

# World TRIBUNE

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peace, culture and  
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## SGI-USA FAMILY YOUTH FESTIVALS

# Northwest Youth Rock Seattle Parade

By LIZA JAVIER  
SEATTLE CORRESPONDENT

Who's in the house? SGI's in the house! When SGI's in the house, we rock it all the way down!" When the SGI-USA Pacific Northwest Zone youth performing groups marched down Seattle's streets for the annual Seafair Torchlight parade, their spirit as well as their performance pumped up the crowds.

The SGI-USA Dance Group and Color Guard bedazzled thousands of spectators with their routines and cheers. The Music Corps played a collection of songs that included a jazzed-up rendition of "Ode to Joy," while the Fife and Drum Corps kept grooving to the beat with a hip-hop inspired drum cadence.

This year, the SGI-USA garnered lengthy coverage by local



Photo by DIXON HAMBY

PLEASE SEE SEATTLE, 8 SGI-USA youth participate in Seattle's annual Seafair Torchlight Parade, July 28.

## SGI-USA FAMILY YOUTH FESTIVALS

# OMAHA FESTIVAL SPARKS DIALOGUE

By BARBARA SARAGOSA  
OMAHA, NEB., CORRESPONDENT

More than 200 SGI-USA members and their guests from the Omaha, Neb., area gathered on July 29 at Fontenelle Park for a Family Youth Festival celebrating the new century. Members traveled from throughout Nebraska and Iowa, with one member traveling all the way from South Dakota.

The festival began with a presentation of Victory Over Violence by the youth. They have been doing the presentation for schools in their communities and are determined to make a difference in society. After presenting information about the VOV campaign, they led the members in small group dialogues designed to help people recognize the role that violence plays in our lives.

At noon, everyone gathered for a picnic lunch. Conversation resounded as people gathered in small informal groups,



Following a skit on the life of Beethoven, performers sing 'Ode to Joy' at the Omaha, Neb., Family Youth Festival, July 29.

getting reacquainted and making new friends while they ate.

After lunch, several study groups gathered. An introductory group talked with guests who were unfamiliar with the SGI, while others

sought to deepen their understanding of Buddhism.

At the same time, the children gathered to do their own activity. Twenty-four children ranging in age from 3 to 10 participated in the making of

goop, a homemade substance similar to silly putty, but much more flexible. The children were quite absorbed and had a wonderful time.

A culture show was presented at 2:30, and everyone

was encouraged to participate. Several friends of the SGI performed along with the members. The show opened with a play about the life of Beethoven and his realization of finding joy even in the midst of suffering, followed by a rousing rendition of "Ode to Joy."

Next, the children sang "This Little Light of Mine" with bright, smiling faces that definitely lit up the stage. Young women choreographed and performed a modern dance, and finished to much cheering and applause. The parents of one of the performers also attended the festival and said they are "really pleased their daughter has become involved with the SGI, and we will support her efforts to continue."

A guest who participated in the introductory discussion indicated her intention to attend more activities, stating, "I really liked what I heard and I was impressed by the SGI-USA members."

Everyone left the festival in high spirits, determined to move forward in their communities and show actual proof of Nichiren Daishonin's Buddhism. **WT**

**More Than 20,000 Visit the SGI's Amazon Exhibit in Costa Rica**

The exhibition "Symbiosis and Hope: The Amazon — Its Environment and Peace" closed on July 6 at the Costa Rica Science and Culture Center in San José, the capital of Costa Rica. More than 20,000 visited the exhibition, which illustrates the contributions of the Amazon rain forests to the global ecosystem and promotes humankind's harmonious coexistence with the earth through non-destructive, sustainable economic development. The SGI, SGI-Costa Rica, the Costa Rica Ministry of Environment and Energy and the Ministry of Education cosponsored the exhibit. Costa Rica First Vice President Astrid Fischel Volio, during a visit to the exhibit, praised the show for heightening awareness of how we can contribute to environmental preservation, rather than to its degradation. Designated as an official Ministry of Education event, the exhibition received groups of elementary and junior high school students every day.

**SGI Chapter Is Established in Hungary**

A new SGI chapter was established in Hungary. On July 21, members celebrated the event in Budapest, Hungary's



capital. Newly appointed chapter leader Toshikazu Nakagawa expressed his joy at being part of a new beginning in the history of SGI-Hungary, together with all those present. SGI East Europe Advisor Peter Kühn emphasized that in the SGI organization, the chapter's function can be likened to the trunk of a tree, and when the chapter is healthy, the organization will flourish. On the following day, 50 people gathered for an introductory seminar on Buddhism.

**Brazil Soka Kindergarten Holds First Day of Classes**

On Aug. 1, Principal Dirce Iwamoto, Vice Principal Emilia Watanabe Rocca, and the other faculty and staff greeted youngsters and their parents to their first day of classes at the newly established Brazil Soka Kindergarten, located in the Vila Mariana District of São Paulo, Brazil. The Brazil Soka Kindergarten opened June 6 of this year, coinciding with the 130th anniversary of the birth of educator and first Soka Gakkai president Tsunesaburo Makiguchi. Since 1994, the SGI-Brazil educators group has advanced the Makiguchi Project, which has brought Mr. Makiguchi's value-creating educational theories — based on humane competition, value-creation and fostering the inherent capabilities of individuals — into the classrooms of some 60 Brazilian schools. Principal Iwamoto has introduced the kindergarten's motto, "Grow up strong, true and free," and expressed her resolve to establish SGI-Brazil Kindergarten as a model of Soka education. Based on Makiguchi's value-creating pedagogy, she has resolved anew to develop Brazil Soka Kindergarten into a "castle of peace" for fostering capable leaders who will shoulder the future of Brazil.

Street in Taipei, Taiwan. Equipped with auditoriums, exhibition halls and conference rooms, the building is located near many universities and museums, such as the National Palace Museum. The Interior Ministry of Taiwan recently chose SGI-Taiwan as an excellent community organization for the ninth consecutive year for its active participation in humanitarian relief efforts and activities that promote international exchanges. SGI-Taiwan members hope the new center will further contribute to the enrichment of the community and society at large.

**Singapore Soka Association Members Participate in National Day**

On Aug. 9, exactly 2,001 youth of the Singapore Soka Association participated in the National Day celebration at the national stadium commemorating the 36th anniversary of Singapore's independence. Singapore President SR Nathan and Prime Minister Goh Chok Tong attended the celebration together with other national leaders and 60,000 citizens. The celebration was broadcast live by various TV stations and reported in national and local daily newspapers.

**SGI-Taiwan Opens New Center**

On Aug. 9, SGI-Taiwan opened a new headquarters building on Zhishan

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

# ATTAINING THE FRUIT OF BUDDHAHOOD

**WORDS To WIN By**

By **KATHLEEN OLESKY**  
NORTHEASTERN ZONE  
VICE WOMEN'S LEADER

From "Earthly Desires Are Enlightenment," The Writings of Nichiren Daishonin, pp. 317-20.

I deeply appreciate your visit here and your constant concern over the numerous persecutions that have befallen me. I do not regret meeting with such great persecutions as the votary of the Lotus Sutra. However many times I were to repeat the cycle of birth and death, no life could be as fortunate as this. [If not for these troubles,] I might have remained in the three or four evil paths. But now, to my great joy, I am sure to sever the cycle of the sufferings of birth and death, and attain the fruit of Buddhahood. (WND, 317)



Nichiren Daishonin wrote "Earthly Desires are Enlightenment" in 1272 while in exile on Sado Island. The recipient, Shijo Kingo, was a samurai and physician who served the Ema family, the branch of the Hojo clan that ruled the nation from the military capital of Kamakura. The Hojo clan were regents of the shogun and responsible for the Daishonin's exile to Sado.

In the above passage, the Daishonin praises Shijo Kingo's faith and expresses appreciation for his sincere dedication and support. Shijo Kingo accompanied the Daishonin to the execution grounds at Tatsunokuchi Beach during an illegal attempt

to end his life by the military government's deputy chief of police. Kingo had resolved to die by his mentor's side. Following the unsuccessful attempt to execute the Daishonin by the military authorities, he was exiled to Sado island.

The Tatsunokuchi Persecution of Sept. 12, 1271, is regarded as a pivotal moment in the Daishonin's life. It marks the point at which he "cast off the transient and revealed the true." This refers to the Buddha's act of discarding a provisional status in order to reveal his or her true identity.

"Now, to my great joy, I am sure to sever the cycle of the sufferings of birth and death, and attain the fruit of Buddhahood," the Daishonin says. As the votary of the Lotus Sutra, he propagated its essence in exact accord with its teachings, and for this reason, just as the sutra predicts, he was assailed by an endless storm of persecution from corrupt government and religious leaders. Amid such dire circumstances as exile to the desolate and forbidding island of Sado, he rejoiced in encountering persecutions, for they confirmed his identity as a votary of the Lotus

Sutra. He did not regret meeting with any of these sufferings, because they allowed him to cast off his provisional identity and attain Buddhahood. He proclaimed that "no life could be as fortunate as this." He was filled with immeasurable joy even while undergoing tremendous hardship.

When I personally confront a crisis or a problem, I usually do not delight in the appearance of my obstacle. However, after chanting for a while and reading *The Writings of Nichiren Daishonin* or SGI President Ikeda's guidance, I begin to put my problems into perspective. I am reminded that if it were not for all the previous sufferings and obstacles I have overcome in my years of practice, I would not have developed my faith nor the incredible good fortune I enjoy today. I also realize that by facing each problem — be it health, career, family relationships or whatever — and using my Buddhist practice to transform it into a source of enlightenment, I will, through my victory, be able to encourage another person to win in his or her circumstances. In this way of practice, I, too, can "sever the cycle of birth and death and

attain the fruit of Buddhahood," transforming my earthly desires into enlightenment. **WT**

**Correction**

The page 1 *New York Times* story on Soka University of America introduced in the Aug. 10 *World Tribune* appeared in the July 25 *New York Times*, not the July 26 issue.

**CORRECTED ON CD-ROM**



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HONORING OUR PIONEERS—MIKE KIKUMURA, LOS ANGELES

# From a Stormy Beginning to a Golden Life With No Regrets

After surviving a very turbulent youth, Mike Kikumura is proud of the life he has led and the lessons he has learned from his Buddhist practice.

This experience originally appeared in the April 6 Japanese edition of the World Tribune.

I was born a second-generation Japanese-American, or *Nisei*, in 1927. Soon after, the Great Depression began, and my parents, who had one son and 10 daughters, went through many hardships. Born the only son, my parents expected me to become the head of the family when I grew up. But at 1-and-a-half years old, I suffered from meningitis, which resulted in a slowing down of my mental development. This was a great disappointment to my parents.

When I was 13 years old, World War II broke out. My entire family was sent to an internment camp in Arkansas. I spent four years of my adolescence in an environment filled with anger and resentment. It didn't take long before I gave up any hope of pursuing my education. At that time, there was rampant racial discrimination against Japanese-Americans, which I experienced first hand.

As a young man, I left our home in Lodi, Calif. Shortly thereafter, I was drafted and sent to the frontlines of the Korean War. On the day of my departure, I boarded a transport plane that would carry many young soldiers overseas. I looked out the window of the plane and saw my father standing at the edge of the airfield looking up at me. I had not told my family that I was going to the front, but my father found out. We could not talk to each other, but we communicated with our eyes through the window.

Immediately after I left for Korea, my father died in an accident. That day at the airport was the last time I saw him. As was characteristic of men who were born in the Meiji Era, my

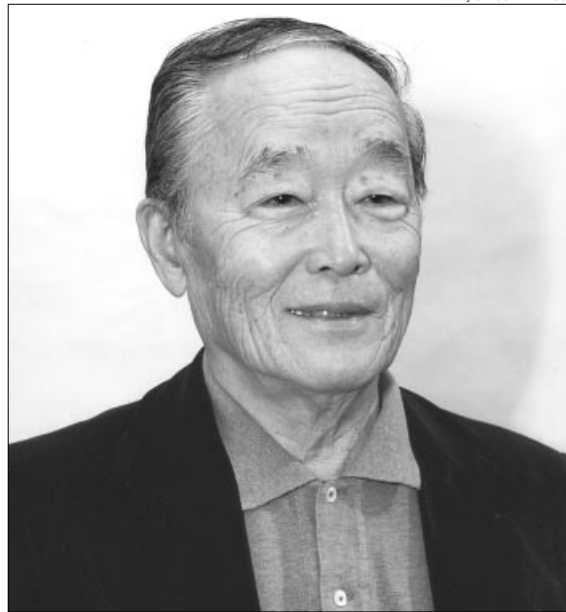


Photo by GREGORY NAKASUJI

father was as stubborn as a mule. I believe that in my father's eyes, I was not a good son while he was alive. Now that I have come to know Nichiren Daishonin's Buddhism and its philosophy of the three existences of life, the bond between my father and I is embedded in my heart. I am so grateful for this philosophy.

After my return from Korea, I started to work as an auto mechanic. I asked my remaining family, my mother and sisters, to come and live with me in Los Angeles. I then married my wife, Takako, who was a Soka Gakkai member.

Once I began to practice Buddhism, I found that all the bitterness, poverty and hardship that I had experienced before I started practicing had become my treasures. Without those days of hardship, I might not have been able to share other people's sufferings or to encourage them.

In 1960, SGI President Ikeda visited Los Angeles for the first time. It was the turning point of my life. Until I met President Ikeda, I had been against this practice. Meeting him changed my attitude. I joined the SGI and began to participate in activities in high spirits, hitting it off with other members, determined to build the foundation

of American kosen-rufu.

The following year, the Soka Gakkai in Japan dispatched Hiroshi Hojo and other leaders to the United States. An expansion of the organization was proposed, and I was a candidate to be a leader in one of the newly formed districts. To say I was shocked would be an understatement.

At that time, all the meetings, guidance and study were conducted in Japanese. Although I was born a *Nisei*, I could not speak, read or write Japanese. I was able to chant, but I could not read the sutra book. So at every meeting I was just sitting there, stuck in my shell.

I was determined to turn down the appointment before the official announcement. At the leaders meeting, I went straight to Mr. Hojo and said to him in broken Japanese, "I know nothing, I am no good." In a cold sweat, I tried to express myself by gestures.

Mr. Hojo listened to me attentively and said: "OK, so you know nothing about the practice, Mr. Kikumura. But a leader who knows a little about the practice is more likely to cause problems by teaching the members something that has nothing to do with faith. The fact that you know nothing unnecessary makes you most suitable to be

the district leader, because you have no choice but to teach your members the most important basics of the practice. You'll be able to tell them, 'The power of daimoku is so great!' You can ask them, 'Why don't you go straight to the Gohonzon?'"

At a loss for words, I accepted the appointment as the first male district leader in Los Angeles. I learned Japanese and how to do gongyo by listening to others. When I led gongyo, I held a Japanese sutra book in my hands for the sake of appearance. On occasion, someone would say, "You are holding the sutra book upside down!" Those times are now my cherished memories.

Looking back, I believe that a prime point for me was in the encouragement I received from Mr. Hojo. The purpose of all our activities, including various meetings, home visits and individual guidance, is to make every member aware of the great power of daimoku and to rouse in him or her a pure heart toward the Gohonzon.

Each meeting I have had with President Ikeda has become my cherished memory, my treasure. He expected that I would become a go-between for the Japan-United States kosen-rufu movement. In my heart, I feel that he has trained me with a mercy greater than that of my parents. I have also witnessed his creation of a "Soka World" together with my respected seniors and members—a world that is built upon the true mentor-disciple relationship.

I am now a member of the Golden Stage Group (SGI-USA members who are age 60 and over), visiting dear old members, one by one. I am determined to create in our community the warm, humanistic world that President Ikeda has shown us and expand it. In this way, I want to repay my debt of gratitude to him.

And I want to share with the youth the following prime point: Never leave the SGI—this is the key to your happiness! This is the conclusion shared by the pioneers of the SGI-USA who struggled through the turbulent, uncharted early days of the organization, throwing everything else aside.

I am determined to put the finishing touches on my "third stage of life," to make my life one in which I can proudly say: "I helped to make history. I have won in my life. I have no regrets at all." **WT**

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## SGI PRESIDENT IKEDA'S AUG. 1 SPEECH—PART 1

## RELIGION EXISTS FOR THE PEOPLE

**'Human beings do not exist for the sake of religion,' SGI President Ikeda says. 'Rather, religion exists for the sake of human beings. Genuine religion is committed to the welfare and benefit of humanity, to contributing to society and to championing the cause of justice.'**

*Part 1 of SGI President Ikeda's speech the 8th Soka Gakkai Headquarters Leaders Meeting, held at the Tokyo Toda Memorial Auditorium in Sugamo, Aug. 1.*

**T**hank you for gathering today in this hot weather! Congratulations on your remarkable victory!

In his inaugural speech 140 years ago, on March 4, 1861, President Abraham Lincoln called on the nation to have "confidence in the ultimate justice of the people." People who are puffed up with self-importance and conceit have no understanding of the concept of justice.

Hesiod, the ancient Greek poet, says, "They who...go not aside from what is just, their city flourishes, and the people prosper in it." Our victory is proof that we have steadfastly pursued the path of truth and justice.

And our good friend, the French writer Victor Hugo, declares: "Look at all of history. The great have been insulted far more than you."

Sugamo, where this Tokyo Toda Memorial Auditorium is located, is where both Tsunesaburo Makiguchi and Josei Toda, the Soka Gakkai's first and second presidents, were imprisoned during World War II as a result of persecution by the militarist authorities. As such, it is a place that is a site of persecution undergone for the sake of the Law and is simultaneously a Buddha land.

Today all of you, praiseworthy members from throughout



SGI President Ikeda speaks at the 8th Headquarters Leaders Meeting, held at the Tokyo Toda Memorial Auditorium in Sugamo, Aug. 1.

Japan and countries around the globe, have gathered here, filled with pride and joy at our unprecedented victory. There is no prouder history than this. Ours is a victory of nameless, ordinary citizens, a victory of the people.

Let us all join in applauding one another on our noble efforts and rejoicing together at our magnificent achievement, a tribute to human endeavor. I am sure Nichiren Daishonin would be filled with delight and praise at our successive victories.

**The Buddha appears in this world to lead all living beings to happiness.**

As you know, the Tatsunokuchi Persecution took place 730 years ago, on Sept. 12, 1271. On this day, before the events at Tatsunokuchi unfolded, the Daishonin wrote a letter to Hei no Saemon-nojo Yoritsuna (see "The Day Before Last," *Gosho Zenshu*, pp. 183-84). As the most powerful political figure in the Kamakura military govern-

ment, Hei no Saemon wielded control over military, police and state affairs.

At the time, corrupt and envious priests plotted and schemed to ingratiate themselves with the government for their personal advancement and enrichment. These priests, who by all rights should have cared only about helping others, were consumed with the thought of protecting their own interests instead. This is the behavior of degenerate clergy in every day and age.

In contrast, the Daishonin rebuked the erroneous ways of the government head-on, for the sake of people's happiness and for peace in the land. In the first few lines of his letter of admonition to Hei no Saemon, he declares, "The Buddha appeared in this world solely to save all living beings" (*Gosho Zenshu*, p. 183). The Buddha did not appear in the world to act like some big important figure or to receive alms. He did it to lead all living beings to happiness. This was his fundamental pur-

pose. The Daishonin clarifies this profound, essential point.

Human beings do not exist for the sake of religion. Rather, religion exists for the sake of human beings. Genuine religion is committed to the welfare and benefit of humanity, to contributing to society and to championing the cause of justice. I assert that none other than the Soka Gakkai is actually doing this today.

Historically, too, we can see that when nations have advanced based on true Buddhist humanism, they have prospered. Their culture has flourished and peace blossomed. This was the case in ancient India during King Ashoka's time, in China during the Great Teacher T'ien-t'ai's time and in Heian-period Japan during the Great Teacher Dengyo's time.

In his letter to Hei no Saemon, the Daishonin continues: "One who knows the Law and is concerned about his country should, by all rights, be praised and honored to the highest degree. But because the followers

of false doctrines and heretical teachings slandered and defamed me to the authorities, I have not yet been able to carry out even the smallest part of the great desire to save this country that I have embraced for so long" (*Gosho Zenshu*, p. 183).

The jealous slanders and malicious lies that swirl about in this realm of human existence are "savage bullets" that seek to destroy their targets.

Driven mad by envy, priests of heretical Buddhist schools resorted to defamation to impede the great struggle of supreme justice waged by the Daishonin, the Buddha of the Latter Day of the Law. As a result of their erroneous claims, the Daishonin, without being granted a proper investigation or trial, was sentenced to execution, and—when that failed—to exile on Sado Island, tantamount to a death sentence.

The human world, seething with jealousy, is frightening indeed. How difficult it is to uphold and propagate the

Courtesy of SEIKYO PRESS

great Law!

We of the Soka Gakkai have never retreated a single step, regardless of the attacks and abuse to which we have been subjected. We have always advanced along the path of justice and truth, in complete accord with the Daishonin's teachings. And now we are striving steadily to make the Daishonin's dream a reality.

How happy the Daishonin must be! President Makiguchi and Toda, whose portraits hang in the auditorium, are also smiling in approval.

**We cannot allow ourselves to ignore lies or let them go unchallenged.**

Exactly 600 years after the Daishonin was exiled to Sado, Mr. Makiguchi was born, in 1871, in Niigata Prefecture, of which the island is a part. The Soka Gakkai's founding president continued to speak out for what he believed was right and just even in prison here in Sugamo.

He also continued to study the writings of the famous German philosopher Immanuel Kant right up to the very end. President Makiguchi is our great predecessor in faith. [In his last letter from prison, dated Oct. 13, 1944, President

Makiguchi writes: "I am avidly reading the work of Kant. When I reflect on how I produced *Theory of Value*, a theory that scholars of the past century sought in vain, and then connected it to faith in the Lotus Sutra and enabled several thousand people to realize actual proof, I am surprised at my achievement. It is only natural therefore that the three obstacles and four devils should have assailed me; it is just as the sutra states."]

Kant writes, "Lying is the throwing away and, as it were, the obliteration of one's dignity as a human being." That is why it is so important to fight head-on against all lies.

The French writer Romain Rolland, who battled against the Nazis, says, "The true revolutionary spirit is that which does not tolerate any social lie." Lies can be more dangerous than a lethal weapon.

We cannot allow ourselves to ignore them or let them go unchallenged. This is absolutely key in our struggle. President Makiguchi fought with this revolutionary spirit throughout his entire life.

I also fought with all my might, with the passion and sense of justice of youth, under the leadership of President Toda. In those days, the Soka

Gakkai was constantly subject to libel and slander. We faced much prejudice and misunderstanding from society.

As the young chief of staff of our organization, I handled our public relations and bore the brunt of such attacks. I would go alone to talk with people in the media and set the record straight.

Even those who had attacked the Soka Gakkai often said that I was a fine young man. All of this was part of my efforts to ensure that the truth about our organization was widely communicated in order to defend my beloved fellow members and my mentor.

**Kosen-rufu is an undertaking that we pursue in the real world.**

This year marks the 730th year since the Daishonin's Tatsunokuchi Persecution and the 130th year since President Makiguchi's birth. The Soka Gakkai has, in complete accord with the Daishonin's teachings, refuted the slanders of distorted doctrines and erroneous teachings, shattered all lies and spurious accusations, and boldly triumphed.

Establishing a peaceful and prosperous society based on the correct teaching of Buddhism (Jpn *rissho ankoku*) was the Daishonin's cherished dream and one that was shared by President Makiguchi. We have devoted ourselves energetically to constructing a peaceful global society, thereby steadily transforming this great ideal into reality, one step at a time.

What other organization in the world is working as actively and widely for peace? It is an achievement of the people that will shine eternally in the annals of history. I declare that the achievements of the people, of the SGI, will endure for all time.

Kosen-rufu is an undertaking that we must pursue in society, in the real world. If we stand apart from society and just utter fine-sounding rhetoric, it will have no value.

Kosen-rufu is an indomitable struggle for peace and justice in which we must fight unceasingly against the negative, destructive forces found in the real world. Waging such a great struggle leads to the attainment of Buddhahood. Waging a great struggle is proof of our eternal victory in life.

We must not retreat even a single step. This is the Daishonin's stern injunction.

If we work hard to realize kosen-rufu, we benefit. In life-time after lifetime, we will be re-

born in the life-state of absolute happiness that is Buddhahood.

According to one theory, there are several billion planets in the universe that can support intelligent life, as the Earth does. Our lives are eternal throughout past, present and future. Therefore, no matter where we are reborn, we will enjoy the most wonderful state of life we could imagine. We will lead lives of deep fulfillment and continue working to propagate the Mystic Law far and wide.

Life passes by in an instant, which is why it is so important for us to keep striving and challenging ourselves.

During the Daishonin's lifetime, cowardly disciples discarded their faith and turned against him. There is nothing more pitiful and despicable.

We must never abandon our faith. We will only lose out if we do so. Since we are here on Earth, let us live our lives striving to achieve kosen-rufu and accumulate immense good fortune and benefit.

Let us joyfully encourage and support one another in our efforts, filled with confidence and compassion, and together advance toward fresh growth and development.

**Through our struggles in this lifetime, we forge ourselves into Buddhas.**

The Lotus Sutra speaks of "hundreds, thousands, tens of thousands of blessings" (p. 291). [This expression appears in a description of Bodhisattva Wonderful Sound, who is replete with benefits due to his offerings to countless Buddhas.] Referring to this, President Toda once said: "You can attain 'hundreds, thousands, tens of thousands of blessings.' You can bring forth 'hundreds, thousands, tens of thousands of blessings.' And the means by which to do that is to work for kosen-rufu. Hasten to join our movement for kosen-rufu! Hasten to introduce the Daishonin's teachings to others! If you do not, you will be the one to lose out."

Both the Daishonin and President Toda stressed the importance of advancing with the conviction that our struggles in this lifetime are the means by which we forge ourselves into entities of indestructible happiness, into Buddhas, throughout eternity. Let us engrave this in our hearts and strive with all our might to meet life's challenges. Please have deep confidence that "hundreds, thousands, tens of thousands of blessings" will well forth in the

lives of all who dedicate themselves to kosen-rufu.

You are carrying out kosen-rufu, the noble work of the Buddha. Those who malign or inflict suffering on you will receive strict retribution in accord with the law of cause and effect, just as the Lotus Sutra and the Daishonin's writings state.

If they did not, the Buddha's words would be false. Without fail, the lives of those who do evil will end in miserably defeat.

**Unless we fight against the foes of justice, we become identical to them.**

The theories of good and virtue propounded by great thinkers, past and present, resonate with the teachings of Buddhism.

Victor Hugo declares that those who commit evil will not prosper forever. Kant says, "Vices, the brood of unlawful dispositions, are the monsters which he [man] has to combat." And what is needed to combat these monsters? Moral strength. Kant continues: "In [the possession of moral strength] alone is a man free, healthy, rich, a king."

Unless we fight against vice, we become a party to it. Unless we fight against the foes of good and justice, we become identical to them.

"We must fight! Armed with the moral strength to combat iniquity!" This is what the Daishonin taught and what both presidents Makiguchi and Toda rigorously practiced.

We must resolutely challenge the twisted idea that the nation is more important than the people. We must stand up to those who trample on truth and justice with their lies.

I do suggest, however, that the men refrain from fighting with their wives—or they may find themselves in a living hell at home, instead of the Buddha land it should be! [Laughter.]

The Soka Gakkai has become the "king of the religious world" because it has fought continuously against every kind of vice. It is a champion in the realms of religion, philosophy and the spirit.

As members of this great organization, let us work to erect a spiritual pillar for the realization of peace and happiness in today's society, which is so bereft of sound philosophy. To do this, we must make friends and allies of all sorts of people. If we display wisdom, courage and daring, we can turn even our opponents into allies.

*To be continued in the Sept. 14 issue.*

## TOPICS FOR DISCUSSION MEETINGS

# Buddhism's Purpose

From This Speech:

**Nichiren Daishonin rebuked the erroneous ways of the government head-on, for the sake of the people's happiness and for the peace in the land. In the first few lines of his letter of admonition to Hei no Saemon, he declares, "The Buddha appeared in this world solely to save all living beings" (*Gosho Zenshu*, p. 183). The Buddha did not appear in the world to act like some big important figure or to receive alms. He did it to lead all living beings to happiness. This was his fundamental purpose. The Daishonin clarifies this profound essential point.**

1) SGI President Ikeda says, "Nichiren Daishonin rebuked the erroneous ways of the government head-on, for the sake of the people's happiness and for the peace of the land." Why does the Daishonin's Buddhism place so much emphasis on speaking out for truth and justice? Is it possible to practice Buddhism correctly without actively confronting erroneous views? If not, why not?

2) The Daishonin says, "The Buddha appeared in this world solely to save all living beings" (*Gosho Zenshu*, p. 183). Can you think of ways that this compassionate spirit of the Buddha, which places the happiness of human beings as the sole purpose of the Buddhist teachings, could be distorted? Can you think of examples where human beings have been subordinated to the interests of religion? How do you think we can prevent this essential purpose of Buddhism from being lost?

# Introducing SUA's Humanities Team

## Nancy J. Hodes, Ph.D. Professor of Chinese Language and Asian Cultures

Nancy J. Hodes joined the Soka University of America, Aliso Viejo faculty as Professor of Chinese Language and Asian Cultures in September 2000. This past June, she was named Interim Director of the Language Program and Center at the SUA campus.

Hodes came to SUA from Harvard's Fairbank Center for East Asian Research, where she was Associate Editor of *Mao's Road to Power: Revolutionary Writings 1912-1949*, a multi-volume annotated translation of Mao Zedong's pre-1949 writings. She was concurrently Adjunct Assistant Professor of Chinese Language and Asian Civilizations at Boston College and before that taught Chinese at Tufts University and Harvard Summer School. For the first two years of its existence, she was (concurrently with her academic positions) Associate Director of the Boston Research Center for the 21st Century, a think



Photo courtesy of SUA

(L-r) Nancy J. Hodes (Chinese language and Asian cultures), Nalini Rao (world art) and Ken Saragosa (English literature).

tank on peace-related issues.

## Ken Saragosa, Ph.D. Professor of English Literature

Before coming to Soka University of America, Aliso Viejo, Ken Saragosa taught courses in Asian America Literature and Ethnic Studies in the English Department at Swarthmore College in Pennsylvania. Saragosa joined the faculty at

SUA in September 2000 as Professor of English/English Literature. Some of the other courses he has taught include *Literature of the Asian Diaspora*, *The Asian American Miscegenation*, *Oriental Visions and Asian Eyes*, *Asians on Stage and Screen*, *Chicano/a Literature*, *Comparative Ethnic Studies* and *American Dreams: The Idea of "America" From*

*the Puritans to the Present*.

Saragosa has made a number of professional presentations including *Scenes of Identification: Race and Nation in the American War in Vietnam*, at the Annual Meeting of the Association for Asian America Studies, Honolulu; *Between Black and White: Placing Asians in the Racial Landscape of America*, at Haverford College Department of English in Pennsylvania; and *Fit for Duty: Producing Nation Over Race in the 20th Century War on Asia*, at the Annual Conference in Black Studies, Pomona College, Claremont, Calif.

## Nalini Rao, Ph.D. Professor of World Art

Nalini Rao came to Soka University of America, Aliso Viejo from the University of Southern California in Los Angeles, where she taught courses in *Survey of Asian Art* and *Art of India and Southeast Asia* before joining the faculty at SUA as Professor of World Art in September 2000.

Rao was an Assistant Pro-

fessor of Art at the University of Hawaii, Hilo (1998) and a Consulting Curator for Asian Art at the Amarillo Museum of Art in Texas (1997). Prior to that, she was an Instructor of *Buddhist Art of India and Southeast Asia* at California State University, Long Beach (1996) and Instructor in *The History of Western Art* at California State University, Northridge (1995). She has received two doctorates: one in Ancient History and Archaeology from the University of Mysore, India, and one from the University of California, Los Angeles in Art History.

Rao is the author of two books, *Boundaries and Transformations* (1997) and *Royal Artistic Imagery at Vijayanagara* (forthcoming). She has also written several articles, including, "Royal Portraits at Vijayanagara: Identification and Meaning" in *New Trends in Indian Art and Architecture* (1992) and "The Buddha and Bodhisattva as Rescuers of Seamen" in *Recent Advances in Marine Archaeology* (1998). **WT**

# GANDHI, KING, IKEDA EXHIBIT NOW AT SUA

By PAUL R. CARBAJAL  
SOKA UNIVERSITY OF AMERICA

The "Gandhi, King, Ikeda: A Legacy of Building Peace" exhibition is now open on the campus of Soka University of America, Aliso Viejo in the Founders Hall Art Gallery and will be showing through Sept. 29.

The exhibition, which is sponsored by Morehouse College, focuses on Mohandas K. Gandhi, Martin Luther King Jr., and Daisaku Ikeda—three men from three different cultures and countries, and their humanitarian efforts to foster peace and equality for all, through nonviolent means. The exhibition also features colorful photographs, inspiring quotes and factual information about the three.

Mohandas K. Gandhi was an Indian Hindu whose prin-

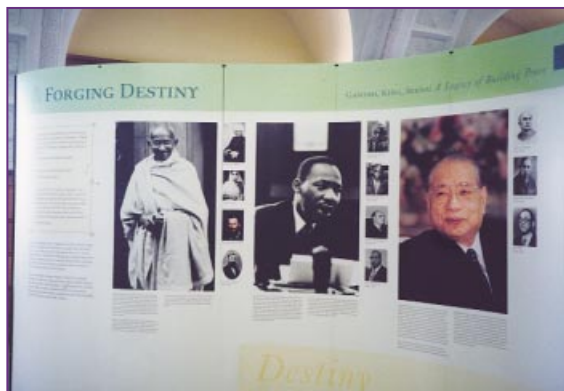
ciples of nonviolence inspired a movement that ultimately led to India's independence from the domination of the British Empire. "In the moment of our trial and our triumph, let me declare my faith," he said. "I believe in loving my enemies."

American hero Martin Luther King Jr. was a leading civil rights figure, a prime mover in the Montgomery bus boycott in 1956, the keynote speaker at the historic March on Washington in 1963 and the youngest Nobel Peace Prize laureate in 1964. It was his policy of nonviolent protest that was the dominant force in the civil rights movement that took place primarily in the American south from 1957-68. "On the one hand I must attempt to change the soul of individuals so that their societies may be changed," he said. "On the

other hand I must attempt to change the societies so that the individual soul will have a chance."

Daisaku Ikeda has worked more than 50 years to help break down the barriers that prevent individuals from harmoniously living together. He has also devoted most of his life to strengthening the foundations of peace in the hearts of millions of individuals. As he put it, "A great human revolution in just a single individual will help achieve a change in the destiny of a society and further will enable a change in the destiny of all humankind."

The exhibition is free and open to the general public with hours running from Tuesday-Saturday, 9:00 a.m.-5:00 p.m., and Sundays 11:00 a.m.-5:00 p.m. For general information call (949) 480-4000 or see [www.soka.edu](http://www.soka.edu). **WT**



A M E R I C A , A L I S O V I E J O



Q & A  
WITH  
SUA

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

**Question:**

I plan on applying to SUA for admission into the second entering class in 2002. Can you please tell me what standards you will use to evaluate my application? Will you use only grades and test scores?

**Answer:**

SUA's application review standards are very similar to those used by small, prestigious liberal arts universities in the U.S. Although most successful SUA applicants

will have strong academic records, good grades and test scores are not enough by themselves for an applicant to be accepted. In addition to a thorough examination of an applicant's transcripts and SAT/ACT test scores, we also carefully consider the quality of their high school, the difficulty of their chosen courses and academic program, their recommendations, their personal statement or essay, and extracurricular activities that demonstrate active leadership and community interest. In short, we are looking for students who demonstrate the

real potential to live the mission of SUA in their lives after graduation. An applicant should be strong in academic areas and also in the more personal area as well—a well-rounded person.

**Question:**

I know it costs money to attend a private university. My family is not wealthy but I would like to attend SUA. Can I receive financial aid? What kinds of aid does SUA offer? How will my need be evaluated?

**Answer:**

Even though the annual cost to attend SUA in 2002 will be \$24,500 for both tuition and room and board, this cost is slightly below the annual cost for similar private liberal arts universities in California. However, this is still a significant cost. You might be surprised to know that SUA offers financial aid to both domestic and interna-

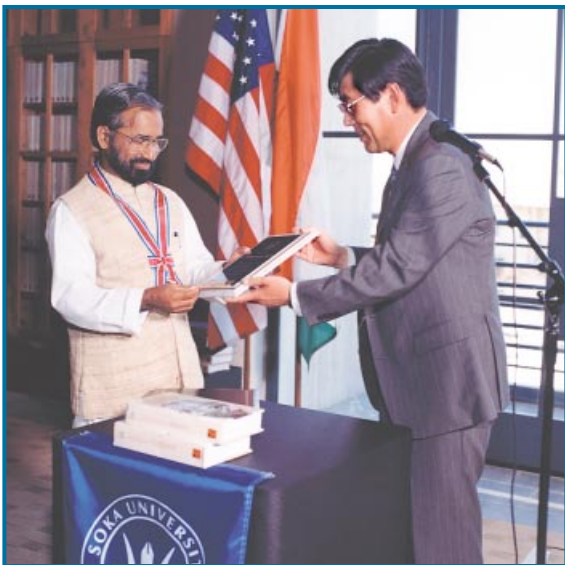
tional students, using the same criteria and formulas for all. Using financial documents, including annual tax reports, provided by the student and his or her parents or guardians, SUA's financial aid counselors apply the same federal formula that all U.S. colleges use to determine the amount that each family should be expected to pay directly. If you subtract that family contribution from the total SUA cost, the remainder is called your demonstrated need. SUA guarantees that it will meet every accepted student's demonstrated need through a combination of deferred student loans and grants. SUA has determined that the maximum student loan we will assign to a student is \$7,500 per year and the remainder of the need will be met through an SUA grant. For example, if a student's family contribution is determined by the federal formula to be \$7,000 for 2002, the re-

mainder of the total cost would be \$17,500, which SUA would provide to the student through a \$7,500 deferred student loan and a \$10,000 grant.

SUA's student loans follow the same guidelines used by the federal deferred student loan program. Student loans do not begin to accumulate interest until 6 months after you either graduate or leave SUA, the same time that loan repayment commences. The interest on the loan is currently 5.99 percent and you can elect a repayment schedule of either 10 or 30 years. Of course, you can repay your loan at any time.

*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.*

## Dr. Radhakrishnan Visits SUA, AV



Dr. N. Radhakrishnan, who heads the Gandhi Smriti (national memorial) and the International Centre of Gandhian Studies & Research, donated 100 volumes of the complete works of Mahatma Gandhi on Aug. 7 to Soka University of America, Aliso Viejo. For his outstanding international contributions in the fields of peace and nonviolence, SUA President Daniel Habuki presented Dr. Radhakrishnan with SUA's Honorary Ambassador Award at a special ceremony held in the fourth-floor reading room of the Daisaku and Kaneko Ikeda Library. Dr. Radhakrishnan addressed the assembled staff and faculty of SUA, thanking them for the award and encouraging them to continue working together to help foster leaders for a more peaceful world.



- Initial occupancy permits have been received for Gandhi and Pauling Halls.
- First meals have been served in the Student Center.
- First students arrived on campus for orientation on Aug. 18.
- First entrance ceremony held Aug. 24.
- First day of classes held Aug. 27.

*See the Sept. 7 World Tribune for details on the students' arrival.*

## SUA Family Tour Day, Sept. 29

If you have been looking for a chance to see the new SUA, Aliso Viejo campus, Sept. 29 is your chance. SUA's staff and faculty will be on hand to answer questions and assist with self-guided walking tours that will give parents, students, interested friends and neighbors a chance to go inside key buildings.

**Here is the schedule:**

**9:00 a.m.— Noon**  
Self-guided Walking Tours (SUA provides the map!)

**10:00 and 11:00 a.m.**  
Student and Parent Q-and-A session

### SUA Family Tour Day Reservation Form

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Phone number \_\_\_\_\_  
 E-mail address \_\_\_\_\_  
 Number of other people attending with you? \_\_\_\_\_  
 How many prospective students will be in your group? \_\_\_\_\_  
 Will anyone in your group need special assistance for the tour? \_\_\_\_  
 If so, please let us know how we can assist you: \_\_\_\_\_

**Please return to:** Family Tour Day Reservations  
 Soka University, Aliso Viejo  
 1 University Drive, Aliso Viejo, CA 92656  
 Fax: (949) 480-4051

# DR. N. RADHAKRISHNAN LECTURES ON 'FOR THE SAKE OF PEACE'

By RIKA HASHIMOTO  
LOS ANGELES CORRESPONDENT

On Aug. 8, Dr. N. Radhakrishnan, who heads the Gandhi Smitri (national memorial) and the International Centre of Gandhian Studies & Research in New Delhi, India, spoke about the newly published book *For the Sake of Peace: Seven Paths to Global Harmony, A Buddhist Perspective* at the SGI-USA's Los Angeles Friendship Center.

Published by Middleway Press, *For the Sake of Peace* is an edited compilation of SGI President Ikeda's annual Peace Proposals to the United Nations, which have been submitted for 18 consecutive years. In his lecture, Dr. Radhakrishnan shared his insights about the SGI president's continuous efforts toward peace. He stressed the importance of understanding the interconnectedness and interdependence of life as key to conquering the three enemies plaguing our present society: hatred, greed and ignorance.

Referring to the first path discussed in the book — "The Path of Self-Mastery" — Dr. Radhakrishnan stated: "We

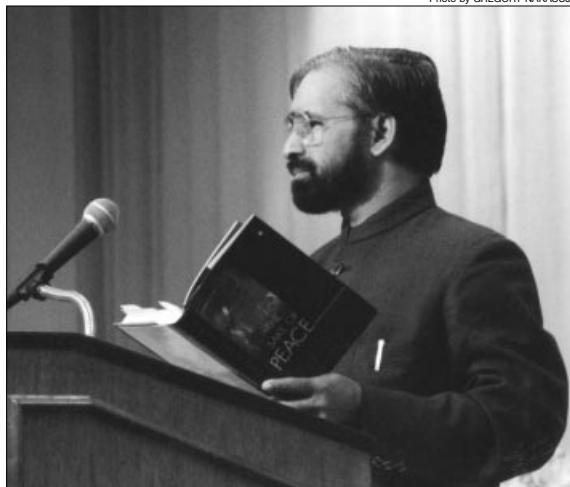


Photo by GREGORY NAKASUJI

Dr. N. Radhakrishnan lectures on SGI President Ikeda's book, 'For the Sake of Peace,' at the SGI-USA's Los Angeles Friendship Center, Aug. 8.

are all individually powerful instruments of self-mastery and we should be able to discover our very self, just as we are able to discover the potential of other human beings.... This book speaks of some of those very important aspects of our day-to-day life, our social life, our ethical life, our spiritual life and our life as responsible fellow human beings."

He continually returned to the point of relating and applying these ideals to the practical aspects of life, praising the SGI as a religious organization that proactively pursues peace on a practical level, at the individual level. He also lauded President Ikeda as an individual who has shown the greatness of the Lotus Sutra through his diligent actions.

Referencing chapter 3, "The

Path of Dialogue and Tolerance," Dr. Radhakrishnan also spoke at length on dialogue, pointing to the fact that there is a lack of dialogue in our day-to-day transactions, especially within families. He emphasized that in order to achieve understanding on a large scale, there needs to be dialogue at the personal level. He said that it is through dialogue that compassion, interconnectedness and absolute respect for all human beings — all points brought into light in President Ikeda's peace proposals — are born.

Extending his emphasis on dialogue, he introduced President Ikeda's concept of a "Dialogue of Civilizations." Dr. Radhakrishnan lauded the SGI president for his broad, long-range perspective on the significance of dialogue. He asserted: "This particular concept, this contribution is one of the greatest gifts Ikeda-Sensei has given to humanity at the beginning of the 21st century. Here is a philosopher, an educator, who believes that multilingual spectrum, inter-religious understanding, multi-religious situations, multicultural situations, diversity and coexistence have

got to stay."

He expressed his conviction in the SGI's role in establishing a solid and grounded peace movement, saying that "[the SGI] is the hope of the future. There is no doubt [of this], provided that the human revolution that Ikeda-Sensei talks about entails the life of each one of us.... It has to become the motivating force, guiding principle in our life rather than something that people [merely] talk about, write about." Through individual change, and the relieving of individual suffering, he urged, there can be true peace.

Active in training youth in nonviolence, Dr. Radhakrishnan has lectured at universities throughout the world about Gandhi, peace movements and human rights. He has edited or authored more than 30 books, and is also editor of three journals.

*For the Sake of Peace* is available from your favorite neighborhood or online bookseller, or at [www.middlewaypress.org](http://www.middlewaypress.org). For more information on *For the Sake of Peace* or other Middleway Press books, please email [middlewaypress@sgi-usa.org](mailto:middlewaypress@sgi-usa.org) or call 310-260-8934. **W**

## FROM SEATTLE, 1

TV news stations. Several shots highlighted the SGI-USA performing groups while commentators talked about the mission of the SGI-USA and the youth division's Victory Over Violence campaign.

"We're trying to unite everyone together and show Nichiren Daishonin's Buddhism to the people," said Music Corps member Brandon Silvestre. "We really want to show people who we are and what our mission is, which is to create peace throughout the world."

Some 117 SGI-USA Pacific Northwest Zone youth participated in the event, some traveling from eastern Washington, Oregon and Alaska. Heather Bartlett flew in from the town of Stewart along the Alaskan-Canadian border to march in the parade.

"My determination is to show everyone that Alaska is here!" beamed Heather, who carried the new SGI-USA Seafair banner. "We might be far away, but we're just as close, in all of us working for the same cause. It doesn't matter what part of the earth you're from, we can all come together and make it happen!"

This year's participation in the parade broke new ground for the Pacific Northwest performing groups. A new group, the Color Guard, was formed and the Five and Drum Corps members all played drums. New youth took the helm of leadership and members with no previous parade experience participated.

Despite many obstacles, the youth performing groups persevered and emerged victorious, as a group and as emerging leaders for world peace.

"The encouragement helped, with everyone encouraging each other saying, 'You can do it!' or 'I'll help you with that,'" said Lucille Jun, a member of the Five and Drum Corps. "I recently went to the Florida Nature and Culture Center for the Youth Performing Groups Conference. From that and from this Seafair parade, I learned that it's our responsibility as youth to stand up and really go for it. We can't wait for other people to say, 'Here, do this.' We really have to do it ourselves."

The parade was a kickoff to a family-oriented Victory Over Violence campaign, to be celebrated by each area in the Pacific Northwest Zone. **W**



Photo by DIXON HAMBY

More than 100 SGI-USA youth performed in the Seafair Torchlight Parade in Seattle, July 28, many for the first time.

# the new HUMAN REVOLUTION

SGI President Ikeda's novelized history of the Soka Gakkai

## 'JEWELLED SWORD'

VOLUME 8, CHAPTER 2, PARTS 33-34

*High Priest Nittatsu says that 'anyone who, with or without basis, should slander the great and harmonious body of practitioners that has contributed to and protected our school with such unparalleled noble sincerity is guilty of holding an erroneous view.'*

High Priest Nittatsu's directive in the *Seikyo Shimbun*, the Soka Gakkai's daily newspaper, continued to cite the Soka Gakkai's accomplishments: "The Soka Gakkai has operated on the noblest of ideals and done away with the evils of the past, taking action in exact accord with Nichiren Daishonin's sacred teaching of the application of Buddhist principles to the betterment of society. With great compassion as its foundation, it has initiated a broad range of activities to promote the well-being of all people.

"Basing its endeavors on the correct Buddhist teaching, the Soka Gakkai has spoken out for truth, profoundly influencing not only practitioners and non-practitioners alike, but also moving widely into the realms of academia and culture while advancing steadily toward kosen-rufu. In all of its efforts, it has pressed forward unceasingly one step at a time and exhibited tremendous strength.

"Through everything, the Soka Gakkai has maintained

a solid seeking spirit, never wavering or compromising its ideals. It deserves our deepest respect.

"It is time for the priests of Nichiren Shoshu to devote themselves to their Buddhist practice and to fulfill their duties. It goes without saying that to be a priest means to have firm and unshakable faith, to exert oneself in practice and study, and to offer sincere gratitude to the Buddha. It is to serve as a model for others through our actions, behavior, study and understanding of Buddhism.

"Instead, there are rumors of those who lack an appreciation of the significance of the incredible circumstances we are now in and who betray the nature and role of the priesthood through their words and actions. This is truly deplorable. If these rumors are indeed true, we face a very grave situation.

"If the disciples of the Buddha who wear the three garments [the robe, the surplice and the prayer beads] and whose purpose it is to dedicate themselves selflessly to

Buddhist practice and propagate its teachings are guilty of such lapses, they are like warriors who destroy their own castle from within (see *The Writings of Nichiren Daishonin*, p. 21). As a matter of course, such priests must be ousted and punished.

"Let us not be reprimanded as priests who 'spend their time in idleness and chatter' (see WND, 760), are 'idle and negligent' (WND, 303), are no better 'than animals dressed in priestly robes' and are 'disciples of non-Buddhist teachings' (see WND, 760). Rather, let us be discreet in our behavior, living by the principle of desiring little yet knowing satisfaction, and, with the ferocity of a mighty lion, rise to action and devote ourselves wholeheartedly to our Buddhist practice.

"I hope that all Nichiren Shoshu priests will understand my intent and will implement the instructions of our predecessor to unite with the laity and realize the principle of many in body, one in mind, striving to the fullest extent to accomplish our great desire."

The end of the document read, "The above directive was made by Hosoi Nittatsu, Chief Administrator of Nichiren Shoshu, on July 15, 1963." Such an official reprimand of the priests' behavior was an extraordinary event.

The high priest's directive to the Hokkeko members was also very severe. The Hokkeko was an association of parishioners belonging to various local Nichiren Shoshu temples. This directive started out by attributing the present surge of advancement toward worldwide kosen-rufu to the appearance of the Soka Gakkai. It praised the organization as acting in accord with the Daishonin's great vision of widespread propagation and hailed the efforts of its members to unite as Bodhisattvas of the Earth and introduce many



Illustrations by KENICHIRO UCHIDA

others to the practice.

The document further stated: "The selfless dedication of Soka Gakkai members to propagating the Law is an absolutely unprecedented occurrence in the history of our school.

"Under the leadership of the Soka Gakkai president, the Soka Gakkai's more than 3.4 million member households have worked in complete unison and initiated a variety of indispensable activities aimed at spreading the Daishonin's teachings across the globe. These efforts are producing remarkable results.

"The Daishonin is surely applauding their actions, which should also be shown the utmost respect from both priests and laity alike. Let it be known that anyone who, with or without basis, should slander the great and harmonious body of practitioners that has contributed to and protected our school with such unparalleled noble sincerity is guilty of holding an erroneous view that obstructs the pure practice of kosen-rufu, and will be bound for the hell of incessant suffering."

The directive concluded: "Let the genuine seeking spirit of the Soka Gakkai members be appreciated, looked to and revered as a true model of Buddhist practice. I hope that all Hokkeko members will work together with their counterparts in the Soka Gakkai in our endeavor to create a Buddha land, and that they will continue to advance

side-by-side with them."

When the members of the Soka Gakkai, who for the most part had little contact with either priests or Hokkeko members, read these directives, they realized for the first time that some within those groups must have been slandering and criticizing the Soka Gakkai, and they could not conceal their astonishment. On the other hand, those who did have contact with the priests and Hokkeko members were not in the least surprised. They had frequently heard members of both groups speak ill of the Soka Gakkai and President Shin'ichi Yamamoto, and seen with their own eyes corrupt and degenerate behavior among the priests. This had concerned them deeply. Reading the directives, however, brought them comfort, as they felt that the Nichiren Shoshu administration now understood the real nature of the situation with its priests and was at last taking appropriate measures. They had hope that this would awaken the priests and Hokkeko members to the true meaning of faith.

At any rate, High Priest Nittatsu's directives reassured the Soka Gakkai members that he correctly understood the organization, and inspired them to work even harder.

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



EXPERIENCE — MARIE MONTEAGUDO, WEST ORANGE, N.J.

# Art As Process, Art As Healing: The View From Within

As an undergraduate art student a few decades ago, my favorite medium was clay and working on a potter's wheel. I gained great satisfaction in working with my hands as I shaped and molded the clay. I felt relief from my stressed-filled student's life as I pounded the clay and used my whole body on the potter's wheel to design and fashion my vessels, plates and sculptures. As I think back, the process of working with the clay was more important than the final work of art, and for me this has come full circle in my experiences with art therapy.

Two years ago, I entered a master's program in counseling at Montclair State University in New Jersey. Along the way, I became intrigued with art therapy because of our Buddhist belief in the mind-body approach to healing, which is especially significant to me as a survivor of breast cancer.

At my very first art therapy class, I felt an immediate connection to my subconscious, and without a moment's pause, I was able to give expression to my inner voice. The art professor asked us to "Draw a picture of yourself crossing a river." I remembered a passage from Nichiren Daishonin's "Reply to Yasaburo" that reads: "Do not endanger the Dharma by relying upon others. You should simply make up your mind. Look at the world this year as a mirror. When so many have died, the fact that you have survived until now is in order that you might meet this opportunity. Here is where you will cross the Uji River. Here is where you will ford the Seta. ... This is what is meant when it is said that it is difficult to be born as a human being, and that it is difficult to believe in the Lotus Sutra. You should pray intently that Shakyamuni, Many Treasures, and the Buddhas of the ten directions will all gather and enter into your body to assist you" (*The Writings of Nichiren Daishonin*, p. 829).

To me, this passage was about accomplishing a decisive victory. I recently experienced



New Jersey Region Culture Department Director Marie Monteagudo (right) and poet Sara Algase at an SGI-USA youth art show, October 2000.

a crucial moment in my life, and I drew a picture of myself in a boat that was almost on the opposite shore. I felt the boat was being driven by gusts of wind—that is, my chanting of Nam-myoho-renge-kyo. However, at the same time, I was rowing, taking action with all my might. The professor asked us, "How deep is your river?" Even though I cannot swim, I said to myself, "Hundreds of feet deep!" The professor then said, "The depth of the river is equivalent to the depth of your life force!" I was stunned. A second question was, "Will you make it across?" and my inner voice said, "No doubt about it!" I answered her third question before she asked it, which was "What is the title of your drawing?" I wrote the words, "Crossing the Uji River." I became fascinated by the meaning that emerged from my artwork, and from that moment on, I was hooked on art therapy!

In another class, we were in groups and were asked to "Draw your world." One group decided to have each person draw his or her own continent. When I saw their drawings, I was speechless. They were representations from the Ten Worlds! There were flames (the world of Hell), a man shaking

the bars of his jail cell (Anger), college buildings (Learning), two people on a park bench (Rapture) facing a brilliant sun (Enlightenment)! When I related to the students my interpretation of their worlds, the professor then referred to Carl Jung, the psychologist, who believed that we as humanity are all connected through the collective unconscious.

At another class, a professor asked us to "Draw your perfect world." I painted the night sky full of golden, shooting stars, and I called it Starry, Starry Night. When someone asked me what it was, without hesitation, I responded, "It's the Universe!" That is my perfect world, I thought, as imperfect as it may seem at times. For me, all of these experiences were a validation of my practice of Buddhism and the nine levels of consciousness.

I then went to look for the article entitled "Illnesses and the Nine Consciousnesses" from a 1986 *Seikyo Times*. In that article, Dr. Yoichi Kawada discusses the relationship between cancer and an individual's emotions. He emphasizes the integration and symbiosis between the physical and the psychological. Since I was a breast cancer survivor, I was curious about

how art therapy is used in treating medical illnesses.

I discovered that with cancer patients, the use of imagery is empowering and enables them to become proactive in their healing. Patients imagine their malignant cells and then draw images destroying them. Others work on transforming feelings of being a victim into becoming a survivor by identifying the inward as well as outward causes of cancer.

I read about one woman who drew a delicate chair with balloons surrounding it, each representing, from her point of view, some possible causes of cancer, including alcohol, high power lines, junk food, pollution, and fat in the diet.

I learned that others with terminal illness create visual legacies with their art. One art therapist told me about her patient who recorded a video memoir of his life and decided that he would make Christmas presents for each member of his family for the next 20 years.

I interviewed another art therapist who mainly does group work with bereaved children. She felt that emotional healing was engendered through the process of shared group empathy. Along the same lines of group support systems, I read about an art therapist who worked with a friend of hers in designing an AIDS Memorial Quilt panel. She described the healing potential of quilt-making as they become part of a larger supportive community. This process helped all the survivors journey through the healing process as they grieved for the loss of their loved ones.

Another avenue in art ther-

apy is phototherapy. Photographs from a person's life can tell a story about their relationships, or they can trigger memories or evoke hidden emotions. One day at class, the professor asked us to bring in photos of both when we were a child and adult. As I went through my pictures, I first looked for pictures only of myself. Not satisfied, I decided to bring in pictures of myself with other people. Then the professor said, "Arrange the photos on the paper, and write a dialogue from your younger self to your self today." When I finished, I viewed my life as it transformed over the years—from a shy, studious young girl to a happy, joyful world traveler surrounded by a huge family of friends! And who do I have to thank but the person who introduced me to Buddhism 30 years ago, Phil Andermann, side by side with the Gohonzon, SGI President Ikeda and all my Buddhist comrades in the SGI!

What I have come to love about art therapy is that even if someone is not an artist, they can use it as a holistic and creative approach to their own self-discovery and healing. I am currently exploring the use of collage and photography to gain insight to my inner world. President Ikeda captures best how I feel by saying: "Art is the cry of the soul from the core of one's being. Creating and appreciating art set free the joyous soul trapped deep within us. That is why art causes such joy. Art, quite aside from any question of skill or its lack, is the emotion, the pleasure of expressing one's life exactly as it is.... That is why it is impossible to separate fully human life from art" (*Faith Into Action*, p. 255).

As I complete the last few months of my counseling program and fieldwork at the Montclair State University Women's Center, I am reflecting back on the first art therapy exercise that I did and realize that the two main elements in that drawing—the wind and the oars, chanting Nam-myoho-renge-kyo and taking action—are fundamental to the process of any benefit I receive and the key to joy and victory in my life. I have crossed the Uji River, I have forded the Seta. And I am on the opposite shore, about to begin forging a new path. And who knows what will be the next exciting adventures I'll be painting, storing them in the treasure chest of my life? **WT**

# LET'S TALK ABOUT WINNING!

By ERIC HAUBER

SGI-USA CULTURE DEPARTMENT DIRECTOR

The regular appearance in the *World Tribune* of "The Culture Department in Action," I believe, heralds the beginning of something auspicious. What that "something" is, of course, will depend upon the ripples and waves each of us creates in our personal lives and professions. The reason I think it's auspicious is its timing. First, the feature's existence arose from the initiative and actions of individual members within the Culture Department for the express purpose of encouraging one another. Secondly, on May 3, 2001, SGI President Ikeda initiated the second set of Seven Bells, to end on May 3, 2050, destined to secure the foundation for peace in Asia and throughout the world. As you know, the "first bell" lasts for seven years and will lay the foundation for the others to come because its unique focus is for every SGI member to secure their personal happiness through breakthrough victories in every part of their lives.



This is kosen-rufu itself.

Therefore, let's talk about winning during these next seven years. These victories will be the source of our joy; people who are victorious cannot help but exude joy. This is the heart of President Ikeda's expectations for the Culture Department. In 1990, President Ikeda expressed his desire that out of our human revolution and our flowering within our professions we would, with-

out fail, lay the foundation, first in America and then throughout the world, for a new culture of humanism. This was not to be a polishing of the old or the reforming of something that had gone before. It was to be the creation of a completely new culture, eventually pervading all of society, that placed the happiness and well-being of each person front and center in the solution to every issue.

Our five divisions within the Culture Department — academic, arts, educators, healing arts, legal — were chosen because the thinking and behav-

First, let's live a big life. We don't need the Gohonzon to dream small dreams. Let's pick seemingly impossible goals to be accomplished within the next seven years, our first bell. Then, on a daily basis, let's chant daimoku to create just one victory a day in our personal life and in our professional life leading toward that big dream. It can be anything, no matter how small, but let's pick it with daimoku in the morning and celebrate its conclusion at night in front of the Gohonzon. A life lived with a victory every day will be a life of prof-

**A life lived with a victory every day will be a life of profound joy and fulfillment. Such a person will fundamentally alter their profession like a boulder dropped into a pond.**

found joy and fulfillment. Such a person will fundamentally alter their profession like a boulder dropped into a pond. I congratulate every single member of the Culture Department for the fortune to be alive at this time with President Ikeda and for having each of us to encourage one another. **WT**

found joy and fulfillment. Such a person will fundamentally alter their profession like a boulder dropped into a pond. I congratulate every single member of the Culture Department for the fortune to be alive at this time with President Ikeda and for having each of us to encourage one another. **WT**

## We Have the Most Effective Medicine

By DR. ALWIN HARDING

SGI-USA HEALING ARTS DIVISION DIRECTOR

For my many friends and fellow practitioners, I yearn for your good health and progressive well-being!

In recent years, we have witnessed phenomenal changes within the field of medicine. New disciplines have entered the medical school curriculum, a rich diversity of health-care providers have joined our ranks and the recipients of care are more and more encouraged to participate in the process of healing. As a

**We must be ever mindful to get adequate rest, seek needed advice for ourselves and eat appropriately, so that we can carry out our activities vigorously and in a value-creative way.**

result, we need to appreciate our diversity and enrich our environment with greater compassion and the spirit of working harmoniously together.

During my conversations with many of you, I learned that

many of us, although shouldering great responsibilities for the care of others, are battling health concerns of our own. We must be ever mindful to get adequate rest, seek needed advice for ourselves and eat appropri-

ately, so that we can carry out our activities vigorously and in a value-creative way.

During my early days prac-



ticing medicine, SGI President Ikeda, in a remarkable fashion during one of his visits to Washington, D.C., left the following phrase firmly imprinted in my mind: "The daimoku of the Lotus Sutra, as expounded by Nichiren Daishonin, is indeed the most effective medicine for all illnesses."

From then until now, that encounter with Dr. Ikeda remains vivid in my life. I think I am now beginning to see that all forms of treatment based on

the wisdom derived from a high life-condition will bring about the best outcome every time. I am therefore ever determined to carry out my practice of faith so that I can effectively work with each and every one of you to answer to our great mission.

In this dawn of the 21st century, let's continue to follow President Ikeda's encouragement to develop into capable people rich in wisdom and courage, as we work toward a peaceful world. Let's also continue to reference the series of lectures President Ikeda gave in 1990 (available in the new *World Tribune* Press book *My Dear Friends in America*) as an excellent foundation for the continued progress of our Culture Department activities.

I eagerly look forward to seeing many of you this fall at the next Culture Department conference at the Florida Nature and Culture Center, Nov. 8–11. **WT**

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

SGI-USA FAMILY YOUTH FESTIVALS

# Orange County Festival Receives Praise

Photos by JOSEPH GRONER



More than 5,000 people enjoy the SGI-USA Orange County Family Youth Festival, held July 29 in Irvine, Calif.

By KATE LLEWELLYN  
ORANGE COUNTY, CALIF., CORRESPONDENT

**S**GI-USA's Orange County Region held its 5th annual summer festival on July 29 at the University of California, Irvine's Aldrich Park. The festival was sponsored by the local SGI-USA youth to celebrate Victory Over Violence with the theme "Taking Action for the Sake of Peace," and gathered more than 5,000 people. There were more than 20 performance groups, ranging from traditional Japanese dance and martial arts to hula dance, Hip-Hop dance and a brass band.

Commendations were received from California Governor Gray Davis and City of Irvine Mayor Larry Agran, and a Certificate of Special Congressional Recognition was received from

U.S. Representative Edward R. Royce. Governor Davis stated in his commendation that "this year's festival will celebrate tolerance and friendship, and promote a message of Victory Over Violence. On behalf of the people of California, I commend SGI-USA for its outstanding contributions to the community. The organization's commitment to peace and harmony serves as an inspiration to us all."

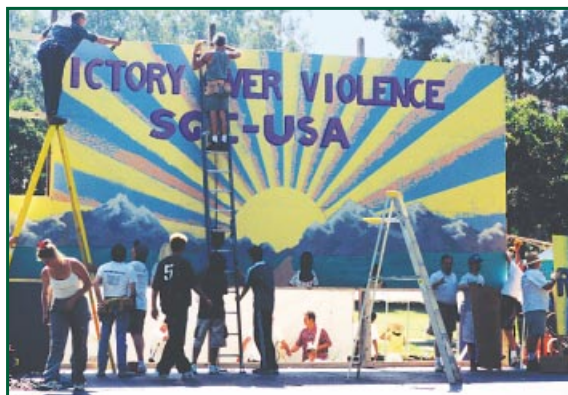
Mayor Agran, who presented his commendation in person, said that "the festival, coupled with the coming of Soka University of America to Orange County, represents the increasing international character of our county. It also represents an opportunity to underscore new ideals of peace, justice and understanding in a county that desperately needs these things".

In addition to the performances, there was a Victory Over Violence booth, an environmental exhibition, art displays, food booths and children's activities. Youth leader Margaret Kasahara said that the "focus of our group has been dialogue." She pointed out that everyday acts of violence include putting oneself down as well as others. In a musical skit demonstrating the festival's theme, the Youth Division Brass Band sounded off back and forth with a jazz group, each group jeering the other, until finally they came to respect each other's music.

Jimmy King, Orange County Region young men's leader said, "I've really been inspired by the young people and how they have stood for the cause of non-violence. I feel like we are going to achieve peace through their actions. They are the ones who will lead the world to peace through their own resolve." **WT**



(Left) The SGI Orange County Instrumental Group performs Beethoven's 'Ode to Joy.' (Center) The many informational and art displays at the festival inspire a dialogue. (Right) The Rap Group entertains the crowd with lively rhythms and dance.



(Left) A stage crew erects the stage backdrop, which was months in the making. (Right) The Orange County Region Chorus punctuates the finale with 'Ode to Joy.'