

President Toshio HIRANO's 2015 Entrance Ceremony speech
Living in Revolutionary Times

First of all, I would like to heartily welcome you to Osaka University. I also offer my sincere congratulations to your families and related parties. With a life full of promising prospects, today all of you are embarking on a new life as a member of Osaka University. For me, as President of Osaka University, this is a supremely happy moment. We, Osaka University, extend a hearty welcome to you.

From Tekijuku to Osaka University, to World Tekijuku

Let me now talk a little about Osaka University where you will spend the coming years. Osaka Imperial University was founded in 1931 as the 6th imperial university in Japan. Although officially the government set up this university, in actuality, local people arranged the funds and temporary operational expenses for its founding.

Osaka University's roots reach back to Tekijuku, a private "place of learning" founded in 1838 by the doctor and scholar of Western sciences OGATA Koan. SHIBA Ryotaro, a graduate of Osaka School of Foreign Studies, the predecessor Osaka University of Foreign Studies, the predecessor of the current School of Foreign Studies, wrote at the beginning of his novel *Kashin* that Teijuku was the predecessor of Osaka University and, thus, in this sense, OGATA Koan was the founder of Osaka University.

More than 1,000 students came to Tekijuku from all over Japan and studied day and night. These students included FUKUZAWA Yukichi, who served as a school chief and founded Keio University in his later days, NAGAYO Sensai, who served as a school chief as a successor of Fukuzawa and built the foundation of Japanese medical care system and public health system, HASHIMOTO Sanai, who was killed at the age of 25 in the Ansei Purge, SANO Tsunetami, who found Hakuaisha, the predecessor of the Japan Red Cross, OMURA Masujiro, who created a modern military system for the Meiji government, OTORI Keisuke, who diplomatically confronted the Western powers, and IKEDA Kensai, who served as the first dean of the Faculty of Medicine at The University of Tokyo built in 1877. Thus, Tekijuku produced persons who were active as leaders in various fields before and after the Meiji Restoration.

TEZUKA Osamu, a graduate of Osaka University's School of Medicine and a manga artist famous for his works such as *Black Jack* and *Tetsuwan Atom* [Mighty Atom], wrote about his roots in his work, *Hidamarinoki* [Trees in the Sun]. Osamu's great-grandfather, TEZUKA Ryoan portrayed in *Hidamarinoki* was a doctor of Western medicine who studied under OGATA Koan with FUKUZAWA Yukichi.

Koan's spirit is symbolized in his motto "responsible ethics, for the people, and for society." Based on this motto, Tekijuku students played a major role in the modernization of Japan in the early Meiji Period. Tekijuku was opened as a place of learning medicine, but not all students aimed to become doctors. NAGAYO Sensai wrote: "Although Tekijuku was a school for learning medicine, in actuality, it was a place to read and study Western books. Not only doctors, but also military scientists, military engineers, botanists, chemists, and those hoping to study Western learning entered this school." In this way, students were interested in chemistry and other fields in Western studies through Dutch learning.

Young people who studied at Tekijuku were stimulated by the free and vigorous academic atmosphere and foresight and became a driving force for carving out the new era called the Meiji Restoration. Tekijuku's spirit was passed on to Osaka Provisional Hospital built in 1869 and later this same spirit infused the founding of Osaka Medical School and Osaka Prefecture Medical College. Eventually this led to the establishment of Osaka Imperial University in 1931, the 6th imperial university, with two schools, Medicine and Science.

In 1933, Osaka Industrial University, built in 1896, merged with Osaka University, becoming the School of Engineering. When the School of Law, Economics, and Letters was established following the end of World War II, collections of books regarding traditional Chinese and Japanese learning possessed by Kaitokudo were passed on to Osaka University. Kaitokudo was a "place of learning" for merchants, which was founded by merchants in Osaka in the late Edo Period. These book collections were and are symbolic of the original scholarship and "Osaka spirit" that our university inherited.

In 1949, with the introduction of the new education system, Osaka University was reborn as a national university. At that time the School of Law, Economics, and Letters was divided into the School of Letters and the School of Law and Economics, setting up the structure for our current comprehensive university.

Later, the School of Law and Economics was divided into the School of Law and the School of Economics. Additionally, schools of Dentistry, Pharmaceutical Sciences, Engineering Science, and Human Science were added. Following the change of legal status into a national university corporation in 2004, in 2007, Osaka University merged with Osaka University of Foreign Studies built in 1921. Through the merger, Osaka University, with 11 schools, 16 graduate schools and 5 research institutes, became one of the largest comprehensive universities in Japan.

At the time of start of our university in 1931, the freshmen of the Schools of Medicine and Science numbered 86. Now, 80 years later, Osaka University is top in undergraduate admissions in Japanese national universities. Some 6,400 undergraduate students and graduate students enroll in our university every year.

Current OU students are active in various fields as well. For example, last year, ITODANI Tetsuro, 2nd year student of the master program at the Department of Philosophy, Graduate School of Letters, won the title *Ryu-oh* in Japanese professional *shogi*. A female student became a LEGO master builder — the 13th in the world and first female. Another student won the student *rakugo* comic story telling championship and an environment circle won the Grand Prize in the National University Students Environmental Protection Activities Contest for the second consecutive year. Furthermore, OU students came in 1st place in the personnel division evaluation ranking published by the *Economist* last year.

In this way, Osaka University, with roots in Tekijuku built 177 years ago and the spirit of Kaitokudo, supported by Osaka citizens as a leading comprehensive university, will continue to grow under the motto "Live Locally, Grow Globally" as one of the largest comprehensive universities in Japan. Osaka University has produced many excellent scholars, educators, intellectuals, as well as key government and business leaders.

Osaka University will celebrate the 100th anniversary of its founding in 2031. As the World Tekijuku,

Osaka University aspires for becoming one of the world's top 10 research universities by our 100th anniversary. Young people came to Tekijuku and studied hard. They spread throughout Japan with new knowledge and skills learned at Tekijuku and carved out the new age of the Meiji Restoration. Likewise, from all over the world, researchers, students, and individuals with an ardent passion for learning will gather together at Osaka University, the World Tekijuku, to learn and research, and they will soar from it. The idea of World Tekijuku is to contribute to the development of a spiritually affluent human society by creating harmonious diversity.

Creating harmonious diversity through scholarship

Since the birth of Homo sapiens in Africa some 200,000 years ago, humans have moved and spread into the European, Asian, Australian, and American continents over tens of thousands of years. Between 10,000 and a few thousand years ago, civilizations emerging in locations such as Mesopotamia, Egypt, the Indus Valley, China, and Maya flourished. In that process, a variety of religions were born with a growing diversity in language and culture.

Possessing a range of diversity, these people affected each other during the long history of mankind, causing conflicts, even wars in some cases. Exchange of people of diverse backgrounds also led to innovative changes in human society. Diversity also brought about spiritual richness to human society. Without a doubt, the long history of mankind is the history of development borne of diversity and of conflicts and wars caused by diversity.

Today, thanks to the rapid development of science and technologies that started in the 20th century, we are swallowed up by an unprecedented wave of globalization. For example, the growing use of airplanes has made it possible for people to cross continents in just half a day and information gets around the world in a flash via the Internet.

In addition to the development of means of transportation and conveying information, there is an issue of rapidly-growing population. The world population stands at 7 billion is expected to grow beyond 9 billion in 2050. In this way, not only in terms of means of transportation and conveying information, but also in terms of population growth, the earth is definitely becoming smaller and smaller.

Diversity, which existed on the relatively large earth for a long time is going to be epitomized in a narrowed time and space. Due to condensed diversity, there is even a possibility that the 21st century will become the century of an explosion in diversity.

In addition to condensed diversity, rapid population growth and technological innovation have raised intricately-intertwined global problems such as food problems, energy crises, environmental problems, infectious diseases, and biodiversity. In this way, humans face such unprecedented global-scale changes. We, university people, need to find ways to solve such global-scale problems. These are responsibilities of you as well as us, university people, who are living in this 21st century globalized society.

I think universities in the 21st century will have an additional role -- creating "harmonious diversity through scholarship." There is diversity in language, race, culture, religion, and politics in our global

society. This diversity has been a driving force in the development of human society and have enriched it. Diversity sometimes is a big obstacle to global society and may lead to conflicts, or even wars.

At universities, there is "scholarship," a kind of language common to all humankind that can overcome such obstacles. Scholarship, along with art, sports and economic activities, is a kind of language common to all humankind. You can make friends with people with different languages, cultures, and religions through scholarship and expand the circle of people in the world. Bonds which individuals form with those from different backgrounds in a community at a university will develop with experience and interpersonal exchange and bring harmony to society. This is a great role that universities in the 21st century should play.

Do not lick the sake lees

NAGAOKA Hantaro, the first president of Osaka University and the father of particle physics in Japan and who advocated the Saturnian model of the atom, left a saying that is written on a scroll decorating my office:

“Do not lick the *sake lees*.”

Sake lees are the residue left after making *sake*, or Japanese alcohol. They refer to something that is no longer needed, to spiritless remains. One might say that “Do not lick the *sake lees*,” means “Do not copy only the shape without drinking the passion of the creator.”

Keeping with this spirit, Dr. Hideki YUKAWA completed his Meson Theory at the School of Science of Osaka University. He earned his doctorate degree in science from the University and won the Nobel Prize in Physics for this research. He was the first Japanese Nobel Prize winner. The blackboard he regularly used in his lab is now placed in the School of Science and freely used by students in opinion exchange sessions.

This is the attitude of learning inherited from Tekijuku that I want you to learn at Osaka University. Osaka University provides an environment where you can always conduct advanced and unique research. However, you need to seek for such opportunities yourself. If you strive to be unique, an attitude to ascertain the essence of things is needed. You need to cultivate sensitivity so that you can see questions, illegitimacy, and changes that you may overlook while sitting around. Besides classes, there are many opportunities to learn outside of one's classes at Osaka University, such as in club activities, NPO activities, overseas training in summer holidays, and more.

Graduate school students will have many opportunities to pursue the true essence in natural and social phenomenon through experiments and field studies. You must not let these chances pass you by. Whether you will make use of such chances depends on your sensitivity, curiosity, powers of observation, investigation, persistence, concentration, and inspiration.

Your teachers will not teach you one by one as they may have in high school. Faculty members are themselves studying day and night to find the answers for numerous issues. Just sitting and listening in class will not enable you to see the true essence of things. And, of course, it would be most unusual if the true essence of matters came looking for you. True essence is suddenly revealed to those who have

been asking for and are ready to meet it.

Dream of a butterfly

Zhuangzi describes this scene in his writings:

Once upon a time, I, Chuang Chou, dreamt I was a butterfly, fluttering hither and thither, a veritable butterfly, enjoying myself to the fullest, and not knowing I was Chuang Chou. Suddenly I awoke, and came to myself, the veritable Chuang Chou. Now I do not know whether it was then I dreamt I was a butterfly, or whether I am now a butterfly dreaming I am a man.

Does a butterfly in the dream dream Zhuangzi or is Zhuangzi a butterfly? In response to the question of what is the truth, Zhuangzi said that there was no absolute truth. What is “It” is also “Other,” what is “Other” is also “It.” There they say, “this is true and that is false” from one point of view; here we say, “this is true and that is false” from another point of view. Are there really “It” and “Other”? Or is there really no “It” and “Other”? In this way, when changing viewpoints, it’s difficult to say which is right and which is wrong.

We can get a glimpse of the essence of what matters in his way of thinking. What you have learned is only a part of knowledge, a view from one perspective. As Zhuangzi said, when viewing a matter from a different viewpoint, one can see the same thing differently. I want you to see things, with awareness of problems, not from one perspective but from multiple perspectives. Then you may see the essence of the matter there.

Living in revolutionary times

In this revolutionary time, you need to see both Japan and the world and learn how to respond to social changes. Then, what type of personnel and capabilities does modern society look for? Determination, ability to take action, and communication ability including language proficiency are often listed as requirements for leaders. Surely you need to acquire these abilities; however, these are not enough in this rapidly changing society.

I think society needs people who ascertain the true essence of things hidden in pluralistic problems, people who can take initiative in solving problems in ways that are not tied to traditional approaches. The ability to ascertain the true essence of things is the ability to find key factors and mechanisms in perceptible phenomenon.

There is a common saying that one excelling at one thing can get to the truth in other things. The basis of this power is the expertise, great skill or knowledge from a particular field. That’s why universities conduct advanced research and provide highly specialized education based on research.

Furthermore, our way of viewing things needs to be changed. For example, we must give up the idea of conquering nature with science and technology and we must think about living in harmony with nature. Likewise, we have conducted research with the belief we somehow could sidestep unavoidable issues such as aging, diseases, and death through advances in bioscience and medicine. We must change such ways of thinking and review how to live a safe life while reconciling ourselves to these problems. As

the example of dream of butterfly in Zhuangzi's writing, we need to see things not from one aspect, but from a various viewpoints.

Also, a broad viewpoint capturing the entire picture is important. A common saying speaks of not being able to see the woods for all the trees. Look at it this way: doing something good for one of the trees is not always good for the forest as a whole. Even if a measure for a particular tree is the best in a short term, if that measure causes adverse effects to the rest of the forest, such an action could lead to the destruction of the forest.

Broad cultural education cultivates such viewpoints. Broad cultural education is important in that it assists students in acquiring a broad and flexible viewpoint. In a greatly globalized world in the future, human activities will further expand. We will need to build relationships with people of different languages, cultures, races, religions, and nationalities and cooperate with them.

In order to adequately respond to such situations, it's important to have the "openness" advocated by Confucius. I mean, one must need to make judgment by imagining oneself in other people's shoes. And it is important to nurture the mindset of sharing in order to understand and respect different cultures and ways of thinking.

To this end, it's necessary that people know themselves. For people with diversity to live together and prosper, they must first know themselves and understand and respect their own culture. If one cannot love one's self and one's nation and not be proud of them, how can such a person understand and respect other people, other nations?

I want you to study to your heart's content at Osaka University. I want you to strive to find answer with awareness of problems. I also hope you will take a look at the world as well while studying here. I hope you will actively go overseas and interact with people in different countries. Osaka University provides you with a variety of programs and chances for that purpose. I hope you will survive revolutionary times by making use of such opportunities.

Making your dreams come true: Massan's dreams and our dreams

You are now at the top of a big mountain, your admission to Osaka University. What are you thinking as you stand at the top of this mountain? You may look at the new view in front of you while looking back the long road that brought you to this day with deep feeling. Or you may look up at mountains before you that you have yet to climb. Each of you sees a somewhat different view, but what is common to all of you is that the scene you see is one that you've never seen before.

Whenever I talk with students or young people, I tell the importance of climbing to the top of a mountain. By reaching the top of a mountain, we become able to see something that we cannot obtain by only climbing part way. I'm sure that there will be many mountains in the path you take — challenges and difficulties that you must overcome and desires and dreams that you hope will come true. Filled with dreams and hopes, people climb mountains, make efforts to conquer troubles and difficulties.

We don't know how high the mountains in our lives are before we reach the top. The most important thing is, however, even if the mountain that you have reached the top of is low, once you are at the top,

you can see a view that you have never seen before. There, you can have a view of the path you should go and the mountain that awaits you next. However, in life there are no signs when we climb our personal mountains. Nobody knows how much farther it is to the top. However, once we reach the top, then and only then do we know we have reached it. The top of the mountain suddenly unfolds in front of the person who has believed in it and made the effort, similar to the inspiration that strikes the person who is ready to receive.

I'm sure that now you feel the happiness and significance of being at the top of this mountain as you survey the view dominating the foreground — the future. There is a big difference between the person who, even if only once, reached the top of the mountain after a difficult climb and the person who only went half way. I hope you will not forget this experience and make the effort to climb new mountains one by one and reach the top of every mountain that you decide to climb.

We have ups and downs in life. Even when you fall to the bottom of a valley, you should think of it as a chance to climb the next mountain and aim for it. I hope you will always have hopes and dreams and reach to the top of your mountain.

“Massan” broadcasted on NHK until the end of March featured the founder of Nikka Whiskey, TAKETSURU Masataka, who distilled the first Japanese whiskey. In actuality, Massan was a graduate of Osaka Technical School, the predecessor of Osaka University's School of Engineering. During a tumultuous period from Taisho to Showa, he achieved his dream of making the world's best whiskey after years of effort. At that time, it was thought to be impossible to make whiskey in Japan, but he made his dream come true by climbing new mountains one by one.

Dreams are meant to be achieved.

Dreams cannot be achieved easily. We may even think that it's impossible to have a dream come true. Of course, this impossibility is why we call a dream a dream. People often stop pursuing their dreams because dreams are like a mirage that may never become reality. However, if we hold on to our dreams and make every effort to achieve them, one day, someday, those dreams just might come true. I believe you have infinite possibilities for your future. Forget neither this moment nor the excitement that fills you now. Hold tight to the dream, the determination, that fills you now and fly high in the world. You are embarking on a new life at OU for making your dreams come true. Allow me to close by wishing you all good luck.

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