed

mechanism to determine if subcritical experiments, not explicitly prohibited by the CTBT, run counter to the Treaty's intent. (The CTBT's preamble clearly states that its intention is to take effective measures toward nuclear disarmament and against the proliferation of nuclear weapons in all its aspects.) With many nonnuclear weapon states frustrated with the carrying out of subcritical experiments, the establishment of such a mechanism would go a long way toward responding to these frustrations and enhancing the effectiveness of the CTBT.

One notable recent development has been the campaign for enactment of a treaty banning nuclear weapons advocated by the New Agenda Coalition (NAC), a group of states actively seeking nuclear disarmament, and the Middle Powers Initiative (MPI), a coalition of NGOs. Both groups were launched in 1998. The MPI was an outgrowth of the Abolition 2000 campaign, a global network of NGOs for the abolition of nuclear weapons.

Since the NAC was formed with eight states, more and more countries have supported its goals, and it is now the core of a new movement for the promotion of nuclear disarmament. For example, sixty states sponsored the draft resolution calling for a new agenda toward a nuclear weapon-free world submitted to the U.N. General Assembly in December 1999. The NAC's immediate priority is to reinforce nuclear disarmament within the framework of the NPT. But if the NPT Review and Extension Conference, slated for April–May 2000, achieves no positive results, the NAC will shift its focus to the enactment of a treaty banning nuclear weapons.



The first Soka Gakkai president, Tsunesaburo Makiguchi (1871–1943).

for the possession of nuclear weapons, but the findings of this research disprove their assertions.

It has been pointed out that nuclear weapon states and states aspiring to join the nuclear weapons club seek in nuclear weapons a confirmation of their national prestige, in addition to national security. Therefore, a starting point for achieving change is to interrogate these perspectives and the power mentality from which this definition of prestige springs.

In that sense, the efforts of the NAC and the MPI, utilizing the strengths of soft power and seeking to fundamentally change people's attitudes, exactly meet the demands of our time. As such campaigns gain ever greater support from the people, a new superpower of trust and solidarity will be born, replacing nuclear-dependent superpowers driven by deterrence and threat.

This common goal—the enactment of a treaty for the prohibition of nuclear weapons—can only be achieved by strengthening the solidarity of citizens.

Toward the Enactment of a Treaty for the Prohibition of Nuclear Weapons

In *The Geography of Human Life*, published at the beginning of the twentieth century, Tsunesaburo Makiguchi, the first president of the Soka Gakkai, described shifts in modes of national competition—from military to political to economic. Moving from the descriptive to the predictive, he set out a vision of what he termed *humanitarian competition*, which represents a profound qualitative transformation of

To move beyond this impasse, it is essential that nuclear weapon states and their allies fundamentally rethink their reliance on nuclear weapons. Ultimately, nuclear disarmament cannot be significantly advanced unless the deterrence mentality is overcome. In 1986, Mikhail Gorbachev, then Soviet general-secretary, was already declaring that no country could find real security in military power, either for defense or for deterrence. It must be recognized that security based on deterrence is rooted in mutual distrust; it will always be accompanied by an arms race, making it inherently unstable and dangerous.

In fact, a majority of citizens support the abolition of nuclear weapons, even in nuclear weapon states like the United States and the United Kingdom and their allies. This was discovered in opinion surveys conducted by NGOs using research agencies in countries participating in the Abolition 2000 campaign.⁴² The nuclear weapon states cite their citizens' support as part of their justification

competition itself, toward a model that recognizes our interrelatedness and emphasizes the cooperative aspects of living. He envisaged a time in which people and countries would compete—in the original sense of the words *striving together*—to make the greatest contribution to human happiness and well-being.

From this context, he stated that the ultimate goal of a state lies in the accomplishment of humanitarianism, and asserted that nations should always adhere to noncoercive, intangible (i.e., nonmilitary, noneconomic) means to strive to expand their sphere of influence. In this sense, Makiguchi could be said to have identified with foresight and wisdom what we now know as soft power, the ability to win naturally the hearts and minds of people.

As a Buddhist, I feel compelled to stress the deeper significance of nuclear weapons and the need for their elimination.

It is more than a matter of disarmament. It is a question of fundamentally overcoming the worst negative legacy of the twentieth century—distrust, hatred and the debasement of humanity—which was the final outcome of a barbaric, hegemonic struggle between nations. It requires that we face head-on the limitless capacity of the human heart to generate both good and evil, creation and destruction.

This year marks the birth centennial of my mentor, Josei Toda, the second president of the Soka Gakkai. In his declaration against nuclear weapons in September 1957, he condemned nuclear weapons as an absolute evil that deprives humanity of its right to exist. From a profound understanding of the innermost



Nathan Benn/CORBIS

“Relations between the two Koreas are improving after many twists and turns. Unfortunately, however, these countries still technically remain in a state of war today, confronting each other across the demilitarized zone since the conclusion of an armistice in July 1953.”

processes of the human heart, he keenly discerned the true nature of nuclear weapons and declared his determination to transform the demonic aspects of humanity that gave birth to them.

As heirs to Toda’s vision, the SGI has constantly sought ways to spread this message throughout the world. Initiated in the middle of the Cold War, the SGI’s touring exhibition “Nuclear Arms: Threat to Our

World” has been shown in twenty-five cities in sixteen countries around the world, including nuclear weapon states such as the United States, the former Soviet Union and China. SGI members have collected more than thirteen million signatures in support of Abolition 2000. These campaigns are entirely based on a conviction that there is no other way to achieve this daunting task—the abolition of nuclear weapons—than to build people’s solidarity, transcending national and ethnic differences. They are also an expression of a resolute determination never to yield to the power of nuclear weapons but rather to consistently challenge the gnawing sense of resignation and powerlessness they engender, which corrodes the human spirit.

Peace in Northeast Asia

Last, I would like to address the issue of peace in Northeast Asia, one of my long-cherished hopes. My concern stems from the belief that trends in Northeast Asia are not merely a local issue but a matter of great gravity that will determine the future direction of the world in many ways.

Patrick M. Cronin, director of the Research and Studies Program at the United States Institute of Peace, made an intriguing point regarding this issue. Predicting that Northeast Asia will be a center of political, economic, technological, social and military activity in the twenty-first century, Cronin asserts that peace and security in Northeast Asia are the keys to determining whether the international community can enter an age of harmony based on cooperation.⁴³

Peace in Northeast Asia has been my sincere hope in light of the

potential the region possesses. I am also motivated by a profound regret for the great suffering Japan’s war of aggression caused throughout the region. I have made a number of proposals for peace in the Korean Peninsula, in particular. These include: North–South summit talks (1985 proposal), a mutual nonaggression and nonbelligerence treaty (1986), conversion of the demilitarized zone for peaceful and cultural purposes (1986), the establishment of a reunion center for divided families (1994), and building a relationship of mutual trust through projects such as railway and other transportation links (1995).

Relations between the two Koreas are improving after many twists and turns. Unfortunately, however, these countries still technically remain in a state of war today, confronting each other across the demilitarized zone since the conclusion of an armistice in July 1953. I have consistently urged that this unnatural condition be resolved.

This year marks the fiftieth anniversary of the outbreak of the Korean War, and I urge all sides to seize this opportunity to put an end to the state of cold war and make the transition to genuine peace. To create such an environment, it is essential to initiate dialogue and foster trust throughout the region. From this standpoint, I called for the creation of a nuclear-free zone in Northeast Asia in my 1997 proposal and for a Northeast Asia Peace Community involving the two Koreas and neighboring countries in my 1999 proposal.

The latter in particular is a vision for promoting dialogue in Northeast Asia, which at present lacks a regional cooperation organization.

The SGI sponsored a symposium at the International Conference of NGOs in Seoul in October 1999, working toward the realization of such a community, and we plan to set up similar opportunities for discussion in the future.

As I mentioned earlier when considering conflict resolution, I believe it crucial always to maintain a forum for discussion, instead of excluding parties, to keep tension from escalating into military conflict. At the Seoul conference, the creation of links among Chinese, Korean and Japanese NGOs was discussed. It would be very meaningful to secure dialogue channels on a civil society as well as on a government level.

I would like to propose that a Northeast Asia Peace University, an institution similar to the European Peace University, be established in cooperation with the U.N. University as part of such regional exchange—possibly in Mongolia. I suggest Mongolia as a candidate for the following reasons: It is a peace-oriented country whose nuclear weapon-free status was recognized by the United Nations in 1998, and, like Russia and China, it is one of the countries in the region that maintains diplomatic relations with both Koreas.

Wherever it is established, a Northeast Asia Peace University could contribute to peace and stability in the region on a long-term basis if it provides a place for fostering capable individuals committed to grass-roots exchange and peace-building. One can also envision something on the lines of the Socrates program, an educational exchange program promoted by the European Union, in Northeast Asia in the future. Soka University, which already has a tradition of actively

promoting educational exchange in the region, would definitely contribute to any such educational and youth exchange programs.

One of the topics on the agenda of the G8 Okinawa Summit 2000 is peace in Asia. I hope that this opportunity for the topic to be discussed in depth from a broad perspective will be fully utilized so that the Northeast Asia region, the Korean Peninsula in particular, can make a significant advance toward peace.

Unleashing the Power of the Human Spirit

If we take to heart the lessons and warnings of the tragedy-filled twentieth century, we must make “action” and “solidarity” the keywords for the twenty-first.

The problems confronting humankind are daunting in their depth and complexity. While it may be hard to see where to begin—or how—we must never give in to cynicism or paralysis. We must each initiate action in the direction we believe to be right. We must refuse the temptation to passively accommodate ourselves to present realities but must embark upon the challenge of creating a new reality.

The human spirit is endowed with the ability to transform even the most difficult circumstances, creating value and ever richer meaning. When each person brings this limitless spiritual capacity to full flower, and when ordinary citizens unite in a commitment to positive change, a culture of peace—a century of life—will come into being.

People are the protagonists in this grand adventure. The SGI will continue to promote empowerment—

of the people, by the people, for the people—with ever deepening commitment and energy. Through broad-based dialogue and collaboration, we are determined to open a new path toward peace and hope in the new millennium. □

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In his travels for peace, SGI President Ikeda meets with world leaders from all walks of life. In this series, he introduces the lives and character of those memorable figures. President Ikeda is the founder of Soka University and the Soka school system.



SGI President Ikeda meets with Dr. Choue Young Seek at Kyung Hee University, May 1998.

Any glory earned in war is Hell's glory

≈

*We must never repeat our error
We must never again be fooled by fancy words*

≈

War cannot bring happiness to anyone

≈

*Unless the human race puts an end to war
War will put an end to the human race.¹*

Sohyo Press

Recollections of MY MEETINGS with LEADING WORLD FIGURES

By SGI President Daisaku Ikeda

DR. CHOUE YOUNG SEEK — *Kyung Hee University Founder and Chancellor*

Korea and Japan. Though two different countries, there were people in both who fought a common enemy — Japanese militarism.

In the autumn of 1943, the Japanese military government, which ruled Korea, decided to mobilize Korean students. Up until then, the Korean Peninsula had been a supply base for Japan in its invasion of the Chinese mainland. It had undergone terrible oppression and exploitation by Japanese forces. Now Korea was being commanded to make the final sacrifice: to throw its young men onto the front lines of Japan's war.

This step had not been taken earlier because many Japanese feared that it would be dangerous to arm the Koreans, whom they had so brutally oppressed. But now that the war had taken a turn for the worse, the Japanese military was forced to reconsider. Some Japanese leaders were also concerned that if most of Japan's university students were killed in battle and Korean students were spared, Koreans would end up dominating Japan's intellectual world after the war.

The Korean students, in other words, were nothing more than fresh cannon fodder to the Japanese militarists.

Meanwhile, in Japan, both Mr. Makiguchi and Mr. Toda, the first and second presidents of the Soka Gakkai, were in prison for their opposition to the Japanese military authorities, who violated the most basic of human rights. Mr. Makiguchi had spoken out with righteous anger against the enforcement of Japan's State Shinto religion on the Korean people, and decried "the arrogance of the Japanese people!"

Posters all over Korea screamed out the slogans, "Students, March Forth!" "The Emperor Commands Korea's Students!" "Now is the time for you to repay your debt to Japan!" But the truth was that Japan had taken Korea by military force, set up a puppet government, trampled on the traditional culture of the ancestors of the Korean people, and carried off its pure young women to serve as "comfort women" for Japanese soldiers at the front. What debt could the Korean people possibly owe Japan for such atrocious treatment?

In fact, it was Japan who owed a great debt to Korea. Having learned and borrowed many aspects of its own culture from its neighbor across the sea, Japan should have been making every effort to humbly repay that debt of gratitude to its great cultural mentor, Korea.

My father spent some time in Seoul, which was then called Keijo by the Japanese, before the Second World War. I was an elementary school student when he used to tell me of the terrible way we Japanese treated the Korean people. He would tremble with rage when he spoke about it.

In January 1944, 4,500 "volunteer" student soldiers were forcibly assembled, and among them was the twenty-two-year-old Choue Young Seek. They were sent to join a construction battalion in Pyongyang. Once there, Dr. Choue and around two hundred of his comrades started a "student-soldier revolution" and carried out anti-Japanese activities. Their hearts burned with a sense of justice for their cause. But the authorities discovered them. From that moment until the day of Japan's defeat—Korea's Liberation Day—Dr. Choue endured the hellish nightmare of life in prison.

I have met many of the world's first-rate leaders, and I can say from experience that they all have one thing in common: they think about the future. That may sound like a matter of course, but many, many people in leadership positions do not really think about the future; instead they leave things to chance and worry how to survive from one crisis to the next.

In the meantime, Mr. Makiguchi had died in prison, and Mr. Toda continued his struggle there.

Fate is a mysterious thing. If Mr. Choue had not been imprisoned then, he would not be alive today. The battalion to which he had been assigned was on a transport ship headed for the Philippines when it was sunk by U.S. aircraft.

In later years, when he was building the university he founded, Dr. Choue would strip down to his undershirt and work on landscaping the grounds, planting trees and flowers and laying stones to create a beautiful campus. When building a garden, he laid heavy rocks with his bare hands. When colleagues expressed concern that Dr. Choue might hurt himself, he declared, "I am here because heaven has lent me its protection."

Dr. Choue visited Soka University in November 1997 as an honored guest of the school's annual festival. His efforts for world peace are widely known and acclaimed around the globe. It was actually Dr. Choue who was behind the idea for the United Nations to establish a U.N. International Day of Peace (the third Tuesday in September every year) and the U.N. International Year of Peace (1986). Though famous, he is very down-to-earth, warm and humble. He is a true person of peace.

I had heard that Dr. Choue's father strongly influenced his life, and I asked him about it. "I remember once in my teens, on a summer day, my father and I were

walking along the road toward home when we came upon a tower of stones near the river. 'What do you think that is?' my father asked me. 'A stone tower,' I replied. 'It's not just an ordinary stone tower,' he said. 'It's a stone tower to remind you to think. You must always think: Why did I fail? How can I avoid failure in the future? A person who is always asking himself those questions will be a success in life.'"

Dr. Choue's father had struck it rich mining in Pyongan-pukto Province in northern Korea, and became a successful businessman. But before getting to that point, he had suffered two major business failures. He built the stone tower to remind himself of what he

had learned through those past painful experiences.

“My father taught me,” says Dr. Choue, “that there are two kinds of failure. You can just act on instinct and fail, or you can seriously think something out and fail. Though they are both failures, they have different results. It’s very important in life to thoroughly think things through, to think things over patiently without haste.”

I have met many of the world’s first-rate leaders, and I can say from experience that they all have one thing in common: they think about the future. That may sound like a matter of course, but many, many people in leadership positions do not really think about the future; instead they leave things to chance and worry how to survive from one crisis to the next. The lesson that Dr. Choue’s father taught him was a valuable treasure indeed.

We cannot possibly imagine the suffering and abuse that Dr. Choue underwent at the hands of the Japanese military during his wartime imprisonment. Even then he remembered his father’s advice and engaged in deep contemplation, seeking illumination and timeless truths. “Where has humankind gone wrong? What has been our fundamental error? What should we do about it?” Dr. Choue pondered.

By asking himself these questions, he arrived at an answer: We have to create a new civilization that is neither exclusively spiritual nor exclusively materialistic, a society that combines these two aspects in an organic, creative fashion. This idea came to Dr. Choue through his life-and-death struggle with Japanese nationalism, which treated human rights as if they didn’t exist. He saw that the essence of nationalism was the conviction that might makes right, a “bestial” order of the strong devouring the weak. Dr. Choue’s philosophy was just the opposite, a philosophy of human dignity and respect.

After the war, Dr. Choue embarked on a long, tireless journey to spread and realize the principles of his philosophy of human-centrism. He said to me, “The sun, the moon, human beings—nothing exists as an isolated entity. Unless we look at all things in their relationship

with other things, unless we see things three-dimensionally and organically, we will never know their true nature.

“We all belong to the same human race. We live in the age of the global village. Yet we still see nations developing nuclear arsenals and chemical weapons, and buying and selling arms. For lasting peace, we must change our system of values. With a change in people’s hearts, a change in attitudes, everything will change. Even our future. We must scale back from profit-oriented economics and work to usher in a more universal democracy based on culture and humanity in which every member of the human race is equal.”

For lasting peace, we must change our system of values. With a change in people’s hearts, a change in attitudes, everything will change. Even our future. We must scale back from profit-oriented economics and work to usher in a more universal democracy based on culture and humanity in which every member of the human race is equal.

After the war, Dr. Choue’s homeland was partitioned into north and south. He thought deeply at this juncture, too, finally deciding to move to the south.

“I started in Pyongyang,” he relates, “and went from there to Wonsan, then over the Taebaek Mountains. With just a compass in my hand to guide me, I headed south, always south. My wife was pregnant, so she came later with my mother. We thought she’d be able to join me safely if she told the authorities that she was pregnant with the child of her husband in the south. But she was stopped at the 38th parallel and was told to go back. Fortunately, she ran into a friend who took her to a shelter on the American army base at Kaesong. They contacted me, and I was able to go pick her up and be together with her again at last.”

In later years Dr. Choue and his wife, Madame Oh Chung Myung, launched a campaign to reunite the some ten million families who had been separated by the partition of North and South Korea, and in 1985, family members were allowed to cross the border to visit each other for the first time in forty years.

In 1948, the year after his arrival in the south, the twenty-six-year-old Dr. Choue wrote a book titled *Democratic Freedom*. He was living in rented quarters, and his wife, their baby strapped to her back, laboriously transcribed a clean copy of the entire manuscript for submission to the publishers. In the book, Dr. Choue stated that neither the Western nor Soviet styles of democracy



Catherine Komow/CORBIS

Seoul, South Korea. The destruction of the Korean War was so great that it was said Korea could never recover within the twentieth century.

could achieve prosperity for all humanity, and he argued that a third, universal type of democracy was needed if this were to be accomplished. In the big, embracing heart of Dr. Choue, the Cold War was over even before it began.

But the conflict continued. The Korean War made the entire Korean Peninsula a battleground, wreaking so much destruction that it was said Korea could never recover within the century. In the midst of this tragedy, Dr. Choue's antiwar sentiments only grew stronger, and he began calling for what he termed "the creation of a new civilized world." He became a refugee, but as he sipped his thin corn gruel along with the other victims of the war, he rose up with determination to contribute to the reconstruction of his country. At first he thought he would pursue a political career, but eventually he decided that education was more important, that society could only be rebuilt through education.

Dr. Choue took over the running of Shinhun University (forerunner of Kyung Hee University) [where he had been teaching since its 1949 founding] in May 1951, the same month that my beloved mentor Josei Toda became second president of the Soka Gakkai. Then in 1960, he made a new start by renaming the school Kyung Hee University. It was the very year that I became third president of the Soka Gakkai.

Dr. Choue poured all of his personal wealth and every ounce of his being into building a school system dedicated

ers' salaries. One day before pay day Madame Oh took her diamond engagement ring to a pawnshop to exchange it for much-needed cash. The pawnshop owner turned her away, though, saying he couldn't be certain the diamond was real. It was night when she made her way home, her head filled with thoughts of what would happen to the faculty members and their families if they

didn't get paid tomorrow. She was weeping so hard that she didn't see where she was going and walked smack into a telephone pole. The scar still remains on her forehead, and people call it "mother's badge of honor."

The Choues' home was old, almost beyond repair. If there was any

money to be spared for renovations, Dr. Choue declared, he'd rather spend it on the university. For many years, he refused to have central heating or air conditioning installed in their home. When he had to work at home in the winter, he would wrap his legs in a blanket. His chair and all the furnishings of the house were very plain. In exchange, he was determined to make his school the best and most modern there could be.

During the Cold War, Dr. Choue, who advocated the equality of all people, was labeled pro-communist by his

We have to create a new civilization that is neither exclusively spiritual nor exclusively materialistic, a society that combines these two aspects in an organic, creative fashion.

government and detained by the authorities. He also stood in danger of having his license as president of a college revoked by the Ministry of Education. But he remained steadfast in his convictions and determined. While building bridges of intercultural exchange on a personal level all around the world, he wrote a book called *We Too Can Be Affluent*, which influenced the government and helped lead to the “economic miracle” of South Korea.

He also expanded Kyung Hee University into a first-rate, comprehensive and unified school system with many affiliated institutions committed to providing humanistic education from kindergarten through university level. He has been a key leader of the International Association of University Presidents, and his contributions to world peace are tremendous. For decades, he has worked unceasingly for various humanitarian causes, including providing free medical care for Korean victims of the atomic bombs dropped on Nagasaki and Hiroshima. He has been honored around world for his efforts and been called “the man who has achieved a thousand things.” He believes we can accomplish anything if we try hard enough, and he believes it is imperative to try. He stands firm in the conviction that we are the ones to create humanity’s future, right here and right now.

“Whatever obstacles we face,” Dr. Choue says, “we mustn’t despair and give up. We should think long and hard, and then move forward. That is what it means to be human. If we don’t think, don’t plan, and allow ourselves to be defeated by adverse circumstances, we merely descend to the level of beasts.”

He continues: “I am concerned by the loss of our humanity. There is reason to fear that the twenty-first century may become a nightmarish era in which people’s humanity is destroyed, where there are only two kinds of people left: those who resemble intelligent but heartless ‘cyborgs’ and those who behave like instinct-driven ‘ape men.’ I believe that both you and I, President Ikeda, are doing our very best right now to make certain that doesn’t happen.”

Dr. Choue’s goal is a more beautiful and humane

“Whatever obstacles we face,” Dr. Choue says, “we mustn’t despair and give up. We should think long and hard, and then move forward. That is what it means to be human. If we don’t think, don’t plan, and allow ourselves to be defeated by adverse circumstances, we merely descend to the level of beasts.”

society. He has offered the idea of a “Second Renaissance” to achieve that goal. His ideas and actions have an astonishing amount in common with those of the SGI.

Our venerable neighbor Korea is home to such a wonderful individual. This is truly a source of great fortune for Japan.

Dr. Choue believes that this is the age of the Pacific Rim. Japan, Korea and China should join together to form a regional cooperative community like the European Union (EU), he says.

With the greatest respect for his efforts, I composed a poem called “The Dawn of a New Millennium” for Dr. Choue. When he visited Soka University, he wrote to me, “My friend of one thousand years,

let us redirect the course of humanity in the twenty-first century.”

There are no borders in the realm of education. At our students’ festival at Soka University, Korean and Japanese students sang the words, in the original Korean, of Dr. Choue’s “Song of Peace”:

We’re one human family in the global village



*From unknown strangers love can make one family,
Hate can turn brethren into enemies*



Peace can never, never be obtained through conquest



Let us all rise up and sing, rise and sing together



*With all our hands raised high, let us make a promise
That you and I together will build peace on earth.²*

In the figures of the youth dancing and singing with bright hope-filled voices, there was not the slightest hint of nationalism. They shone not as Japanese or Koreans, but as human beings. I thought to myself, “I wish my father could have seen this.” □

1. From “The Great Chorus of Peace,” words by Choue Young Seek.
2. From the English translation of the song.

(Continued from inside front cover)

- ❖ Work together with other religions to resolve issues affecting humanity
- ❖ Respect cultural diversity and promote cultural exchange
- ❖ Encourage the protection of nature and the environment

What We Do...

The principle activity for SGI-USA members is the neighborhood discussion meeting. These informal gatherings, held in members' homes, bring people together to practice Buddhism, to study Buddhist principles and discuss how they can best be applied to the challenges of daily life.

In addition, through youth activities, educational seminars and exhibits, we address urgent issues facing individuals and humanity. Non-sectarian activities have included:

Victory Over Violence: A grass-roots campaign to raise awareness about violence, its causes, and solutions. The program is expanding to schools and community organizations.

Religious Tolerance Through Dialogue: SGI-USA sponsors and participates in a number of local and national inter-religious conferences and symposia, including the Society for Buddhist Christian Studies (SBCS).

Education for a Culture of Peace: SGI-USA traveling exhibits are recognized for their ability to inform and to evoke a sense of responsibility toward important issues facing our planet. These have recently included exhibits on global children's rights, the environmental crisis, nuclear disarmament, and on the life of the great scientist and pacifist Linus Pauling.

The Earth Charter: SGI-USA members have sponsored more than thirty conferences involving some 1,800 participants to educate the American people about the international Earth Charter project, and participates in the Earth Charter USA Network, the project's national coordinating group.

Friendship Through Knowledge: An SGI-USA educational project that collected and shipped more than 14,000 books to schools and colleges in Ghana.

A Modern Heritage...

The founding Soka Gakkai president, Tsunesaburo Makiguchi, was a Buddhist and an educator who asserted that the purpose of education should be development of people's ability to create "value" (i.e.,

improvement, beauty and social good) in their daily lives. The word *soka* means value creation. In pre-war Japan, where education focused on the training of workers and soldiers for the nation's growing military-industrial machine, Makiguchi's humane, student-focused views often brought him into conflict with the authorities. Arrested with other top Soka Gakkai leaders during World War II as a "thought criminal" for his unyielding opposition to Japanese militarism and government oppression of religion, Makiguchi died in prison of malnutrition and mistreatment at the age of 73 in November 1944.

Makiguchi's close disciple, Josei Toda, survived the ordeal and was released from prison in July 1945, just weeks before the atomic bombing of Hiroshima and Nagasaki. Determined to rebuild the Soka Gakkai, Toda developed its membership from less than 3,000 families when he assumed the presidency in 1951 to more than 750,000 before his death in 1958. The Soka Gakkai's remarkable early growth stemmed from its commitment to helping people overcome suffering in the postwar chaos. Toda confirmed the Soka Gakkai's pacifist stance in 1957 by taking a strong, pioneering, public position against the use of nuclear weapons.

On May 3, 1960, Daisaku Ikeda became the third president. Within six months, he established chapters in the United States and South America, followed a year later by organizations in nine European countries. He continues to provide leadership for the global SGI organization, which now includes members in half the countries of the world. Mr. Ikeda has founded a number of educational and cultural institutions, including Soka University, which seek to foster the values of peace, culture and education.

For more information visit our web site at www.sgi-usa.org

SGI-Affiliated Institutions

The Boston Research Center for the 21st Century
www.brc21.org

Toda Peace Institute for Global Peace and Policy
Research www.toda.org

Soka University of America www.soka.edu

Soka University of Japan www.soka.ac.jp

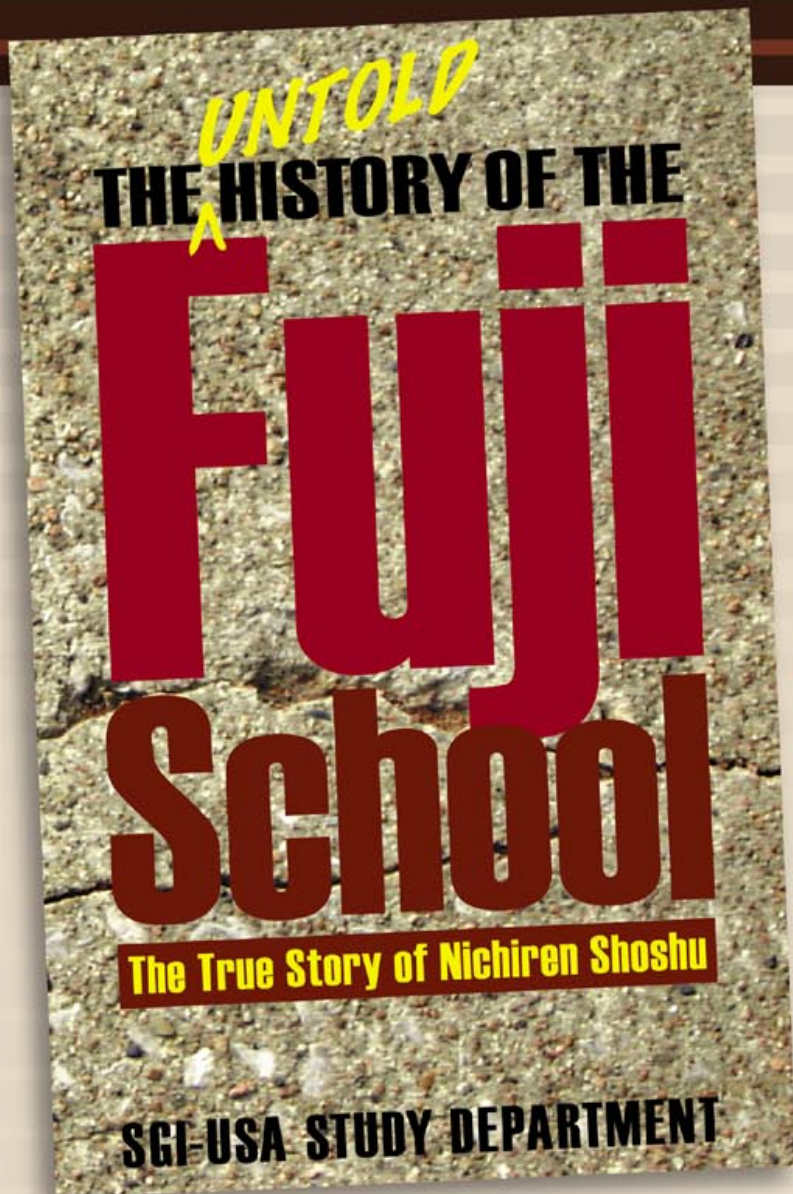
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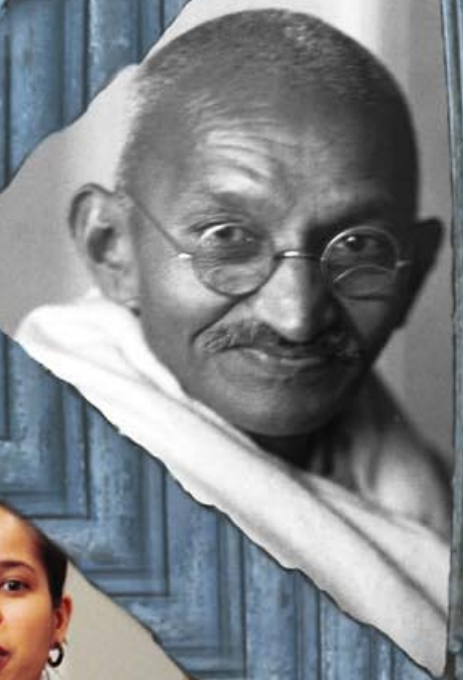
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JOURNAL FOR PEACE, CULTURE AND EDUCATION

MAY 2000



SGI PRESIDENT IKEDA'S PEACE PROPOSAL

Peace Through Dialogue: A Time To Talk
Thoughts on a Culture of Peace



What Is the SGI & 'Living Buddhism' Magazine?

Building a Culture of Peace...

Living Buddhism is the monthly journal for Soka Gakkai International-USA (SGI-USA), an American Buddhist association that promotes peace and individual happiness based on the teachings of the Nichiren school of Buddhism. With seventy-one centers throughout the United States, SGI-USA is affiliated with the worldwide SGI organization, which has twelve million members in 148 countries, with its headquarters in Tokyo, Japan. Our members reflect a broad range of ethnic and social backgrounds, representing the diversity of our American society.

An Ancient Tradition...

The origins of SGI-USA's philosophy can be traced to the teachings of the Buddha, Shakyamuni, who lived some 2,500 years ago in India. Born Gautama Siddhartha, he abandoned his sheltered, princely life and sought instead to understand the inescapable sufferings all people share — birth, aging, sickness and death — and the means by which these sufferings could be overcome. He achieved at age 32 an awakening to the nature of life and the solution to these sufferings, and then traveled throughout India for 50 years, sharing the wisdom he had discovered. Shakyamuni's intuitive realization of a universal Law (Skt: *Dharma*) eternally permeating all life is most succinctly articulated in the Lotus Sutra, widely considered his most definitive teaching. Here the existence of the innate and universal reality, an essential enlightened nature, is revealed as being inherent in all life. The Lotus Sutra affirms that the realities of daily living provide both motivation and opportunity for spiritual transformation.

One of the most significant proponents of the Lotus Sutra was the 13th-century Japanese reformer, Nichiren Daishonin, who, the late religious scholar Masaharu Anesaki wrote, "stands almost a unique figure in the history of Buddhism, not alone because of his persistence through hardship and persecution ... [but also as] an eloquent speaker, a powerful writer, and a man of tender heart."

In one of his earliest writings, Nichiren Daishonin

declares both the purpose of his teaching and its conclusion: "If you wish to free yourself from the sufferings of birth and death you have endured since time without beginning and attain supreme enlightenment in this lifetime, you must awaken to the mystic truth which has always been within your life."

Nichiren taught all the workings of the universe embody a single principle or Law, a "mystic truth," which he expressed as Nam-myoho-renge-kyo. He set forth a Buddhist practice of chanting this phrase to place one's life into harmony with that universal principle. In this way, he taught, people can unlock boundless hidden potential and transform the inevitable sufferings of life into sources of growth and fulfillment.

What We Believe...

Daisaku Ikeda, president of the Soka Gakkai International, writes, "Our task is to establish a firm inner world, a robust sense of self that will not be swayed or shaken by the most trying circumstances or pressing adversity. Only when efforts to reform society have as their point of departure the reformation of the inner life — human revolution — will they lead us with certainty to a world of lasting peace and true human security."

Our Buddhist philosophy is expressed in the concept of "human revolution," a process of inner transformation arrived at through Buddhist practice. It is a process by which we develop character; cultivate wisdom, courage, and compassion; and come to live and act for the happiness of others and the betterment of society as well as for personal fulfillment.

The SGI Charter, adopted in 1995, voices our beliefs and aims. These are to:

- ❖ Promote an understanding of Nichiren Daishonin's Buddhism
- ❖ Contribute to peace, culture and education within society
- ❖ Safeguard fundamental human rights and eliminate discrimination
- ❖ Respect and protect freedom of religion and religious expression

(Continued on inside back cover)