

二〇一九年英國威爾士釋奠典禮校長致歡迎詞 (共一集)  
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Venerable Wudao, Venerables, Ladies and Gentlemen, Mr President,

I'm delighted to have the opportunity to welcome you here to the University of Wales Trinity Saint David, here to our Lampeter campus. And can I at the beginning express my sincere gratitude to Venerable Wudao and for his support, the excellent work that we have taken here together. And what you'll see today is the generosity, the hard work of the Venerable Master, and we are very grateful to him. This of course is a very important day for us within the University. It is of course an opportunity to look back, to celebrate the law of Confucius, but to reflect as well what are the implications of celebrating the role of the teacher, of a philosopher in the context of the ancient world of China, and how that relates to us here within the modern world, particularly in the context of our own political position within the United Kingdom. Confucius, as you will know far better than I do, not only as a philosophical thinker, as a teacher, has made such a difference to the lives of our civilisations in the world. 'The Analects' of course present him as a transmitter of knowledge, as a transmitter of ideas. And the importance of that transmitting of knowledge, of ideas, of concepts, of civilisation has been at the heart over 2000 years

in China. And although we celebrate the past today and honour his role, we also reflect on the importance of his philosophy for us and for the modern society. You' ll know better than I do that at the heart of his philosophy was regard for sincerity, for the cultivation of knowledge. He was defined by so many in his own period as 'the uncrowned king' , the uncrowned king philosopher who identified the middle way of focusing upon what is right, what is justice and what makes difference to our society. And indeed his philosophy begins the guiding handbook not only for the Chinese government, but as a personal code of morality, not only within the Chinese civilisation but also across the world. What do we learn I wonder from those values? And how do they relate today in the context of our civilisation and the civilisations of the world? His philosophy was based upon three key areas. Base upon mercy, on the need for social order and the fulfilment of responsibility. With leadership comes responsibility. And one of the main concepts of his teaching, and that is a philosophical teaching, brought together two key words within his Analects, and you' ll know more than I do about the history of this. The concept of ren 仁 and the focus of li 禮. Ren 仁 focuses upon goodness or benevolence. That focus upon the sense of humanity under a common good. Li 禮 focuses upon order and propriety. And once those two concepts brought together within a society, it sets the structure of an educational, social or political system. Once we think of Confucius in the context of political theory and

support, his ideas were also key in the context of the religious thought and also spirituality. So many years ago when I was an undergraduate at the University of Wales, when I was studying world religions, one of the most complicated books that I ever read was ‘The Doctrine of the Mean’ . But that text, ‘The Doctrine of the Mean’ , was such a valuable document, not only in setting out a framework for spirituality but also focusing upon the core principles of propriety, of self-worthiness and also sincerity. We could learn a lot today and our political leaders, certainly in this country, could do well to read ‘The Doctrine of the Mean’ . It set that middle road, the middle road that focused upon social ethical order within society. 2000 years and more since Confucius structured his arguments and presented them to the courts as a sage leader. And in the analects of his time he was a key leader. Today we celebrate him. Today we honour his history, we honour his teaching, and today as we come together, to pay the respect to the focus of Confucius as a leader, as a teacher. We also, through the symbols of the ceremony, link back to the importance of Chinese culture and heritage. It was he of course that said ‘Education breeds confidence. Confidence breeds hope. Hope breeds peace.’ We have all learned from Venerable Master Chin Kung that at the heart of a system, a social system, is education. It was his words when he was 80. When he gave a speech at UNESCO, ‘Culture is the soul of a nation. Education brings life to a culture’ . How important it is that we within the university can celebrate that.

How important it is within the context of this university, a university that carries the name 'Wales' as part of its royal charter, that we link our traditions with education which are at the heart of our civilised society with an ancient world that brings education, social order and humanity as one. What did Confucius teach us? He taught us to propagate the truth, and to do that through honesty, and through culture. He taught us to foster talent through education. He taught us to focus upon charity and to secure equity in social life. And he taught us the importance of cultivating a spiritual mind, a mind that will identify the middle ground. Venerable master, we are grateful to you for the support you have given. Ladies and gentlemen, within the context of this university that focuses on Wales, today we look back 2000 years and more, and we honour, and we pay tribute to a great sage leader, to Confucius. Ddiolch. Thank you.