

 PRIFYSGOL CYMRU Y Drindod Dewi Sant UNIVERSITY OF WALES Trinity Saint David		
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Faculty of Humanities

MA Dissertation Approval Form

Student Name	Peilin Zhuang
Degree Scheme	MA Chinese Buddhist Textual Studies
Start date	November 25, 2024

I have completed Part 1 of my degree.

*Please delete as appropriate.

Title of Dissertation: the Study of no Mark of Literary in Diamond Sutra
Aims and Objectives: This paper focuses on the study of no Mark of Literary in Diamond Sutra. Through analysing the text and corroborating the Buddhist sutras, we seek to demonstrate the function and nature of the words as carriers of the Buddha's teachings, and to avoid misunderstandings and obsessions with the sutras. For forty-nine years the Buddha lived in the world without saying a single word, not focusing on appearances; To help all sentient beings, not focusing on emptiness, then one can realise the true meaning of the Buddha's teachings.
Abstract (approximately 500 words) The Diamond Sutra is renowned for its rich and detailed theories, its simplicity, and its depth. This sutra can achieve 'the first rare merit', 'the first rare method', 'all the Buddhas and all the Buddha's Adornment Method are from this sutra, which has attracted the attention of scholars throughout the ages. The highest wisdom of Buddhism, as expounded in the Diamond Sutra, needs to be realised in three ways. Firstly, it talks about breaking the appearance, pointing out that all things in the world are born from causes and cannot exist independently; secondly, it talks about no obsessive, understanding that appearance is non-appearance, and that even if everything in the world is gained, it is still empty, so we cannot be obsessed with it; and also, it talks about no-self, letting go of oneself to realise the emptiness of the nature. However, the Diamond Sutra talks about the breaking down of phases, and it is very difficult to explain in detail all the subtle meanings

of Buddhism. Therefore, we use the literal phase as the main object of study to explain the reality of all things , and the concept of emptiness and existence in Buddhism.

The paper will be separated into four chapters:

Chapter 1 (1000 words)

This chapter explains the meaning of the Diamond Sutra's meaning of emptiness and existence.

-It introduces the fact that the Buddha did not say a single word about the Dharma and paves the way for the rest of the chapter.

-This chapter summarises the previous research literature on the Buddhist concept of emptiness and existence.

-Research methodology.

Chapter 2 Dharma is separate from speech - the role of words(4000 words)

This chapter will be separated into several parts, analyzing the different literary types of righteous gentlemen recorded in *Zuo Zhuan* according to their words and deeds.

1. The essence of 'existence' is 'emptiness'.

-Dharma is born of causes, speech is born of causes, and the person who speaks the Dharma is also born of causes; since it is born of causes, the body is empty, and there is nothing to speak of.

2. The 'existence' of convenient speech.

-From the point of view of appearance, the Buddha does speak the Dharma. If the Buddha does not speak anything, there is no way for sentient beings to be liberated. All beings still need to understand the truth of the universe and life through the use of language and words.

Chapter 3 Every Thing Are Empty After All - The Nature of Words (4000 words)

1. The 'emptiness' of which nothing is said.

-The Buddha has attained emptiness of nature, and nothing is established. It is only when a mortal's delusional attachment is not cut off that he thinks there are Buddha's teachings.

2. Zen Buddhism and the departure from the world.

-Zen is a direct reference to the human heart. The Buddha instructed Maha Jaya on Ling Shan Mountain not to write words and not to teach anything else. It directly reveals that all sentient beings can become Buddhas and have the same nature as Buddhas. It guides students to transcend language and words rather than concepts.

Chapter 4 (1000 words)

Conclusion

Short Introductory Bibliography:

1、Long shu, Kumārajīva (344—413), *Da Zhi Du Lun* , Shanghai: Shanghai Old Book Publishing House, 1985.

2、Nan Huaijin, What the Vajra Sutra Says, Shanghai: Fudan University Press, 2007. 3、Fang Litian, Buddhist Philosophy, Beijing: People's University of China Press, 2006. 4、Sheng Yen: Blessing and Wisdom: Venerable Sheng Yen on the Sutra of Vajra, Xi'an: Shaanxi Normal University Press, 2009. 5、Yinshun, Lectures on the Prajna Sutra, Beijing: Zhonghua Shubai Press, 2010.
Proposed Supervisor: <i>Shengmiao</i>

Please indicate whether ethical approval for project is needed – NO

Please indicate whether sufficient resources are available for the project – YES

The above topic, proposal, and supervisor have been agreed:

Signed : *Chen Su fan*.....Programme Director

Date: *05/12/2024*.....

Please return this form to your Programme Director

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Title of Dissertation: 題目 《金剛經》離文字言說相思想研究
Aims and Objectives: 研究目的 本文以《金剛經》所涉及的文字相為研究對象。通過對於文本的分析和佛經典籍的印證，以求論證文字作為佛法載體的作用與本質，避免對於經典的誤解與執著。佛住世四十九年未說一字不著有；度一切眾生不著空。空有兩邊都不著方可體會佛說法的真實義。
Abstract (approximately 500 words): 摘 要 《金剛經》是佛教大乘思想下的產物，是般若部的著名篇章，其以理論色彩豐富詳盡，言簡意賅且深入淺出而久負盛名。此經可以成就「第一稀有功德」、「第一稀有之法」、「一切諸佛及諸佛阿耨多羅三藐三菩提法皆從此經出。」引得歷代學者高度重視加以研究。《金剛經》所闡釋的佛教最高深的智慧，需要從三方面去體悟。首先講破相，指出世間一切事物都是因緣而生，並不能獨立存在；其次講去執著，明白相即是非相，世間萬物縱然得到也是一場空，不可執著；還有講無我，放下自己，體悟空性。然《金剛經》講破相，佛法微言大義很難詳細說的盡，故藉由文字相作為主要研究對象，來闡釋佛法中的諸法實相，佛法中的空有觀。

論文主要分為四章進行研究：

第一章 緒論（1000 字）

- 本章淺釋《金剛經》空有不二的大意。
- 導出佛說法未說一字，為下文做鋪墊。
- 總述前人研究文獻，對於佛法空有觀的思考。
- 研究方法。

第二章 法離言說相——文字的作用（4000 字）

1、「有」的本質是「空」。

·法是緣生，說也是緣生，說法的人也是緣生，既是緣生，當體即空，便是無所說法。

2、方便說的「有」。

·從相上來講，佛確實有所說法，佛如果什麼都沒有講，眾生也沒有辦法解脫。眾生還是需要通過語言、文字的方式，來宣說瞭解宇宙人生的真相。

第三章 諸法畢竟空——文字的本質（4000 字）

1、無所說的「空」（無住）。

·如來證得本性空寂，一法不立。只有凡夫妄想執著沒有斬斷，才會認為有佛說法。

2、禪宗參話頭與離言說相。

·禪宗直指人心，世尊在靈山會上囑咐摩訶迦葉，不立文字，教外別傳。直接揭示眾生都能成佛，有和佛一樣的本性。引導學人超越語言文字，而不是在概念上做文章。

第四章、結論（1000 字）

·總結

Short Introductory Bibliography:

古籍：

龍樹造，鳩摩羅什譯：《大智度論》，上海：上海古籍出版社，1985 年。

近代專書：

南懷瑾：《金剛經說什麼》，上海：復旦大學出版社，2007 年。

方立天：《佛教哲學》，北京：中國人民大學出版社，2006 年。

聖嚴：福慧自在：聖嚴法師講金剛經，西安：陝西師範大學出版社，2009 年。

釋印順：《般若經講記》，北京：中華書局出版社，2010 年。

Proposed Supervisor:

勝妙

Please indicate whether ethical approval for project is needed – NO

Please indicate whether sufficient resources are available for the project – YES

The above topic, proposal, and supervisor have been agreed:

Signed :

陳偉汎

Programme Director

Date: ...05/12/2024.....

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