

# World TRIBUNE

**INTERNATIONAL ISSUE**  
Our monthly focus on  
SGI's movement of  
peace, culture and  
education.

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## SIXTH INTERNATIONAL CONFERENCE OF THE SOCIETY FOR BUDDHIST-CHRISTIAN STUDIES

# DIALOGUE FOR THE FUTURE OF HUMANITY

By **LIBBY BURKE**  
SEATTLE CORRESPONDENT

**S**GI-USA made another significant step toward open participation in the inter-religious community this summer. As many as 30 SGI-USA members joined more than 250 religious practitioners

from many sects of Buddhism and Christianity at Pacific Lutheran University in Tacoma, Wash., site of the Sixth International Conference of the Society for Buddhist-Christian Studies, held Aug. 5-12.

The theme of the SBCS 2000

PLEASE SEE CONFERENCE, 3



SGI-USA members pause for a photo while supporting conference activities. (L-r) SGI-USA Director of Community Relations Al Albergate, David Harris, Paul Houle, Joyce Browning, SGI-USA Director of Media Relations Bill Aiken and Libby Burke.

## 108TH CONFERENCE OF THE AMERICAN PSYCHOLOGICAL ASSOCIATION

# Buddhist Applications to Psychotherapy

Photo by ROB HENDRY

By **LINDA WRIGHT**  
WASHINGTON, D.C., CORRESPONDENT

**H**ealing for the Millennium: Buddhist Applications to Psychotherapy" was the theme of two sessions held at this year's American Psychological Association's (APA) 108th annual conference. Due to the popularity of the topic, this is the third year in a row that it has been included in APA's program; given the standing room only crowds, interest continues to grow.

Buddhism and psychology both aim to enable individuals to cope effectively with suffering and stress by fostering self-awareness and providing insight into the mysterious workings of the mind. Panelists at these forums presented case studies and introduced Buddhist principles and practices that, coupled with psychotherapy, provide powerful tools to promote emotional transformation and healing.

The panel on Saturday afternoon focused on the comple-



Rita Dudley-Grant (right), of the Virgin Islands Behavioral Services, talks with audience members after her lecture on Buddhism and addiction.

mentary nature of Buddhism and psychology. C. Peter Bankart of Wabash College began with the

topic of Buddhist wisdom. He proposed that the wisdom an individual gains through the prac-

tice of Buddhism can contribute significantly to progress in therapy. Wisdom comes from the in-

sight gained into the causal nature of phenomena, which underlies the concept of karma, an understanding of which allows people to establish a greater sense of personal responsibility. By learning about the function of a bodhisattva and a Buddha, clients can develop a deeper sense of self-worth and respect for others, providing a foundation for improving one's character and gaining an optimistic view of life.

Following that, Douglas Pryor, of Behavioral Management Consultants, spoke about the role Buddhism can play in dealing with anger. He explained the Buddhist concept of the mutual possession of the Ten Worlds—a systematization of the various life states that individuals have the potential to manifest at any given moment—which range from the state of Hell, a life of profound suffering and destruction, to that of Buddhahood, a life characterized by the qualities of

PLEASE SEE PSYCHOTHERAPY, 10

### Ikeda-Hall Peace Garden Opens in Rotorua, New Zealand

Ikeda-Hall Peace Garden, a park bearing the last names of SGI President Daisaku Ikeda and Mayor Graeme W. Hall, opened in Rotorua District, New Zealand on Sept. 8, in commemoration of second Soka Gakkai president Josei Toda's "Declaration for the Abolition of Nuclear Weapons" (Sept. 8, 1957) which condemned the use of nuclear weapons as criminal under any circumstances. Mr. Ikeda was recognized for his contributions to world peace. A "Peace Monument," engraved with words by first, second and third Soka Gakkai presidents Tsunesaburo Makiguchi, Josei Toda and Mr. Ikeda, as well as Prime Minister Clark, Mayor Hall and Rotorua District Councilman Trevor Maxwell, was unveiled. President Ikeda sent a message read by SGI-Oceania Chair Richard Sasaki, in which President Ikeda expressed praise for Rotorua as the first city in New Zealand to declare a ban on nuclear weapons and his determination to continue his efforts for creating a network of peace in the world.

### Institute of Oriental Philosophy Sponsors Panel Discussions in Canada

Coinciding with the 36th International Congress of Asia and Northern Africa Studies (ICANAS) held from Aug. 27 through Sept. 2, 2000 at the Montreal Convention Centre (Palais des Congrès), the SGI-affiliated Institute of Oriental Philosophy of Hachioji City, Tokyo, held panel discussions on the teachings of the Lotus Sutra and its infusion in society. Two specific topics discussed were: "The Lotus Sutra and Global Issues" and "The Lotus Sutra: Past, Present and Future." Panelists, who included Buddhist scholars and human rights, peace, environment



and medical experts, discussed applications of the Lotus Sutra in society in various regions of the world throughout the ages.

### Soka University and University of Malay Sponsor 7th Pacific Basin Symposium in Malaysia

From Aug. 28 through 30, the 7th Pacific Basin Symposium, titled "In Search of a New Asian Way," took place at the P.J. Hilton Hotel in the suburbs of Kuala Lumpur, Malaysia. Approximately 100 academics from 38 universities and 20 countries—including India, Malaysia, Thailand, Sri Lanka, China, Laos, Mongolia, South Africa, the U.S.A. and Japan—met to discuss peace and security and development issues of the Pacific Rim area. SGI President Ikeda initiated the symposium as a response to the need for a think tank of scholars and intellectuals that would consider and offer solutions for Pacific Rim issues, such as rapid economic growth, the need to establish peaceful coexistence and ways to create cultural egalitarianism.

### SGI's 'World Boys and Girls Art Exhibition' Opens in Panama

On Aug. 17, the SGI's "World Boys and Girls Art Exhibition" opened at the Panama Culture Center, Panama City. Panama's First Vice President Arturo Vallarino and First Lady Ruby Moscoso de Young, Panama President Mireya Moscoso's younger sister, were the honored guests. The exhibit displays 300 paintings and drawings by children from 161 countries and re-

gions, as well as 56 works by Panamanian children. The children's art exhibit was the first event following a cultural exchange agreement signed early this year between SGI-Panama and the Panamanian Cultural Agency. Under the Cultural Agreement, SGI-Panama will contribute to the advancement of Panamanian culture and civilization through various cultural and performing arts programs.

### Soka Ikeda College of Arts & Science for Women Opens in Chennai, India

On Aug. 13, the Soka Ikeda College of Arts & Science for Women, part of the Madras University, officially opened in Chennai, India. College President Seth Bhaskaran presided over the opening, together with former Supreme Court Justice S. Mohan and former Vice-Chancellor of Madras University, Dr. S. Lakshmi. Dr. Padmasani Kannan is the college principal, and Dr. Sethu Kumanan, chairman. Construction for the women's college campus, officially recognized by Tamil Nadu state, begins shortly, and is scheduled to be completed in 2001. Until then, classes will be held at the Sethu Baskara School in Chennai. Guests attending the opening included: World Poetry Society President and founder Krishna Srinivas; Gandhi Smriti & Dharshan Samiti Director N. Radhakrishnan; Bharat Soka Gakkai Vice Secretary-General Akash K. Ouchi; Bharat Soka Gakkai Deputy Chief Secretary Hardyal Sharma; retired C.I.D. Special Officer V. Ramanathan; President of the Aarch City

Rotary Club in Chennai, S. Mani; and faculty members.

### SGI Delegation Pays Courtesy Call on New Mongolian Prime Minister

On Aug. 12, an SGI delegation, to Mongolia, headed by Soka Gakkai Vice President Toshiyuki Mitsugi, paid a courtesy call on newly elected Mongolian Prime Minister Nambaryn Enkhbayar at the government office building in Ulaanbaator. Upon being handed a personal letter from SGI President Daisaku Ikeda, Mr. Enkhbayar fondly recalled meeting President Ikeda in 1993 in Tokyo, when he was the country's Culture Minister. He told the delegates that he looks forward to President Ikeda visiting Mongolia in the near future. He also expressed his gratitude to the SGI for providing emergency aid to Mongolia earlier this year in the wake of severe blizzards on the Mongolian steppes which destroyed 2 million livestock and the livelihood of 48 percent of the Mongolian people.

### Venustiano Carranza House of Culture, Mexico, Commends SGI-Mexico

On July 12, Coordinator Manuel Santamaria Samartin of the Venustiano Carranza House of Culture, Mexico, presented a certificate of appreciation to SGI-Mexico for sponsoring a peace forum titled, "A Human Revolution for Peace: The People are the Protagonists in Their Own Lives" on July 6 and 7. The Venustiano Carranza House of Culture was established to honor Venustiano Carranza (1859-1920), a protagonist of the Mexican revolution, who enacted the Mexican Constitution of 1917 as president, before his assassination in 1920. The forum took place at the Venustiano Carranza House of Culture.

Courtesy of SOKANET  
(www.sokagakkai.or.jp)

## BUDDHISM IN DAILY LIFE

# The Simultaneity of Cause and Effect

Why do things happen as they do? How can we explain the apparent arbitrariness of people's fortunes? Why is it that in some instances we can see clearly how an action leads to an inevitable result, while in other cases there is no obvious link between events? How, in short, does life "work"? Some put everything down to blind chance; others explain that all events are determined by the will of a supreme being. Some believe that our fate is fixed by the positions of the planets at our moment of birth; others argue that everything, from the length of our hair to a weakness for chocolate, is genetically determined, and therefore beyond any conscious control.

Many philosophies teach the

existence of a law of cause and effect, whereby whatever is done in the present determines the future, just as whatever was done in the past has determined present circumstances. The Bible states, "As ye sow, so shall ye reap," and in the 17th century, the English scientist Sir Isaac Newton proclaimed, "for every action there is an equal and opposite reaction."

The clear, logical principles of Newtonian physics enabled human beings to transform the world through invention and discovery, just as the often stern injunctions of Biblical teaching have given numerous people a body of valuable moral guidance, as well as an understanding of the consequences of their behavior.

Early forms of Buddhism also taught the strictness of

cause and effect, and the importance of making "good" causes for the sake of future reward. However, if we think of cause and effect as being a simple case of one cause followed by one effect, like billiard balls knocking against each other, we soon find that as an explanation of the complexities of life, this concept is far from adequate.

Throughout the last hundred years, scientists have traveled light years beyond the mechanistic certainties of classical physics into a realm where the very idea of causality can appear highly dubious, with the result that many thinkers have tried to devise theories of existence which dispense with any reference to cause and effect altogether. But such theories, in-

tellectually stimulating as they might be, certainly do not provide the majority of human beings with any clarification of how life actually works.

The explanation of cause and effect offered by Nichiren Daishonin's Buddhism resolves the problems practically as well as philosophically, in a manner which makes equal sense both of the billiard balls and the most intricate of phenomena. This explanation clarifies that cause and effect operates simultaneously, at two distinct but inseparable levels: manifest (visible) and latent (invisible).

Within each of us is an accumulation of internal, or latent causes. These are lodged deeply

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**World TRIBUNE** The SGI-USA's Weekly Newspaper

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Photo by AL ALBERGATE

FROM CONFERENCE, I

conference was "Buddhism, Christianity and Global Healing." Conference participants were warmly greeted during the opening ceremonies by a message from SGI President Daisaku Ikeda. Read at the opening ceremony by SGI Vice President Fred M. Zaitso, the message states in part: "Gatherings such as yours bring together Buddhist and Christian voices in sustained dialogue on the future of humanity. To provide the opportunity for this type of engagement is an important endeavor, and I offer my heartfelt gratitude for what you are achieving." President Ikeda discusses in detail his views on the importance of the role inter-religious dialogue as an activity that promotes peace and global healing, and the importance of religion in restoring the environment.

The message continues: "The encounter between these two streams of philosophy [Buddhism and Christianity] which have influenced peoples of South and North as well as East and West is perhaps one of the most important in any attempt to address the complex and tenacious problems afflicting humanity. I, among many concerned others, hold the greatest respect for each participant of this conference, as you open this forum of dialogue and continue to move forward in your exchange of views." This message was key in setting a warm, encouraging and challenging tone for the conference.

SGI-USA members from the Seattle-Tacoma area were eager participants in this quadrennial conference, broadening their perspectives and experience about these vital issues. They had the opportunity to meet with many international participants who are working daily to address the questions of global healing from different perspectives in their respective cultures and in the world religious community as a whole. As President Ikeda's message states: "Our global experience with these issues urges us to re-examine our ideals of civilization, especially with regard to the course of life and living, to nature, to our system of values and to life itself. Within this sphere of inquiry, religion that attends to the healing and revitalization of the human spirit points the way to the restoration of peace in society and of the natural ecosystem." With this in mind, several hundred participants met, listened to each other and conducted heartfelt dialogue.

The conference director, Paul Ingram, professor of comparative religion at Pacific Lutheran University, introduced the SGI-USA as "the most socially-engaged Buddhist organization in America," and showed great appreciation to SGI-USA in supporting the planning of the activities. A significant contribution to the conference was President Ikeda's "Dialogue With Nature" exhibition of photographs and poetry. The Scandinavian Cultural Center in which the exhibition was housed was home to the Earth Charter working group and other daily activities, and many conference participants made a point of viewing the exhibition and commenting on its inspiring images.

In addition, a conference tour of Seattle religious sites included a stop at the SGI-USA Seattle Culture Center, where participants were warmly greeted by members of the youth division, and refreshed with tea and snacks prepared by the women's division. They then enjoyed a tour of the building and a lively presentation on the basics of Nichiren Daishonin's Buddhism.

In addition to President Ikeda's message and exhibition, SGI participation in the conference included presentations by Virginia Straus, director of the Boston Research Center for the 21st Century, SGI-USA Director of Media Relations Bill Aiken and SGI-USA Director of Community Relations Al Albergate, all of whom also participated in the daily working group titled "Spirituality and the Earth Charter: Buddhist and Christian Approaches."

There were several afternoon presentations of interest to SGI-USA members. "Prison and Practice," presented by Virginia Parkham, outlined the activities of Buddhist prison ministries, including efforts of SGI-USA members in this arena. Dr. Ruben Habito presented a talk entitled "Nichiren: Buddhist Mystic and Prophet," while Dr. Gene Reeves spoke on "Skillful [Expedient] Means As a Route to Global Health" based on the Lotus Sutra. In each of these presentations, the SGI-USA members present were invited to participate in dialogue conveying their thoughts on the ideas presented. Lively discussions ensued and many friends were made.

Each evening, all participants came together in a plenary session. Each session began and ended with a Buddhist or Christian "blessing." As his "blessing," Al Albergate read a passage from one of the writings of Nichiren



Participants discuss the role religions can play in international peace against a backdrop of 'Dialogue With Nature,' an exhibition of photographs and poetry by SGI President Ikeda.

Daishonin, "The Gift of Rice," which states: "Life is the foremost of all treasures. It is expounded that even the treasures of the entire major world system cannot equal the value of one's body and life" (*The Writings of Nichiren Daishonin*, p. 1125).

In her plenary address, Virginia Straus outlined the Buddhist consultations that occurred in the drafting of the Earth Charter. These included SGI's activities in support of the grassroots consultation with 40 meetings that went on around the country, SGI's organization of an Asian tour at the request of former Soviet leader Mikhail Gorbachev (which sent Earth Council representatives to eight countries in two weeks) and the key support of the Latin American SGI organizations.

In each working group session on the Earth Charter Initiative, a Buddhist and a Christian perspective was given, followed by discussion. During one of these sessions, Bill Aiken presented the "Buddhist World View" in the form of a talk on the Ten Worlds and the Three Thousand Realms in a Single Life Moment. One of the other Buddhist scholars present, Sallie King, mentioned how succinct she found it, as it resonated with her continuing search to understand the conditions and motivations of human beings in a Buddhist context.

As the SGI-USA's participation grows in various inter-religious activities, many opportunities such as this will present themselves so that members may learn more about actions they can take toward a peaceful

and sustainable planet, including fighting the three poisons of greed, anger and ignorance. President Ikeda's message states: "Greed, the impulsive drive to achieve one's goal even at the cost of harming others or the environment, is not the compulsory outcome of satisfying one's physical and spiritual needs. It can be restrained and sublimated. In this regard, religion can be instrumental in redirecting desire and encouraging its most elevating expressions: the yearning for self-identity, for values, or service to others; the desire for knowledge, for artistic and cultural creativity, and for religiosity." The SBSC 2000 Conference was an intensive opportunity for all participants, Buddhist and Christian alike, to rededicate themselves to this purpose. **W**

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EXPERIENCE — MARK DIVINCENZO, BUFFALO, N.Y.

# A League of His Own

**Mark diVincenzo confronts discrimination within his community youth soccer league.**

As a community league soccer coach in Buffalo, N.Y., I was asked to take over an under-16-year-old team that needed rebuilding. All along I had been asking myself, "Why am I doing this?" It was taking me away from my career as a fine artist, my family and, my responsibility as a district leader within the SGI-USA. However, based on SGI President Ikeda's encouragement to become active in the community, I decided to commit myself to the task.

I gathered a group of foreign kids that I knew through my wife, Susan, who is an ESL teacher in an inner-city high school. A lot of boys came out, enough to develop two teams. Many of them were refugees and I wanted to give them a chance to be part of a team, to give them an opportunity that they would never get in their own countries. I wanted them to experience club-level travel soccer in the U.S. The boys barely spoke English—they were from the Sudan, Somalia, Togo, Vietnam, Laos, Greece,

Spain, Serbia, Kosovo and others mixed in with Americans. We were the "city teams."

I certainly know that racism exists and I have always fought for justice, but I truly never experienced it firsthand so severely as I did with my teams. Other teams were frightened of us just because we looked and sounded different. It was so obvious that, in the beginning, we laughed about it and the boys nicknamed themselves (sarcastically, of course) "The Immigrants." I guess it was their way of easing the tension, but I see now that it did not deal with the real issue.

Several games went by with me not knowing everything that was being said on the field. I learned later that there were vicious racial slurs thrown at my players. At every game, while the slander and taunting were directed at my team, I would just encourage the boys not to get influenced.

But it started to become more and more of an issue, so much so that every time I chanted, the team was always at the forefront of my mind. I really believed that I was controlling the situation, but I was wrong. As quickly as a flash fire, a nasty fight broke out at one of the games; it went out of control and when the chaos ended, I just dropped my head, let the air out of my lungs and was devastated. I couldn't believe it. Here I am,

the Buddhist, the leader, the one who fights for peace and there is my team out there fist-fighting and throwing karate kicks.

One player involved in the fight was Phillip, who told me that he defended himself because he was being called names. I told him it was wrong, that violence was unacceptable, but I don't think what I said penetrated him.

As Arun Gandhi says: "The relationship between passive violence and physical violence is the same as the relationship between gasoline and fire. Acts of passive violence (name-calling, teasing, insulting) generate anger in the victim, and since the victim has not learned how to use anger positively, he or she abuses anger and generates physical violence. Thus, it is passive violence that fuels the fire of physical violence."

These boys have been so badly treated by people with such ingrained hatred toward them that by me admonishing them not to fight, it only showed them that I did not understand their situation. Fighting was the only way they knew because they were never taught any other way. I preached fair play and expected my players to rise above the negativity, but now I see that I was being idealistic.

At the following practice, I shared President Ikeda's guidance with them: "Jesse Owens, who won four gold medals at



Mark diVincenzo with his wife, Susan, and son, Russell, 12.

the 1936 Berlin Olympics, later remarked that one's inner life is the true Olympics. Life itself is an Olympics where we strive each day to better our own personal records" (For Today and Tomorrow, p. 191). It was heart-felt and I think they felt that I was trying to teach them to win from the inside. We were happy and united—but the worst was yet to come. Even though I was working with my team on this issue, the league and

the referees seemed ignorant of the situation.

I started to get very concerned when two games had passed and the tension was getting worse. One thing that kept going through my mind was, could this be a racist league without the officials recognizing it? You would think that in the sports world—especially soccer, since it is an international sport—that all human beings are equal. Labeling the league as racist is serious. But what I have seen and witnessed with my exclusively multi-racial team in this league made me question that possibility. I also kept thinking, what are these boys (who were blurting out racial slurs) being taught at home? One thing's for sure, the parents and the officials were ignoring this discrimination. This had to stop.

The next game was so repulsive, abusive and slanderous that I began protesting to the referee. I became very angry, not just about this game but



Mark diVincenzo (center) with the Delaware International Fury, the soccer team he coaches in Buffalo, N.Y.

about the entire season. Sure enough, Phillip was pushed and he retaliated, and a fight broke out. Another teammate flipped out, and I had to run, tackle and restrain him. There was so much chaos that it became dangerous out there. We adults were scrambling to gain control.

When I settled my one player down, he said he couldn't take it anymore. I looked at him and said, "You are right." I continued: "Listen. There will be changes. I promise, because now I see clearly what the real issue is and the league is going to hear from me."

I was so angry, it was amazing that I even kept my composure. When one is treated so unfairly, you want to strike

back! But that of course never solves anything. It was my responsibility to do anything I could to cease human degradation and bring justice.

I was determined to show the league the prejudice that existed and to teach them about passive violence. I chanted to overcome my anger and to allow my deepest wisdom and ability to influence my environment positively. I then took action by sending a serious letter to the league, protesting the season and exposing the racism that was present. I also, insisted — diplomatically — on Phillip's reinstatement from his season-long suspension. I also spoke to some people of influence and informed them that my story could make the newspapers.

Finally, I contacted a lawyer to file a legal affidavit in the event we needed to press charges against the league for discrimination. I then went back to my team and told them everything I did so they could learn the correct way to handle a situation like this. I think they were a little amazed that a "white American" — their coach — would do all this for them. I just told them that all human beings are equal and that this was a real life experience that I hoped they would learn from.

A top official eventually called me and we talked for 45 minutes. Even though it was like pulling teeth at times, I knew that when we were done, he understood that I was some-

one who was very clear on the seriousness of this issue. I made sure his life heard everything I had to say. The power of my prayer was evident.

The next day, Phillip was reinstated without a formal hearing, which set a precedent. That weekend there was a regional tournament with 80 or so teams. It was like the dark clouds lifted and the sun was beaming. The air was so clear and every referee and team treated us with the utmost respect — there wasn't one iota of a racist remark. My team was so happy to feel accepted. After the tournament, the coordinator came to us and personally invited us back the next year. He told us that we are the team of the future and that we were an example of what

world soccer is all about.

The remaining three games were equally as great. The best part is that I proved to my team and to myself that humanity can win, but you have to work at it and you have to make the right choices.

Chanting Nam-myoho-enge-kyo is truly amazing. While I was wondering why I was working with this team of immigrant boys in the beginning of the season, the answer was evolving — to do my mission, to be a humanistic leader in society and to set an example for the 18 boys who witnessed and won in a battle of racism without the use of violence.

With President Ikeda as my mentor, I will continue to follow his example "to strive to better my own personal record." **WT**

**FROM CAUSE AND EFFECT, 2**

within us as the result of karma created in the past. For example, we may have a tendency to behave arrogantly toward others, always seeking to assert our superiority. This tendency will remain latent, or invisible, until an appropriate external, or visible cause is encountered, perhaps during a discussion among friends.

The manifest, or visible, effect of our propensity toward arrogance may be that we lay down the law so dogmatically that we turn a friendly conversation into a heated argument. Everyone else is upset and we are left feeling self-righteous and triumphant. The effect of

this, created immediately but invisibly, might be the tendency to destroy opportunities for normal, friendly relationships with others.

For various reasons, this invisible, or latent, effect may not become completely apparent for some time. For example, we may no longer be invited to join conversations about anything, and become increasingly isolated. This effect, though taking so long to become clear, was created the moment we made the initial cause.

Buddhism teaches that it may be years, or even lifetimes, before a latent effect, created by a combination of internal and external causes, actually

becomes manifest, but when the circumstances are right, it must inevitably appear. This does not mean that Buddhists sit back indifferently and ignore the sufferings of others because "they must have made the cause for it." On the contrary, understanding this principle leads to a natural feeling of responsibility and compassion, and the desire to enable others to free themselves from the sufferings they have created.

Understanding the simultaneity of cause and effect is fundamental to Nichiren Daishonin's Buddhism. Indeed, this principle is a component of the Universal Law of life. It is expressed by the

word *reng* of Nam-myoho-enge-kyo (the literal meaning of *reng* is lotus — a plant that bears both flowers and seeds simultaneously).

For those of us who base our lives on this Universal Law, the most important aspect of this principle is that the moment we chant Nam-myoho-enge-kyo, we are manifesting both the cause and effect of Buddhahood. Unlike earlier forms of Buddhism, in which the experience of Buddhahood was the result of long training and preparation involving the gradual purification of one's life, the practice of chanting Nam-myoho-enge-kyo enables us to draw upon, and express our

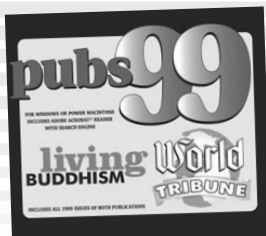
Buddha nature instantly.

Of course, our lives are also imbued with the causes to experience many other states of life as well, and we have probably had more practice in these than we've had in experiencing Buddhahood. Nevertheless, we can be confident that every time we chant Nam-myoho-enge-kyo, we are making the supreme cause for enlightenment and fulfillment, the result of which will be engraved within us eternally.

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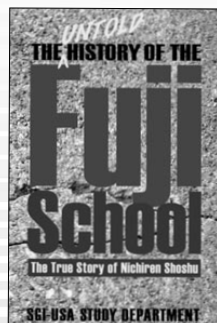


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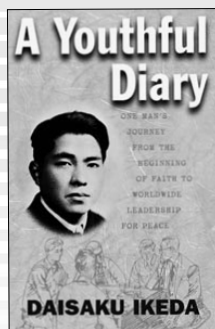
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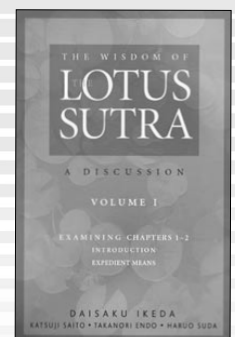
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S O K A U N I V E R S I

INTRODUCING **Michael D. Golden, D.M.A.**      INTRODUCING **Linda Southwell, M.F.A.**

**Professor of Music Composition and Theory**

**M**ichael D. Golden joined Soka University of America, Aliso Viejo as professor of music composition and theory in August 1998.

“Coming to Soka was simply the opportunity of a lifetime for me,” Michael says. “To feel responsible to reply to the expectations of so many people around the world can be overwhelming, but a truly worthwhile challenge. For most academics, the chance to help design and develop from scratch a curriculum including creative arts programs for the coming century remains just a dream.” Michael came to SUA, AV from Marshall University in West Virginia where he was associate professor of music for three years, teaching and developing courses in music composition, theory, computer music, world music and jazz piano. Prior to that experience, he was visiting assistant professor at Colby College in Maine for two years.

“I had great experiences, great colleagues and great students at my previous institutions,” Michael comments, “but the amazing people I get to work with here, the commitment and dedication they have to serve the student first, as well as the focus of the curriculum on providing, as Mr. Ikeda describes it, ‘the intellectual basis for the realization of peace,’ are what make SUA so exciting to me.”

Michael received his Doctor of Musical Arts from the University of Washington in 1992 and his Bachelor’s of Music and Master’s of Music degrees from the University of Oregon. He studied music composition with William Bergsma, Diane Thome, William O. Smith, Tomas Svoboda and Monte Tubb, as well as music theory with Jonathan Bernard.



Michael’s work has received national and international commissions, awards, publication, recordings and performances. He has composed solo and chamber ensemble pieces, large ensemble works and pieces for jazz ensembles of all sizes, as well as works for computer, live electronics, multimedia, film, video and theatre productions.

“For me,” he notes, “the work of creating music both includes and goes beyond expanding knowledge and technical skills. It is rather a way of connecting to the deepest levels of my own life and the lives of others, and this is the experience I hope my students can enjoy as well.”

*Prospective students who may have questions for Michael may contact him at golden@soka.edu or by calling (888) 600-SOKA.*

**Professor of Art**

**L**inda Southwell joined Soka University of America, Aliso Viejo in September as professor of art from the University of Alaska Southeast-Sitka Campus. Linda has a Master’s of Fine Arts in sculpture (human/organic form) with a secondary emphasis in drawing from the University of Oregon in Eugene. She earned her Bachelor’s of Fine Arts equivalent in sculpture from California State University, Long Beach and the University of Oregon, and she received a Bachelor’s of Arts in psychology from Pitzer College in Claremont, Calif.

For Linda, it was the many opportunities at SUA, AV and the prospect of starting a new campus that drew her back to the warm climate of Southern California. “The idea of being part of a team building an educational program that is interdisciplinary and cross-cultural was really exciting,” Linda says.

As director of the Art Program in Alaska for 12 years, Linda developed the arts curriculum and directed the Northwest Coast Native Arts Program. She created and taught drawing, sculpture, ceramic sculpture, painting, mixed media and art appreciation courses. She also served as faculty mentor for the Alaska Native Student Recruitment and Retention Program.

Linda has had many solo and group exhibits of her work and has received numerous grants and awards. These include: CCHA/NEH Summer Institute Fellowship (Mexico, New Mexico), The Rockefeller Foundation Mentor Grant from the College Art Association, The President’s Special Fund Grant for Northwest Coast Native Arts Program at the University of Alaska and the Jan Zach Sculpture Award and



Distinguished Teaching Award at the University of Oregon. In 1998, she was honored by her adoption by the Kiks.adi Clan (Tlingit, Raven-Frog) in Sitka, Alaska.

“I love creating opportunities for students to discover and realize their ideas and images,” adds Linda. “Teaching, for me, is a blend of two loves: my own passion for making art and the excitement I get from being a catalyst for personal growth and change. I want my classroom to be a working community of respect where each student can experience the full potential of his or her creative abilities.”

*Prospective students who may have questions for Linda may contact her at lsouthwell@soka.edu or by calling (888) 600-SOKA.*

S U A A T A G L A N C E

	Calabasas Campus	Aliso Viejo Campus
	Graduate School	Liberal Arts College
Dedication date	Feb. 3, 1987	May 3, 2001
Degree offered	Master of Arts (MA)	Bachelor of Arts (BA)
Major	Second and Foreign Language Education	Liberal Arts
Concentration(s)	Teaching English to Speakers of Other Languages (TESOL)	Humanities; International Studies; Social and Behavioral Sciences
Program duration	1 1/2 years	4 years
Fall 2001 admissions deadlines (Regular)	April 30, 2001	Oct. 15, 2000 (Early) Jan. 15, 2001
Admissions e-mail	grad_admissions@soka.edu	admissions@soka.edu
Admissions telephone	818-878-3717	888-600-SOKA (toll free), 949-389-9500
Fax number	818-880-9326	949-472-3059, 949-362-3775
Web page	www.soka.edu/calabasas	www.soka.edu/av
Address	26800 West Mulholland Hwy., Calabasas, CA 91302	1 University Drive, Aliso Viejo, CA 92656

T Y O F A M E R I C A

SUA, AV NEWS

*Ring in the New Year With Soka University, Aliso Viejo!*

Celebrate the beginning of the real New Millennium at Soka University's New Year's Eve Gala on the new Aliso Viejo campus site! Dress: Black Tie and Tennis Shoes. Donation: \$100 per person. All proceeds benefit the SUA Millennium Scholarship Endowment Fund. This special evening includes walking tours (sparkle up those tennis shoes), dinner and Big Band dancing. Please contact [info@soka.edu](mailto:info@soka.edu) or call (949) 472-3051 if you would like to receive an invitation with all of the details or make a reservation.

**SUA, Aliso Viejo Invites You to Family Tour Day on Oct. 7**

If you've been looking for a chance to see the new SUA, Aliso Viejo campus, Oct. 7 is your chance. SUA's staff and faculty will be conducting outside walking tours that will give parents, students and interested friends and neighbors a chance to see how construction is progressing. Tour participants will also get to see a sample dorm room. Here's the schedule:

- 9 a.m.–11:30 a.m. Walking Tours (Tours depart every 5-10 minutes and are led by SUA faculty and staff.)
- Noon Barbecue Lunch (\$5) — or bring your own!
- 1:30 p.m. Student and Parent Q&A sessions
- 2:30 p.m. Financial Aid Seminar/Technology Seminar
- 3:00 p.m. Ice Cream Social

**Remember: Oct. 15**

is the Deadline for Early Admission at SUA, Aliso Viejo (but you still have until Jan. 15, 2001, for Regular Admission).

Photos by ERIC KIMURA



Palm trees are being planted in front of the library and on the campus green.



- Excavation of the university's Olympic-sized swimming pool has started. Grandstand bleachers are also being completed next to the pool.
- Installation of the steel support beams for the campus gymnasium has been completed.
- The first palm trees are being planted in front of the library and on the campus green; and concrete steps (which will include computer ports for outside studying) are being installed near the library facing the green. **WT**



Excavation of the university's Olympic-sized swimming pool has begun.

Photo by GREGORY NAKASUJI



*The Graduate School Class of 2001, Soka University of America, Calabasas*

The SUA Graduate School welcomes the Class of 2001 as its seventh entering class. The new students are from Argentina, Brazil, Canada, Hong Kong, Japan and various parts of the United States. To date, the Graduate School has had students from 12 different countries including France, India, Korea and the Philippines. The Graduate School offers a full-time Master of Arts program in Second and Foreign Language Education, specializing in the Teaching of English to Speakers of Other Languages [TESOL]. The MA program curriculum stresses knowledge in and understanding of linguistics, teaching and learning processes, and cross-cultural awareness. Questions? Go to [www.soka.edu](http://www.soka.edu) — e-mail [grad\\_admission@soka.edu](mailto:grad_admission@soka.edu) or call (818) 878-3717.

**Q & A**

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*WITH*

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**S U A**

**A L I S O V I E J O C A M P U S**

Send in your own questions, and we'll share the answers!

**Question:**

What's the difference between Early Admission and Regular Admission at SUA, Aliso Viejo? Is it an advantage to apply early? If I'm not accepted in Early Admission, do I have to apply again for Regular Admission?

**Answer:**

Early Admission is designed to help students who need an early decision in order to plan their academic futures. Students applying to other selective colleges may need to know by Dec. 15 (SUA's Early Admission announcement date) if SUA is accepting them. International students may need early decisions to avoid taking unnecessary en-

trance exams at other colleges.

SUA, AV expects to accept about 25 percent of its first class during the Early Admission period. If a student is not accepted in Early Admission, it does not mean that SUA is not interested in them. All Early Admission applicants will automatically be included in Regular Admission. Remember, about 75 percent of SUA's first class will be selected during Regular Admission. Applications for Regular Admission are due on Jan. 15, 2001.

*If you have questions of any kind about SUA, please send them to SUA at either [admission@soka.edu](mailto:admission@soka.edu) or [info@soka.edu](mailto:info@soka.edu). We will use this World Tribune column to share our answers with others who might have the same questions.*

## SGI PRESIDENT IKEDA'S RECENT ACTIVITIES

*SGI President Discusses Nonviolence With Arun Gandhi*

Courtesy of SEIKYO PRESS

SGI President Ikeda met with Arun Gandhi, grandson of Mahatma Gandhi, on July 14 at the Tokyo Makiguchi Memorial Hall in Hachioji. Mr. Gandhi, co-founder and president of the M. K. Gandhi Institute for Nonviolence, shared memories of his grandfather and his determination to carry on his grandfather's spirit.

Stating his conviction that the thought and actions of Mahatma Gandhi constitute an invaluable and essential guide for leaders in the 21st century, President Ikeda said to Mr. Gandhi: "The spiritual torch that your grandfather lit has ignited many flames that together will eventually illuminate the entire world. And I am confident that our discussion today will add further to those flames."

Mr. Gandhi replied that realizing a world of peace and harmony is his goal and that of his institute. Toward that end, he is always reflecting on how his grandfather's "ray of light" can be kept alive. He added that, on a personal level, he has tried to gather together the light of his grandfather and use it as a guide by which to live his life and to develop himself as a human being.

Commending Mr. Gandhi's attitude, President Ikeda suggested that through such efforts he was carrying on the truth for which his grandfather had stood. The SGI leader paid tribute to what he called the unadorned humanity of Mahatma Gandhi, who had waged his struggle unbutressed by weapons, material wealth, secular power or military forces and had always acted on his convictions.

Asserting that the Mahatma demonstrated a strength more powerful than millions of armed troops, the SGI president called him a truly great human being and a sage. Gandhi's actions arose from a towering spirit that encapsulated the lofty ideals of all humanity, he said, urging all leaders to study the thought of this peerless champion of truth and nonviolence.

#### Receiving training during one's youth is crucial.

Turning to his guest's grandson Amish, who also participated in the dialogue, President Ikeda noted that, at 17, he was the same age his great-grandfather Manilal was when Mahatma Gandhi was imprisoned. He said he under-

stood that the young Manilal had received a letter from his father at that time describing how he occupied himself in prison by reading. The SGI leader related that Tsunesaburo Makiguchi, the first Soka Gakkai president, had similarly spent his time in jail reading books on philosophy, right up until his death. (Makiguchi was imprisoned during World War II for his opposition to Japan's militarist government.)

In the letter to his son, Mahatma Gandhi also wrote that education does not consist of the accumulation of knowledge but rather of the cultivation of character and awareness of duty. Therefore, Gandhi continued, education in the true sense means training, adding that he was confident his son was receiving the best possible education or training.

President Ikeda told Amish he was most fortunate to be likewise receiving such education and training from his grandfather. Arun Gandhi agreed, confirming that, in the Gandhi family, education means training, and that this tradition has been handed down from one generation to the next. President Ikeda said that, based on his observations, receiving proper training during one's youth is of paramount importance.

#### To pretend you do not see evil is a form of violence.

Asked when he first met his grandfather, Mr. Gandhi explained that it was when he was only about 5 or 6 years old. He did not have clear memories of that meeting, he said, but when he was 10 years old, he went to live with his grandfather for a year and a half at an ashram in central India. The ashram was quiet and secluded, some 13 miles from the nearest town, and the dwellings were all made of mud and bamboo, with thatched roofs. Mahatma Gandhi's room was simple, furnished with only a desk and a small mat, he added.

Asked what he had learned from his grandfather during the time they spent together, Mr. Gandhi explained that the first thing was how to understand and utilize anger. Unless you understand your anger, it will become manifest as violence toward others or toward society, he said.

But when you understand anger, you gain self-control and can use it constructively. Call-



SGI President Ikeda greets Arun Gandhi and his grandson Amish at the Tokyo Makiguchi Memorial Hall, July 14.

ing these profound words, President Ikeda noted that Buddhism also teaches that anger has both good and evil functions. The important thing, he said, is the object toward which we direct our anger.

Continuing, Mr. Gandhi explained that the second lesson he received regarded people's tendency to resort to violence without even realizing it. He related how his grandfather had taught him this by making him draw a "family tree" of violence. The "parent violence" has two children: physical violence and passive violence.

Physical violence involves the use of physical force and

includes both individual acts of violence and the mass violence of war. This kind of violence is easy to discern, Mr. Gandhi explained.

By contrast, passive violence is indirect, and people may find themselves a party to it without even being consciously aware of it. It may involve pressure, coercion, oppression and discrimination. Since it is not physical, he went on, it tends to be overlooked. Mr. Gandhi said that his grandfather had taught him that to overlook or pretend not to see evil is itself a form of violence.

President Ikeda commented that such an understanding of violence offers profound insight

into human nature and points to important principles for conquering discrimination and guiding people toward harmony.

#### People need order in their lives to win.

Mentioning that the members of the ashram led well-ordered lives, rising early in the morning and retiring early at night, the SGI leader asked Mr. Gandhi if his grandfather had given him any advice on lifestyle.

Mr. Gandhi replied that his grandfather would constantly stress that one should be conscious of one's actions during every waking moment, and that there was no time to waste. He

would say, for example, that you should live a life so well-ordered that if you were asked what you did yesterday during a particular hour, you could reply immediately.

Toward that end, Mr. Gandhi shared, they carefully planned out what they would do from when they woke up at 5:00 a.m. until the time they retired. This would of course include time for recreation, he added.

President Ikeda concurred that people need order in their lives, and that in the absence of order they tend to lose their way. While the word *order* may conjure lack of freedom, he insisted that this is not the case.

The SGI leader put it this way: "Lack of proper order in our lives can cause sickness or make us veer off in a negative direction. There are rainy days and windy days, but the movement of the universe itself is perfectly ordered.

"Human life is part of the universe. Unless you lead a well-ordered life, you cannot live in harmony with the universe."

He added that a well-ordered life begins with prayer: "How can a person who is incapable of solemn prayer possibly live in harmony with the universe?" Mr. Gandhi agreed, adding that unless one leads a properly regulated life, one cannot produce concrete results in life.

President Ikeda said he understood that Mahatma Gandhi had included Buddhist prayers in the devotional sessions that he conducted with members of the ashram each day, and he asked whether Mr. Gandhi recalled the sound of people chanting Nam-myoho-enge-kyo. Mr. Gandhi replied that he did.

In response to a question from the SGI leader on whether the Mahatma had spoken to him about Shakyamuni Buddha or Buddhism, Mr. Gandhi replied that, although his recollection was somewhat vague, he did remember his grandfather speaking about the Buddha—the Mahatma had constantly spoken to him about the great leaders of the world.

President Ikeda recalled a comment that Mr. Gandhi had made in a documentary shown in Japan on the human rights struggle of three generations of Gandhis. As an explanation of his approach in promoting the principles of nonviolence, Arun Gandhi said he would be satisfied if he could change the thinking of one person today, two people tomorrow and three people the following day. As each of these people began to do the same, society would steadily begin to change. The

SGI leader clarified that this is the same principle behind the SGI movement, stating, "The human revolution of one person can change the entire world."

President Ikeda said he understood that during the time that Arun Gandhi lived at the ashram with his grandfather, the 77-year-old Mahatma Gandhi traveled through villages where there had been intense fighting between Hindus and Muslims in an effort to bring an end to the conflict. "Going from one home to the next, Gandhi carried out dialogue with the villagers," the SGI leader noted, adding that this life-or-death struggle is regarded as one of the most noble chapters in Mahatma Gandhi's lifelong struggle for peace and human dignity.

He then asked his guest if there was something that particularly struck him about his grandfather from that time. Mr. Gandhi replied that his grandfather had single-handedly brought about peace by simply traveling from village to village and talking with people. He added that seeing his grandfather's actions gave him the confidence that one person can create peace in the world.

President Ikeda then asked whether Mahatma Gandhi had been a strict or gentle grandfather. Saying that he had been deeply affectionate and gentle, Arun Gandhi revealed that his grandfather never asked other people to do things that he himself was reluctant to do—only after he had set an example would he encourage others to do likewise.

Mr. Gandhi next explained that every day without fail he and his grandfather would spend the hour between 5:00 and 6:00 p.m. together, adding that even when his grandfather had other important commitments beforehand, he would never be late.

They would sit down at a table and do various activities as grandfather and grandson. For example, they might have contests to see who was faster at spinning thread. He added that his grandfather, who was in fact the better spinner, wrote in a letter to Mr. Gandhi's parents about how he was no match for his grandson.

*Spinning thread by hand using a spinning wheel became symbolic of the movement for Indian independence that Gandhi was advancing. At a time when the British had made it a goal of their colonial policy to undermine rural handicrafts, spinning thread came to symbolize*

*the revival of domestic industry and the principle of self-reliance, a core tenant of Gandhi's philosophy. Gandhi himself used to spin each day.*

Mr. Gandhi added that while performing such activities, they would talk. His grandfather might ask him about what he did that day or if there was something he did not understand in his studies.

Also, his grandfather might recount his experiences or relate a traditional story. The discussion would always include some kind of lesson, he added.

President Ikeda said he had heard about how as a child Arun had asked Mahatma Gandhi how long he wanted to live, and that in reply his grandfather had said: "I want to live to 125! Because it will take me that long to accomplish everything I want to do!" The SGI president observed that while people generally scoff at the notion that one could live to 125, a number of Buddhist texts expound a human life span of around 120 years.

President Ikeda also took this occasion to thank Arun Gandhi for his support of various SGI activities over the years. In addition to attending the SGI World Peace Youth Culture Festival in Nagoya, Japan, in 1998, and the SGI-USA's Youth Culture Festival in Los Angeles last year, Mr. Gandhi has spoken at Soka University of America, Calabasas in 1996 and 1998 and at the SGI-USA's Denver Culture Center earlier this year. He has also been involved in the SGI-USA youth's Victory Over Violence project.

**A leader with the true spirit to serve others will be respected even by rivals.**

Mr. Ikeda acknowledged that Arun Gandhi's father, Manilal, was also an active proponent of nonviolence and struggled to bring an end to racial discrimination in South Africa. He spent 16 years in prison for this cause.

When Mahatma Gandhi returned to India, he entrusted his son with the task of carrying on the struggle in South Africa. Manilal also put a great deal of energy into the newspaper that his father had founded. Arun Gandhi added that from around the age of 10, he started to help Manilal print the newspaper, which had to be typeset by hand and printed manually one page at a time.

His father had two great difficulties to contend with, Mr. Gandhi said. One was government suppression. The government wanted to censor the con-

tent of the newspaper, but his father absolutely refused to comply. Second, without anyone to provide financial backing for the paper, his father had to work very hard to raise funds to keep the paper operating.

Describing the ridicule and abuse he often met with in the course of promoting subscriptions for the newspaper, Mr. Gandhi recounted how his father, after listening to his complaints, encouraged him to direct his attention to kind people without worrying about those who were rude or unpleasant. His father told him, "For every unkind person, there are 10 people who are kind."

Praising the wisdom of Mr. Gandhi's father, President Ikeda commented on the need to "light a flame" in the hearts of young people. "If at that time your father had instead joined you in becoming angry or depressed, then the two of you might have headed toward defeat," he said. "With these few words, your father guided both of you toward victory."

Wrapping things up, President Ikeda said that he wants to convey to today's leaders Mahatma Gandhi's thoughts on leadership, which could be paraphrased as follows: "A leader who just orders others around while failing to show people any genuine consideration will not accomplish anything. But when a leader has the spirit to serve others, then even rivals will treat him with deference and respect."

Expressing concern over the direction of modern society, the SGI leader said he believed that exposure to Mahatma Gandhi's spirit could help put humankind back on the right track. He then cited a number of Gandhi's quotes on various themes:

#### **On faith and character:**

- In faith there is no room for despair.
- Fear vanishes only with the annihilation of the ego.
- Do not listen to rumor, but, if you do, do not believe it.
- Character, not brains, will count at the crucial moment.
- Life spent in service is the only fruitful life.
- Selfless action is a source of strength.
- Adversity is the crucible in which friendship is tested.
- The soul dries up without the company of the good.

#### **On courage:**

- To be courageous is the foremost requirement for spirituality. A coward cannot be

moral.

- There is no sin like cowardice.
- Cowards have no sense of justice.
- Nobody progresses without opposition.

#### **On education:**

- Education of children starts with the moment of their birth. Therefore you must always bear in mind that parents are the greatest educators.
- Education which does not mold character is absolutely worthless.

#### **We must carry on in Mahatma Gandhi's footsteps.**

Amish Gandhi said that while living with his own grandfather, he had learned many of the principles that the SGI leader had cited. Describing how Arun Gandhi has traveled the world spreading the Mahatma's teaching of nonviolence, Amish said that he hoped to follow the same path.

President Ikeda urged the young man to carry on in his grandfather's footsteps, calling this a most noble aspiration. The SGI leader added that he was similarly determined to spread Mahatma Gandhi's message of nonviolence throughout the world. In response to a question about his grandmother, Sunanda Gandhi (Arun Gandhi's wife and cofounder of the M. K. Gandhi Institute for Nonviolence), Amish related that, in addition to helping with her husband's work, she has begun to undertake research on Mahatma Gandhi's wife, Kasturbai.

Kenyan University professor Dr. Henry Indangashi, who was also present at the meeting, contributed that Mahatma Gandhi is also well known in Kenya, which has a large Indian population. He noted that in the 1950s, Kenya's Indian community was greatly inspired by Gandhi, as they joined in the struggle against colonial rule. Dr. Indangashi explained that studying the works of Tolstoy in college had piqued his interest in Gandhi. He described learning of how Tolstoy had influenced Gandhi, and how Gandhi had in turn influenced the American Civil Rights Movement. Dr. Indangashi characterized this as a "spiritual chain reaction."

In closing, President Ikeda expressed his hopes for Arun Gandhi's success in spreading Mahatma Gandhi's teachings around the globe, adding, "Please remember that there is a disciple of the great Mahatma Gandhi here in Japan, too." **WT**

## FROM PSYCHOTHERAPY, I

boundless wisdom, tremendous fortune, infinite compassion and unlimited freedom. Anger is one of the lowest worlds. If an individual can grasp the notion that all Ten Worlds exist simultaneously in each world, then he or she can realize the infinite potential for change and the possibility to reveal higher states of life, including Buddhahood, which all living beings possess.

Next, Rita Dudley-Grant, with the Virgin Islands Behavioral Services, shared her views on the positive impact Buddhism can have on the recovery from addiction. Pointing out that Alcoholics Anonymous has proven that spirituality is an important ingredient in recovery, Dudley-Grant explained that Buddhism offers a spiritual alternative for individuals who do not believe in God. By practicing Buddhism, individuals are able to purify their senses and thereby elevate and redirect their desires to noble causes, such as caring for others. Greed, hatred and ignorance are replaced with compassion and wisdom.

Tara Brach, psychologist and senior teacher at the Insight Meditation Community of Washington, spoke on "Transforming Shame and Fear with Buddhist Mindfulness and Heart Meditations." She described how Buddhism and Western psychology overlap in their understanding that suffering is alleviated when buried or hidden facets of the psyche are brought into the light of conscious awareness.

The session on Monday morning focused on how to apply Buddhist principles to solve social problems such as nuclear and biological warfare, environmental degradation and global warming, genocide, poverty and racial and ethnic conflicts. Describing the psychological consequences of these threats, Anthony Marsella from the University of Hawaii in Manoa warned that social, cultural, political and environmental problems around the globe are imposing intense and complex demands on individual and collective psyches, challenging our ideas about identity, control and well-being.

Yoichi Kawada, director of the Institute for Oriental Philosophy in Tokyo, sent a paper entitled "Buddhist Psychology: Principles of Interdependence and Compassion." Kawada explained that from a Buddhist perspective the solution to all the social ills in the world lies with the individuals who inhabit the earth. This is because both the

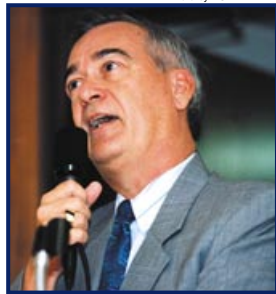


Photo by ROB HENDRY

**Douglas Pryor, of Behavioral Management Consultants, speaks on 'Buddhist Application for Western Psychotherapy.'**

natural and the social environments are reflections of the collective condition of the planet's population. As individuals are awakened to the truth or wisdom of the dharma essence through Buddhist practice, they come to realize that all life is interconnected throughout the cosmos and that everything is equal and worthy of respect. With that awakening practitioners embark on the role of planting seeds of compassion as a means to overcome hatred and violence.

Belinda Khong from Macquarie University in Sydney, Australia, emphasized the growing numbers of socially engaged Buddhists who actively contribute to the betterment of their communities. Such activism is natural as individuals gain compassion through their Buddhist practice. Underlying the Buddha's teachings is the notion that the microcosm and the macrocosm are irrevocably intertwined. As individuals awaken to this, they develop a strong sense of responsibility to address social problems.

The last issue to be addressed was Buddhism and the environment. Shyuichi Yamamoto of Soka University in Tokyo shared his views on what Buddhism offers to solve the critical environmental problems confronting the planet. Buddhism offers an ethical and philosophical basis for a system of universal values, including respect for the dignity of all life, the theory of the nine consciousnesses—the ninth being the deepest level of consciousness where everything in the universe is interrelated—and dependent origination, which describes the interdependence of humanity, the natural world and the cosmos.

Because the relationship of Buddhism and psychology has for so long held such great appeal for the APA conference participants, organizers hope to hold longer sessions next year in San Francisco so that there will be more time for dialogue. **W**

## SGI PRESIDENT IKEDA'S MESSAGE TO THE 108TH CONFERENCE OF THE AMERICAN PSYCHOLOGICAL ASSOCIATION

# Embrace the Entirety of Humankind

**'The purpose of this symposium,' writes SGI President Ikeda, 'is in profound concordance with the approach of Buddhism.'**

I would like to offer my greetings and salutations on the opening of the 108th conference of the American Psychological Association.

I am also very pleased to see that the symposiums on Buddhism and Psychology, being held for the third year, are steadily deepening the process of examining and probing the issues confronting humankind. I believe this is powerfully and succinctly expressed by the theme of the symposium, "Healing for the Millennium."

Buddhism teaches that the mind and body of each human being, human society and the natural ecology are all interdependent. On their respective planes, they exist in a mutually supportive relationship; each is grounded in universal life and participates in the process of creative evolution in a profound harmony with the entirety of being.

As we enter the 21st century, however, humanity has become estranged from nature and universal life, and the multidimensional thread of our mutually dependent relationships has again and again been severed. As a result, a series of problems has emerged to confront all humanity, brought about by this severance and breakdown.

In modern society, the unity and harmony of mind and body has been broken. This has caused both spiritual problems—including various types of mental breakdowns, loss of ethical values and increasing violence—as well as physical problems—such as stress related illnesses, AIDS, psychosomatic disorders, alcohol and substance abuse, etc.

The severance of relationships within human society, meanwhile, coupled with the processes of economic, communications and political globalization, has generated fis-

tures between cultures, races, religions and civilizations, giving rise to conflicts of various kinds at the interstices. These in turn provoke fears of terrorism and the development of biological and nuclear weapons for use in regional conflicts, as well as the pervasive threat posed by extreme poverty.

The severance of the relatedness between humanity and the natural ecology gives rise to global issues such as the depletion of the ozone layer, global warming, pollution of the oceans and continuing desertification. These pose the threat of the destruction of Mother Earth—Gaia—herself.

The Lotus Sutra expounds the principle of the five defilements of the present world: 1) the defilement of the age, such as war or other disruptions of the social or natural environment; 2) defilement of desires, the tendency to be ruled by emotions such as greed or anger; 3) defilement of living beings, the physical and spiritual decline of human beings; 4) defilement of thoughts, deriving from mistaken views or values; and 5) defilement of life span, the distortion of life itself, which leads to a disordered and shortened life span.

The Chinese Buddhist teacher T'ien-t'ai (538–597) explained this theory as follows: First, the human spirit is polluted with the "defilement of desires"—specifically greed, violence and ignorance of the true nature of life—together with misplaced values that are described as the "defilement of thought." As these overflow into human society, it becomes polluted with violence, greed and egoism, as well as extreme ideas such as fundamentalism. This impact is collectively known as the "defilement of living beings." If each level of human society—the family, local society, the nation and state—comes under the sway of these negative influences, this will be passed on over generations and continue into the future, becoming the "defilement of life span." At this stage, historical grudges and violence become embedded in the depths of the consciousness of a people or country. If this negative cycle continues, humanity as a whole

will fall prey to the "defilement of the age."

When we look at the increasing severity of the global crises facing humankind, it is hard to avoid the sense that the "five defilements" are taking ever-deeper root. From the perspective outlined above, Buddhism takes as its essential starting point the need to deploy the inherent human capacities for compassion, trust and wisdom in order to heal the severances stemming from the inner disruptions of human life, the defilement of desires and of thought—and transform these toward harmony. The positive impact of this inner transformation to healing and harmony can transform the dynamics of families, of societies and even of humanity itself. It can further fundamentally transform for the better our relationship with the natural environment.

In this sense, the purpose of this symposium which, departing from the questions of self-control and empowerment in individuals, expands its focus to encompass the social and ecological planes, is in profound concordance with the approach of Buddhism.

Nichiren, the 13th-century Japanese Buddhist whose teachings inspire the activities of the Soka Gakkai International, devoted his life to realizing the ideal which he expressed as the Buddha land or treasure realm. For him, this meant a society of harmonious coexistence where the mind and body of each human being, human society and the natural ecology interact in a dynamic relationship of mutual support, growth and development.

I sincerely hope this symposium on "Healing for the Millennium" will serve as a beacon of hope guiding us in the work of healing first the hearts and minds of individuals, and then of expanding this healing to embrace whole societies and the entirety of humankind. I believe that in this way we can recover an awareness of our oneness with the living universe, and foster a global human society of harmonious and creative coexistence.

*Daisaku Ikeda  
President  
Soka Gakkai International*

# EARTH CHARTER LAUNCH AT THE HAGUE

By JOAN ANDERSON

SGI OFFICE OF PUBLIC INFORMATION

The SGI-affiliated Boston Research Center for the 21st Century has organized programs in support of the Earth Charter campaign since 1997, holding consultations with scholars and activists and publishing a series of books available as an "Earth Charter Studies" kit. BRC Executive Director Virginia Straus was invited to an Earth Charter Launch event at The Hague in June, where she presented the Charter-related activities of the Center and the SGI and read a message by BRC founder Daisaku Ikeda.

"We have lost our innocence. We know what we are doing to our home, this Earth. We don't need information. We need the will, or motivation to change our ways. Intellectual understanding is not enough. We need moral conviction and fearlessness." Maurice Strong, co-chair of the Earth Charter Commission and chair of the Earth Council, highlighted a theme that was stressed several times during the launch of the Earth Charter at the Peace Palace in The Hague, the Netherlands, on June 29.

Professor Wangari Maathai of the Green Belt Movement in Kenya spoke of the need to reflect deeply on every phrase of the Earth Charter. "What is a truly just society?" she asked. How many people in the north really feel that they need the south and cultural diversity and biodiversity? Do we really feel a shared responsibility for world hunger and debt? She urged us to take time to reflect deeply on these issues so that we can be moved to action.

Three hundred fifty activists from all continents gathered for a one-day event to support the launch of the education and implementation phase of the Earth Charter process, now that the document itself is complete. An illustrated copy of the Charter was symbolically presented by a youth representative to Queen Beatrix of the Netherlands, guest of honor at the formal launch.

Ruud Lubbers, former prime minister of the Netherlands, chaired the launch that was hosted by the Dutch National Committee for International Cooperation and Sustainable Development.

In a heartfelt address, former Soviet president and Earth Charter Commission co-chair Mikhail Gorbachev said that as Soviet president, he signed many important documents and conventions, but to him the Earth Charter is more signifi-

cant than any of these.

He stressed that the Charter represents the hopes and dreams of millions of people, and noted that actually changing our behavior to be in tune with the Charter is the hardest perestroika change all of us must make — as individuals, as families and in our work, whether in business, politics, or even the military.

Professor Steven Rockefeller, who coordinated the painstaking effort of gathering comments and input on the text from thousands of organizations and individuals all over the world over a five-year period, commented: "Interconnectedness and responsibility are the two main themes of the Earth Charter. The spiritual challenge facing us in the twenty-first century is to integrate the head and the heart, science and faith, and intelligence and compassion."

Virginia Straus, director of the Boston Research Center for the 21st Century, described the extensive consultations on the Earth Charter held at the Center that have brought together diverse groups including Buddhist representatives from different traditions. She said that at least one phrase from a consultation held at BRC had made its way through to the final text: "We must realize that when basic needs have been met, human development is primarily about being more, not having more."

She also outlined the work being done by members of the SGI to spread awareness of the Charter, especially in the United States and Asia. This has highlighted the importance of linking Earth Charter awareness raising to practical projects and focused discussions on local social issues.

Ms. Straus read a message from BRC founder Daisaku Ikeda, in which he commented: "We can use the Charter as a tool for transformation — transforming first ourselves, then our families, communities, countries.... But we cannot do this if it remains on paper, filed neatly away. We must unwrap it, open it, paint its visions."

All participants at the launch agreed that we are now entering unknown territory: how to put the Charter into action, what this will actually mean.

As an illustration of this, Jim Poirot of the World Federation of Engineers Organizations outlined the steps being taken to promote the Earth Charter among the federation's 8 million members: 1) Ongoing involvement and input into the development of a living Earth Charter document;



The Peace Palace in The Hague, the Netherlands, site of the Earth Charter launch.

2) Spreading information and raising awareness among members, through newsletters, etc.; 3) Expanding acceptance and agreement among members to support the Earth Charter; 4) Developing guidelines for use in the daily practice of engineering.

Mr. Poirot stressed that he is keen to get to the fourth stage so that the Earth Charter and its values can have a real impact on engineering practices. He hopes that in time engineers will know that they can be expelled from the federation for breach of such "sustainable development guidelines" as much as for breaches of safety regulations.

One whole region that is seriously considering adopting the Earth Charter and its values as a framework for sustainable development is Central Asia. Now in the process of the difficult transition from socialist, centrally planned economies to unrestrained free markets, some countries want to choose a third way by creating a territory of tolerance and sustainable development based on the Earth Charter. (This might involve Turkmenistan, Uzbekistan, Tajikistan, Khazakstan and Kyrgystan.)

Dr. Parvez Hassan of the World Conservation Union (IUCN) described the links between the Earth Charter and the IUCN Draft Covenant on Environment and Development. He stressed the need for the Earth Charter to be supported by an internationally legally binding instrument on the environment and development. "It is only when the lofty principles of the Earth Charter become binding legal obligations and are imple-

mentable by people all over the world will the Earth Charter have achieved its full potential."

A presentation was given by the local Indigenous People's movement of the Netherlands, who presented a symbolic stone to the Peace Palace as a reminder of their harmonious value system and their support for the Earth Charter. The Charter seems to find immediate recognition among indigenous peoples, women and youth — perhaps because they are normally marginalized and feel that their voices are not heard. As a spokesman of the Earth Charter committee from the Dominican Republic said: "Ordinary people often understand and relate to the message of the Earth Charter much more than politicians do."

As we strive to find new ways to put the Earth Charter into practice, the grassroots process of dialogue and awareness raising must continue. Resources are needed such as trainers and curriculum materials, and the Earth Council is now acting as a clearinghouse to make such resources available on their Web site ([www.earthcharter.org](http://www.earthcharter.org)).

We are just at the start of a journey. And just as with the Universal Declaration of Human Rights, it is over the next 50 years that this process will really take root and stimulate change. In the words of Dr. Parvez Hassan: "I have faith that, like the Universal Declaration of Human Rights, the Earth Charter will unleash energies and expectations that will change human societies in their relationship not only to each other but also to our planet Earth." WT

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## THIS BEAUTIFUL EARTH: PHOTO ESSAY BY SGI PRESIDENT IKEDA



## A RAINBOW OF VICTORY IN GERMANY

By the banks of the Main, a chief tributary of the Rhine River, lies Seligenstadt — “Town of Bliss.” My friends in Germany chose this town as the location for the executive conference of SGI-Deutschland. A 30-minute drive from Frankfurt am Main, the birthplace of Goethe, Seligenstadt is a small town of 18,000.

I walked along the cobble-stoned street lined with half-timbered houses with small windows and sloping roofs. Those houses, standing gently in a row, reminded me of a scene from Grimm’s Fairy Tales. Here, I am told, people still live in homes built four or five centuries ago.

There is a legend associated with this town. Charles the Great (Charlemagne), king of the Franks and founder of the first empire in Western Europe after the fall of Rome, was reunited with his missing daughter in this town. Overjoyed, he named it Seligenstadt, “Town of Bliss.”

We talked beside the river’s blue waters. Everyone was earnest and attentive. It was the 23rd of May 1994 — four years after Germany’s reunification. As the Main flows into the Rhine, the great father river, the peace movement promoted by my German friends was itself developing into a mighty river. I had just arrived in Frankfurt from Moscow, and was scheduled to leave for Italy two days later.

It was already late in the afternoon, but at that time of year the European sky remains light until quite late. But suddenly the sky darkened with clouds, and heavy rain began to fall. It tapped on the rooftops with a thousand fingers, like a pianist playing a lively sonata. It fell like curtains of silver dust, moving fast beyond the large terrace windows, beating on the river’s surface.

The sound of raindrops gradually softened into a whispering melody. A shaft of sunlight pierced the clouds, brightening the sky once more. After the brief shower, the air was cleansed and fresh; heaven and earth seemed to be smiling.

Then there appeared an arc of light connecting sky and earth, at first faint, but then quickly growing into vivid splendor. People held their breath. Red, yellow and blue — a long and slender “tricolor” flying in the heavens.

I went out to the terrace and watched the rainbow steadily increase its light. The townspeople came out too, gazing up at the multi-hued arc of flame in the sky — orange, green, indigo and violet.

One leg of the rainbow seemed to stand upon the pier across the river before us; it was rising out of the place where we had held our dialogue aimed at a peaceful future. Verdant trees stood on the opposite shore, beyond this transparent column of light. It was as if the golden sunlight were plucking silver harp-strings of rain to create a seven-colored melody. May the human world be as beautiful!

The rainbow’s sweeping arc embraced the town. One of the locals said, “I’ve never seen such a rainbow!” Then someone exclaimed, “Another one!” A second rainbow appeared. Fainter than the first, its colors were arranged in the opposite order, the red band on the inside.

People in the neighborhood had been enjoying a friendly picnic under a large canopy by the river, but everyone — children and adults — now came out into the open. Taken in by the arcs of color in the sky, each became a poet. The rain had stopped completely.

The rainbows seemed to form a pathway in the sky by which people’s dreams are conveyed to the heavens. They reminded me of the Buddhist unity of many in body, one in mind. They also brought to mind humankind’s future solidarity. After the rainbows appeared, the river seemed to turn a deeper blue.

These rainbows of hope were born of torrential rain; they were gifts from the rain. Goethe, man of wisdom to whom this land of the Rhine and Main gave birth, wrote:

But see how, rising from this turbulence,  
the rainbow forms its changing-unchanged arch

Of human striving it’s a perfect symbol —  
ponder this well to understand more clearly  
that what we have as life is many-hued reflection.  
(*Faust*, Part II, Act I)

It is when ever-moving raindrops reflect the sun’s eternal light that a rainbow is formed.

Similarly, only in earnest and dedicated striving does the eternal sacred life of humanity shine forth. There is no happiness without perseverance. Only upon the tormenting downpour of earthly desires and suffering is reflected the rainbow of enlightenment.

Though gifted with talent, health, good looks and wealth, Goethe, who appeared to have it all, once remarked: “I have ever been esteemed one of Fortune’s chiefest favourites; nor will I complain or find fault with the course my life has taken. Yet, truly, there has been nothing but toil and care; and I may say that, in all my seventy-five years, I have never had a month of genuine comfort. It has been the perpetual rolling of a stone, which I have always had to raise anew” (*Conversations of Goethe with Johann Peter Eckermann*, p. 38). In any day or age, life is never without hardship and troubles. This is why, as long as we are alive, we must live with vigor. This is how Goethe lived. There is no use in losing heart, worrying about trivial matters, or brooding over your lot in life. Do not waste your life on foolish slander and complaint! Instead, live earnestly and respectfully, seeing how much enjoyment you can derive from each day.

*Do not envy others; instead praise them!  
Do not resent others; instead surpass them!  
Summon your courage, and work cheerfully!  
Do what needs to be done! Do it now!  
Focus always on the present! For only in the present  
exists eternity!*

So we must live with gusto! Joy is the springboard of life; it is the force that moves the universe. Joy is what makes the buds bloom and the sun blaze. When people create joy, even the heavens dance!

Though worries and troubles set upon us like rain and storm, as long as we keep moving forward, powerfully, tenaciously, like this river, a rainbow will emerge. No matter how often the rain drenches us, as long as we keep facing the sun, a rainbow will appear. What’s more, the bigger the raindrops, the more splendid the rainbow! The greater our sweat and tears, the brighter our rainbow of victory!

Ah, how many times can we behold a rainbow of victory in our lifetimes? Such happiness may well be heaven’s gift, reserved only for those who struggle and strive hard throughout their lives.

*Sixteen in a series*