

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.