

ΔΙΔΑΣΧΗ ΘΗΣΑΥΡΟΥ ΟΥΡΑΝΟΥ;

Education of Heavenly Treasure:

Education for World Peace; An Ideal Way of Training Students
for the Righteous Prosperity in the Pacific Basin^(t)

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I am here to remind you of some aspect of education which we are inclined to forget or disregard or contempt or oppose ourselves to or hate according to our individual standpoint. That is to train students' soul to have the most precious treasure in heaven.

All of the theme and sub-themes of this seminar from number one to seven, are concerned with materialism. Of course, my intention in saying this is not to despise material factors of the human prosperity. I just want to say we should have righteous prosperity which is the source of man's happiness. For one thing, the concept of the "human resources" strikes me home as to whether we really consider the true human quality, for the terms suggest the concept of man as materials. Without the thought of true value of the essence of man, any kind of education will prove to be futile; on the contrary, it will be destructive as our history, for example, of colonialism or imperialism shows. We are gathered here mainly as educators, that is, those who are responsible for the future prosperity of the future generation. We must educate students according to our view of the true quality of man. If we think the essence of man is material, our aim of education should be directed toward materialism. Then our prosperity should be basically materialistic just like that of today's Japan. But if this view is true, our future, individual or national, must be, of necessity, destructive, for our soul ends with the death of our body. So is materialistic prosperity. This is very pessimistic. While on the other hand, if we think man's essence is spiritual, our aim of education be directed not toward what is called spiritualism but toward **heavenlism**—my coinage—the ideal that our final existence ends not here on this world, but in heaven. We must teach, explicitly or implicitly, the students that we should live under this great hope for the future

heavenly abode. The concept of education may be called “education of heavenly treasure” or if in the Greek of the original Bible, “*διδασχὴ θησαυρου ουρανου.*” Once a good man taught us: “Lay not up for yourselves treasures upon this earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal” (Matt. 6: 19—20).

The precept is to protect us from all the evil derived from the former concept of education. We can see them in nearly every field of man’s activities. As Benito Reyes writes, “much of contemporary civilization is:

1. Materialistic
2. Mechanistic
3. Physicalistic
4. Corporealistic
5. Sensualistic
6. Hedonistic
7. Mammonistic
8. Legalistic
9. Poly-pragmatic
10. Poly-erotic
11. Psychoneurotic
12. Tommyrotic⁽²⁾

From such view of man come the following failures in education as Reyes points out:

- It has failed to educate for world peace.
- It has failed to educate for world understanding.
- It has failed to educate for universal brotherhood.
- It has failed to educate for world citizenship.
- It has failed to educate for joy and reverence.
- It has failed to educate for mercy and kindness.
- It has failed to educate for justice.
- It has failed to educate for universal love.
- It has failed to educate for harmlessness and compassion.
- It has failed to educate for cooperation.
- It has failed to educate for the emotions.
- It has failed to educate for the will to goodness.

ΔΙΔΑΣΧΗ ΘΗΣΑΥΡΩΤΩΤΑΝΟΤ; Education of Heavenly Treasure:

It has failed to educate the whole man.

It has failed to educate the humility and forgiveness.

It has failed to educate for spirituality.

It has failed to educate for the vanquishing of the ego.

It has failed to educate for perfection.⁽³⁾

The righteous prosperity is to lay treasures in heaven. In pursuing this kind of prosperity, our mode of thoughts changes from the evil civilization to those which Reyes numerated below:

Not egoism, but altruism;

Not self, but mankind;

Not selfishness, but selflessness;

Not mine only, but all;

Not myself only but all men;

Not my country only, but the whole world;

Not my nation only, but all mankind;

Not man only, but plants and animals, too;

Not men only, but women, too;

Not organism only, but the whole earth, too;

Not elementalism, but holism;

Not narrowness, but ecumenism;

Not bigotry, but understanding;

Not ambition, but aspiration;

Not competition, but cooperation;

Not regimentation, but creativity;

Not exploitation, but participation;

Not aggressiveness, but protectiveness;

Not greed, but generosity;

Not passion, but compassion;

Not profit, but service;

Not vengeance, but forgiveness;

Not money, but goodness;

Not pleasure, but joy;

Not sex only, but love also;

Not mind only, but soul also;

Not reason only, but emotion also;
Not fragmented man, but the whole man;
Not body only, but spirit, too;
Not body only, but spirit, too;
Not existence only, but life in its fullness;
Not satisfaction of all desires, but the simplification of life;
Not aggrandizement, but fulfillment;
Not repetitiveness, but creativeness;
Not success, but accomplishment;
.....
Not the art of earning a living only, but the art of living, too.
Not politics only, but respect for people, too;
Not economics only, but moral responsibility also.⁽⁴⁾

Only after this, our human resources can be developed in the righteous way. Here we must remember again the true quality of the human being. Our essence will change into glaring figure after pains of the worldly life. The human resources should be considered in view of its highest level, because as St. Paul says (2 Cor. iv. 7), we have a treasure hidden in this earthen vessel. We must find this treasure in our selves first of all. Even the mere material has its great potential energy as $E=MC^2$ shows. So I wonder how much more our human essence excels the material energy actualized in its quality; it has boundless treasure beyond compare. We must teach students to discover this treasure in themselves. After the full recognition of the treasure in our selves we can develop the moderate industries which are truly conducive to the human happiness on this earth. For example, Reyes suggests World Productive Organization and World Common Market:

The World Productive Organization shall plot and plan the production of all human goods on the basis of place, time and need, and other factors pertinent to cooperative production, so that there shall be no more competition in production.

The World Common Market, on the other hand, shall plot and plan the distribution of all human goods where they are needed in terms of what kind, and how much is needed.⁽⁵⁾

When we begin to lay up heavenly treasures we can begin the righteous prosperity. So we educators had better begin the “*διδασχῆ θησαυρου ουρανου*” Education of Heavenly Treasure through every field of study subject.

Notes

- (1) The paper was originally read at Seminar on Education and Human Resources Development For the Pacific Basin of the Pacific Basin Conference, sponsored by IAUP (International Association of University Presidents) and Universidad de Autonoma de Guadalajara, at Barra de Navidad, Jalisco, Mexico, Tuesday, April 26th 1994.
- (2) Benito F. Reyes, *Education for World Peace* (World University of America in Ojai, 1971), p. 13.
- (3) Reyes, pp. 15—16.
- (4) Reyes, pp. 38—39.
- (5) Reyes, p. 44.