

Leo Tolstoy's View of Religion and the Philosophy of Daisaku Ikeda:

From the Perspective of the Lotus Sutra

Mitsuru Eguchi

LEO Tolstoy (1828–1910) began researching religion just before the spiritual transformation he experienced at the age of fifty. He dedicated his entire being to this quest not merely out of intellectual interest, but rather as a way to find the meaning of life. As a result, he became awakened to religious faith and began living his life in accordance with a Christian teaching that he believed to be genuinely correct as the basic guiding principle of his life.¹

Tolstoy's discourses on religion and the diaries and letters he wrote in the latter half of his life highlight his unique views on various religions. He sought a kind of religion corresponding to human reality that is freed from mystical elements—a religion that does not promise happiness in heaven or in the after-life but ensures that people attain happiness on earth.² While we can find this view in his diary written during his youth, his stance remained basically unchanged even after he became awakened to religious faith at fifty years of age. In this paper, firstly I would like to outline Tolstoy's view on Buddhism and then seek to consider its similarities with the philosophy of the Lotus Sutra as it is interpreted by Daisaku Ikeda (1928–).

Tolstoy's philosophy is often said to have a Buddhist outlook. When he discussed religions, Tolstoy first focused on universal truths common in every religion and then attempted to capture the unique features of each religion. When he was engaged in intensive research on Buddhism in 1884, he wrote in his diary: "Read about Buddhism—its teaching. Wonderful."³ He remarked that it is completely the same teaching as his. He went on to write that it is wonderful that in Buddhism no answer is offered in response to the question about that which is eternal. He mentioned a Buddhist parable about a person wounded by an arrow who refused treatment until he discovered the identity of the person who caused his wound.

His empathy with Buddhism can be seen in this example. When he mentions "completely the same teaching," what kind of affinity did he find with his religious faith and Buddhist teachings?

Tolstoy was quoting from the parable of the poisoned arrow, which is in the early Buddhist Canon. In this parable, the monk Malunkya putta decided, "I'll go ask the Blessed One about this matter. If he discloses to me that 'The cosmos is eternal,' that 'The cosmos is not eternal,' ... that 'After death a Tathagata neither exists nor does not exist,' then I will live the holy life under him."⁴ Malunkya putta then went to ask Shakyamuni his question, but rather than responding to the question Shakyamuni instead shared the anecdote about the person wounded by the poisoned arrow.

This reminds us of an episode of a miller in the introductory part of Tolstoy's *On Life*. The miller in the story took an interest in the structure of a watermill. He became so deeply absorbed in researching this that he forgot about milling. Subsequently his mill was neglected and it did not serve its original purpose.

Tolstoy expected religion to correspond to reality and be freed from mystical elements.⁵ Moreover, he said that it is only on the basis of religion that humans can choose all they wish to do.⁶ Tolstoy thought religion can provide humans with a code of conduct. Seen in the light of Tolstoy's view on religion, it may be that he found resonance not in metaphysical discussions but in Shakyamuni's actual practice of saving people, as is shown in the parable of the poisoned arrow.

Tolstoy believed that human conduct guided by religion must aim to promote moral development. He wrote that moral teaching is that which is manifested in conduct that derives from a religious understanding of life.⁷ Thus, in Tolstoy's philosophy we can see an inseparable relationship between religion and morality.

Furthermore, it is clear from Tolstoy's remarks on the abovementioned parable that he valued and recognized a moral code of conduct within Buddhism. He referred to Shakyamuni's concepts of the Four Noble Truths and the Ten Good Precepts from this perspective in his *Circle of Reading*. Tolstoy posited that genuine happiness is associated with "becoming better than before."⁸ In his philosophy, the point of departure is an understanding that "Life is a striving towards good. A striving towards good is life."⁹ This is a moral practice that should be the most important issue for humans to face in life.

In the preface of the Buddhist tale *Karma*, which Tolstoy himself translated from its English text to Russian, he wrote, "The truth, much slurred in these days, that evil can be avoided and good achieved by personal effort only,"¹⁰ and "individual happiness is never genuine save when it is bound up with the happiness of all our fellows."¹¹ Thus, he emphasized the personal effort of humans.

At the same time, he thought, "Buddhism is only wrong in not recognizing the meaning and purpose of *this* life."¹² Modern European scholars of Indology and Buddhology placed more importance on a philological approach to their research and therefore attempted to understand Buddhism by focusing on the Canons of early Buddhism. The perception they gained through this approach is said to have had a considerable influence upon intellectuals in Europe. Hence we may understand that the abovementioned quote of Tolstoy does not reflect his own view entirely but rather the pessimistic image of Buddhism that prevailed among intellectuals of Europe in those days.

What is noteworthy is his attempt to grasp the concept of Nirvana from his unique perspective. He wrote, "One can understand the beliefs of Buddhism that you will always return to life (after death) until you reach absolute self-renunciation. Nirvana is not destruction but that new, unknown, incomprehensible life in which self-renunciation is no longer necessary."¹³

Here he sees Nirvana not as emancipation from the transmigration of life but as a kind of ideal state of life. But Tolstoy did not think such an ideal is attainable only after the extinction of the flesh. Christ's true teaching, according to him, "guides men, not by external rules, but by the internal consciousness of the possibility of attaining divine perfection."¹⁴ He held that his perception differs in this respect from the Judaist legalism prevalent before the advent of Jesus Christ.

On the other hand, Tolstoy stated, "Divine perfection is the asymptote of the human life, toward which it always tends and approaches, and which can be attained by it only at infinity."¹⁵ "[That] which can be attained by it only at infinity" is a state that cannot be gauged by finite understanding of whether it can be reached or not at a certain point. In short, his interest was not in the attainment of divine perfection in its finite sense of the word. Tolstoy held that such an ideal state exists inherently in the soul of every human, and that "Life ... is a motion toward divine perfection."¹⁶ According to this teaching, no condition can be higher or lower than another. Only an acceleration of motion toward perfection determines the degree of fulfillment. Therefore according to his interpretation of the Bible, a lost sheep can be said to have advanced more in its acceleration toward perfection than one which is not lost; the prodigal son has made more rapid growth upon his return to home than one who never left home. For Tolstoy, this is the significance of the point made by the Biblical parables of the lost sheep and the prodigal son.¹⁷

In his view, religion should not set rules for people that they must

observe, but rather it should inspire and motivate them to strive toward an ideal state of mind, and complete, infinite perfection.¹⁸

His approach to Buddhism is apparent through his understanding of Nirvana, whereby his unique perspective concerning an 'ideal' based on his view of religion holds infinite spiritual development to be the source of genuine happiness. Although we should avoid hasty conjecture regarding Buddhism's influence on Tolstoy as he made his philosophical explorations, interesting similarities can be seen between his philosophy and Buddhism, particularly concerning the Lotus Sutra.

Did Tolstoy read the Lotus Sutra?

There are reasonable grounds to suggest that Tolstoy read the Lotus Sutra. Records show that N. Strakhov wrote in a letter to Tolstoy that he had sent a French edition of the Lotus Sutra by Eugène Burnouf.¹⁹ In his biography of Tolstoy, P. Biryukov referred to Eugene Burnouf as the author of one of the books that had a great impact on Tolstoy in the 1880s (between the ages of 52 to 61).²⁰

Next, I would like to look at the similarities between Tolstoy's view on religion and the philosophy of the Lotus Sutra. Tolstoy saw religion as that which regulates the relationship between humans and infinite existence. Religion, in his view, should serve as a code of conduct for humans. From this perspective, the issue of the infinite carries an extremely important meaning for human life. In commenting that it is wonderful that no answer is presented to the question about that which is eternal, he gives the impression that he is ignoring metaphysical issues. However, this is not the case as long as it concerns the meaning of life. For Tolstoy, teachings that do not address this issue (of the relationship between humans and the infinite existence) are not considered religion. For example, he stated, "It is ... impossible to give the name religion to [Auguste] Comte's positivism, since it only establishes a relationship between man and mankind, not with the infinite."²¹

In his philosophy, the relationship between humans and the infinite is expressed in the title of his book, *The Kingdom of God is Within You*.

His definition of God is as follows: "I know within me a spiritual being which is apart from everything else. I equally know the same spiritual being, apart from everything else, in other people. But if I know this spiritual being within myself and in others, it can not but exist within itself. This spiritual being within itself we call God."²²

He did not perceive God to be either Creator or a personified existence. He even said that "God is life"²³ and that life's energy is called

God.²⁴ According to him, God can be found only within one's own life, and if God cannot be found there then God is nowhere. However, this view was seen as blasphemous because it lowered Jesus down from the divine state of God to the state of a sinful human. This view was criticized because it appeared to show an unforgivable arrogance against God.

Nevertheless, it is arguable that his true intention lay in blaspheming God or Jesus. On the contrary, a more natural interpretation might be that he discovered humanity's inviolable sanctity and tried to express it in some way. Human existence is not as vulnerable as it is often thought. His point is that humans can find a limitless font of the spirit within themselves without depending on salvation from without.

When Tolstoy says he sees the divine within humans, this does not mean he mystifies humans but rather that he believes in the infinite spiritual possibilities humans have.

A. N. Ignatovich found commonality between the Buddhist notion of "Buddhahood" and Tolstoy's concept that divinity is intrinsically endowed in humans. He held that the behavior of Bodhisattva Never Disparaging in the Lotus Sutra manifests Buddhahood, and he referred to its similarity with Tolstoy's philosophy.²⁵

After the original Awesome Sound King had passed into extinction and during the late Middle Day of the Law period when monks of overbearing arrogance exercised great authority and power, Bodhisattva Never Disparaging appeared and vowed obeisance to all he met, praising them in the following manner: "I have profound reverence for you, I would never dare treat you with disparagement or arrogance. Why? Because you are all practicing the bodhisattva way and are certain to attain Buddhahood."²⁶ However, rather than appreciating Bodhisattva Never Disparaging, the arrogant people were enraged, and they despised and disparaged him. Nonetheless Bodhisattva Never Disparaging was never bothered by the slander he received and he tenaciously continued to tell them that there is no doubt they can attain Buddhahood. After continuing such Buddhist practice for years, he prolonged his life span and enabled his six sense organs to become purified.

The following words by Tolstoy remind us of the practice undertaken by Bodhisattva Never Disparaging: we should do as the Doukhobors do²⁷; in other words we should deeply bow to everyone since God is within them.²⁸

Daisaku Ikeda, quoting the example of Bodhisattva Never Disparaging, concludes that all people are "equal as entities of the world of Buddhahood."²⁹

Based on Nichiren's interpretation of the Lotus Sutra, Ikeda sees the significance of the Lotus Sutra in the development of "the character of all humanity to the very highest level [the state of Buddhahood]."³⁰ He briefly outlined the state of Buddhahood or the Buddha world as "the wisdom that has determined the ultimate nature of the universe and of life force. It is the entity containing the boundless life force, which is one with individualized life. It is the wellspring of all true happiness."³¹ He further elaborated on the possibility of developing Buddha nature based on Nichiren's statement: "That ordinary people born in the latter age can believe in the Lotus Sutra is due to the fact that the world of Buddhahood is present in the human world."³²

Referring to Tolstoy's words, "To know God is possible only within oneself. Until you find God within yourself, you will nowhere find him,"³³ Ikeda pointed out Tolstoy's affinity with Buddhist teachings, saying that it is reminiscent of "the Buddhist view of the human being—the view that Buddhahood is immanent within the life of each individual."³⁴ Both their views are based on the concept of eternal life. What "Buddhahood" and "Divinity" refer to is not something that will be extinguished after death. Tolstoy wrote, "Bodily death destroys the body that is limited in space, and the consciousness that is limited in time, but it cannot destroy the special relation of each being to the world, which is the basis of life."³⁵ What he means by "the special relation of each being to the world" is "this *self*, which likes this but does not like that."³⁶ Though this is often confused with a temporary nature created under certain conditions of time and space, in Tolstoy's view the basic *self* of each being is always outside the limitations of time and space and will continue to exist for eternity.

Nevertheless, he notes that the *self* of each being is one and the same at its source. He wrote, "All living creatures are separated one from another in their bodies, but that which gives them life is one and the same in all of them."³⁷ He called that which gives them life God, and concluded that God exists in the life of each being.

In his dialogue with Arnold Toynbee, Ikeda perceived death based on the concept of *Kū*, void imbued with potentiality, describing it as the state that "is an existing reality, though it is manifest in no phenomena." He further wrote, "Since *Kū* cannot be seen with the human eyes, it might be thought to resemble nonbeing (*Mu*). But since, given an opportunity, it can become manifest in visible forms, it is different from nonbeing. In short, *Kū* is a state that cannot be expressed as either being or nonbeing."³⁸ and consequently "[t]he basic nature of the greater life force is to exist eternally outside of time while manifesting itself as life

(or being) and death (or nonbeing).”

In his *The Wisdom of the Lotus Sutra: A Discussion*, Ikeda stated that the eternal Buddha is revealed in the sentence of the Lotus Sutra's Life Span Chapter: “In the line ‘it has been immeasurable, boundless hundreds, thousands, ten thousands, millions of nayutas of kalpas since I in fact attained Buddhahood.’”³⁹ He elaborated on “I” saying, “‘I’ literally means Shakyamuni but implicitly it stands for all beings of the Ten Worlds. Thus, we ourselves are unquestionably the eternal Buddha.”⁴⁰

There is another commonality between the views held by Tolstoy and Ikeda concerning ways to unleash and develop ultimate spirituality of humans. Tolstoy wrote, “In evil movements one does not feel God, one doubts Him. And salvation is always in one thing alone—and it is sure: cease to think about God, but think of His law only and fulfill it, love all men, and doubts will vanish, and you will find God again.”⁴¹

As for Ikeda, he wrote, “Upon awakening to one's inherent Buddhahood, one begins a course of action filled with boundless compassion for all beings.”⁴² He also pointed out the difficulty of carrying out moral practice, stating that egoism that lurks within the human mind lies at the root of the emotion that allows one to commit immoral acts one knows is evil.⁴³ How is it possible to control this egoism by religious love? Ikeda maintains that there is a basic desire among the various desires possessed by human beings that can activate and inspire a humanistic life filled of vigorous creativity, a desire that seeks oneness with cosmic life. Ikeda believes that by sustaining interaction with this basic desire, which is a driving force that can draw positive energy in life that permeates the universe, various desires will take on new positive creativity and strengthen that positive aspect. He wrote that the philosophy of the Lotus Sutra does not encourage the extinction of desire but “emphasizes harmony and unity of the self with the universe and ... teaches that man can reach an ideal state of happiness in life integrated with universal life.”⁴⁴ The altruistic practice of compassion (in the Buddhist sense) serves this purpose and “leads naturally to the conquest of desire.”⁴⁵

Regarding the ideals set by Buddhism, Ikeda remarked, “Buddhist teachings and the ideal towards which they strive consist in the establishment of fundamental human independence; that is to say, independence in terms of the karma of the individual, of society, and of the natural environment.”⁴⁶

Ikeda's understanding of “Buddha” is different from perceptions seen in some forms of Buddhism in Japan, for example, the notion of “inherent enlightenment.” In this understanding, enlightenment or Buddhahood is originally inherent in human life, which is an assertion

that ordinary people are already Buddhas. They are therefore not necessarily required to carry out any special practice to attain Buddhahood, or may follow Nembutsu thought, which expounds the idea that people should seek rebirth in the Pure Land of Perfect Bliss after life. It is true that Buddha nature is inherent in every human life but this is the inner good latent in life that exists along with inner evil nature. Therefore Ikeda emphasizes the importance of spiritual struggle for humans to challenge their inner evil and to augment their Buddha nature. Ikeda's view expressed in an earlier quote: "Upon awakening to one's inherent Buddhahood, one begins a course of action filled with boundless compassion for all beings"⁴⁷ finds affinity with Tolstoy's view that God can be felt in one's life in the form of love.

In addition, both Tolstoy and Ikeda placed importance on the practice and striving required for personal growth as a means of solidifying and elevating one's Buddha nature or divinity. The two philosophers are also common in their belief that such practice will be manifested in the form of compassionate love for others. Ikeda calls the personal development as a human being that is achieved through such practice "human revolution," which he describes as "a contemporary expression for the attainment of Buddhahood for the individual."⁴⁸

Although Ikeda further elaborates on the notion of eternal life and Buddhahood without beginning from the standpoint of "the simultaneity of cause and effect" and "the mutual possession of the Ten Worlds" in *The Wisdom of the Lotus Sutra: A Discussion*, due to limitations of space I will not go into details here.

In any discussion, essential definitions such as the issue of eternity of life are subject to unverifiable hypotheses. However Ikeda maintains that in evaluating hypotheses, "we must ask whether scientific hypotheses are true, whereas we must ask whether religious hypothesis have value for the improvement of the qualities of humanity."⁴⁹

The notion of eternity of life presented by both Tolstoy and Ikeda are hypotheses yet they are intended to create value for the improvement in the qualities of humanity. Malunkyaputta's question in the parable of poisoned arrow was dismissed by Shakyamuni because his purpose in asking it was purely out of an intellectual interest in finding out whether it was true or not. Shakyamuni did not see any value in his question.

Conclusion

Tolstoy sympathized with the Buddhist philosophy of self-salvation through good deeds. But at the same time he thought Buddhism is

wrong in not recognizing the meaning and purpose of *this* life (which leads to self-renunciation). This might have been due to the influence of the pessimistic Buddhist philosophy that was prevalent in Europe at the time. Nonetheless, when comparing the philosophy of Tolstoy with the philosophy of the Lotus Sutra, deeper similarities have been found between his philosophy and Buddhism than he himself had thought. Moreover when comparing this to the philosophy of Ikeda, who has elaborated on the teachings of Nichiren Buddhism, which has its roots in the Lotus Sutra in the contemporary context, the philosophy of humanism based on confidence in the infinite spiritual potential each human being innately possesses can be highlighted.

Notes

¹ Tolstoy's Christian beliefs were, however, incompatible with the doctrine held by the church in those days, and it is a well-known fact this led to his subsequent excommunication by the Russian Orthodox Church. Nikolai Berdyaev believed that Tolstoy's religion was not Christianity but Buddhism.

² Leo Tolstoy, *Dnevnik* [Diaries]. In: Tolstoy L.N. Complete Works in 91 Volumes (in Russian). (Moscow: Terra, 1992), vol. 47, p. 37.

³ Leo Tolstoy, *Tolstoy's Diaries*. Edited and translated by R. F. Christian, Abridged edition, (London: Flamingo, 1994), p. 197.

⁴ "Cūla-Mālunkya Sutta" in *Thus Have I Heard: Buddhist Parables and Stories Series I*. Translated from the Pāli by Thanissaro Bhikkhu, (New York, San Francisco, Niagara Falls & Toronto: Sutra Translation Committee of the U.S. & Canada, 1999). <http://www.accesstoinsight.org/canon/sutta/majjhima/mn063.html> (accessed July 30, 2009).

⁵ Leo Tolstoy, *Dnevnik* [Diaries]. In: Tolstoy L.N. Complete Works in 91 Volumes (in Russian), (Moscow: Terra, 1992), vol. 47, p. 37.

⁶ Leo Tolstoy, *Krug chteniya* [Circle of Reading]. In: Tolstoy L.N. Complete Works in 91 Volumes (in Russian), (Moscow: Terra, 1992), vol. 41, p. 579.

⁷ *Ibid.*, vol. 42, p. 110.

⁸ *Ibid.*, vol. 41, p. 139.

⁹ Leo Tolstoy, *On Life and Essays on Religion*. Translated by Aylmer Maude, (London: Oxford University Press, 1934), p. 66.

¹⁰ Amidst the surging groundswell of technological innovation in those days, there were ideas such as a strong belief in the supremacy of science whereby science and technology would bring about social transformation, or revolutionary thought that attempted to improve society through political change. Tolstoy, however, criticized these views in many of his discourses by stating that unless human beings do not change themselves nothing will change.

¹¹ Paul Carus, *Karma / Nirvana* (La Salle: The Open Court Publishing Company, 1973), Preface by Leo Tolstoy.

¹² Leo Tolstoy, *Tolstoy's Diaries*. Edited and translated by R. F. Christian, Abridged edition, (London: Flamingo, 1994), p. 402.

¹³ *Ibid.*

¹⁴ Leo Tolstoy, “*The Kingdom of God is Within You*” in *The Complete Works of Count Tolstoy Vol. XX*. Translated and edited by Leo Wiener, (Boston: Dana Estes & Company, 1905), p. 102.

¹⁵ *Ibid.*, p. 101.

¹⁶ *Ibid.*, p. 102.

¹⁷ *Ibid.*, p. 107.

¹⁸ *Ibid.*, p. 100. In *The Kingdom of God is Within You*, Tolstoy remarked that those people who think Christ’s injunction of “resist not evil” is unviable see it as a rule they must follow. He stated that it should not be perceived as a rule but as an ideal humans should always strive toward.

¹⁹ “I will certainly send *The Lotus* and the first volume of Grizebakh within two days. Please treasure my *The Lotus*. You will understand that the book is valuable. I will purchase one copy for you.” (translated from Russian) In the notes of “L. N. Tolstoy State Museum” *The Lotus* is noted as being Eugène Burnouf’s famous *Le Lotus de la Bonne Loi, traduit du sanscrit, accompagné d’un commentaire et de vingt et un mémoires relatifs au buddhisme* (Paris: Imprimerie Nationale, 1852).

Although A. N. Ignatovich, the Russian scholar of Oriental Studies, argued that it is unknown whether Tolstoy had read the Lotus Sutra (“Echoes of the *Lotus Sūtra* in Tolstoy’s Philosophy,” *Dharma World*, vol. 25, 1998), based on the abovementioned facts it is quite conceivable that Tolstoy had read the Lotus Sutra.

²⁰ P. Biryukov, *Biografiya L.N. Tolstovo v dvukh knigakh* [Biography of L.N. Tolstoy in two books], (Moscow: Algoritm, 2000), p. 159.

²¹ Leo Tolstoy, *A Confession and Other Religious Writings*. Translated by Jane Kenish, (London: Penguin Books, 1987), p. 89.

²² Leo Tolstoy, *The Pathway to Life* (New York: Cosimo Classics, 2006), p. 30.

²³ Leo Tolstoy, “*My Confession*” in *The Complete Works of Count Tolstoy Vol. XIII*. Translated and edited by Leo Wiener, (Boston: Dana Estes & Company, 1904), p. 69.

²⁴ Leo Tolstoy, *Dnevniky* [Diaries]. In: Tolstoy L.N. Complete Works in 91 Volumes (in Russian), (Moscow: Terra, 1992), vol. 56, p. 121.

²⁵ Cf. note 19.

²⁶ *The Lotus Sutra*. Translated by Burton Watson, (New York: Columbia University Press, 1993), pp. 266–267.

²⁷ The Doukhobors are a splinter group of Orthodox Church started in Russia in the mid-eighteenth century. Believing in God’s presence in every human being they considered churches unnecessary as a mediator between God and human beings. In the nineteenth century, due to their refusal of conscription, the Doukhobors were persecuted by the government. Through the efforts of Tolstoy and others, many of them migrated to Canada.

²⁸ Leo Tolstoy, *Mysli o Boge* [Thoughts on God]. In: Tolstoy L.N. Complete Works in 20 Volumes (in Russian), (Moscow: T-vo I.D. Sytina, 1913), vol. 15, p. 63.

²⁹ Daisaku Ikeda et al, *The Wisdom of the Lotus Sutra: A Discussion Vol. 5* (Santa Monica: World Tribune Press, 2003), p. 95.

³⁰ Daisaku Ikeda et al, *The Wisdom of the Lotus Sutra: A Discussion Vol. 1* (Santa Monica: World Tribune Press, 2000), p. 139.

³¹ Arnold Toynbee and Daisaku Ikeda, *Choose Life* (New York: Oxford University Press, 1976), p. 168.

³² “The Object of Devotion for Observing the Mind Established in the Fifth Five-Hundred-Year Period after the Thus Come One’s Passing” in *The Writings of Nichiren Dais-*

honin (Tokyo: Soka Gakkai, 1999), p. 358.

³³ Leo Tolstoy, *The Pathway to Life* (New York: Cosimo Classics, 2006), p. 30.

³⁴ Daisaku Ikeda, "A Harmonious Blend of Cultures" in *A New Humanism* (New York & Tokyo: Weatherhill, 1996), p. 85.

³⁵ Leo Tolstoy, *On Life and Essays on Religion*. Translated by Aylmer Maude, (London: Oxford University Press, 1934), p. 116.

³⁶ *Ibid.*, p. 119.

³⁷ Leo Tolstoy, *The Pathway to Life* (New York: Cosimo Classics, 2006), p. 63.

³⁸ Arnold Toynbee and Daisaku Ikeda, *Choose Life* (New York: Oxford University Press, 1976), p. 279.

³⁹ *The Lotus Sutra*. Translated by Burton Watson, (New York: Columbia University Press, 1993), p. 225.

⁴⁰ Daisaku Ikeda et al, *The Wisdom of the Lotus Sutra: A Discussion Vol. 4* (Santa Monica: World Tribune Press, 2002), p. 76.

⁴¹ Leo Tolstoy, *The Pathway to Life* (New York: Cosimo Classics, 2006), p. 37.

⁴² Arnold Toynbee and Daisaku Ikeda, *Choose Life* (New York: Oxford University Press, 1976), p. 295.

⁴³ *Ibid.*, p. 328.

⁴⁴ *Ibid.*, p. 336.

⁴⁵ *Ibid.*, p. 336.

⁴⁶ *Ibid.*, p. 359.

⁴⁷ *Ibid.*, p. 295.

⁴⁸ Daisaku Ikeda et al, *The Wisdom of the Lotus Sutra: A Discussion Vol. 1* (Santa Monica: World Tribune Press, 2000), p. 27.

⁴⁹ Arnold Toynbee and Daisaku Ikeda, *Choose Life* (New York: Oxford University Press, 1976), p. 275.