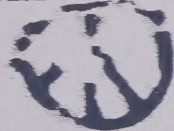
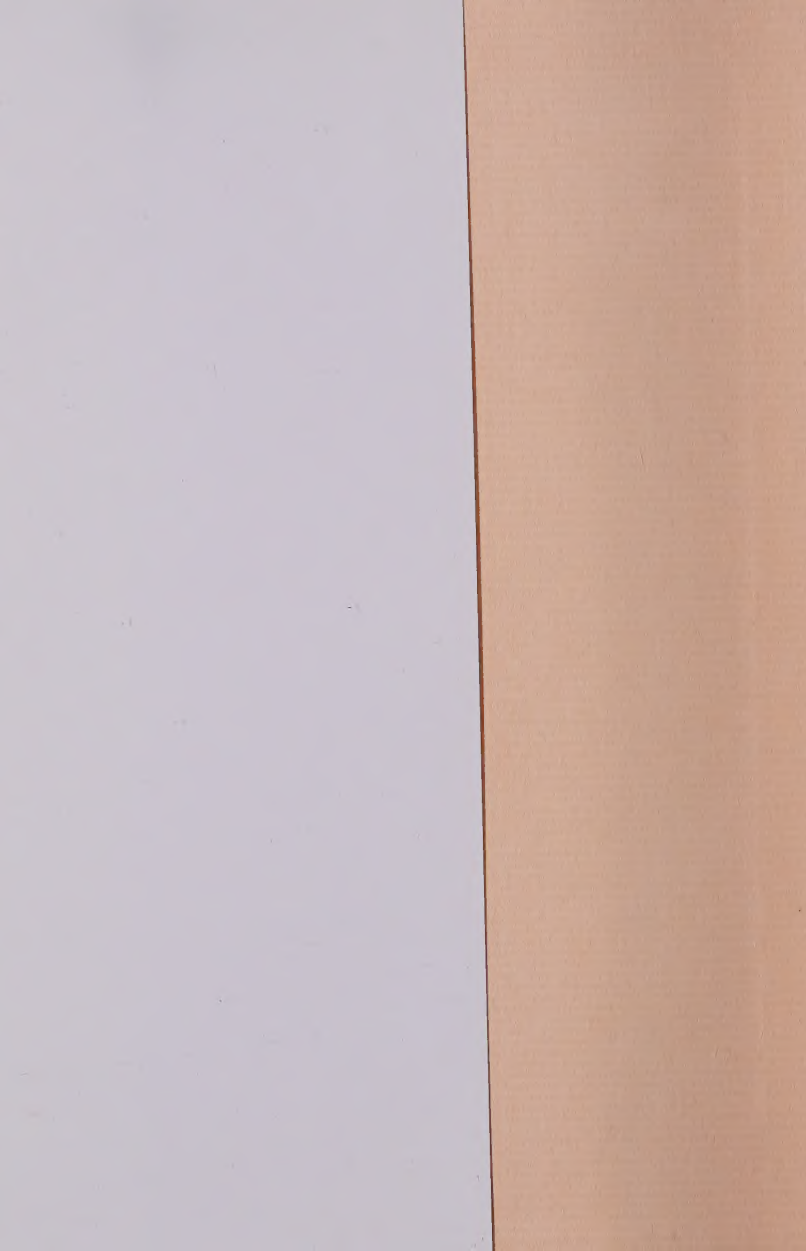


THE WONDERFUL LAW: UNIVERSAL REFUGE

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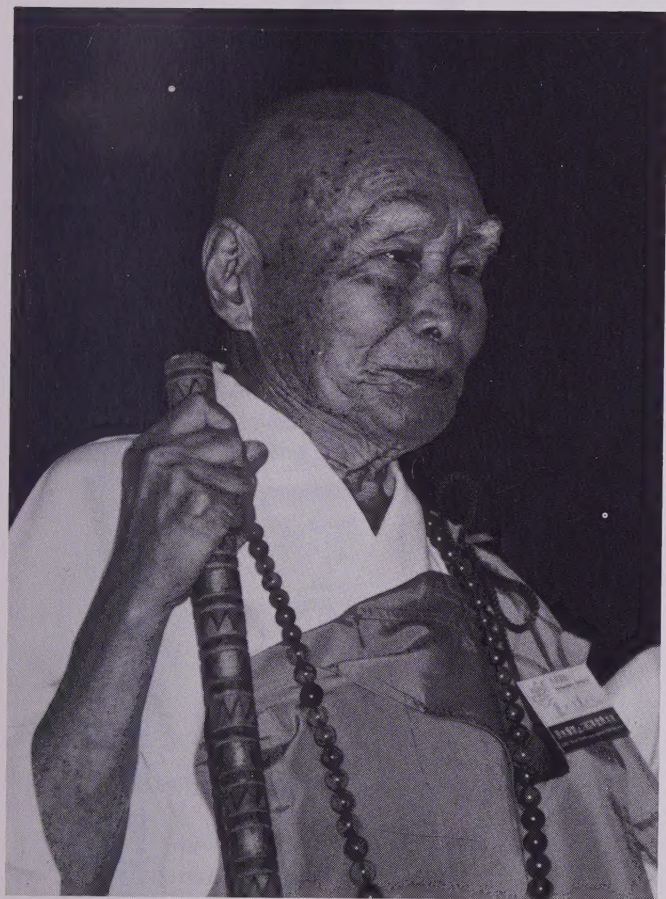
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THE WONDERFUL LAW: UNIVERSAL REFUGE

一天四海皆歸妙法



On the occasion of this publication, we would like to express our heartfelt gratitude to those who have given a significant messages from various countries all over the world, not to speak of Mrs. Indira Gandhi, the Prime Minister of India, and also to those who have taken the trouble in proof reading of this issue, such as Mr. Alan Mcallister, Rev. Masayuki Takahashi, Mr. Kyohei Kondo and other numerous people.

Chief Editor

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人久しといへども百年
其間乃事は唯一睡つ
か

惟時昭和五十九年^{太戊}甲子正月元且日達

*Even if a man lived his
longest life, it would not
last much more than a
hundred years.*

*What so ever happened
during his life would be
just like a dream in a
wink of sleep.*

on New Years Day, 1984

Nichidatsu

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THE WONDERFUL LAW: UNIVERSAL REFUGE

WORDS OF FUJII GURUJI



Sandai-Hiho-shyogi : *The Dharma of the Triple* *Great Secret*

Nichiren-shonin's¹ *Gomyohan*² contains several theories on *honzon*.³ These honzons are, however, not to be ranked with the *Honzon* of *Sandai-Hiho*.⁴ Nor are they to replace it. Nor are they contradictory to it. They will eventually lose their significance in front of it; they will lose their light and meaning as principal objects of faith in the presence of it. This is truer with theories on *honzon* advanced by scholars of the Nichiren-shu in later years. None of their honzons will explode that of *Sandai-Hiho*,

-
1. Maha Bodhisattva Nichiren: the Preceptor and Founder of the Nichiren-shu (1222 ~ 1282).
 2. The collection of Nichiren-shonin's writings and letters.
 3. The principal object of worship.
 4. The Dharma of the Triple Great Secret: The principal part of Nichiren-shonin's doctrine, which he expounds in his writing *Ho'on-jo*.

nor will they controvert it.

Nichiren-shonin writes:

“All those in Japan and throughout the world should hold Sakyamuni Buddha, who is the Principal Figure of *Hon-mon*,⁵ as *Honzon*.”⁶

As the primary point of his doctrine *Sandai-Hiho*, Nichiren-shonin suggested the Hon-mon-no-Honzon. This amounts to the reformation of religion in Japan and throughout the world, because when the honzon is revised, one's mind and heart must also be altered. This great religious reformation was Nichiren-shonin's most important proposal.

However, the Nichiren-shu has erred in its understanding of the Hon-mon-no-Honzon. There are scarcely any temples which enshrine it as their principal object of worship. If we lose the unity of the *Honzon*, we start holding one honzon after another at random. Aside from the Nichiren-shu there are no other examples among the Japanese Buddhist orders where so many different *honzons* are held in such confusion. When the *honzons* are in confusion the wishes and prayers we direct to them become similarly confused. Today the Nichiren-shu has become a religion motivated by *kijo*.⁷ It has become a happiness-making machine, and such wishes as security and well-being of family life, prosperity of business, recovery from illness and

5. *Hon-mon* means the essential realm of the Saddharma Pundarika Sutra. Therefore, the *Honzon* of *Hon-mon* means the essential Principal Object of Worship in the Saddharma Pundarika Sutta.

6. The quotation is from Nichiren-shonin's *Ho'on-jo*.

the like are the dominating prayers. Such prayers are but the agitation of human greeds and desires. As all sorts of *honzon* are worshipped in confusion, and all sorts of wishes are prayed for, the Nichiren-shu has become some pagan shrine, or, to all appearances, a heresy. Truly this result derives from the Nichiren-shu's misunderstanding of the *Honzon* of *Sandai-Hiho*. The cause of the misinterpretation is that the Nichiren-shu is no longer able to understand the true nature of Sakyamuni Buddha himself who is meant to be the *Hon-mon-no-Honzon*. That is why the Nichiren-shu adopted so many different *honzens*, and why it can no longer judge which one of them is authentic. As a result, the Nichiren-shu today has no strength at all. They spend their time praying their own arbitrary prayers, and the Sect has lost its value as religion.

Compared with the Nichiren-shu, the teaching of *Nembutsu*⁸ has consistently held one and the same Buddha *Amida-butsu*⁹ as their honzon by chanting the invocation "Namu-Amida-butsu" from the very start of the sect until today. This gives order and strength of unity to the sect. Accordingly, it gives consistency to their prayers to *Amida-butsu*, which are always focused on one wish — the wish to go to *Gokuraku*¹⁰ after death. Not many of us may pay

7. The state of mind and heart of those who are preached the Dharma that they may be led to the path of buddhahood. Also, human beings themselves.

8. The invocation of the name of Amida-butsu (Amitabha Buddha).

much attention to the issue of death as something related to us. But the most important issue for human beings is that man, who is alive now, must someday die. No one can escape from the matter of death. It is about this subject of death that the teaching of *Nembutsu* preaches to us. We can find the precious spiritual entity of religion working in the state of mind and heart which invoke, "May we be helped to face the great matter of life after death." No matter whether anyone can actually go to the heavenly pure land or not, the teaching of *Nembutsu* pointed out the great subject of death and paved the path to salvation in the face of death. This fact granted definite religious authority to the teaching of *Nembutsu*, and eventually led to differences between the *Nembutsu-shu* and the *Nichiren-shu*. It is reality that while the teaching of *Nembutsu-shu* is prosperous, the *Nichiren-shu* of *Odaimoku*¹¹ is declining. We must, first of all, accurately examine once again the true nature of Sakyamuni Buddha, the Principal Figure of Hon-

-
9. According to the *Nembutsu* faith, the buddha of Infinite Light made forty-eight vows before becoming a buddha and creating his own Buddha-land combining all the best features of the various Buddha-lands. In his eighteenth vow he promised to bring all sentient beings to his Pure Land he named *Gokuraku* on their invoking his name. After passing through an infinite number of Kalpas, he accumulated boundless merits and finally attained enlightenment, becoming *Amida-butsu*.
 10. *Sukhavati*; the heavenly pure land where *Amida-butsu* made a vow to invite all beings when they invoked his name.
 11. *Na-Mu Myo-Ho-Ren-Ge-Kyo*.

mon, who is to be the *Honzon*. Displaying the nature of the *Honzon*, Nichiren-shonin writes: (Honzon is) "Sakyamuni Buddha and Tathagata Prabhutaratna¹² in the Stupa." He gives further instructions regarding the *Honzon* in his writing *Ho'on-sho*. But the Nichiren-shu has misinterpreted this as well. However, I shall now leave this question of the *Honzon* for a while. Let us study it later when we have time.

Our human society today has developed harmful useless machines of murder and destruction called nuclear weapon. It has developed them, produced them, and finally installed them throughout the world. They have been installed in such quantity that they are now capable of annihilating humankind not only once, not only twice, but as many as thirty times. For all that, still nuclear weapons are ceaselessly developed, improved, and installed. We have been greatly terrified, counting the number of warheads. Today, however, beyond such problems as human annihilation and the final moment of the earth and the world, the scale of warfare is expanding limitlessly into space, and the issue of war has gone far beyond of our ability to

-
12. The Buddha who appeared with the Stupa in chapter XI of Saddharma-Pundarika Sutra. While He was still a Bodhisattva, He made a vow that after attaining buddhahood He would appear with a Stupa wherever the Saddharma Pundarika Sutra was preached in order to give testimony to the truth of the Sutra. When Sakyamuni Buddha preached the Saddharma Pundarika Sutra on Mt. Grdhrakuta at Rajigir, He appeared in the air with a Stupa.

control. Where can we find the means to relieve humanity from such terror? We are looking for the path to salvation.

We would be able to solve this problem if there existed no division of the world into the eastern and western blocs, and if there were no confrontation between the two. Neither bloc should have any necessity whatsoever of developing nuclear weapons to kill the other. Nevertheless, they are busy in developing and installing them in haste. Such a situation is caused by the wrong state of mind and heart of the two opponent bloc leaders and of the people that follow them. Under these circumstances, we cannot help murdering other people, destroying all humanity and killing ourselves, as well. We must stop such a condition. But how can we do it? We must search for the way. We must seek for the way to dissolve the confrontation between the eastern and western blocs. We must make the whole world exist as a sole nation. What can we do to achieve this?

It is not by power or by war that the world can be unified as one nation. We must alter the state of our mind and heart. We must correct the wrong in human minds and hearts that rely on nuclear weapons, continuously producing them. It is the task of religion to show how the minds and hearts of people in the world may be changed; it is religion that can alter the human mind and heart. Religion sets its principal object of worship in the centre of its faith, and acknowledges its reverence and authority. We call it *Honzon*. Now is the time we need a kind of *Honzon* that can create peace and unify the world. It was in order to

fulfil this need that Nichiren-shonin revealed and advocated the *Honzon* of *Sandai-Hiho*. (It would be advisable that the world must now be united with this Honzon.) However, they have their own respective religions not only in Japan but in almost all other nations all over the world, and they have their own principal objects of worship. How are those *Honzons* related to that of *Sandai-Hiho*? After all, all previous *honzons* have only been useful in creating today's dangerous situation, and they have no power to dissolve it.

In the early period of Japanese history, one thousand and five hundred years ago, Prince Shotoku acceded to the regency, and made a great vow to make Japan a nation of peace. His vow and theory of peace are expressed in Article I of the Constitution he enacted. In Article II he writes:

(In order to construct a nation of peace,) "The Triple Gem must be venerated wholeheartedly. The Triple Gem is the Buddha, the Dharma, and the Sangha. The teachings of the Buddha are the culmination of religion applicable to all nations of the world, and the ultimate refuge for *Shisho*.¹⁴ Who would not revere it."

Thus in Article II, the Prince proposes that the teachings of the Buddha be the state religion as they are the essential principle with which to create a nation of peace, and that they be venerated with devout faith. He then explains the contents of Buddhism since it was being introduced to and

adopted in Japan for the first time: "The Triple Gem must be venerated." This means the Trinity of the Buddha, the Dharma¹⁵, and the Sangha.¹⁶ These are the teachings of Sakyamuni Buddha. Then he explains why he adopts Buddhism is that he judges it to be the loftiest religion, the most excellent and relevant to all nations of the world.

If the teachings of Sakyamuni Buddha are the culmination of religion applicable to all nations of the world, they must have geographical universality. They must possess a nature that people of any nation and any race can revere and believe in. This is what universality means. Because of its universal nature, Buddhism could travel through the difficult dangerous mountain passes, beyond the world's highest mountains, the Himalayas to reach China, the remote regions of the Far East. The universal religion must be provided with such a character — the capability of travelling far and wide without fail in spite of oceans or waves in front, separating it, from the regions beyond. When we compare China and India, we realize that although Chinese culture had developed by that time, it did not spread beyond the Himalayas to reach India. This is evi-

13. The quotation is from *Ho'on-jo*.

14. All living beings. Literally four kinds of living beings. Buddhism categorizes living beings, visible and invisible, into four sorts: those born out of eggs, those born out of humidity, those born out of the mother's womb, and those suddenly born out of nothingness.

15. The teachings of the Buddha.

16. The community of monks, Buddha's disciples.

dence showing that Chinese culture lacked in universality. Hinduism which is still preserved in India also lacks in universality and it has stayed the religion of only one race. Whereas Buddhism spread beyond the Himalayas to the Far East, Hinduism did not travel beyond the mountains at all. Religion must first have universal nature that can be revered and believed in, in any nation by any race.

Secondly, historically speaking, it would be of no good use if a religion is followed faithfully at times, but dropped at others. In short, it must last with consistency throughout history. Buddhism has been handed down for two thousand five hundred years since the time of Sakyamuni Buddha; and from the era of King Asoka¹⁷ until today, it has preserved itself in the original form that existed at the time of Sakyamuni Buddha, while spreading to many parts of the world. Buddhism in Japan and elsewhere has changed to a considerable extent, but historically, it must keep a consistent and unchanging character.

Thirdly, religion must have a harmonious nature. Whatever country it goes to and whatever religions it comes

17. The king of India who was on the throne one hundred years after the physical death of Sakyamuni Buddha (i.e. the 3rd century B.C.). He reached the throne by killing his brothers and waged many wars to conquer India. He was very furious in nature, but his character showed a complete change when he witnessed the disastrous conditions caused by the war he waged to conquer Kalinga. He became an earnest devotee of Buddhism, erected eighty-four thousand stupas, and used the peaceful teachings of the Buddha to reign over India.

across, Buddhism does not try to destroy them or do any harm to them because they are wrong. It only expresses its own precious nature. When Buddhism reached China, Chinese traditional teachings such as Taoism and Confucianism were quite antagonistic to it. As it grew very difficult to tell which was better, people decided to judge the superiority of the two in the Royal Court. Chinese Confucianists must have had many logical arguments against Buddhism, but it seemed quite troublesome to have a debate. So they piled up the Confucian holy scriptures and the scrolls of the Buddhist sutras, and set fire to them on the 15th of the first month of the year. They put the Confucian scriptures on the right and the Buddhist sutras on the left. The Confucian scriptures were all burnt up whereas the Buddhist sutras were not. The judgement was passed that the justice and reason on the left were superior. We still have the expression, "*sagicho*,"¹⁸ which was coined after this incident. We have one more set phrase coined after the incident, *okan-shakujiku*,¹⁹ which explains how the Buddhist scrolls were scorched but not burnt to ashes. This event revealed how profound, lofty and excellent the Buddhist doctrine was.

Moreover, the teachings of Sakyamuni Buddha preach "perseverance." On top of everything else, Buddhism teaches us the virtue of endurance. In order to disseminate the teachings of Buddhism among bad people in an evil

18. Literally, the justice on the left is superior.

19. Literally, yellow scrolls and red scrolls of scriptures.



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国民平和大行進

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age, those who practice the Dharma Path must always accept difficulties and persecutions. We must quietly persevere humiliation and undergo hardship without resisting. This spiritual strength gave Buddhism the force to go beyond the Himalayas and to spread all over the world. When Buddhism reached Japan, Japanese ancient Shintoism confronted it. Shintoists threw the statue of Buddha into the canal in Naniwa,²⁰ arrested the monk who had brought Buddhist sutras, imprisoned him and whipped him. But he quietly persevered all this without fighting. The power of perseverance reveals itself as time passes, and those who where the persecutors are defeated.

Furthermore, the teachings of Sakyamuni Buddha are "the ultimate refuge for *shisho* (i.e. all living beings)." Religion is by no means a toy for some people to play with. All living beings, all existences bestowed with life, should lead a life of joy under the blessings of the power of religion. Of all living creatures, first human beings, and then animals like dogs and cats, can be examples of a joyful life. Even such creatures as cows and horses are given peace of mind by the teachings of Sakyamuni Buddha. When Buddhism is disseminated, all living beings start enjoying a life of prosperity, tranquility and comfort together. Let's think about this a little more.

Modern civilization is called the civilization of Christianity and science. In the face of this civilization, it is beasts of prey that perish first. They have been destroyed

20. Present Osaka.

first because they are enemies of human beings. These days there are no longer any tigers even in the Himalayas. We hear that today even in the African fields only a few lions remain. These fierce animals were the first to start perishing. Human minds and hearts which fear the fangs of fierce animals eventually start fearing other human beings as well; they start feeling scared of other human beings who possess nuclear weapons. This is the cause of the conflict between the east and the west.

Leading the four hundred million people of India, Mahatma Gandhi, marching empty handed, tried to achieve India's independence by means of the movement of non-violence. He taught people one thing: He taught them not to be afraid of the struggle. He told them not to be afraid of Great Britain, not to be afraid of authoritative power, not to be afraid of prisons, and not to be afraid of death.

Originally, the eastern and western blocs came into Japan together as part of the Allied forces. Both the Soviet Union and the United States were member nations. Before long, however, the Soviet Union started to be afraid of the United States, and thus the confrontation between the two blocs began.

In Buddhism there is the term, "*se-mui*," which means to perform non-doing. What does the Buddha give us? He gives us a mind and heart that are not afraid. The teachings of Buddhism cultivate within us the mind and heart of non-doing and non-fearing. Therefore, we must rebel against modern civilization. On the other hand, Prince Shotoku

writes: "If he is taught well, he will follow the teachings." We do not mean to teach the theory of peace to animals, but although they do not understand human language, if we pave the path to joyful life for them, tigers will not show their fangs any more, lions will not eat us any more, and venomous snakes will not bite us any more. The power to change things in this way is capable of saving all living creatures. All creatures — those in the oceans, those in the air, and those in the forests — can live together in joy. The way for all creatures to live is to be in the same state as the human mind and heart which are faithful to the true religion. Today, however, it is religion itself that is not only thinking up the way to attack and kill animals but also the way for human beings to attack and kill each other. This is the fate of the civilization of science, the fate of the civilization of Christianity.

In Japan as well there is the racial religion called Shinto. After the *Meiji-Ishin*,²¹ this religion gained authority and power, excluded Buddhism, the religion of peace, and made Japan a militaristic state. Japanese militarism since the Meiji Era was rooted in the doctrine of ancient Japanese Shintoism. The religion still exists. It holds *Amaterasu-Ohmikami* the goddess of peace in the centre of its faith, but as it is polytheistic, it has set up as many gods as have been considered necessary, one after another. In due

21. The Meiji Restoration: the Japan's political revolution: the political power shifted from *Tokugawa-Bakufu*, the administration of the *Shogun*, to the Emperor Meiji (1867 ~ 1868).

course, *Yasukuni-Jinja*²² (Shrine) was given birth to by the Shinto faith.

Yasukuni-Jinja is now devoutly worshipped as if it were a Japanese national shrine. But we must first examine whether the gods enshrined there, that is, the spirits of the war dead, can satisfy the conditions for being the true religion. Religion is not to be the private possession of only one country or only one race. It is to be universal and relevant to all nations of the world. The genuine religion is to be a power for salvation greater than that of any other religion in the world. The power of salvation means that all those who believe in the religion can lead a life of joy. The true religion also has the power of harmony. In spite of grudges, hatred and fear we may have conceived towards others in the past, we can live in harmony with one another by believing in the true religion. We can live together on friendly terms with anyone. We must have such power within us. We must receive from the religion such a power of salvation and harmony, and the strength of perseverance in the face of violence or hardship. The power of religion is not one that achieves victory by means of violence. It is to find within peace a power absolutely superior to violence, and we call it non-violence. In other words, it is perseverance; it is what the practice of *Buddhisattva* perseverance is. We must have this strength ourselves. But have the spirits

22. It literally means "the shrine of the pacification of the fatherland," where the spirits of the war dead are enshrined. It is located in Kudan, Tokyo.

of *Yasukuni-Jinja* such power? We must consider this matter carefully.

Prince Shotoku-Taishi says that the teachings of Sakya-muni Buddha are "the ultimate refuge for *shisho* (: all living beings)," and everyone can live in harmony and joy by having faith in the *Honzon* of this religion. In order to realize this, we must first change the state of our mind and heart. The Prince continues: "There is no one who is completely bad. If anyone is taught well, he will follow the teachings." This expresses what the power of religion is. It does not restrict one by violence or by authoritative power. It is by believing in the true religion that we can acquire the power to persevere through any kind of hardship and overcome violence. Conflict and fear never cease as long as we are too quick to decide that man is bad.

"There is no one who is completely bad," is what this religion teaches. "If he is taught well, he will follow the teachings." The power of religion is the power to guide bad people to the good teachings. We must achieve this.

During the era of the Emperor Meiji,²³ Japan fought two big international wars, the Ch'ing-Japanese War and the Russo-Japanese War. She was victorious in both wars, and the people of the world acknowledged and praised her victories. Our country did not suffer any damage at all, and the people did not lose their property or lives. Therefore, the names *Gokoku-Jinja*²⁴ and *Yasukuni-Jinja* seemed well suited to the war dead.

23. The Emperor reigning 1868 ~ 1912.

However, when we examine the history of the gods enshrined in *Yasukuni-Jinja*, we find that they joined the Japanese military forces, went overseas as soldiers and made war there. When the Fifteen-Year War²⁵ started, all nations of the world detested Japan's war activities. They organized the Allied forces, attacked the Japanese forces everywhere, killed their soldiers and destroyed their armies completely. As the whole world hated the Japanese military forces and their war actions, the Allies planned to land on Japanese territory. The Reigning Emperor Hirohito, however, made a courageous decision himself, and applied for peace negotiations. When the commander-in-chief of the Allies landed in Japan, the Emperor himself apologized to him on his knees, saying that the whole crime of committing this war was to be attributed to the Emperor himself. This way, the country's defeat and ruin became a reality. Because of this war, not only were the Japanese troops severely beaten and many military men killed in the war, but more than sixty Japanese cities and towns, big and small, were burnt to ashes. Hundreds of thousands of women and children killed in the conflagrations. Above all things, Hiroshima and Nagasaki were damaged through and through by atomic bombs. All this demonstrates the mistaken nature of the military

24. Literally, "the shrine of the defense of the fatherland." Shrines of this kind were built in various towns and villages.

25. The fifteen-year period of continuous war conditions in which Japan was involved, starting with the Manchurian Incident, then the Chinese Incident, and finally World War II.

actions.

Nonetheless, two million, six hundred thousand military men killed in the war were enshrined in *Yasukuni-Jinja*. Their symbolism being considered, they are not suited to be gods in the Shrine. What did they do in their lifetime except that they joined the military, made war and were killed in war? Can such deeds qualify them to be enshrined as gods? The name *Yasukuni-Jinja* makes us feel as if the Shrine and its gods had served to bring peace to the country. But in reality, what the military men did was to go abroad, make war there, be defeated and be killed and were thus be enshrined in *Yasukuni-Jinja*. Truly we must name the shrine "the Shrine of the Country's Defeat and Ruin," and the war dead are to be properly enshrined in it. Then the past activities of the dead would fit the name of the shrine. Gods of the country's defeat and ruin; they are the Japanese military forces which caused the country's defeat and ruin, and the shrine holds the spirits of the war dead . . . Naturally and rightly, those spirits should accept the name of the country's defeat and ruin in order to tell people that their military actions were wrong and that war is a wrong activity. The shrine should be called "the Shrine of the Country's Defeat and Ruin."

For all that, *Yasukuni-Jinja* today is considered to be the most important place in Japan for worshipping, more important than even the Shintoism mausoleum of Goddess *Amaterasu-Ohmikami* and *Meiji-Jingu* (Shrine) of the Emperor Meiji. This has raised a problem for the public.

All the Cabinet ministers, starting from the Prime Minister Nakasone, visit and pay homage to the shrine. I am afraid I may sound insulting to the spirits of the dead, but in fact, I believe that it is now high time we reflected on the crime of war — how wrong the war, and the militaristic activities were, and how evil the results they brought forth.

We must never start a war again. We urged the youth of the Japanese race to helplessly go into a meaningless war and made them die a shameful death in war. We must never repeat this. Now is the time we should to think back upon our past in order to let all people realize that all wars are useless deeds.

But the war dead are still enshrined as gods and worshipped as *honzon*. Such gods would not pass as deity anywhere in the world. If they should be brought overseas as the gods of the Japanese religion, no nation in the world would want to have anything to do with Japan. For people in the world, just yesterday, had the bitter experience that their races were ruined and their countries were invaded by those gods. These gods may be the central object of worship at *Yasukuni-Jinja*, but they are the souls of those soldiers who ruined their countries, in short, the objects of their ill-will and hatred.

Japanese erected Shintoist *Gokoku-Jinja* in every Korean village, and forced Koreans to worship there. They constructed shrines of the same sort also in northern and southern China, and enshrined the war dead. As soon as World War II ended, the first thing local people did was to

destroy those shrines. I witnessed this. No one would sympathize with the idea of Japan making peace in the world using ancient Shintoism.

Religion is not to be the private property of a certain nation. It cannot be created arbitrarily by a single race. It must have universality. Only a religion that can stand properly on a stage common to all the nations of the world, and that has the capacity of being the culmination of religion, applicable to all nations of the world — the capacity of being an exceedingly well-regulated religion — can construct nations of peace. This is why Prince Shotoku judged that the teachings of Buddhism are “the culmination of religion applicable to all nations of the world, and the ultimate refuge for all living beings” when he adopted them as state religion. Now is the time we Japanese should bring forth this deity, this *Honzon* into the world again. Although two thousand five hundred years have passed, the teachings of Sakyamuni Buddha have not grown old. From now on, Buddhism will make peace in the world as a religion relevant to all nations, extremely lofty, and embracing immense power.

If Japanese people abandon the religion of the war dead worshipped at *Yasukuni-Jinja*, and if they hold Sakyamuni Buddha the Principal Figure of *Hon-mon* as *Honzon*, all races in Asia, from the Korean Peninsula to China and other Asian countries, will soon forsake the ill-will and hatred they have harbored in their minds towards Japan because of her militaristic period, so that they may be

able to unite with the Japanese peace movements. In short, we shall be able to commence the era of Asia in the construction of peace in the world. This means that we should return to the religious reformation at the time of Prince Shotoku's enactment of the Constitution of Peace.

Nipponzan Myohoji has borne witness to this. The peace movement and the movement to restore Buddhism that Nipponzan Myohoji has been committed to in such Asian countries as India, Sri Lanka, Tibet and Mongolia, have been welcomed by the people there. Today the movement of non-violence in India has been completely integrated with the religious movement of Nipponzan Myohoji; Mahatma Gandhi's movement of non-violence was given a religious foundation by the religious movement of Nipponzan Myohoji, and the two have become united one body. Mahatma Gandhi also practiced the force of perseverance in the face of violence. In spite of the fact that he held to correct teachings in order to lead the people towards India's Independence, he himself had to spend most of his life in jail under rough circumstances. In later days, however, those who had persecuted him by means of authoritative power quietly rectified their errors and started to follow the correct teachings of those who had persevered and this resulted in the achievement of India's Independence.

There is a story handed down at the *Zenkoji* Temple in the mountains of Shinano Country, Japan. It tells us that somebody brought on his back a statue of the Buddha,

which had been thrown into a canal in Naniwa, and enshrined it secretly far up in the mountains. Buddhism has a virtue, which is a nature superior to that of all other religions in the world. Christianity and Mohammedanism each worships its own God, but they kill and destroy everyone else. I feel that this type of religion will come to nothing.

Sri Lanka has had the tradition of Hinayana Buddhism from ancient times. But today, the people of Sri Lanka have requested Nipponzan Myohoji to erect peace pagodas, joining the worldwide movement of Japanese Mahayana Buddhism. A religious body united for the sake of peace is soon to be born in Asia. We must not overlook this fact.

There is another fact I must mention here. When we talk about *Ichienbudai*,²⁶ the European countries are included in it. Great Britain has been a Christian country. But those who are taking the initiative in the movement against nuclear weapons and their installation in Great Britain at the moment, are several Buddhist members of Nipponzan Myohoji, although their number is very small. In due course, the people of European countries starting with Great Britain and Austria are taking in Buddhism. The previous Western religion has given birth to nuclear war, and is still perpetuating such a condition. In order to get out of such a situation, Europe seems to make haste to adopt the so-called Eastern civilization, that is the religious civilizaion which holds Sakyamuni Buddha as the Principal

26. The whole world; the world of all beings living in suffering.

Figure of *Hon-mon*, of absolute non-violence, construction of the peace pagoda in England and the inauguration of the peace pagoda in Vienna, Austria gave testimony to this fact. There are more peace pagodas appearing like fountains everywhere. These actual happenings bare witness that the world will be unfied under a peaceful religious conviction. You cannot keep your eyes closed and try not to see this.

The religion of Europe and the United States is Christianity. The God of the Christian faith is by no means such a spirit of ill-will as were killed in war. He is God, who is Almighty and who created heaven and earth, and everything existing in them. He is religiously quite a refined God. Towards the end of the World War II, however, the President of the United States proclaimed to the world that Japan was invading the world, and reinforcing her armaments. They must battle her war capacity and increase of armaments. God ordered the President of the United States of America to develop nuclear weapons, produce them and drop them on Japan. This was the will of Almighty God . . . At that time, no Christian priests or no laity following the Christian faith raised any protest against his words at all. At the present time, it is still the United States that is taking the initiative in the production of nuclear weapons and of their installation. Now Eastern Europe and the Soviet Union have also developed nuclear weapons to counter the United States. The people of the Soviet Union do not seem to believe in Christianity, but

they do believe in the power of materials. No matter which people hold faith in, materialism or the *honzon* of a certain religion, as long as their belief or God should accept the production of nuclear weapons such faith would be of no use for making a peaceful world in the future. We must search for another *honzon* elsewhere that seeks for peace and can make peace.

Now there is another religion, Mohammedanism. It achieved revolution in Iran through the religious unity it offered to the people. However, as it is a religion which believes in the sword and accepts war, there soon occurred warfare between the Islamic countries themselves. In spite of the fact that the conflict has grown into a homicidal war so disgusting and so bitter to the people of the rest of the world, Islamic people will not stop it. Mohammedanism, too, is not the religion to make peace.

Both Christianity and Mohammedanism held in the Western Hemisphere are monotheistic, and they exterminate all other gods except the one God they believe in. Their sole God proclaimed this. Accordingly, where Christian faith spreads, any existence of any other religions becomes unacceptable. Buddhism was born in India, but it was totally destroyed by Mohammedanism without leaving any evidence left on Indian soil. Wherever Christianity was disseminated, all previous native religions ceased to exist. Monotheistic religions seem to be good in that they can provide unity by holding one God. But they have controverted the essential religious nature by adopting

violence. As a result, they destroy all other religions and sects which only instills a hostile state of heart and mind among themselves. In Great Britain today for example, people of the same Christian faith are killing one another, causing great trouble. Moslems are also committing cruel homicide among themselves.

Such religions as employ violence can not be adopted for the sake of making a peaceful future world. They must be replaced with an absolutely peaceful religion, the culmination of religion applicable to all nations of the world. It should have a lofty nature, the power of salvation on a vast scale, the power of harmony and the power of perseverance. Such a powerful religion should be adopted now to make peace in the world.

Buddhism has preached the teachings of making absolute peace for the past two thousand five hundred years, calling a halt to war actions in various parts of many nations of Asia. It was because Buddhism was disseminated that there have been few international wars in Asia. From now on it is the teachings of Sakyamuni Buddha, the *Honzon* of Buddhism, that will make peace in the world. In order to do this we must actualize in our present reality the words that the Sakyamuni Buddha of 2,500 years ago entrusted to Nichiren-Shonin saying that,

“Even at the time, at the Kalpa’s end, when all living things see the great conflagration burning,”²⁷.

the spreading of the Buddha’s teachings

“will make tranquil this realm of mine.”²⁸.

The religion of Buddhism has been preserved for this cause. The *Honzon* of Buddhism was revealed for this cause, and we find it in Nichiren-shonin's theory on *Honzon, sandai-Hiho*.

One thousand five hundred years ago, Prince Shotoku appeared in Japan, and adopted Buddhism in order to change the militaristic country and create a peaceful nation. By employing the teachings of Sakyamuni Buddha, Japanese people soon established a nation of peace and culture, and people of all classes devoutly payed homage to the Dharma morning and evening. This way, peace and culture were preserved through the Nara²⁹ and the Heian³⁰ Periods, as is expressed in a song:

“Double cherry blossoms of
The ancient capital of Nara
Giving fragrance today
In triple abundance.”

The history of the peaceful nation, the cultural nation of Japan, finds no match in the history of any other nations of the world. Japan then enjoyed unparalleled tranquility and high culture, of which the ruins still remain as testimonials today. Buddhism has been handed down for many generations. Finally today when we have entered the age

27.-28. The two quotations appear in chapter XVI of the Sad-dharma Pundarika Sutra (: “Revelation of the Eternal Life Tathagata”).

29. 701 ~ 794

30. 794 ~ 1192

of nuclear weapons, Nichiren-shonin's doctrine of *Sandai-Hiho* stands as a pioneering step in the great movement towards the construction of world peace.

In recent years, Mahatma Gandhi of India led the four hundred million people of India, employing the movement of non-violence. He feared nothing, doubted nothing in the face of violence, and quietly advanced the revolution for independence. To begin his daily prayer for the completion of the political revolution to create a peaceful nation by means of non-violence, and for the achievement of freedom and independence, Mahatma Gandhi adopted the chanting of "Na-Mu Myo-Ho-Ren-Ge-Kyo" according to Nichiren-shonin's doctrine of *Sandai-Hiho*. As soon as World War II ended, India's Revolution for Independence was achieved as his mind and heart prayed and wished it to be. With the success of the revolution, Mahatma Gandhi's comrades took political power, and they gathered by the pagoda of Sakyamuni Buddha, the pagoda of the four great disciples, which still remained in the desolate village of Sanchi in Northern India, in order to make decisions on the management and administration of future India. They decided that India would be administered as a peaceful nation in its relations to the other nations of the world, that the teachings of Sakyamuni Buddha would be adopted as essential guiding principles and that Buddhism therefore should be restored at once. Thus the great movement of the restoration of Buddhism became one of the priorities of the government of India, and the

doctrine *Sandai-Hiho* advocated by Nichiren-shonin of Japan has been handed down in their activities. The reconstruction of Buddhist remains and Buddhism in India will give great force to the effort of making peace in the modern world in the near future.

There are many sutras which Sakyamuni Buddha preached, but in the Saddharma Pundarika Sutra, He stated the historical prophesy that it would be "spread two thousand five hundred years after my extinction." No matter what would take place during that interval, the Sutra would be spread when two thousand five hundred years would have passed. It was Nichiren-shonin who chanted Na-Mu Myo-Ho-Ren-Ge-Kyo for the first time. He prophesied:

"If my compassion is immense, Na-Mu Myo-Ho-Ren-Ge-Kyo will flow far into the future."³¹

These days *Odaimoku* seems to be dying out to a considerable extent. In spite of this, however, Na-Mu Myo-Ho-Ren-Ge-Kyo will be handed down all the same through the ten thousand years of *Mappo*, the evil age of corruption, to the time Bodhisattva Maitreya³² appears in the world. This is the prophecy of Nichiren-shonin himself. Na-Mu Myo-Ho-Ren-Ge-Kyo and the teachings of Sakyamuni Buddha will last throughout all history.

31. The quoted statement appears in *Ho'on-jo*.

32. The future Buddha following Sakyamuni Buddha: Bodhisattva Maitreya will attain buddhahood and come down from *Tusita* Heaven into the world five thousand six hundred, seventy million years after the physical death of Sakyamuni Buddha.

(Translated by Takako Hayashi)



*If this Dharma does not return
to the Western Heaven (India)
the Prediction of our great
Master (Nichiren) shall become
false*

For the sake of repaying the beneficence of the lord he (Maha Bodhisattva Nichiren) wrote Rissho-Ankoku-Ron and beat the bitter drum of remonstrations. For the sake of repaying the benevolence of the master he wrote Hoon-Sho and held memorial services for the sacred soul. Wishing to return the benevolence of his parents he shed tears of longing for their homeland during the 9 years he spent atop Mount Minobu.

There are those who shed no tears for his 3 years in exile at Ito of Izu, those who shed no tears for his ordeal when he was slashed by knife and stick at Matsubara of Tojyo, those who shed no tears for his suffering as he was drawn to the execution ground for decapitation at Tatsunokuchi at Kuni Katase in Sagami, those who shed no tears for his ordeal of 4 years at Sanmaigahara in Tsukahara on Sadogashima; but who can hold themselves from tears when one perceives his heart full of filial piety as he scaled the

steep 10 km path in order to pray to his parents' grave from atop the mountain even at an age of over 60. On his way to Tatsunokuchi the words he uttered in confronting death were "I, Nichiren born to be a monk was insufficient in rendering koyo (filial piety) to my parents." These were words of profound repentance which constantly occupied his mind. Also confined in the midst of deep snow at Tsukahara he pined for them saying, "once again may I be able to see the graves of my father and mother." Thus, at Mount Minobu he yearned for them saying "Even the wind which blows from the east reminds me of my parents, thus it consoles my heart when I step out in the garden and have it touch me."

Just as the heart of an infant yearns for mother's milk, Maha Bodhisattva Nichiren longed for his parents, yearned after their graves and yearned the land in which they lived beyond the sky. This is the faultless genuine heart of man, the source of the teachings of the Buddha. Thus, people who came after him erected a temple and named it Shishinkaku (a temple of affection to parents). Indeed this is Maha Bodhisattva Nichiren as he really was, and at the same time the essence of Hokekyo (Saddharma-Pundarika-Sutra; the Lotus Sutra).

I visited Mount Minobu with the relics of my benevolent mother Maha Bhikkhuni Gyoa-in Nisso on my back, as well as to pay a farewell homage before leaving for my mission abroad. Both Reverend Kaijo Komatsu of Takeno-bo (cell) and Reverend Nichien Uchino of Shimizu-bo have always

shown compassion to me. Yet again this time indeed they must have felt pity, perceiving my heart as I was consigning the ashes of my recently deceased benevolent mother here in Japan, and in solitude leaving the homeland to journey into the jaws of death across the innumerable waves of the ocean in order to propagate the five and seven words of Myo-Ho-Ren-Ge-Kyo. They have kindly buried part of my mother's remains and erected a stone monument at the great garden of Shishin-Kaku atop Mount Minobu for the repose of her soul. If it is not for the marvel of Maha Bodhisattva Nichiren's compassion, how can I be favoured with such great blessing? I can not but believe that this is truly an expedient which proves the teaching of women attaining Buddhahood. Being bestowed with the virtue left by Maha Bodhisattva Nichiren's great Koyo, I also have been able to fulfill a little of his filial virtue. The sacred ground of Shishin-Kaku at which Maha Bodhisattva Nichiren yearned after the graves of his parents has become the sacred ground of Shishin-Kaku for myself as well where I yearn for the grave of my mother. Indeed, the 3 letters of Shishin-Kaku has opened a great path to Bodhi (Anuttara Sammyaka Sambodhi) equally for both holy and ordinary men alike.

Choosing the coming August 25th as the day for the inaugural ceremony of the stone monument at Shishin-Kaku, I wish to hold a service. May related people in the order and lay persons alike come to take part in this auspicious service. In order to pay a farewell homage before

leaving for my mission abroad I first visited Mount Minobu on March 14th. On July 5th I again visited Mount Minobu. Visiting it for the third time this coming August 15th I shall entrust the relics of my benevolent mother to the hands of Maha Bodhisattva Nichiren. And without any concern to hold me back, from Mount Minobu as a starting point I shall finally take off on my mission abroad. It is hard to push away the sadness enough to bid farewell, yet from now on I must part from everything for the sake of propagating the teachings of the Buddha. It is a great vow beyond the reach of my capacity. May the Buddha have pity and enable to accomplish it. It is my desire to take the initiative in the auspicious omen of bringing Japanese Buddhism back to India. In order to regenerate the spiritual civilization of Asia, the Orient, I aspire to defeat the 62 kinds of people of the evil path. It is my wish to equally relieve all humanity from the murder civilization of Europe and America's Asura; the hell of delusion concreted by conflict and struggle. May one after another follow to beat the bitter drum to awaken humanity at the peaks of mountains covered with snow and pour the rain of the Dharma into the stream of the Ganga.

If this Dharma does not return to the western heaven (India) the prediction of our great master (Nichiren) shall become false.

If this Dharma does not return to the western heaven our Bosatsu-gyo (Bodhisattva Parmita, Practice in pursuit of attaining Buddhahood) will not be realized.

If this Dharma does not return to the western heaven the living beings of the saha-world will eternally be unable to escape from the prison of fire, struggle, and bloodshed.

Thus, deities and guardians of Buddhism who abide in the various heavens, with due reverence and in awe may I pray that you give a lending hand to realize the long-cherished desire of Maha Bodhisattva Nichiren, and protect our practice.

(July 25, 1930)

(Translated by Yumiko Miyazaki)

Later thy Faith

The land purifying ceremony for the Greater London Stupa is being observed today. We have received congratulatory speeches from many guests which all pertained to the need of somehow avoiding the ever-approaching danger of a nuclear war. The Greater London City was made a nuclear free zone last year in commemoration of the peace efforts for nuclear disarmament. This year, the Greater London Council decided to erect a Stupa as a token

of world peace. Indeed, this is an astonishing decision!

Among the Western nations today, the idea to defend themselves with nuclear weapons is gaining predominance amongst the politicians, with the United States leading the way. The Japanese Cabinet, led by Yasuhiro Nakasone, carries the same tune of using nuclear deterrence as the reason for their military build-up. The present British administration is also employing nuclear armament as the means to ensure it's country's security.

On the other hand, the nations which belong to the Warsaw Pact, led by the Soviet Union, possess the same concept of defense.

This, unfortunately, is becoming the force which will cause the calamity that will annihilate humanity.

One recent example is the downing of the Korean civilian jet airliner over the coastal waters of Japan. The attackers were Soviet military jets. No military personnel were aboard this civilian plane. Around 200 ordinary women, men, and children of more than ten nationalities with no military interest were shot down.

South Korea, the United States and Japan called this attack by the Soviet Union outrageous and unreasonable, and insisted that they be compensated.

However, the Soviet Union would not consent to it on the grounds that the civilian jet airliner has been wandering in Soviet air space for a considerable amount of time, and in particular had passed over one of their military bases. They claim that it was a camouflaged civilian plane on a

military assignment for the United States. They claim that they have evidence to prove this fact.

While the United States gives grounds for accusing the Soviet Union of being barbarious, the Soviets give grounds for the attack. The victims were innocent people of the world who happened to be aboard without knowing what was to come. By a single missile they were brought down in pieces into the depths of the ocean. If the civilian plane was engaged in a military mission, the United States, Japan and South Korea are to be condemned for their crime. The Soviet Union is also to be blamed for the shooting down of the innocent civilians. While both sides give their reasons, the victims will not benefit from either of them.

Once a war takes place today, it is the five billion of us ordinary people who will be made victims and killed. NATO and the Warsaw Pact will give their reasons for their defense, but this is nothing more than idle talk in an attempt to justify their egoistic war! Those who possess political, military and economic power today have become an embodiment that can cause the genocide of all humanity. Humanity is under the threat of being victimized by these politicians, the military, and the manufacturers of nuclear weapons.

In light of this situation, the plan to erect a Stupa here in Greater London arose. I was in no way ever associated with the city of London. The Faith professed here is Christianity, while I am a Buddhist. However, the principle object of worship for Buddhists was chosen to be built in

the Greater London City as it's symbol commemorating peace. This cannot even be imagined in Japan. Perhaps, no city council of any country dreamed that this would be possible.

The Stupa which will be erected here is a model of an ancient structure that spread throughout Japan. It is because of the eager request of the Greater London Council that I am grateful. The designer of the London Stupa, Dr. Ooka, did not see this miniature wooden Stupa I have here, but this happens to be an identical design to his. This miniature Stupa is estimated to be about 700 years old. There still exists a sketch drawn by Maha Bodhisattva Nichiren which is over 700 years old and it is an exact resemblance of Dr. Ooka's design.

In fact, a decision was made to bring the work of a poor and meager Order of the East, called Nipponzan Myohoji, whom they had never heard of or seen, to lay the foundation for peace. We shall endeavor and pray that this aspiration of the Greater London Council will live on.

There are over a hundred pilgrims from Japan present for this ceremony. They are here because they are grateful for the decision made by the Greater London Council and the concerted efforts of it's citizens and which could not have been possible in Japan.

Moreover, in spite of the rainy weather, we were able to see the sun this morning. It is very rare that the sun shines like this in London. On the occasion of the ceremony at Milton Keynes, in July, we were also blessed with beautiful

weather. A Japanese woman who has been residing in London for the past ten years said it was the most beautiful day she has ever seen. Indeed, the weather today is also unusually fine. The mind of the heavens is indicated by this weather. The heavens, earth, people, trees and plants must be rejoicing and welcoming this effort to create peace. We must make it a success.

When the hearts and minds of men change, wonder can become a reality. Immediately after WW II, Mahatma Gandhi achieved a political revolution, leading India to independence without the use of a single soldier. If we can lead the peoples of the world to oppose nuclear weapons and war, nuclear armament need not be feared.

This conversion must be sought in the minds of men. The words of Maha Bodhisattva Nichiren, "Thou shalt alter thy trivial faith and promptly possess faith in the single good of the genuine dharma," urges men to alter their faith from nuclear weapons, war and security through nuclear armaments, and, instead, return to the single good of the genuine dharma that protects the lives of all mankind.

Maha Bodhisattva Nichiren's words were not employed by the then Hojo Shogunate. However, the Greater London Council has altered its faith and has promptly returned to the religion and faith which seeks to bring deliverance to human beings. I am profoundly grateful for this.

*(October 2, 1983, at the Land Purifying Ceremony
of the London Stupa)*

(Translated by Yumiko Miyazaki)



Homage to Gandhiji

Na-mu Myo-ho-ren-ge-kyo

Today we are commemorating the anniversary of the death of Mahatma Gandhiji. I am glad I was still in Japan at this time to be able to join you.

I was ordained in my youth as a remote disciple of a Japanese Buddhist, Maha Bodhisattva Nichiren. He left a prophecy that Na-mu Myo-ho-ren-ge-kyo, the embodiment of Buddha's teaching revealed in Japan would eventually be returned to the land of Buddhist origin, India. No one before Maha Bodhisattva Nichiren chanted Na-mu Myo-ho-ren-ge-kyo. However, his prophecy remained empty words for a period of 700 years having no one to fulfill it.

My ardent desire to make it a reality brought me to India. Being a monk with no possessions, it was a single drum that accompanied me there. I left Japan (Sept. 1930) with the firm conviction that my disciples would follow me one after another and that the time would come for Na-mu Myo-ho-ren-ge-kyo to return to India.

Indeed today, Na-mu Myo-ho-ren-ge-kyo has taken root in India 700 years after the death of Maha Bodhisattva Nichiren. This realization was due to a great event, the independence of India. Without it, the spreading of Na-mu Myo-ho-ren-ge-kyo in India might have been impossible. India's independence brought about the opportunity for it

to be disseminated. As a disciple of the Lord Buddha as well as Maha Bodhisattva Nichiren, I hold profound respect for India's independence.

Mahatma Gandhiji was the man who led the people to independence. It was his disciples who became responsible for political affairs.

India's independence is unique in world history. Many countries, both small and large, up to now have achieved liberation since the end of World War II. When we look into history we learn that almost all political revolutions were achieved through violent means. It still remains to be true today. However, Mahatma Gandhiji applied a completely new method to achieve independence. It was realized through an inexplicable power of the 400 thousand Indian people who followed him. Instead of resorting to force Gandhiji found a power which surpasses violence and called it non-violence. It is, in other words, the spiritual power. It was not a fake demonstration of courage that he applied as the means of the independence movement, but the practice of a righteous path of justice, the path of truth.

We have just listened to the recitation of Gandhiji's words as he departed for the Salt March. The practice of truth and non-violence was finally manifested as India's independence. No one thought it was possible. I was in India at the time of the independence movement and had an opportunity to meet the Japanese ambassador to converse about the non-violent movement. He could not believe that it would achieve the goal. He said it was a fine

effort, yet England is not likely to set India free because of such movement. He was not the only person who thought so. No one ever believed that mere advocacy of justice could bring about political independence in a modern international society.

Gandhiji was confident in his vision that non-violence should be the principle of the independence movement although others regarded it an unachievable dream. I was also sure of its success. This dream which the world could not profess faith in was fulfilled. The Indian independence movement had not a single soldier. Once a staff member of the Japanese embassy visited Gandhiji at his ashram at Wardha and offered his co-operation to the movement. Gandhiji jotted down his response with a pencil on a piece of paper nearby, declining the offer, saying that he should not meddle with India's own affairs. He did not seek the co-operation of any country. Japan was a mighty neighbour in those days, but not in the least did he intend to enlist the help of Japan.

An American friend also visited him before independence with a letter. It contained the question of whether he intended to administer India through non-violence without any armaments or would India come to possess armed forces like other nations in the event that it became an independent state. Gandhiji replied that if India became independent through non-violence, then it would not be difficult to administer the nation through non-violence and amicably be associated with the rest of the world. He

emphasized that non-violence is a spirit which must be carried through. He mentioned that it was not only necessary for India to become independent through non-violence, but that he also believes that it is the only way that would save the endangered world. "Because of this," he said, "India must win independence in order to demonstrate the power of a non-violent movement."

The International situation is being aggrieved day by day. Not a single person would deny the fact that humanity is exposed to the menace of total annihilation, the peoples of the world are now concerned for their future. However, the way to bring deliverance for the future of humanity is yet to be found in today's world. Our future is not guaranteed whether we seek to be incorporated in either the East or West block. Humankind is now in pursuit of the path that will relieve them from the present crisis and assure survival. The world is about to arrive at the non-violent movement which Mahatma Gandhiji advocated for the sake of all humanity. There is no other way, except the non-violent movement, that will be able to confront and prevent the danger of nuclear weapons.

The United States in the Western block and the Soviet Union in the Eastern block are the countries pursuing the scheme to bring about human annihilation. These two countries were allied during World War II. Against the expectation that they would continue to be allies after the war, they became hostile. The Soviet Union did not appreciate the invention of what the United States called

“the guardian of peace,” nuclear weapons. From fear that they might some day be used against them, the Soviet Union developed its own. On the other hand, the United States could not tolerate having nuclear weapons that are not superior to the Soviet weapons, thus the arms race both in quantity and quality began at accelerating speed.

After World War II Japan renounced all armaments and established a new constitution which seeks solution of international confrontation not through force but through peaceful means based on faith in other nations' sense of justice. Japan now professes faith in The United States which dropped atomic bombs on Hiroshima and Nagasaki. Japan is starting to claim that we should defend regions surrounding us by strengthening our armaments as demanded by the United States. This has been bringing deep concern to the people. However, the government seems to be too confident in the violent military force of the United States than to listen to the voices of its own people.

As we can apparently see, once we believe in others, yesterday's foe will become today's friend. Once we possess suspicion, today's friend will become tomorrow's foe. The United States is continuing to develop nuclear weapons even further without repenting the atomic bombing of Hiroshima and Nagasaki as a crime against humanity. The Soviet Union has followed suit to develop their own nuclear weapons. Both countries are tools of the demon trying to bring about human annihilation. Spiritual life is absolutely lacking in these two countries. The absence of



spirituality has caused the present stalemate in the civilization of science.

The spiritual power demonstrated by Mahatma Gandhiji is a power based on justice and truth, a power that acts in pursuit of truth and justice. It is religion that teaches man of this power. Civilization without religion ushers mankind to the abyss of annihilation. This is the reason why Gandhiji honored religion. Once the Indian governor general asked Gandhiji if he considered himself a social reformer or a religionist. He immediately replied that he was a religionist and that civilization without religion is nothing but turbulence and is not beneficial for man.

Indeed, the modern civilization becomes more brutal as it develops. Science does not teach the principles for human survival, such as human and spiritual considerations or the affection seen between parent and child or between friends. What it teaches is the law of the jungle, the race for survival. This law has naturally brought about today's crisis of human annihilation. What should take the place of the scientific civilization is a spiritual civilization. India reached a very high degree of spiritual civilization. I mentioned that independence was achieved by the just leadership of Mahatma Gandhiji. But what I was even more astounded by was the degree of spirituality of the 400 thousand Indian people who followed Gandhiji professing faith in non-violence. What other country could have done this?

There are many religions in the world. Christianity has

spread throughout the world. However, the 2000 years of Christian history is defiled by bloodshed. We must all notice this. The country which unleashed atomic Bombs was the United States, a Christian nation. Islamism is another religion. This religion sucessfully brought about a revolution in Iran. After the united effort of its believers became successful there arose ceaseless internal conflicts. Strangely, they are even killing each other. This religion would also not be able to take the lead in the future non-violent movement. Not once during the past 2500 years did Buddhists create a new country through bloodshed. Many persecutions were endured. India is a country that gave birth to the teachings of the Buddha. The independence movement was a manifestation, an application of Buddha's teachings in an actual society. The Buddha's teachings again shed light in this world. The world will inevitably come to profess faith in a peaceful religion in the future and create a truly peaceful world. In other words, the teachings of the Buddha will prevail.

Our young people have walked throughout various countries in Europe, and are now walking across the United States beating their drums and chanting Odaimoku. It is the ordained and lay people of the Christian religion who are the first to extend support and co-operation to the walkers. They have been receiving the walkers who are chanting Na-mu Myo-ho-ren-ge-kyo regarding this voice as a genuine human voice calling for peace. They will arrive at New York this coming June for the Second Special Session

on Disarmament. Will their strength become the power to eliminate nuclear weapons? Should the peoples movement for peace be ignored or persecuted, humanity will not be able to avoid being completely victimized by violence. India's independence provided a profound field in which the seeds of restoring Buddhism were sowed. The principle of nonviolence was practiced and presented as a way to bring deliverance from the crisis of human annihilation. They are illuminating the path for survival.

(Jan. 30, 1981, Indian Embassy, Tokyo.)

(Translated by Yumiko Miyazaki)

The Essence of Na-Mu Myo-Ho-Ren-Ge-Kyo

Na-Mu Myo-Ho-Ren-Ge-Kyo

Shumon-kinyo-shu (the essential teachings of the Nichiren sect) was written by Nichiren Dai-shonin based upon *Rissho-kansho* which we have just recited. *Na-Mu Myo-Ho-Ren-Ge-Kyo* is far beyond the reach of comprehension; neither can it be explained. It just exists as the teacher and the preceptor of the buddhas. *Ososhi-sama* preached that, with the exception of the Eternal Buddha who was revealed in the *Juryo-hon* (Chapter XVI of *Hoke-*

kyo, The Eternal Life of the Tathagata), it is beyond the thought of the various buddhas who expounded other sutras. Thus, it is undesirable for us to try to comprehend it within the realm of our understanding.

The buddhas have attained buddhahood with *Na-Mu Myo-Ho-Ren-Ge-Kyo* as their preceptor. They have attained buddhahood with *Na-Mu Myo-Ho-Ren-Ge-Kyo* as their mother. *Ososhi-sama* preaches that by all means, the way to attain buddhahood is to chant *Na-Mu Myo-Ho-Ren-Ge-Kyo*. The *kan-bo* (methods of contemplation) of Tendai-daishi are referred to in the final part of the *Rissho-kansho*. The emanative buddhas of the Eternal Buddha are innumerable. They manifest themselves in any conceivable form. The emanative buddhas are innumerable, and the Eternal Buddha⁽¹⁾ abides in an inconceivably elevated state. The source of the emanative buddhas and deities is beyond the reach of comprehension. Thus, Tendai-daishi wrote a book entitled *Makashikan*⁽²⁾ (*Mo-ho-chin-kuan*) and presented a way to reflect and observe *myo-ho* (the subtle

(1) The *Hoke-kyo* is divided into the *Shakumon* and *Honmon*. The *Shakumon* is the first half of the *Hoke-kyo* in which Sakyamuni Buddha does not yet reveal his eternal nature, but appears as a being bounded by limitations of time and space. The *Honmon* start of chapter XVI and is the part in which his eternal nature is revealed.

(2) A twenty-fascicle work by China's T'ien-t'ai-ta-shin (*Tendai-daishi*) which explains the various aspects of contemplation from the standpoint of the Tendai sect.

and profound Dharma) within one's mind. It is understood that *Jikkai* (the ten realms) exist in the minds of those who possess a mind. Tendai-daishi observed the manifestation of *Jikkai* within his own mind. Nichiren Dai-shonin-sama also wrote a book entitled *Kanjin-honzon-sho* and taught to seek the most revered entity in one's own heart and mind. Because there are limits to our realm of thought, he ultimately ceased to think and started to chant it. He ceased to ponder on the inconceivable sphere of *Na-Mu Myo-Ho-Ren-Ge-Kyo* but rather chanted it. He expounded that Buddha out of his compassion enwrapped the Dharma of "*Ichinen-sanzen*"⁽³⁾ in a single word and bestowed it on *bompu* (ordinary men) of the age of *Mappo*. The path to buddhahood is completely contained in this word, *Na-Mu Myo-Ho-Ren-Ge-Kyo*. Thus, we are simply to chant *Na-Mu Myo-Ho-Ren-Ge-Kyo* through our mouth. Tendai-daishi held this in his mind. This turned out to be the Dharma of *Makashikan*. However, it is nothing beyond the sphere of his enlightenment. The only way to approach the true nature of *Na-Mu Myo-Ho-Ren-Ge-Kyo* is to chant it. We are not to think or explain it. This is what is written in Nichiren Dai-shonin's *Rissho-kansho*.

(December 17, 1978 *Spipada Dojo*)

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- (3) A crucial doctrine in the T'ien-t'ai (*Tendai*) sect; viz., that all phenomena in this world (*sanzen*) are included in one thought (*ichinen*) which human beings think in their daily lives.

(Translated by Yumiko Miyazaki)

**THE WONDERFUL LAW:
UNIVERSAL REFUGE
MESSAGES FROM ASIA**



Fujii Guruji's Great Crusade

Indira Gandhi

My greetings to the Most Venerable Fujii Guruji on his hundredth birthday.

Guruji's life long campaign for peace has struck a chord wherever he is known, and given strength to anti-war movements everywhere. His has been a life of dedication and achievement.

Fujii Guruji's great crusade has helped to give focus and purpose to the aspirations of young people for a future without fear.

The campaign for nuclear disarmament has not yet been won. But the conscience of the world has been aroused. Millions of people have come out openly against nuclear weapons and many millions more now sympathize with this cause.

My good wishes to the Japan Bharat Sarvodaya Mitrata Sangha.

*New Delhi
June 2, 1984*

[Indira Gandhi]
Prime Minister India

Message from Sri Lanka

J. R. Jayawardene

“Most Venerable Sir,

Please accept my heartiest congratulations and sincere good wishes as well as those of the Government and the people of Sri Lanka on the happy occasion of your 100th Birthday Anniversary.

Your life of dedication to the spread of the Message of the Buddha as well as your many acts of kindness and love in the cause of the Dhamma have earned for you a very special place in the hearts of Buddhists both in Sri Lanka and throughout the world.

As we rejoice with you on this auspicious occasion, I wish you many more years of health and happiness and success in your mission of peace and love.

[J.R. Jayawardene]

President Democratic Socialist Republic of Sri Lanka

With Best Regards

Morarji Desai

Dear Fujii Guruji,

I am glad to learn that you have recovered from illness and hope you will have better health in future. I hope you will not subject your body, which is now frail, to hard work & take more rest.

With best regards,

Yours sincerely,

Morarji Desai

[Morarji Desani]

Ex-Prime Minister India

Fujii Guruji,
A Buddhist Monk
—His Bodhisattva-Practice—

Ha Poong Kim

The world recognizes the Most Venerable Fujii Nichidatsu as a great leader in the world peace movement in our difficult times. But how much do we know about the deep roots of his dedication in Buddhist faith? In search of these roots, I have read and studied recently a number of his writings and speeches, most of which are still not available except in Japanese.¹ As we are preparing for the celebration of the hundredth birthday of this great spiritual leader of our century, I would like to share with all lovers of peace around the globe — though only in outline — what I have discovered through my reading of the Guruji's works, which span a period of over sixty years.

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1. The Guruji's works I have read for this study may be found in the following collections of his writings and speeches: (1) *Bukkyo to Heiwa* (Buddhism and Peace) (Tokyo: Kyoiku-shinchosa, 1966); (2) *Dokku* (The Poison Drum) (Tokyo: Waseda Shobo, 1961); (3) *Hakujū*, a collection of works of Fujii Nichidatsu (Tokyo: Nipponzan Myohoji, 1983); *Ichienbudai* (The One World) (Tokyo: Daihorinkaku, 1972). The following are the titles of the Guruji's works referred to in this

II MESSAGES FROM ASIA

The Guruji is a disciple, first and foremost, of Gautama Buddha and, next, of Nichiren (1222 – 1282), the thirteenth-century founder of the Nichiren sect of Japan. His dedication to the world peace is simply his bodhisattva-

essay – in a chronological order. (The capital letter in front of each title will be used to denote the work.)

- (A) “Nipponzan Myohoji Ryoyo kaido kuyo fucho” (The Dedication Text on the Occasion of the Opening of the Nipponzan Myohoji Temple at Liao-yang, 1918), included in *Hakuju*, pp. 20–23;
- (B) “*Rissho-ankoku-ron-kosan*” (Exposition of the *Rissho-ankoku-ron*, 1929), included in *Hakuju*, pp. 24–53;
- (C) “Tsuji-seppo” (A Street Sermon, 1930), included in *Hakuju*, pp. 54–66;
- (D) “Konzan-roku” (a letter from India, 1934), included in *Hakuju*, pp. 86–111;
- (E) “Gyaku-senryo” (Volume 5, 1935), included in *Hakuju*, pp. 112–120;
- (F) “Sinjitsuso – A Critique of the ‘Declaration of the New Structure’” (1940), included in *Hakuju*, pp. 121–144;
- (G) “Kaiko-bun” (The Dedication Text on the Occasion of the Unveiling of the Buddha Image at the Shinsen Nipponzan Myohoji Temple, Tokyo, 1944), included in *Hakuju*, pp. 151–162;
- (H) “Shin-sui-shogo” (The Mind Finally Comes to Realization, 1949), included in *Bukkyo to Heiwa*, pp. 119–152;
- (I) “Tangyo-raihai” (Only Bow to All, 1946), included in *Hakuju*, pp. 163–176;
- (J) “Heiwa-kokka-kensetsu no hoshin” (A Policy to ward the Establishment of a Nation of Peace, 1950), included in *Bukkyo to Heiwa*, pp. 152–172;

practice (*bosatsu-gyo*) as a man with Buddhist faith; however, it is Nichiren's teaching that has given his bodhisattva-practice its concrete shape visible to us. As he has followed Nichiren's ideal of *rissho-ankoku*, he has extended its availability from the thirteenth-century Japan, first, to the twentieth-century Japan, and, then, to the world at large — that is, to all mankind now wandering at the brink of extinction. In this respect, his teaching of world peace is a reformulation, in universal and global terms, of Nichiren's teaching of *rissho-ankoku*, which was originally intended for Japan in a particular period. This is one of the Gurji's many gifts to our times.

Nichiren's thesis of *rissho-ankoku* may be stated as fol-

- (K) "Nihon hibuso-ron" (On Unarming Japan, 1951), included in *Dokku*, pp. 388–400;
- (L) "Sesshuchi" (The Expropriated Land, 1953), included in *Hakuju*, pp. 206–226;
- (M) "Honrai no shimei" (The Original, Ultimate Mission, 1954), included in *Dokku*, pp. 114–160;
- (N) "Hochikoku" (Nation Governed by Law, 1956), included in *Hakuju*, pp. 227–231;
- (O) "Fusessho-kai" (The Precept of Non-killing, 1961), included in *Dokku*, pp. 401–406.

On this occasion I would like to express my deepest gratitude to the Guruji for giving me copies of the above-mentioned titles as well as others, through Mrs. Nakamura Shohachi. I also thank the Buddha for my auspicious *innen*, through which I have come to know the Guruji and associate with the peace work of Nipponzan Myohoji, though in my small way. All translations from the Guruji's works are mine.

lows: A country achieves its well-being and tranquility only when it pursues "the right Law," namely, the Dharma taught by the Buddha.² But what is remarkable about his teaching of *rissho-ankoku* is not its abstract thesis but its demands as expounded and exemplified by Nichiren himself in his concrete historical situation. One must understand the ideal of *rissho-ankoku* especially in view of the work of a bodhisattva demanded during the Era of Dharma in Decline (*Mappo*), i.e., when forces of evil prevail. During this era, according to Nichiren, who follows the Lotus Sutra, bodhisattva-practice requires work to release all sentient beings from the forces of the established, prevailing order, by upholding the right Law. Nichiren taught this in his *Rissho-ankoku-ron*, a memorial presented to the Kamakura Shogunate (under Hojo Tokiyori). In it he prophesied certain imminent national catastrophes that would fall upon Japan if the government should continue to support and thus perpetuate the then established order dominated by the decadent Buddhist sects of the time (i.e., Pure Land, Zen, Shingon, and Ritsu).³ The shogunate's ultimate response was Nichiren's banishment to the Izu Peninsula for four years. (Later in his life, he was once again banished to the Sado Island for another term of four

2. See B, p. 39.

3. The *Rissho-ankoku-ron* was presented to the shogunate in 1260 for the first time. The Mongol invasions of Japan in 1275 and 1281 were regarded as the fulfillment of one of Nichiren's prophecies.

years because of his continuous denunciation of the shogunate.)

The Guruji, committed to the ideal of *rissho-ankoku*, began his bodhisattva-practice early in his life. In 1917, he spent seven days in front of Nijubashi, beating his Celestial Drum and chanting "Na-mu Myo-ho-ren-ge-kyo," under the banner (Gendaiki) on which were written Nichiren's words from his *Rissho-ankoku-ron*. His early denunciation of the Japanese authorities was already unmistakable in his 1929 speech delivered at Nakano Hall and his 1930 street sermons given near Nihonbashi in Tokyo.⁴ Also evident in these speeches was his conviction that the Era of Dharma in Decline had arrived, and that a national catastrophe would visit Japan unless she would return to the teachings of the Buddha, rejecting the new order introduced by the Meiji Restoration — an order modeled after that of the European powers of the time.⁵ For our understanding of the development of the Guruji's thought, the 1929 speech is particularly important, because it not only contains his exposition of Nichiren's *Rissho-ankoku-ron*, but in it one can also find probably his earliest statement of certain recurring themes of his later criticism of modern Japan.

4. See B and C.

5. The Guruji's criticism of the Meiji Restoration appears *passim* in many of his works. See, e.g., B, pp. 44–45; D, p. 93, p. 106; F, p. 137; G, p. 157; H, p. 130, pp. 135–136; I, pp. 163–164.

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II MESSAGES FROM ASIA

First, in expounding the meaning of *rissho-ankoku* in the speech, the Guruji points out that the word *sho* ("right") in *rissho* means "the right Law," the Dharma taught by the Buddha.⁶ It does not mean simply the existing legal system of a land, which may or may not be right, and which is, unlike the Dharma, ultimately based on coercion and force.⁷ The law of a land does not discriminate the right from the wrong, insofar as it claims absolute, blind compliance from citizens.⁸ The Guruji's point is not simply that bodhisattva-practice requires the rejection of laws that are in conflict with the right Law (the Dharma). His criticism is more fundamental: it is a rejection of the very concept of *government by law*, the centerpiece of the modern Western state. He declares: "Legal regulations are bandits injurious to civilization."⁹ This may sound strange if not disturbing to those who accept the Western concept of civilization and equate civilized society with society governed by law. The Guruji, however, rejects this concept of civilization and, indeed, condemns modern Western civilization itself, in as much as it is materialistic, devoid of moral and religious faith, and relies on law and force. For him true civilization is necessarily spiritual. In this respect, his criticism of a "nation governed by law" (*hochikoku*) is, at the same time,

6. See B, pp. 44–45; D, p. 104–105; N, pp. 227–228.

7. For the Guruji's criticism of the idea of government by law see B, pp. 44–52; D, pp. 92ff; N, pp. 228–231.

8. See B, p. 45.

9. B, p. 52.

his indictment of modern Western civilization itself. This is perhaps clear in the following passage:

In recent times, since the Meiji Restoration, Japan has promulgated complicated laws and regulations, imitating and translating European civilization. And now she calls herself a "nation governed by law," without knowing what it means, as she makes much ado about such things as the separation of the three branches of government and constitutional monarchy, believing in delirium that the country will somehow be governed in that way. She thinks as though a nation would be civilized and governed as long as it manufactures laws and regulations. This is the myth of the modern state.¹⁰

I must note that the Guruji returns to this same theme in 1956 — nearly thirty years later and ten years after the defeat of Japan — when he criticizes in his essay "Nation Governed by Law" the Japanese government's use of force against its own people in its attempt to enforce the expansion of the Sunagawa U.S. military base despite the resistance of the farmers of the area.¹¹

Another recurring theme of the Guruji's criticism appears in the same 1929 speech: namely, his denunciation of Japan's militaristic expansion in pursuit of power and wealth. That his was probably a voice in the wilderness at that time is not hard to see in the following lines:

10. B, pp. 44–45. See also C, p. 59, p. 65.

11. See N.

The government of Japan, having lost sight of spiritual questions since the Meiji Restoration, has been constantly fighting to obtain special concessions from our neighbor China, taking advantage of her weakness. . . . The government is ready and determined to use arms and go to war in the event of any threat to our special interests there. As a result of Japan's foreign policy toward China, which has been a succession of one extortion after another, of one exploitation after another, and of one intimidation after another, it is inevitable that the anti-Japanese sentiment has grown in every one of the four hundred million Chinese. The future difficulties of Japan's foreign relations will come from her obsession with pursuit of interests and concessions.¹²

Condemning such a policy, the Guruji urges his people to "work for China's advancement of her civilization without regard to our immediate national interests,"¹³ and he offers Nichiren's teaching of *rissho-ankoku* as "a good medicine for the spiritual revival of the Chinese people."¹⁴ This urging and offer was, of course, not mere talk; he had already begun his mission in China, building Nipponzan Myohoji temples in Manchuria and the northern part of China since 1918. (Significantly, the Nipponzan Myohoji sangha was born in Liao-yang in Manchuria in 1918.)

12. B, p. 34.

13. B, p. 34. See also C, pp. 58-59; M, p. 119, pp. 134-135.

14. B, 35.

In his "Gyakku-senryo" (Volume 5),¹⁵ the Guruji writes from India in 1935:

What is Japan's great misfortune? Since the Meiji Restoration, Japan, oblivious of spiritual matters, has neglected to examine her own spiritual heritage; thus the country, gone to waste, has been wandering without faith on its journey in a limbo. In the meantime, after three victorious wars, it has been given to self-indulgence and has mistakenly considered national honor in terms of military capabilities. The phrase "prosperous nation and strong defense" has become the absolute dictum, thus accelerating the downfall of the faithless nation.¹⁶

According to my reading, this is the earliest statement in which the Guruji explicitly treats Japan's militarism as a national issue. In his subsequent writings and speeches, this issue increasingly occupies his attention and eventually becomes one of his major concerns, along with that of peace, for instance, in his critique of the "Declaration of the New Structure" (a policy statement put out by Konoe Fumimaro's government).¹⁷ (The Guruji wrote this critique while in Nanking in 1940, less than a year before the outbreak of the Pacific War.)

15. See E.

16. E, p. 112. For the Guruji's criticism of Japan's militarism see also H, pp. 128-129, p. 143; I, pp. 165-167, pp. 170-171; J, p. 155; G (*passim*).

17. See F.

Deploring the mass killings and mass destructions inflicted by nations that seek power and wealth under the principle of "the stronger-eat-the weaker"¹⁸ – the principle with which the Guruji identifies Western technological civilization – he states: "Without establishment of the right Law, one cannot hope to accomplish eternal peace among the nations of the world. Without dethroning the warlike principle of contention, one cannot forever find the way to lead humanity to tranquility."¹⁹ He also chides the leaders of the Japanese government for failing to come up with an altogether novel approach to ending once and for all conflicts between nations by identifying and attacking "the ultimate source of great upheavals and great wars of the world."²⁰ He points out that the "New Structure" proclaimed by the Japanese government is not at all "new" insofar as its objective is no more than the further strengthening of Japan's national defense. In rejecting the logic of national defense, the Guruji notes that national defense is what all nations seek as their overriding priority, thus creating a condition in which they must all perceive their relations in terms of competition and contention and in terms of destructive capabilities.²¹

Clearly the Guruji's rejection of war and contention

18. F, p. 129. See also C, p. 59; O, p. 404. For the Guruji's criticism of Western technological civilization see also F, p. 126, p. 130.

19. F, pp. 131–132.

20. F, p. 132.

21. See F, p. 132 and also K, p. 393, O, 402.

among nations is inseparable from his commitment to "eternal peace among the nations of the world." He foresees the possibility of world peace only when mankind renounces that "warlike principle of contention" by recovering its faith in the spiritual nature of all human beings and reestablishing its spiritual civilization. "The revival of spiritual civilization," says the Gurujī, "is the groundwork for achieving eternal peace and happiness."²²

Expressing his Buddhist faith, he also states: "Strife is not the original nature of a human being. His original nature is found where strife ends."²³ It is noteworthy that in this criticism of the "Declaration of the New Structure," the Gurujī urges the rulers of Japan to return to the 17-article constitution authored by Prince Shotoku (574 – 622), who proclaimed the Buddha's precepts as the foundation of his government. He cites the second article of Prince Shotoku's constitution:

Revere the Three Treasures with your whole hearts. They are the Buddha, the Dharma, and the Sangha – the final end of all lives and the ultimate source of all lands. What age and who would not honor this Dharma? There are few who are very evil. Once taught, they will follow. If one does not submit to the Three Treasures, how can one straighten the crooked?²⁴

22. F, p. 131. See also J, pp. 156–157; L, p. 217, p. 224.

23. F, p. 133. See also K, p. 397.

24. Cited in F, p. 143.

It must be stated that the Guruji's total, categorical renunciation of violence and war came only after the end of World War II. In his 1954 polemical essay entitled "The Original, Ultimate Mission,"²⁵ he indicates the precise point at which he made his commitment to absolute nonviolence. Responding to the charge that he, having been converted to Gandhi's teaching of nonviolence, is using Nichiren's *rissho-ankoku* simply as a means of disseminating Gandhi's philosophy, distorting Nichiren's real meaning, the Guruji writes as follows:

It was not because of my meeting with Gandhi that I have come to advocate the practice of nonresistance along with nonarmament and nonwar. It was because of my realization of the nature of modern warfare — its sinfulness, madness, folly, and savagery — after seeing those tragedies unparalleled in human history: namely, the abhorrent killings of hundreds of thousands of innocent women and children, who were burned to death by atom bombs in Hiroshima and Nagasaki, and after seeing Japan's submissive acceptance of an unconditional surrender. If one reads my "Wardha Diary" and compares my view at that time and my writings after the war, he would be able to know the change in my thought.²⁶

In fact, it is evident from his writings and speeches during the years immediately following the defeat of Japan

25. See M.

26. M, p. 153.

that the Guruji during this period did much rethinking concerning the kind of bodhisattva-practice appropriate to the atomic age, especially in view of the animosity and distrust between the world's two antagonistic camps. In his 1950 essay "On Unarming Japan," he states: "Whatever ideology or opinion one may hold, it cannot justify anyone committing in broad daylight anywhere in the world the cardinal sin of such mass killing and mass destruction [that would result from the use of atom bombs]."²⁷ His utmost concern during this time must have been how to deliver the entire human race from the danger of its extinction; thus it must have become necessary for him to reformulate Nichiren's ideal of *rissho-ankoku* in global terms — that is, in view of the deliverance of humanity as a whole.

It is important to keep in mind that the Guruji's reformulation of Nichiren's teaching was based, at the same time, on his growing conviction that violence and war are fundamentally incompatible with the very possibility of human community and civilization. In his "A Policy toward the Establishment of a Nation of Peace" (1951),²⁸ the Guruji quotes from Gandhi's "Doctrine of the Sword" the following passage:

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the *rishis* and saints. It is meant for the common people as well. Non-violence is the law of our species

27. K, p. 391.

28. See J.

as violence is the law of the brute. The spirit lies dormant in the brute, and he knows no law but that of physical might. The dignity of man requires obedience to a higher law — to the strength of the spirit.²⁹

In the same essay one reads the Guruji's own statement of his belief in nonviolence as the only way proper to the human spirit — indeed, to human civilization. After referring to "the human inclination to criticize, resist, and abolish actions of violence by human beings," he says: "This inclination [leads to] peace, culture, and morals, while its support is religion."³⁰ Furthermore, the Guruji points out that it is precisely "when one takes his stand on the right religious faith following that inclination" that one comes to recognize "such things as violence, war, hatred, and destruction" as things of "the savage" — the opposite of the civilized.³¹ He declares in a most plain language:

Civilization is neither having electric light, nor having airplanes, nor manufacturing atom bombs. It is not to kill human beings, not to destroy things, not to wage a war; it is to become mutually amiable and respectful. What constitutes its foundation is not the establishment of a judicial system but religious faith that seeks gentleness, peace, simplicity, and correct-

29. *Non-Violence in Peace and War*, Volume I (Ahmedabad, India: Navajivan Publishing House, 1942), p. 4. Cited in J, p. 162.

30. J, p. 156.

31. J, p. 157. See also J, p. 1701; M, p. 136.

ness.³²

Nations go to war and people do violence to one another because of their lack of this religious faith. In this Era of Dharma in Decline, people regard nonarmament and non-violence as signs of weakness or impotence because of their faithlessness. The Guruji writes: "It is because of this [kind of mentality] that one comes to believe as though military power, power of violence, naked power, power to kill, power to destroy, were the categorical imperative of human life, superior to practice of morals, religion, truth, and justice."³³ Criticizing any attempt to defend armament or use of force, the Guruji observes: "Once a war breaks out, there will be only a match in violence and killing, no question of justice or injustice."³⁴ Any such attempt to legitimate violence is "no more than a game on a sheet of paper."³⁵

In the most fundamental sense, according to the Guruji, the decision to seek or forgo armament reflects one's condition of faith. In his "On Unarming Japan," the Guruji states:

The ultimate reason for armament is one's distrust of others and fear of others. This is because one sees forces of violence before his eyes but fails to realize Buddhahood inherent in others. The reason for

32. J, p. 157.

33. K, p. 394.

34. M, p. 140.

35. M, p. 141.

choosing to be unarmed is one's trust of others and love of others. This is because one has his eyes riveted on Buddhahood inherent in others, seeking only its awakening, while overlooking forces of violence before his eyes.³⁶

The reader of this passage may readily grasp its truth if he keeps in mind the Buddha's teachings: namely, that "All sentient beings possess Buddhahood without exception,"³⁷ and that "All sentient beings will achieve the Buddha's way."³⁸ I would like to stress here that faith in these teachings is indeed the ultimate ground of the Gururji's teaching of bodhisattva-practice for our times: it is that faith from which alone the life of nonviolence may be nurtured, and from which alone genuine human community and civilization may arise.

Advocating the unarming of Japan in the face of the menacing presence of the two superpowers around here, the Gururji tells his fellow Japanese:

To make our vow not to injure their lives — this is [the meaning of] our unarming and forgoing of rearmament of Japan. When we stand unarmed before forces of violence, we must be willing to suffer pains, humiliations, and brutal death through their violent actions. However, these pains, humiliations, and brutal death due to our nonresistance and non-

36. K, p. 395. See also K, p. 392.

37. K, p. 394.

38. J, p. 170.

killing will not be in vain. Without doubt, they will awaken Buddhahood inherent in the hearts of the Communist troops or of those from the free world, who believe in violence. Both the Buddha and Jesus practiced nonresistance, non-killing, and nonviolence as individuals and fulfilled the possibility of building a peaceful society — what has already been done. The world situation today demands what has already been done. The world situation today demands that eighty-four million Japanese as a nation choose nonarmament, so that they will be victorious over hatred with the power of mercy and over violence with justice, through their practice of complete nonresistance and absolute non-killing. This will be none other than the realization and manifestation of our Buddhahood.³⁹

Buddhist faith entails not only one's commitment to nonviolence but also one's effort to deliver all men and women from their suffering, whose ultimate cause — as the Buddha teaches us — is their ignorance, namely, of the presence of Buddhahood in every human being. That is why a bodhisattva bestows mercy on all sentient beings and pays respect to all human beings, regardless of whether they are good or evil, and whether they are just or unjust.⁴⁰ That is why the Guruji teaches his followers to emulate Sadaparibhuta (Fukyo-bosatsu: the Bodhisattva-who-never-

39. K, pp. 395–396.

40. See I, *passim* but especially pp. 173–175.

despises) of the Lotus Sutra,⁴¹ practicing the “threefold work of body-mouth-mind”: the body bowing respectfully to everybody one meets, the mouth praying by chanting Na-mu Myo-ho-ren-ge-kyo, and the mind believing in the realization of Buddhahood by all.⁴² The message of the Guruji’s teaching to our Era of Dharma in Decline is clear; for this is an era in which the good and the bad, the just and the unjust must be saved all together, or else we will all perish. It teaches us to abandon arrogance and self-righteousness; it enjoins us from rejecting or destroying even a single human being. In so teaching, it tries to release us from the prevailing order of our times (the mentality that permits us to justify our violence — even our preparation for the destruction of our own species — by treating our antagonists as enemies of humanity, who might rightly be rejected and destroyed). Our release from this order, this mentality, and our attainment of complete tranquility in our era must mean the realization of Buddhahood by all, namely, by the good as well as by the bad and by the just as well as by the unjust. Thus the Guruji predicts the necessity of the universal acceptance of Buddhist faith precisely “at the place where the great evil of this great strife ends.”⁴³ And for this reason he often refers to the teaching of the Lotus Sutra, in which the universal realization of Buddhahood in the Era of Dharma in Decline is taught,

41. See I, pp. 172ff; M, p. 132.

42. See J, p. 170 and also M, p. 142, p. 157; K, p. 398.

43. M, p. 136.

with such phrases as “the mysterious teaching of identity of right and wrong” and “the mysterious teaching of nondiscrimination of good and evil.”⁴⁴

So far in this essay, I have tried to show how far the Guruji has moved beyond the immediate scope of Nichiren’s teaching of *rissho-ankoku* and has thereby extended its availability to the world at large in this age. In so doing, we must note here, the Guruji has most faithfully followed the spirit of *rissho-ankoku* as exemplified by Nichiren himself: namely, the message that bodhisattva-practice appropriate to the Era of Dharma in Decline is the releasing of men and women from the forces and influences of the prevailing order of the time. Indeed, it would have been a false witness to Nichiren’s teaching — namely, Japan — without responding to the present world situation.

As I am closing this essay by quoting an extraordinary passage from the Guruji, in which he urges his fellow Japanese to become “a holy sacrifice” for the realization of the perpetual peace on earth, I would like to note that he is here urging every one of his people to become none other than a Nichiren for this age.

On the other hand, what would we do if Japan were suddenly attacked from outside when we are unarmed, without any defense forces, and have renounced war? In such an event, our leaders would

44. M, p. 136. See also J, p. 170; K, pp. 394–395, p. 397. Note that the Guruji’s belief in the universal deliverance of humanity is evident also in one of his earliest writings (A).

stand in a line before the awesome weapons of the invaders, bow to them with their palms folded (*gas-sho*) and undertake peaceful negotiations with them. We, men and women of Japan, would follow our leaders and do the same. Should Japan meet the invaders in this way, no soldiers, of whatever nationality, would shoot at our people and bomb our land, however strong their hostility toward us might be. The human spirit has been so developed that no one would be able to do such reckless things. Herein lies the basis for faith in the Buddha's precept of non-killing.

However, it is conceivable that the invaders would mercilessly attack men and women of Japan as well as our leaders, who would be bowing with their palms folded together and seeking peace. Should this happen, we would all lie serenely side by side and meet our death. This would be a holy sacrifice that would bring about the perpetual world peace. It would be the bodhisattva-practice of bodhisattvas who would deliver all mankind from its danger and suffering.⁴⁵

45. O, pp. 405-406.

[Ha Poong Kim]

Born in 1928 in the Republic of Korea, after graduating Seoul University, went to America for further Study and received a Ph. D. in philosophy from Boston University. Now Professor of Philosophy at Eastern Illinois University.

My Father, Fujii Guruji

Mahashmeta Maharathi

Even in my childhood memories, the most outstanding name with which my home reverberated was that of Fujii-Guruji. The reverence with which the name was mentioned produced in my mind the picture of a demi-God, if not of a God. As I grew, I began to hear of his activities — building of a stupa here and a temple there. Somehow his work for world peace made no impact on my mind then. Throughout my childhood, I thought of him as a divine being conferring bliss on all who came to him.

My father, Upendra Maharathi, as revered to me as any human being could be, was always full of Guruji. I needed no greater proof of Guruji's divinity. A person whom even my father worshipped could not be less than divine. It was in this state of mind that I was presented to Guruji. I could see nothing but an aura around his face. As he blessed me, his entire body became a nimbus. I was awed, but then his eyes beaming with kindness made me feel that I was in the lap of a new father. Miraculously, this did not diminish my sense of divinity for him. Even now, more than 25 years since then, I am instinctively conscious of a divine spark in

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him. I dare not claim even a fractional knowledge of the Buddhist lore. But I must confess to a feeling that he is close to the line of the Bodhisattvas. His has been a life of complete dedication to the propagation of the teachings of the Enlightened One.

Born in 1885, he will complete next year 100 years of life. And what a life. It will be difficult to find another man in our times who has filled every day of his life with so much devotion to the gospel of peace and propagation of the doctrine of the Saddharmapundarika Sutra or lotus sutra in so many countries. The denominational background of Fujii Guruji is related to the Nichiren Sect, founded by Saint Nichiren in the 13th Century. But from this background, he went on to organize a unique sect based on militant asceticism. His endeavour has been to enforce religious reforms in the face of the outdated constitution of many existing orders of Buddhism in Japan. His positive attitude to social and ethical issues is another important feature of his sect which has come to be known as NIPPON-ZAN MYOHOUJI. It is comparable to the movement of the Jesuits rather than to the Reformation in the West. Like the Jesuits, it too has distinguished itself in energetic missionary work in foreign countries and in such religious practices as ascetic celibacy and severe training for the holy life.

Saint Nichiren had predicted that the Buddhism of Japan would without fail return to India. Fujii Guruji, inspired by this prediction, decided that his ultimate mission would be to go to India and propagate the doctrine.

His plan fructified with the landing in Calcutta on January, 16, 1931. His main motive was to propagate Saint Nichiren's doctrine of "Na-Mu Myo-Ho-Ren-Ge-Kyo." This was a doctrine, he believed, that could save not only India but the whole of mankind. Another important motive behind his travel to India was the presence of Mahatma Gandhi, who was leading the movement for the national Independence of India. While the leaders of the country seemed intent on resort to arms, Gandhi, turning his charkha, preached non-violence and staged an independence movement in opposition to the British self monopoly. Apart from Gandhi's way of fighting, Fujii Guruji pondered over the problem of India using his way of life as his frame of reference. Apart from his task of propagating his faith, here was an interesting development taking place in this country. Japan was indifferent to the Indian Independence movement. But Guruji decided to co-operate with Gandhi and pray for the success of his movement.

Fujii Guruji's work as the builder of several stupas and temples of peace is well known. The best known among these is the Rajgir stupa, the place where the Buddha had preached the Lotus Sutra. I remember, my father once nostalgically reminiscencing that "when the work started, there was not a footpath on the hill. The old part of Rajgir was devastated and rarely approached by human beings. It was a dangerous place where many fell victim to tigers. Those who visit the place now cannot imagine the difficulties faced during those days.". While help came from all

over the world, the Government of India and the State Government of Bihar made the major contribution.

The Rajgir Buddha Vihar Society, under the patronage of Fujii Guruji, is now in charge of the trust whose moving spirits are Rev. Kushak Bakula, Mr. B.L. Sharma and Dr. R.V.P. Sinha. The society's sole purpose being to serve humanity in all its aspects.

As the world celebrates the Birth centenary of Fujii Guruji, he is not satisfied with what he and his disciples have achieved. He views the International sky overcast with war clouds with anxiety. But his faith in "Na-mu myo-ho-ren-ge-kyo" is unshakable. He also derives hope from the adoption of Dharmachakra (wheel of Truth) in the Indian national flag.

[Mahashweta Maharathi]

The only daughter of late Sri Upendra Maharathi who, as the joint-secretary of Rajgir Buddha Vihar Society dedicated her life for the reconstruction of Rajgir. She is the second secretary of the said society.

The Relevance of Fujii Guruji teaching to Today's India

R. V. P. Sinha

India has been visited and blessed by men of wisdom as preachers and Avatars (incarnations) at different phases of time when there was impending crisis. History records that in near past Mahatma Gandhi and Most Ven. Fujii Guruji demonstrated the strength of truth love and non-violence for the good of mankind.

Most Ven. Fujii Guruji guided by the prophecy of Maha Bodhisattva Nichiren returned to the true spirit of teaching of Lord Buddha. Guruji in his mission developed deep spiritual contact with Mahatma Gandhiji even at the age of 100, beating the celestial drum proclaimed and emphasized to the world that all weapons of destruction must disappear. One sky four oceans should be free and be at Peace.

Guruji declares that civilization is neither to have electric lights, airplanes nor nuclear bombs. It is not meant to kill or to destroy things by wars, civilization is for realization and to create mutual affection and respect one another. Looking at Gandhiji and Guruji one finds not only the

prayer for peace, but also the action for peace. Dedication and service only exist through action for peace. Truth and nonviolence which had so far been limited to personal action now Guruji for the first time has applied to National and International affairs. As Nichiren predicted that the teaching of Lord Buddha, which spread from India to Japan and far east enhanced the glory of Buddhist faith by following the four truths and eight paths of right belief, aim, action, speech, living, effort, mindfulness and contemplation, would again return to the western heaven, Guruji is aiming to bring back the virtues of the Lotus Sutra (Saddharma Pundarika) to the world and again raise the glory of Lord Buddha's birth place and his teaching. As the teaching of Lord Buddha went East to Japan with the path of moon now Guruji is bringing it back from East to West on the path of sun, as predicted by Nichiren Bodhisattva.

The world peace March of 1981 was a powerful example of the need for Fujii Guruji's message of Peace and love in our stiff weary world; it was also a powerful demonstration of Guruji's conquest of men's hearts and minds by his simple message — that civilization is to hold mutual affection and to respect one another.

There is not the slightest doubt that mankind can rid itself of the growing horror of nuclear war by awakening to Guruji's message and mission.

If Guruji's teachings are relevant for world peace, they are even more relevant for the restoration of peace and order within present India and for the ushering in a new era of

peace in the subcontinent, as the teaching of the Lotus Sutra by Tathagata from Mt. Gridhkut Rajgir is spread over the entire subcontinent. How marvellous and remarkable is the similarity in essence of what Gandhiji and Guruji both have to say! They both believe that God is love and truth and Non-violence! They both believe in the essential goodness of all Man! and they both believe that these inner realizations can be communicated and preached, so that a whole mass of men can unite in the brotherhood they provide. Gandhiji founded the modern Indian Republic upon these ideals, and we can look up to their living and dynamic embodiment in today's times, Fujii Guruji, to preserve the peace and harmony of the world. Gandhiji emphasized that internal differences between communities, jealousies among different regions, and the lust for political power, are all tearing apart the social and economic fabric. Similarly, tension is once again mounting in our relations with our neighbour. While efforts to solve these problems politically will continue what we require is an irresistible and unifying message of love and peace. Gandhiji gave us such a spiritual message fifty years ago. Fujii Guruji is the living Gandhiji who can again provide the cementing factor which will unify the different peoples and regions within India and in the subcontinent. The healing sound that is required to heal the ills India is facing today is the resounding sound of Centenarian Fujii Guruji's drum and his disciples chanting 'Na-Mu Myo-Ho-Ren-Ge-Kyo.' We pray God to shower many thousand blessings, giving Guruji a long life full of

energy to establish love and peace so that our children may be happier tomorrow.

Na-Mu Myo-Ho-Ren-Ge-Kyo

[R.V.P. Sinha]

A prominent figure in the field of surgery in India, dwelling in Patna, Bihar. He is an influential devotee of Nipponzan Myohoji.

The Noble Spirit and Long Life

Prabhakar Machwe

In 1940, when I was in Gandhiji's Ashram, Sevagram, I had known about Fuji Guruji. I had seen him and his disciples at the evening prayers, uttering "Na-Mu Myo-Ho-Ren-Ge-Kyo," along with the beating of the drum. I had the great fortune of seeing him again in Japan three years ago in his monastery. He has built up Stupas, peace pagodas in Rajagriha (Bihar) and several places in Asia. He is carrying the message of "Peace To All Men," which Buddha and Nichiren preached, even today.

Only noble souls live for a century. In India, Maharishi D.K. Karve (founder of Women's University in Poona),

Sanskritist Pandit *Satavalekar*, Bengali Sarvodayi *Satish-chandra Dasgupta* and among the living the Gujarati follower of Gandhiji, *Ravishankar Maharaj*, are the four great centenarians whom I know. Only those who have peace of mind can have control over their senses and can live a hundred years. Let Fujii Guruji have *Purnayu* (full life), i.e. 125 years!

The century 1884 to 1984 saw terrible wars in Europe and Asia. Even now there is tension in parts of India, in Africa, in the Middle East. There is no love between Iran and Iraq, between Israel and Arab countries, between Ireland and England, between so many other national groups. All wars are man-made. They are fought with highly sophisticated weapons, all creations of man's technological advancement. Why are human beings so much suspicious of each other or afraid of each other?

Instead of making the amenities of life available to the starving, half-clothed, shelterless humanity, why are economic resources wasted in stock-piling lethal weapons? We in India, who read Buddha and have seen Gandhi and lived in his community do not support any war — however Holy or 'for Peaceful purposes' it may be professed to be. War destroys the good relations between groups of men, sows bitter seeds of hatred, and so it is a degrading activity. God reduces man to the level of an animal. People who had experienced the horrid holocaust following the great tragedy of Nagasaki and Hiroshima need not be convinced of the bad effects of war.

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The world today is on the brink of a volcano, which may erupt anytime. All peace-living writers, artists, intellectuals, teachers, religious men and women should unite under Fujii Guruji's banner and stand together for peace. The short-sighted politician and diplomat who is polluting the atmosphere, the abducent messengers of Mars who are propagating mutual maliciousness and militant malignancy should be boycotted and noncooperated with. A handful of self-seekers cannot hold the peace-living population of this globe in ransom.

Fujii Guruji has shown us the way — let there be peace within our body and minds, within families and communities, within nations and states, within different religions and ideologies. What is that which man cannot solve by talking it out? Must one always take resort to a stick or gun? I am reminded of a small Marathi poem by the late P.S. Rege. I give the original in Roman and a line-to-line English translation.

KATHILA ASTAT DON TOKEN	A stick has two ends
MANSALA ASTAT DON HAT	Man has two hands
ANI EK DOKWN . . .	and one head . . .
ATA THARALE	Now it is decided
MI DON GHENAR	I shall take two
PAN DON DENAR NAHI	but not give two
	(i.e. I shall not retaliate in violence)
An echo of Buddha's-	NAHI VEREN VERA/SAMANTI

(Enmity is not quenched by enmity.)

[Prabhakar Machwe]

The director of the Indian linguistic Institute in Calcutta.
Ex-general secretary of the Academy for the Indian literatures.

Two Pilgrims of Peace

Usha H. Mehta

“It is false to talk of peace while possessing weapons destined to take life.”

Nichidatsu Fujii Guruji

Some time in March 1984, Rev. Morita of Bombay Japan Buddha Sangh wanted to meet Sri. Morarji Desai — our former Prime Minister in connection with the construction of the peace-pillar in Bombay. He was keen that I should accompany him. When we went to ‘Oceana’ Sri. Morarjibhai’s residence at Marine Drive in Bombay, I tried to introduce Rev. Morita to Sri. Morarjibhai. Making me realize my mistake, Morarjibhai said, “Does he need to be introduced! I know him and know him well as the disciple of the world-renowned Saint — the Venerable Nichidatsu

Fujii Guruji — a tireless pilgrim on the path of peace, the 100 year old Buddhist monk from Japan who has brought Buddhism back to India and a great friend of Mahatma Gandhi.” Morarjibhai is absolutely right. Guruji is so fond of India that I remember him saying once “When I took back to my long relationship with India, it seems that there was no other life besides that in India.”

So far as Rev. Guruji’s relations with Gandhiji are concerned, not only were they kindred souls but both of them hold each other in high esteem and shared many common beliefs. In one of his talks, Guruji said that one important motive behind his travel in India in 1930 was the presence of Mahatma Gandhi in India. “Apart from the question of whether non-violence would prevail over force of arms, I was very much interested in Gandhi’s way of life. I pondered over the problem of India using his way of life as my frame of reference,”

Both Gandhiji and Guruji were seekers after Truth. It was the desire of Guruji’s father to see his son as an employee in one of the local government institutions or as a teacher in a country-school. However, the urge towards a religious life and the world of the monk was very strong in Guruji. Accordingly, Guruji joined the militant ascetic Nichiren sect. Members of the sect were required to take vows and follow them strictly very much as the inmates of Gandhiji’s Ashrams were required to take the vows of Truth, Non-violence, non-stealing, non-possession and others.

One of the ways in which the two great souls tried to gain peace with themselves was by undertaking fasts. Gandhiji undertook several fasts: some to purify himself, some to atone for lapses on the part of his colleagues as protest against violence resorted to by the people, and still others for promoting national causes like eradication of untouchability and promotion of communal unity. Guruji also took to fasting from his early childhood.

There is no doubt that the world at present is a terror-stricken world. All of us know that the third world-war as and when it comes will be a totally devastating war as the nuclear weapons of to-day are a thousand times more powerful than the bombs which brought death and destruction on Hiroshima and Nagasaki during the second world-war. Gandhiji abhorred war and violence. Both he and Guruji wanted that all war should end and the world should march in the direction of peace.

Peace-conferences, universal disarmament and establishment of a world government are some of the ways by which war can be eliminated. Both Gandhiji and Fujii Guruji stressed the importance of disarmament. Gandhiji was of the opinion that if the mad race of armaments continues, it is bound to result in a slaughter unprecedented in the history of the world. When Guruji came to India in 1979 to receive the 1978 Nehru Award for International understanding, I remember his explaining to some of the members who had gone to meet him how huge nuclear arsenals had been built up because of the greed of human mind and

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its desire for money. It has, therefore, been Guruji's unceasing endeavour to spread Buddhism — the religion of Peace, to 'enlighten the people' by organizing peace-marches in different parts of the world and by erecting pillars of peace or peace-pagodas which will set the tone for the development of humanity by making people understand that 'all men are brothers.' He had realized as Gandhiji had that very much as wars are fought in the minds of men before they are fought on the battlefields, the bridges of peace too have to be built in the minds and hearts of men. He was sure that peace-pagodas will be greatly helpful in achieving this task. His mission of preparing the world for peace through peace-pagodas has added a creative and purposive dimension to international understanding through cultural and spiritual means. The message of prophets like Fujii Guruji and Gandhiji seems to be that it is necessary to conquer the enemy within to conquer the enemy without and that each one can be a lamp unto himself, Gandhiji advocated non-violent resistance to all aggression. Not only had the atom bomb not exploded his faith in non-violence but according to him the lesson it teaches is that the bomb cannot be destroyed by counter-bombs even as violence cannot be destroyed by counter-violence.

Fujii Guruji has been engaged in rousing the conscience of the world against the horrors of war, pleading and praying for a change of heart in war-mongers. Just as Gandhiji tried to plead with Hitler to forsake the path of war and violence.

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Last year, when Guruji came to Bombay, he expressed a desire to visit Mani Bhavan — a national memorial to Mahatma Gandhi before going for a public reception for him at Bharatiya Vidya Bhavan. When he came and greeted the workers gathered in our prayer-hall and offered prayers surrounded by Reverend Morita and other monks they experienced a sense of fulfilment. While stressing that the world is pining for peace and that it must be our endeavour to see that religion does not remain confined to temples and churches and mosques but is translated into action to achieve peace he explained the significance of erecting peace-pagodas. He asserted in a firm voice. “We shall continue to chant Na-mu Myo-ho-ren-ge-kyo. It is our firm conviction that this is the way to bring deliverance to the world. If we fail in our efforts, the world will perish, but let us not lose heart. It is time for us to make our last choice and I am sure, you will make the right choice and save the world from the catastrophe.”

Some of the many visitors who come to Mani Bhavan tell us that they go back from this place hallowed by its association with Mahatma Gandhi with a new message and a new hope for the suffering humanity. Similarly, not some but all those who had come for Guruji’s darshan, said to us “We are transformed after seeing and hearing ninety-nine year young Fujii Guruji. We have shed all fear and go back from here with a firm resolve to work for a better and braver new world where no nation will exploit another nation, no race will suppress another race, but all the

nations and races of the world will be bound by an indissoluble bond of friendship and fellowship.”

[Usha H. Mehta]

An Indian Sarvodaya sister, ministering in Gandhi Memorial Hall in Bombay.

Guruji and Gandhi

Sumitra G. Kulkarni

About 50 years ago, Rev. Nichidatsu Fujii as he was known then, came to India for the first time and visited our home. Since then his love for India – the land of Gautama Budhha – has ever increased. In 1934, he visited my grandfather – at our ashram in Sevagram Wardha and from the first moment the two became friends as if they were spiritual pals of generations past. My brother Kanu and myself we were then living with our grandparents and I have a distinct recollection of the Guruji clad in saffron visiting our ashram. The main attraction of course was his drum and his chanting of Na-Mu Myo-Ho-Ren-Ge-Kyo. Usually elder visitors to our house used to be impatient with us kids and our curiosity, but not Guruji. Most willingly and warmly he let us inspect his drums with the artistic characters painted on it beautifully. I do not know a single character of Japanese but my fascination of that day with the Japanese script continues till today.

Bapuji as the whole of India called our grandfather, was also immediately interested in this very handy, neat and convenient drum and instead of continuing to spin on his spinning wheel, he took up the drum and there and then learnt the beat and the chant. Evidently he was really interested in the teachings of Lord Budhha and at once adopted this Japanese Mantra as a permanent feature of his morning and evening prayers in our ashram. So much so that henceforth our prayers started with the chanting of Na-mu Myo-Ho-Ren-Ge-Kyo which continues till today whenever there is our Ashram prayer. That was the beginning of our deep respect and attachment for Guruji. It has grown deeper in the half a century since.

Now the world knows in detail about Guruji and his active efforts in establishing peace and reducing tensions in the various unhappy and warring parts of the world. Since the nuclear holocaust of Hiroshima and Nagasaki, Guruji has made it his life mission to protest against the nuclear armament race and all round the year he is involved with this one point agenda which is so very important for the survival of this planet. Every one knows about it and I will not like unnecessarily to repeat it. But what impresses me is the infinite energy and clarity of purpose and single minded dedication of Guruji for his life mission. In these days of militant power politics and struggle, Guruji has the wisdom and the undaunted courage to fight relentlessly for peace. It is a matter of great wonder to all of us that how does he manage, at his age, to travel to distant lands like USSR,

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USA, UK and Europe and Africa and succeed in bringing a basic change of heart so as to convert people to actively work for propagating peace and opposing nuclear proliferation. Because of his divine message, thousands of young people have taken out peace marches all over the world and countless countries and their governments have come forward with the gifts of land on which peace pagodas are springing up in lovely locations with all their Japanese architectural beauty and grace. All this is achieved by personal and physical efforts of Guruji's disciples whether they are saffron clad or otherwise. This personal involvement by thousands of people is the real strength of Guruji and the crux of this peaceful revolution which is going on at full steam. It is Guruji's silent desire that there should be hundreds of peace pagodas all over the world that should inspire people and guide them through the gathering gloom of poverty struggle, violence and wars cold or otherwise.

We in my family are not Buddhist. Not because we do not believe in the precepts of Lord Budhha. But because we strongly believe that Buddhism is a part of Hinduism and Lord Budhha is integral part of our India philosophy and ethos. Once this is clear, it is redundant for us to change and adopt something separate which we consider as very much a part of our inner-most thinking. But our love for Guruji is no less because we are not oracular Buddhists. In fact, I feel that we look upon him as our Grandfather in lieu of one who succumbed so many years ago to the violent bullets of a mad man. Each one of us in my family,

starting with my husband Professor GR Kulkarni, who is Dean of The Indian Institute of Management, Ahmedabad, India and our twin boys Ramchandra and Shrikrishna and daughter Sonali, we cherish Guruji as something infinitely humble and dynamic who belongs to us as our patriarch. We do not want to consign him to divinity and place him on a pedestal. The secret of Guruji's strength is that he is such a living throbbing human being and now he has reached the wonderous age of a century strong. That grandfather Gandhi of ours wanted to live 120 years. But his life was cruelly cut short. But now his dearest friend Rev. Fujii Guruji has fulfilled the keen desire of Gandhi and himself reached the age of hundred. Anywhere it is a great age. Amongst us Indians and Asians, it is most venerable and we feel both proud and humble that God has granted us this exceptional blessing in Guruji and his divine presence amidst us.

Our only prayer is that may he continue to shower his grace and love for many more springs and may we be worthy of him — in our thoughts and deeds.

Let me please take this opportunity to thank Nipponzan Myohoji for inviting me to offer my humble tributes to Guruji, a crusader for Peace.

Na-Mu Myo-Ho-Ren-Ge-Kyo

[Sumitra G. Kulkarni]

She is the eldest daughter of Ramdas Gandhiji, the third son of Mahatma Gandhi. She is an influential devotee of our Sangha in India.

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The Symbol of Spirituality

Ramkrishna Bajaj

I deem it a great honour to have been asked to contribute an article in the commemoration issue of Sarvodaya to be brought out on the occasion of celebration of the 100th birthday of Most Revered Fujii Guruji.

I have had the privilege of knowing Revered Fujii Guruji personally over the last 50 years. I vividly recall his visit to Wardha (our native town in Maharashtra) in October 1932. He had brought with him letters of introduction from two cotton trading companies of Japan. These were for my father, Jamnalalji Bajaj, who was a cotton merchant in his earlier days. My father welcomed Fujii Guruji and was happy to extend all hospitality to the honourable guest from Japan.

My father was a very close associate of Mahatma Gandhi, who regarded him as his "fifth son." It was mainly at the request of my father that Gandhiji decided to shift his place of residence from Sabarmati Ashram to Wardha. Jamnalalji took Fujii Guruji and his disciples to Gandhiji at his Ashram in Sevagram.

I remember that Fujii Guruji used to say that the two

things in India which attracted him to it were: first, it is the land of the Buddha, and Guruji wanted to visit all the places which had been purified by Lord Buddha's venerable presence. The second thing was, of course, Mahatma Gandhi, for whose message of truth and non-violence Fujii Guruji had deep respect and admiration. In fact, it was Guruji's opinion that Gandhiji's sayings truly reflected the spiritual teachings of Lord Buddha.

The bond between Gandhiji and Fujii Guruji which was established in the early '30s, became stronger and stronger as years rolled by. Their thoughts were similar; their larger aims and objects identical, and they were treading along the same path of truth and non-violence in the pursuit of lasting peace for humanity. Soon Guruji became one of the most prominent associates of Gandhiji.

Guruji also held Acharya Vinoba Bhave in the highest esteem and closely followed the Sarvodaya movement which flourished under Vinobaji's leadership. My family regarded Vinobaji as our spiritual 'guru'. It has always been our humble effort to take part in some of the activities initiated by Vinobaji. Naturally we greatly appreciated the interest which Fujii Guruji started taking in Sarvodaya, and felt extremely delighted when he sponsored the publication of "Sarvodaya" magazine in Japan to acquaint the people of Japan with Gandhian philosophy and with the activities carried out in the Sarvodaya movement.

We, in India, regard Fujii Guruji as Gandhi of Japan. Recognizing his outstanding contribution to the cause of

world peace, India conferred on Guruji the Jawaharlal Nehru Award for International Understanding in 1978. It was in keeping with his spirit of selfless dedication that he set apart the entire award money for the construction of a 'Shanti Stupa' (Peace Pagoda) in India, dedicated to peace and in memory of Gandhiji and Pandit Nehru.

Dedication of such Pagodas to the cause of promoting peace, harmony and love among the peoples of nations, has been one of the major contributions of Fujii Guruji. In India, he started with a Pagoda in Rajgir and went on to construct a temple in Bombay. He is now considering a proposal for setting up a Pagoda in my native place, Wardha.

I feel blessed a hundred times whenever I get an opportunity to receive Guruji. When he came to India in October 1983, we celebrated his 99th birthday at the Bharatiya Vidya Bhavan, Bombay. It was my privilege to have been asked to speak in honour of Guruji on that occasion. A month later, we received him and his disciples at our house — Bajaj Wadi — in Wardha, where he stayed for a few days. On 15th November 1983, he participated in the function, held at Paunar, to commemorate Vinobaji on the first anniversary of his 'Nirvana.' On that occasion, he dedicated the Vinobaji Smriti Stambha (Vinobaji Memorial), constructed in midstream of Dham river, to the nation and also addressed a largely attended Conference of Sarvodaya workers.

Reverend Guruji is quite aware of the need to bring about

a synthesis between science and spirituality. He is himself a living symbol of morality and spirituality and, in his own right, is the world leader of Peace Movement. He has derived the basic inspiration for this from the teachings of Lord Buddha. I remember him to have once told me that Buddhism is the one religion which did not have religious wars fought in its behalf and that this had primarily attracted him towards that great Faith. We all know what amount of suffering Guruji had to undergo when he decided to become a Buddhist.

As President of the Japan Bharat Sarvodaya Mitrata Sangh, Tokyo, Guruji has made notable efforts to bring about a convergence of the two ancient civilizations on a spiritual plane. His contribution in that direction will be remembered for generations to come.

Providence has very deservingly conferred extraordinarily divine qualities on Guruji. He enjoys extremely sound health. It is amazing to see the hard work he puts in even at this age, and with such devotion. His voice is firm and clear. It is a treat to hear him. And in all that he does and says, he is so humane and loving, with deepest concern for the welfare and spiritual upliftment of every being in his heart.

I have personally greatly benefitted from my long association with Guruji. He has always showered his love and affection on me and favoured me with his blessings. It is men like Gandhiji, Vinobaji and Fujii Guruji who have made the people of the world aware of the real relevance,

essence and strength of non-violence and peace in contemporary world. How fortunate I am that I have closely and personally known all three of them!!

May Fujii Guruji live for 125 years, which Gandhiji held as the span of human life one should live, and continue to guide the entire humanity which is today at cross-roads.

NA-MU MYO-HO-REN-GE-KYO

[Pamkrishna Bajaj]

Participated in the independence movement with his father, Jamna Lalji Bajaj and was imprisoned twice, spending 4 years in jail. Now he runs the Hindustan Sugar Mills Ltd. as well as some other companies.

An Interview with Fujii Guruji

Shripad Joshi

I had the good fortune of visiting Japan in August 1972 with the Late Acharya Kakasaheb Kalelkar at the invitation of Nipponzan Myohoji. At that time I was favoured with a good opportunity to talk to and observe closely the president of Nipponzan Myohoji, Most Ven. Gyosho Nichidatsu

Fujii. It is a general experience that the personalities which look good and great from a distance, when we observe them closely, look very common and their devotees are disillusioned. Regarding Fujii Guruji, I had just the opposite experience. On those spectators or listeners, who see or listen to him from a distance, Guruji's greatness does not make so much impact, but after coming into closer contact with him one knows his real greatness. I myself had been in close contact for many years with Mahatma Gandhi and many of his great followers. Except some few great men as Gandhiji himself, and Dada Dharmadhikari and Kishorlal Mashruwala, I was disillusioned regarding the rest of them time and again. Therefore I did not cherish high hopes regarding Fujii Guruji. Perhaps because of this I was all the more overwhelmed by his towering personality. The aspect of his behaviour, which impressed me most was that he treated his followers very cordially. He was not only their Teacher, but also a father and friend I had not seen before a Guruji who would talk to his disciples without any reserve or would cut jokes with them like a friend on equal terms. While leading daily life with Guruji or talking to him, on one hand one would experience his greatness and on the other hand one would also feel that oh, he is an ordinary person like us who is well acquainted with and shares the joys and sorrows of the ordinary people. I had witnessed this wonderful art of living life on two levels at the same time in Gandhiji also. Therefore I had no difficulty in accepting Guruji as Japanese Gandhi.

Interview in 'Sakura'

Therefore, I had a strong desire in my mind to talk with this Gandhi of Japan freely for some time. Fortunately, by chance, I got a change to fulfill this desire. On August 6, 1972 we were travelling together from Tokyo to Nagasaki by limited express 'Sakura'. Guruji was sitting in the next compartment with his disciples. I told his secretary nun Miss Kastuko Horiuchi, who knows Hindi very well, that I would like to talk to Guruji for some time. When she asked Guruji about this, he immediately consented. I went to his compartment and in a few minutes we began our conversation. Being blessed with an opportunity to talk with the greatest man in the world like Mahatma Gandhi, I do not feel any reserve or hesitation while talking with any great man. I can freely ask or answer any question. I felt all the more comfortable while talking with Fujii Guruji. As if a father and a son were talking together.

Limitations of Mass-media

We had just participated in the grand ceremony held on the occasion of the 88th birth anniversary of Fujii Guruji. But such a great and important ceremony had received only a small press coverage I was surprised by this, therefore I started our conversation by pointing out to this event. I asked him, "I feel that people here do not know much about your work. I did not see any particular press reports regarding you in the newspapers. Why is it so? Do you purposely neglect this mass-media? Or newspapers neglect you?"

Guruji replied to my question, "Japanese people generally like to read news about political and sports events. Therefore newspapers also do not give importance to other cultural activities. When people will be fed up with these shallow things and begin to understand the importance of religion, then newspapers also will start publishing news and articles connected with this. As long as there is no change of attitude among the readers, any effort made in this direction will be meaningless. We will carry on our activities. The amount of natural effect these will have, will prove to be the real one."

Position of the Neo-Buddhists

A large number of Harijans (untouchables) of Maharashtra accepted Buddhism under the leadership of Dr. Babasaheb Ambedkar. In order to know the opinion of Guruji, who aspires for the revival of Buddhism, regarding this I asked, "What is your opinion about the recent revival of Buddhism in India and the neo-Buddhists emerged from it?"

Guruji said, "Dr. Ambedkar had accepted Buddhism together with his followers on a political basis. It was his political move. We think improper a religious conversion which is politically motivated. In fact conversion should take place only after the change of heart, after accepting the greatness of Lord Buddha's message. Now neo-Buddhists should do heart-searching and get themselves acquainted with the real Buddhism. This will help to spread Lord Buddha's message."

Co-operation of Non-Buddhists

I asked him in the same context, "Some non-Buddhists like us, even though we are not followers of that religion, respect that religion and accept the greatness of Buddha's message. Do you think it is essential for such people to accept Buddhism by leaving their own religion, in order to spread its message?"

Guruji's answer to this was quite unusual. He said, 'Not at all! Mahatma Gandhi himself was a staunch Hindu. Nevertheless, he devoted his whole life to spread Lord Buddha's message throughout the world. His heart was filled with love for Buddha. This is really important, superficial attire does not mean anything. If your heart is with us, then you will be able to serve Buddhism better by just remaining in your own religion.'

Expectations from India

I asked, "What do you expect from India in your peace work?"

Guruji said, "I do not expect anything. My only desire is that the people of India chant the prayer 'Na-mu Myo-Ho-Ren-Ge-Kyo' (salute to the Lotus Sutra) and spread its message to every household."

Peace Pagoda in Bangladesh also

Fujii Guruji is engaged in constructing Peace Pagodas as symbols of world peace movement, not only in Japan but in many countries of the world. In India also such Pagodas have been constructed in Rajgir and Bhuvaneshwar. This year on 6th August he is completing his hundred years.

Nevertheless he is constantly travelling throughout the world for spreading peace message. Guruji had gone to Bangladesh recently in this connection in the year I met him. Therefore I asked him, "Are you planning to construct Peace Pagoda in Bangladesh also?" Guruji replied, 'yes! On the Chatgaon hills there are still some Buddhists who have not given up their religion from ancient times. I wish to do some work for them and construct a Peace Pagoda there.'

It is difficult to co-operate with Muslims

In the World Religionists Conference, held in Tokyo in that year on 30, 31st July and 1st August, the leadership of Guruji's Nipponzan Myohoji was very prominent. I had a doubt in my mind regarding this conference. In order to get it solved I asked, "In your peace conference held recently, only followers of Buddhism and Christianity were seen. If it was a world conference why were the followers of other religions like Hinduism, Islam, Judaism ect. were not invited?"

Guruji's answer to this question was very significant. He said, "There were also one or two Hindu representatives in this conference. The number of Hindus was larger in the former conferences. But Muslims were purposely not invited. The reason for this is that these people instead of listening quietly to the talks of the other people try to blow their own trumpet and create obstacles. They do not know how to deal with others tolerantly and co-operate with others. Therefore it is impossible to co-operate with them. Let us hope that by the creation of Bangladesh their eyes

will open and they will do some introspection and heart-searching.”

Twelve years after this talk we see that Guruji's hope has been proved groundless and there is no change in the attitude of the Muslims, not only that but they have become all the more fanatic.

Religionist Conference or a Leftists' Platform?

After listening to the speeches in the Tokyo Conference I got an impression that these people also, like Soviet-inclined hidden communists, are making Soviet propaganda in the name of peace. Therefore I asked Guruji, “The nature of this world conference seemed to be very much political and leftist. What is your opinion about it?”

Guruji replied, “It is my effort that the nature of this conference should as far as possible remain religious, it should not become a political platform. If it becomes an arena of politics, I will not associate myself with it.”

Guruji was explaining his points very calmly. I liked his way of explaining things. My doubts being solved I saluted him with satisfaction and took his leave.

[Shripad Joshi]

Became a disciple of Dr. Kaka Kalerkar and led an active life in Wardha. Owing to his participation in the Anti-British Movement, spent 2 years in jail. Since 1946, making efforts to spread Gandhian thought.

Spiritual Leader of the 20th Century

Hemenda B. Chowdhury

Most Venerable Sir,

On the occasion of the 100th birthday anniversary of His Holiness Nichidatsu Fujii Gurugi, I take this great opportunity of conveying my profound regards and warm felicitations for this illustrious personality. He is one of the outstanding internationally known living Buddhist monks of Japan who has spent a lifetime spreading the message of peace among all the nations and peoples of the world.

As an outstanding spiritual leader of the 20th Century it is only appropriate that his birth centenary should be celebrated in a befitting manner.

I heartily pray to Sakyamuni Buddha for his long life and sound health.

Yours in the Dharma,

[Hemendu B. Chowdhury]

Editor of Jagajjyoti (A Journal on Buddhism and Indian Culture)

II MESSAGES FROM ASIA



The Light shining on the Darkness

Lakshmi De Run

We consider it a great honour to have been requested to make a literal contribution to the forthcoming special edition of the Sarvodaya Monthly Magazine in commemoration of the Most Venerable Nichidatsu Fujii's Centenary Birthday Celebrations on August 6th this year and I think this is the most opportune occasion to do so.

Although I first set eyes on the Most Ven. Guruji, as He is dearly and respectfully addressed, on the 26th of February, 1976 at the ground-breaking ceremony for the construction of the present Sri Pada Peace Pagoda, it was really in the latter part of 1977 that we had the good fortune and unique honour of meeting him personally for the 1st time and that day, I little realized as to what a memorable landmark in our lives the encounter was to be. When I say we, I mean my husband, daughter and son as well. The impact of His Noble, Tranquil and Pleasant Personality was instant and magnetic and somehow at the time, gave me the strange feeling that I had known him for years.

Now, it is 7 years since, during when, His extremely powerful impression upon us has made our bonds of

Friendship and Devotion firmer, closer and Deeply Venerable and even more so, with the construction of the most beautiful Bandarawela Peace Pagoda as a token of friendship which is a most befitting monument of His ardent ventures towards Peace amongst humanity in the World.

The distance between us physically is very wide and we meet just once a year on his visit out to Sri Lanka, but spiritually and mentally, He is with us in our home all the time to Bless us, Guide us and Protect us. During times of various trials and tribunals which are part and parcel of the day-to-day life of a layman, the chanting of Na-Mu Myo-Ho-Ren-Ge-Kyo seem to be a Panacea.

On His visits out here, we also have had the unique honour of having him in our home even for a couple of days and while the atmosphere changes entirely with His presence, our home seems to be lit by a strange, glorious and mysterious light. It is almost certainly having a Bodhisattva amongst us.

Extremely good fortune that smiled on my husband and myself were our journeys to Japan to participate in the various Peace Pagoda ceremonies connected with the Most Venerable Guruji and the Nipponzan Myohoji and also Peace Conferences, the most memorable of them being my visit in July/August 1983 to participate in the ceremonies and celebrations in commemoration of Oshishosama's 99th Birth Anniversary which was a significant milestone in His life. I was further blessed with the rare opportunity on that occasion, of being with Him in Kyushu – His hometown,

for 5 most memorable and happy days participating in the daily pujas ardently and also visiting the place where He was born and His home once stood, now converted into a glorious shrine.

Seven years association with the Ven. Guruji has certainly changed my attitude towards life. Whenever we meet, His inspiration and the happiness of beating drums and chanting Na-Mu-Myo-Ho-Ren-Ge-Kyo gives me the strength and courage most essential to face the ardeous challenges in life and I try to look at it in a different eye, Peacefully, Tolerantly, Courageously and Wisely. Incidentally, the difference in our languages has not been a barrier between us while we try hard to digest and follow His Sermons and Principles as much as it is humanly possible.

I, as well as my family have become ardent admirers and devoted followers of the Ven. Guruji and although our encounters are few and far between, we pledge most respectfully and humbly to continue and maintain His good work and that of the Nipponzan Myohoji, towards Peace in Sri Lanka, our home-land.

In our lives, a more Noble Son of Man conveying Lord Buddha's message of Peace, Compassion and Tolerance, there never was, never is, nor will be in the future. With the dawn of each day, we tell ourselves that He is a day Younger and pray that He lives a year longer to spread the message of Peace far and wide in all corners of the World.

Dear Oshishosama is a Centenarian now and I pray and so does the rest of my family that He be Blessed with many

more Glorious Years of Good Health, Strength, Courage, Peace, Joy, Contentment and Success in all His ventures towards Peace amongst humanity, by the Blessings of the Dharma.

“A Guiding Light of Serenity, Compassion and Peace,
Which shines clear and bright in the darkest hour,
It is you Oshishosama, we declare with ease,
A Noble and Unique unwithering flower.”

[Lakshmi De Run]

Singhalese Buddhist. Wife of Mr. de Run. Mr. de Run is the Director of the Haptale State Plantation, Haptale, Sri Lanka. He is the Donator of the Bandarawera Peace Pagoda, the second one in Sri Lanka.

Peace Maker after the Great King Pharmashoka

Ven. Talalle Dhammaloka

The Most Ven. Nichidatsu Fujii is known as Guruji. He is a world figure and respected not only in Japan but also in the world surface. He propagates the peace and Buddhist doctrine here and there, east and west by himself and also sending his disciples to various parts of the globe.

I think he is the light of Japan and lighted light for Nichiren Sect after the Saint Nichiren who founded the Nichiren Sect. I know him well, I respected him who is wise, learned and kindhearted. He is a religious teacher, peace maker, builder of peace pagodas, free thinker and world Buddhist missionary worker after the great king Dharmashoka. It is being his 100th birthday on the 6th August, 1984 I do my respect and my aspirations for his health, strength and all success.

[Ven. Talalle Dhammaloka]

Principal of Sri Sumang College

What a future Pokara is Missing!

Meen B. Gurung

Fujii Gurugi Bala Bhramachari is entering his 100th year on August 6th, 1984. Born in Japan, the land of the Rising Sun, not only did he try to uplift and influence his country but the he whole of mankind, mother Earth and father Sky; and his deeds will go down in history remembered by all of us.

Fatherless ever since he was a little boy, he was raised by his widowed mother who educated and guided him to

realize that his worldly life was for the sake of uplifting mankind. He was always seeking ways to bring a meaning to raise the level of consciousness. It has been a century exactly since he sacrificed and forsook the kind of life he could have led to the service of humanity and raising the quality of life. In today's history it is quite an achievement. He must be praised highly for his deeds.

Prince Siddhartha, a Nepali by birth, is renowned throughout the world as Sakyamuni Gautam Buddha today for having shown the way for mankind and is considered God by all. Not only was he an example for Nepal and the whole world as well throughout his 80 years of service during his lifetime, but also for his contribution to the betterment of mankind and world peace.

Such examples of compassions take birth in this world when fears and injustice cross their limits. To drive away the evils of this world in this troubled century, Boddhi Sattva Nichidatsu has been born to spread the good message of Buddhism. His activities are mentioned below.

On June 13th, 1979, during the commemoration of the 95th birthday of Guruji, I personally had wished him to live till the age of 125 years. Today I feel it is not enough. Such living Buddhas should be given a much longer lifetime since we need them always. So bless them, Oh Lord.

Some of the works that Guruji is responsible for:

- 60 Peace Pagodas in Japan and many other temples.
- 4 Buddhist temples have been built in Rajgir, Orissa and many more are under construction all over India.

- 2 in England, at Milton Keynes
- 1 in Austria in Vienna
- 3 in Sri Lanka
- 1 is under construction in Boston, USA.

Since the Lord Buddha was born in Nepal, Guruji was very interested in putting Nepal in the picture-mark of world humanism. Guruji had an audience with his Majesty King Birendra Bir Bickram Shaha Dev on December 19, 1975, when he was granted a request to do something in Lumbini, the birth place of Lord Buddha. Further construction of the Buddhist temple had been stopped due to the local administrative pressure.

It was at this time that Guruji had come to visit Pokhara, where I had the honour of getting 'Darshan' from him. My father had already left for his heavenly abode then. My mother was 95 years old. When she also passed away later, I had requested Guruji that I was thinking of building a Buddha Vihar in her memory. Guruji gave his consent and also assured me that he would donate a bronze, 7 1/2 foot tall statue of the Lord Buddha to be kept in the temple. So my plans were accordingly made i.e. to build a big and spacious temple. The temple was 62 feet in length, 21 feet in breadth, and 15 feet in height. It took 45 days to complete the project; and the statue presented by Guruji was installed in the new mandir; and all the high officials, including the Zonal Commissioner were invited for the ceremony. It was a well attended ceremony.

After that two more quarters were built according to

Guruji's request and plans of making a world Peace Stupa were expressed for which I was very keen myself. I made a petition request to his Majesty. I kept on building. Then the plans were for a 98 foot high and 104 foot wide temple. Guruji told me that he was willing to help finance for the project. Tourists who had come to see Pokhara were always flocking around this site and a lot of them were very helpful. We also had a lot of help from the students and public in Kathmandu, through whose collective effort 45 feet of the construction was already raised. It was then that I was arrested and sent to jail for 18 months by the local authorities. The whole work-in-progress of the temple complex was destroyed by the town planning authorities and demolished completely. Till today, this very site is visited during Buddha Jayanti on the birthday of Lord Buddha every year.

After this unfortunate incident, I had again requested and presented a petition to His Majesty the King who graciously gave his consent to look into the proceedings. But till today the proceedings haven't been terminated although the Zonal commissioners office took up the case a long time back. Through whose rebellion did we have to suffer this karma?

Over five laks of rupees worth of damages were wasted as a result, including all the men, hours of all the helpful hands and efforts put into the project.

I had the honor of attending Fujii Guruji's 1981 World Peace Movement held in Tokyo, Japan, on the 22, 23, 24,

of April. Altogether delegates compromising over a thousand people from 66 different nations were involved in this campaign, preaching, and speaking from the Buddha's podium about the cold war between the eastern and western blocks; why wars must be stopped, a ban on armaments, and the co-existence of all the nations for a better world were highlighted. In 1982, the United Nations also hosted a similar meeting with religious delegates from most nations to mark that year as the year of Human Rights and World Peace.

All this was due to the instigation of Guruji Nichidatsu and I can not remain without speaking loud praises for Guruji on his hundredth birthday: Lord Buddha served mankind for 80 years. Guruji has carried his Lordship's message for 100 years and we pray that this world will need 50 years for the message of peace to sink in all the corners of the world.

We should always remember these Bodhisattvas and likewise dedicate our lives for peace in this world. Born in 1906, I am now 78 years old myself and it was through knowing Guruji that I had the fortune of participating in world peace movements in Japan, Sri Lanka, and many places in India. After spending eighteen months in jail I received a letter from Fujii Guruji in which he expressed the Buddhist Grantha (Sath Dharma Pundarika Sutra Sorana "Golden Blessings") was bestowed on me. For the cause of the Dharma, big obsticals will be there, for bearing eighteen months in jail for your Boddhisattva nature,

I heartily praise you. In kali yug today, to meet someone with this type of quality is indeed very rare, one who practices Sath Dharma Pundarika Sutra Golden Path or someone who is willing to sacrifice his life and is described in the thirteen chapter (Utsah Paribartha) twenty lines of holy scriptures comprised in his letter of the Dharma.

Guruji had also told me that both from the touristic as well as the religious point of view, Min Thumki Hill was a strategic place with the betterment of the poor people in mind as well as the government. After you make the World Peace Stupa tourists will flood the place and for their welfare chairlifts will be provided from the lakeside to the top of the hill for which I will seek the help of my Japanese people and industrialists to support this cause.

If this dream were achieved, picturesque Fewa Lake would have been much richer in terms of growth and development. What a future Pokhara is missing! Dnnyabad.

[Meen Bahadur Gurung]

Ex Minister NEPAL

Neeb of Peace Pagoda in Nepal

Dharmashila Anagarika

The Most Ven. Fujii Guruji is well known as peace pagoda builder. Guruji has built more than seventy pagodas for world peace in different parts of the world. It is his great contribution to the Buddhism of today.

It is sorry to say that there is not a single peace pagoda of Guruji in Nepal, the birth place of Lord Buddha. Guruji is closely related to Nepalese Buddhism since fifty years ago. He visited to Lumbini in 1931. At that time, Lumbini was extreme desolution. As a disciple of Buddha, he could not stop his tears of grief and sorrow. He then made a vow, with his spirit stirred up, to reconstruct Lord Buddha's historical remains. He attempted to erect a peace pagoda in Lumbini, but in vain. Land purifying ceremony was also held on the 25th Feb., 1973. But the government ordered to stop the work.

The Most Ven Fujii Guruji came to Pokhara about eleven years ago. Many Buddhist groups came to see Guruji. Min. Bahadur Gurung, the former assistant minister of defence, was one of them. He was so much impressed that he decided to construct a peace pagoda on his own

property in Anadu village, Pokhara and a ground purifying ceremony was held on September 12, 1973. The construction work was so fast that within a short period of time, one monastery, a guest house and a prayer hall were completed.

One image of Buddha was enshrined in the prayer hall. The construction work of peace pagoda was going ahead. It was nearly thirty five feet high. But unfortunately all the buildings and peace pagoda were destroyed by His Majesty's Government of Nepal. The action taken by the government is very severe and piteous in the modern Buddhist history in Nepal. Though the peace pagoda was destroyed, the Buddhists of Pokhara, go to worship and prayer in the remains of peace pagoda, each year, in the Baishak Purnima.

At that time the Most Ven. Fujii Guruji rightly said, "Despite the fact that Nipponzan Myohoji has suspended the erection work of the peace pagoda, we have erected it in the hearts of the Nepalese people. I am confident that, when the time comes, tremendous numbers of peace pagodas will emerge itself." Now if we go to see the Anodu village (Pokhara), small pagodas are seen here and there. The number of such pagodas is increasing each year.

The peace pagoda of Fujii Guruji has its own significance. The idea of the peace pagoda occurred in his mind after the second world war. In 1945, the year of Japan's defeat in the Pacific war, Fujii Guruji climbed up Mount Asso, where he was born and began fasting. At that time, he determined in his mind that he would build precious

stupas embodying prayers for the establishment of permanent world peace, so that the world might never again suffer from the sorrows of war. It is the Buddha's wish that there may be peace in the world, and a precious stupa is a martyrial manifestation of His wish.

The first historical stupa built on Hanaokayama in Kumamoto City and completed in 1954. After that, a number of stupas were built throughout Japan, India and in Sri Lanka. Now we can see the peace pagodas all over the world. But there is not a single peace pagoda of Fujii Guruji in Nepal. In my opinion the wish of Fujii Guruji who is going to attain the Holiness is of great important. He wishes to erect a peace pagoda in Nepal, the birth place of Lord Buddha. This is the great opportunity to Nepal and Nepalese Buddhists. If we think it in the context of Nepal's peace proposal, it will be seen more useful and more practicable. Certainly the construction of proposed peace pagoda will strengthen Nepal's peace proposal and revive Buddhism in Nepal.

[Dharmashila Anagarika]

Nepalese Bikkuni (buddhist nun) in Pokkara.

THE WONDERFUL LAW: UNIVERSAL REFUGE MESSAGES FROM U.S.A.



Smiling and “Gassho”

Shelley Douglass

In the Fall of 1980, on the day on which Ronald Reagan was elected to the Presidency of the United States, we at Ground Zero were privileged to have a very special meeting of minds and hearts in prayer. In our little living room were gathered the members of our Christian prayer group, friends from the Native American spiritual tradition, and thirty monks and nuns of Nipponzan Myohoji, with Fujii Guruji at their center. We had gathered to share our prayers for peace, welcoming Guruji to Ground Zero for the first time. The prayer meeting was a powerful experience for those of us who were moving into four years of political violence escalated by our newly elected president. It said that we were not alone, that people from over the world were praying and working with us for peace. We felt upheld by their prayers and their continuing efforts for peace.

During the four years since our prayer meeting I have had opportunities to hear Guruji speak and to learn about his life. I have learned many lessons from his words, but the most important lessons have come from his life. From Guruji's life I have learned again the importance of doing

what is right, even if it seems to have no chance of success. When Guruji first began to walk and chant, he was reviled even by his own people. He did not give up. It seems to many people even today that walking and chanting will not bring peace. But the nuns and monks of Nipponzan Myohoji, led by Guruji, continue to do it -- and where they go, peace spreads. Their chants are the backdrop for many conversions to peace; their drums help to keep people centered in time of danger; their smiles and gassho open many hearts closed to the message of peace. All this happens now because Guruji refused to quit when he was one person praying by himself. That teaches me that we must continue in spite of adversity, and that we must never underestimate the power of prayer.

The second lesson I have learned simply by watching Guruji's face. I see there a child-like joy in creation, a happiness that has grown through faithfulness and hard work. I have watched his delight in kittens and babies as well as in demonstrations and peace marches; it is the kind of delight that comes after a long life of discipline accepted for the sake of love. Guruji's face teaches me not to be afraid to pray and to love and to suffer, because on the other side of prayer and love and suffering he has found joy.

Perseverance and Graciousness

Jim Douglass

Guruji has taught me that patience and compassion are necessary for understanding the way to peace.

When Guruji first came to Ground Zero in the Fall of 1980, he proposed that a peace pagoda be built there. Shelley and I rejoiced in that possibility. However, one concern of ours disturbed us — that the peace pagoda would have only the Buddha represented in it, whereas Ground Zero honors other religious traditions as well. We felt it was appropriate to have other religious symbols present in the peace pagoda.

When I made this proposal in a conversation with Guruji, he replied that a peace pagoda is not a structure but a representation of the Lord Buddha himself. It is therefore not possible to enshrine other religious traditions in it. He said that I must eliminate the frame of mind in which one considers the peace pagoda as belonging to a different faith while one pays veneration to it, and instead see it as the God of my own faith.

I did not push this question any further after our conversation, but neither did I understand nor accept Guruji's teaching on this subject.

In May 1982 our geodesic dome at Ground Zero was burned down in the night by an arsonist. In the dome had been the statue of the Buddha which was to have gone in the peace pagoda. The monks had chanted before this Buddha statue every morning. Also in the dome had been a crucifix, made by a Buddhist monk for Christians who prayed in the same place. The fire reduced the Buddha and Christ figures to charred remains.

We saw the burned Buddha and Christ as a sign of unity, and issued a public statement expressing our love and forgiveness for whoever was responsible for burning them and the dome. Then we wrote to Guruji telling him this story. We asked if the Buddha and Jesus, destroyed together in the fire, might now both be represented in the peace pagoda.

In his reply from Japan, Guruji wrote patiently (since I had not understood him the first time): "A stupa is not a container of a Buddha image; thus it does not mean that anything can go into it. Man and wife are one; parent and child are one. Yet, at the same time, they possess different bodies. Because they are differentiated, all the more there is oneness. Strictly speaking, a Buddha statue is placed in the peace pagoda as an explanatory figure of what the stupa truly represents."

But Guruji also wrote: "I understand that, *together with*

the peace pagoda, you have decided to erect a statue of the founder of Christianity, Jesus Christ, in whom not only yourselves, but the majority of people in your country, possess faith. I wholeheartedly rejoice in and admire this undertaking." (emphasis added)

Guruji had enclosed a design showing how the peace pagoda and a separate representation of Jesus could be joined.

Guruji had taken our proposal based on a repeated misunderstanding of the peace pagoda, and in his compassion had recreated it, and supported it, in a form we could understand. As a teacher, he had drawn from the fire and from our partial truth, a new truth that would deepen our faith and practice of nonviolence at Ground Zero.

Guruji has taught me by his life that patience and compassion are the way to peace. If we are patient, and willing to suffer for peace, our ignorance will be overcome. If we have compassion, a new way to peace will be shown. And peace will come.

[Jim & Shelley Douglass]

A co-founder of the Ground Zero Centre for non-violent action. The Centre is alongside the Trident Nuclear Submarine Base, near Seattle, Washington, U.S.A.



The Crossroads of N.Fujii and D.Banks

Dennis J.Banks

I was in the military service of the United States Air Force from 1953 through 1958. From 1954 through 1958 I was assigned to Yokota Airbase and Tachikawa.

During 1956 there was growing concern with the military of the U.S. that the groups opposed to the extension of Tachikawa Airbase would cause serious damage and harm.

In fact the military ordered us on *alert* status. This meant we were to stand by 24 hours a day with military equipment in the event that the protesting groups would *over come* the base. We were given standing orders to "shoot any unauthorized persons coming over the fences" particularly if they were the protestors. These orders "shoot any unauthorized person . . ." concerned us who were on the base. Because we were trained to act *against* military activities and not against a civilian population. And so it became a case of military v.s. the civilian populace who were opposed to us expanding the airbase into Sunagawa. Up until that time, we had not seen any violence from the protestors. In fact, the only violence we would see would

be committed by the police against the monks and students who were at Sunagawa.

It was early in the morning that we first saw the monks chanting and praying with their drums. They were followed by tens of thousands of students, farmers and community people of Sunagawa. They were very peaceful and strong with their praying.

It was a strange scene to witness. On one side of the fence stood the military of the U.S., all of us were armed. On the other side of the fence were Japanese police backed up by the National Defense units, and in front of them were the monks sitting, chanting and praying. Then without notice the police began to attack the peaceful demonstrators and hitting the monks with their police clubs. Blood began to flow and there was much commotion and confusion. And even as the monks were getting attacked they never once began to fight back! I watched in horror as the police beat the people. "Why are they just sitting there?" I wondered. Why don't they get up and fight back. That scene even to this day is clear in my mind.

Over 20 years passed by when I had the chance to meet a young monk named Shigeki Minematsu. It was 1977 in California. He was praying and chanting words that I had heard a long time ago, but I couldn't remember where. He told me that he prayed for peace and better understanding between mankind.

In 1978 we had a cross continental walk from Alcatraz, Ca. to Washington, D.C. to protest anti-Indian legislation.

This walk was called The Longest Walk. Shigeki Minematsu shonin said his people would help us. Then he told us of Nichidatsu Fujii.

I first met Nichidatsu Fujii at D.Q. University, a spiritual Indian University and invited him to sit in the sweatlodge and pray with us. This he accepted. It was a joyous feeling to see two cultures come together. Nichidatsu told me of *Na-mu Myo-Ho-Ren-Ge-Kyo*, and its meaning. He spoke of non-violence and ending the threats of nuclear war.

After the Longest Walk Nichidatsu Fujii invited me to Japan and India. I accepted and spent two months with the monks of Nipponzan Myohoji.

During one of our visits Nichidatsu showed me pictures of his life as a monk. One of the pictures was that of the Sunagawa struggle. He told me of the monk who was killed there by the police. In the pictures I remembered that day so many years before. It felt strange to me. I told him that I also was at Sunagawa in 1956. We both understood. The next day we went back to pray at the big marker which commemorates the land fight.

I knew then why the monks didn't physically fight back.

I knew their own way, the praying, the chanting of *Na-mu Myo-Ho-Ren-Ge-Kyo* was their expression of faith and resistance to the expansion. In the end, they, the monks, farmers and students had really won.

I know also that Nichidatsu Fujii has provided Native Americans in this country with a better understanding of Buddhism. It is a great understanding. Truly, a feeling that



will save human-kind. In turn Nichidatsu Fujii and the disciples have learned of the understanding of Native Americans.

This bonding of two visions will remain intact forever. No nation will ever destroy that feeling.

Our people pray for Nichidatsu's good health. We pray for the people. We will join with the monks until all Nations are at peace with each other.

NA-MU MYO-HO-REN-GE-KYO

[Dennis J. Banks]

An Ojibwa Indian coming from Minnesota, although innocent was found guilty of inciting disorder and violence offences in South Dakota in 1975, but ran away to California. He is a leader of AIM. Now on the East coast leading an agricultural life in the Onondaga Nation, the only Indian Nation in America.

Fujii Guruji : One in whom Beginning, Middle and End Meet

John P. Brown

He whom we honor here is unique among contemporaries in being a bridge from the remotest beginnings of the world's spiritual life; through the turning-point of the great world religions; and to the future unity which we must all struggle to reach or perish.

The earliest documented *beginnings* of religion in our Northern hemisphere is the spirituality of the *shaman* — the medicine-man of the tribe who, by the spirit-journey on which he leads it, shows it the meaning of life and death and the sources of food in the land it has inherited. I have shown how Siberian Shamanism crossed the Bering land-bridge during the glaciation of about 10,000 B.C. and brought the cult of the hibernating and resurrected bear to the Ainus of Japan and Native American culture. Yuri Morita has documented how Guruji through his archaic spirituality of beating the drum recognized Native Americans with their drums as oppressed brothers and sisters.

And as Myohoji achieved acceptance and penetrated into Native American spirituality, it saw that the red people had been entrusted with the same sense of the sacredness of the four quarters of the land as themselves.

The *turning-point* of the great world-religions is what Karl Jaspers has called the "axis-time" when almost simultaneously Gautama, Lao-tzu, Zarathustra, the Hebrew prophets and the Greek philosophers appeared. As a symbol of the unity of the age we may take the enlightenment of the Buddha in the peace of the Pure Land, sitting under the bo-tree, with the vision of the prophet: "They shall beat their swords into plowshares and their spears into pruning hooks . . . every one shall sit under their vine and their figtree, and none shall make them afraid" (Micah 4:3-4).

In the succeeding centuries those religions intermingled. About 250 B.C. King Ashoka the Buddhist sent ambassadors to the Hellenistic kings; by the second century there was a Christian church on the Malabar coast of India (Sedlar, chaps. 20-21). The *Bhagavad-Gita* pushes through to a new doctrine of God's love for humanity: "I love you well . . . worship me in *bhakti* . . . so will you come to me . . . for you are dear to me" (*Gita* 19:64-65, see 11:55); so John 3:16 "God so loved the world that he gave his only son, that whoever believes on him should not perish but have eternal life." There is a secret underground connection between the Christian parable of the Prodigal Son (Luke 15:11-32) and the parable in the *Lotus Sutra* of

the runaway son and his forgiving father: "This is my son whom I lost long ago" (4:32). Kruse has suggested a possible link. Out of the Hindu doctrine of *ahimsa*, "non-violence," in the Upanisads, an eternal principle was discovered: "Hatreds never cease by hatred in this world; by love alone they cease; this is an ancient law (*dhamma*)" (*Dhammapada* I.5); "But I say to you, love your enemies, pray for those who persecute you" (Matthew 5:44, Luke 6:27).

When Nichidatsu Fujii was growing up in the volcanic hills to the east of Nagasaki, the first religious teaching he mentions was that of Kanzo Uchimura, the founder of Christian Mukyokai, "Non-church"; who wrote, "Jesus makes me a world man, a friend of humanity; Japan makes me a lover of my country," and puts Christ and Buddha nearly on a level (Jennings pp. 2, 58). His decision to go to India to rebuild Buddhism in the land of its birth was motivated by hearing of Gandhi's most central nonviolent action, the Salt March, in 1930 (Morita p. 37). Gandhi himself in his Autobiography shows how he combined the insights of the *Gita* and the Sermon on the Mount with Ruskin's socialism (IV chaps. 5, 18). As Christianity, Hinduism and Buddhism returned to the principles of nonviolent direct action in their founders, through the lives of these two great men they began a process of convergence.

Fujii's religious pilgrimage was perfected in 1945, at age 60, when after the destruction of Hiroshima and

Nagasaki he went back to his homeland of Mount Aso and fasted for a week (Morita p. 41). His conversion from nationalism and his new inspiration (which needs to be further documented for English readers) was to bring the Buddha's message of peace and nonviolence to the whole world. Gandhi's compassion was focussed on the untouchables of India and its independence. Guroji Fujii is the *first* representative of the world-religions in history to take their message of love and nonviolence and realize it on a planetary scale. The new impetus he produced can be seen within Buddhism in the nonviolent resistance of Vietnamese Buddhists to the U.S. military presence. But far more widely than that he has shown to us in the United States and Europe the living voice of the unity of the world religions in proclaiming the way of life. I feel very privileged to contribute these few lines whose subject would require many books and all future world-history to be exhausted.

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[John P. Brown]

The former executive director of the Northern California Ecumenical council, now works with the Ecumenical peace Institute. He is leading a nonviolent direct action.

Guruji Fujii's Influence on a Christian

Robert C. Aldridge

When I was preparing an essay entitled "Unity, Non-violence and Spirituality," thoughts of an elder Buddhist monk leaped into my mind. He is the Most Venerable Nichidatsu Fujii, 99-year-old patriarch of the Nipponzan Myohoji order in Japan. We first met at Hiroshima in 1975. Called Guruji by Mohandas Gandhi, he has spent virtually

this entire century working for peace. I know of no one who has remained so dedicated for so long. I am told that he considers the date of his birth (August 6, 1885) prophetic, and a mandate from the Creator to work ever harder. He has always preached unity and nonviolence and spirituality. It is no wonder that he comes to my thoughts.

Regarding unity he says: "We must combine the voices of all conscious people, the voices which come from moral and religious convictions, and bring them together into one voice — the voice of the awakened people of the world . . ." (Tokyo, 1981)

Regarding nonviolence he teaches: "The precept of non-killing is a solemn precept . . . a true law of nature which gives birth and cherishes heaven and earth. No great demon will be able to defeat this. Fear not, the seal of fearlessness has already been granted to our hands." (New Delhi, 1979)

And with respect to spirituality Guruji states: "There is a power which destroys this world; the power of machines. There is a power of those who relieve this world; dai-jintsu-riki (the great, sovereign, transcendent power). The power of machines is nothing more than material power. Dai-jintsu-riki is spiritual power. Civilizations of any age will perish if material power supercedes spiritual power. (New Delhi, 1979)

It is not difficult to understand when I say that the example of the Most Venerable Fujii has had a powerful

effect on me. He has certainly helped me to become a better Christian.

[Robert C. Aldridge]

Former missile designer for Lockheed Co. Since 1973, devoting himself to the peace movement.

Our Monks

Pauline Saxon

I can remember the first words of the Very Rev. Fujii translated to us as I stood on a hill overlooking Hiroshima on a hot August afternoon in 1975. At that moment, I knew I was listening to someone who had something very special to say to me and to the world. I came home from Japan determined to work even harder to eliminate nuclear bombs from the world.

It was only after Richard visited Japan the following year and attended the Religious Conference and the Guruji's 92nd birthday celebration, that he also felt he must give more energy to this, the most important problem in the world today.

As a result we are working very hard, night and day, in the physicians' movement in the United States, and this Spring we will be taking a number of physicians on a trip

to Europe and the USSR to meet other physicians dedicated to eliminating nuclear weapons from the earth.

We were honored by having had the Rev. Fujii stay in our home for a week, and we will never forget this experience and what he brought into our lives. He is the epitome of the world "peacemaker."

Now we look forward to every visit he makes to our community as he always has something special to say and some sage advice to give us. At his last visit we brought a picture of our first grandchild, and he blessed her and that is something of great importance to us and will be to her as she grows up with his blessing.

The Very Rev. Fujii has become our teacher, our prophet, and he and his followers have become like members of our family. Whenever we hear the drum beating at a march, at a demonstration or at a meeting we turn to whoever is near and say, "Oh, there are OUR monks."

We want the Rev. Fujii to know all our good wishes for him on this 100th birthday. He is leading all of us to make of this planet the beautiful thing that it can be.

[Pauline Saxon]

Secretary of South California "Physicians for Social Responsibility." Member of the women's strike for Peace. Wife of Dr. Richard G. Saxon.

III MESSAGES FROM U.S.A.



The Support of the Movement for the Total Ban of the Nuclear Weapons

Deborah Lorentz

It is with gratitude that I write this tribute to the Most Reverend Nichidatsu Fujii. For myself, he is the symbol, the embodiment of what I have received from the Nipponzan Myohoji community. He is the one through whom the understandings of peacemaking shine most clearly.

It has been my privilege to meet the Rev. Nichidatsu on two different occasions. But through his monks, I have met and spoken with him many times.

When I was working for an Interfaith group against nuclear arms, Guruji came to visit at our Church. I remember the occasion well because many people where I worked were touched by the words of Guruji. He spoke of being single hearted. He spoke of bringing the spirit of the Buddha — the spirit of non-killing — to the entire world. He spoke of our continual working for peace and never looking back and never giving up. I was struck by the fact that already Nichidatsu Fujii was ninety eight! And still,

nothing — absolutely nothing — keeps him from traveling, from speaking to all of us throughout the world about the message of peace. Like a shining light he brings this message of the Buddha.

The more that I have come to understand the purpose of the Nipponzan community, the more I see that Guruji combines within himself the spirit of Nichiren and of Ghandhi. I have been deeply affected by his years of beating the drum with Ghandhi. It seems to me that Guruji speaks with the power and conviction of Nichiren and with the gentleness and firmness of Ghandhi. This has touched me — for Guruji is not afraid to combine many right attitudes into his life. Guruji has one mind — peace and the abolishment of all nuclear weapons from the face of this earth.

The Rev. Yoshida, whom I met in Los Angeles, spent much time with me explaining Guruji's purpose — to build peace pagodas all over the world — to bring the gift of the Buddha mind to every part of the earth. I understand that most importantly, the peace pagoda must first exist in my heart — and in the hearts of those to whom we speak of peace and the destruction of all nuclear weapons. Because of Guruji, the peace pagoda does exist in my heart and mind. Many of us wish to make visible this peace pagoda that already exists within. While Guruji cannot physically be present to all of us all of the time, nevertheless his spirit is present and continues to be present in the non-violence of our lives.

I had one opportunity to meet Nichidatsu Fujii personal-

ly. I value this memory because by the time that I met him, I already had embraced what he has taught. He received me with such simplicity and openness. I knew that I was meeting a real human being. We could speak of ordinary things and extraordinary things. We could speak of peace in the world and the constant thought of no nuclear weapons. We could also speak of his health and of everyday life. I have the experience to remember of a man who is not pretentious — who does not hold that another must be perfect — only that the other must keep on trying to speak for peace, to walk for peace, to let the beat of one's heart be like the beat of the drum — Na-mu myo-ho-ren-ge-kyo . . . Na-mu myo-ho-ren-ge-kyo. This is what I have learned from Guruji — to have one purpose, one beat of the drum — peace, peace, peace, peace, and this will blossom into non-killing all over the world, and every human being will build a peace pagoda in her heart and in her life.

The world is swaying on the brink of destruction through the use of nuclear weapons. There are some who hold us back from this ultimate destruction. Nichidatsu Fujii stands with his hands holding the world in his heart. He stands as a human peace pagoda holding back this ultimate betrayal of life. Also, he stands as a human being who cares about all of the human family.

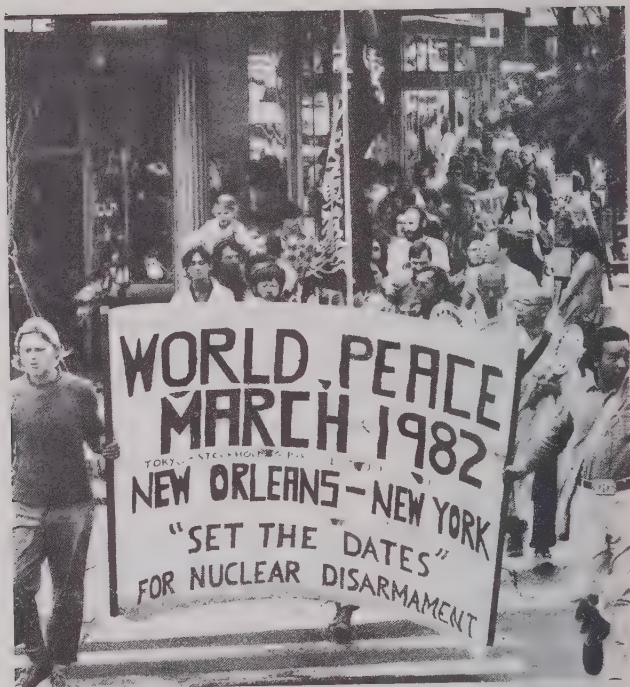
My own background is a Catholic. I see that Jesus, the One in whom I believe, was trying to teach all of us about how to build the peace pagoda within. Guruji joins with the great teachers of the world in sharing this know-

ledge with all of us — how to build the peace pagoda within ourselves — in the spirit of non-killing. It is not possible for nuclear weapons to prevail, because love is more powerful. While it may appear to be invisible, I believe in this strong force and I hope in this dream for our future. For the future is already within us with the wholeness of peace.

To you, Reverend Fujii, I join my hands and bow, wishing you special congratulations on this occasion of your one hundred years on this earth. I believe that all those years belong to the earth, to all of us who say no to nuclear destruction and yes to the core of life. Na-mu myo-ho-ren-ge-kyo!

[Deborah Lorentz]

A leading member of the Sisters of Social Service, a Catholic order. Led an active life for many years as a leading figure of the Peace Movement against Anti-Nuclear Weapons in the religious field. Ex-secretary of the disarmament movement of various United sects.



Fujii Guruji and the Teachings of Jesus of Nazareth

John Schuchardt

Na-Mu Myo-Ho-Ren-Ge-Kyo

The peace of Christ and love of Mary be with you always.

It is a happy moment to reflect upon the life of the Most Venerable Nichidatsu Fujii upon the celebration of his birthday and 100 years of life.

My first meeting with the work of Fujii Guruji was in October 1976 at the Pentagon, the ending point for The Continental Walk for Peace and Social Justice led by monks and nuns of Nipponzan Myohoji. Here, at the world's most dominant institution and source of the greatest systematic violence towards the human family and beloved Mother Earth, the monks and nuns in bright saffron robes bowed with deep reverence, palms together. Smiling gently, they faced this enormous five-sided labyrinth where 26,000 people work on war projects, and bowed in respect.

These silent gestures from religions people who had journeyed from Hiroshima and Nagasaki, and step by step from the Pacific Ocean to the Atlantic, made a profound impression upon me. It was from the Pentagon that the fire-bombing of Tokyo (killing more than 100,000 civilians in a single night) had been directed, as well as unrestricted submarine attacks on defenseless ships and the obliteration bombing of all the major centers of life in Japan. Surely the waging of modern war is complete violation of every principal of Christ, law and morality — an unleashing by intent of demonic engines of destruction more barbaric than anything before in history. With gentle smile, palms together, these peaceful ones made a deep bow of reverence.

I wondered. Who are they? Why have they come? What is their message? Reflecting upon this scene of prayerful meeting (in reality a cosmic confrontation between good and evil) brings to mind Saint Francis of Assisi: "Where there is darkness, let me bring light . . . Where there is despair, let me bring hope . . . Where there is hatred, let me sow love." Surely the Pentagon is one of humankind's deepest expressions of despair, hopelessness, and cruelty; there is no need to bring here minds clouded with anger, power urges, desire for retaliation, arrogance. Instead, bring light, hope and love. The presence of these open and joyous religions people in flowing robes brought a teaching expressed in drum, prayer and genuflection; a teaching so simple and yet so profound that the survival of life depends upon it.

In the years since, it has been a blessing to share many times in the continuous prayers for peace of this unique Buddhist order. We have fasted, walked, prayed and witnessed together at numerous places. Upon every occasion of being together with Fujii Guruji and those inspired by him, in imitation of the examples of Maha-Bodhisattva Nichiren and the Buddha, they have taught me, without words, more and more of the meaning of my Christian faith. There are a few areas I would like to stress which are strongly challenging to Christians seeking to understand what the Lord Jesus asks of us in the nuclear crisis. Each of these areas is enfolded, and its meaning made manifest, in the life of Fujii Guruji.

To Break Through the Self

Jesus said, "If anyone wishes to be a follower of mine, that person must leave self behind." As Paul said, "nothing good lodges in me, in my unspiritual nature" Guruji says, "The self is a tool that brings sufferings." That is, the self which seeks to assert and defend itself and its interests. These are most subtle teachings, but Thomas Metton, the Trappist monk who died in the East in 1968, urgently expressed the need for a Christianity re-vitalized by the wisdom and compassion of Buddhism. He wrote that the ego is an illusion and the empirical self the *root of all ignorance*; in turn, this ignorance is the *root of all evil and suffering*. Guruji's teachings against individualism and materialistic self-seeking point out the inevitable connec-

tion between money and weapons, between greed and violence. The self creates its own obscurity by placing itself between the I and the other who in reality are an intersubjective oneness. The desire and craving of the ego is in opposition to love and being. In our peace work, our religion, and our lives, do we seek our own interest, or are we truly seeking to empty ourselves and surrender our will to God's will? Motivation is revealed by the fruits which are manifest (Galatians 6.7). Again, it is without words that one learns the inner motivation of Guruji and his disciples by their atmosphere of "love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control." They follow Guruji's teaching to "Abandon your bodies and reveal a correct path that will bring joy to others." and are a living example of Christ's way of the cross.

Beyond Words

Such fruits are dependent upon a life (body, soul and spirit) rooted in prayer and humility, conscious and fully awake to the goodness of our Creator, the fullness of life, and the radical goodness of our selves and others; that is, the capacity of lives to be totally emptied of self-centered desires and filled with the experience of the divine. The well-spring of such awareness is prayer. Fujii Guruji reiterates that Na-Mu Myo-Ho-Ren-Ge-Kyo is far beyond the sphere of thoughts and words. Evagrius taught that prayer is "the laying aside of all thoughts," an opening to a universal reality that is transcendent and beyond all "this" or

“that.” The prayer-drum and sacred chanting of *Odaimoku* reminds the Christian of the Jesus Prayer, the Rosary, and forms of contemplation. To pray ceaselessly is the necessary and strongest spiritual weapon available to us in our longing to turn from the nuclear cataclysm and towards a spiritual civilization. The power of such a seemingly simple method may be seen in the extraordinary accomplishments of this single man and tiny religious order all around the Earth.

Wrong Religion

Fujii Guruji has emphasized that wrong religion is the major element leading the human mind to the wrong path; that is, when religion is indifferent to the grievances of humanity and becomes a purely personal question. Jesus’ teaching is the same, given emphasis in his final prophecies (and only description of judgement) in Matthew 25. A religion which does not focus on the needs of humanity to be freed from war and the threat to human life presented by nuclear technology is wrong religion. Guruji states that the true teaching of religion “may be summarized in a single phrase, ‘not to kill others!’” The law of causation was sung out as a hymn of praise by Mary: “Tell out, my soul, the greatness of the Lord . . . rejoice, rejoice my spirit . . . His name is Holy, his mercy sure from generation to generation . . . the arrogant of heart and mind he has put to rout, he has brought down monarchs from their thrones but the humble have been lifted high.

The hungry he has satisfied with good things, the rich sent empty away."

This law is at the center of Christ's inaugural message and his Sermon on the Mount. And Christ's unambiguous teaching at the moment of his arrest, "Whoever takes the sword to kill, by the sword he is bound to be killed." (Matthew 26.52) is repeated exactly in the post-Resurrection gospel (Rev. 13.10).

You Will Become a Buddha

I would like to go on and speak of the influence of salt and light that Fujii Guruji has been, especially in having his disciples set forth without pack or purse, carrying the message of peace from town to town, now four times across the entire continent in 1976, 1978, 1980, & 1982. Of their love for neighbor and for each person they meet as being their own self and the Buddha, with a deep vow of veneration for the pure heart within each person. Of the grace of forgiveness and reconciliation which is brought from the country which suffered the atomic bombings to the nation which inflicted those massacres. But perhaps it is all best summarized in the words quoted by Fujii Guruji, "I deeply respect you; I dare not be arrogant, for you will become a Buddha." We may see plain before our eyes in the radiant presence of Fujii Guruji an incarnation of the One who washed his followers' feet and said, "If anyone wants to be first, they must make themselves last of all and servant of all."

[John Schuchardt]

An attorney, since 1976, active in the War tax resistance and non-violent direct actions. Currently under 3 ~ 10 year prison sentence for the "plowshares 8" peace witness which entered a General Electric plant and rendered harmless by hammer blows two Mark 12-A first strike nuclear warheads intended for Minuteman II missiles.

Nature of Peace : Definition

Benjamin Ichinose

I. INTRODUCTION

The Ven. Nichidatsu Fujii has been an inspiration to me. Approximately five years ago Guruji came to my home in the San Francisco Bay Area. He did a calligraphy for me that spoke of man creating Heaven on Earth. He brought great feeling to this work of art. Together with his disciples Kenichi and Hitoshi Tsuchiya and Rev. Kubota, we worked for many years to gain a Peace Tower site in the United States. Very recently Tarthang Tulku generously offered us a site on a mountain top overlooking the Pacific Ocean near where his Temple and Stupa are located.

After many years of reading and listening to discussions

regarding Peace, it occurred to me that 95% of peace supporters talk of "How," the means of gaining peace, without clearly defining the "What," the means of defining the Nature of Peace. An analogy that describes this problem is reflected in the illustration of, "A Captain without a port of call is like a ship without a rudder." When we take a journey, we generally have a port of call, a destination clearly in mind. The journey to finding peace can best be accomplished when we know what we are seeking.

II. NATURE OF PEACE: DEFINITION/WHAT

This revelation inspired me and I was determined to learn what is peace and what is its Nature. To this end, I formed and personally funded a peace research organization in 1982 called the People for Peace Foundation. Its key objective is to develop and share an understanding of the true nature of peace and the means to achieve it. This is accomplished through research/development and communication with others, while embodying the highest values of Truth, Beauty, Goodness and Unity.

Most of the negativity associated with the idea of peace is bound up in the various and often-times confusing definition of peace that originated from the numerous special interest groups at the local, national and world levels. Therefore, the key strategy of the People for Peace Foundation includes the following:

1. to gain a clear understanding of the Nature of Peace;

2. to reserach past proven methods for achieving peace;
3. to measure it where possible
4. to have the staff and associates embody this Nature;
5. to make the knowledge and skills available to those who request them; and
6. to annually repeat this cycle so that the vision of peace becomes clearer and the pathway becomes more obvious.

The first project of the People for Peace Foundation was an in-depth motivational research survey conducted to establish a clearer and more precise understanding of American society's subconscious feeling towards peace, inner thoughts, needs, hopes, fears and dreams. This was viewed through the spectrum of values, personal development and peace.

“An unexamined life is not worth living.”

Socrates

This open ended questioning process left both interviewers and respondents awakened and deeply moved. The questionnaire is being refined, for we concluded that it provided one of the deepest means of gaining understanding about peace.

The research identified common features and key differences among respondents that indicated a pattern of distinct stages through which they have travelled which pointed to an evolutionary development in their personal growth.

Some perceptions of the Nature of Peace discovered

through this research are as follows:

“Peace is not an inactivity of any sort, but rather a harmony”

“Tranquility and communication are essential elements to inner peace.”

“Peace is something synonymous to love, friendship, happiness.”

“Peace is the ability to accept things the way they are.”

“Serenity, understanding, acceptance”

“The state of peace equals a state of perfection.”

“Peace is an active process. One must create it all the time.”

“It is the highest form of happiness.”

“If everybody would seek out spiritual growth and inner awareness, then peace would be the by-product.”

“It’s a state of ‘harmony’ that would be both individual and social.”

“Personal peace, physical peace, spiritual peace, social peace . . . to me, they’re all one.”

“I feel that all peace connects with love. It starts with myself and extends to people around me and then on out to the rest of the world.”

“Peace means free trade, free market . . .”

These quotes summarize some of the initial explanations of the Nature of Peace.

III. THE ATTAINMENT OF PEACE: MEANS/HOW

“A journey of a thousand miles begins with
the first step.”

Japanese proverb

“In a gentle way, you can shape the world.”

Gandhi

“Knowledge is the beginning of practice
Doing is the completion of knowing.”

Wang Yang Ming

The above quotes, in this context, refer to the attitude of inner peace. Individual and inner peace are the beginning: The first step toward universal peace is to gain inner peace.

With knowledge concerning the Nature of Peace, we know that peace is not an abstraction but it is a reality that can be developed and experienced through the practice of the disciplines of peace. With this knowledge of peace, we are much more likely to experience and gain peace.

Some of the researchers discoveries in identifying the first steps to gain peace are as follows:

“As far as peace is concerned, you can only hope to change yourself.”

“It starts with myself and extends to people around

me and then on out into the rest of the world.”

“There are many people in the world . . . look at your hand; these fingers are all different sizes, but they all work together to make up your hand . . . you tell me why people can’t see things that way.”

“There is little or no ‘reality’ in the concept or idea of national or world peace without first the ‘reality’ of personal and inner peace.”

“Peace begins from within; it’s the first step.”

“Clearly world peace is built on personal peace . . . You can’t have a big peace without a lot of little peaces.”

“It is the art of listening and being able to be on the same level with another, to see things from another’s perspective, to let go of preconceptions.”

“Conflict is an essential situation and can be very helpful in our evolution. The question is really . . . How does one *interpret* conflict? It is a question of basic positivity or negativity of *attitude*. If one has positive attitude, then any event will have positive ultimate effect . . . conflict is an important tool for growth.”

These are merely a few reflections on the first step in the Foundation’s work in examining the Nature of Peace and the means of living it and attaining it.

The inspiration for much of my work came from the spiritual guidance provided through the Ven. Nichidatsu Fujii. For this I thank him and all who are seeking Ever-

lasting Peace thank him too!

[Benjamin Ichinose]

A Japanese Nisei, devotee of the San Francisco Dojo of
Nipponzan Myohoji.

The Eastern Great Teacher

Richard J. Stinson

My consciousness was awoken to the terrible threat of the nuclear arms race as a seminarian in Berkeley in the spring of 1978. I had attended a rally at the University of California where Father Daniel Berrigan spoke and asked why it must now take thousands upon thousands of nuclear bombs to remind us that only one is necessary for a holocaust. Where had I been? Had I already been naked? That evening several of us from the Graduate Theological Union discussed this issue further with Father Berrigan. This was the beginning for me of serious reflection on this crisis with other Christians, but when I look back at my active involvement in the peace movement over the last five years I readily think of The Venerable Nichidatsu Fujii and Nipponzan Myohoji. On peace marches and demonstrations I rarely found myself out of hearing distance from a drum beat and the chant of Na-mu Myo-Ho-Ren-Ge-Kyo.

It was the dynamic nun, Jun-san who first introduced me to the order and their efforts for peace in the United States. For several years I had been studying comparative religion with a particular interest in Zen Buddhism, but through Jun-san I began to learn about the school of Nichiren Buddhism and observed the witness of its prophetic message in our day. I soon learned that Jun-san's spirituality was greatly influenced by the teaching and charisma of Fujii Guruji. Apparently he was the one who had awakened in her and in other nuns and monks the beautiful expression of peace that was becoming a great asset to the American peace movement.

I was quite curious about this great master from the East, but it was not until 1981 that I was honored to meet Nichidatsu Fujii while in Japan with my spouse, Yuri Morita, for the World Assembly of Religious Workers for Nuclear Disarmament.

At one of our first meetings Guruji asked me how I liked Japan. I told him it was like another home for me but that I do not get along very well with Japanese houses. The doorways are too small and I often bump my head, I remarked. With a warm smile Guruji responded, "Oh, that's good. You must keep lowering your head. You will remain humble." It was then that I really became impressed by the spirit that generated from this man. Though I am not a Buddhist scholar nor a devotee of the Buddha, I have come to believe that at the core of this monk's spirituality is the Buddha consciousness, awake and illuminating.



Fujii Guruji is a man for others. Compassion flows through him like an ever flowing river cooling the anger in this world. He is truly an instrument of peace. He is a voice crying in the wilderness, making way the new age which is coming to birth in our midst. The selfless commitment to peace that he has offered the world through his life is, I believe, his strongest and most enduring message for Americans. His resilience through the long struggle is nothing but remarkable. I am encouraged when I look back at the long road he has traveled and I honor the flame that keeps his spirit warm.

[Richard J. Stinson]

A United Methodist Minister in Oakland, California, a young devotee of Nipponzan Myohoji.

The Beautifulness of Peace Pagoda

Helen Reed-Grey

Na-Mu Myo-Ho-Ren-Ge-Kyo

With hushed anticipation, over 700 religious workers from more than 50 countries representing the major religions of the world, awaited the arrival of the great Buddhist leader of the Nipponzan Myohoji-Sangha order, at whose

invitation we were in Tokyo in May, 1981. The occasion was the opening session of the World Assembly of Religious Workers for General and Nuclear Disarmament. Gentle and reverent attendants transported the fragile Most Venerable Nichidatsu Fujii. Palms together, he beamed an exquisite smile over all of us. It was at once obvious that we were in the presence of a very unusual man.

As he began to beat his drum and chant — Na-mu Myo-Ho-Ren-Ge-Kyo — the unique call of this Buddhist sect for peace, his voice became increasingly stronger. After a time, he began to speak — a message of urgency — a call for general and nuclear disarmament, echoing the cry of the people — not only for an end to war, but affirming life, with justice, through non-violence, for everyone. He set the stage and tone for an amazing conference. I could finally understand why two of my dearest friends had travelled half way around the world to answer the call of this ultimate peace activist.

The fragile body is forgotten as I became transfixed by the beauty of his soul as well as by the keen insights of his mind which sees so clearly that avarice and greed for power by men and nations, have caused endless human suffering for people everywhere and, indeed, have brought us all to the brink of annihilation.

It was a year of great joy for Fujii Guruji, for five new peace pagodas had been finished in Japan, and as each beautiful ceremony was observed, it became more clear in what undeniable esteem this beautiful man is held through-

out the world. The blackout in the U.S. of his teachings, as well as the power of the whole Japanese peace movement, has been a tremendous loss the people of this country.

The building of the peace pagodas themselves was carried out by his devoted followers. Each one unique, all of them very beautiful, some made on what can only be termed as nearly impossible terrain, each a special miracle. These structures are of great religious significance to Buddhists as each contains relics of Buddha himself, but they are also symbols of reverence and hope for everyone and it is difficult to describe the powerful emotions they evoked whenever I saw them dotting the landscape. One can see the influence of Guruji's thinking and feelings in each of the peace pagodas, three of which deeply touched my own life.

The one in Hiroshima, built on the mountain overlooking the city that had been utterly destroyed in the ultimate crime — the dropping of the first atomic bomb, ironically — ? prophetically — on the anniversary of the birth of the Most Venerable Nichidatsu Fujii. Unbelievably, the crime was repeated three days later in Nagasaki. The grief he felt because of the pain and suffering inflicted on the people gave an increased intensity to the purpose of the life of Guruji, already devoted to world peace. It also inspired the concept of the peace pagoda.

The pain I felt in that place was so intense, realizing that the suffering of so many innocents that is still going on was caused by my country. At the very same time of feeling

this anguish, I was being enveloped by a love and compassion of the Hibakusha — survivors of the holocaust — as they sought to comfort me; Words fail me in trying to describe all this, but in addition to the innate graciousness of the Japanese people is an added special quality of Guruji's followers, a people set apart, and yet very much a part of all of us inspired by his example.

The peace pagoda, built at the base of Mt. Fuji — Japan's natural peace pagoda — is for me the most beautiful. The exquisite Japanese trees, the particular setting, the pagoda itself, are breathtaking and I had this sense of being in a Holy Place.

Finally the pagoda on Mt. Kiyosumi, where my dear friend, Clare Carter, became a Buddhist Nun. In a very moving and lovely ceremony, I was most acutely aware of Guruji's warmth and love during this service, and I felt most blessed that I could be there. More and more this trip seemed preordained. Another fascinating fact about the pagoda on Mt. Kiyosumi is that it is on the Pacific Ocean and, along with Guruji's living quarters, directly faces the U.S. It is a source of great comfort to know that powerful prayers are being constantly beamed towards this country.

Two years ago, Guruji — a name given to him by his dear friend and spiritual colleague, Mahatma Gandhi — arrived in N.Y. city, on the occasion of the special U.N. Assembly on Disarmament. It was a rare privilege to hear him speak in front of a miniature peace pagoda, set up in Riverside Church. Words from my own Christian background came



flooding over me as I watched him praying, teaching in that incredible structure. "I will lift up my countenance upon you and give you peace." Words from Christ, describing the effect of this great spiritual leader, the serenity of his bearing the genuine love for all people, proclaimed in his words. It is easy to understand the Catholic woman who wondered outloud why he seemed so much more her religious leader than did her own, and why native Americans revere him as they do, and the agnostic who nearly "got Religion," to say nothing of his devoted disciples who daily braved the cruel winter of 1982 as they walked the whole length and breadth of the U.S, inspiring others to join, as they spread the word of the ultimate in peace activists: Fujii Guruji. Later his drumming and chanting of the Buddhist peace prayer drew a tumultuous applause at the massive peace rally in Central Park. The many and joyous celebrations of the 99th anniversary of the birthday of Fujii Guruji took place in August, 1983 in Japan, with people from all over the world gathering to honor him. That he is revered and loved by those touched through his teachings, is obvious. I felt a great lifting of my own spirit just to be there.

In October, 1983, after a long overseas flight and a three hour drive to Amherst, Mass. he amazed us all as he immediately and with great joy began his chanting and renewed his teachings, surrounded by followers.

He had come to dedicate the earth where a new peace pagoda would soon be erected in the western part of

Massachusetts, in an especially moving and hopeful service for those who view as especially ominous the work being done in this state towards the enormous U.S. war effort.

It was my great pleasure to be the one driving Fujii Guruji to New York where another beautiful place is being set aside for yet another peace pagoda. It was a gorgeous fall day, with the foliage doing its utmost to pay homage to our beloved visitor, and, with our passenger being his most delightful, it was one memorable trip.

Revered by royalty and world leaders, the preceptor of Nipponzan Myohoji-Sangha Order seems most comfortable with ordinary folks and it is surely the wretched of the earth who most touch his heart and to whom especially he reaches out with love.

As he departed from us, palms together, and cast his glorious smile about, he left us with a special sense of his serenity as well as renewed energy, part of which will go into erecting the peace pagoda in the country during the 100th anniversary of his birth.

It is with a sense of anticipation that I — along with so many others look forward to his return to dedicate it. Imagine a structure and a whole beautiful space in this country devoted only to peace. It staggers the imagination as to where it all may lead.

[Helen Reed-Grey]

Active in the civil rights movement in the U.S.; active in the anti-Vietname War movement, and in Human Rights work; the work of the Community Church in Boston; the

Friends of the Philipino People. Close friend to members of the order there & in Japan.

A Buddhist Monk looked at by An American Lady

Karen H. Kukkola

To the Most Venerable Nichidatsu Fujii, I honor your one hundredth year, reflecting through my eyes, as a North American woman, my vision of you as a Buddhist monk.

This time, He appeared from out of a crater, on a mountain called Aso. He came with frail health, to a family of few worldly possessions, but natures' gifts were always welcomed.

During His early years, he struggled with a failing body but through his mother's great faith in the inner spirit, never doubting that which was given him, a tremendous gift was revealed.

As a young boy and student, he always showed a sense of responsibility and concern for his family and society at large, wondering where best he could fit in, to be of greatest purpose to All.

So his youthful days were one of search and reflection,

studying the great masters and saints, going from temple to temple. Until, he came upon the teachings and prophecies of Nichiren Dai-shonin sama, a Buddhist monk, whose being was the Lotus Sutra (the last of the sutras to be expounded by Lord Buddha). From out of that Sutra appeared seven characters, Na-Mu Myo-Ho-Ren-Ge-Kyo which Nichiren Dai-shonin sama embodied, and He was to soon become.

Soothe way of a monk He chose, at the age of nineteen, opening himself up to the Heavens and the Earth, becoming a servant to All, for the love of All.

Because of His deep love and faith in the timelessness of life, and believing the Pure Land is right here now, for All to Joyfully experience and share, he felt a strong commitment to become a vehicle to help humanity realize its' innate potential, which lay dormant and clouded by false illusions of the small mind.

When World War I erupted, He could loudly feel and hear the cries of agony which echoed to all corners of the earth, carrying with it the human screams of thousands of years of suffering, now reaching a horrendous pitch. He was aware of the signs of calamities and horrors as prophesied by Lord Buddha and Nichiren Dai-shonin sama, as in his writings *Rissho-ankoku-ron*. He felt compelled to follow that same Path they had layed before him, no matter how overgrown the appearance or how large and perilous the obstacles. For he knew there was an answer to this worldly tragedy, He could feel it in his Being. So the next few years

he went deep inside himself through austere means of self-discipline, letting himself totally realize his Essence and patiently waiting for the earthly form it would take.

What came through Him was the familiar chant of those seven heavenly characters, *Na-Mu Myo-Ho-Ren-Ge-Kyo*. The same characters that were preached in the *Lotus Sutra* also, resounded from the top of Mount Kiyosumi. To accompany the chant, he was given a heavenly drum, which echoes throughout the Pure Land, as envisioned in the Lotus Sutra. It was a hand drum taking the shape of a circle. He was to carry it wearing a golden robe. The three of them were to become One. They were to walk upon the pathways of the Earth, listening to the human voices in distress and bringing heavenly relief. They became like the Sun wherever they traveled. The Sun being so bright and powerful, it wakes one up, nothing can stay dormant, hidden or dark for long, with its healing rays of light.

The Sun's rays also give a glorious warmth. First, it warms your body, then it begins to penetrate deep within that place which seems lonely and homeless, slowly softening and melting the cold protective walls of fear, which have tricked us into feeling and believing that these are of our true nature, only to further stifle and deaden us, perpetuating the human cycle of destruction, and keeping us from our natural Way, to expand, to reach out, to connect, to bring together, to become One.

So He continued to walk many miles connecting Heaven and Earth, bringing the message of Peace. As He walked, he

formed a heavenly web across the land. Those eternal sun-like threads began connecting peoples of the Earth. There were people who picked up the drum and sounded the chant, deciding to make their commitment in the form of a monk or nun, joining the Buddhist order, Nipponzan Myohoji, He created. Others chose their dedication in different forms, but all for the same purpose, to have Peace realized on Earth.

These threads of Truth brought people together who were immersed in local struggles, not always realizing that similar conflicts were occurring all over the Earth, leaving deep scars. The struggles took on different names and shapes but the root of the conflict was always the same. He kept bringing them together, connecting them. They came together under various headings for various occasions, and always the sounds of the drum and chant could be heard overhead.

The coming together, in the name of Peace, seemed the utmost importance to Him. For these gatherings, as Peace Pagoda inaugurations, which He started after World War II, was another chance to bring Hope to Earth. He was not just connecting bodies or political causes, but heavenly spirits, letting us begin to realize our commonalty and True Origin, and where our eternal strength lies. He hoped the belief in our original inheritance would become realized and begin to grow outwardly like the Sun, melting away deep wounds of old, which for centuries have pierced our hearts, causing us immeasurable pain.



So to You, I thank you for all the deep love you have shown Us, and will continue to do throughout Eternity. And in the early mornings when a golden circle appears among the trees, We will think of You, a Buddhist monk, who is like the Sun, wearing a golden robe, beating a drum, and chanting *Na-Mu Myo-Ho-Ren-Ge-Kyo*.

[Kalen H. Kukkola]

Lives on Bainbridge island, Washington, U.S.A. Made a present of her land to Nipponzan Myohoji and with her family members and the monks helping to create a place of peace.

The Everlasting Light

Masamori Kojima

The course of Mankind's history at any given moment can appear to a living mortal to be without purpose and fill his soul with utter despair. Yet another mortal can be suffused with indomitable hope, and do even more by inspiring others to move out of the darkness. Such a mortal is Fujii Guruji.

I would not describe myself as a religious person, but I am touched and influenced to my inner depths of humanity by the followers of the GURUJI in what they do for World Peace. They are extensions of the GURUJI whose Buddhist faith has laid out a path away from Nuclear Doom.

My initial encounter with his followers [the year when Buddhist representatives first came to Los Angeles] had been preceded by a phone call from a local friend who told me about a Japanese Buddhist group which had built peace pagodas all over Japan and was sending representatives to Los Angeles, prayerfully hoping to build one in Southern California. (I was at that time an Executive Assistant to the City of Los Angeles Mayor Tom Bradley.)

They came, and together we arranged for them to see public lands owned by the City, State and Federal Govern-

ments, but the obstacle of public policy was that the purpose of land use could not be given to a particular religious group. And though the real objective of a peace pagoda was universal, "peace" under these circumstances was deemed to be "politically controversial."

Undeterred, spurred by the Guruji, they chose to remain in Los Angeles and to continue their activity for a peace pagoda. Their means of living are utterly austere, living in an old and poor neighborhood, adjacent to a main street constantly active with automobiles. Their wooden house, built before the turn of the century must have once had large fields for miles around. Now the Nipponzan Myohoji Temple as a passerby would note from the sign over the porch of this house, is an ordinary sight with the closest open space at the end of the block — a parking lot for a California style super foodmarket.

But more than a temple in an old and poor neighborhood, it is a center, a planning area for Peace. People come, Buddhists and non-Buddhists, individuals of many races and religious faiths — all inspired to the spirit of Peace as urged by the Guruji. Even the Temple's Buddhist celebrations attract them because here they are celebrations of the Hope for Peace.

It was in this Temple that. I saw and heard Fujii Guruji himself. Speaking a clear voice without notes, displaying a clarity of mind to match his unmatched spirit.

My impression: the Guruji's spirit is palpable. I know that he has known the worst of human poverty and anguish

and personal pain. But the light of that inner spirit was never extinguished; rather, it flickers larger and larger and transmits to others. It is an eternal light, because it is a Light for World Peace, to be passed from one mortal to the next for all time and all places.

[Masamori Kojima]

Graduated Haverford College. Received an honorary degree from the Federal government. Was the chief editor of a series of journals and newspapers. Later became a Los Angeles vice-mayor. Currently is a respected elder in the local community.

With Every Oppressed People

Gkisedtanamoogk

On behalf of the "People of the First Light", of our Elders and Spiritual Peoples, of the Protectors, of the Women and the Men, of our Little Ones, of our Ancestors and our Unborn, I send the Greetings of our People to the Most Venerable Nichidatsu Fujii and to the People and followers of the Nipponzan Myohoji Buddhist Order. I give to the CREATION this simple message of Thanks-

giving.

I am full of Thanks that CREATION: the Green and Tall-Standing Peoples; the Sky and Earth Life; the Winged Ones and the Water Dwellers; they who Crawl and the Four-Leggeds – to all these CREATURES, our Relatives of this most Sacred-Life, my Heart is full of Beauty, for these Relations continue to Trust and Live by the Instructions of KAUTANTOWIT, the GREAT POWER; I am full of Thanks that these People of Life continue to exist and make it possible so that Humans may live and find Beauty; I am full of Thanks that all these, the Living and the Powers of Life continue to make it possible for us Humans to find Enlighthenment to Understand the higher Order of the CREATOR. For from these Living Creatures, their ancestors had taught us the manner of conducting our True Selves and have furthered the Truth so that to this day we are still able to See and thus Know the Voice of Life found within us and flowing all around us.

I am full of Thanks and Beauty for those People of the Long-Ago who were wise and loving enough to follow the Path of Life; to this day, we are still guided by their Teachings; we choose to cultivate the Way of Beauty: that love is Strength and Wisdom is to Understand the Power of Respect; that these of our Long-Ago Elders are preserved for the benefit and growth of the Unborn, the Yet-To-Come Generations.

I am full of Thanks that I have a voice which resists Fear in order to speak of the little Knowledge that grows

within and that all my body-parts work so that I may effect my choice to discover the Road of Life granted by the GREAT POWER.

It is a difficult matter to send these thoughts, knowing that these little and pitiful words will likely represent my People. My voice may show strength and commitment but it is young, perhaps too young for such an Honor to address the Most Venerable Fujii. I am a young man who must travel a long way to full Understanding and Impeccable Integrity but it is the Way I have chosen for I clearly see the faces of my Nation, the Unborn and the Long-Ago Grandparents. To rely on my limited experience and ignorance in order to share a deep-felt strength to one, who has cultivated and known such strength and wisdom, and to represent my People — it is difficult. And so, that my Ignorance and Youth not betray me, I offer this sincerest Thanks. It is a Thanks to show my appreciation and admiration for Your Strength and commitment to walk the Path of Light and allowed the Truth and Love to guide your steps. It is a Thanks for your commitment to help our People of this Hemisphere and encourage us to continue to maintain and perpetuate the Teachings of our People. Knowledge and Strength shines from you much brighter than the Sun-Brother. My simple Thanks to your inspiring contribution to the Reality of Good and Peace. With this simple Thanks, I commend your honorable Power and encourage all those who have taken your guidance and walk the Path of Impeccable Truth, to cherish and hold fast

their perseverance. You have taught us and confirmed that the Power of Love and Peace will conquer the fear which persists, since the beginning of time, in the Hearts of Humanity.

There is no greater accomplishment than to have encouraged and instilled the Power to conduct one's behavior and thinking on the Principals of Love and Truth. May the Unborn forever know your works and inspiration and find the courage and strength to take such a Path of Power. My Thanksgiving to all my sisters and brothers of Nipponzan Myohoji — continue the Teachings and the Strength of this wonderful and Powerful Elder for far too many People world-wide are still living in fear; far too much Hate and Ignorance pervades the Hearts of People living on Mother, the Earth. The evil virtues will continue to direct Humanity towards Death and Destruction. The Good that dwells equally in every Heart, suffers without voice, without power, without direction if we do not conquer our weaknesses and fail to walk in such a manner as the Most Venerable Fujii.

If Humanity is to survive, then we must find the courage and strength to overcome what we all have been taught and trained to deny — the Truth We must guide our Powers to the moral conscious and follow the Inner Voice and not lend our Spirits to the inventions and the deceptions of material wealth and corruption. The fallable human laws, heartless and without Life, are no Power against the Truth that is the CREATOR.

The Most Venerable Fujii has brought forth the Truth without artifical boundaries, that Truth and Love transcend the barriers of language and Culture, Nationality and Race. Destruction like Love, will effect all of us regardless of who, what and where we are.

We are living in dangerous times, it is said by our Prophecies. We have only to look around us and to release our grip on our own personal deception, to see the effects of Fear. Those of us who have the courage and strength to return to the Path of Life, must nevermore falter and fail to allow unchallenged violence and Fear to live and have its way.

I, like my Grandfathers of the Long-Ago, encourage all Loving and Truthful People to stand with every oppressed People: Elders, children, women, Creation, throughout this world; like the Most Venerable Fujii.

There is a sentiment of our People of the Long-Ago:
Be of Good Cheer.

[Gkisedtanamoogk]

Medicine man of Wampanoag Nation

**THE WONDERFUL LAW:
UNIVERSAL REFUGE
MESSAGES FROM EUROPE**



Dawn for Peace Establishment in Austria

Dr. Rudolf Kirchschräger

Ich entbiete dem Sehr ehrwürdigen Meister NICHIDATSU FUJII meine aufrichtigen Glück- und Segenswünsche zum 100. Geburtstag.

Ich habe im Zusammenhang mit der Errichtung einer Friedenspagode in Wien in einer persönlichen Begegnung die völlige Hingabe des Sehr ehrwürdigen Meisters NICHIDATSU FUJII an das grosse Ziel des Weltfriedens kennengelernt. Den Frieden im täglichen Leben zu praktizieren und gleichzeitig auch für den Frieden zu beten und zu opfern, ist eine Lebensform und ein Lebensweg, der über die Verschiedenheit religiöser Bekenntnisse hinweg verbindet. Dies vor allem dann, wenn dabei innere Wahrhaftigkeit und Aufrichtigkeit spürbar ist.

In der Begegnung mit dem Sehr ehrwürdigen Meister NICHIDATSU FUJII war für mich diese innere Wahrhaftigkeit und Aufrichtigkeit spürbar.

[Dr. Rudolf Kirchschräger]

President of The Republic of Austria

Good, Good leads in a Naughty World

Illyd Harrington

I first met the Most Venerable Nichidatsu on a hot day in June 1983. He was sitting looking out at the River Thames and across at Big Ben and the British Parliament from the Headquarters of the Greater London Council.

It was a novel experience for me, but I was captivated by his charm, sincerity and radiant kindness. He left shortly afterwards to look at possible sites for a peace-pagoda within Greater London. He and his disciples were extraordinary in their manner and assurance.

In the summer I went to Japan for Guruji's 99th birthday celebration and pilgrimage. It was a staggering and humiliating experience to go with him to Hiroshima and Nagasaki. I saw him later, in Vienna — and was enchanted.

In the autumn he came back to London and won his wish — a peace pagoda will be built in Battersea Park near the River Thames in Central London.

His faith and commitment to peace are, to quote Shakespeare, "good, good deeds in a naughty world".

The growth of his movement in Europe is remarkable — if only by the divergent groups and personalities it brings

together. An extraordinary man inspired by extraordinary ideas; in a time of danger.

[Illyd Harrington]

Chairman of the Greater London Council

May Guruji bless me

Dr. Walter Karwath

Most Venerable Guruji Nichidatsu Fujii,

As you are one of the most impressive persons I met in my life, it's an urgent desire and a great pleasure for me personally and as the president of the ÖBR to express the heartiest and heartfelt congratulations to the hundredth anniversary of your birthday.

In doing so I want especially to voice our gratitude for the foundation of the Peace-Pagoda and now the temple in Vienna, which is a fundamental event in the history of Austrian Buddhism and an invaluable help in spreading the Dhamma here.

May you still have for a long time the opportunity to work for the peace, the removal of suffering and the enlightenment of all beings and to bless them through your kindness.

[Dr. Walter Karwath]

President of the Österreichische Buddhistische Religions-
gesellschaft

So Outstanding Merits

Dr. Jesse Lyon

To

The Most Venerable Nichidatsu Fujii:

We, the Austrian Buddhist Religious Association, representing all Buddhist schools and traditions in Austria take the honour and are happy to present you our best and sincere wishes for your forthcoming 100th birthday.

Besides this exceptional date your merits for Buddhism and peace are so outstanding that we all can but bow before you and express our sincere thanks and respect.

May all beings be happy and live in peace!

[Dr. Jesse Lyon]

General Secretary of the ÖBR



The Construction of Vienna Peace Pagoda

Elisabeth Lindmayer Jun

Since my first visit to an Asian country and my first contact with people of a Buddhist country I was fascinated by that religion. Back in my home town Vienna I tried to find people who could tell me more about Buddhism. I got acquainted with the owner of the bookshop where I bought my Buddhist literature. He was a fervent Buddhist and member of a practicing group and advised me in my endeavor. Each winter when the restaurant of my parents closed I traveled to an Asian country and returned more enthusiastic than I already had been. I was fond of the friendliness, cordiality in short the entire mentality of Buddhist people. I became obsessed by the idea to do something outstanding for that wonderful religion. There was an empty piece of ground near my parents place and I got the idea of building a pagoda there.

And then merely by accident — in which I do not believe any more since — I met two Japanese monks from Nipponzan Myohoji and learned about Fujii Guruji, their beloved and adored master.

They were traveling through Europe looking for sites to

build peace pagodas as they had been doing for years all over the world. How these monks had met a Theravada Bhikkhu who lived and taught in Vienna, how he had phoned my bookshop owner and how he had asked the manager of the Buddhist Center to bring them to my place is a story of its own. Anyway the two monks told me about their work for peace in the world and their wonderful leader who dedicated his whole life to that task. I showed them the premises and told them about my intention but all they had to say was that the Guruji had to decide. They were to write him immediately. One of the two stayed right there and took up quarters in an abandoned Danube ferryboat. That was in April 1982. I engaged an architect who designed a beautiful Japanese pagoda, three stories high, to be made of wood.

In August we had a big symbolic foundation ceremony with more Japanese monks who had come for the occasion and members of the Vienna Buddhist community. Finally the Ven. Nichidatsu Fujii arrived in person, impressing all of us by his dignity and personality. He saw the estate and saw the design and said "no." We were dumbfounded, the architect was insulted, withdrew and sued me for indemnity. I then accompanied the Ven. Fujii Guruji to London where we met with the architect who had built the English pagoda. Now I knew what kind of a structure the Guruji meant. It had to be a stupa.

I got another architect and arranged for an adequate building-site. But it belonged to the City of Vienna and a

building-license could only be granted to an officially recognized religious community. The Austrian Buddhists had been striving for such recognition for over 7 years. Now finally it was granted (in fact the first one in Europe). We got the lot and building-license and in September 1982 started excavating for the foundation. More monks had come and I arranged accommodation in an empty house nearby. Of course not everything went smoothly. Many obstacles turned up – mainly of bureaucratic nature. But with the help of my Buddhist friends and my relentless confidence and optimism they were overcome. The deadline was set for the end of September 1983. Strain and nervousness increased. Since July members of a Youths Peace Movement had joined in the work. Finally the pagoda was standing white and beautiful against the blue sky. But grading had to be finished and the inauguration ceremony prepared. Everybody on and around the site was busy day and night.

And then the Guruji arrived and with him confidence and steadiness. He radiated calmness and serenity. The 25th of September – inauguration day – dawned and it was raining. We all turned to the Guruji awed and downcast. He wished to be carried out to the river Danube, looked at the sky then smiled and said everything including the weather would be alright. And it was. It cleared up. There was a strong wind but a beautiful blue sky. All the decorations fluttered. In the afternoon when the many people and guests from all over the world were there and the Ven. Fujii

Guruji was carried in solemnly everybody present was moved and it became the happiest day in my life.

[Elisabeth Lindmayer Jun]

The very person who took the vow to construct the Vienna peace pagoda, Austria.

The Desire transcending over the Religious Sects

Bruce Kent

No one would be able to write for the whole worldwide peace movement with so many millions of concerned people and so many thousands of different organizations and movements.

But writing from Britain and in the particular perspective of nuclear disarmament I am only too glad to say a few words about 'Guruji' and what he and his movement have meant to us. His monks and nuns have beyond question been an encouragement and an inspiration. They seem to have walked into our lives and our concerns almost without effort and with the greatest conviction. The sound of the beating of their drums has marked every major peace action for years. When the second phase of peace work in Britain was yet to grow in the late 1970s they continued with courage to bring their message of peace even at times

when few were interested.

Beyond all the expectations of those who are too well aware of the complexities of British bureaucracy they managed to build a Peace Pagoda at Milton Keynes in the middle of England within sight of one of our greatest motorways as a quiet and beautiful reminder of other values. Now there are solid plans laid for another Pagoda in the heart of London near the river Thames.

For us Fujii Guruji must be mainly judged by the spiritual children of his community for he himself can of course only rarely come to our shores, welcome indeed as such visits are. Since the work of his community here is his work as founder, we have to acknowledge a great obligation to this spiritual man from another culture far away. His work has so often cut across political and even racial problems and has given a wider dimension to work for peace — a much greater task than this or that particular political victory.

As a member, not only of CND but of Christian CND, I have to say that his witness is more and more regularly finding matching powerful convictions in so many Christian hearts. The warning of Hiroshima and Nagasaki is not a denominational one. Those acts were committed by human beings on other human beings. Whether from Christian or Buddhist convictions and tradition, we can never allow such violations of the rights of the human family ever to occur again.

Fujii Guruji and his companions have given us new hope,

great determination and an international view. There can be no doubt that we in Britain owe them much as we walk the common road to peace together.

[Bruce Kent]

The regular secretary of the campaign for Nuclear Disarmament. A christian father.

Message from World Disarmament Campaign

Lord Brockway

With thousands of others I salute the Most Ven. Nichidatsu Fujii on his 100th birthday. The peace movement should have saints and among these would be in a leading position the Most Ven. Nichidatsu Fujii. His service to the cause of peace is unrivalled and everyone who is dedicated to bring an end to nuclear weapons and the beginning of world disarmament must bow their heads in recognition of all that he has done. It is marvellous that he has continued his service until his 100th birthday.

[Lord Brockway]

Chairmen of World Disarmament Campaign



The Way to become a Civilized Man

Sadegh Moghadas

Seven years ago I heard two nuns beating the drum and chanting in a cemetery. Since that day I have tried to work for peace and learn about peace.

I feel honoured to have been asked to contribute an essay for your special edition to celebrate the 100th birthday of Gurugji.

Gurugji invites everyone to beat a drum and chant Na-Mu Myo-Ho-Ren-Ge-Kyo and build peace pagodas. It certainly is a powerful way of working for peace. What more can a film-maker say or write that would be more relevant or useful but I will try to share my thoughts.

In the last few months I have been studying a book called "Suntzu," "The Art of War." The traditional generals and skillful warriors of 2,500 years ago had understood that "the supreme art of war is to subdue the enemy without fighting" and that "war is like unto fire: those who will not put aside weapons are themselves consumed by them."

The old formula of non-violence was again proven to us by Gandhi — that to win men's hearts with love and respect

is the most effective way of achieving peace and victory, yet we demand of our governments to pile up more weapons of destruction. I do not know a better answer for a happy life than the one given to us by Gandhi, Guruji, Christ and Buddha yet I do not practice them. But if I am ever lucky enough and brave enough to take a step towards becoming a civilized man it will be the smile of Guruji which will aid me most.

Happy birthday Guruji

Na-Mu Myo-Ho-Ren-Ge-Kyo

[Sadegn Moghadas]

An Englishman of Iranian descent. Took the initiative for the construction of London Peace Pagoda. A devotee in England.

The Collaborating Step to the Peace

Peace Council of the GDR

The peace movement in the German Democratic Republic feels a great sense of recognition and respect for the commitment to world peace inspired by Mahatma Gandhi.

We were all the more delighted on 17 September 1982 to be able to welcome the Most Venerable Nichidatsu Fujii, Chairman of the Japan Bharat Sarvodaya Mitrata Sangha, as a guest of the Peace Council of the GDR for

talks on our efforts to safeguard world peace.

At that time Werner Rumpel, First Vice-President of the Peace Council of the GDR, warmly welcomed the esteemed guest on behalf of all peace forces in our country and praised his great achievements for peace. Turning to Fujii Guruji, Werner Rumpel stressed: "We rate your visit here very highly. We admire the great pains which you, esteemed Sir, and your delegation take to spread the message of peace and international understanding far beyond the borders of your own country and to impress it onto people's hearts and minds. Please accept therefore our most profound feelings of friendship and solidarity."

In praise of his exemplary work for peace and as an expression of our esteem, respect and solidarity, Werner Rumpel presented the honourable Japanese guest with the highest award of the Peace Council of the GDR, the German Peace Medal. The only previous Japanese recipients of this medal, which depicts the founder president of the world peace movement, the great French humanist and physicist, Frederic Joliot-Curie, and the symbol of peace, the dove, were the towns of Hiroshima and Nagasaki.

During the visit of the Most Venerable Nichidatsu Fujii to Berlin, capital of the German Democratic Republic, we had the opportunity to become better acquainted with this honourable, active and committed fighter for peace and disarmament. We still remember well his speech at the 2nd UN Special Session on Disarmament in New York where he, together with many other friends, devoted the entire

strength of his character to the preservation of world peace.

We are familiar with his exemplary and warning influence at the annual World Conference Against Atom and Hydrogen Bombs. The talks and exchange of views in Berlin, the GDR capital, were all the more important and inspiring for us.

Sadly, the international situation has drastically deteriorated since the stay of the Most Venerable Nichidatsu Fujii in the GDR due to the pursuit of military superiority by the ruling circles in the United States. The declared intention of these forces to risk the death of millions of people in order to press their claim to world domination sows distrust, endangers peace and provokes countermeasures. We nevertheless take an optimistic view of the future since it is unmistakable that millions of people in all countries, of all faiths and political views have recognized these disquieting threats to mankind's existence and are fighting against them in concerted mass action.

We are aware that Fujii Guruji has made a large contribution in his own right to the uprising of the worldwide peace movement. His exemplary efforts have helped many people, irrespective of different views, to unite for the most important task of our time, the preservation of peace, for life itself.

The Japanese people, of whom Nichidatsu Fujii is a son, had to suffer the unimaginable horrors of the American atom bombs which were dropped on Hiroshima and Nagasaki, the consequence of which are still being felt today.

They will never be forgotten and must not be allowed to happen again.

Here, in the German Democratic Republic, the government and the people have drawn the lessons from the past and have taken upon themselves the duty to do everything so that no more wars start from German soil.

In this way, the peace movement of the GDR feels at one with the peace forces in Japan and the worldwide impact of the Most Venerable Nichidatsu Fujii with regard to the objectives which result from this historical experience:

- There must never be any more Hiroshima or Nagasaki!
- Europe must not become Euroshima!
- A nuclear world war must not be allowed to happen!

In 1984, when Fujii Guruji and with him his friends throughout the world are celebrating the 100th anniversary of his birth, we will unite in even greater efforts to avert the looming danger of nuclear war and to secure a peaceful future for mankind.

We are certain that the Most Venerable Nichidatsu Fujii will continue to devote the wisdom and experiences of his rich and long life together with us and all people of good will to ensure that the crane and the dove — both symbols of peace — find a welcome home in all countries of the world.

[Peace Council of the GDR]

A member of the peace council of the German Democratic Republic.

The Pleasure of Chanting “O-Daimoku”

Alexandre Grothendieck

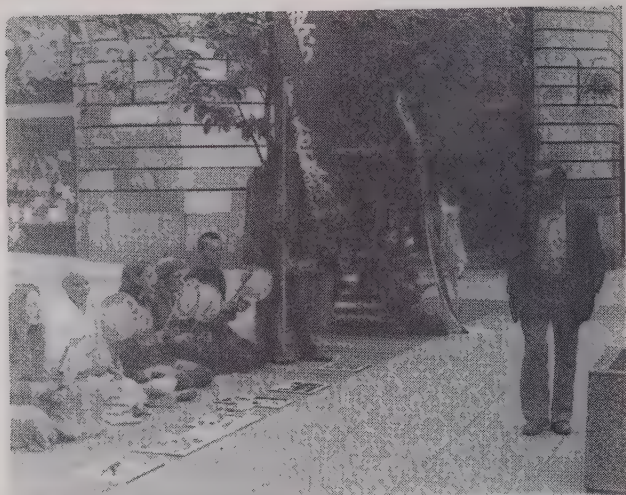
The first contact I had with a disciple of Fujii Guruji was ten years ago, and in the following three years there has been a strong relationship with a number of disciples and followers, and again since last year. I had the great privilege to meet Fujii Guruji in Paris in 1975, and to welcome him in my house the year after, with a group of monks and lay followers. It has been my joy many times since to play the drum and sing the prayer Na-mu Myo-ho-ren-ge-kyo together with my monk friends and other friends who have enjoyed in joining. In remembrance of these friends and of their respected Teacher, I am still singing the Prayer even when alone or in a friend's house, before every meal. This I feel is something of great price remaining from my contacts with Fujii Guruji and his followers.

I also feel that through a close relationship with several monks or friends of Nipponzan Myohoji, and from my meeting with Guruji and from what I have learned about him through people close to him, I came to learn a lot about life, about religion, strife and peace. This is another gratitude towards Fujii Guruji and several of his followers

whom I came to love. It is my regret that I may have disappointed some among them, who may have expected me to share in their faith and join in their missionary work for spreading the prayer and Shanti Stupas. A number of times though I noticed that concern for the "success" of missionary work has been interfering with the joy of simply singing the prayer and sharing this joy with others, which is one way indeed for propagating peace in oneself and in others. This is one reason why I have kept myself from joining in missionary work, and have contented with just singing the prayer, without worrying whether others will join or not.

[Alexandre Grothendieck]

During World War II, lived with his mother in a concentration camp. His father was killed in Auschwitz. After the War became a mathematician. But his doubts about the scientific community he belonged to deepened and later he involved himself in a radical-minded peace group "Survivre et Vivre" (Survive and life). Teaching at Montpellier University as professor and leading an agricultural life as well.



The Blessing from Vatican

Archbishop F. Arinze

Most Venerable Nichidatsu Fujii,

I and the whole staff of the Vatican Secretariat for relations with non-Christian religions send you our heartfelt congratulations on the occasion of your 100th birthday.

Our Lord Jesus Christ has said:

Blessed are the humble

Blessed are those who mourn

Blessed are the meek

Blessed are those who hunger and thirst for holiness

Blessed are the merciful

Blessed are the pure in heart

Blessed are the peacemakers

Blessed are those persecuted for the sake of justice.

These blessings express the style of life of the peacemaker of today. We truly admire the hundred years of your life in which you have given witness to these values as a Buddhist.

“Blessed are those who are persecuted for the sake of justice” means that peace will not reign in the world unless

we pay the price. You are one of those who are still suffering and struggling for the cause of peace and justice in the world. We recall the words of the Buddha in the Dhammapada:

‘He abused me, he beat me, he defeated me, he robbed me.’ in those who do not harbor such thoughts hatred will cease.

For hatred never ceases by hatred;
hatred ceases by love.

This is an unchanging Law.

Moreover, in the Lotus Sutra we find the wonderful example of Sadaparibhuta. To those who persecuted him, he responded: “I deeply revere you. I dare not slight or condemn you, because you are all to become buddhas.” Throughout your whole life you have given witness to the teaching of the Buddha concerning great love and compassion for all humankind.

As a friend of Mahatma Gandhi, you have followed the same path of the ideal of Satyagraha: “If God (Buddha) is Truth, non-violence is the way to realize it.” You have had no other weapon but that of non-violence (*ahimsa*). You have passed throughout the world praying Na-Mu Myo-Ho-Ren-Ge-Kyo, and everywhere you have built Peace Pagodas. Like Gandhi, you yourself have become a symbol of peace. As Gandhi said, “By a long process of prayerful discipline, I have ceased for over forty years to hate anyone.”

Thus we wish you “Many more years,” and we conclude our letter with the words of St. Paul: “Let us, then, make it

our aim to work for peace and to strengthen one another!"

[Archibishop F. Arinze]

Chief of the Secretariat, The Vatican Palace.

Peace-Work in Sweden

Gunn-Marie Carlsson

I have been asked by a Swedish Buddhist Nun – Chatarina, Nipponzan Myohoji – to tell you what I know about actual peace-work in Sweden. This is because of Fujii Guruji's 100 birthday.

First I must say that even in Sweden we can see the new age coming. People are more and more interested in peace and love and the Peace-movement has been growing very quickly during the last two years.

In Sweden we have many different Peace-movements: among others, Svenska Freds och Skiljedomsforeningen SPAS (the biggest 14,000 members) Internationella Kvinnoforbundet for Fred och Frihet IKFF, Swedish Peace-committee, Women for Peace and many groups for Peace from different professions. We also have started a network of small groups, called the Non Violence network, and people from that network are very active. Most of what they do are direct non-violence actions. This winter we have

made two big blockades of the embassies of NATO and WTO countries which will accept missiles on their land. We have also made actions against the Swedish weapon-exports.

We have worked a lot against nuclear-power during the last years, and we will fight against the "export" of Swedish nuclear-waste e.g. to France — and against French tests of nuclear weapon, in the Pacific ocean. (Women for Peace will have an exhibition about this in Sept. and a lot of meetings and writings are going on).

The Nordic Nuclear Free Zone is a question that the Peace-movement is still working on.

We give support in many different ways, of course, to the women at Greenham Common and Comiso and the peace-camps in Mutlangen and other places in the world where people fight against the missiles. The Swedish peace-movement also supports the struggle of the Canadian Indians against the extraction of uranium.

During this summer a lot of meetings are planned, e.g. in Wasteras 12 — 15 Jul., and women from the Nordic countries have a peace-camp here in Stockholm 25 June — 20 Jul.

Many courses in peace work are initiated by Peoples High-schools. Many groups work a lot to get better possibilities for contact between East and West.

I myself am contact person for Fast for Life in Sweden. IFFL is not so well known here but it is getting a bit easier than before to inform people. Last Saturday in May we had a fast-action in a church here in Stockholm. These are

very small things — but beautiful. We fast every full-moon Friday for Peace.

We will also have a fast-action here during the next session of the Stockholm Security-Conference in Sept. and then we will also raise a stone with the same inscription as that on the Hiroshima Peace-Monument. This is just what we are planning. I don't know for sure how it will work out.

As I said before, there is a Security-Conference in Stockholm, and the peace-movement is working to force the delegates to begin to talk about the most serious issue — nuclear weapons. Working for confidence-building measures without talking about nuclear weapons can not be very meaningful. There is also a bureau here in Stockholm where all peace-organizations can work together: FAS (The Swedish Peace Movement Working Group for the Stockholm Conference:).

The Five Continent Peace Initiative, which was published on the 22nd of May this year, is also important to support. India, Mexico, Tanzania, Greece, Argentina and Sweden have together taken this initiative to break the deadlock in negotiations between the superpowers. The first effort is to break the nuclear diplomatic monopoly of the superpowers. These things are discussed on governmental level, but only a dynamic relationship between the Initiative and the Peace-movement can serve its ultimate purpose. It fills a gap in our struggle.

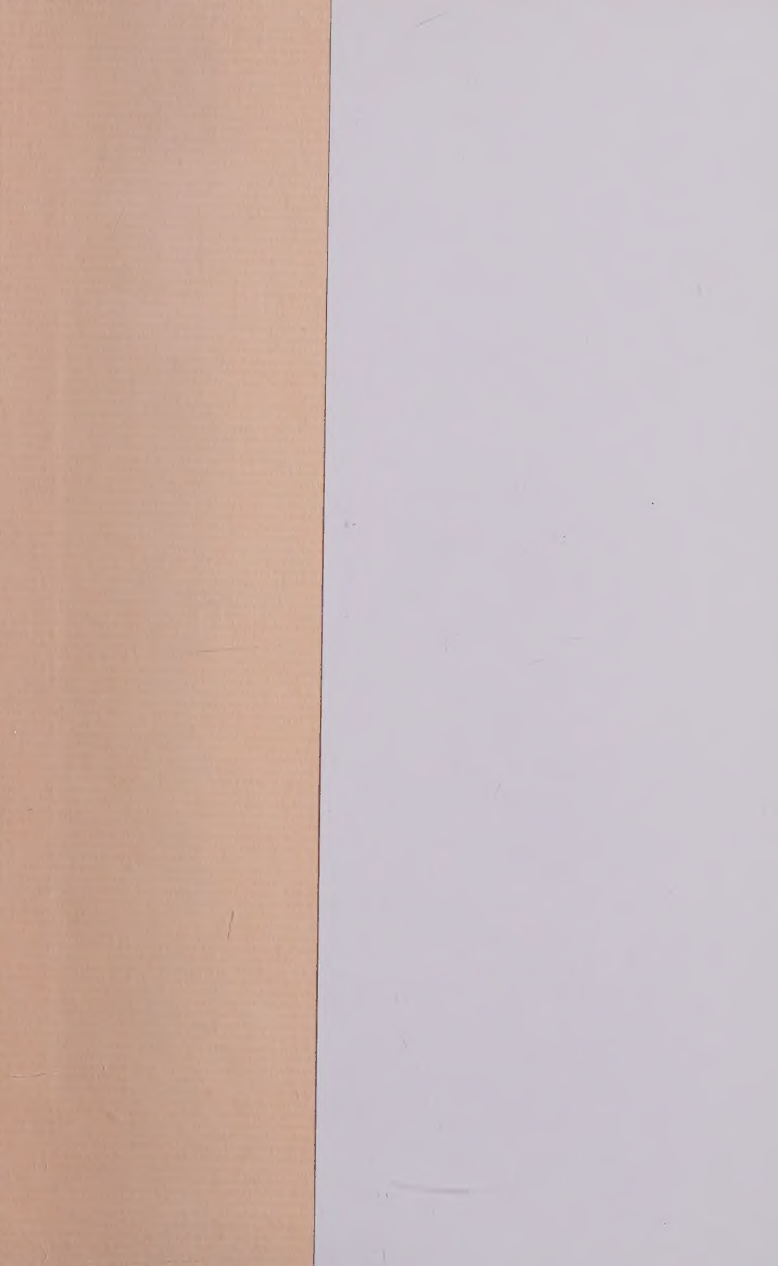
I think the most important peacework now and in the

future is to make common people aware that they can change the situation. To give a new and good vision of the future and to make people strong inside and able to act on the basis of their own freedom as human beings.

In Love and Peace

[Cunn-Marie Carlsson]

Organizer of Fast For Life in Sweden





東洋の平和



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