

People of Culture and Wisdom
Building an Oasis of Hope, Trust and Friendship in Society
SGI-USA Culture Department

Selected Encouragement to the Academic Division
from SGI President Daisaku Ikeda



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ENCOURAGEMENT TO THE ACADEMIC DIVISION

The first general meeting of Soka Gakkai Academic Division

The New Human Revolution, *Vol. 15, "Revitalization Chapter," World Tribune Press, 2008.*

[pp. 44-47.] On November 3, the first general meeting of Soka Gakkai Academic Division, consisting of University professors and other academics and scholars was held. Shin'ichi sent as his message a long poem titled, "The Three Martyrs of Atsuhara," which he had composed for the occasion. It was a poem about the selfless spirit of the farmer followers of Nichiren Daishonin who died upholding their beliefs during the Atsuhara Persecution in 1280.

In the dawning light at the foot of Mt. Fuji,
young leaves sparkled with dew
as children frolicked,
to the murmur of the rushing brook
and the song of the lark,
a peaceful village morn.

In these latter days, the water is muddy:
The confusion in Buddhism is like tangled strands of hemp,
And bitterness and futility fill people's hearts.
Among the farmers of Atsuhara Village
Were brave young men who deplored this.

Their names were Jinshiro of Atsuhara
And his younger brothers Yagoro and Yarokuro.

Jinshiro's short life,
Swept away like cherry blossoms in the wind.
His name left behind as an example,
An honorable champion of kosen-rufu.

The lives of three martyrs of Atsuhara
Shine with eternal brilliance.

. . . Shin'ichi's poem, "The Three Martyrs of Atsuhara" described the spirit of selfless devotion to the Law exhibited by these three farmers who were Nichiren followers. He presented it to the Soka Gakkai Academic Division hoping it would inspire them to think about the meaning of true greatness.

. . . Genuine greatness as a human being has nothing to do with one's educational background, social status, or title. Nothing is more absurd or unattractive than spiritually impoverished people who boast about such superficial measures of value and care only for appearance and their own selfish

interests. Real human greatness is determined by the degree to which we work for the happiness of others and fight courageously for the sake of the Law.

Peace and Education Proposals

1987 Peace Proposal, The superior human spirit acts as a catalyst evoking good.

In more concrete terms, the course of education for world citizens must encompass such currently vital problems as environment, development, peace and human rights. Education for peace should reveal the cruelty of war, emphasize the threat of nuclear weapons, and insist on the importance of arms reduction. Education for development must deal with the eradication of hunger and poverty and should devote attention to establishing a system of economic welfare for the approximately 500 million people who suffer from malnutrition today and to the two-thirds of the nations in the world that are impoverished. Harmony between humanity and the world of nature should be the theme of education in relation to the environment; it is vital to stimulate the most serious consideration to the extent to which nuclear explosions harm the ecosystem. Learning to respect the dignity of the individual must be the cornerstone of education in relation to human rights. In all four of these essential categories, education must go beyond national boundaries and seek values applicable to all humanity. Furthermore, to make possible the attainment of the paramount goal of peace for humankind, activities in all four areas must be conducted in a mutually interrelated fashion. In other words, world-citizen education must be inclusive, comprehensive education for peace.

1996 Peace Proposal, Toward the Third Millennium: The Challenge of Global Citizenship

Only through learning can we open the spiritual windows of humanity, releasing people from the confines of ethnic or other group-based worldviews. Ethnic identity is deeply rooted in the human unconscious, and it is crucial that it be tempered through unremitting educational efforts that encourage a more open and universal sense of humanity.

1998 Peace Proposal, Humanity and the New Millennium: From Chaos to Cosmos

It is my belief that education, in the broadest sense of the word, holds the key to meeting the challenges of global responsibility and fostering tolerance. Education does not mean coercing people to fit one rigid and unvaried mold; this is merely ideological indoctrination. Rather, true education represents the most effective means of fostering the positive potential inherent in all people: self-restraint, empathy for others and the unique personality and character of each person. To do this, education must

be a personal, even spiritual encounter and interaction between human beings, between teacher and learner.

The 21st Century is the Century of Education

World Tribune, Oct. 24, 2008, p. 4. From SGI President Ikeda's September 30, 2008 Address at the 22nd Headquarters Leaders Meeting held in Tokyo.



The 21st century is the century of education. Education is the key to the future. If education goes astray, everything else will follow suit. Today, many parents are eager to have their children attend Soka University and Soka Women's College, and many students are eager to attend as well. However, if the faculty and staff become jaded, losing their passion and vitality, the schools' brilliant legacies will begin to crumble. I hope you, the faculty and staff, will always take action with a fresh, dynamic, enterprising spirit to open new paths and ensure the continued development and success of our schools.

Let's always be bright and upbeat in our interactions with young people.

A speech delivered at the third Entrance Ceremony, the first he attended, held in the university's Central Gymnasium on April 9, 1973, published as "Be Creative Individuals," To the Youthful Pioneers of Soka (Tokyo, Soka University Student Union, 2006), p. 27.



What is the basic goal of education? First Soka Gakkai president Tsunesaburo Makiguchi, the father of value-creating education, declared that it is making children happy. One of the greatest problems of modern education is that we have lost sight of this most fundamental purpose.

Only when children feel that their teachers are genuinely concerned for their welfare do they begin to trust and open up to them. And only when teachers give serious thought and attention to their students' happiness and well-being do they begin to see the character and personality of their students, their abilities and weaknesses.

I, too, have resolved to dedicate my life to education, because I know that education determines the future and is the foundation for building peace and lasting value.

I am confident that our Academic Division members are the leading exponents of such humanistic education. Independent thought and creative work are impossible when the human spirit is subjected to restraining or distorting pressures. Inexhaustible fonts of creative thinking can only be tapped where mind and spirit can roam freely exploring all perspectives and possibilities.

But spiritual freedom does not mean spiritual license. It does not mean thinking and acting in a willful, arbitrary manner. True development can take place only in the presence of both expansive liberty and a high degree of self-discipline. . . . Both in Plato's Academy and in the ancient Buddhist university at Nalanda there was freedom; but there was also stern confrontation with truth. Thus there was creative, original thinking. And it was precisely for this reason that the Academy and Nalanda were able to bequeath such rich spiritual heritages to their respective spheres of civilization.



Evidence of the fact that strict training is integral to any effort to expand spiritual freedom can also be seen in the less ancient examples of Oxford and Cambridge. In both universities, where many seminal scholars have been trained and much enduring research produced, an educational system is followed whose rigors reflect the universities' medieval roots. At the same time, students are afforded the high degree of freedom required to grow

spiritually and to prepare themselves to make their contributions to society.

“Soka Means Creating Value”—I wish to request that you always strive to be creative individuals. The name of this institution—Soka University—means a university for the creation of value. This in turns means that the basic aim of our university must be to create the kind of value society needs to become healthier and more wholesome. This is the kind of value that must be offered—or returned—to society. Consequently, all students here should cultivate their creative abilities in an effort to develop a rich vision for the future and contribute in a meaningful way to society.

An Unforgettable Teacher

From a series of essays by Daisaku Ikeda, first published in the Philippine magazine Mirror, 1998.

Makiguchi's initial experience as a teacher was in a remote rural region [of Japan. The] manners [his students] brought from their impoverished homes were rough. But Makiguchi was insistent, "From the viewpoint of education, what difference could there be between them and other students? Even though they may be covered with dust or dirt, the brilliant light of life shines from their soiled clothes. Why does no one try to see this? The teacher is all that stands between them and the cruel discrimination of society."

He wanted desperately to free children from the Japanese system of teaching by rote learning, which stifled children's individuality. He believed that education should never be forced and saw it as the means to enlighten as many people as possible, providing them with the key to unlock the treasure-house of wisdom themselves.

From his own practical classroom experience, Makiguchi went on to develop his theory of "Value-Creating Education." For him, the purpose of education was happiness, and the essence of happiness was what he called "value-creation"—"soka" in Japanese. He defined value on three levels: beauty, gain or benefit, and social good. As an educator, he saw his job as enabling young people to create this kind of value for themselves. Sometimes Makiguchi's theory on education was criticized for being "too down-to-earth." He retorted, "That's only natural, because the teaching methods I embrace come from my own difficult struggles in the classroom. Mine is not the tenuous theory of a scholar stuck in an office."

The Dawn of a Century of Humanistic Education

Published in Japanese in the Seikyo Shimbun, January 1, 2000.

To others my mentor and I must have presented a destitute sight. In truth, Mr. Toda could not pay my wages, and I could not afford a warm overcoat even though winter was quickly closing in. Had we spoken to others of starting a university, they would surely have ridiculed us and dismissed the idea out of hand. But in our hearts, my mentor and I were kings. Mr. Toda declared, "Let's make it the best university in the world!" On that day, the flame of Soka University that burned fiercely in his heart was passed on to me.

The flame within Mr. Toda had been lit by his mentor, the Soka Gakkai's founder Tsunesaburo Makiguchi. Mr. Makiguchi once said to him, "In the future, we must found a school based on the value-creating (Soka) pedagogy that I have been formulating. If we can't do it during my lifetime, please do it in yours."

Setting Fresh Goals Toward Soka Gakkai's 80th Anniversary

Executive Leaders Conference, "Setting Fresh Goals towards the Soka Gakkai's 80th Anniversary (At an executive leaders conference commemorating May 3rd, Soka Gakkai Day, held in Shinjuku Ward, Tokyo, on May 10, 2006).

Rector Tretyakov also said that the most important thing in a university is not grand buildings but the kind of people who work there. If everyone who studies or works at a university, he continued, treats it as if it is their own home, the institution will survive even if everything around it is destroyed. He further said that what creates a university and its history, past and present, are people—the selflessly devoted faculty and staff and those working out of the limelight, who are committed to the university's ideals.

Neither buildings nor the organizational structure are what ultimately matter; everything comes down to people, to their spirit and attitude. This is a rule that applies not only to universities but to all groups and organizations.

Soka Education, *Middle Way Press, 2001*

[p.167] A university is not the result of a system or a building program but a product of the determination and passion of young people seeking new knowledge and wisdom. First of all, determined young people must aspire to make truth their own. To help fulfill such aspirations, teachers and instructors will be found; and through the cooperative effort of students and instructors, universities will evolve. Fundamentally, the university begins with a thirst for knowledge and a love of truth on the part of the students. The atmosphere of such thirst and love must prevail. A university without eager students is a university without life, a university in which the main purpose has been forgotten. The time has come to return to the true origins of university education. . . .

Here at Soka University, you must not wait passively for the university to do something for you but must join proudly, bravely, actively, passionately in making this university a new light of hope. Dialogue must continue, but it must be useful and profitable and based on responsibility and trust, not irresponsible arguments. This is your university. You are responsible for it. Remember that we are all united in wanting to make Soka University a springboard for the advancement of human culture. If you remember these things, your dialogues will be fruitful. We must create at this university a magnificent community of human beings joined together in a common cause.

[p. 170] Today we need bright young people who have studied at private universities to acquire not only knowledge and wisdom but also freedom and independence of thought. When such young people travel about the world, working or relaxing with the masses of humanity, we will begin to have a new kind of cultural exchange and fusion among individuals and peoples. We will, in short, have cultural

interchange at the grass-roots level, instead of only among diplomats and the elite. The day will come when cultural bridges will link the peoples of the earth, when friendships will stretch across all national barriers, when people's hearts will respond joyfully to the birth peal of a new global culture and a new civilization for all humankind. You must become the envoys and the builders of the bridges of culture and peace connecting the peoples of the world. You must toll the great bell announcing to future generations the birth of a new global culture. The reverberations of that bell will echo the yearnings of multitudes of people in all nations.

Commencement Speeches

SGI Graphic, *November 2000*

Undergraduate Commencement Ceremony at SUA on May 21, 2006.

. . . the world in which we live today, jarred as it is by inexorable, dramatic change, demands new expressions of creative wisdom. It eagerly awaits the appearance of individuals that are imbued with the vision and energy that can be trusted to build a grander, better world. And it is you, the students and graduates of SUA, who will meet these lofty expectations of our era by serving as the pioneers of a new frontier in this century. For you embrace a robust philosophy that reveres the inherent dignity of life. I ask you to inspire hope where there is suffering, progress where there is stagnation—and, in doing so, usher in a truly global renaissance by fulfilling the roles which you were meant to fulfill.

At the seventh Commencement Ceremony of Soka Senior High School on March 16, 1977.

Published in *Collected Works of Daisaku Ikeda*, Vol. 56, *Tokyo: Seikyo Shimbun*, pp. 187-188.

It's important for people to have a place to return to. Life is full of ups and downs. It's often thanks to certain troubles that one can once again appreciate and enjoy life. If we forget who we are, we need something to give us a sense of orientation and a clear view of which direction to continue in. If you ever feel deadlocked, encourage yourself by remembering your university days, and then move forward with confidence.

Thoughts on Education for Global Citizenship

Teacher's College, Columbia University New York City, 1996 - Addresses in the United States,
www.daisakuikeda.org

Education must be the propelling force for an eternally unfolding humanitarian quest. It is for this reason that I consider education the final and most crucially important undertaking of my life. . . .

Education is a uniquely human privilege. It is the source of inspiration that enables us to become fully and truly human, to fulfill a constructive mission in life, with composure and confidence. This is also the reason I deeply concur with the view expressed by [Columbia Teachers' College] President Levine that while education is perhaps the slowest means to social change, it is the only means.

In the coming years, I would hope that there could be held a world summit, not of politicians, but of educators. This is because nothing is of greater importance to the human future than the transnational solidarity of educators.

The Triumph of Education is the Everlasting Triumph of Humanity

SJI President's Speeches: Bonus Articles, Honored by Southern Illinois University Carbondale, June 6, 2006, Publications CD, January 1, 2006, p. 8.

In this day and age, faculty members do not have the right to lord it over their students. Faculty and students are colleagues and partners in the shared pursuit of learning. Teachers should be willing to make sacrifices in order to foster their students into fine successors.

This is the heart of Soka education, and the spirit demonstrated by both Mr. Makiguchi and Mr. Toda. I hope faculty members will take the time to reach out warmly to students on a personal level by inquiring about their physical and emotional well-being and offering heartfelt encouragement. Such small kindnesses and gestures of genuine concern can make a lasting impression on a student, creating fond memories that will endure for a lifetime.

Educators Without Arrogance

Faith into Action, *World Tribune Press*, 1999.

[p. 264] Shakyamuni waged a head-on struggle against dogmas that enchain and divide human beings. He strictly admonished, "The one who is full of rigid, fixed views, puffed up with pride and arrogance, who deems himself 'perfect,' becomes anointed in his own opinion because he holds firmly to his own views." Shakyamuni, who believed in continually seeking self-improvement, plunged into the realities of society as an "educator" in pursuit of a truly humane way of life, not as an absolute being who looked down on the people.

[p. 265] The French philosopher Charles Péguy asserted that a crisis in civilization and society is indicative of a crisis in education. Civilization is placed in jeopardy when humanity is jeopardized or crushed by political force or religious authority. Since teachers are the representatives of humanism,

education provides the key to overcoming crises in this area. As a result, protecting education is protecting civilization; transforming education, meanwhile, serves to transform society. Indeed, the extent to which humanistic education flourishes is the barometer of civilization. . . .

The level of culture that teachers themselves have attained in the depths of their lives through their own personal efforts is conveyed from one human being to another, from teacher to pupil. Education is not something that is conferred in a highhanded manner from without. Consequently, teachers' inner growth contributes to the pupils' happiness and both educational and social advances.

[p. 266] The greatest enemy of learning is fear. This is true of language, of art, of every area of study. When we're afraid of being laughed at, of embarrassment, of being looked down on by others for our mistakes, shortcomings or limitations progress becomes very difficult. We must be brave. So what if others laugh? Whoever makes fun of those trying their best are the ones who should be ashamed. . . .

Education must never be coercive. The heart of education exists in the process of teacher and pupil learning together, the teacher drawing forth the pupil's potential and raising the pupil to eventually surpass the teacher in ability...Mr. Makiguchi, our mentor, once said: "Teachers must not instruct students with the arrogant attitude of 'Become like me!' It is far more important for teachers to adopt the attitude: 'Don't satisfy yourself with trying to become like me. Make your model someone of higher caliber.'" True teachers [who are genuinely concerned for the development of each student], therefore, are those who have the humility to advance together with their students.

Developing Capable People

SGI Graphic, August 2007, p. 25. From "Thoughts on The New Human Revolution," 32, Seikyo Shimbum, July 22, 1998.

The greatest treasure that we can leave for the future is capable people. And no one is more talented and able than a person who can discover and nurture individuals of promise and ability. In the process of fostering others, we polish and perfect ourselves.

Wisdom and Creativity

"Words of Wisdom by Buddhist Philosopher Daisaku Ikeda," <http://www.ikedquotes.org>

The more knowledge one gains, the more important becomes the question of what that knowledge will be used for. Knowledge without wisdom and philosophy produces nothing more than talented beasts.

Knowledge alone cannot give rise to value. It is only when knowledge is guided by wisdom that value is created. The font of wisdom is found in the following elements: an overarching sense of purpose,

a powerful sense of responsibility and, finally, the compassionate desire to contribute to the welfare of humankind.

The times when I have most intensely felt and experienced the inner reality of creation have been those times when I have thrown myself wholeheartedly into a task, when I have carried through with that task to the very end. At such times, I experience a dramatically expanded sense of self. I can almost hear the joyous yell of victory issuing from the depths of my being.

This sense of fulfillment and joy is the crystallization of all the effort—each drop of sweat, each tear—expended to reach that moment. Life's inherent creativity, its dynamic vitality, is brought to the surface only through the strenuous exertions of a life of consistent action.

Life is Beautiful

SGI Graphic, September 2007, p. 20.

Facing the past squarely is different from what some scholars call a “masochistic” view of history. It is self-examination, without which there can be no bright future for us. Those who eliminate facts from history will themselves be left out by history. Learning from the past mistakes is a new beginning for a better tomorrow. A nation that does so will be respected by others, and its people will be able to have pride.

Discussions on Youth and Dialogue with Hope

SGI Graphic, February 2007, p. 36.

You can run away from your responsibilities, of course. That freedom exists. But it is a very small, petty freedom. It only leads to a life of great hardship, a life in which you are powerless, weak and completely frustrated.

Alongside this small freedom, however, exists a much greater freedom. The well-known Japanese novelist Eiji Yoshikawa (1892-1962) wrote, “Great character is forged through hardship.” Only by polishing yourself through repeated difficulties can you build a self that sparkles as brightly as a gem.

Once you have developed such a state of life, nothing will faze you. You will be free. You will be victorious. Once you realize this truth, even hardships become enjoyable. Daring to take on tough challenges—that in itself are immense freedom...

Life is a battle to attain ultimate and unlimited freedom. Faith in Buddhism allows us to use our karma and the sufferings of birth, aging, sickness and death as springboards to happiness. The purpose of faith is to forge that kind of self. Faith enables us to attain a state of unsurpassed freedom.

SGI Graphic, *August 2007*, p. 36.

You're absolutely free to choose your own path. It's your life. You yourself have to decide what's best for you ... the school you graduate from doesn't determine your entire life. Far more important is that you have the strength and depth of character to earnestly ponder the question of how you should live your life. How much inner strength and depth you possess will determine how fulfilled and satisfying your life will be. ...

It all comes down to this: those who achieve the goals they set for themselves are winners and lead happy lives. This is the key.

SGI Graphic, *September 2007*, p. 36.

If there is a university you want to get into, then study as much as it takes to get in. Success comes from effort. Study seriously every day. Playing and dreaming won't get you what you want. Pipe dreams like "Ah, wouldn't it be wonderful if I could learn English overnight," or "There must be some way to get smart while fooling around," will get you nowhere.

Nothing great is achieved without serious effort. There is no easy road to learning. Study so hard that you surprise everyone. This is the way you should be thinking. Such tremendous effort will become a wonderful, noble and deeply fulfilling memory of your youth. It will be your medal of honor to proudly commemorate those days...It is a huge mistake to compare academic study and faith on the same level. Thinking that you don't need to study hard because you chant is a sign of an erroneous attitude toward faith; it is the kind of misguided thinking we see in escapist religions. When it comes to study, it is the person who studies hardest who succeeds. This is as a matter of course. Faith, in contrast, is what forges our spirit so that we can undergo and endure that effort.

For instance, you can sit praying in front of a rice cooker forever, but unless you put rice in it, you can never expect to get any cooked rice. Similarly, you can have all the faith in the world, but if you don't study, you'll never get anywhere academically. It's like a motor that only idles but produces no forward motion.

The Heart is Most Important

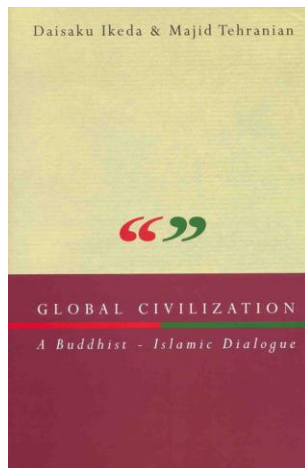
World Tribune, *January 11, 2002*, p. 5. Also in *Living Buddhism*, Nov-Dec 2008, p. 5.

Words spoken from the heart have the power to change a person's life. They can even melt the icy walls of mistrust that separate peoples and nations. We must expand our efforts to promote dialogue between and among civilizations. I am utterly convinced that we were not born into this world to hate and destroy each other. We must restore and renew our faith in humanity and in each other. We must never lose sight of the fact that we can still make the 21st century an era free from the flames of war and

violence – an era in which all people may live in peace. To this end, we must strive to make a profound reverence for life the prevailing spirit of our times and our planet.

Build Peace in the Hearts of People

Daisaku Ikeda and Majid Tehranian, Global Civilization: A Buddhist-Islamic Dialogue (London and New York: British Academic Book, 2003), pp. 140-141.



It may seem circuitous, but the foundation for real, unshakable peace is to build peace in the hearts of people, each individual; in other words, to cultivate personal, inner peace in all of us.

What we in the SGI have been doing is trying to stimulate this kind of “human revolution” in people all over the world, trying to help them build their own inner peace. I will always have faith humanity can extricate itself from the conflicts and violence imposed by the vicissitudes of fate when the internal change in human lives, coming like wave upon wave on the shore, turns into a swelling tumult of people with the wisdom of inner peace.

Restoring Our Connections

SGI Quarterly, *January 2008*, p. 5.

The poetic spirit can be found in any human endeavor. It may be vibrantly active in the heart of a scientist engaged in research in the awed pursuit of truth. When the spirit of poetry lives within us, even objects do not appear as mere things; our eyes are trained on an inner spiritual reality. A flower is not just a flower. The moon is no mere clump of matter floating in the skies. Our gaze fixed on a flower or the moon, we intuitively perceive the unfathomable bonds that link us to the world. . . .

Now more than ever, we need the thunderous, rousing voice of poetry. We need the poet’s impassioned songs of peace, of the shared and mutually supportive existence of all things. We need to reawaken the poetic spirit within us, the youthful, vital energy and wisdom that enable us to live to the fullest. We must all be poets.

An ancient Japanese poet wrote, “Poems arise as ten thousand leaves of language from the seeds of people’s hearts. . . .” Our planet is scarred and damaged, its life-systems threatened with collapse. We must shade and protect Earth with “leaves of language” arising from the depths of life. Modern civilization will be healthy only when the poetic spirit regains its rightful place.

Guidance at Nagano Training Center, August 1991

Athenaeum, *Fall 1997, 1(1), p. 2.*

To become a top scholar in your specific field, expect 30 to 50 years to be necessary. It took me 40 years to reach where I am today! There's no need to be impatient. Your steady advancement will surely lead to this goal. Enjoy the state of life where you can create value every moment.

I want each of you to become a lighthouse in society and become respected and praised by others, so that people will be impressed by you, saying that a great scholar or person is a member of the SGI. At the same time, please be a source of pride for everyone in the organization. Please strive to create harmony and protect your organization. Instead of showing elitism, please be leaders of the common people, who can embrace members of all classes.

Please do not be swayed by theory. Life is short and time is limited. Instead of spending so much time trying to understand with your intellectual minds, I suggest that you actively struggle in the organization. Through such painstaking struggles for the sake of the members, you will be able to share the sufferings of others and, in the long run, you'll be happier that way-you'll be able to change your karma in less time.

Education alone cannot lead human beings to change their karma, nor can it transform their society. The ideal condition would be to conjoin Buddhism, which is the rhythm and energy of life, and education, which enables human beings to develop their intellect--let them co-exist.

Quotes on Education

"Words of Wisdom by Buddhist Philosopher Daisaku Ikeda" <http://www.ikedaquotes.org/>

- Universities exist to benefit those who are unable to attend them.
- There is no genuine education without earnest life-to-life interaction and inspiration. People grow through their interaction with people.
- Knowledge alone cannot give rise to value. It is only when knowledge is guided by wisdom that value is created. The font of wisdom is found in the following elements: an overarching sense of purpose, a powerful sense of responsibility and, finally, the compassionate desire to contribute to the welfare of humankind.
- Believing in people, believing in some rich unknown something and drawing it out-that is the vigorous spirit of education.
- Education must be based on the fundamental rhythm of life itself-the wish to grow, to extend oneself, to break out of one's shell. It must seek to place people on the track to self-improvement.

It cannot be authoritarian; it must seek to enhance a person's progress with his agreement and to his satisfaction.

- Unlike political and economic concerns, educational programs do not bear fruit immediately; thus it is hard to convince people of their importance. But in the long term, education cannot be overlooked as a key to bringing stability and prosperity to society.
- The genuine goal of education must be the life-long happiness of those who learn. Education should never be subordinated to the demands of national ego, or of corporations searching for profit-generating employees. Human beings, human happiness, must always be the goal and objective.
- Knowledge itself is a neutral tool that can be used for good or evil. Wisdom, in contrast, always directs us toward happiness. The task of education must be to stimulate and unleash the wisdom that lies dormant in the lives of all young people. This is not a forced process, like pressing something into a preformed mold, but rather drawing out the potential which exists within.
- To me, the essence of education is this process whereby one person's character inspires another. Once children feel that their teachers are genuinely concerned for their individual welfare, they will begin to trust them and open up to them.
- Education should not be based on or limited by a nationalist agenda. Education must cultivate the wisdom to reject and resist violence in all its forms. It must foster people who intuitively understand and know-in their mind, in their heart, with their entire being-the irreplaceable value of human beings and the natural world. I believe such education embodies the timeless struggle of human civilization to create an unerring path to peace.
- Education must inspire the faith that each of us has both the power and the responsibility to effect positive change on a global scale.
- Nothing is more crucially important today than the kind of humanistic education that enables people to sense the reality of interconnectedness, to appreciate the infinite potential in each person's life, and to cultivate that dormant human potential to the fullest.
- Education makes us free. The world of knowledge and of the intellect is where all people can meet and converse. Education liberates people from prejudice. It frees the human heart from its violent passions
- It is through education that we are liberated from powerlessness, from the burden of mistrust directed against ourselves. To awaken the abilities that have been lying dormant within. To arouse and extend the soul's aspiration to become full and complete. Can there be any more sublime experience in life?

- The task of education must be fundamentally to ensure that knowledge serves to further the cause of human happiness and peace.
- The proud mission of those who have been able to receive education must be to serve, in seen and unseen ways, the lives of those who have not had this opportunity.
- Education is to ignite a flame. When teachers burn with a passion for truth, the desire to learn will be ignited in their students' hearts. When teachers are excited about culture and beauty, the creativity of their students will leap up like a bright flame.