

# World TRIBUNE

IN THIS ISSUE



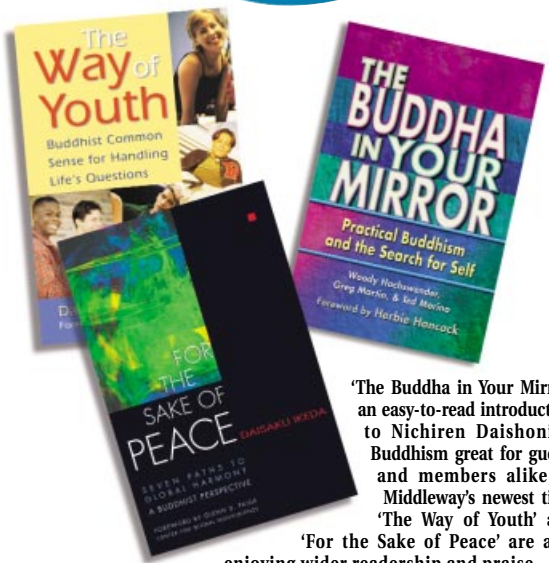
YOUTH SECTION

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'The Buddha in Your Mirror,' an easy-to-read introduction to Nichiren Daishonin's Buddhism great for guests and members alike, is Middleway's newest title. 'The Way of Youth' and 'For the Sake of Peace' are also enjoying wider readership and praise.

## WESTERN YOUTH GATHER FOR SUMMIT

Photos by FRED HERON



Youth of the Western Zone gather to study 'For the Sake of Peace' at the University of Arizona in Tucson.

## Middleway Books Gain in Popularity

By DAVE McNEILL  
SANTA MONICA, CALIF.

**Book-signings, summer festivals and use in districts are all helping fuel demand; 'Mirror' in third printing.**

The books are selling fast. So fast, in fact, they're sometimes hard to find. Thanks to an enthusiastic response from SGI-USA members, *The Buddha in Your Mirror*—an easy-to-read, practical introduction to Nichiren Buddhism—sold out of its second printing in two weeks last month. But the third printing has just been completed, and copies will be available again very soon. Sales of *The Way of Youth* and *For the Sake of Peace* have also increased thanks to several types of events. A book-signing tour, summer festivals and people



using the book at discussion meetings are three of the major reasons for the brisk sales. Greg Martin, one of the *Mirror* co-authors, recently visited Washington, D.C., and Philadelphia bookstores to sign this new book and also promote other Middleway Press books, especially *For the Sake of Peace* by SGI President Ikeda. In the Philadelphia area, he visited four bookstores and gave an introductory lecture at the University of Pennsylvania. Hundreds turned out. "The members were so proud to see our books in the major bookstores," said Carmela Menchaca, the Mid-Atlantic Zone women's leader. "They brought friends to all the events, and the bookstore people were happy, too. "I think this was one of

PLEASE SEE MIRROR, 11

By MONA ODIMA  
TUCSON, ARIZ., CORRESPONDENT

From June 29 through July 1, the SGI-USA's Western Zone held its first youth summit on the campus of the University of Arizona in Tucson. More than 300 youth were welcomed from Arizona, Utah, Colorado, New Mexico, Texas and Oklahoma. The youth stayed in the campus dorms; there were a big field to sit and talk in, two sand volleyball courts and a basketball court within walking distance. There was a Gohonzon room in each dorm, open at all times. Morning and evening gongyo were held in an amphitheater-style audi-

torium, which was also the location of meetings and the talent show. Before the study sessions started, SGI-USA High School Division Leader Jomo Thorne talked about the life experiences that brought him back to his Buddhist practice. It

was an emotional moment for many youth, since most could relate to his stories.

The first and second study sessions were divided into three groups: 1) junior high and high school divisions; 2) student division; and 3) young women's and

PLEASE SEE SUMMIT, 11



Members check in upon their arrival at the summit, which gathered youth from six states of the SGI-USA's Western Zone.

# OPENING OUR EYES TO THE TRUTH

## WORDS To WIN By

By GREG MARTIN  
SGI-USA STUDY DEPARTMENT  
SENIOR ADVISOR

From "The Supremacy of the Law," The Writings of Nichiren Daishonin, pp. 612-17.

The benefits that come from opening the eyes of even one blind person are beyond description. How then is it possible to describe the benefits that derive from opening the blind eyes of all the Japanese people, and from giving the gift of sight to all human beings throughout Jambudvīpa and the other three continents? In the fourth volume of the Lotus Sutra it reads, "If after the Buddha has passed into ex-



inction one can understand the meaning of this sutra, one will be the eyes of the world for heavenly and human beings." Those who uphold the Lotus Sutra will be the eyes for all of the heavenly and human beings in the world. (WND, 615)

To open one's eyes in the sense of the above passage means to perceive reality or truth, to be awakened.

To open the eyes of wisdom is to enjoy true freedom and independence. When one's eyes of wisdom are blind, one's life becomes restricted and out of rhythm with the universe.

When people foolishly relinquish their inherent power and instead depend upon the benevolence of a supposed higher authority to save them, they are being led along the paths of evil, in effect seeking enlightenment outside themselves. In this way, they allow themselves to be controlled by their environment.

By opening in people the eye of wisdom and humanity, Buddhist practice affords the most basic, stable foundation for happiness — mastery of the self. To teach others to chant Nam-myoho-renge-kyo is to open their eyes to the ultimate value of life. It is the greatest gift one can give another. It is the key to unlocking the treasure tower of human life and revealing the

vast treasure of each person's Buddha nature.

Immediately following the above passage, the Daishonin writes, "Therefore, those Japanese who are hostile to me are in effect gouging out the eyes of all the heavenly and human beings in the world" (WND, 615). The grave slander indicated in this passage is found in the current Nichiren Shoshu priesthood, who are seeking to destroy the SGI, made up of the Daishonin's direct disciples, who have been harmoniously carrying out his mandate of worldwide propagation of the correct teaching.

In their making a new creed of the infallibility of the high priest in an attempt to cover up their callous behavior and distortions of the Daishonin's teachings, we can clearly see the priests' ploy to take control of the lay organization for selfish profit. Just as the Daishonin warns, the devil king of the sixth heaven has taken

possession of these greedy priests. Unfortunately, it is the believers who have been misled by the façade of priestly authority who are the innocent victims here.

A dedicated lifeguard, fully aware of the danger, rushes into the swirling tempest, summoning the courage to save the drowning victim. This is analogous to a bodhisattva's or Buddha's spirit to save others from the whirlpool of slanderous teachings that oppose the Daishonin's true intent. Such intrepid souls take the above and other similar passages to heart and exert themselves to open the eyes of correct faith, to save others from future suffering.

It is undeniable that those engaged in such practice are receiving tremendous benefit. As the Daishonin states, "The benefits that come from opening the eyes of even one blind person are beyond description" (WND, 615). **WT**

# The Simultaneity of Cause and Effect

## Back to the Basics

By MARK KORAL  
LOS ANGELES

At the beginning of the 21st century, science and technology are advancing at an astonishing pace. But in direct contrast, when it comes to the realm of inner life, this is an age bereft of a guiding philosophy.

In the increasingly mechanized, virtual-reality ethos of our society, without a convincing spiritual foundation capable of controlling and uplifting human desire, many people are adrift on a sea of suffering. Basing their lives on a partial view of existence, they may be motivated merely by immediate gain, or giving in to a sense of powerless resignation. Yet, deep inside they long for the meaning of being alive.

According to the Lotus Sutra, such a world is exactly where the Bodhisattvas of the Earth make their appearance.

Armed with the philosophy



of the eternity of life, we have the unfathomable good fortune to spread the Mystic Law and create an unprecedented age of peace — where the dignity of life is given preeminence.

The concept of cause and effect as it applies to the inner workings of human life is a principle of vital importance for the current age. However, since the existence of cause and effect operating deep within our lives cannot be verified from purely objective scientific observation, such understanding, by necessity, must be relegated to the sphere of religion and philosophy.

Buddhism expounds that through thoughts, words and

deeds we are constantly creating causes, the effects of which determine the future course of our lives. Implicit in the Buddhist view of causality is the concept of the eternity of all individual lives, without which, this principle would prove rootless.

It is through the personal experience of actual proof, which occurs in all areas of our lives as we chant and teach others Nam-myoho-renge-kyo, that this most fundamental cause is verified, attesting to the limitless power of faith in the Gohonzon.

In connection with the current distortion of philosophy that obscures the vital principle of cause and effect in human life, it is interesting to note that during the Middle Ages it was generally believed that the soul is a substance that has an independent existence. At that time, matter was considered subordinate to the spirit.

And in a complete about-face to this erstwhile stifling of matter, today's scientific materialism posits that the workings of our minds can be entirely reduced to complicated biochemical processes. Now it is the mind that is thought to be merely a by-product of the body. And hence the modern prevail-

ing mood, that life ends with the physical death of one's body.

Carl Jung makes the astute observation that the current bias toward matter is actually based on emotion and is an unconscious and irrational reaction to its former subjugation. For in truth, neither the existence of matter or spirit can actually be proven with the powers of reason alone. Both are "mere symbols" that stand for some unknown reality (*Modern Man in Search of a Soul*, p. 174).

Nichiren Daishonin resolves partial views of matter and spirit, revealing the eternal foundation of cause and effect: "Life is indeed an elusive reality that transcends both the words and concepts of existence and non-existence, yet exhibits the qualities of both. It is the mystic entity of the Middle Way that is the ultimate reality" (*The Writings of Nichiren Daishonin*, p. 4).

The Daishonin's Buddhism elucidates that both the cause and effect of Buddhahood exist in each moment of belief in the single law of Nam-myoho-renge-kyo. Through our daily practice of chanting, each moment of our lives is imbued with the original wellspring of eter-

nal life, allowing us to change all causes — even unfortunate ones — into causes for indestructible happiness. **WT**

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EXPERIENCE — PAT NAKANISHI, PEARL CITY, HAWAII

# Finding Happiness By Letting Go of a Grudge

**After spending much of her life suffering with her relationship with her mother, Pat Nakanishi uses her Buddhist practice to change things around.**



Pat Nakanishi

From the time I was a baby in New York City, my mother, Ella Tilles, suffered from severe manic-depression. When she was “up,” she helped my father run his bridge club and went dancing and gambling at other clubs, leaving my brother and I on our own. When she was “down,” she stayed at home crying, worrying and wringing her hands. Since my father worked long hours and my brother was rarely home, I was left to care for my mother on my own.

Despite my home life, I was a good student and felt I was at last able to escape by going away to college. Although I appeared to be doing well, I was very insecure and saw a psychologist about my fears and anxieties. He told me that talking about my childhood with him was half the battle. When I asked him what the other half was, he said that he did not know.

After my graduation from college in 1969, I came to Hawaii in the Teacher Corps program. When a Hawaiian student introduced me to Buddhism, I knew right away that chanting Nam-myoho-enge-kyo was going to be the other half.

Fourteen years later, in 1983, I sought guidance from two pioneer members. I told them that I appreciated all my benefits and my life, yet I knew that I could not do any more human revolution (inner reformation) until I cleaned out the deep grudge and hatred that I had been carrying toward my mother throughout my life.

They encouraged me to appreciate that she gave me life and to understand that I was born to her so that I could clean out my karma. They told me that if I did not clean it out, my children would carry the same feeling toward me! Since my oldest son, Keola, was starting adolescence and starting to have an “attitude” toward me,

that comment really pierced my life and made me determined to challenge and overcome this resentment. They encouraged me that if I introduced my mother to Buddhism, my mother and I would develop the kind of relationship that I thought was impossible.

With stronger daimoku and greater confidence, I put their advice into action. My mother had been living in Hawaii since my father died and had attended many SGI-USA meetings with my family. She agreed to join and reluctantly began to chant. For the next 10 years, she refused to acknowledge any benefits, although other people saw great changes.

Finally, in 1993, my mother gave an experience at a district discussion meeting that began with “I started chanting 10 years ago, primarily to make my daughter and family happy, even though I didn’t really believe in it.” Her two-page experience ended with “Looking back over the 10 years of practice, I can see now how much my physical health, mental health, finances, friendships and family relationships have improved.”

Two months after my mother gave that experience, she had the worst nervous breakdown I had ever seen. At times, she was incoherent and hysterical; at other times, she would stare off into space. She refused to eat or take her medication and would fall down. I was teaching full-time and raising three children, so I couldn’t adequately take care of her myself. I chanted for her protection and for a clear sign of how to help her. When I called her doctor, he immediately recommended hospitalization.

In 1953, my mother was in the locked ward of a mental hospital where they gave her



Keola Nakanishi with his grandmothers, Julie Nakanishi (left) and Ella Tilles.

shock treatments. Since then, she has refused any psychiatric help. On the way down to the hospital, she was screaming and crying: “No, no, don’t do this to me! How could you do this to me?” It was a nightmare for both of us.

When we got to the emergency room, my husband and I spent five hours alternating between chanting and trying to convince her to sign in voluntarily so that she would not be locked up again. Just when we were going to give up and have her committed against her will, she grabbed the pen and signed the appropriate form.

Her three-week stay in the hospital was the turning point in her condition and in our relationship. She received the therapy and treatment she needed. Talking with her psychiatrist helped me to accept in my heart, not just my head, that my mother had been a victim of her illness and had not purposely made my childhood miserable. Seeing her in such a terrible condition also helped me to feel compassion for her instead of the anger, bitterness and resentment that I had always felt toward her. Finally, we were both cleaning out our fundamental darkness.

The last three years of her life were the most peaceful and joyful. She accomplished all of

her goals—to be physically and mentally healthy; to be financially independent; to have friends; to be closer with me; and most of all, to be an important part of her grandsons’ lives. In 1995, we celebrated her 78th birthday at our twins’ (Julian and Jesse’s) high school graduation party.

In 1996, Keola graduated from college. Two months later, my mother was hit by a car while crossing the street. She was brain dead on arrival at the hospital. There were no broken bones or bleeding—she looked like she had fallen asleep and never regained consciousness. My husband, Miles, our sons and I stood in a circle around her bed, held her hands and chanted Nam-myoho-enge-kyo while the nurse turned off the life support system, as had been her wish. Ten minutes later, she died peacefully and a little smile appeared on her face, where none had been before. Her body went from being hard and cold to being soft and warm. Miles and I stared at her and at each other in amazement because we had heard about the enlightenment of the deceased for more than 25 years, but this was our first time seeing it.

Many of Miles’ relatives and our teacher friends came to my mother’s Buddhist funeral and

as a result, we were able to talk about Buddhism with them. One of my teacher friends received the Gohonzon and introduced her fiancé (now her husband) to this practice.

After going through that experience together, our family became much closer. Keola and I began to have a more positive relationship, communicating better than ever. Julian has become more expressive and appreciative about his feelings toward our family. Jesse has asked to have my mother’s Gohonzon transferred to his name and begun to practice Buddhism again, this time on his own.

I have learned two lessons from this experience: First, it is self-destructive to carry a grudge, and it is important to let it go before it is too late. Second, raising our life-condition is truly the reason for our practice and the only thing that matters for eternal happiness.

More than anything, I have finally accepted that it was my chosen destiny to be born to my mother so that my circumstances would lead me to the Gohonzon and to discovering my Buddha nature. After 32 years, I deeply appreciate my Buddhist practice that has empowered me to change my life tendency from negativity and self-doubt to happiness and self-confidence. **WT**

FROM 'MY DEAR FRIENDS IN AMERICA'

# Buddhism Helps Us Answer Life's Questions

**SGI President Ikeda says that Nichiren Daishonin's Buddhism can help us find answers to questions like 'What is the meaning of my life? What is my mission? What is my relationship to the universe?'**

*From SGI President Ikeda's speech at the 3rd SGI-USA Executive Conference, Boston, Sept. 21, 1993.*

The Buddhism of Nichiren Daishonin represents the very quintessence of Buddhism. "What is the meaning of my life? What is my mission? What is my relationship to the universe?" The Daishonin's Buddhism can help us find the answers to these questions. It can, in the words of Socrates, help one "Know thyself."

If I may make rather broad generalizations, one might say the mission of scientists is to pursue truth, the prime concern of business people might be to make a profit, and that of politicians might be holding the reins of government.

Buddhism, however, fundamentally contains all spheres of learning and the entire spectrum of value. Consequently, those who embrace and practice the supreme sutra—the Lotus Sutra—are kings and queens of humanity.

In this respect, the SGI is a gathering of kings and queens, a gathering of Bodhisattvas of the Earth. In particular, all of you gathered here today are leaders of Buddhism. You are striving to lead people to happiness. There is no more noble or respectable mission than this.

Leading people to happiness is the responsibility of a leader. I would like you to be kings and queens of action and of seeking spirit toward Buddhism. I also hope you will become kings and queens of eternity, of happiness, of philosophy, of wisdom, of family harmony, of life and of society. Moreover, I am convinced that the members in Boston are kings and queens of intellect.

The truth is always found in our immediate reality. When I use the words *kings* and *queens*, it doesn't mean that you are going to become some kind of superhuman being. You are still and always will be a human being.

No matter what airs they may put on or how high a position they may rise to, human beings can never be anything more than human beings. Therefore, those who behave with the utmost humanity, who shine in the way that human beings really should, are true kings and queens.

For us SGI members, our immediate reality includes gongyo. It also includes personal guidance and discussion meetings. In our actual day-to-day efforts shine the brilliance of kings and queens and the light of Buddhism. I hope you will take note of this fundamental point.

**Nichiren Daishonin's Buddhism has the power to constantly revitalize culture.**

Because this meeting is being held in Boston, the city of culture, I would like to talk a little about the subject of culture today.

At the 5th Soka Gakkai Young Men's Division General Meeting in 1956, the 65th high priest, Nichijun, spoke of the relationship between Japanese culture and Buddhism. He referred to the cultural reform initiated by Prince Shotoku and the great cultural movement of the Heian Era started by the Great Teacher Dengyo. Nichijun observed that as both these examples indicate, a profound cultural movement ensues when the True Law prospers and spreads in accordance with the "time."

In the Latter Day of the Law, it is the Daishonin's Buddhism that has the power to constantly revitalize culture—keeping it fresh and alive. It is also the source for the creation of a vibrantly pulsing culture of humanism.

Second Soka Gakkai president Josei Toda maintained that "culture represents turning wisdom into knowledge." He once said: "[Culture means] giving wisdom a concrete form, if you like; in other words, putting [wisdom] into a form in which it can be used by people. For example, something like a baby's



SGI President and Mrs. Ikeda in Boston, September 1993.

diaper is a marvelous example of culture. Just because it is a diaper, that doesn't give one the right to denigrate it as a lowly form of culture. The person who invented the diaper must surely have possessed great wisdom, wouldn't you say? ...

"True culture is the product of one's wisdom. Therefore, the greatest culture can derive only from the greatest wisdom.... I state unequivocally that today there is no greater wisdom than the Mystic Law. As long as this wisdom exists, humanity can avoid many crises and eventually develop a truly glorious culture. To do so, it is necessary to realize kosen-rufu—the only path, I believe, left to mankind.... In this respect, I feel I am perfectly justified in describing kosen-rufu as a cultural movement of the highest order."

We have earnestly pursued this path that President Toda indicated, and we have built a

network of peace, culture and education throughout the world. Today, we stand on the brink of a great age of global exchange. We have launched a great cultural movement based on humanism, with the whole world as our stage.

**To denigrate culture is to denigrate human intellect and wisdom.**

During my dialogue with the late British historian Arnold Toynbee, we discussed the relationship between civilization and religion. Dr. Toynbee said: "I believe that a civilization's style is the expression of its religion. I quite agree that religion has been the source of the vitality that has brought civilizations into being and has then kept them in being" (*Choose Life*, p. 309).

Dr. Toynbee also said that what he defined as higher religions "are the kind that modern

man needs." [He defined higher religions as "those that bring an individual human being into direct contact with the ultimate spiritual reality instead of giving him only indirect contact with it through the medium of either a nonhuman natural force or an institution embodying collective human power."] And he agreed that "a universal system of laws of life, such as is presented in Buddhism, is likely to be a less misleading representation of ultimate spiritual reality [than either a pantheon or a unique god]" (p. 326).

Also, the former Soviet prime minister, Mikhail Gorbachev, said, "With respect to the role that religion will play in building a new civilization and a new world, I believe a world religion is indispensable for us to usher in such a new era."

With every passing moment, humanity is moving closer to a new age of world religion. In contrast, as you know, Nichiren Shoshu denigrates and despises culture. To denigrate culture is to denigrate the fruits and achievements of human intellect and wisdom; it is an expression of contempt for human beings themselves.

**Rebuking Nichiren Shoshu's great slander means practicing Buddhism correctly today.**

Decades ago, the 59th high priest, Nichiko, pointed out the corrupt state of Nichiren Shoshu priests: "[There are some priests of our school] who proclaim it is a virtue to put on a grand pretense of faith and move the believers to tears with their eloquence and then milk them of offerings. They say they acquire benefit from doing so because they satisfy the believers, even if just for a short time. They declare themselves to be fulfilling their duty to the head temple and performing a service to society. And their own pockets are satisfied as well, they say. What is more, they have the audacity to say that this way everyone is kept happy....

"Their attitude is highly immoral. By their behavior, they are harming both themselves and others. Many of those who betray Buddhism and degrade Nichiren Shoshu appear from among the ranks of priests such as these."

Corrupt priests who live off Buddhism and greedily devour

the believers' offerings have been a constant in history.

Nichiren Shoshu has become a truly corrupt and immoral school, while its priests, including High Priest Nikken Abe, are nothing more than aberrant priests who transgress the teachings of Buddhism. When the True Law is endangered by an avalanche of heretical Buddhist teachings, the Daishonin instructs us: "At such a time, one must set aside all other affairs and devote one's attention to rebuking slander of the correct teaching. This is the practice of shakubuku" (*The Writings of Nichiren Daishonin*, p. 126).

In light of this Goshu, to thoroughly rebuke the great slander of the Law that is being perpetrated by Nichiren Shoshu is to practice Buddhism in a way that accords with the present time.

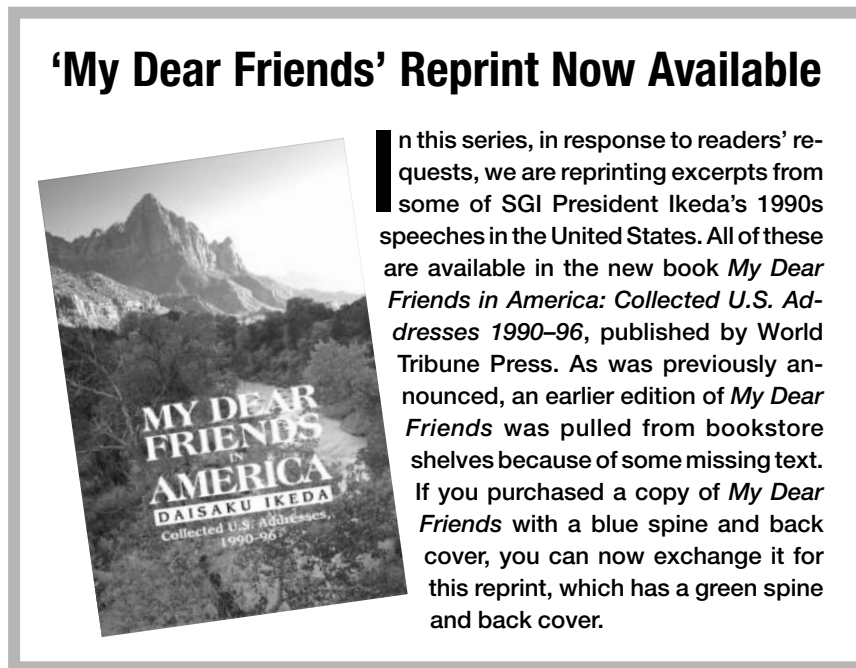
**When we diligently work for kosen-rufu, we truly embrace the Gohonzon.**

As you know, it has recently been announced that the SGI will confer the Gohonzon—based on one transcribed by the 26th high priest, Nichikan—upon members around the world. This news has been greeted with great joy not only throughout the United States but in countries around the globe. Today, I would therefore like to talk a little about the significance of "embracing the Gohonzon."

In the Goshu "The Object of Devotion for Observing the Mind," the Daishonin writes: "Shakyamuni's practices and the virtues he consequently attained are all contained within the five characters of Myohorenge-kyo. If we believe in these five characters, we will naturally be granted the same benefits as he was" (WND, 365).

This is a famous passage that elucidates the principle of "embracing the Gohonzon is in itself enlightenment." President Toda said the following about this Goshu passage: "The five characters of Myohorenge-kyo refers to the Gohonzon of the Three Great Secret Laws. 'Shakyamuni's practices and the virtues he consequently attained' refers to all the practices and resulting virtues of Shakyamuni as described in the provisional [pre-Lotus Sutra] teachings, and in the theoretical and essential teachings [of the Lotus Sutra].

"One can attain the state of Buddhahood just through the benefit of embracing the Dai-Gohonzon, without requiring any meritorious deeds, the ac-



## 'My Dear Friends' Reprint Now Available

In this series, in response to readers' requests, we are reprinting excerpts from some of SGI President Ikeda's 1990s speeches in the United States. All of these are available in the new book *My Dear Friends in America: Collected U.S. Addresses 1990-96*, published by World Tribune Press. As was previously announced, an earlier edition of *My Dear Friends* was pulled from bookstore shelves because of some missing text. If you purchased a copy of *My Dear Friends* with a blue spine and back cover, you can now exchange it for this reprint, which has a green spine and back cover.

cumulation of any other benefit, or undergoing some kind of arduous practice.

"What then is the meaning of 'to embrace'? There are several ways in which this may be interpreted. But I feel that it is best viewed from the standpoint of the significance of the Three Great Secret Laws and of the three categories of action—thoughts, words and deeds. It goes without saying that the fundamental meaning of 'to embrace' is to believe in the Dai-Gohonzon of the Three Great Secret Laws and to simply and wholeheartedly chant Nam-myoho-renge-kyo....

"If you receive the Gohonzon and then merely enshrine it in your room, you are embracing the Gohonzon in outward form only.

"The daimoku of the Three Great Secret Laws has two aspects: one is faith and the other is practice. To carry out the daimoku of practice, you have to chant daimoku for yourself and for others. This is the daimoku of the Latter Day of the Law.

"If you simply have [the Gohonzon] enshrined in your room, then, even if you profess faith in it, you cannot be said to truly embrace the Gohonzon."

You SGI members who are diligently making efforts for kosen-rufu and assiduously performing gongyo and chanting daimoku are people who truly embrace and believe in the Gohonzon. The good fortune you possess, therefore, is immeasurable, and the fact

that you will attain enlightenment is guaranteed.

**To respect the SGI members is to be a true follower of Nichiren Daishonin.**

In another Goshu, the Daishonin writes: "When we revere Myohorenge-kyo inherent in our own life as the object of devotion, the Buddha nature within us is summoned forth and manifested by our chanting of Nam-myoho-renge-kyo. This is what is meant by 'Buddha'" (WND, 887).

In regard to this passage, President Toda commented: "The body of the person who chants daimoku to the Gohonzon in itself becomes the entity of the object of devotion. This is clear. Surely this very action constitutes 'embracing the Gohonzon' in the truest sense."

The 66th high priest, Nitatsu, once remarked that the life of the Daishonin is in itself the Gohonzon. He said: "If we believe single-mindedly in this Gohonzon and chant Nam-myoho-renge-kyo, we ourselves become the Gohonzon. Furthermore, we become the noble entity of the life of the founder, the Daishonin. This is the true meaning of attaining Buddhahood in our present form."

I therefore ask that all of you chant single-mindedly to this Gohonzon, harboring not the slightest doubt in your heart; and I ask that you establish the kind of profound faith where you can realize in the depths of your life that your mortal body itself becomes the entity of the life of the

Daishonin and the Gohonzon.

In the Goshu "The Entity of the Mystic Law," the Daishonin writes on this principle: "In essence, the entity of Myohorenge-kyo is the physical body that the disciples and followers of Nichiren who believe in the Lotus Sutra received from their fathers and mothers at birth" (*Goshu Zenshu*, p. 512).

In his "Commentary on 'The Object of Devotion for Observing the Mind,'" Nichikan writes, "When one embraces and has faith in this Gohonzon and chants Nam-myoho-renge-kyo, one's life immediately becomes the object of devotion; it becomes the life of the Daishonin."

How worthy of respect then are the lives of those who pray for the realization of kosen-rufu day after day and who make painstaking efforts and chant daimoku for the sake of the Law and for the happiness of others!

The offense of Nichiren Shoshu, in denigrating these noble members and excommunicating the SGI, is just as grave as the crime of persecuting the Daishonin himself. Those who respect and cherish the members of the SGI, the children of the Buddha, with all their heart are true followers of the Daishonin.

The Daishonin writes: "Now, however, we have entered the Latter Day of the Law, and the medicines of these various schools no longer cure the people's illnesses. Moreover, all the Japanese have become *icchantika* [people of incorrigible disbelief] and people of grave slander. Their offense is even worse than that of killing

one's father or mother, fomenting a rebellion, or causing a Buddha to bleed. Japan is filled with individuals whose respective offenses exceed even those of one who were to gouge out the eyes of all the human beings of a major world system, or raze all temples and pagodas in the worlds of the ten directions. Consequently, the heavenly deities glare down furiously upon our nation day after day while the earthly deities tremble in continual rage" (WND, 414-15).

In a later passage of this same Goshu, the Daishonin goes on to state that, when learned priests and those who observe the precepts slander the Law, their offense is especially grave, since they are the very ones who ought to be leading people toward the correct path.

**Those who try to destroy the SGI disrupt the unity of believers.**

Commenting on the phrase "fomenting a rebellion" mentioned in this Goshu, Nichikan said: "Even rebelling against the ruler of one's nation is deemed a grave offense. How much worse then is the offense of betraying the eternal rulers of the three existences, the Lotus Sutra and the Daishonin" ("Commentary on 'On Offering Prayers to the Mandala of the Mystic Law'").

The priests of Nichiren Shoshu, who have utterly betrayed the Daishonin's spirit, are guilty of the greatest treachery against the original Buddha.

Nittatsu said the following about the same Goshu: "This passage mentions 'fomenting a rebellion,' but this refers to the offense of disrupting the unity of believers, in other words, those who disrupt the harmoniously united body of believers—an offense classified as one of the five cardinal sins....

"The unity of believers refers first and last to the body of believers who worship the True Law. To disrupt their unity is the gravest offense of all.

"All those in the body of believers who embrace faith in the True Law attain Buddhahood without exception. For this reason, any attempt to obstruct or hinder them constitutes a far graver crime than any in the secular world."

Those who attempt to destroy the SGI, the harmoniously united body of believers working to achieve the widespread propagation of the True Law, are guilty of the serious offense of disrupting the unity of believers. Nittatsu's words clearly confirm this. **W**

## SGI PRESIDENT IKEDA'S JUNE 1 SPEECH

# Eternal Fortune, Eternal Benefit

**'I want you to win by all means,' says SGI President Ikeda. 'Your earnest struggles now will become good fortune and benefit that will adorn your life eternally.'**

*SGI President Ikeda's speech on accepting an honorary professorship from China's Fujian Teachers University at the Soka International Friendship Hall in Sendagaya, Tokyo, June 1.*

Members of the Tokyo women's division and the student division—from the bottom of my heart, thank you for your efforts to be here today!

The Chinese characters for the name Fujian mean to build good fortune or construct a palace of good fortune and virtue. What a wonderful ring it has!

Historically, Fujian Province, which is in southeastern China, has produced a succession of leaders who have selflessly fought for the happiness of the people. One of these, the youth Lin Juemin, died a martyr in 1911 at the age of 24, during the popular revolution to open the way to a modern China.

Even now, the letter that Lin penned to his beloved wife prior to the desperate uprising in which he was resolved to die continues to stir people's souls. At the time, his wife was pregnant with their second child.

This youth of Fujian wrote: "Even if I should die today, I will have no regrets. As to whether the work of revolution will be accomplished, because of my trusted comrades I have no worry. You must instruct the young child I will leave behind and the child yet to be born so that they carry on their father's spirit as their own." The great country that is modern China has been constructed through the transmission of such a supremely noble, heroic spirit.

Fujian Teachers University has been a powerful driving force behind China's modernization. It is a palace of education that over the course of nearly a century has raised 100,000 capable people who have gone on to contribute to society.

**The role of women is decisive in achieving world peace.**

Respected Vice President Zheng Yishu, esteemed members of the faculty of Fujian

Teachers University, Dr. and Mrs. Sun Li Chuan, distinguished guests: It is an extraordinary privilege for my wife and I to be named honorary professors of your distinguished university, which is carrying on work of profound significance. Our most sincere gratitude.

This year marks the 130th anniversary of the birth of Tsunesaburo Makiguchi, the first Soka Gakkai president—a great predecessor, who gave his life for the cause of peace. As a young man, Mr. Makiguchi taught at a school in Tokyo for students from China called the Kobun Gakuin. There were some 68 youth from Fujian Province registered at the school. Lin Juemin, whom I mentioned a moment ago, was one of those who had studied at this academy that had such a close connection with President Makiguchi. In view of these ties, my wife and I dedicate this crown of wisdom from your university to our great mentor and predecessor President Makiguchi.

My wife's family joined the Soka Kyoiku Gakkai [forerunner of the Soka Gakkai] at a time when President Makiguchi was standing up against the country's militarist authorities, who were perpetrating a war of aggression in China. It was exactly 60 years ago this summer. She has been in the Soka Gakkai longer than I have. [On Aug. 24, it will be 54 years since President Ikeda joined the Soka Gakkai.]

My wife and her mother have regarded it as their great pride and joy to practice as members of the Tokyo women's division, the main force of kosen-rufu. Accordingly, my wife expressed the strong wish to share this supreme honor with all the members of the Tokyo women's division, with whom she has shared so many joys and struggles.

Members of the Tokyo women's division, I sincerely



SGI President Ikeda accepts an honorary professorship, which he dedicates to first Soka Gakkai president Tsunesaburo Makiguchi, from Vice President Zheng Yishu of China's Fujian Teachers University, June 1.

congratulate you on holding this meeting today, which will set the pace toward future victory!

Fujian Teachers University has been a great pioneer in opening the path of education to women. Today, women are becoming an indispensable force for peace. The role of women is decisive.

Twenty-one years ago, my wife and I had a discussion with the prominent author Madam Xie Bingxin, who was the pride of Fujian. Traveling together with a delegation of Chinese writers headed by the great author Ba Jin, she paid us a visit at a training center in Shizuoka Prefecture on April 5, 1980.

Sadly, Ms. Xie died two years ago. Professor Wang Wending, dean of the Literature Department at Fujian Teachers University, who is here with us today, is a leading expert on Ms. Xie's works.

Ms. Xie consistently appealed to the women of Japan to play an active role for peace. "The men of the world may again lust for war," she wrote. "But when that happens, we women must not allow them to bear arms.... Japan and China must join hands; that is our solemn des-

tiny.... War must be prevented by the hands of us women."

**As long as leaders are arrogant, the people will remain miserable.**

We have with us today a number of representatives from the neighboring country of South Korea. A warm welcome to all!

How numerous are the cultural blessings that Japan, an island country, has received since ancient times from China and Korea, from which it is separated by only a narrow strip of water. A familiar example of culture that was transmitted to Japan from Fujian Province is karate, which is a martial art of peace. There are also a number of popular foods that Japan acquired from Fujian Province, including *karinto* (fried dough cake), *somen* (thin wheat noodles) and *oolong* tea. And that is just to name a few—you could go on and on.

Unless Japan sincerely respects and works to deepen trust and friendship with China and Korea, to which it has such an enormous debt, it will enjoy neither peace nor prosperity. This is the true path along which Japan must advance. I

am convinced that only if Japan does so can the country repay its great debt to Asia.

Politicians who fail to understand this are disqualified as leaders. We citizens have to strictly supervise their actions on this point.

As long as leaders are foolish and arrogant, the people will forever remain miserable. And their misery will spread to the neighboring countries as well.

The Japanese, because they lack a solid philosophy or set of principles, tend to be easily swept away by the current of the times. Many people have voiced concern that Japan is now at a dangerous juncture. We absolutely must not allow Japan to stray again along the path of nationalism. We have to prevent that at any cost.

It is by women tirelessly and fearlessly speaking out for justice in society, while building their circles of friendship and expanding their solidarity, that we can lay a solid foundation for peace in the 21st century. I hope the members of the Tokyo women's division, standing in the vanguard of this effort, will cheerfully advance, resolutely and wisely pioneering the expansion of humanism and

Courtesy of SEIKYO PRESS

democracy in society.

This is the Century of Women. And you, the members of the Tokyo women's division, are the model for such an age. When the Tokyo women's division moves, the entire country moves. You have the power to muster to action women in all spheres of society.

Buddhism is victory or defeat. Life, too, is victory or defeat. When you win, there is buoyancy and pride. When you are defeated, everyone feels sad and forlorn.

Therefore, I want you to win by all means. Your earnest struggles now will become good fortune and benefit that will adorn your life eternally. And this good fortune and benefit will be passed on to all your descendants. That is an absolute principle of the Mystic Law.

**Ordinary people are truly a force to be reckoned with.**

A poem by Ms. Xie, Fujian's "mother of poetic spirit," resonates in my heart:

*Blades of grass that do not stand out!  
Have confidence in yourself.  
This world is adorned by your universal power.*

I think we could read this passage as encouragement for the Soka Gakkai women's division, which has been blazing the way for the past 50 years.

Ordinary people, those who make up the grass roots of society, are the strongest. Vain people might appear strong but are in fact weak. Such people are bent on trying to make themselves appear strong. It is ordinary people, it is people of belief and conviction, who are truly a force to be reckoned with.

An "unadorned" person, free of vanity and pretension, a person who has a great objective, a person who embraces justice — what a brilliant light is emitted by the life of such a person! Such a person has thousands, tens of thousands of times, the power of the vain and pretentious.

Nichiren Daishonin teaches that the eternal essence of life is "neither created nor adorned but remaining in its original state" (*Gosho Zenshu*, p. 759). A life inherently endowed with the three enlightened properties is supremely respectable. That is the revelation of the Daishonin's Buddhism.

Ms. Xie further sings:

*Pioneer!  
Once you establish your objective,*



SGI President and Mrs. Ikeda enjoy the conferral ceremony at the Soka International Friendship Hall on June 1.

*absolutely never look back!  
For if you should look back,  
the cowardly life within your heart  
will bring a halt to your advance.*

It is exactly as she says. From our standpoint, this means that once we determine to set out on the struggle for kosen-rufu, which is the cause of supreme justice, we must not harbor doubts about our decision.

I hope you will have a sense of honor and pride in knowing that women are truly pioneers in this struggle. Let us always continue advancing — this is the true path of the Century of Women.

**When we busily take action for others, our misfortune quickly disappears.**

Ms. Xie also writes:

*Idleness brings sorrow.  
Being busy eradicates suffering.  
My friends, joy is found in unflagging activity.*

She is saying that not doing anything only brings misery. When we busily take action for others, misfortune disappears. Joy is found in continuous activity.

The message of this poem is that as long as we live, we should work joyously for others, for society, for the cause of justice. This means resolutely speaking out for justice, vigorously living our lives and advancing.

Otherwise, we will just

grow old without accomplishing anything. Regret is all that will remain. We absolutely must not lead such a pointless existence.

One step at a time, one stage at a time, one day at a time, please continue working with boundless tenacity until you are victorious in constructing an

unshakable self and accumulating eternal good fortune.

The Daishonin, citing an example from Chinese history, explains that a group that has perfect unity will be victorious (see *The Writings of Nichiren Daishonin*, p. 618). I hope the honorable members of the Tokyo women's division, becoming still more harmonious and forging an even stronger spiritual unity, will create a drama of complete victory that astounds our fellow members throughout Japan and the world.

**To construct an ideal society, we must make the people ever stronger.**

The school seal of Fujian Teachers University includes the images of a brilliant sun and sprouting leaves. I am determined to work together with the distinguished faculty of your university — which is the sun of the Century of Education — to illuminate the future, so that the youth of China and Japan can thrive like young leaves.

I thank all of the young men and young women of the student division from 78 universities in the Tokyo metropolitan area, including Soka University, for their attendance today.

Under the leadership of President Zeng Minyong, Fujian Teachers University will

next year mark the 95th anniversary of its founding. My heartfelt congratulations also on the school's upcoming centennial in 2007, a milestone that shines brilliantly in the annals of education. I pray for the eternal glory of your university as it embarks on its great new voyage of peace and friendship from Fujian, which once served as an important foothold along the Marine Silk Road. May the school enjoy glory that endures a hundred generations.

My profound prayers for the excellent health, and boundless good fortune and wisdom of our esteemed guests and of all those gathered here today, so full of vitality and hope for the future.

The outstanding Fujian thinker Yan Fu declares: "To construct an ideal society, first arouse the power of the people! Second, develop the wisdom of the people! Third, elevate the humanity of the people!"

It is truly as he says. I am confident that these are words of complete truth and justice. They are powerfully resonant with the SGI spirit. I conclude this speech of deep gratitude by confirming together with all of you this heartfelt cry for the victory of the people.

*Xie Xie!* (Thank you very much!) **WT**

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AN ESSAY BY SGI PRESIDENT IKEDA

# The SGI: A Construction Project of the People

**‘We are building an eternal citadel of kosen-rufu that will remain standing for 1,000—no, for 10,000 years and more, on into the eternal future,’ SGI President Ikeda says. ‘It is a construction project of the people that does not rely on political authority or coercion.’**

**T**okugawa Ieyasu, who founded the Tokugawa military government that was to rule Japan for three centuries, chose Edo (now Tokyo)—within view of Japan’s most famous peak Mount Fuji—as his capital.

In Japanese, the words for *view of Fuji* and *indomitable* have the same pronunciation (Jpn *fujimi*). Hence, for me, Mount Fuji always conjures images of indestructible strength and majesty.

No doubt gazing at this unwavering king of mountains, Mount Fuji, Ieyasu resolved to build an invincible stronghold in Edo. The construction of his castle was carried out with patience and perseverance over three generations.

In our dialogue together, Dr. Arnold Toynbee named Tokugawa Ieyasu as one of the great political leaders of all time. The British historian was impressed by Ieyasu’s formidable ability to bring about a dramatic change in the country’s direction while at the same time painstakingly creating a system of government that would endure for centuries.

Today, we of the Soka Gakkai are building an eternal citadel of kosen-rufu that will remain standing for 1,000—no, for 10,000 years and more, on into the eternal future. It is a construction project of the people that does not rely on political authority or coercion but follows instead the great principle of establishing the correct teaching for the peace of the land (Jpn *rishsho ankoku*).

Our main bastion in this effort is Tokyo. For that reason, Tokyo cannot be defeated.

The destiny and mission of



Los Angeles youth prepare for their upcoming Family Youth Festival.

our organization in Tokyo is to create powerful waves of victory that will spread throughout every corner of Japan and, further, through out the entire world. Tokyo has the responsibility and the strength to score triumph after triumph, based on the unity of many in body, one in mind, and ensure the Soka Gakkai’s victory through-out eternity.

Two of Nichiren Daishonin’s followers, the Ikegami brothers, lived and worked in an area of Musashi Province that is now Tokyo. Because the two brothers were important pillars among the lay believers in the area, the Daishonin always took a strict attitude with them and did not hesitate to reprimand them sternly when necessary. He told them, “Put into flames, a rock simply turns to ashes, but gold becomes pure gold” (*The Writings of Nichiren Daishonin*, p. 497). Such injunctions were an expression of the Daishonin’s tough love, aimed at training his disciples to forge an indestructible, diamond-like state of life that would remain impervious in the face of the inevitable onslaughts of the three obstacles and four devils.

No one was more pleased or full of praise than the Daishonin when the Ikegami brothers overcame difficulty after difficulty and attained their great

triumph. “Could there ever be a more wonderful story than your own?” he wrote, commending them on the solidarity they had shown in the face of adversity (WND, 499).

How immeasurable is the debt we owe our mentor in Buddhism, the Daishonin!

◆◆◆◆

There are villains with cracked minds, uncaring of the consequences of their actions, who skulk around in the darkness, ignominiously seeking to dampen the spirits of sincere, good-hearted people.

Power is an evil potion that intoxicates and poisons. The Russian writer Leo Tolstoy, who waged an uncompromising struggle against the authoritarian political and religious powers of the day, understood this. He declared, “Love of power is inconsistent with goodness; but quite consistent with the very opposite qualities—pride, cunning, cruelty.” How true this is!

In Buddhism, the devil king of the sixth heaven, which is also known as the Heaven of Freely Enjoying Things Conjured by Others, personifies this insidious working of power. [This is the sixth and highest of the six heavens of the world of desire. It is commonly referred to as the sixth heaven and is the

abode of the devil king. (See WND, 1266.)] The devil king represents a devilish function inherent in life that takes pleasure in entering the hearts of those in positions of power, causing them to exploit and manipulate others as they please.

Those who are enslaved by the devil king fear people awakening to the correct teaching and becoming independent. They envy and despise people of justice who are working for the welfare and benefit of others, and they attack them with slander and lies.

Here we see the pattern and method of operation of the three powerful enemies, which is clearly explained in the Lotus Sutra and the Daishonin’s writings.

Kosen-rufu is indeed a struggle in which we fight unceasingly against these destructive, negative forces and strive to expand the realm of genuine peace and happiness for humankind based on the ideals of Buddhism.

“The bad showed itself a destroyer of happiness both in individuals and in the whole body, while the noble and right seemed to produce and secure the happiness of one and all.” These are the astute words of that great spiritual warrior Goethe, who kept a constant, vigilant watch over right and

wrong in the realm of politics.

Once, brushing aside criticism of our organization’s support of political candidates for election to public office, second Soka Gakkai president Josei Toda said: “It is the right and the duty of all citizens to take part in supporting the political candidates of their choice. Moreover, we of the Soka Gakkai are working for kosen-rufu, which is about achieving happiness for all people. The election results of the candidates we support are important, because they will leave a record—both in Japan and overseas—of our ongoing accomplishments.”

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July 12, 1957, was a wet, rainy day in Tokyo. I, who was then 29, had been incarcerated in Osaka, arrested on completely false charges of violating the election laws.

In Tokyo, President Toda, deeply concerned for my fate, resolutely took the lead in a drive to crush this dark plot by the authorities. Our Tokyo comrades in faith, enraged at the injustice perpetrated against me, joined President Toda at a meeting held at the National Sports Arena in Kuramae. Some 40,000 members gathered despite the pouring rain. The gymnasium was packed to capacity, and the overflow crowd stood outside.

This was the historic Tokyo Rally, where the members passionately stood up for justice. The speakers at this massive protest denounced the baseless arrest of Soka Gakkai General Director Takashi Koizumi and myself and demanded our immediate release.

Ten days had passed since I was arrested on July 3—the same date that Mr. Toda had been released from prison many years earlier. On July 8, I had been transferred from the Osaka Prefectural Police Headquarters to the Osaka Detention Center, and I was being mercilessly interrogated day after day.

It was clear that the authorities’ real target in this wave of persecution was President Toda. My interrogators repeatedly threatened to raid the Soka Gakkai Headquarters in Tokyo and arrest him. This was only about nine months before he passed away, and he was in extremely poor physical health. I

PLEASE SEE ESSAY, 10

# the new HUMAN REVOLUTION

SGI President Ikeda's novelized history of the Soka Gakkai

## 'JEWELLED SWORD'

VOLUME 8, CHAPTER 2, PARTS 29-30

*'Sensei was telling me that all karma, including illness, is a reflection of one's inner determination, of one's life,' a student division member reflects. 'It may be my karma to suffer this illness, but the fundamental cause for it lies within my own mind. I have to change my attitude!'*

Eriko Nakano set up her Gohonzon at her hospital bedside and began to chant daimoku in earnest. As she did, she recalled the guidance President Shin'ichi Yamamoto had given her when he explained the Goshō passage "'Great Concentration and Insight' reveals the teaching that T'ien-t'ai Chih-che himself practiced in the depths of his being" (*The Writings of Nichiren Daishonin*, p. 355).

"Sensei was telling me that all karma, including illness, is a reflection of one's inner determination, of one's life," she thought. "I wonder then what could have been my inner determination?" For the first time, she began to think seriously about her life.

As she looked carefully at herself and her actions, it suddenly struck her: "Though I thought I was devoting myself to kosen-rufu and helping others do the same, I was also

wishing somewhere in the back of my mind that I could have a break from my Soka Gakkai activities and just rest a little....

"And now my wish has come true. As long as I continue thinking this way, I will never get better. It may be my karma to suffer this illness, but the fundamental cause for it lies within my own mind. I have to change my attitude!"

From this time on, Nakano chanted with increased intensity. Finally, after eight months in the hospital, she decided to leave. Her tuberculosis wasn't completely cured, but she wanted to have the freedom that being at home would give her to chant daimoku to her heart's content and to begin participating, even if only a little, in Soka Gakkai activities once again. Understanding now that she had been unaware of her own noble mission, she apologized deeply and prayed to the Gohonzon to become well enough to work

for kosen-rufu again.

Her daimoku was so powerful and focused that it seemed to shake the altar. Three months after she left the hospital, the tuberculosis disappeared completely. She returned to university and was starting to be her strong and healthy self again. She had overcome the "theoretical" in her life and established the "essential."

Meanwhile, Yasuo Takigawa, a 33-year-old graduate student, was extremely worried about his wife, Suzuyo. She had been diagnosed with uterine cancer, and the doctor had told them that even with surgery her chances for recovery were only about 50 percent. Having joined the Soka Gakkai a little more than a year earlier, Suzuyo decided to make her illness a test of her faith, and began to chant daimoku fervently. As she chanted, her desire to receive direct guidance from President Yamamoto grew, and she told this to her husband.

Yasuo decided to ask Shin'ichi for guidance on his wife's behalf after one of the lectures on "One Hundred and Six Comparisons." The day of the lecture, Suzuyo accompanied her husband to the Kansai Headquarters and was waiting in another room. Yasuo's shyness, however, made it hard for him to bring up his wife's situation.



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Illustrations by KENICHIRO UCHIDA

Shin'ichi looked around at the faces of the students attending that day, and asked: "Many of you here today are faced with personal issues, aren't you? I'm here to listen to whatever you have to say, so please speak freely."

With this invitation, Yasuo at last was able to ask about his wife's situation. "My wife has been diagnosed with uterine cancer," he began, "and it seems to be quite serious. She is chanting daimoku and is determined to beat her illness through faith."

Shin'ichi immediately replied: "To uphold the Gohonzon is to uphold the body of the Buddha. Your wife has a mission to fulfill as a Bodhisattva of the Earth, so everything is going to be fine.

"But even if a person who practices this Buddhism should die young, his or her life will not have been in vain. That person's life and death will have profound meaning and will serve to teach something very important to those who remain. No matter what happens, don't give in to fear or panic, but instead keep arousing ever-stronger faith. Let's all chant daimoku. I will pray for her, too. I would also like to present her with some prayer beads."

When Suzuyo heard this guidance from her husband, she thought: "I have a mission. I know I can beat this cancer, and I will!"

As surgery approached, she continued chanting abundant daimoku. In the end, she did indeed triumph over her illness.

Her experience also gave her husband tremendous confidence in the power of faith and became fuel for his further development.

One lecture participant Shin'ichi was particularly concerned about was Naomi Takaoka, a medical student. She always wore a gloomy expression, and Shin'ichi imagined that she was struggling each day. Lost in a maze of abstract theory and unable to find her own path in life, she had become withdrawn, and it seemed that she had grown skeptical about life itself. She also appeared loath to do Soka Gakkai activities.

Shin'ichi wanted to teach her about the importance of one's state of life. One day he said to her: "When we are able to break through our outer shell and develop our lives, we begin to see and feel things differently, even though our circumstances remain unchanged. For Einstein, the stars in the night sky no doubt sparkled with the light of the theory of relativity, while for Beethoven they were playing a beautiful symphony. For Goethe, they glimmered with the beautiful poetry of the universe. Each perceived things according to their profound state of being.

"Buddhahood, however, is the deepest, broadest realm of life there is. You mustn't give up your faith before you reach that state."

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



# Attention, Culture Department Members!

The *World Tribune* recently began "The Culture Department in Action," a regular feature about the SGI-USA's Culture Department activities, events and the many wonderful accomplishments of its members

throughout the nation (see July 27 issue). We hope that this will not only encourage and further unite Culture Department members, but that the various guidance and study topics presented on these pages will help generate lively discussion

throughout the SGI-USA.

If you would like to submit an article or experience for consideration, please contact Arlaana Black via e-mail at [arlaana@earthlink.net](mailto:arlaana@earthlink.net) or U.S. Mail at P.O. Box 576, Edisto Island, SC 29438.



## FROM ESSAY, 8

knew that imprisonment would spell death for him, just as it had for our martyred first president, Tsunesaburo Makiguchi. Amid this raging storm, all I thought of and prayed for was that I might be a shield to protect my mentor and the Soka Gakkai Headquarters.

And the whole time I was in prison, President Toda also suffered great anguish. Worried for my safety, he repeatedly called the Kansai Headquarters for updates.



July 12 was a major turning point in this affair, which came to be known as the Osaka Incident.

The evening of July 11, the small group of Soka Gakkai members actually involved in election law violations—who had already been questioned and released by the prosecutor's office—let it be known to the Soka Gakkai's leadership that the prosecutor had coerced them into making false confessions. They explained that he had of-

fered to release them, if they would admit that they had committed the violations on my instructions. When President Toda learned of this underhanded tactic, he came out fighting, powerfully denouncing the iniquity of the authorities.

At the Tokyo Rally, President Toda held a frank, no-holds-barred dialogue with the 40,000 members in the form of a Q-and-A session. When some members complained that the Soka Gakkai Headquarters had not taken a strong enough stance in the matter, Mr. Toda fiercely proclaimed his deep, powerful determination to fight against this unjustified persecution by the government.

"Since becoming president," he told the audience, "I have been fully prepared to give my life if necessary. Therefore, I am not afraid of anything.... So do not think I am going to take this lying down!"

Several days after the Tokyo Rally, on July 16, President Toda headed for Osaka and went to the local prosecutor's office. Weak and emaciated,

President Toda had to be supported by the Soka Gakkai leaders accompanying him as he climbed the stairs to the prosecutor's office. He made his way on unsteady legs, the effort leaving him gasping for breath.

However, when he came face to face with his quarry, he drew on every ounce of his remaining strength to harshly denounce the prosecutor's actions. It was as if he were firing a flaming arrow to sear away the lies and reveal the truth.



My wife, Kaneko, and her parents, Mr. and Mrs. Shiraki, attended that July 12 rally in Tokyo with a special determination. That day marked the anniversary of the Shiraki family joining the Soka Gakkai in the summer of 1941, the year when the Pacific War began.

This year marks the 60th anniversary of their embracing faith. From the time they started practicing the Daishonin's Buddhism, the Shirakis' home in Yaguchi, located in present-day Ota Ward of Tokyo, became a

center for kosen-rufu activities.

President Makiguchi visited their house many times. Legendary today are the discussion meetings that were held there during the war with President Makiguchi in attendance. He would speak boldly under the surveillance of Japan's "thought police," who would repeatedly interrupt him when his subject matter became controversial.

Since my wife and her family had been completely imbued with the Soka Gakkai spirit of "regarding obstacles as true peace and comfort" (see *Gosho Zenshu*, p. 750) along with the first and second presidents, they faced my imprisonment without trepidation.

They were perfectly aware of the power of faith. Before joining the Soka Gakkai, my mother-in-law had been so ill that she had been told she would never again be able to make a long train journey. However, after taking faith in the Daishonin's Buddhism, she regained her health and, as a pioneering member of the Tokyo women's division, traveled widely, with courage and energy, not only around Tokyo but to such far-flung regions as Hokkaido, Tohoku, Chubu and Kansai. She worked dynamically to introduce Buddhism to others and to encourage members through dialogue.

Faith is action, and action leads to the attainment of Buddhahood.

In her later years, when she was no longer able to get about freely, my mother-in-law carried out the Buddha's work with her voice, over the telephone.

In any event, the important thing is for the members of Tokyo to fully shoulder responsibility for kosen-rufu and to exert themselves to the utmost for the advance and triumph of the entire Soka Gakkai. This is the pride of the main force of kosen-rufu, which has been staunchly supported by our noble pioneer members.



Three days after the Tokyo Rally, on July 15, General Director Koizumi was released. The prosecutor's office, however, continued interrogating me that day and the next, from morning to night. My release did not come until shortly after noon on Wednesday, July 17.

Members who had traveled all the way from Tokyo joined the crowd of Kansai members who were there to greet me at the entrance to the Osaka Detention Center. For as long as I live, I will never forget the tears I saw glistening in their eyes.



As the mystic workings of destiny would have it, the original Buddha, the Daishonin, died in Tokyo. From the perspective of Buddhism, therefore, it is inevitable that Tokyo will continue to be the main battleground in our struggle for the eternal perpetuation of the Law.

"You must grit your teeth and never slacken in your faith," the Daishonin writes. "Be as fearless as Nichiren when he acted and spoke out before Hei no Saemon-no-jo" (WND, 498). This was the Daishonin's appeal to the Ikegami brothers, our predecessors in the arduous, ongoing struggle for the Law in Tokyo.

It is important at all times to courageously confront challenges head-on. This is the spirit of Indomitable Tokyo, the main force of kosen-rufu.

The French writer Victor Hugo urged his fellow citizens: "We must continue fighting day and night. We must fight in the mountains, on the plains, and in the forests. Arise! Arise! Never rest!"

July is a passionate starting point of our struggle.

My beloved comrades in faith throughout past, present, and future, who have gathered together in Tokyo deeply committed to the mission that has been your cherished wish from the remote past! May each of you be ever-victorious! And let us also resolutely pledge—as we advance forward in battle after battle, triumph after triumph—to develop a solid, ever-growing network of support, starting in Tokyo and expanding outward. A network that will ensure our continuous victory in the 21st century.

This essay was published in the "Thoughts on *The New Human Revolution*" series in the July 12 *Seikyo Shimbun*, the Soka Gakkai's daily newspaper.

## We Want To Hear From You

If you have a comment or suggestion about the content of the *World Tribune*, please write to us via U.S. mail at WT Mailbox, P.O. Box 1427, Santa Monica, CA 90406-9907. You can also send an email to [wt@sgi-usa.org](mailto:wt@sgi-usa.org).

## FROM SUMMIT, 1

young men's divisions. Each group talked about the "The Path of Self-Mastery" and "The Path of Dialogue and Tolerance," based on SGI President Ikeda's book *For the Sake of Peace*. The three groups then came together for the third session, "The Path of Community."

The talent show on Saturday night was incredible. There were more than 20 per-

formances, including bands, soloists, dances, skits and poetry. Performers and audience members alike gave all of their energy to make the show unforgettable. At one point, the whole auditorium was dancing around and the room was filled with love and warmth. John O'Brien of San Antonio said, "The youth summit confirmed for me that the SGI is a family."

Travis Hasall of Phoenix stated, "I found the youth

summit beneficial because I had my peer group around me and we related to each other's difficulties."

Abhay Ghai of San Antonio commented: "I now find myself to be a more compassionate person than ever before, more concerned about others. This summit was revolutionary, filled with excitement, and it will bring more growth and fortune into the future."

The summit concluded with an open-mic session, where

many thanked the Byakuren and Soka Group members for their time and efforts behind the scenes to make the summit possible. A lot of youth also touched on the struggles and obstacles they overcame in preparation for the event.

Everyone was in agreement that the next youth summit should be longer. The weekend flew by and, before anyone knew it, everything was ending. Parting is such sweet sorrow, but everyone will meet again. **WT**

Photos by FRED HERON



Participants in the Western Zone Youth Summit enjoy a talent show.



Danny Vasquez leads fellow youth in a song.

Photo by JONATHAN WILSON

## FROM MIRROR, 1

the most successful events in encouraging the members, sharing Buddhism with others and informing America about Nichiren Buddhism and Daisaku Ikeda," she said.

The book-signings are helpful in other ways, too. "They create an environment for us to make friends and relationships that we can build on in the future," says Ms. Menchaca. In fact, some members have already begun following up with these booksellers, hosting book discussions and other events. A district in Washington, D.C., for example, holds monthly discussions on President Ikeda's *The Way of Youth* at a local bookstore. These bookstore relationships will prove to be an asset in making future Middleway books broad successes.

Inviting booksellers to promote Middleway books at SGI-USA's family youth festivals this summer has also been popular. Several areas have already made connections with neighborhood stores by having them set up a booth at their festival, and more areas plan to do so. "It's a great opportunity," says Karen Yossef of Cleveland,



Proud SGI-USA members in Philadelphia scoop up Middleway books like 'For the Sake of Peace' and 'Buddha in Your Mirror' for themselves and their friends at a local bookstore.

who's invited Barnes and Noble to attend their festival at the Cleveland Community Center. "Not only will the members have easy access to the books, but we'll be able to let the stores know what we're all about. We'll be opening the lines of communication."

Many people report that *Mirror* is good not only for

sharing Buddhism with friends and family, but also for refreshing their own practice. "The up-to-date explanations of Buddhism in this book have all kinds of ramifications," says Mike Levine of Philadelphia. "We've used the book as a focus of our discussion meetings, and it has refreshed how we explain our Buddhist prac-

tice. It's infusing the meetings with excitement."

The book-signing tour will continue during the fall in the Midwest and on the West Coast. For more information on promoting Middleway Press books in your area, please contact Middleway Press at [middlewaypress@sgi-usa.org](mailto:middlewaypress@sgi-usa.org) or 310-260-8934. **WT**

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SGI-USA FAMILY YOUTH FESTIVALS

# VOV Roars in East Los Angeles

By JOSEPH ROSS

LA PUENTE, CALIF.,  
CORRESPONDENT

Are you with me? Stand up and rise, SGI!" said Joseph Shepherd, 20, during his impassioned rap song that drew a roar from the crowd of more than 1,500 participants including family, guests and government officials, attending the July 29 SGI-USA Open House at the East Los Angeles Community Center in La Puente, Calif.

Numerous commendations and awards were presented to SGI-USA, along with the first-ever Honorary Citizen Award from the La Puente City Council, presented to SGI President Ikeda by Mayor Ann Sally Holguin-Fallon. Many other local mayors, city councilpersons, board of education members and the California state assemblyman all gave commendations to the SGI-USA youth for their Victory Over Violence activities with Los Angeles television reporters looking on.

Jay Gomez, representing Los Angeles County Supervisor Michael Antonovich, said, "Many people talk about school violence, but you are doing something about it!"

On display were the "Gandhi, King, Ikeda:



Photos by GREGORY NAKASUJI

Building toward the SGI-USA Open House at the East Los Angeles Community Center, July 29, each district created a 'Daimoku Swan,' 34 in all, representing more than 40 million daimoku.

A Legacy of Building Peace" exhibition, information panels on nonviolence and a youth-inspired "peace quilt." But the heart of the activities building toward this event was the incredible "District Daimoku Swan" campaign, which created harmonious unity and heartfelt trust among the men's, women's and the youth divisions on the district level.

Each swan, floating in a display of grace and beauty on a shimmering blue-foil paper lake, consisted of a minimum of 1,860 origami triangle slips, each slip representing 15 minutes of daimoku. Among the three areas—East Los Angeles, La Puente and Whittier—were a total of 34 districts that created their own swans, resulting in more than 40 million daimoku chanted in a two-month period.

SGI-USA General Director Danny Nagashima visited with pioneer members, guests, city officials and youth who participated, sharing heartwarming and rousing words that inspired all.

For the finale, the local Youth Division Chorus sang their moving rendition of Beethoven's "Ode To Joy," which resulted in tears of joy from all those in attendance. WT



SGI-USA youth give a presentation on Victory Over Violence at a La Puente, Calif., City Council meeting, July 27.



A chorus sings as part of an inspiring musical presentation.



More than 1,500 people attend the event, including many neighbors.



Mayor Sally Ann Holguin-Fallon (center) presents an honorary citizenship for SGI President Ikeda.