

## DAISAKU IKEDA: AN INTRODUCTION

Daisaku Ikeda is a Buddhist leader and peacebuilder, a prolific writer and the founder of a number of cultural, educational and peace research institutions around the world. He is a committed proponent of dialogue who believes that deepening the mutual understanding of people of different cultures and beliefs is key to building lasting peace in the world.

A central theme in Ikeda's philosophy is that "human revolution"—inner-motivated change—within even a single individual can positively influence all humankind. Ranging from the protection of human rights to sustainability and the empowerment of women and youth, his concerns are all underpinned by Buddhist philosophy and respect for the dignity of life.

As third president of the Soka Gakkai Buddhist association and founder of the Soka Gakkai International (SGI) with more than 12 million members in 192 countries and territories, Daisaku Ikeda has developed and inspired what may be the largest, most diverse lay Buddhist movement in the world today. Based on the 700-year-old tradition of Nichiren Buddhism, the movement is characterized by its emphasis on individual empowerment and social engagement to advance peace, culture and education.

### **Biography**

Born in Tokyo, Japan, on January 2, 1928, Ikeda experienced firsthand the human loss, anguish and turmoil of war. In the chaos of postwar Japan, he came to embrace Buddhism through his encounter with educator and pacifist Josei Toda (1900–58), head of the Buddhist lay organization Soka Gakkai, who had been imprisoned for his beliefs during World War II. His wartime experiences and the inspiration he received from Toda shaped Ikeda's own commitment and are the starting point for his efforts toward the creation of a global culture of peace.

A leading proponent of Buddhist humanism, Ikeda has traveled to more than 50 countries and engaged in wide-ranging dialogues in his quest for peace. He is also a prolific author and poet, having published numerous works and co-authored dialogues with Arnold Toynbee, Mikhail Gorbachev, Hazel Henderson, Linus Pauling, Aurelio Peccei and other leading figures.

He has devoted his life to advancing peace and promoting educational and cultural exchange. In recognition of his efforts in support of the United Nations, as well as public information and education activities on such issues as disarmament, the environment and human rights, Ikeda was conferred the UN Peace Award in 1983. His achievements have since been recognized by educational and peace institutes around the world.

## QUOTATIONS BY DAISAKU IKEDA

### **Human Revolution:**

“A great human revolution in just a single individual will help achieve a change in the destiny of a nation and, further, will enable a change in the destiny of all humankind.”

### **Peace:**

“Peace is not simply the absence of war; it is a state in which people come together through mutual trust and their lives overflow with joy, energy and hope. This is the polar opposite of war—a condition in which people are plagued by hatred and the fear of death.”

### **Dialogue:**

“Without dialogue, humans are fated to walk in the darkness of their own dogmatic self-righteousness. Dialogue is the lamp by which we dispel that darkness, lighting and making visible for each other our steps and the path ahead.”

### **Education:**

“Education at its best is a process of liberation from prejudice which frees the human heart from its violent passions. Through education people can be delivered from powerlessness, from the burden of mistrust directed against themselves. And those who have learned to trust in themselves are then naturally able to believe in the latent capacities of others.”

### **Culture:**

“Culture is an elevated expression of the inner voice which the different peoples of the Earth have heard in the depths of their being, a voice which conveys the vibrant compassion and wisdom of the cosmic life. For different cultures to engage in interaction is to catalyze each other’s souls and foster mutual understanding.”

### **SGI:**

“The goal of the SGI’s movement is to empower the world’s citizens to rid this Earth of needless suffering while realizing lives of peace and happiness. With that pride and conviction, we will continue to work alongside people of like mind in building a global culture of peace in the 21st century.”

For more quotes, go to [www.ikedaquotes.org](http://www.ikedaquotes.org)

## DAISAKU IKEDA AS BUDDHIST PHILOSOPHER

Daisaku Ikeda writes and speaks extensively about the application of the teachings of Buddhism to daily life in the real world. He explores the core humanistic message of Shakyamuni's life and teachings, examines the relevance of the key Mahayana text, the Lotus Sutra, to today's world and unpacks its profound principles from the perspective of Nichiren Buddhism. (Nichiren was the 13th-century Japanese monk who developed the Lotus Sutra-based practice carried out by members of the SGI.)

The Lotus Sutra proclaims the infinite potential and dignity inherent in the life of each human being. It is a guide to unleashing the transformative power of each individual's life.

Ikeda's philosophy could be expressed as the effort to clarify and apply these principles within the context of contemporary society, to identify shared, universal human values that accord with the core value of the sanctity of life through the practice of dialogue, and to promote mutual understanding, cooperation and peace.

He has written widely on Buddhism, from *The Living Buddha* about the life of Shakyamuni, to the series *The Wisdom of the Lotus Sutra* and books such as *Unlocking the Mysteries of Birth and Death* which introduce Buddhist philosophy for Western readers.

In his 2008 peace proposal, "Humanizing Religion, Creating Peace," he comments on the role of religion in the world as follows:

"Does religion make people stronger, or does it weaken them? Does it encourage what is good or what is evil in them? Are they made better and more wise—or less—by religion?' These are the questions we need to ask of all religions, including of course Buddhism, if we are to succeed in fully 'humanizing' them."

### **Institute of Oriental Philosophy**

In 1962, Ikeda founded the Institute of Oriental Philosophy (IOP) to promote research on the cultural heritage of Asia and compile academic material on Eastern thought and philosophy, as well as clarifying the relevance of Buddhism and other world religions in the modern world. In addition to conducting scholarship on Nichiren Buddhism, the Lotus Sutra and the philosophy of value creation, the IOP undertakes research on issues including bioethics, the global environment, women and Buddhism, and the linkages between religion and humanism. The institute also sponsors and participates in a wide range of international conferences, colloquiums and interfaith initiatives.

[www.iop.or.jp](http://www.iop.or.jp)

As a concerned individual, and based on his belief in our shared humanity, Daisaku Ikeda has contributed to building trust and human connections across historical divides created by the wounds of war or differences of ideology. He has put particular efforts into healing relations between Japan and its neighbors in Asia based on an honest view of history, often offering his own apologies for the suffering wrought by Japan's wartime aggression.

### **China–Japan friendship**

In 1968, as president of the Soka Gakkai, Ikeda made a historic speech calling for the normalization of relations between Japan and China in front of 20,000 youth in Tokyo. He was convinced that ending the isolation of China was the key to stability and peace in Asia. In December 1974, he met with then Premier Zhou Enlai, toward the end of the Chinese leader's life.

Ikeda pledged to do all in his power to build a bridge of friendship between the two countries, in order to heal the scars of war and reestablish the close ties enjoyed over thousands of years. Ikeda has visited China ten times, and initiated extensive programs of youth, cultural and educational exchange stretching over 30 years.

“I am always touched by the warm humanity of the people of China, which I regard as my spiritual home. There is a saying in your country: ‘When mingling with people, mingle with their hearts. When watering trees, water the roots.’ In the same way, the flower of friendship blossoms when attention is given to profound heart-to-heart ties—not merely to outward appearances of formality or etiquette.”

### **Russia–Japan friendship**

In September 1974, in the midst of the Cold War, Ikeda made his first visit to the Soviet Union, at the invitation of Moscow State University. On that trip he met with Premier Aleksei N. Kosygin. It was a time of great tension between China and the Soviet Union, and Ikeda had witnessed the Chinese people's fear of a Soviet attack on a visit there earlier that year.

Ikeda asked Kosygin whether the Soviet Union was intending to attack China. The premier responded that the Soviet Union had no intention of either attacking or isolating China. On a subsequent visit to China, Ikeda brought this message to the Chinese leadership, contributing to the easing of tensions between the two countries.

He has since supported numerous exchanges between Japan and Russia in the fields of culture and education, as well as the promotion of major exhibitions and other activities on the theme of peace.

“People criticized me, asking why a person of religion would want to visit a communist country. But I was determined to open that road. Together, we have transformed suspicion into trust, and fear into friendship. I wanted to transform a fixation with the past into a commitment to the future.”

## PEACE: CHALLENGE OF NUCLEAR ABOLITION

“Crying out in opposition to war and nuclear weapons is neither emotionalism nor self-pity. It is the highest expression of human reason based on an unflinching perception of the dignity of life. Faced with the horrifying facts of nuclear proliferation, we must call forth the power of hope from within the depths of each individual’s life. This is the power that can transform even the most intractable reality. It is absolutely essential for the world’s people to tenaciously cry in a common voice for an end to this terrible madness of destruction.”

The peace activism of Daisaku Ikeda is inspired by the Declaration Calling for the Abolition of Nuclear Weapons issued on September 8, 1957, by Josei Toda, second president of the Soka Gakkai, in which he denounced nuclear weapons as an absolute evil and entrusted the task of abolishing them as the foremost of his instructions to his young followers.

Since 1960, Ikeda has traveled throughout the world and met with leaders of the five declared nuclear-weapon states, secretaries-general and other officials of the United Nations, as well as numerous activists, scholars and intellectuals. The elimination of nuclear arms and the realization of global peace has been a consistent theme he has raised in these meetings.

He wrote proposals on the occasion of the three UN General Assembly Special Sessions on Disarmament (1978, 1982 and 1988) in the hope of contributing to their success. Since 1983, he has authored a peace proposal, released every year on January 26 to commemorate the founding of Soka Gakkai International, in which nuclear abolition has been an abiding concern. In 1996, he established the Toda Institute for Global Peace and Policy Research, which positions the abolition of nuclear weapons as a foundational objective, organizing conferences and publishing proceedings on this theme.

He has stressed the importance of establishing a clear international norm for nuclear abolition and of bringing together the power of ordinary citizens to this end. This is based on his belief that civil society has a special role to play in resolving issues that involve the complex interplay of national interests and are therefore not amenable to resolution solely through state or government initiatives. Inspired by his body of work, SGI (as a movement of ordinary citizens) has engaged in an extensive range of activities to convey to as wide a public audience as possible the inhuman nature of and the danger posed by nuclear weapons.

One example is “Nuclear Arms: Threat to Our World,” an exhibition launched in June 1982 in support of the United Nations World Disarmament Campaign and shown in numerous countries, including nuclear-weapon states such as the former Soviet Union, United States and China. In recent years, SGI has engaged in activities that seek to promote public awareness in support of disarmament and nonproliferation education as called for by the UN. In 1997 and 1998, SGI members collected 13 million signatures for the Abolition 2000 campaign, presenting these to the UN in October 1998.

In a proposal on UN reform written in August 2006, Ikeda called for a People's Decade for Nuclear Abolition.

In September 2007, on the 50th anniversary of Toda's declaration, SGI launched the Decade with a new exhibition that challenges the logic of nuclear weapons from the perspective of human security. Since then, the exhibition "From a Culture of Violence to a Culture of Peace: Transforming the Human Spirit" has been viewed in numerous venues around the world. Toward the same end, SGI has produced as an educational tool a five-language DVD documenting the experiences of atomic bomb survivors, "Testimonies of Hiroshima and Nagasaki: Women Speak Out for Peace." SGI is collaborating with other organizations in these efforts and supports the International Campaign to Abolish Nuclear Weapons (ICAN) initiated by International Physicians for the Prevention of Nuclear War (IPPNW).

On September 8, 2009, Ikeda formulated a five-point plan for the abolition of nuclear weapons in his proposal "Building Global Solidarity Toward Nuclear Abolition," in which he offered the following caveat:

"If we are to put the era of nuclear terror behind us, we must struggle against the real 'enemy.' That enemy is not nuclear weapons per se, nor is it the states that possess or develop them. The real enemy that we must confront is the ways of thinking that justify nuclear weapons; the readiness to annihilate others when they are seen as a threat or as a hindrance to the realization of our objectives."

“How can 21st-century humankind overcome the crises that face us? There is, of course, no simple solution, no ‘magic wand’ we can wave to make it all better. The core of such efforts must be to bring forth the full potential of dialogue. So long as human history continues, we will face the perennial challenge of realizing, maintaining and strengthening peace through dialogue.”

Over the past 40 years, Daisaku Ikeda has held dialogues with hundreds of individuals from many different cultures, faith traditions and walks of life, such as civil rights activist Rosa Parks, former South African President Nelson Mandela and Harvard University professor and Confucian expert Tu Weiming, in order to discover common ground and identify ways of solving the complex problems facing humanity. A total of 59 of these dialogues have now been published in various languages.

His first widely published dialogue, *Choose Life*, was the record of discussions with British historian Arnold Toynbee in 1972 and 1973, spanning issues such as war and peace, the death penalty and euthanasia, and the role of religion in society. *Choose Life* has now been translated into 28 languages.

### **Dialogues Published in English Include:**

- *The Persistence of Religion: Comparative Perspectives on Modern Spirituality* with Harvey Cox, Hollis Professor of Divinity at Harvard University (I.B. Tauris, 2009)
- *Buddhism: A Way of Values* with Lokesh Chandra, scholar of Tibetan, Mongolian and Sino-Japanese Buddhism (Eternal Ganges Press, 2009)
- *A Passage to Peace* with Nur Yalman, professor of social anthropology and Middle Eastern studies at Harvard University (I.B. Tauris, 2009)
- *A Dialogue between East and West: Looking to a Human Revolution* with Ricardo Diez-Hochlietner, honorary president of the Club of Rome, (I.B. Tauris, 2008)
- *Human Values in a Changing World: A Dialogue on the Social Role of Religion* with sociologist of religion Bryan Wilson (I.B. Tauris, 2008)
- *A Quest for Global Peace: Rotblat and Ikeda on War, Ethics and the Nuclear Threat* with Nobel Peace Prize Laureate Joseph Rotblat (I.B. Tauris, 2007)
- *Moral Lessons of the Twentieth Century: Gorbachev and Ikeda on Buddhism and Communism* with former Soviet President Mikhail Gorbachev (I.B. Tauris, 2005)
- *Planetary Citizenship: Your Values, Beliefs and Actions Can Shape a Sustainable World* with futurist Hazel Henderson (Middleway, 2004)
- *Global Civilization: a Buddhist-Islamic Dialogue* with Majid Tehranian, former director of the Toda Institute for Global Peace and Policy Research (British Academic Press, 2003)
- *Choose Hope: Your Role in Waging Peace in the Nuclear Age* with anti-nuclear weapons campaigner David Krieger (Middleway, 2002)
- *Choose Peace* with father of peace studies Professor Johan Galtung (Pluto Press, 1995)
- *A Lifelong Quest for Peace* with twice Nobel Laureate Linus Pauling (Jones and Bartlett, 1992)

See: <http://www.daisakuikeda.org/sub/books/>

**The Min-On Concert Association** was founded in 1963 to deepen mutual understanding and friendship between different peoples and countries by promoting global music and cultural exchange, in the belief that artistic expression can foster peace by transcending differences of nationality, ethnicity and language. Min-On has participated in music, dance and performing arts exchanges with groups from 100 countries and territories. Min-On also aims to offer a mass audience the opportunity to enjoy the world's finest music and performing arts at affordable prices. Min-On's activities also include sponsoring the Tokyo International Music Competition and organizing free concerts for schools.

[www.min-on.org](http://www.min-on.org)

**The Tokyo Fuji Art Museum**, founded in 1983, aims to serve as “a crossroads of global arts and cultures” to harness the power of culture for the promotion of peace. The museum has a collection of some 30,000 artworks from various periods and cultures, including a unique collection of early photographs. It has collaborated with museums from over 30 countries and territories to host over 400 exhibitions both in Japan and abroad. In 1990, it received an official commendation from the Japanese Minister of Foreign Affairs.

[www.fujibi.or.jp/en/index.html](http://www.fujibi.or.jp/en/index.html)

**The Ikeda Center for Peace, Learning, and Dialogue** (formerly the Boston Research Center for the 21st Century) is located in Cambridge, Massachusetts, U.S.A. Founded in 1993, and renamed in 2009, the Ikeda Center engages scholars, activists and social innovators in the search for the ideas and solutions that will assist in the peaceful evolution of humanity during the 21st century. Programs include public forums and scholarly seminars that are organized collaboratively and offer a range of perspectives on key issues in global ethics. One focus is the annual Ikeda Forum for Intercultural Dialogue. The center's books on education and global concerns have been used in more than 680 college and university courses to date.

[www.ikedacenter.org](http://www.ikedacenter.org)

**The Toda Institute for Global Peace and Policy Research** was founded in 1996 to honor the ideals of second Soka Gakkai president Josei Toda. The institute brings peace researchers, policy-makers and community activists together to implement research projects related to its motto: “Dialogue of Civilizations for Global Citizenship.” Its research program has engaged over 500 peace scholars in all continents and it has published more than 25 books based on the outcomes of its international conferences and other activities. From 2008, the institute has focused on the themes of human security, dialogue and global governance, with particular emphasis on the issues of nuclear disarmament, UN reform and climate change.

[www.toda.org](http://www.toda.org)

## EDUCATIONAL INSTITUTIONS

The prewar Soka Gakkai began as “Soka Kyoiku Gakkai,” literally “Value-Creating Education Society,” and its founders Tsunesaburo Makiguchi (1871–1944) and Josei Toda (1900–58) were teachers dedicated to reform of the Japanese education system.

Based on a belief in the infinite potential of every individual, they worked for the development of an educational approach dedicated to the lifelong happiness of learners. As the Japanese education system was then being used to shape obedient servants of the state at a time of increasing nationalism and militarism, these ideas found little acceptance within the educational establishment. As a result of their outspoken criticism of Japan’s wartime regime, Makiguchi and Toda were arrested in July 1943 together with other leaders of the association and Makiguchi died in prison in November 1944.

In order to further the development of this philosophy of Soka (value-creating) education and put it into practice, Daisaku Ikeda has founded several educational institutions which are implementing student-centered education and aim to empower each student to develop his or her capacity and contribute to society and the building of a peaceful world. All Soka educational institutions are nondenominational and open to all.

### **Educational institutions founded:**

- 1968 Soka Junior and Senior High Schools, Tokyo
- 1971 Soka University, Tokyo
- 1973 Kansai Soka Junior and Senior High Schools
- 1976 Sapporo Soka Kindergarten
- 1978 Tokyo Soka Elementary School
- 1982 Kansai Soka Elementary School
- 1985 Soka Women’s College, Tokyo
- 1992 Hong Kong Soka Kindergarten
- 1993 Singapore Soka Kindergarten
- 1994 Malaysia Soka Kindergarten
- 2001 Soka University of America
- 2001 Brazil Soka Kindergarten
- 2003 Brazil Soka School
- 2008 Korea Soka Kindergarten

Soka University Japan has 7,700 undergraduate students and over 500 graduate students, as well as 21,000 enrolled in correspondence courses. Soka University has exchange agreements with 108 universities in 44 countries and territories. Soka University of America in Aliso Viejo, California, USA, is a four-year liberal arts college with a student body of more than 400 undergraduate students. The students come from some 30 countries, with roughly half coming from the United States. The university’s core curriculum focuses on values such as peace, human rights and the creative coexistence of nature and humanity, and every student is encouraged to spend part of one year studying a foreign language on an overseas exchange.

“Education must also inspire the faith that each of us has both the power and the responsibility to effect positive change on a global scale.”

## PROPOSALS ON PEACE AND EDUCATION

A firm believer in the crucial role played by the United Nations in today's world, Daisaku Ikeda issues an annual peace proposal, issued on January 26 in commemoration of the founding of the SGI. He draws attention to key challenges facing humanity, offers a Buddhist perspective on the underlying issues and concrete suggestions for action. These proposals are circulated to UN officials and leading thinkers around the world.

“We of SGI continue to believe firmly in the need to expand the preeminence of the United Nations. Buddhist ideals of peace, equality and compassion transcend national and ethnic differences to strive for a way of life founded on our common humanity. Because we share this goal, we are resolved to continue to support the UN. We cannot ensure that humanity has a future unless the UN is strengthened and the nations of the world work together in harmony.”

### **Annual Peace Proposals:**

- 2010—Toward a New Era of Value Creation
- 2009—Toward Humanitarian Competition: A New Current in History
- 2008—Humanizing Religion, Creating Peace
- 2007—Restoring the Human Connection: The First Step to Global Peace
- 2006—A New Era of the People: Forging a Global Network of Robust Individuals
- 2005—Toward a New Era of Dialogue: Humanism Explored
- 2004—Inner Transformation: Creating a Global Groundswell for Peace
- 2003—A Global Ethic of Coexistence: Toward a “Life-Sized” Paradigm for Our Age
- 2002—The Humanism of the Middle Way: Dawn of a Global Civilization
- 2001—Creating and Sustaining a Century of Life: Challenges for a New Era
- 2000—Peace through Dialogue: A Time to Talk
- 1999—Toward a Culture of Peace: A Cosmic View
- 1998—Humanity and the New Millennium: From Chaos to Cosmos
- 1997—New Horizons of a Global Civilization
- 1996—Toward the Third Millennium: The Challenge of Global Citizenship
- 1995—Creating a Century without War through Human Solidarity
- 1994—Light of the Global Spirit: A New Dawn in Human History
- 1993—Toward a More Humane World in the Coming Century
- 1992—A Renaissance of Hope and Harmony
- 1991—Dawn of the Century of Humanity
- 1990—The Triumph of Democracy: Toward a Century of Hope
- 1989—Toward a New Globalism
- 1988—Cultural Understanding and Disarmament: The Building Blocks of World Peace
- 1987—Spreading the Brilliance of Peace toward the Century of the People
- 1986—Dialogue for Lasting Peace
- 1985—New Waves of Peace toward the Twenty-first Century
- 1984—A World Without War
- 1983—New Proposals for Peace and Disarmament

## DAISAKU IKEDA AS A WRITER

“Still in my teens when World War II ended in Japan’s utter defeat, I devoured books on philosophy trying to understand the upheaval, the anguish, the suffering—the insanity—of the times. I began to keep a diary and notebooks, jotting down ideas and reflections, mostly disjointed phrases and fragments of thoughts.”

Daisaku Ikeda developed a voracious hunger for literature and philosophy, and his interpretations of Buddhism are enhanced by his understanding of the works of writers such as Victor Hugo, Johann Wolfgang von Goethe, Leo Tolstoy and Walt Whitman.

He has conducted dialogues with cultural figures from many countries and traditions, from violinist Yehudi Menuhin to novelists Chingiz Aitmatov and André Malraux, poets Thiago de Mello and Mbuyiseni Oswald Mtshali, and architect, sculptor and Nobel Peace Prize Laureate Aldofo Pérez Esquivel.

Ikeda is a prolific author of some 100 books, ranging from discussions on Buddhism to children’s stories, poetry and essays. His best-known work, the multivolume *The Human Revolution*, is a novelized historical account of the development and growth of the Soka Gakkai Buddhist movement, and a best-seller in Japan.

Ikeda writes poetry in the traditional Japanese forms of *haiku* and *waka* as well as longer poems that often incorporate a narrative voice. He often writes poetry to encourage people known to him. He says, “To me the sole purpose of poetry is to give courage.” An English-language volume of his antiwar poems, *Fighting for Peace*, was a finalist in the U.S.-based Publishers Marketing Association’s 2005 Benjamin Franklin Awards. He was named poet laureate by the World Academy of Arts and Culture and is a nonresident member of the Brazilian Academy of Letters.

Ikeda’s children’s stories have been translated into many languages and introduced to the world through the talents of illustrator Brian Wildsmith. Several have been made into animated films and lauded for their positive influence on young viewers. A series of his animated stories won the 2005 Anak TV Broadcasters’ Award from the Philippine-based Southeast Asian Foundation for Children’s Television.

Ikeda is also an accomplished photographer and has published several volumes of photographs accompanied by poetry. Exhibitions of his photography under the title “Dialogue with Nature” have been held in various countries.

## UNIVERSITY LECTURES

Daisaku Ikeda has delivered lectures on topics relevant to education and civilization at over 30 universities and academic institutions around the world, starting with the University of California at Los Angeles in April 1974, and spanning 18 countries from the U.S.A. to Italy, China, Russia, Cuba and Turkey.

No.	Date	Country	Institution	Title
1.	Apr. 1, 1974	USA	University of California, Los Angeles (UCLA)	Toward the Twenty-First Century
2.	May 27, 1975	USSR	Moscow State University	A New Path to East-West Cultural Exchange
3.	Apr. 22, 1980	China	Peking University	Toward a New Vision of "The People": Observations on China
4.	Mar. 5, 1981	Mexico	University of Guadalajara	On the Mexican Poetic Spirit
5.	May 21, 1981	Bulgaria	University of Sofia	A Harmonious Fusion of the Cultures of East and West
6.	June 7, 1983	Romania	University of Bucharest	Standing at the Crossroads of Civilizations
7.	June 5, 1984	China	Peking University	The Great Path to Peace: A Personal Observation
8.	June 9, 1984	China	Fudan University	People as the Protagonists of History
9.	June 14, 1989	France	L'Institut de France	Art and Spirituality in East and West
10.	Mar. 1, 1990	Argentina	University of Buenos Aires	The Cosmopolitan Spirit in a Land of Cultural Fusion
11.	May 28, 1990	China	Peking University	The Path of Education, the Bridge of Culture: A Personal Observation
12.	Jan. 30, 1991	Macau	University of Macau	A New Global Awareness
13.	Apr. 10, 1991	Philippines	University of the Philippines	Peace and Business: Toward a Universal Spirit of Fairness and Justice
14.	Sept. 26, 1991	USA	Harvard University	The Age of "Soft Power" and Inner-Motivated Philosophy
15.	Jan. 30, 1992	Hong Kong	Chinese University of Hong Kong	The Chinese Humanist Tradition
16.	Feb. 11, 1992	India	Gandhi Smriti and Darshan Samiti	Toward a World without War: Gandhism and the Modern World
17.	June 24, 1992	Turkey	Ankara University	A New Silk Road from the Cradle of Civilization
18.	Oct. 14, 1992	China	Chinese Academy of Social Sciences	The Twenty-First Century and East Asian Civilization
19.	Jan. 29, 1993	USA	Claremont McKenna College	In Search of New Principles of Integration

No.	Date	Country	Institution	Title
20.	Feb. 12, 1993	Brazil	Brazilian Academy of Letters	The Hopeful Dawn of a Humanistic Civilization
21.	Sept. 24 1993	USA	Harvard University	Mahayana Buddhism and Twenty-First Century Civilization
22.	Jan. 31, 1994	China	Shenzhen University	The Infinite Horizons of Humanism
23.	May 17, 1994	Russia	Moscow State University	The Human Being: A Magnificent Cosmos
24.	June 1, 1994	Italy	University of Bologna	Leonardo's Universal Vision and the Parliament of Humanity
25.	Jan. 26, 1995	USA	East-West Center, University of Hawai'i	Peace and Human Security: A Buddhist Perspective for the Twenty-First Century
26.	June 26, 1995	Spain	Ateneo de Santander	Toward the Dawn of Twenty-First Century Civilization*
27.	Nov. 2, 1995	Nepal	Tribhuvan University	Homage to the Sagarmatha (Everest) of Humanism: The Living Lessons of Gautama Buddha
28.	June 4, 1996	USA	Simon Wiesenthal Center	Makiguchi's Lifelong Pursuit of Justice and Humane Values
29.	June 13, 1996	USA	Teachers College, Columbia University	Thoughts on Education for Global Citizenship
30.	June 25, 1996	Cuba	University of Havana	Building a Great Spiritual Bridge to the New Century
31.	Oct. 21, 1997	India	Rajiv Gandhi Institute for Contemporary Studies	A New Humanism for the Coming Century
32.	Mar. 23, 2007	Italy	University of Palermo	From the Crossroads of Civilization: A New Flourishing of Humanistic Culture*

\*Lecture delivered by proxy.

## **Selected Quotes from Lectures:**

### **University of Havana**

#### **“Building a Great Spiritual Bridge to the New Century” 1996**

The transformation in the inner awareness or state of life of an individual is intrinsically connected to the flowering of the poetic spirit. An expansion in this inner realm of life encourages empathy for others and strengthens the desire to contribute to society; it brings forth the “sun” of wisdom and compassion from within the depths of one’s life.

. . . This process of “human revolution”—bringing forth the light of an inner sun—has the potential to strengthen human solidarity and bring about the flourishing of society. It can serve as the certain basis for creating a world of peace.

### **Moscow State University**

#### **“The Human Being: A Magnificent Cosmos” 1994**

I am one who believes that absolute and indestructible happiness in life lies only in working selflessly for others, while expanding one’s inner realm from the “lesser self” caught up in the snares of egotism to the “greater self” fused with universal life.

### **University of Bologna**

#### **“Leonardo’s Universal Vision and the Parliament of Humanity” 1994**

“The great man is. . . a man without whom the world would seem to us incomplete.”

This aptly describes Leonardo da Vinci, who illuminates the Italian Renaissance with undying light. As we stand amid the chaos of the *fin de siècle*, I can think of no other period of time more in need of people as lofty and independent as Leonardo than today. The creation of a new world order, centered on the United Nations, will depend finally on how many such true cosmopolitans we can summon to carry out that daunting task.

### **Harvard University**

#### **“Mahayana Buddhism and Twenty-First Century Civilization” 1993**

If the tragedies of this century of war and revolution have taught us anything, it is the folly of viewing the reform of external factors, such as social systems, as the sole determinant of human happiness. I am convinced that in the coming century, foremost importance must and will be placed on an inward-directed reformation, inspired by a new understanding of life and death.

### **Gandhi Smriti and Darshan Samiti**

#### **“Toward a World Without War: Gandhism and the Modern World” 1992**

Gandhi’s optimism was absolute and not relative. It was never contingent on his analysis of objective conditions. . . . His belief in nonviolence and justice grew out of his absolute trust in humanity. This was an unconditional faith which he came to through a rigorous process of introspection, probing the very depths of his being. The indestructible conviction which he thus gained was something which not even death could take from him.

### **Ankara University**

#### **“A New Silk Road from the Cradle of Civilization” 1992**

Only those with farsighted open-mindedness can aspire to globalism. The ability to strike a balance between one’s own interests and those of other nations—or, at a deeper level, between the individual and the universal—is the mark of the world citizen.

**Harvard University****“The Age of ‘Soft Power’ and Inner-Motivated Philosophy” 1991**

We must seek harmony on a deeper level—a level where it is truly possible to “kill the will to kill.” More than objective awareness, we must achieve a state of compassion transcending distinctions between self and other. We need to feel the compassionate energy that beats within the depths of all people’s subjective lives where the individual and the universal are merged.

**L’Institut de France****“Art and Spirituality in East and West” 1989**

The creative life makes a new breakthrough, achieves self-renewal, every day, always attuned to the original rhythm of the universe, and by so doing it brings about a complete transformation.

**University of Sofia****“A Harmonious Fusion of the Cultures of East and West” 1981**

What I’d like to point out now is that politics and religion should try to commit themselves jointly to a common concern, and that concern is none other than the human being. Needless to say, both politics and religion can fulfill their own original purposes only when they stick to the cause of the human being, not to their own causes.

## HONORARY DOCTORATES AND HONORARY PROFESSORSHIPS

As of October 2011, Daisaku Ikeda had been awarded a total of 316 academic honors, mainly honorary doctorates and honorary professorships, from academic institutions in some 50 countries and territories for his efforts to promote peace, educational and cultural exchange.

98 academic honors have been conferred upon Ikeda from institutions in China alone. This achievement is significant in light of Ikeda's wish to contribute to building friendship between China and Japan that was formulated in his youth on hearing of the atrocities committed in China by the Japanese military.

### **Selection of academic honors received:**

Jordan:	University of Jordan (Honorary Doctorate, 2004)
Russia:	Moscow State University (Hon. Doctorate 1975, Hon. Prof. 2002)
Malaysia:	Putra University, Malaysia (Honorary Doctorate, 2000)
Australia:	University of Sydney (Honorary Doctorate, 2000)
India:	University of Delhi (Honorary Doctorate, 1998)
U.S.A.:	University of Denver (Honorary Doctorate, 1996)
Ghana:	University of Ghana (Honorary Doctorate, 1996)
Italy:	University of Bologna (Honorary Doctorate, 1994)
U.K.:	University of Glasgow (Honorary Doctorate, 1994)
Brazil:	Federal University of Rio de Janeiro (Honorary Doctorate 1993)
Turkey:	Ankara University (Honorary Doctorate, 1992)
Philippines:	University of the Philippines (Honorary Doctorate, 1991)
China:	Peking University (Honorary Professorship, 1984)

### **Reasons cited for conferring honors**

The most common reasons cited for the awarding of honorary doctorates and professorships to Ikeda are summarized in the following list. The awarding institutions recognize him as engaging in a wide range of activities for the sake of peace, and as a multi-faceted individual committed to putting his ideas and values into action.

#### Commonly cited attributes:

- Peacebuilder, citizen diplomat
- Promoter of education as a way of enhancing cross-cultural understanding and peace
- Champion of dialogue, writer, philosopher
- Founder of institutions to promote peace, cultural and educational exchange
- Visionary humanist
- Man of action
- Champion of youth
- Concern for the oppressed
- Empowering ordinary people
- Making art and culture available to all
- Bridging East and West

## **Excerpts from citations and speeches given at conferral ceremonies:**

### **University of Jordan (Honorary Doctorate, 2004)**

#### **Vice-President, Professor Shtaywy Abdalla**

“He has devoted his entire career to rooting out the fundamental causes of conflict and to the promotion of a culture of peace. . . [A]s thinker, author and educator, [he] has committed himself to the noble premise that [it is] only through personal interaction and dialogue across cultural and philosophical boundaries that human beings can nurture trust and understanding.”

### **Statement of Prince El Hassan bin Talal on the occasion of the awarding of the Honorary Doctorate from the University of Jordan**

“Our shared vision of peace is one of mutual trust and understanding between the individuals of our small planet, through networks not of abstracts or ideologies but between people who have institutionalized places of safety for all conversations. . .

“I would suggest that you are such a guardian of our shared human birthright, with whom moderates and centrists from every culture can discuss the idea of heritage without frontiers, of global understanding between citizens. As a scholar and a religious man gifted with great comprehension and compassion, you have called us to higher thought and more thoughtful action.”

### **University of Delaware (Honorary Doctorate, 2000)**

#### **President, Professor David P. Roselle**

“Distinguished educator and articulate advocate of global good citizenship, your life has been a quest to use the power of education to. . . ‘drive back the dark clouds of the mind.’

“Visionary humanist, you have always believed and espoused that within each individual lies the key to lasting peace and happiness. Convinced that everyone—when nurtured by education—has both the potential and the resources to make a true and lasting difference in our world, you have devoted yourself to imparting values that engender respect for the dignity and fundamental rights of all people.

“Tireless worker for a better world, you have entered into meaningful dialogue with individuals around the globe, enjoying their respect and friendship, and to further your impact on the world’s conscience and consciousness, you have published in more than 20 languages.”

### **University of Sydney (Honorary Doctorate, 2000)**

#### **Deputy Vice-Chancellor Judith Kinnear**

“In a life which has been given wide international acclaim it would be easy to overlook Daisaku Ikeda’s promotion of other people’s interests. His insight into the human condition is apparent in his humour, in his photography, in his poetry and in face-to-face communication. He has associated with Presidents and Princes but still makes a deep commitment to ordinary citizens, to schoolchildren and to students from all parts of the globe. His promotion of international dialogue and his own Soka Gakkai’s fostering of international friendship are a gift to humanity. He is a unique world citizen.”

**University of Delhi (Honorary Doctorate, 1998)**

**Vice Chancellor, Professor V.R. Mehta**

“We recognize Ikeda’s untiring efforts in the field of education, international understanding, pacifism and in promoting individual happiness. In a world of conflicting aims and beliefs, Ikeda, as the leader of Soka Gakkai International, has worked for over four decades to bring nations together based on peaceful dialogue, understanding and culture. . .

“As a philosopher, Ikeda has provided new hope for mankind through his New Humanism based on the concept of a cosmological dharma of King Ashoka implying truth, virtue and justice. . . Ikeda places a deep respect for life as the prime requisite of his new humanism. He believes that humans should under no circumstances kill other humans. In brief, Ikeda has been transforming society by empowering the individual and leading him to happiness.”

**University of Hong Kong (Honorary Doctorate, 1996)**

**Public Orator, Professor Mimi Chan**

“Religious leader, philosopher, author, poet, international humanitarian, educationalist, a prominent figure in the cultural scene of the world: these names can only begin to sum up the many attributes and achievements of President Daisaku Ikeda, truly a Renaissance man.

“As a staunch advocate of world peace Ikeda has traveled widely and published extensively in an effort to promote peace and international understanding. He has directed his energies in particular towards healing the rift between China and Japan and towards advocating a revitalized and strengthened United Nations.”

---

**Other awards include:**

UN Peace Award (1983), UNHCR Humanitarian Award (1989), Rosa Parks Humanitarian Award (1993), Simon Wiesenthal Center International Tolerance Award (1993), Tagore Peace Award (1997), Rizal International Peace Award (1998), PRIO Prize (International Peace Research Institute, Oslo) (2002). Ikeda has also been decorated with 27 national orders from around the world.

**Memberships include:**

Ikeda is an honorary member of the Club of Rome, an honorary adviser of the World Federation of United Nations Associations, an honorary senator of the European Academy of Sciences and Arts, an advisory board member of the World Centers of Compassion for Children, honorary life member of the Thoreau Society, honorary member of the Russian Academy of Arts and a nonresident member of the Brazilian Academy of Letters.

## FOR FURTHER INFORMATION:

### **About Daisaku Ikeda:**

Life and achievements

[www.daisakuikeda.org](http://www.daisakuikeda.org)

Quotations from written works

[www.ikedaquotes.org](http://www.ikedaquotes.org)

### **Institutions founded by Daisaku Ikeda:**

Min-On Concert Association

[www.min-on.org](http://www.min-on.org)

Tokyo Fuji Art Museum

[www.fujibi.or.jp/en/index.html](http://www.fujibi.or.jp/en/index.html)

Institute of Oriental Philosophy

[www.iop.or.jp](http://www.iop.or.jp)

Ikeda Center for Peace, Dialogue, and Learning (formerly Boston Research Center for the 21st Century)

[www.ikedacenter.org](http://www.ikedacenter.org)

Toda Institute for Global Peace and Policy Research

[www.toda.org](http://www.toda.org)

Soka Schools, Japan

<http://www.soka.ed.jp/english/lesson/index.html>

Soka University, Japan

[www.soka.ac.jp/en/index.html](http://www.soka.ac.jp/en/index.html)

Soka University of America

[www.soka.edu](http://www.soka.edu)

### **Related links:**

Soka Gakkai International

[www.sgi.org](http://www.sgi.org)

Soka Gakkai Founding President Tsunesaburo Makiguchi

[www.tmakiguchi.org](http://www.tmakiguchi.org)

Second Soka Gakkai President Josei Toda

[www.joseitoda.org](http://www.joseitoda.org)

People's Decade for Nuclear Abolition

[www.peoplesdecade.org](http://www.peoplesdecade.org)

October, 2011

*SGI Office of Public Information*  
Tel: +81 3 5360 9830 Fax: +81 3 5360 9885  
Email: [contact@sgi.org](mailto:contact@sgi.org)