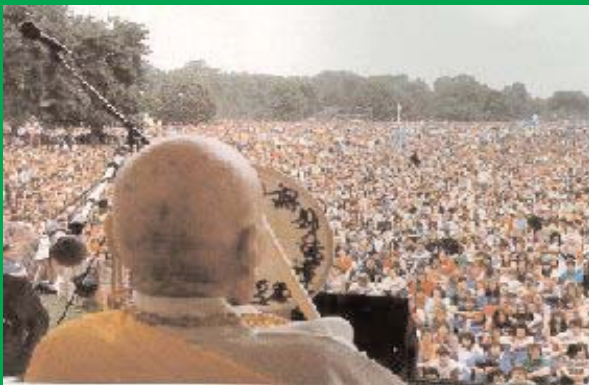




Nichidatsu Fujii

1885 to 1985

**Buddhist Monk, Teacher,
Founder of the Nipponzan
Myohoji Buddhist Order**



Sayings of

Most Venerable Nichidatsu Fujii

August 6, 1885 - January 9, 1985.

"Civilization has nothing to do with having electric lights, airplanes, or manufacturing atomic bombs. It has nothing to do with killing human beings, destroying things or waging war. Civilization is to hold one another in mutual affection and respect." -- Nichidatsu Fujii.

"We can achieve interesting things, when we move people's minds. A good work is peaceful and leads to a chain of other good works." -- Nichidatsu Fujii.

"The time has come.

The time has come when we can no longer contain the urge to do something, but rush out of our houses.

The time has come to look up to heaven, prostrate ourselves to earth, to voice our grief, and to share it with everyone."

-- Nichidatsu Fujii.

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Most Venerable Nichidatsu Fujii - Brief Outline.

—Lived from August 6, 1885 to January 9, 1985—.

1885: Nichidatsu Fujii was born in Japan.

1914: HG Wells published the atomic age in “The World Set Free.”

1917: Founded the Nipponzan Myohoji Order aged 33.

1931: Traveled to and in India and Sri Lanka.

1933: Began fellowship with Mahatma Gandhi.

1935: The Practice of Non-Confrontation.

1941-45: Opposed Japan at war by hunger strike.

1945: Hiroshima was atom bombed on his 60th birthday then Nagasaki.

1947: India won independence; Gandhiji died.

1947: Work began on the first Peace Pagoda that took seven years of hard work with primitive hand tools in the poverty of postwar Japan. Over 100,000 people came to the opening ceremony. “We can achieve interesting things,” said Fujii. “when we move people’s minds. A good work is peaceful and leads to a chain of other good works.”

1953: The Source of Peace - from Geki Manifesto August 2, 1953.

1953: The Practice of Peace.

1953: The Spiritual Pillar.

1954: Peace Pagoda - Hanaokayama, Japan.

1956: Nuclear Technologies and the Future of Humanity.

1976: True Peace. Tokyo.

1976: Continental Walk for Disarmament and Social Justice across the United States.

1977: Peace Pagoda - Battersea Park, London UK, the last action of the Greater London Council.

1978: Joy.

1978: A spiritual civilization.

1978: The Longest Walk speech in Washington DC.

1978: The Genuine Law in Washington DC concluding ceremony.

1979: For the Dawn of World Peace.

1980: The Unity of Life. Tokyo.

1980: Peace Pagoda - Milton Keynes UK.

1981: Beginning a Walk for Peace.

1981: Fujii spoke at the World Conference of Religious Workers in New York.

1982 Drummed and spoke for 1,000,000 in Central Park, NY.

1985: January 9th, Fujii left this world 40.5 years after Nagasaki was atom bombed.

1985: Peace Pagoda - Leverett, MA.

1988: Giving rise to the Genuine Law to bring peace and tranquility to the nation.

1990: A Moscow Peace Pagoda was discussed with President Gorbachev.

1993: Peace Pagoda was dedicated - Grafton, NY.

1995: Russian Peace Pagoda plan held over due to war in Chechnya.

By 2000, 80 Peace Pagodas were built around the world including in Europe, Asia, and the United States.

2001: Peace Pagoda - Lumbini Stupa, Nepal. Dedicated November 3, 2001 at the birthplace of The Buddha.

Until his death in January, 1985 at 100 years, Nichidatsu Fujii dedicated himself to the Odaimoku prayer “Na Mu Myo Ho Re Ge Kyo.” He worked to give a universal meaning to the teachings of the Japanese Buddhist, Nichiren. The order Nipponzan Myohoji he founded in 1917, continues in this spirit. Fujii believed that the promise of the Lotus Sutra contains unique hope: “I will leave this good medicine here. Take it and

do not fear that it might not cure the illness.”

Nichidatsu Fujii’s disciples and followers organize and take part in Peace initiatives such as Camps as in Iraq, 1991; and Peace Marches such as to the Berlin Wall, 1989; Moscow to Grozny Soldiers Mothers Peace March 1995; Moscow to Lumbini, Nepal, 1998; - The Hague to Brussels, Hague Appeal for Peace March, 1999; Trans America Peace March, 2000; Trans Canada Peace Pilgrimage, 2001; Doukhobors Mothers’ Day Peace March, 2001; To Bethlehem for the occupied Church of the Nativity, 2002; and India-Pakistan Anti-nuclear Peace March, 2002.

Nichidatsu Fujii died at 100.5 on January 9th, 1985 — some 40 years since the atom bombing of Hiroshima and 40.5 years since Nagasaki was atom bombed. The world wide ministry of conscience, compassion, and peace, of this humble mendicant monk place him as a prophet in the nuclear age. His call for general disarmament for survival is no less urgent in his memory. His call for transformation to a spiritual civilization, is justified by insights and teaching, that echo in the minds of students, followers and people of goodwill, also troubled by nuclear danger to humanity, civilization, and life.

"Civilization has nothing to do with having electric lights, airplanes, or manufacturing atomic bombs. It has nothing to do with killing human beings, destroying things, or waging war. Civilization is to hold one another in mutual affection and respect." -- Nichidatsu Fujii.

[Gathered from sources and help of Arnold Erickson, SF, USA, websites and an email list made by David Crockett Williams sharing translated speeches and essays of Nichidatsu Fujii. With thanks to all including translator Yumiko Miyazaki, and to Venerable Junsei Terasawa, who trained with Most Venerable Nichidatsu Fujii in India and shared his story. Rev. Terasawa also teaches, travels, leads pilgrimages and builds stupas.

With thanks and appreciation. Ross Wilcock <mailto:arwilcock@sympatico.ca>].

The Practice of Non-confrontation 1935.

by The Most Venerable Nichidatsu Fujii.

(Buddhist Monk from Japan, 1885-1985).

Buddha's Culture of Peace Offering.

July 20, 1935.

Bombay, India

There is a level in the practice of the Bodhisattva called ju-gyou or ju-ekou. The third category in ju-gyou is a level known as mui-gyakyou.

It means to comply with the correct teachings. It is at the same time a practice not to go against any person. A Bodhisattva should not cast a sidelong glance at the deeds and conducts of the people and deride their bewilderment, but rather should have the mindset of bouncing a ball when coming across a child, and listening to the old reminisce. The seventh category of ju-ekou is a level called tou-zui-junichi-issai-shujou-ekou. It means to equally accept and follow (zuijun) all people with an impartial mind. What is the reason for even impartially following the unenlightened who engages in evil and knows no virtue? It is a practice of enveloping all people with great compassion. It is akin to a mother's heart that gives what her child seeks and together rejoices.

The outcome obtained with the spirit of compliance in edifying the people on the teachings is much more beneficial than any argument or intellectual dialogue. When compliance and fawning are treated at the same level, it results in both oneself and others losing the merits of the Dharma. When we see those who are obsequious, we are not to be influenced and make light of the fine practice of complying with others. Without confusing compliance with others to ingratiation, we must choose between the two. It is just like the Gaou's [1] beak that naturally divides water and milk [2].

The practice of shakubuku [3] by The Bodhisattva Who Never Despises was "tangyo-raihai" (the sole practice of worshipping the Buddha within others). Shakubuku, it is nothing more than the practice to follow others without confronting them. When we talk of shakubuku, it somehow

seems to evoke aggressiveness to the surface. This should never be the case.

(Translation by Yumiko Miyazaki on 7/11/03)

[1] Legendary bird King who is known to possess a beak that is capable of separating milk from water that is inseparable when mixed together.

[2] An analogy referred to by Maha Bodhisattva Nichiren.

[3] Shakubuku is to dispirit wrongdoers or bad teachings and to have them yield to the Right Dharma.

The Source of Peace 1953.

by **The Most Venerable Nichidatsu Fujii.**

The true origin of peace does not lie in politics or in economics, but in the enhanced practice of morality and esteem for religious faith. Similarly, the true origin of war does not lie in politics or economics, but solely in the decline of practicing morality, and in the derision of religious faith. The source of peace exists within our innate Buddha nature. The source of war is also nothing more than the avarice and anger in our minds. Religion nurtures inner peace, and teaches the path to eradicate the source of war, from our minds.



The Buddha

Maha Bodhisattva Nichiren called this the Kanjis-honzon. When we are able to set the goal for intrinsic reverence in our minds, and visualize as sacred this innate divine image that exists in our minds, then this very world that human beings live in, transforms into the Eternal Pure Land, free from the three calamities, and beyond the boundaries of the four kalpas.

(Excerpt from Geki – Manifesto August 2, 1953).

Translation by Yumiko Miyazaki.

—

They are the calamities of fire, wind and water during the kalpa (eon) of destruction, that may destroy the world.

These are the kalpas of formation, existence, destruction and non-existence. These four as a complete period, constitute a mahakalpa.

(Dictionary of Chinese Buddhist Terms – Compiled by William Edward Soothill and Lewis Hodous, Kegan Paul, Trench, Trubner & Co., Ltd.)

The Spiritual Pillar 1953.

by The Most Venerable Nichidatsu Fujii.

(August 6, 1885 - January 9, 1985)

Fear and vice of the modern man derive from the almost complete loss of spiritual pillars from individuals, societies and nations, due to the belief in the general notions that “knowledge is power,” and “justice is predisposed by the sword.”

Mahatma Gandhi’s criticism that “politics and economics, that become distant from religious faith, are like the corpse of a dog, that has no other use but to be buried,” is an exact reference to this. An individual, society or nation that loses its spirituality, is willfully drawn into the whirlpool



Walking for Peace.

of struggle for existence, driven by animal instinct, and thus blindly complies with the “law of the survival of the fittest” — the law of the jungle. Murder, destruction, rape and plunder, are legitimized, and all of the various scientific discoveries and inventions, are made to serve the purposes of war. Even religion and morality, are used as arguments to justify war.

Thus, not a shred of scruples or regret, is shown in conducting warfare, in which even nuclear weapons, — weapons of mass destruction, weapons that raze cities, and are extreme in their indiscriminate brutality and inhumanity, are freely usable.

In such an environment, created by modern civilization, people are uncertain of even being able to protect their own safety, and eventually there may no longer be a way for any sentient being to live on the surface of the Earth.

There have been several civilizations appearing on the Earth since the ancient Egyptian civilization that is memorialized by the pyramids. All

of these civilizations fell, without being able to sustain themselves. Strangely, modern civilization likewise gives us the premonition that it has reached the apex of fear and vice, thus compelling us to envision the possible ultimate annihilation of humanity, and the destruction of contemporary civilization.

From time immemorial, the spiritual pillar is first built at the rise of every civilization. Similarly, a notable phenomenon that precedes the fall of every civilization, is the collapse of religion and morality, the loss of its spiritual pillar. In the Ho-on-sho Maha, Bodhisattva Nichiren illustrates this in Chinese history:

“The Zhou dynasty lasted seven hundred years, because of the great attention King Wen paid to propriety and filial piety.

The early destruction of the Qin dynasty, was caused by the tyranny of its First Emperor.”

*April 3, 1953, Hanaokayama, Japan.

Nuclear Technologies and the Future of Humanity

1956.

by The Most Venerable Nichidatsu Fujii .—

(This English translation in September 2001 by Yumiko Miyazaki, was prepared from the original Japanese, as an offering to honor the dedication on November 9th, 2001, of The Buddhist Stupa at Lumbini Nepal, birthplace of The Buddha. Proofread by David Crockett Williams. Hideki Yukawa is a Nobel Laureate.)

The above is the title of Hideki Yukawa's article, published in the Arts and Sciences section, of the Asahi Shinbun on June 12, 1978. I would like to explore and ponder on this title, especially as it relates to the future of humanity.

According to Hideki Yukawa, : "For one, the innate tendency of a human being is to desire to do whatever it is imagined that can be done. With the extension of a rocket's launching distance came plans to go to the moon or Mars. With the development of machinery came the desire not only to substitute them for the functions of human limbs, but the desire to mechanistically substitute human brain functions.

Today's computers are capable of computing complex calculations, at a speeds beyond comparison with human beings."

From time immemorial the process of human growth and development, starting from birth after leaving a mother's womb, has been characterized by the adage that says, "parental love looks forward to the child standing upright when it starts crawling, and to walking when it starts standing upright." This is not only the hope of parents, but it also describes the innate developmental process of most infants. It is true that the tendency of human beings, to attempt whatever that seems possible, leads to personal growth as well as to that of the society. However, as individuals grow and society has developed, the consumption of alcohol, indulgence in gambling, and engaging in fights have become tempting things that are possible to do. Yet, reckless indulgence in alcohol, gambling and physical competition creates a number of harms to the growth

of an individual and a society. Therefore, there arises a need to prohibit this reckless indulgence, and embracing a moral code is a prerequisite to proper prohibition.

Regardless of whether it is something that might be done simply because an individual wants to do it, there are some things that should not ever be done. This is called Zen, goodness. On the other hand, there are bad things that one cannot resist doing. This is called ku, evil. Those things that do not matter either way are called Muki, neither good nor evil. Distinguishing between these three is an exercise commonly seen in societies, regardless of time and location. These are common ideals in societies, and the compilation of such commonly held concepts in societies constitutes a moral code. Honorific titles, such as “saint”, “sage” and “person of virtue”, are given to those who actually practice the moral code. Individuals grow harmoniously and societies show healthy development in an era where the moral code is upheld. In an era in which the moral code is slighted, ridiculed and destroyed, individuals become corrupt and societies become chaotic.

Believing in violence as omnipotent, is a characteristic of such an era, and murder and destruction are the skills of those times. The conditions of such times are described by Buddhism as *“concealment of the Genuine Law with resultant prevalence of strife and confrontation.”*

Marital disputes or murders are possible, yet they are to a great extent prevented by commonly accepted moral ideals of modern societies.

No matter how much advancement takes place in computers and artificial intelligence, or whether the program to send man to the moon becomes a reality, they do not particularly give joy or anxiety, to the lives of the general public. These are matters that are neutral in nature, which are neither good nor evil. However, we are living in times, when as a reality, highly advanced science and technology, are being utilized for murder and destruction without fail. In this case, it is extremely likely that all of the scientific inventions, starting with nuclear power, have become the root cause of a human evil, that could commit diabolic crimes. Herein lies the curse of the civilization of science.

Neither the moral code, nor religious admonishment, has found a place in modern international warfare. Those who adhere to the moral code or religious belief, are punished and branded traitors. The only ultimate judgment in war is who won. For that matter, once in war it must be won.

It has been common knowledge in war throughout the times, that in order to win, the opponent's fighting force needs to be undermined, by killing and injuring them in greater numbers than your own. However, at the end of World War II, the United States secured its victory through what is referred to as "strategic bombing", which culminated in the atomic bombing of Japan's Hiroshima and Nagasaki. The indiscriminate, instantaneous cruel destruction of the opponent's most vulnerable civilian population, irrespective of age and gender, and their cities, brought striking change to how war is fought. This is the origin of the greatest fear in war, that is common to modern humanity.

Once interested in the use of nuclear weapons, the United States even after the war, dedicated its national resources to an all-out effort, for the production and stockpiling of nuclear weapons. The magnitude of the killing and destructive powers of the hydrogen bomb, which was tested at the Bikini atolls this May, is said to be equivalent to approximately five hundred times of that of the nuclear bombs exploded over Hiroshima and Nagasaki. The United States is on a course in pursuit of the possibility to manufacture bombs, with powers that could be in the thousand-folds, even tens of thousand-folds.

This effort is not limited to the United States. The Soviet Union and England are also following suit. Even though science has progressed, propelled by the simple human urge to attempt whatever seems possible, the ultimate calamity, of the potential total destruction of humanity and its civilization, is now more and more apparent, at the apex of scientific advancement.

Those who showed the greatest surprise, the greatest fright, the greatest regret, and the greatest emaciation, in light of the appalling disaster caused by nuclear weapons, that could lead to total annihilation, were the members of the scientific circle, that discovered and manufactured

these very nuclear weapons. This is evidenced firstly in Albert Einstein's reflection, in his last years, and more recently in the statements issued by Bertrand Russell on July 9th of last year, [1*], and Lindu on July 15th the same year.

These repeated keen statements, issued by world-renowned learned men, do not appear to be easing the fear of use of nuclear weapons in the world. It is because the war plutocracy, in Russia, the United States, England and the like, as well as politicians hired by the plutocracy and the professional military, want nuclear weapons to be greater in scale, destruction, and excessively brutal. They are exaggerating and applauding the power of nuclear weapons. Be it Harry Truman who commanded their use, Douglas McArthur who came to Japan as the Commander in Chief of the Occupation Force, or even the general American public, not a trace of repentance is shown after obtaining knowledge of the catastrophic disaster, the grave crime against humanity, committed in Hiroshima and Nagasaki.

Instead, they hold pride, claiming that the atom bombings were effective in accelerating the closure of the war.

Hideki Yukawa stated: "*Science can never become a moral code, no matter how much it progresses.*" In this regard Albert Einstein stated: "*To a scientist there is only existence. There is no desire, valuation, difference or purpose.*" Science, economics, politics, and even war are all either antagonistic to or critical of moral codes and religious belief in the modern civilization. Herein lies the dark side of the modern world. All of modern civilization, including its science, economics and politics, solely exists to serve worldly values.

Satisfaction of the desires that derive from possessing a physical body, momentary pleasures and secular happiness, all of which religion and moral codes strictly restricted in the past, is given the highest priority. For this reason, people aimlessly compete in focusing their efforts on increasing production to fulfill human desire. By maintaining such a purely materialistic view of life, that such fulfillment of desires will rid all social evils and serve to immediately create a paradise in this world, true religion, ethics and morals are denied. Instead, economic produc-

tion, and moreover, money, which is a means of exchange, is prized, worshiped and served as an almighty god on earth. This distorted object of worship is the subject of devout zeal. Spiritual inversion gradually takes place without being noticed, and societies of modern civilization at the zenith of prosperity, are suddenly about to be confronted with the risk of being reduced to ashes by the flames of an eternal hell. Modern civilization's two favorites, the United States, a free nation, and the Soviet Union, a communist nation, both represent nothing but outright blunt realities of power. There is not a hint of ethos that honors religion and morality, which are the pillars of human ideals. US expansion of military bases in Okinawa, forceful implementation of lump sum payment of land rent, compulsory expropriation of former Japanese military bases such as Sunagawa and Komaki, and the Soviet Union's forced labor on Japanese prisoners, war tribunals and the like, are all acts of the greatest barbarity, acts only possible by those who have lost their perspective on the all encompassing issues that relate to the mind and spirituality. Unless the spirit is infused back to these people, they will come to ignite the conflagration of annihilation whose escape path is not found in science and technology, ie., nuclear technology, economics or politics, which they profess faith in.

The dreadful calamities of the atomic and hydrogen warfare, we fear are an agony reflective of the disease of inner darkness, that will cause the breakdown of the civilization of science on its own. Atomic and hydrogen warfare, is divine retribution upon us human beings, who lead immoral social lives. Atomic and hydrogen warfare is the great fire into which we human beings, who lead faithless lives, will inevitably fall.

Hideki Yukawa grieves and states: "When we think this way, we are tempted to despair. However, there is no need for despair yet.

Not a single religion, or any doctrine worthy of faith and acknowledgement by many people, affirms mutual mass killing, much less an act of humanity's self-destruction." Hideki Yukawa's despair is well founded. It has the ring of the funeral sounding of a temple gong that one hopes will lay to rest the last days of the civilization of science, the "modern civilization", which is also referred to as the civilization of the West, or

the civilization of machines.

Everything that relates to the civilization of science must now step down from the leadership position in our societies. Should the civilization of science continue to take lead, there is no other course that could be found but self-destruction of the human race. The only thing that could emerge in the latter half of the twentieth century to replace the civilization of science to avert the great catastrophe of the annihilation of humanity is the spiritual civilization. This is the super theoretical conclusion that he, who is a scientist himself, finally arrived at. It is a direct and realistic remedy that does not require rationalization or justification.

The motto at the beginning of the modern civilization was “liberty equality and fraternity.” Among these three, the love of humankind denoted by “fraternity” is not found anywhere in science, economics or politics. There is no place for fraternity to exist, where religion and morality are denied. Here, equality is a demand of liberty by the majority who are ruled by the minority. Thus, the modern civilization is characterized by its intent pursuit and assertion of “freedom”. Science has also developed to liberate humanity from constraints on freedom. Every idea in politics and economics, which were influenced by the trend of liberalism, were asserted to make adherents free from the restrictions posed by religion and morality.

The single term of “freedom” is regarded as a sacred maxim that surpasses morality and religion. In the realm called freedom, freedom to do good is discarded due to its association with morality and religion. The freedom to assert and do evil is considered to be true freedom. The greater scope of freedom that is released from restrictions of morality and religion is nothing more than sophistry that increases vice in the human world.

Whether it is science and technology, or politics and economics, they are in the end applied to suit the wishes and objectives of man. The more distant our wishes and aims become from the constraints of morality and religion, the more we are then absorbed in the pursuit of beastly desires, physical pleasures, comfort, indulgence, power and fame.

If we, modern humanity, call ourselves civilized and pride ourselves in the power of science and technology, we will concurrently risk regressing back to the greatest savage. Nuclear warfare is the epitome of unprecedented savagery not only in the human history of wars, but also in the history of struggle, among living creatures of the world.

In chapter sixteen of the Lotus Sutra, the Eternal Life of the Tathagata, delivered by Lord Sakyamuni Buddha at Mt. Gridhrakuta (Divine Vulture Peak) in Rajagriha of the ancient Magadha Kingdom in India, the World Honored One preached on the aspects of this predicted “modern age”, the evil “Era of the Decline of the Genuine Law”, which was to come far in the future, and he left a teaching showing the way out of the current situation:

*“Even when all the living see, at the kalpa’s end,
The conflagration when it is burning,
Tranquil is this realm of mine
Ever filled with celestial beings*

*Parks, and many places with every kind of gem adorned
Precious trees full of blossoms and fruits
Where all creatures take their pleasure;
All the gods strike the heavenly drums*

*And ever more make music,
Showering mandarara flowers
On the Buddha and his great assembly.*

*My Pure Land will never be destroyed,
Yet all view it as being burned up,
And grief and horror and distress
Fill them all like this.”*

The import of this passage, is that we human beings have ourselves created an accursed time of potential annihilation of humanity. The potential disaster of the annihilation of humanity is not the Deluge, but rather the sutra prophesizes that it is the conflagration, whose flame from eternal hell reaches us, reducing everything on earth to ashes. No one until now believed that a conflagration that engulfs the entire world could ever occur. But, are not today's new weapons, the atomic and hydrogen bombs, precisely that?

There is a single gate open for us to escape from the calamity of this conflagration. That is to dispel the delusion of the military and the politicians, who view all of the triple worlds, i.e., the heavens, earth and underwater, as battlefields for murder and destruction. Instead, we are to believe that this very world we live in is essentially a sacred Pure Land, where the practice of the Dharma brings pleasure, and everything we produce can become gems to adorn our land, such as gardens, parks, temples and pavilions. In this Pure Land the Enlightened World Honored One, the people who listen to Him preach, and the golden words of the Dharma are all equally revered. We must make this very world of ours such a solemn ceremonial ground, where flowers are always offered. To practice the Bodhisattva work of creating the Pure Land, with faith in the eternal presence of the Lord, without ever leaving this world of ours, and to believe in the intrinsic existence of the Pure Land, are the ultimate and fundamental aims that can be undertaken by human beings. Religions in general encourage devoted practice in pursuit of a noble and supreme goal, with a view toward eternal life without departing from our reality as a physical existence. This is the great vow of the Eternal Sakyamuni Buddha, The World Honored One, expounded in the chapter of the Eternal Life of the Tathagata of the Lotus Sutra:

“At all times making this my thought:

‘How shall I cause all the living

To enter the Way supreme

And speedily accomplish their buddhahood?’ “

To this end, the Buddha laid down different precepts in varying degrees as passive laws, out of the wish to encourage people to take actions that are valuable to life. The teachings of the four great vows of a bodhisattva and the six Haramitsu, [2*], (Sat paramita: six kinds of practice by which bodhisattvas are able to attain enlightenment) were taught as affirmative laws. In a letter (by Maha Bodhisattva Nichiren) in response to Saemon-no-jo, he states:

“Life is the greatest treasure to all sentient beings. Those who deprive it will inevitably fall into the three evil worlds. This is why Cakra-vartiraja (Wheel-Rolling Saint King), listed the precept of non-killing first among the Ten Good Deeds, why the precept of non-killing is listed at the beginning of the Five Precepts laid down by the Buddha, why it is listed first among the Ten Precepts of the Mahayana Brahmajala sutra, and why the chapter of the Eternal Life of the Tathagata is dedicated entirely to Sakyamuni Buddha’s virtue of practicing the precept of non-killing. Accordingly, the Buddhas of the Triple World shall forsake those who commit killing, and Devahs (gods) for the Six Heavens of the World of Desire will not lend their protection.”

If today’s politicians were able to believe that the precept of non-killing is an objective truth and a sacred act of man that holds value, murderous machines like nuclear weapons would never have been produced. Even if they were to be produced they would not have been used in war. Furthermore, if people had not dismissed the precept of non-killing like a torn sandal, there would have been no room for manipulation by the architects of war. The only salvation in the modern time is to believe and accept that the precept of non-killing is what has transcendent value. Hideki Yukawa has finally come to this realization. However, how can this awareness be brought about and create a resonance in the hearts and minds of the people?

This is where spirituality comes in. The answer is not found in science.

Distorted views cause the truth of the precept of non-killing to be negated, despised and dismissed. A misguided sense of freedom leads to competition, which leads to victory or defeat, which leads to the incorporation of the law of the jungle into human societies. Even the act of mur-

der is given moral justification, and wars are inspired with religious overtones. Recently we are once again hearing terms such as “European Crusades.” This is what is causing our societies to be at a risk of being burnt by the bloody flames of war.

Science lies at the root of the distorted views towards life. The theory of evolution is such an example. In Buddhism this is called Kenjyoku (misled views towards life creating confusion in the minds of men and causing corruption and social disorder). Then how would the civilization of science be able to have faith in and accept the precept of non-killing? It is no wonder that those who believe and accept the path of the Buddha become gentle, straightforward and honest, and lead peaceful social lives. The history of peace that prevailed in Japan from the reign of Crown Prince Shoutoku until the end of the Nara period, stands as its evidence. Those who do not believe and accept the Way of the Buddha, those who resent and harbor grudges, and even bloodthirsty killers who only seek strife, must be transformed through the Way. This is the kind of deliverance, that is required by the modern times. In the chapter of the Eternal life of the Tathagata of the Lotus Sutra it says:

*“I know always which living beings
Practice the way, and which do not,
And in response to their need for salvation
I expound the most appropriate Law.”*

How can we dispel the delusions of those who do not practice the Way of the Buddha or who by choice or ignorance violate the precept of non-killing or who do not practice offering? In the Kannjinn-honzon-sho (by Maha Bodhisattva Nichiren) it says:

“We are now at the beginning of the Era of Declined Law, when Hinayana adherents attack Mahayana doctrines, and provisional Mahayana believers denounce the true Mahayana teachings. East is mistaken for West, and the heavens and earth are turned upside down. The four ranks of bodhisattvas of the theoretical teaching of the Lotus sutra are gone, and all the gods have deserted the country and no longer

lend it protection. At this very time the Bodhisattvas of the Earth appear in the world for the first time to administer the superb medicine of the five characters, “Myo Ho Ren Ge Kyo,” to the unenlightened people in the Era of Declined Law. This is what is meant by “even if they revile the true teachings and fall into the evil paths, they thereby create the causes for eventual attainment of Buddhahood.”

Inversion of the heavens and earth is the state of the Era of Declined Law.

Because the Buddha would “cause perverted beings, though they are near, not to see,” a state of perversion is created where people lose sight of the true savior, the entity which should be the sacred object of faith, and instead worship money, which initially was nothing more than a means of trade, as God on earth. Thereby an aberration is seen as if people are ruled by money. Finally, in the stage of financial capitalism, individuals, the state and even the world, are chained down by money, and true freedom is lost. The reason why Japan has no choice, but to follow the United States, is due to the shackles of financial capitalism. Workers have become slaves to machines; capitalists have become slaves to the pursuit of profit.

Everyone in civilized societies has been turned into slaves. The sweet wine of civilization brought about the vagary of such aberration.

The modern civilization at this time is secreting poison, and is thrashing around in agony. The superb medicine kept by Lord Sakyamuni Buddha specifically for the Era of Declined Law is the five or seven characters of Na Mu Myo Ho Ren Ge Kyo. The Lotus Sutra says:

“This superb medicine I now leave here.

You may take it and have no fear of not being better.”

If we were to simply chant “*Na Mu Myo Ho Ren Ge Kyo*” without adhering to the precept of non-killing or practicing the Dana paramita offerings) how could that possibly make us buddhas or transform the world into a Pure Land? This is a question that would naturally come to anyone’s mind. The answer is, all we need to do is chant Na Mu Myo Ho Ren Ge Kyo. We must chant “*Na Mu Myo Ho Ren Ge Kyo*” for those to

hear who do not chant it. We must constantly chant “*Na Mu Myo Ho Ren Ge Kyo*” with great compassion, and without neglect for those who close their mouth, and cover their ears and refuse to chant or hear it.

In the letter to Sogaya-nyudo, Maha Bodhisattva Nichiren says: “We are at the Era of Declined Law, when those who had the opportunity to receive the teachings of Lord Buddha during his time have gradually declined. The people with aptitudes to seek salvation, through both Lord Buddha’s expedient, and genuine teachings are now no longer.

It is now time for the Bodhisattva Who Never Despises (Sadaparibhuta) to emerge in the Era of Decline Law and beat the poisonous drum.”

The people who are addicted to civilization abhor the voice chanting “*Na Mu Myo Ho Ren Ge Kyo*” and the beat of the drum of the Great Law because they perceive them as poisonous. For this reason they slander Na Mu Myo Ho Ren Ge Kyo, and hold the sound of the Dharma drum in contempt. Those who chant the Odaimoku (Na Mu Myo Ho Ren Ge Kyo) and beat the Dharma drum are resented, abused and struck. This is the time when the three formidable adversaries, [3*], of the practitioners of the Lotus sutra compete in their attacks.

It takes extraordinary compassion to beat the poisonous drum, while persevering the attacks of these three daunting enemies. Because of the expansive compassion of Maha Bodhisattva Nichiren I have been able to chant “*Na Mu Myo Ho Ren Ge Kyo.*” Lord Sakyamuni Buddha’s merit of practicing the bodhisattva way leading to Buddhahood, as well as His teachings and deliverance of all sentient beings, since His attainment of Buddhahood, have altogether been bundled in the five characters, Myo, Ho, Ren, Ge, Kyo, out of His immense compassion. This is my religious belief.

Even those with distorted views, will not be able to find room for argument on the universal salvation brought about to sentient beings in this world by the golden voice of the Sakyamuni Buddha over the vast expansion of time. The voices reciting and maintaining sutras heard in the mornings and evenings from the altars of households are the peaceful guiding light in the spiritual lives of the people.

The five characters of Myo Ho Ren Ge Kyo represent the ultimate teaching among all the teachings delivered by Sakyamuni Buddha throughout his 50 years of life in this world. They are the original purpose of the Buddhas of the past, present and future appearing in this world. Then how could Na Mu Myo Ho Ren Ge Kyo not cure the spiritual ailment of the Era of Declined Law? The efficacy of this superb medicine is obvious. The diagnosis of the symptom of human aberration proved true. Furthermore, the Bodhisattvas of the Earth who have been entrusted to spread the Genuine Law to bring deliverance in the Era of Declined Law have already emerged.

The single word of *Na Mu Myo Ho Ren Ge Kyo* is the one and only promise made to the human world to rescue it from the collapse of civilization.

Be it the precept of non-killing or the Dana Paramita (practice of offering), these syllables themselves cannot bring deliverance to individuals or societies. These syllables alone are not that different from the syllables of legal articles. Neither the precept of non-killing nor the Dana Paramita is a constraint on form, but is rather a spiritual act. This is known as Kaitai (spiritual essence of precepts). This is why Kaitai is also referred to as Muhyoshiki (non-manifest matter), [4*], or Musa (natural state of being), [5*]. Expression through form consisting of three categories of action, i.e., deeds, words and thought, is required to induce the spiritual essence of precepts, which is an inherent existence that cannot be seen.

Na Mu Myo Ho Ren Ge Kyo is the Kaitai of the Buddhas of the past, present and future. The Lotus Sutra states: “Such a one is named precept-keeper.” Na Mu Myo Ho Ren Ge Kyo is the Kaitai through which all people can attain buddhahood. It also states:

*“This person shall in the Way of the Buddha
Be resolved and have no doubts.”*

Maha Bodhisattva Nichiren taught that “*Na Mu Myo Ho Ren Ge Kyo*” is neither in essence just a word nor its meaning, but it is the essential core

of the Lotus Sutra as a function of the mind.

Na Mu Myo Ho Ren Ge Kyo is the embodiment of the Buddha's essence of precepts that is at a constant state of nirvana, condensed into a single word of mystery given to the human world. Through the visible act of enunciating Na Mu Myo Ho Ren Ge Kyo, the non-manifest essence of Na Mu Myo Ho Ren Ge Kyo is induced.

This is the reason why we can have faith in the attainment of our buddhahood as well as transforming this very world of ours to a land of tranquility, the Pure Land.

Whether it is the highly advanced science and technology, or the politics and economics of liberalism or communism that employs science and technology, the way to prevent humanity from self-destruction is not found in any of these doctrines advocated, or in any of the new weapons they produce. The pathway to prevent humanity from self-destruction can only be found in the moral code and religion, which are deemed superfluous and are cast aside as antiquated by the modern civilization. But it is religious belief that has the power to purify and transform even the evils that cannot be restrained by the moral code.

Science and technology led to the discovery of the atomic and hydrogen bombs, and a democratic nation used them for murder and warfare. This has become a subject of major international debate as to its being right or wrong. After World War II, the United States invited Prime Minister Jawaharlal Nehru of India to speak. In his address Nehru stated that what India wishes to tell the American people with great pride is that India will not produce or use atomic and hydrogen bombs. The production and use of atomic and hydrogen bombs are a great disgrace to human civilization. The moral code will criticize this as an indelible disgrace on the United States.

The Supreme Soviet, which is the governing body of the Soviet Union, recently announced its support for the resolution calling for a ban on testing atomic and hydrogen bombs by the Japanese parliament.

The British Prime Minister subsequently expressed similar views.

American presidential candidate Stevenson announced several months

ago, that the United States should resolutely engage in a unilateral ban on nuclear testing, and call on the Soviet Union and Great Britain to follow suit. The current administrations of the United States and Japan are still dreaming of the virtues of nuclear weapons and are in opposition to the ban on their testing.



Rajgir, India

As this shows, it is clear that the conception of nuclear warfare is closely linked to the moral code transcending victory or defeat in war. The moral code is a practical rule. Whether this rule is adhered to or not is ultimately determined by the action or non-action of the non-manifest Kaitai of the precept of non-killing hidden deep within our minds. We need to recognize that while morals and religion exist in different spheres they share the same life.

Religious belief is not a personal matter as claimed by those who advocate communism. It is a great beacon that illuminates the darkness of the modern civilization. Religion's purification of the mind through transformation of evil transcends the merits of doctrines. This brings about the fundamental prohibition of murder itself, which is the greatest tragedy of all tragedies in the human world. This fundamental prohibition of murder is the basis for an ultimate civilization of humanity, which has never been given heed by science, economics or politics.

This fundamental prohibition of murder, is the major issue that extends throughout and beyond politics, economics and science. This is the ultimate issue that must be addressed in order to deliver humanity from its otherwise potential extinction.

Na Mu Myo Ho Ren Ge Kyo August 6, 1956

Footnotes

[*1] Issued in London, July 9, 1955, The Russell-Einstein Manifesto, appealing for the renunciation of war itself, in order to avert human

extinction, written by Bertrand Russell, signed by nine Nobel Prize winners, including Hideki Yukawa and Albert Einstein, asks: “Shall we put an end to the human race; or shall mankind renounce war?”

<http://www.pugwash.org/about/manifesto.htm>

[*2] Paramita refers to the crossing over from this shore of birth and death to the other shore of Nirvana. Frequently the practices leading to this objective are themselves termed Haramitsu. The six paramita are the practice of offering (dana), observance of precepts, perseverance of insult and persecution, devotion, meditation (dhyana) and to shed light on truth (prajna).

[*3] The Three Formidable Enemies: Arrogance of those in the lay world, including state power; Arrogance of those among the clergy; Arrogance of exulted sages — all of which through perversion persecute those who practice the Genuine Law.

[*4] Muhyoshiki: Avijnapti-rupa. According to Buddhist traditions, when a vow to preserve the precepts of the Buddha is made, certain invisible dharma is produced in the body, which is instrumental in keeping the precepts and eschewing evil. It is termed non-manifest because it cannot be seen.

[*5] Musa: Not being produced by conditions, the natural state of being. According to the Tendai school of Buddhism, all phenomenological matters exist “as they are” and are not produced.

Translated by Yumiko Miyazaki from the original Japanese between September 1-28, 2001, proofread by David Crockett Williams. This translation was prepared as an offering to honor the November 3, 2001, dedication of the Lumbini Stupa in Lumbini, Nepal, the birthplace of Sakyamuni Buddha over 2500 years ago.

True Peace 1976.

by The Most Venerable Nichidatsu Fujii.

Given February 15, 1976. Kudan Dojo, Tokyo.

True peace is brought about when man pledges to himself never to take the lives of others and abandons the idea of killing.

This teaching must now be disseminated throughout the world. It is not difficult. If humanity hopes to survive, we have only to resolve not to kill others, and to profess faith in the teachings of the Buddha, that is enough. However, the teachings of the Buddha are extremely profound, and a tremendous amount still remains to be taught to this day. The illness of the modern world is serious. Not a single moment can be lost to heal this illness; the stakes are life or death. For such times of crisis, the Lord Buddha left a curative medicine at Rajgir over 2500 years ago.

"I will leave this good medicine here.

Take it and fear not that it might not cure the illness."

Nichiren-shonin-sama read this phrase of the Hoke-kyo, and pondered on the way to have everyone take this teaching, this superb medicine. It is the single golden medicine of life. The power of relief was tied to a single word, "Na-Mu Myo-Ho-Ren-Ge-Kyo". The illness of humanity is now very serious. The way that will lead today's world to relief is to chant "Na-Mu Myo-Ho-Ren-Ge-Kyo" to oneself, as well as letting others hear it. The civilization of the East, which is to deliver the world from suffering, is to chant "Na-Mu Myo-Ho-Ren-Ge-Kyo" to the world. However, this is a question concerning the profound mystery of religion. It will not be understood except by those who believe in it; and those who believe in it will gradually increase. Their strength will become the strength to reverse the entire civilization of the West.

--Given February 15, 1976. Kudan Dojo, Tokyo

Joy 1978.

by **The Most Venerable Nichidatsu Fujii**,— given January 18, 1978.

Places such as this peace pagoda were made on earth and modeled after



the Ojodo. No one gains or loses anything there. I have erected this peace pagoda with the sole intention of creating a world of joy. No one shall be enraged at seeing the peace pagoda or worshipping the Lord Buddha in this way.

Venerable Nichidatsu Fujii.

Everything that we have here, the flowers, adornments of the altar and drums, are tools prepared to arouse a heart of joy. Thus, tranquil shall become this realm of ours, and the life here will be ever filled with celestial beings. The celestial beings do not come from some other realms, but rather all the people who stay here step into the world of joy.

Everything lies in our own hearts and minds. It depends on how we perceive things, the reflection of our hearts and minds. We should not descend, but at least be able to have a peaceful feeling and then strive to bring forth a world of joy. We can be joyful alone, yet the world of joy will be revealed to us when there are many joyful people. All the hearts of the great number of people that gather must be filled with joy. Such people must be everywhere. The question does not lie anywhere else but in our own hearts. We should awaken to the Honzan the most precious thing in our hearts and minds.

---From a talk given January 18, 1978, Sri Pada ,Sri Lanka).

A Spiritual Civilization 1978.

by The Most Venerable Nichidatsu Fujii .—

Taken from Conversion to a Religious Civilization, May 26, 1978, Church Center, New York.

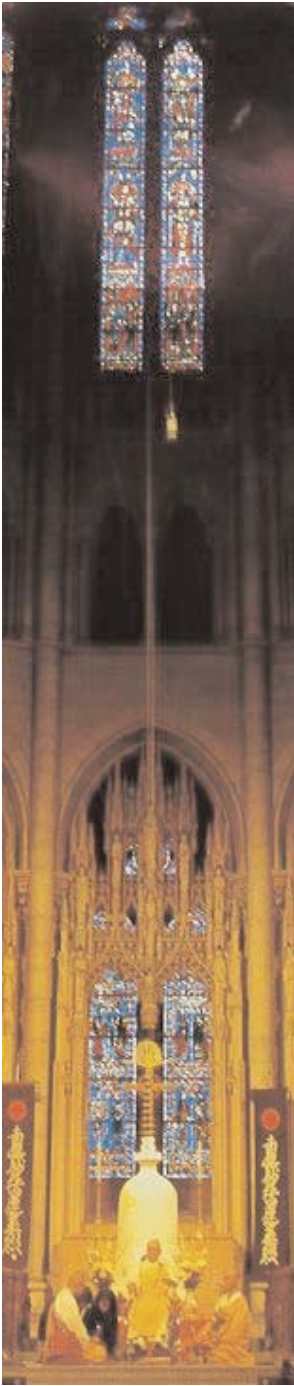
The present civilization, being ruled by money, is a civilization that kills people. The modern civilization invented nuclear machines and collects money instead of producing wealth for all. All energy is devoted to this. But murderous weapons are not necessary for humanity to survive and for nations to exist. As long as these weapons exist, humanity will be oppressed and must be prepared for crisis.



Drumming for Peace

How can humankind live peacefully without weapons or arms? Here civilization is at the crossroads. The scientific civilization invented various machines and finally produced machines of mass murder. Meanwhile, collecting money became the greatest objective for individuals and nations through economic issues. Such modes of thought are developments of the modern civilization. But we have now come to an age when humanity must have mutual trust to survive.

Since China suspects, the Soviet Union suspects, England suspects, France suspects, Japan suspects, Korea suspects, and they all doubt; weapons become necessary. To trust - this is a religious civilization. To trust heaven, to trust the earth, to trust God... these things will not reply but we trust without doubting. To save others and to save the world - to kill your flesh, to abandon life - these are the tasks of the spiritual civilization. The native peoples of the United States did not even think that the immigrants from Europe would push them to extermination. They felt sorry for them; they considered the immigrants their guests, and the indigenous peoples accepted the castaways. This caused their



ruin, and today their life is threatened. The Indian people who did not doubt made a sacrifice in order to continue their spiritual way of life.

In order to prevent humankind from being exterminated by the atomic bomb, someone had to be compelled to be a sacrifice. The tragedy must be shown. This is the reason why Japan suffered the A-bombing.

In the end, Jesus Christ had the disgraceful punishment of crucifixion inflicted upon him by the political power of Rome and by the testimonies of foolish people. Power and violence seem to gain victory temporarily, but there is no one now who praises the government of Rome which crucified Christ. The spiritual civilization may be sacrificed temporarily and show misfortune; but in order to save humanity, the sacrifice will eternally be esteemed and live.

People will not scorn or laugh at the sacrifice of Hiroshima and Nagasaki. They are starting to feel sympathy. Through this, humankind will eventually be saved. There will be no one in the future who will rejoice at the victory of the people who dropped the atomic bombs. This is the power of the spiritual civilization. The spiritual civilization will eternally shed a light that will never terminate.

Taken from *Conversion to a Religious Civilization*, May 26, 1978, Church Center, New York. Photo from the address at the Riverside Church, New York. From the Commemoration

of Nichidatsu Fujii's 100th Birthday Anniversary.

Riverside Church, New York, 1978.

The Longest Walk 1978.

by The Most Venerable Nichidatsu Fujii .—

Given in Washington DC. on July 16, 1978.

Here at Washington DC in North America, the great gathering of The Longest Walk is taking place today.

This walk began on February 11th this year, 1978, from a small island in the San Francisco Bay. The walkers crossed uninhabited deserts, slept in 12,000 foot snow covered mountains, walked against strong wind and rain, and finally have arrived in Washington DC, in the face of all hardship without a single dropout, after covering 30 to 80 kilometers a day.

The forefathers of the Native Americans, were repeatedly forced to travel westward, by the violence of the European refugees who landed on the East Coast. Every single one of these walks was a trail of tears, a trail of blood. Women and children were slaughtered, and many others died of starvation and the freezing weather.

It is said that approximately 20 million people were sacrificed.

Currently, the United States of America is introducing a series of bad bills to abuse the power of the state in an attempt to annihilate the surviving Indian population. The Indian people have widely appealed to the world community their just cause in a truly spiritual way to protect their right to survival.

They have organized “The Longest Walk” in hope to push aside the violence of the US government with nonviolence.

Historically, the modern state is built on a superstition known as the “reason d’ Etat” (reason of state). It’s supreme principle of action is defined by need and convenience in sustaining the state’s status quo. If this is the case, the state deems itself sanctioned to disregard various laws and statutes, morals and religion in the name of preserving and strengthening itself. All the laws and statutes and social morals have value only to the extent that they are considered to be useful in preserving and reinforcing the State. The sovereign power of the State is affirmed as sacred. The Machiavellian realism in politics, which is

craftiness, duplicity and manipulation, allow laws to be disregarded as well as deliberately misinterpreted.

Another characteristic of the modern state is in the use of Christian mis-



Culmination of “The Longest Walk” in New York Central Park, 1982.

sionaries, who should be advocates of peace, as proxies of state power in igniting various wars. The unfavorable reputation of Christian missionaries is due to their association with state power that they served. Even the use of nuclear weapons would have to be accepted if we are to embrace the superstition of reason d’ Etat or the sacredness of the sovereign state.

Under this reasoning the United States used nuclear weapons in Asia, and subsequently has been repeatedly blackmailing the rest of humanity by publicly referring to their possible use.

If there is land that White America needs, everyone who lives there must evacuate.

Just as hares and snakes are driven away, so must the people who reside.

This is what is known as the American pioneering spirit.

This thinking that derives from the superstition of state sovereignty leads to violent acts. Dignity and independence of the Native American nations were denied by violent acts committed under state sovereignty. How could these people whose very survival is at stake not see this state as their sworn enemy?

On November 24, 1961, the United Nations General Assembly presented “The Declaration on Banning the Use of Nuclear Weapons”. It says: “Believing that the use of weapons of mass destruction, such as nuclear and thermo-nuclear weapons, is a direct negation of the high ideals and objective which the United Nations has been established to achieve, through the protection of succeeding generations from the scourge of war, and through the preservation and promotion of their cultures, declares that the use of nuclear and thermo-nuclear weapons would exceed even the scope of war, and cause indiscriminate suffering and destruction to mankind and civilization and, as such, is contrary to the rules of international law and to the laws of humanity; the use of nuclear and thermo-nuclear weapons is a war directed not against an enemy or enemies alone, but also against mankind in general, since the peoples of the world not involved in such a war will be subjected to all the evils generated by the use of such weapons. Any state using nuclear and thermo-nuclear weapons, is to be considered as violating the Charter of the United Nations, as acting contrary to the laws of humanity, and as committing a crime against mankind and civilization.”

On August 6, 1945 in Hiroshima, and on August 9 in Nagasaki, humanity experienced the very first calamity of the atomic bombing.

It was this country, the United States, who unleashed these bombs.

The then Commander in Chief, General MacArthur, praised the achievements of the atomic bombing by claiming that it quickened the war’s termination, he said.

He later further explained that the atomic bombing was necessary to protect the many lives of young American soldiers.

No one in the United States acknowledged the criminality of the atomic bombing.

Intoxicated by the ecstasy of victory and worshipping nuclear weapons as guardians of peace, the United States devoted itself with fervor to the development, production and stockpiling of nuclear weapons even after the war .

Regardless of the enormity of the damages that nuclear weapons cause humanity, the American people accepted the justification and sense of righteousness that they are for the sake of “national security” or “in the interest of the people”.

Thus, nuclear weapons were sanctified.

At the 32nd General Assembly of the United Nations in 1977, Dr. Waldheim, Secretary General of the United Nations, called for the opening of the United Nations Special Session on Disarmament, saying that “The threat of self destruction by nuclear war is the greatest danger confronting the world. The enormous amount of stockpiling and accuracy of nuclear weapons, are further enhancing the danger of the final annihilation of mankind. It has become more evident that effective security cannot be obtained by the expansion of arms. The very basis that can eliminate the cause of tension and conflicts, and establish reciprocal international cooperation, can be found only in disarmament.”

The United States has already used nuclear weapons.

Not a single human soul will praise her victory.

History shall eternally condemn the criminality of the atomic bombing by the United States.

The United States is, firstly, a violator of the UN Charter.

Secondly, she is a violator of humanity.

Thirdly, she is an enemy to humankind, who could bring calamity to the whole of humanity.

Fourthly, she is a criminal who is capable of destroying civilization.

When we look at world affairs, we should not merely see them in the context of the current gloomy situation.

World affairs are by no means static, remaining the same, but can

always change.

Today with the extreme development of nuclear weapons, and humankind's knowledge of them, the only way to prevent humanity from the catastrophe it faces, is to eliminate war itself.

We must work with all our might, for complete disarmament.

General and complete disarmament is no longer an exercise of the mind, but is the most realistic solution.

We are about to bury the era of warfare, the era of violence, the era of murder and destruction.

No measures that are taken in anticipation of possible future conflicts or war, will enable us to build true peace.

The issue that takes precedence over all others, to create genuine peace, is the issue of removing fear and mistrust, among confronting modern nations.

Elimination of fear and mistrust, is a purely spiritual issue, which religions have repeatedly taught, from ancient times.

When we believe in the Almighty God, our fear shall disappear. We believe in the Almighty God to dispel our fear. We fear others when we suspect they are not good. If we believe in the goodness of others, we will no longer fear them. We do not believe in God because we saw His omnipotence. We seek to see God's omnipotence by believing in Him.

We do not believe in the goodness of others because we saw their goodness.

When we believe in the goodness of others we can dispel our own fear, and we become capable of having amicable associations with them.

To believe in the omnipotence of God whom we cannot actually see, is a practice to believe in the goodness in others, who we cannot see.

Once we deny the belief of the absolute state sovereignty, and after we eliminate all armament including nuclear weapons, and completely bring an end to war, we must create a new civilization, and an era of perpetual peace.

However, the people who will be there, are the same people who were dependent on self-defense through arms.

The most important thing required, is the spiritual foundation for disarmament, namely, acts of conscience as human beings.

The development in science served to construct the civilization of materialism, yet incurred the crisis of annihilation of humankind.

The view of absolute state sovereignty, is another spiritual ailment, which is a result of heightened arrogance and avarice.

No matter how much we change systems, or bring our brains together, there is no prospect in dispelling mutual fear and mistrust, unless people open up their door to spiritual change.

Spiritual transformation is nothing to be ashamed of.

Buddhism teaches that when we free ourselves from delusions, we become enlightened.

The civilization of the new era, the era of perpetual peace, will be the spiritual civilization.

The universal core of the spiritual civilization, is the civilization of religion.

Maha Bodhisattva Nichiren called this Risshou-ankoku.

The religious faith that the Native Americans, that carries down to this day, will be the fountainhead (source) for creating lasting peace in the future.

While no one visits the graves of General MacArthur or Harry Truman today, tens of thousands of people gather and mourn the sacrifice of Hiroshima and Nagasaki each year.

(Speech delivered by Fujii Guruji in Washington DC. on July 16, 1978)

Translation revised on 2000/9/30 by Yumiko Miyazaki.

[It is claimed since 1995 that Gen McArthur did not support atom bombing Japan and many aspects are now controversial.]

Treasure 1980.

by The Most Venerable Nichidatsu Fujii .—

“Na-mu Myo-ho-ren-ge-kyo”.

Talk given October 8, 1980, Milton Keynes Peace Pagoda, England.

Among the seven treasures that adorn the stupa cited in the eleventh chapter of The Lotus Sutra, "Apparition of the Stupa," agate and pearl, are produced from shellfish of the sea. They have come to be considered as precious articles.

The Chinese character for treasure represents shell. Shellfish which dwell in the waters that seem to be isolated from the lives on shore, were treasured from ancient days. Treasures of the land are stones produced from the mountains, such as gold, silver and other gems. Men came to consider stones from the mountains, and the remains of sea animals as treasures. They serve to beautify the human world. The ornament that adorns the neck of Lord Buddha's statue, as well as my own, are both shells from the sea.

There is an old saying that a tiger leaves behind his fur. It means that one can be serviceable to others even after death. Shellfish dwelling in the ocean were taken ashore and became food. At the same time their shell became the treasure on land. We who have life now will also eventually die. I hope that we can also become treasures to the world after we leave.

The Lord Buddha is a prime example. Although over 2500 years have passed, he is the supreme treasure in the human world. His teachings benefit innumerable people and lives by guiding us to the righteous path. He is illustrated in many drawings, pictures, carvings and statues which are beautifully adorned. Our life on earth is limited, but let us also leave something beautiful for the people who come after us. The best way is to leave imperishable treasure for the world, by working on behalf of the Lord Buddha.

As long as Lord Buddha's teachings prevail, the human treasure will be handed down in the human world. It is an honorable task of religious

men. We shall adorn the human world even after death like the shells.

Talk given October 8, 1980, Milton Keynes Peace Pagoda, England.

—

Most Venerable Nichidatsu Fujii leaves an extraordinary legacy including highlights such as these.



Milton Keynes Peace Pagoda, 1980

He lived and marched with Gandhi.

He initiated in 1917 a new Buddhist Order - Nipponzan Myohoji.

He inspired innumerable peace marches - some transcontinental.

He inspired building of Buddhist Stupas - Peace Pagodas in many countries of the world.

He offers fine example for inter-religious dialogue and respect for others.

His many good works filled a rich century of experience and achievement.

His message, making known gems from The Lord Buddha's teaching, offer hope to a world, that he understood in a unique way, through the riches and sorrows of his experience of which Hiroshima and Nagasaki were part.

He hopes the message of salvation will be understood, and effective.

It enlightens in the minds of those who seek it and respond.

For the Dawn of World Peace 1979.

by **The Most Venerable Nichidatsu Fujii** .—

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

The history of humanity, from the very beginning to this day, records great numbers of wars. What is common to, the innumerable wars, both great and small in all ages and countries, is that war is a concentration of all the criminal acts committed by man, and is a monument of blood and tears shed by humanity.

As it has been recited in a verse: "Innumerable deaths are found behind the success of a single commander." When glory is attributed to one politician who planned a war, or one general who commanded in that war, at the same time tens and hundreds of thousands of innocent men and women, both young and old alike, are hurt, maimed and killed, and their skeletons abandoned in fields and mountains, - their riches plundered, houses destroyed, and those who survive are enslaved. In order to appease the grudge and grief of the people who are made victims of war, those politicians and generals give the act of war, which is murder and destruction, a religious guise such as "sacred" and "patriotic", and moral honor such as "just" and "courageous." Since the sacred and patriotic, just and courageous act of war has been approved as a fundamental condition for human survival, the history of humanity has become a history of war.

War is not an act of ancient barbarians, it is carried out by the so-called most modern civilized men. Nations which boast of possessing the most up-to-date civilizations in the world lavishly waste a certain percentage of their total production in their schemes of war, in the name of national defense expenditure. The United States is ranked first, and the Soviet Union the second. In the case of Japan, the leaders of the United States are compelling her to increase her defense expenditure.

Will there ever come an age in which wars will come to an end? There will eventually come an age when wars will no longer be. How many

years later will that be? Nuclear physicists reckon that the age in which wars will be stamped out will come by the end of this century, that is within 20 years. This (the war that brings an end to wars) is called the Third World War. What conditions would bring about the end to war? Nuclear weapons would proliferate throughout the world and they will be easily used as though it were a natural right because of the growth of the mind consumed by greed and seeking to control others. Thus every single existence will be burnt to ashes together with the civilization of humanity.

The A-bombing of Hiroshima, in Japan, on August 6, 1945 and of Nagasaki on August 9 was a warning which vividly described aspects of World War III, the war of human annihilation. As soon as the damages, the extent of the destruction and cruel killing caused by these atomic bombs, had been reported to the world, those who applauded and raised their voices of rejoicing upon hearing of this were the scientists who had developed it. The reason for this was because the actual application of so-called scientific truth discovered by these scientists had a totally unprecedented and far-reaching outcome in human history. It was, namely, the victory of science.

The scientists defend themselves that there is no reason whatsoever for them to be charged with any crime concerning the development of A-bombs; but rather, it is the politicians and the military who adopted atomic bombs and brought about murder and destruction, and that those officials are to be charged with the crime of the A-bombing. The modern scientific civilization, as such, is despicable and frivolous.

A great master of science and leader of the development of nuclear weapons, Einstein, and the philosopher Russell indeed could not help feeling anxiety that the development of nuclear weapons would eventually lead to the tragedy of human annihilation and thus resolved that "for the sake of preventing the annihilation of mankind, the utmost priority must be given to the prevention of war and the elimination of nuclear weapons."

Responding to this resolution, the scientists of the world assembled in an unknown hamlet of Canada called Pugwash and issued a warning pre-

senting this same resolution to the leaders of the world. Since then, the meeting of scientists has been held successively and its many resolutions of warning have been sent out to the leaders of the world. However, in spite of this, the development, production and trade of nuclear weapons of the world nations have been relentlessly brought into vogue and knows no end. Thus, it has become definite that the scientific civilization possesses no means of relief but is to be totally destroyed by itself.

The means of relief which have been barely suggested in the warning of the scientists was part of the ancient moral code. However, if it was to have been useful, war would not have occurred in the first place. It will be of no use. Thus, it has come about that the prediction of human annihilation as a matter of course is compelled to be announced. In the ancient past of several thousand years before the modern scientists announced the crisis of human annihilation, there was one who not only had foreseen and warned of this, but who also left a method of relief. This method lies in the religious civilization. If not for this, humanity would have already perished in the distant past by greed, arrogance and war. Among the religious civilizations, the Preceptor of Buddhism, the World Honored One, Shakyamuni the Buddha, had preached in the chapter of the "Revelation of the Eternal Life of the Tathagata" of Myoho-enge-kyo that:

*Even when all the living see at the kalpa's end,
The conflagration when it is burning,
Tranquil is this realm of mine*

Ever filled with celestial beings.

The disaster of human annihilation is the great conflagration caused by the explosion of man-made weapons, the atomic and hydrogen bombs which are called the second sun. The age of human annihilation is preached to arrive 2500 years after the demise of the Buddha, that is, at the 5th half-millennia (500 years) of the 5 times 5 hundred years after the demise of the Buddha.

However, the Saha-world, that is, this realm, is never meant to burn all life, rather, it fosters all life. "This realm of mine," the domain reigned

over by the Tathagata, is from the beginning tranquil. Humanity, which has been born into this domain, is eager to seek joy and create peace. They have not been born to seek to perish or to commit murder or destruction. On this fact rests religious salvation.

Even the terror of nuclear weapons is nothing more than an atrocious machine devised by several scientists. Even this atrocious machine will not perform the cruel explosion by itself. The action of man's hand performs the cruel explosion. Man's hand will not move by itself. It is the human mind that moves the hand. The human mind commits various evils, yet it is by no means congealed by evil. The human mind, day and night, performs such activities that are morally called good, or called love in Christianity and compassion in Buddhism.

The result of the good activity of the human mind overcoming the evil activity of the mind is the present situation of the life of human society which has survived and prospered. In the development of scientific truth there is no differentiation between good and evil. When the evil of the human mind is used, it will bring about the crisis of human annihilation. Animals in general have no judgement of good and evil, nor are they led to compassion and love. They live depending upon violence alone, thus are gradually declining. Those which prosper a little do so because they lead a life similar to one of compassion and love, rather than that of violence.

The possibility of uniting billions of people's minds to a single point of goodness can be believed. A husband and wife love each other and live their lives together, bringing up their offspring and creating a family. By this is opened the foundation for human survival. The principle of creating world peace is found here.

Humankind can see the wonderful and transcendent power of heaven and earth, the unlimited and boundless power of nature, as well as come to see the limit of their own power - these things can be seen when a religion occurs which worships nature. When the wonderful activities of a human mind are known, faith in the spiritual religion arises.

Religious teachings are given to religious faith. To actually carry out

religious teachings is called shugvu (religious practice). It must be one which is most simple and that can be most easily performed. That is, to place one's palms together, worshipping through the body, chanting Na-Mu Myo-Ho-Ren-Ge-Kyo through the mouth and to cherish respect in the mind and heart.

Spiritual salvation, the fervent desire of the World Honored One, Sakyamuni Buddha, will be fulfilled by such minute actions by us. When the religious and spiritual teachings toward the heaven and earth, the universe, are applied to the social life of man, and when everyone respects and shows veneration to each other, how can there be room for war to break out? The fundamental cause of war, nuclear warfare, is nothing more than a calamity incurred by the non-religious, faithless civilization of science which neither respects nor pays veneration towards others.

The scientific civilization has lost sight of moral values in the purpose of human existence. It is unable to see spiritual dignity in man and considers that the principle for human survival lies merely in attainment of victory in competition. This is well expressed in athletic sports, especially the Olympic Games. War has been aggravated and nuclear weapons developed on the basic faith in the theory that the "stronger is the victor and the weaker, the loser." When a way to eliminate nuclear weapons and war is sought in the human mind, it will be quite simple, there will be no difficulty. The only thing we have to do is to cultivate religious faith, follow religious teachings, and begin religious actions. And in this, the first condition is to accept and maintain the precept of non-killing which was laid down by the World Honored One. Skill and machines are required to take the lives of others; yet in order not to take the lives of others, no skill or machine are necessary. It is enough to accept and maintain the precept of non-killing alone. When the precept of non-killing is accepted, the mind to hate nuclear weapons, to reject war, will appear. Through this, the future of humankind shall be illuminated by survival and prosperity without fear.

For the sake of the fall of the scientific civilization, the termination of war action, and to relieve the crisis of human annihilation, by enshrining

the relics of the World Honored One, Shakyamuni the Buddha, who has bestowed on us the precept of non-killing, I reverently perform the foundation laying ceremony of the erection of the peace pagoda here at this most beautiful site of the peaceful new city of Milton Keynes in England, in the wish to give rise to the dawn of world peace.

(April 8, 1979, Milton Keynes)

The Unity of Life, 1980.

by The Most Venerable Nichidatsu Fujii .—

From conversations with Bill Wahpepah, June 17, 1980, Kiyosumi Dojo, Japan.

Every living thing is meant to create a world of joy and comfort together with human beings. However, those who conceived bad designs started to kill them and thus human beings and other living beings were separated, arousing fear and hostility. This did not limit to the relationship between animals and human beings alone, but also spread between human beings. Hostility and fear between people incurred the present danger of a nuclear war. People come to kill each other as a result of a wrong way of thinking. While people should conceive a way to live and let live, they conceive of a way to kill each other. This is the deadlock created by the absence of faith in religious teachings in the modern times.

Religious life taught humanity to live and let live a way of life in which people, monkeys, birds and other forms of life live amicably together. The art of killing showed great development in the modern civilization, If human beings hope to continue living, we must return to possess views toward life from a religious standpoint. Then the mountains, rivers, snakes, monkeys and all others will become part of us. There will no longer be hatred. We will be able to regard them as our complementary partners in life.

Judaism, Christianity and Islam teach that God created heaven and earth and the creation. It is understandable so far. However, when man did wrong, He regretted that the force of evil filled the face of the earth and decided to destroy the creation. God contemplated that all life on earth except for a pair of each animal be annihilated. The Old Testament relates to us that this was Noah's Ark and the Deluge.

However, this very idea of destroying the evil can adversely be used by the evil. Who are evil? Religion was handed down in the world for us so that evil can be converted to good rather than to be destroyed. The Buddhas in the teachings of Buddhism appeared to reveal this to the

world, Monks who carried this leaching also spread the teaching of non-killing to the world. Buddhism prohibited killing. Fishes and domestic animals were also set free during the festival time to release life.

' have come to be associated with the native Americans. Never have I heard from them that the Creator destroys the life of his creation. They are also taught that life must be treasured and protected. That is what we have in common.

We seek peace in our lives. Thus, we face the issue of how to create a peaceful world. . . . After Japan was defeated in the war and started to create a new country, I believed that it was necessary to revive the teachings of Buddhism in Japan and began to construct peace pagodas. It required tremendous materials, yet I started without having any financial support. However, Buddhism was finally revived in the hearts and minds of the Japanese people. More than fifty peace pagodas were erected in Japan. They are the symbols of peace which will unite the entire world.

We must now create a civilization that lets life live and makes the most of it. No other alternative is possible except a peaceful religion that teaches the way to convert the mind peacefully.

From conversations with Bill Wahpepah, June 17, 1980, Kiyosumi Dojo, Japan.

Beginning a Walk for Peace 1981.

by The Most Venerable Nichidatsu Fujii .—

“Na-mu Myo-ho-ren-ge-kyo”.

You are now initiating the peace walk. The aim of this walk is to create world peace, Only those who have faith that it can be accomplished will be able to walk. When you possess firm conviction that peace can be brought about in the world by walking on your two legs, then for the first time this walk will become a precious work. Not many throughout the world will participate in it, but a few of our people. You shall tread each step believing that this act of yours is creating peace.

Walking for World Peace. Kudan Dojo, May 8, 1981, Tokyo.



India's Gandhi taught the people many things. However, when Nehru visited Japan, he mentioned to me that Gandhi's teachings are expressed in a single phrase, - “Do not fear.” One should not be fearful because it will prevent one from acting righteously. We can protect and adhere to the correct path when we have no fear. Let us not fear poverty, humiliation, intimidation, or anything else. All that is required of us, is to tread upon the right path, and continue the walk, nothing else.

The arms race is nothing but preparation for murder, the work of the demon. Our action seeks to assure life. The teaching that denies any kind of killing must be spread. We must work to ensure that policies based on such spirit are adopted. For this sake, we must first influence the hearts and minds of the people.

Misconception of adults is promptly reflected in the children. When a government makes policies that emphasize violence, that is military build-up and war, children will come to approve violence. Violence comes even to the parent and child relationship, and home becomes a place where they try to kill each other. Thus the human world turns into

a world of ashuras where people fight, injure, and kill each other. All we need to do to realize a peaceful world, is bring change to the minds of the people.

Our work is to transmit to the world, the way of bringing change to the mind. This is what your walk is for.

Taken from Nichidatsu Fujii's message at the beginning of a peace walk, May 8, 1981, Kudan Dojo Tokyo.

The Arrogance of the Pioneering Spirit.

by The Most Venerable Nichidatsu Fujii .—

I have very little knowledge regarding Africa. I first met with the African American people when I visited the United States. I have had opportunities to meet with people of African ancestry frequently in Europe as well.

On my first visit to the United States I visited a Christian church in Washington DC. I saw a child living in the neighborhood so I greeted him with a smile. In response, the child threw a stone at me. I was stunned and wondered why. I learned that even a child so young harbored resentment towards non-African Americans who come to this church.

I recall reading that the white people who constitute the US government become masters wherever they go on Earth. Snakes and frogs are forced to leave their habitat when human beings arrive. Raccoons, foxes and birds must also move elsewhere with the arrival of human beings. Similarly, the white people become masters wherever they go and whomever that dwelled on that land must all evacuate. The American pioneering spirit is a manifestation of such an arrogant mind. It is about to dominate the world.

People of African ancestry were not indigenous to this land. They did not willingly come here. They were brought over by force by the white people to do their labor. Herein seems to be the reason why even small children hold resentment. The federal government of the United States built their government on resentment of the African Americans and the Native Americans.

With a system of force they were able to superficially rule over people without force, but this State is destined to collapse from within.

Nations of the world are divided into different countries. These countries through arms, including nuclear weapons, are now confronting each other. We are at a time when the Earth is facing possible doom when the nations that confront each other with nuclear weapons eventually

explode these weapons.

Nowhere on Earth will there be war if people respect and show kindness to each other. It is not human to engage in this kind of ridiculous killing.

Even some animals, such as pigeons and sparrows to smaller insects like butterflies live amicably without fighting and killing each other. The time has come for humanity to search for a path to live peacefully in unity.

There is no need for nuclear weapons, the military or any other tools of destruction for us to live in peace.

The number of people living in poverty as well as dying of starvation or illness that cannot be cured is on the rise today. On the other hand, an enormous amount of funds and natural resources which could be used to clothe and feed people are spent on nuclear and conventional weapons.

The world is a place where butterflies and dragonflies can live without being concerned with producing or ways to fight.

The world provides so that human beings can sustain themselves.

Confrontation, warfare and creation of nuclear weapons are making that impossible.

Religion has long been handed down to humanity to show us the way to live.

There are differences in ceremonies and tradition, but all religion is rooted in the teaching of respect; respect for each other, heaven and earth, parents and children, etc.

Karl Marx invented Communism, the materialistic view of history a hundred years ago.

This way of life has also come to a deadlock.

Due to of the concept of those who do not produce should not be allowed to feed themselves, that very way of thinking is creating constant strife among communist countries.

Meanwhile, capitalist America steals from others to increase its wealth.

What was done to the Native Americans is an example of this.

Both Communism and the US policy of capitalism have come to a dead end. In what can we seek a way out? The answer is religion.

Religion is an issue of the mind and heart. It is not an issue of finding a way to eat. It seeks to bring peace to how people view things.

I am a follower of Buddhist teachings from Japan.

After World War II Japan revised its constitution in pursuit of a peaceful cultural nation and renounced the right to warfare and converted its national policy.

At the time I also contemplated on ways to create a peaceful nation.

During the 2600 years since the founding of the nation there were only two or three wars fought with foreign countries.

The religion that provided the spiritual center during the peaceful Japanese history that spans 2600 years is Buddhism.

Later in history Buddhism fell astray, but the basis of guiding people to the right teaching was in erecting Peace Pagodas, which enshrine the genuine ashes of Lord Buddha.

When we look at world history, Europe is where there had been continuous warfare. There had been very little warfare in Asia, Africa and elsewhere in comparison.

The European invasion and rule are a manifestation of the misguided arrogant mind.

The indigenous people of America, the Native Americans, have continued to hold a peaceful religion for thousands of years.

Their peaceful way of life is a result of their strong adherence to their faith.

There is another group of people I need to mention, the Africans.

The people of Africa built the oldest civilization. These people have also retained their own religion. There is recently a movement to unite the different African tribal religions to create a foundation for modern activ-

ities. An organization was created to promote the movement, and a representative visited us at the time of the dedication of a Peace Pagoda at the heart of a newly developed Peace City, Milton Keynes, located near London. Representatives of Asian Buddhist nations, different Christian denominations from around Europe, as well as many British representatives gathered on this occasion. The representative from Africa was resolved to bring Buddhism from Japan, which enshrines the Peace Pagoda to Africa, and I was consulted. One of the African countries, Nigeria, has been vocal in the international disarmament arena. A plan to newly build the capital of Nigeria in the center location of the country, Abuja is underway. The plan included the concept of creating a peace city there, and Milton Keynes became a city of reference. There is currently discussions to send people from the Milton Keynes Development Corporation. The Director of the Corporation indicated that he would recommend that a Peace Pagoda be built as the spiritual center in the new Peace City to the President of Nigeria.

The unity movement of African religions has volunteered to accommodate our work to build the Peace Pagoda. My disciples are walking in Africa right now and they will be received by the meeting scheduled in late December by the representatives of different African religions. We must see to it that the Peace Pagoda will become an extremely powerful focal point in creating world peace. As long as I am alive I intend to go to Africa and work together with everyone to accomplish the great Buddha work of building the Peace Pagoda.

— Arrogance of the Pioneering Spirit,

by The Most Venerable Nichidatsu Fujii .—

Faith of Compassion.

by The Most Venerable Nichidatsu Fujii .—

Throughout the history of human culture there is nothing that surpasses the longevity and breadth of influence in society than religion. Politics, economy, military force, revolution and the like, as well as kings, ministers and men of wealth who act within these parameters are of no comparison to religion. Lasting and widely influential religion neither relies on other power nor wealth. Those who practice religious teachings strive to nurture compassion and harmony in their hearts and minds and the influence of religion comes from nothing more than the virtue of veneration and prayer by seeing the Buddha in others, and treating them with kindness as though one treats a child. This is true in the past and it will remain true in the future. Those with compassion prosper for eternity, and those who lack compassion will fall without doubt. The most crucial thing in social life is for compassion to be practiced and that it is woven into political and economic systems. In order to evoke compassion in the hearts of the people and to have compassion adopted in politics and the military it is important for us to widely spread the religion of compassion. This is what Rissho-Ankoku (Giving rise to the genuine teaching to create peace among nations) is all about.

(Translation by Yumiko Miyazaki 2001/01/15)

Spring.

by The Most Venerable Nichidatsu Fujii .—

The entire world is currently frozen in a military mindset.

This military mindset has served no other purpose for humanity than to create fear.

Humanity is desperately searching for an alternative path to alleviate the fear.

No matter how arduous and narrow the path may be, there is no other way for humanity to rid the fear.

The alternative path is to elevate spirituality and moral values among the general public.

We have little influence, yet just because of our lack of influence we cannot afford to stand idle.

We must take the lead and become spiritual advocates and defenders in creating peace.

This is the common goal of humanity, and the way to relieve the modern times.

Who can believe that even the frigid winter ice that freezes everything in sight is cracked open by gentle sprouts of vegetation that are moved by the spirit of creation when the time comes?

When the spirit of creation moves, even thick ice eventually dissolves.

This is the beginning of spring, the winter solstice.

There will be a time when winter solstice would come to human society.

Just as the coldest period in winter is the prelude to spring, fear that shrouds humanity can be a sign of the coming peace.

When we look at the world this way the spirit will start to awaken in the hearts and minds of the people.

Only through such spiritual conviction can we overcome the test put before us in this dangerous time.

The challenge of humanity in the latter half of the 20th century is to choose between annihilation of humanity and unity through reconciliation.

It is in turn a choice of victory of violence or victory of the human spirit.

(translation by Yumiko Miyazaki 1/16/01)

“Spring”, by The Most Venerable Nichidatsu Fujii. —

Kanjis-Honzon.

by The Most Venerable Nichidatsu Fujii .—

— (From the “precept to the Gandhi Sevasangh.”):

“We are said to be human through gradual steps of nature. However, we were born as human beings to meet God, which exists in our minds. In fact, this differentiates man from animal existence. To meet God is a privilege given to all those who have life.

We can not perceive God unless we are willing to abandon our physical brutality, and awaken as well as develop the spirit of nonviolence, and truth which is hidden in the minds of individuals. We can only meet God through faith.”

— (From the “precept to the Gandhi Sevasangh.”)

According to the theory of evolution man evolved from apes.

Bestiality is therefore said to be an inherent part of human beings. Yet, the characteristics of the evolved man, are in his ability to reflect, to attempt to control, and become free from his physical desires, and beastliness, and to discover the sublime God, which is invisible and hidden in one’s mind, and to worship it. This act is called religion. Spiritual life is what makes man unique. It is not seen in any other animals beside man. Progress and development in human society, is marked by the distinguishing measure of discovering God, and the profound pursuit of Truth. Recently, progress in human society has been in materials alone. Progress in the true sense must be spiritual. There is a difference. If it is shallow, the society becomes brutal; if it is deep, it becomes peaceful.

Gandhiji said that to discover God, and to worship God, becomes possible based on spiritual faith, that originates from developing the spirit of nonviolence, and pursuit of truth, which are hidden in one’s mind.

Sakyamuni Buddha was the most highly esteemed being, in the human world. He was born, lived and died in the human world. He is revered because while he lived a life like anyone else, he attained Buddhahood of peerless dignity. The innate quality that leads to Buddhahood just like Sakyamuni Buddha, is inherent in the mind of every person. This is

called the “Buddha nature”. Lord Sakyamuni Buddha preached in the Maha-Parinivarna Sutra, that all living creatures possess Buddha nature. Sakyamuni Buddha is a manifestation of the Buddha nature in a human body, in it’s fullest way.

Buddha nature does not imply that there is a Buddha within our minds, waiting to become complete. It is a Buddha immemorial, yet it’s transcendental power and light, are yet to manifest in the human mind. When we believe in the presence of the eternal Buddha, who resides in our minds, the purpose of our lives becomes dignified. We will see no reason to be arrogant to anyone, and it would become natural for us to venerate others. The ancient Buddha in our mind, and the ancient Buddha in the minds of others, are one and the same.

When the Buddha in our minds, worships the Buddha in the minds of others, in turn the Buddha in the minds of others worships the Buddha who resides within us.

When we bow in veneration towards the mirror, our reflection in the mirror bows back. Veneration between oneself and others, becomes one and inseparable.

That is when peace becomes a reality, and there would be no war. The voice of our ancient Buddha was recorded as 84 thousand Sutras, expounded through the mouth of the World Honored One, Sakyamuni Buddha.

However, the modern civilization cannot hear or see a single phrase or gatha. Herein lies the grief and agony of the modern civilization.

*“And wishing to see the Buddha
With all their hearts,
They do not spare their lives ...”*

———from The Lotus Sutra Chapter 16.

“The Eternal Life of the Tathagata.”

This half gatha, is where the spiritual civilization originated from. Human beings are not animals of mere physical existence made of flesh. The undivided heart and mind, wishing to see the invisible God, one's ancient Buddha, the Truth of Peace, becomes God, the Truth and the ancient Buddha.

Maha Bodhisattva Nichiren taught that the Buddha, is in the earnestness to see the Buddha. The earnestness of the heart and mind, to see The Buddha, is the privilege of man that Gandhiji referred to.

This is spiritual activity.

(translation by Yumiko Miyazaki, revised on 2000/10/05).

Giving Rise to the Genuine Law to bring peace and tranquility to the nation.

by **The Most Venerable Nichidatsu Fujii** .—

“The time has come. The time has come when we can no longer contain the urge to do something, but rush out of our houses.

The time has come to look up to heaven, prostrate ourselves to earth, to voice our grief, and to share it with everyone” — From an essay by Nichidatsu written in 1988.

Giving rise to the Genuine Law to bring peace and tranquility to the nation DCW Message of October 2, 2001 (3M-84)* Mahatma Gandhi’s Birthday: *“I have come to light the lamp of love in your hearts”*

Nichidatsu’s Longest Walk Speech, revised translation September 30, 2001 minor updated changes including English explanation of Risshou-ankoku as:

“Give rise to the Genuine Law to bring peace and tranquility to the nation”

Kanjis-Honzon, by Nichidatsu, on the meaning of God and of Buddha, quoting from the precept to the Gandhi Sevasangh (service society)

His associate whom Mahatma Gandhi named “Guruji”, revered teacher, the most venerable Nichidatsu Fujii’s spiritual practice was embraced by Gandhiji who beat the Dharma drum and chanted the prayer brought from the origin of the sun as described below while leading the non-violent spiritual-political revolution to success in India. Fujii Guruji, as he was known in the West, was born on August 6, 1885, and experienced his physical demise on January 9, 1985. Following the teachings and prophecies in the Lotus Sutra of Buddha describing the Great Law, The One Law, he went to India in the 1930’s to begin the revival of Buddhism there in its birthplace where it had become dormant, after receiving the vision of the Dharma drum during a seven day fasting session with no food or water or sleep for a full week. Thereafter he practiced this walking drum chanting prayer for the rest of his life which his successors continue in peace walks around the world to awaken this innate Great Law in the minds of humankind for the cause of “Global Peace Now!” The name Nichidatsu in English is “The Reach of The Sun.” <http://www.indiano.org/pagoda>

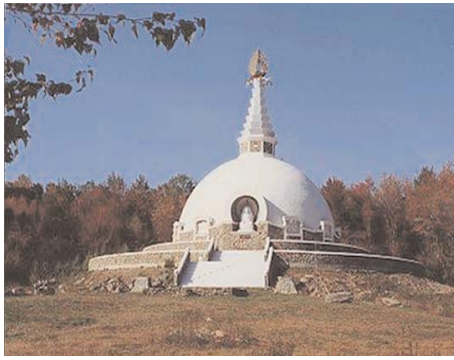
Some Nichidatsu inspired Peace Pagodas



Lumbini, Nepal



Lumbini, Nepal



Grafton, NY



Leverett, MA



Milton Keynes, UK



Vaishali, India

Some Nichidatsu Fujii inspired Peace Walks.



Peace March, Tokyo



Marching in Nepal



Drumming for peace, UK.



The Longest Walk, NY CPk, 1982.



Marching to Nepal



Tokyo March

Nichidatsu Fujii — his Life and The Practice of Peace 1988.

Report by David Crockett Williams.

The tear gas spread through the group of walkers. They had come to Central America to be part of an international march for peace, but an angry mob of the far-right met them in San Jose, Costa Rica. Supporters fled into a nearby hostel. Children began gagging and screaming. Yet, a group of Buddhist monks continued to chant and beat their drums while tears flowed down their cheeks. “It hurt a little.” one monk said. “but it was important to keep praying for them. We believe prayer will overcome any violence.” The Buddhists were the last ones to reboard the buses, bowing deeply before leaving.

Similar walks have brought a message of peace to Eastern Europe. They have called attention to Native American rights, walking through cold and snow. They have focused on prisoners and those on death row, traced the route of the Underground Railway and walked the Middle Passage by which slaves were taken through Afrida. Throughout each of the walks, a prayer is chanted to the sound of a hand drum.

It is the prayer of the Odaimoku: “*Na Mu Myo Ho Re Ge Kyo.*”

Until his death in January, 1985 (at the age 100), Nichidatsu Fujii dedicated himself to this practice, the Odaimoku, and he worked to give a universal meaning to the teachings of the Japanese Buddhist, Nichiren.

Nipponzan Myohoji, the order which he founded in 1917, continues in this spirit.

Fujii believed that the promises of the Lotus Sutra contained a unique hope:

“I will leave this good medicine here. Take it and do not fear that it might not cure the illness.”

The illness was a perceived was a world in decay, on the verge of annihilation. The medicine was in the Odaimoku.

This meant more than a magical formula for peace. For Fujii, the object

of practice was within, “to reveal the Buddha realm of one’s mind.” Yet, he felt that in a time of crisis it must be made public. The world must be drawn into a new kind of community — “even by opening the eyes of all beings so that they recognize the Buddha.”

“How can humanity live peacefully?,” he asked. *“We have come to an age when we must have mutual trust to survive. To trust — this is a religious civilization. To save others and to save the world — these are the tasks of a spiritual civilization.”* Nichiren had taught that the “Saha World” — this world of suffering - was itself the pure land. Fujii believed that this could be made manifest through a transforming nonviolence. The Nichiren ideal of a tranquil nation that was tied to the interests of Japan became the world itself.

This belief took Fujii to India. *“I was surprised to see a picture, of Gandhi on the salt march or spinning yarn. Could such a movement defeat the firmly organized structure of a modern state and create another world? A world of nonviolence? ... I resolved immediately to go.”*

In 1931, he arrived in Calcutta. Three years later, after traveling throughout India and Sri Lanka, Fujii came to Gandhi’s ashram at Wardha.

Sumira Kulkarni, Gandhi’s grand daughter, learned to recognize him as “the drum beater.” She recalls that Fujii arrived, the Mahatma stopped spinning on his wheel to learn the drum and the chant. *“Henceforth, our prayers started with Na Mu Myo Ho Ren Ge Kyo.”* Gandhi gave him the title “Guruiji” and accepted him as an associate.

Yet, Fujii was not simply trying to put Gandhian philosophy into Buddhist robes. He believed that Gandhian nonviolence had its root in the precept “not to kill” and was primarily a religious force. *“Gandhi found a power which surpasses violence ... a power that acts in pursuit of truth and justice. It is religion which teaches this power.”*

This understanding grew during the suffering of World War II. Although Fujii had been critical of Japanese militarism — and fasted for an early end to the war — the shock of the atomic bombings of Hiroshima and Nagasaki unlocked a greater vision of what peacemaking entails. After a

period of fasting in his homeland of Mount Aso, he emerged with a vow to build a stupa dedicated to peace.

While on pilgrimage to Sri Lanka in 1933, Fujii had been given relics of the Buddha by Theravadan monks. They had urged that the relics be enshrined in a stupa (or pagoda), one of the most important symbols of early Buddhism.

The round dome and central spires of the buildings were meant to be a visible expression of the Buddha.

In the Lotus Sutra a stupa appeared while the Buddha was teaching, and the dome shaped structures had been built extensively as Buddhism began to flourish. It is also said that Ashoka of India, a notoriously bloody warlord, was approached after a particularly wretched battle by a Buddhist monk who admonished him for his wrong doing. Ashoka became a fervent believer in Buddhism. After his conversion he gave up his warlike ways and began erecting stupas as an expression of peace.

Fujii hoped that such a pagoda could serve as a *“beacon of peace.”* He taught, *“The appearing of a pagoda touches the hearts and minds of all.*

It illumines the dawn of a spiritual civilization.”

Momoru Kato, the head monk who built the first pagoda in the United States, noted, *“The Peace Pagoda is the crystallization of people’s good hearts and the desire to seek peace, which is not something just to be realized — you always have to make an effort.”*

The first effort was completed 1954. It took seven years of hard work with primitive hand tools in the poverty of postwar Japan. Over 100,000 people came to the opening ceremony. “We can achieve interesting things,” said Fujii. “when we move the minds of people. A good work is peaceful and leads to a chain of other good works.” There are now over 80 Peace Pagodas throughout the world including Europe, Asia, and the United States. It has brought different Buddhist traditions together. For Fujii, this gave rise to the hope that a *“religious body united for peace”* was to be born.

The first pagoda in the United States was built in on a wooded hill in

Leverett, Massachusetts. It was dedicated in 1985, after 11 years of planning and hard work by numerous volunteers. The design was based on one earliest pagodas that was built in the second century, BC, It followed the traditional elements — a dome with a pinnacle holding the relics of Buddha — but it was also meant to reflect the Western influences of its designer. When it was finished, it was said to be the first great monument in this country devoted entirely to peace.

Kathleen Flannigan, a worker on the pagoda, wrote, “*My life becomes: mixing concrete, making blocks, building trusses, making more blocks... Practicing ways of nonviolence.*” The work of building the pagoda became that of peace, Rev. Clare Carter, a nun at the pagoda, stated, “Our teacher was always trying to make the point that heaven is also this world. Our life here is a creation of this heaven through human effort.” Through this process, a community emerged influenced by both Japanese Buddhism and Western culture.

Some of the changes occurred in small, but significant ways. It was the first time, for instance, that the room holding the sacred relics had been built by a woman carpenter.

A second pagoda was built in Grafton, New York, through the efforts of a nun, Jun Yasuda. Yasuda had been close to Native Americans, and her stupa was dedicated to their survival. Before building the pagoda, Yasuda had walked across the country four times in support of peace and Native Americans, beating her hand drum as she chanted the Odaimoku. In 1983, she was fasting and praying in New York, when she met Hank Hazelton, a long time activist for Native Americans. Hazelton offered her a parcel of land. In October of 1985, work began on the structure soon to be called the Grafton Peace Pagoda.

The pagoda was dedicated in 1993. Native American symbols ring the pagoda, while other images inlaid into the dome depict various aspects of the Buddha’s life and teachings.

—

While the Pagodas have been one expression of their call for peace, Nipponzan Myohoji has also carried its prayers to the world in numer-

ous walks. Since 1976, when a group joined the Continental Walk for Disarmament and Social Justice across the United States, their presence has been an important part of many movements for peace and justice in this country.

The Lotus Sutra describes a Bodhisattva who venerated all as the Buddha—despite any persecution he endured. The walks are seen as a way of extending this respect, of realizing that all beings are linked together, without distinction. Mamoru Kato states, “The basic quality of walking is like natural medicine for our confused, aggrieved minds It is a continuous practice of nonviolence,”

“We must go out among the people.” Fujii taught. “In the Sutra there is a line that states; ‘So this man, practicing in the world, shall disperse the gloom of living.’ Religion, which does not ‘go’ will not be able to provide the relief which must be brought about.”

The prayers of the Odaimoku are to disperse this gloom. *“Religion becomes isolated from the happenings of the world because it tends to be occupied in seeking solutions to one’s own spiritual matters. If we fail to prevent a nuclear holocaust one’s desire for security is nothing but a dream. All must be awakened.”*

In 1978, the Order put this into practice by joining the Longest Walk for Native American survival. Fujii found the basis for a deep relationship with the Indian people. As he told Dennis Banks, *“The daily life of your people is supported by religious faith . . . a way life identical to that of Buddhism.”*

Banks had encountered the drums many years before. As a member of the armed forces in 1956, Banks was on guard as the Order joined farmers and students to halt construction of an air base near Tokyo, *“The Japanese police beat many of the Buddhist disciples.”* he later recalled. *“As I watched in horror I could not realize the strength of their prayers and the weakness of our weapons. Twenty-two years later, we met again at D-Q University [in California]. Only then did I realize the strength of [Fujii’s] spirituality and I knew that his prayers would outlast the*

weapons of war.”

Fujii's work with Native Americans continued to grow through numerous walks and actions. A Buddhist temple was established at D-Q, a Native American controlled school where Banks served as chancellor. When he left the state, a Nipponzan Myohoji nun, Jun Yasuda, traveled with him. Banks pointed to the Order as an example of what religious respect could mean. The Sangha, he explained, had not come to convert him to Buddhism, or to tell Indians how to do things, but to offer their support in times of danger. They had stayed constant through their own prayers and practices.

In 1981, Fujii spoke at the World Conference of Religious Workers, which was held in New York. He called them to a new sense of urgency.

“The time has come. The time has come when we can no longer contain the urge to do something, but rush out of our houses. The time has come to look up to heaven, prostrate ourselves to earth, to voice our grief, and to share it with everyone.”

It is that sense - that a new way of action is so necessary - that led him to an uncompromising and rigorous activity. In many ways, he adopted an ascetic path: he fasted regularly, chanted long hours in practice periods, and stretched himself to his limit in numerous ways. If necessary, hardship became part of the practice, rising from his willingness to share with others.

When Fujii came to New York and saw the devastation of the South Bronx, he compared it to the aftermath of an atomic bomb and called for an *“economics of religion . . . not to take from others, but to give what one has.”*

When faced with the dangers of nuclear war, he called for *“nonviolent resistance, a movement through which people are spiritually united.”* He spoke of disarmament as the last path left for humanity, and counseled that *“The prayer for world peace is not for any particular nation's benefit. Religion must indicate a just path.”*

To accomplish this, he reminded his followers, “*To lay down this body of ours to relieve others is to become the Buddha.*” This remains his legacy today. Not all will find the specific form of practice to be a life-time vocation. Yet, learning the meaning of nonviolence and sacrifice embodies the deeper meaning of what Fujii taught.

This article is taken from an essay written in 1988.

Photos: Nichidatsu Fujii, 1977, Japan, from the author.

The opening ceremony for the first pagoda in Hanaokayama, Japan, 1954, from Nipponzan Myohoji.

The opening ceremony of Grafton Peace Pagoda, 1993, reported by David Crockett Williams. .

The Great Law of Peace and Nichidatsu Fujii, 2002.

by David Crockett Williams, 2002, <mailto:gear2000@lightspeed.net> .

(I witnessed Guruji's below speech delivered at the US Capitol steps, July 16, 1978, at the conclusion of the American Indian Movement's "Longest Walk" from San Francisco.)

At the climax of the Longest Walk, in Washington DC, 1978, uniquely among the speakers, from Guruji's first word in Japanese, and translated section by section, continuing constantly through to the end of the last English sentence, when it abruptly stopped, was constant distant thunder rolling around the overcast skies, like the drum of heaven. — The date was the 33rd anniversary of the first atomic bomb test, Alamogordo, Los Alamos, New Mexico.

After the atom bomb was dropped on Hiroshima on his 60th birthday, what Hopi Prophecy had predicted centuries before, as the "gourd of ashes, falling on the Earth twice," ie Hiroshima and Nagasaki so well known to him, Nichidatsu Fujii recognized in this, warning that it could lead to fulfillment of the prophecy, in the Lotus Sutra, about the "great conflagration."

He was thereby inspired to revive the custom of building Peace Pagodas (Stupas), as offerings to avert what became clearly understood, as the threat of global nuclear holocaust. This gives rise to the Genuine Law, the Great Law, The One Law, by which God and Nature operate in the world. The same law by which The One God operates in the world is described in the Torah and Talmud of Judaism. The same natural law that Einstein believed can be rendered into a simple set of equations to describe all physical reality, all events in nature no matter where and no matter when, with 100% certainty, a set of equations he termed a "unified field theory." The same teachings predict this "modern age of declined law," with the threat of a great global conflagration, also included, teaching on how to avert this threat, and bring about peace and tranquility, by giving rise to the Great Law, (*awakening the mind of humanity to its patent existence*), by "psi-phenomenological means," that focus psychically the physical sounding of the syllables "*Na Mu*

Myo Ho Ren Ge Kyo".

The speech below is very important, as one of the very few places one can find any prominent, wise teacher of Buddhism, (which HH Dalai Lama calls a "*science of the mind*"), discusses the very nature and operating principle of "The One God." Note that, unlike other Buddhist interpretations offering "afterlife" and "re-incarnation", the interpretation offered by The Prophet of The Genuine Law, Nichiren, over 700 years ago, and experienced as fulfillment of prophecy by his successor Nichidatsu, in the 20th Century, is based on the precept of "eternal life" on Earth.

I really believe, that if his speech had been understood, and accepted in 1978, we would not be experiencing the war crisis that we face today.

The whole world is confused right now.

For successful resolution of misunderstandings responsible for the September 11, 2001, attacks on America, and of looming escalation of hostilities, portended by plans for an extended "war on terrorism", not only must opposing religious and political viewpoints be reconciled, but the very nature of faith and belief applied to them, must be better understood, for the absolution of prejudice, hatred and fear.

"Why would God let this happen?" This is a common question now among adherents to the Christian, Judaic, and Islamic Faiths who are wrestling with doubts and secular distractions from their belief in "The One God," by whose Will, and according to whose Law, all things happen, always, everywhere.

For adherents of religious, spiritual, and scientific disciplines viewing the human mind as the creator of their own worlds, this question becomes:

"How can the mind of humankind be brought into harmony with the natural order so that everyone can live together in peace and harmony."

This message is offered for examination and discussion, of the answers

to these questions, as they relate to the notion of the sovereign power of the state, and the very nature of the Almighty God, The One God purportedly worshiped by Christians, Moslems and Jews alike as The God of Abraham.

Whatever one believes is the cause of the September 11, 2001 hijack attacks on America, no matter who or what one believes responsible for underlying prejudicial hostilities, between followers of seemingly conflicting religious and political ideologies, and policies that appear to be at the root of this cause, and no matter what kind of punishment one thinks is appropriate, the key question is:

“What can be done to correct the fundamental errors in human thinking at the root of all these, so as to not only prevent such hostilities in the future but to thereby also bring about a true and lasting condition of peace, justice, and prosperity throughout the various societies of human beings inhabiting our beloved planet Earth?”

For reasons explained below, I am convinced the answers to all of these questions will soon become apparent, if this message can be spread to all parties concerned with the ramifications of September 11, 2001.

We are at a unique point in history, to effect these results, not only because of this 911 “21st Century Pearl Harbor Attack,” and the resultant shock, beginning to awaken human conscience, but also because we are approaching in 84 days, the December 25, 2001, traditionally observed 2000th birthday anniversary of Jesus of Nazareth, who is called Christ by Christians, who is regarded both as a Prophet of Islam and also as a Jew.

If the protagonists in this upcoming military escalation, portending a Third World War, with the unimaginable potential consequences of global nuclear holocaust, really want to resolve human belligerencies, then a “*Global Cessation of Hostilities*,” should be immediately declared worldwide, to last until the date when every flag, on every flagpole around the world is flown, from now until then, at half-mast in consideration of mourning, remorse, repentance, and of the message of peace and love propounded by this Great Sage of Humankind, whose birth is the

very basis, of the prevalently used arbitrary calendar, of the modern world.

In this way, all of humanity, might best use the balance of these next short three months, to deeply reflect, meditate, pray, council, discuss, and understand, what **needs to be better** understood, and done, to make sure that nothing like what happened on September 11, 2001, or on August 6 & 9, 1945, will ever happen again, in human history.

In this way we might reach this date, which “technically” marks the end of the Second Millennium, and the beginning of the Third Millennium, after this traditionally observed birthdate, with a deeper understanding, of the kinship in God’s image for all humankind, related to all life on Earth, as one family of life, Our Family of Life.

For this time, The United Nations declared, *The Decade of Creating a Culture of Peace for the 21st Century* Humanity can profitably study, overlooked deeply relevant past experience, from saints, sages, scientists, and religious teachers, without exclusion or prejudice, noting historical precedents, where a culture of peace adopted by violent peoples brought change, by understanding and embracing The Great Law of Peace, into long-lasting peaceful cultures, such as the Iroquois Six Nations Confederacy, and the Buddhist period of 500 years without war, without crime or violence, begun in the reign of India’s ancient King Ashoka.

If we human beings can put man on the moon, we can understand these things, if we calmly take time, to examine and study them, carefully.

— above introduction and message by DC Williams..

A Good Dream

Gandhiji wrote that people might say that he's dreaming when he tells them that he's going to achieve independence through peaceful means. From the general perception of the time it sounded like nothing more than a dream. He didn't mind that it was a dream. It's as if he's seeing a dream while he's awake, a noble dream. It's an exalted dream of humanity prospering into the future. He encouraged others to dream, to hold a good dream, so that they might feel their morality rise rather than feeling encumbered by the hardships of being exploited or enslaved.

It was truly a dream back then. In all of the world history of political revolution it was just a dream in the human world that independence could be won without firing a single bullet, without killing a single person of the oppressive sovereign state that rules.

Gandhiji made that dream come true.

Its virtue is tremendous. It is a great beacon that sheds light on the path that should be taken by humanity.

Buddhism is a world of dreams. Maha Bodhisattva Nichiren said that a nation would become peaceful by chanting Na Mu Myo Ho Ren Ge Kyo. No one believed such a thing. To believe in such a thing is a dream. But this dream has a goal that by chanting Na Mu Myo Ho Ren Ge Kyo we will bring peace to the nation, peace to the world. No one can say for sure that this dream is not going to come true. When we look around to see what other paths are available to us to make this world a peaceful place, all we see in reality is killing.

January 31, 1966 at Kudan Dojo, by The Most Venerable Nichidatsu Fujii

("Fujii Guruji")

(final translation of 07July03, word Na-mu Myo-ho-ren-ge-ko as pronounced)

-----next:

Spring

by The Most Venerable Nichidatsu Fujii

The entire world is currently frozen in a military mindset.

This military mindset has served no other purpose to humanity than to create fear. Humanity is eagerly searching for an alternative path to alleviate the fear.

No matter how arduous and narrow the alternative path may be there is no other way for humanity to rid the fear. The alternative path is to elevate spirituality and moral values among the general public. No matter how small our influence may be, yet all the more because of our inadequateness we cannot afford to stand idle. We must be the vanguard of spiritual advocates and defenders in creating peace. This is the common goal of humanity, and the way to bring deliverance in the modern times. Who can believe that even the frigid winter ice that freezes everything in sight is cracked open by gentle sprouts of vegetation that are moved by the spirit of creation when the time comes?

When the spirit of creation stirs, ice eventually thaws. This marks the beginning of spring, the winter solstice. There will be a time when winter solstice would come to human society.

Just as the most frigid winter is the prelude to spring, the fear that shrouds humanity can be seen as a harbinger of peace. When we look at the world in this way spiritual vigor will sprout in the hearts and minds of humanity.

Only through such spiritual conviction can we overcome the test we face in this dangerous time. The challenge of humanity in the latter half of the 20th century is to choose between human annihilation and great unity through reconciliation. It is in turn a choice of victory of violence or victory of the human spirit.

(Excerpt from Requisition of Land, published in July 1953. Translation revised on 7/6/03, Yumiko Miyazaki)

-----end "Spring" by Nichidatsu

From: David Crockett Williams <gear2000@lightspeed.net>

Subject: The Sound of the Drum, by Nichidatsu Fujii, July 7, 2003, translation draft

Date: Monday, July 07, 2003 6:34 PM

The Sound of the Drum

"The sound of the drum reverberates and encompasses the three thousand realms". [1]

It is said that the entire universe of 10 billion solar systems reverberates with the single roll of the drum. It is perhaps a dharma that cannot be comprehended even in a hundred thousand years by a positivist mind. "Where the sound of the drum reaches, wondrous actions of relief manifest and the various sufferings and calamities of villains who exist in the three evil worlds as well as those in the human world will be extinguished." [2]

Sufferings found in the human realm are innumerable. There are the four kinds of sufferings[3], the eight kinds of sufferings[4] and "eighty four thousand" sufferings.[5] The suffering of illness is among them. However, these are all agonies that can certainly be extinguished by the single sound of the drum. Sufferings and calamities in the human realm are essentially afflictions that are mild. The realms among the cosmic law in which agony is most intense and excruciating are those of hell, the world of hungry spirits and animals. These are called the sanakudo (three evil worlds), or sanzū. We are told that even the results that are reaped by those who commit heinous and villainous acts through cause and effect in the three evil realms are immediately extinguished by the single sound of the drum.

(Published in the September 12, 1927 issue of Tenku)

[1] The three thousand realms. Each of the jikkai (ten realms) of beings includes the other nine in itself. Thus there are one hundred realms altogether. These one hundred realms have each the junyōze (ten factors) of beings. Thus there are conceived to be one thousand realms. These one thousand realms can be seen in the three realms of existence: the realms

of sentient beings, non-sentient beings, and the five skandhas which constitute all beings, sentient and non-sentient.

(Skandhas are aggregates - all conditioned phenomena are made of aggregates. The first of the five aggregates is material, which represents substances that constitute all matter. The remaining four are mental, and thus restricted to functions of the mind.)

[2] [ref pending]

[3] The sufferings of birth, aging, illness and death.

[4] In addition to the four sufferings, the suffering of being apart from loved ones, of having to stay with those one hates, of not being able to have what one wants, of being attached to the five elemental aggregates from which one's body, mind and environment are composed.

[5] In Buddhism eighty four thousand is a number used to describe a limitless number.

----- Original Message -----

From: Yumiko Miyazaki

To: David Crockett Williams

Sent: Saturday, July 05, 2003 12:52 PM

Subject: Revised version

David,

I'm waiting to get the source of the quote for footnote 2. I believe it's from one of Nichiren shonin's writing, but once I get that this is final. Thank you.

Yumiko

-----end fwd post

From: Yumiko Miyazaki <y Miyazaki321@comcast.net>

To: David Crockett Williams <gear2000@lightspeed.net>

Subject: A Good Dream - Final translation of July 6th

Date: Monday, July 07, 2003 11:50 AM

-----more words from Nichidatsu:

"Communication of the Heart"

Learning tends to modulate what we do within the context of what is learned, and prevents us from seeing how we can be moved by the Odaimoku. Whether it is learning, language or any kind of technology, reliance on them makes us arrogant. It prevents us from understanding the teachings of the Buddha.

The teachings of the Buddha require nothing. It is solely a communication of our hearts and the Lord Buddha. Nothing more is needed other than to chant Na-mu Myo-ho-ren-ge-kyo. By this we will create peace in the world. It might not happen. It might happen.

We chant with the conviction that it would.

October 25, 1978

At Tama Dojo

The Essence of Practicing the Hokekyo

On peace among peoples and nations

- Fujii Guruji "...to lead us human beings who are filled with ill karma and delusions into immediate Buddhahood and to transform this human world into a Pure Land without delay..."

"...venerate and praise others by believing in the inherent sacred being who resides equally in the hearts..."

A newly translated into English message from the monk from whom Mahatma Gandhi took up the drum and universal medicine word prayer Na Mu Myo Ho Ren Ge Kyo, and whom Ghandhi called "Guruji", ie, The Most Venerable Nichidatsu Fujii (1885-1985), "Fujii Guruji" as he is known in the west, who convened two international conferences of religious workers which led to the United Nations' first and then second special sessions on disarmament, 1978 and 1982.

Fujii Guruji on peace among peoples and nations:

“The single practice of veneration and praise of others dispirts the violence caused by arrogance and conceit.”

From: Yumiko Miyazaki <y Miyazaki321@comcast.net>

To: David Crockett Williams <gear2000@lightspeed.net>

Subject: Re: final draft translation, The Essence of Practicing the Hokekyo

Date: Tuesday, July 08, 2003 6:32 PM

The Essence of Practicing the Hokekyo

The single most crucial practice of the Hokekyo (The Lotus Sutra) is that of tangyou-raihai (the sole practice of veneration) as per the set example by The Bodhisattva Who Never Despises. The objects of his worship were not icons, wooden statues or sacred images of the various Buddhas and guardian deities. They were not Buddha statues or sacred writings. The objects of his worship were undoubtedly wrongdoers

affected by the most potent three poisons [1] and the conceited [2] four kinds of Buddhists [3] in the Era of Declined Law [4] who are constantly fighting and engaged in verbal assaults. There is no way human life can be peaceful and tranquil unless these people can be made "upright in character, gentle in mind" [5] and encouraged to venerate and speak highly of each other. The Bodhisattva practice of The Bodhisattva Who Never Despises, throughout his life, consisted of a single practice, which was to bring himself in front of the multitudes of arrogant people who flood the streets and to worship them. He did not build temples, enshrine Buddha statues, recite sutras, expound on the profound meanings of the Dharma, and encourage offerings, practice precepts or charity. The single practice of veneration and praise of others is what extinguishes the conflagration of strife and arguments and is what dispirits the violence caused by arrogance and conceit. Veneration and admiration can be practiced among close friends, mortal enemies and in the homes. There is no place in the human communities of this vast world where veneration and admiration cannot be practiced. Veneration and esteem for others are the essence of practicing the Hokekyo, and the mysteries to peace in the world.

When one's body bows to worship, one's mouth would utter words of praise. One cannot hold contempt and arrogance in one's heart when one's body expresses veneration and speaks words of praise toward others. Because there arises a sense of modesty and respect, one's body is capable of expressing veneration and one's mouth is capable of uttering words of praise.

The chapter on The Bodhisattva Who Never Despises teaches us to venerate and praise others by believing in the inherent sacred being who resides equally in the hearts of even supercilious men and women in the Era of Declined Law. What is called morality and philosophy for the most part distinguishes between good and evil, and thereby lacks the teaching of veneration of the wicked. This is a unique characteristic to the Hokekyo, which is the practice of the wondrous Dharma that sees no difference between good, and evil, a virtue of the Bodhisattva this practice. For this reason there is an old saying that applies here: "behold the teaching of non-contempt in your hearts, utter words of non-contempt

and let your body show veneration."

After all, the crux of practicing the Hokekyou is to lead us human beings who are filled with ill karma and delusions into immediate Buddhahood and to transform this human world into a Pure Land without delay.

August 28, 1955

Excerpt from Nichidatsu Fujii's "Zemuchi-biku"

(Translated on 03/7/7)

[1] The three poisons are covetousness, anger and delusion.

[2] Those who are excessively conceited with a false sense of enlightenment.

[3] The four kinds of Buddhists are monks, nuns, laymen and laywomen; or male mendicants, female mendicants, male novices and female novices.

[4] Buddhism was predicted to spread through three time periods, the Era of Declined Law (mappo) is the last of the three.

[5] Quote from chapter 16 of the Lotus Sutra, The Eternal Life of the Tathagata.

----end Fujii Guruji Message

The Red Road

The indigenous peoples of America refer to the natural wisdom traditional spiritual pathway of life as The Red Road.

In 1990, Kenpo Kartar Rimpoché told a gathering of indigenous spiritual leaders and Buddhist monks in Santa Barbara that what seems to be happening now is the fulfillment of an ancient Tibetan prophecy, "when the iron bird flies and horses run on wheels, [the Tibetan people will be scattered around the world like red ants and] the Dharma will flourish in the land of the red face."

The Hopi Prophecy also speaks of a global human spiritual reawakening marked by the use of the red symbol, a spiritual unity reawakening that will correct human thinking and change the course of history from the pathway towards total destruction to the pathway towards peace and prosperity for all, harmony among all life. When the Hopi leaders realized after the Second World War that the atomic bombings of Hiroshima and Nagasaki seemed to fulfill their ancient prophecy about the "gourd of ashes falling on the Earth two times" and that the symbols used by Nazi Germany and Imperial Japan coincided with their prophecy symbols, later also recognized as symbols used by Tibetan and Japanese Buddhists, they sent their English language interpreter, Thomas Banyacya, on a lifelong mission to find and open the door to the "house of mica" which their spiritual instructions said would be the place to deliver the Hopi and indigenous peoples message of peace for the world, ie, the United Nations where these indigenous elders were finally able to speak in December 1992, and again in 1993 to initiate the UN's 1995-2004 International Decade of the World's Indigenous Peoples.

The Tibetan and Hopi religious leaders were all amazed in the mid-1970's when they first met in the Hopi Kiva that they could understand one another's languages. The Japanese Buddhists following the Most Venerable Nichidatsu Fujii helped convene international conferences of religious workers which brought about the first and second UN Special Sessions on Disarmament in 1978 and 1982 and supported the American Indian Movement's Longest Walk of 1978 from San Francisco to Washington DC which stopped fifteen anti-Indian bills in Congress and helped get passed in 1979 the American Indian Religious Freedom Act that ended a 90-year prohibition on ascetic indigenous prayer cere-

monies such as the Sundance of The Peoples of The Sacred Pipe of Peace, the White Buffalo Calf Pipe.

Since 1978 there has been an increasing revival of the indigenous peoples' spiritual cultures of peace including the growing strength of prayer in numbers of Sundance Ceremonies. Nine years ago an amazing thing happened on August 24, 1994, ten months after the 1993 indigenous leaders address at the UN, when in fulfillment of an ancient promise by the bringer of the sacred pipe teachings, the Holy White Buffalo Calf Pipe Woman, of the symbolic birth of a white buffalo calf to affirm hope in the people that the teachings of the sacred pipe will soon be understood sufficiently to relieve humanity's sufferings. This white buffalo calf, named Miracle by its owners, has been followed in recent years by the birth of over ten more such non-albino white buffalo calves.

After two cross-country peace marches in 1995 and 2000 between New York and San Francisco to inaugurate the UN's Decade of the World's Indigenous Peoples and the 2000-2009 International Decade of Creating a Culture of Peace for the 21st Century, with your networking help we will be successful in initiating a global peacemarch to retrace from California the ancient world's commerce and communications route between Europe and Asia, augmented by the "virtual silk road" of the internet "information superhighway" by creating local promotional events in communities globally, coordinated with a "main route" timetable of The Silk Road to Peace March being "pioneered" by those who can take the time and effort to join the walk for any part of it anywhere.

Please take some time to review the developmental documentation on this Silk Road to Peace project initiated as a result of the Spirit of America peacewalks in Los Angeles on April 5th and June 14, 2003, to offer The Message of Peace to US Presidential Candidate Rep. Dennis Kucinich.

He graciously received the information and heard the prayer drums as also practiced by Mahatma Gandhi following the inspiration of Nichidatsu whom he named "Guruji."

Global Dharma Walk Announcement

August 24, 2003 -- October 31, 2004,

The Silk Road Peacemarch from California around the world, Carrying Global Dharma Conference Culture of Peace Message, Monk Krishna Man's Culture of Peace Message, and The Sacred Pipe Culture of Peace Message of Spirit Walk 2003

<http://www.7fires.org>

<http://www.dharmaconference.org>

Global Dharma Conference, Edison, New Jersey, July 23-25, 2003 An interfaith conference for human dharma understanding, sponsored by Hindu Students Association

Dharma Conference Committee

Press Release

For Immediate Release

Prepared By Media Team

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617-698-1106

Worldwide Youth Organizations Join Hands to Hold Global Dharma Conference

A cascade of events that followed 9/11 has put a question mark on the present world order. Corruption, hunger, wars, hatred, hedonism . one often wonders if our civilization is evolving in the right direction. Several leading youth and student organizations of the world have join hands to seek the answers by going back to the basics of all philosophies - the concept of Dharma.

The word Dharma literally means 'that which holds together' or 'sustains a being'. It is beyond just religion. It is a combination of forces that sus-

tain life and principles that lead to path of righteousness. Every action, thought or speech that sustains growth and promotes harmony is part of Dharma. It is one of the most powerful concepts laid out by the enlightened sages of East. Concepts similar to Dharma exist in many ancient and modern cultures and traditions all over the world.

The organizations are holding a conference, called The Global Dharma Conference, from Friday, July 25th to Sunday, July 27th at the Raritan Exposition and Convention Center, Edison, New Jersey, USA. Over 3000 people from all over the world, mainly college students and young professionals are expected to attend. The three-day conference will feature personalities like H.H. Dalai Lama, Sri Sri Ravi Shankar, Dr. Deepak Chopra, and Dr. V. S. Naipaul. Several other world-renowned figures will speak on topics ranging from human rights and policy-making to science to mysticism and spirituality. The program and breakout sessions are designed in such a way that the attendees will have ample opportunity for dialogs with speakers.

Organizations such as Hindu Students Council (HSC) and Network of Hindu Minds (NetOHM) from North America, Hindu Student Forum Netherlands (HNFN), National Hindu Students Forum (NHSF) from UK, National Hindu Youth Federation (NHYP) of South Africa, World Organization of Students and Youth

(WOSY) from India and Young Jains of America (YJA) are co-sponsoring the event under the title of Dharma Conference Committee Inc. Organizations such as Arsha Vidya Gurukulam, Bochasanwasi Shree Akshar Purushottam Swaminarayan Sanstha (BAPS), Chinmaya Mission, Indian Council of Religious Leaders, International Center for Cultural Studies (ICCS), Ramakrishna Mission, Sikh Sangat, World Buddhist Association and World Council of Elders of the Ancient Traditions and Cultures are supporting the event.

As a curtain raiser of the event, the committee is launching Journey for JUST (an acronym for Justice, Unity, Spirituality and Truth) on 26th January, which is a three-month long campaign that will consist of teams visiting more than 50 campuses nationwide with a mobile exhibition. For more information please visit the official web site www.dharmacon-

ference.org, e-mail info@dharmaconference.org or call 617-698-1106.

With thousands of dedicated members all across the world, each of these organizations have emerged as leading forums for promoting and understanding spiritualism. Through their activities, these organizations have been promoting human values and righteous principles of living for years. For the first time, understanding the need of the hour, they have formally joined hands to organize the conference. The committee hopes that from the gathering of great minds several burning contemporary humanitarian problems will be analyzed in the light of Dharma.

From: David Crockett Williams <gear2000@lightspeed.net>

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An American Peace Movement Yahoo!Group <an-american-peace-movement@yahoogroups.com>;

Sri Sathya Sai Shanti Seva Sangha <sathya-sai@yahoogroups.com>;
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Chinese History Timeline.

NOTE: Clicking on the Chinese characters for each of the dynasty will bring up a list of the emperors (in Chinese) for each of the respective dynasty. However, not every dynasty will have a link. For those who has can read Chinese, I highly recommend Seke Wei's excellent Era and Timeline of Chinese History.

Dates Dynasty

ca. 2000-1500 B.C. Xia

1700-1027 B.C. Shang

1027-771 B.C. Western Zhou

770-221 B.C. Eastern Zhou

770-476 B.C. — Spring and Autumn period

475-221 B.C. — Warring States period

221-207 B.C. Qin

206 B.C.-A.D. 9 Western Han

The last Shang ruler, a despot according to standard Chinese accounts, was overthrown by a chieftain of a frontier tribe called Zhou (周), which had settled in the Wei (渭) Valley in modern Shaanxi (陕西) Province. The Zhou dynasty had its capital at Hao (镐), near the city of Xi'an (西安), or Chang'an (长安), as it was known in its heyday in the imperial period. Sharing the language and culture of the Shang, the early Zhou rulers, through conquest and colonization, gradually sinicized, that is, extended Shang culture through much of China Proper north of the Chang Jiang (长江) or Yangtze River). The Zhou dynasty lasted longer than any other, from 1027 to 221 B.C. It was philosophers of this period who first enunciated the doctrine of the "mandate of heaven" (tianming 天命), the notion that the ruler (the "son of heaven" or 天子) governed by divine right but that his dethronement would prove that he had lost the mandate. The doctrine explained and justified the demise of the two earlier dynasties and at the same time supported the legitimacy of present and future rulers.

The term feudal has often been applied to the Zhou period because the

Zhou's early decentralized rule invites comparison with medieval rule in Europe. At most, however, the early Zhou system was proto-feudal (), being a more sophisticated version of earlier tribal organization, in which effective control depended more on familial ties than on feudal legal bonds. Whatever feudal elements there may have been decreased as time went on. The Zhou amalgam of city-states became progressively centralized and established increasingly impersonal political and economic institutions. These developments, which probably occurred in the latter Zhou period, were manifested in greater central control over local governments and a more routinized agricultural taxation.

In 771 B.C. the Zhou court was sacked, and its king was killed by invading barbarians who were allied with rebel lords. The capital was moved eastward to Luoyang in present-day Henan Province. Because of this shift, historians divide the Zhou era into Western Zhou (1027-771 B.C.) and Eastern Zhou (770-221 B.C.). With the royal line broken, the power of the Zhou court gradually diminished; the fragmentation of the kingdom accelerated. Eastern Zhou divides into two sub periods. The first, from 770 to 476 B.C., is called the Spring and Autumn Period, after a famous historical chronicle of the time; the second is known as the Warring States Period (475-221 B.C.).

Much of what came to constitute China Proper was unified for the first time in 221 B.C. In that year the western frontier state of Qin, the most aggressive of the Warring States, subjugated the last of its rival states. (Qin in Wade-Giles romanization is Ch'in, from which the English China probably derived.) Once the king of Qin consolidated his power, he took the title Shi Huangdi (First Emperor), a formulation previously reserved for deities and the mythological sage-emperors, and imposed Qin's centralized, non-hereditary bureaucratic system on his new empire. In subjugating the six other major states of Eastern Zhou, the Qin kings had relied heavily on Legalist scholar-advisers. Centralization, achieved by ruthless methods, was focused on standardizing legal codes and bureaucratic procedures, the forms of writing and coinage, and the pattern of thought and scholarship. To silence criticism of imperial rule, the kings banished or put to death many dissenting Confucian scholars and confiscated and burned their books (). Qin aggrandizement was

aided by frequent military expeditions pushing forward the frontiers in the north and south. To fend off barbarian intrusion, the fortification walls built by the various warring states were connected to make a 5,000-kilometer-long great wall (). What is commonly referred to as the Great Wall is actually four great walls rebuilt or extended during the Western Han, Sui, Jin, and Ming periods, rather than a single, continuous wall. At its extremities, the Great Wall reaches from northeastern Heilongjiang () Province to northwestern Gansu (). A number of public works projects were also undertaken to consolidate and strengthen imperial rule. These activities required enormous levies of manpower and resources, not to mention repressive measures. Revolts broke out as soon as the first Qin emperor died in 210 B.C. His dynasty was extinguished less than twenty years after its triumph. The imperial system initiated during the Qin dynasty, however, set a pattern that was developed over the next two millennia.

[1] 1027-771 B.C.

http://www-chaos.umd.edu/history/time_line.html

[2] 221-207 B.C.

http://www.chaos.umd.edu/history/time_line.html

<http://members.aol.com/TeacherNet/AncientChina.html>

Subject: Chinese history timeline: Qin dynasty set a pattern that was developed over the next two millennia.

Fujii Guruji surprised many of his disciples by leaving a legacy message that His Holiness Dalai Lama should be respected to unite and spread Buddhism globally. Guruji actually started the Nipponzan Myohoji Order in Harbin, China, before going to India in the 1930's chanting to singlehandedly begin the revival of Buddhism there where it started but had become dormant. Somehow this relationship may in future help heal the rift between Tibet and China. One of Guruji's associates suggests a State Visit of HH Dalai Lama to the Japanese Emperor, when the time is right, contact

Rev. Yusen Yamato via <http://www.globalpeacenow.org>

More on Fujii Guruji at <http://www.dharmawalk.org>

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