



Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Postgraduate/Distance Learning Assignment coversheet & feedback form

THIS SHEET MUST BE THE FIRST PAGE OF THE ASSIGNMENT YOU ARE SUBMITTING
(DO NOT SEND AS A SEPARATE FILE)

For completion by the student:		
Student Name: Ruxin Zhang		
Module code: SICH7028 Module title: Interpretation of the <i>Four Books</i>	Student ID number: 1903297	Educational support needs: No
Module tutor: Prof. Chung-tien Huang Assignment due date: 31 th January 2024, 15:00		
If your module has multiple submissions please indicate which piece of work this is. 1 st ☒ 2 nd ☐ 3 rd ☐ 4 th ☐ 5 th ☐ 6 th ☐		
Word count: 2,045		
I confirm that this is my original work and that I have adhered to the University policy on plagiarism. Signed ..Ruxin Zhang..		
Email submission: if you are submitting this form via email, please tick this box ☐ (as a substitute for your signature) to confirm that you agree to the above declaration.		

Assignment Mark	
1st Marker's Provisional mark	
2nd Marker's/Moderator's provisional mark	
Agreed Internal Mark:	
External Examiner's mark (if relevant)	

Final Mark	
NB. All marks are provisional until confirmed by the Final Examination Board.	

For completion by Marker 1:	
Comments:	
Marker's signature:	Date:
For completion by Marker 2/Moderator:	
Comments:	
Marker's Signature:	Date:
AGREED INTERNAL MARK (where necessary): Comment on process on arriving at agreed mark:	

External Examiner's comments (if relevant)	
External Examiner's Signature:	Date:



A Comparative Study on the Definitions of *Gewu Zhizhi* between Confucianism and the Pure Land Sect

Module Code: SICH7028

Module Tutor: Prof. Chung-tien Huang

Student Name: Ruxin Zhang

Student Number: 1903297

Date: 29 Jan 2024



Contents

1

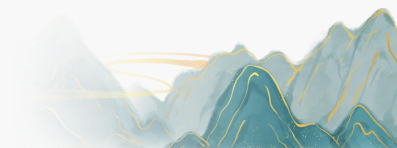
Motivation

2

Analysis

3

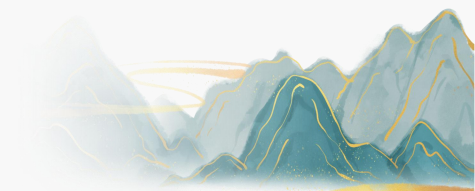
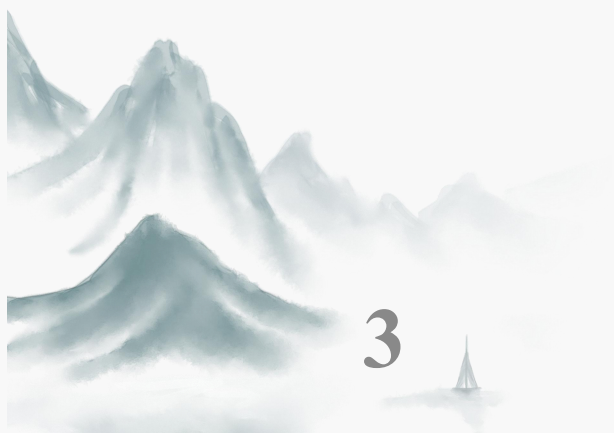
Self-Reflection





PART 1

Motivation



1 Motivation



1 Motivation

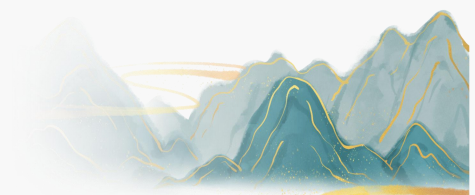


格
致
知
物



PART 2

Analysis



2 Analysis



He connected the *zhi* 知 and *gewu* 格物, and believed that knowing good and evil is the prerequisite for sensing good and bad things.

2 Analysis

孔 仲 達 像



Through experiencing good and evil things, after judging them to be good or evil, we will deepen the cognition of good and evil in our minds.

2 Analysis



Zhu Xi朱熹 believed that everything in the world contains principles, *gewu*格物 is through extensive contact with things, and then exhausts the principles of things.

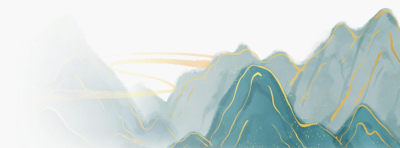


2 Analysis



gewu 格物 → method and behavior

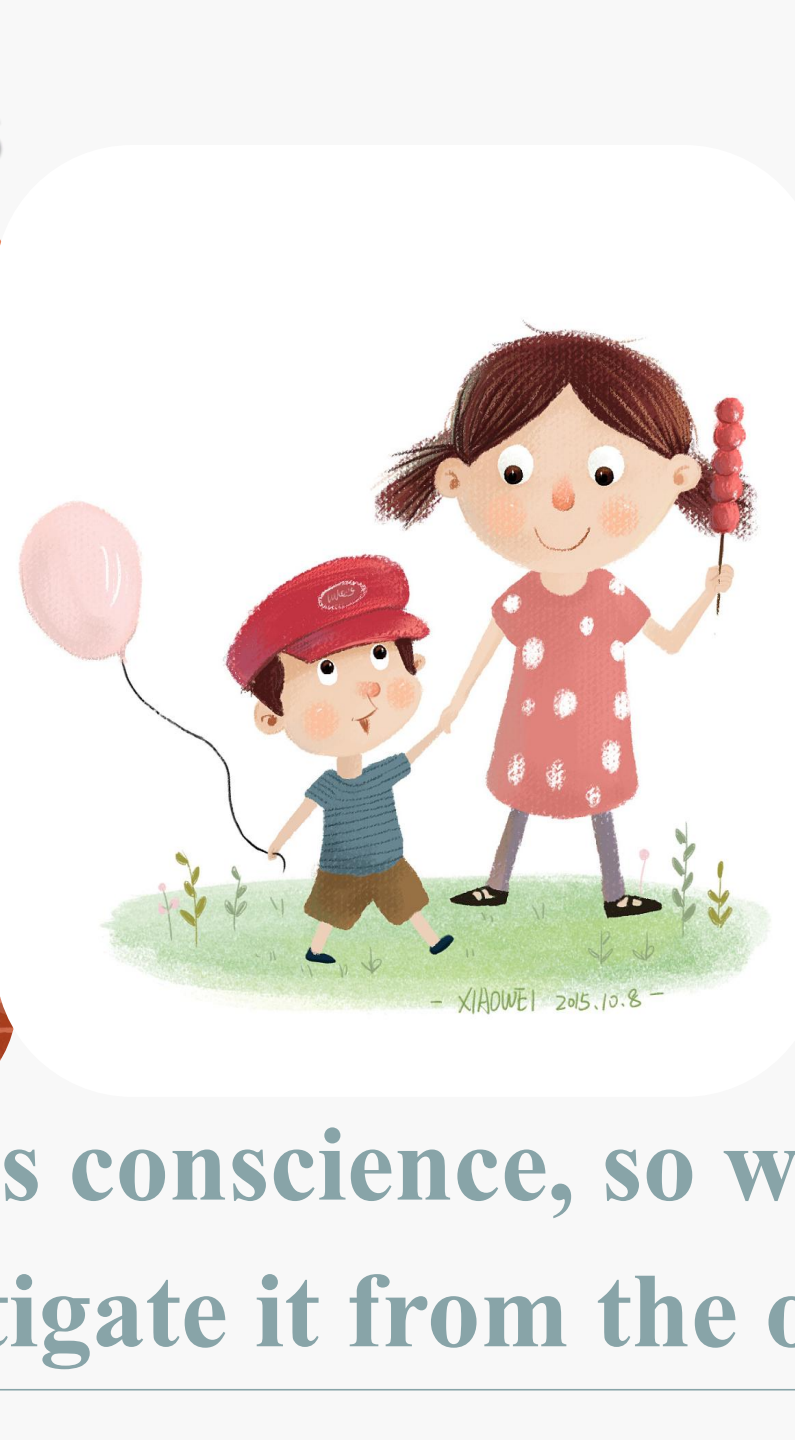
zhizhi 致知 → purpose and result



2 Analysis



A decorative illustration in the top right corner featuring a green bird perched on a branch with yellow flowers and green leaves. The style is traditional Chinese ink and wash with a touch of color.



This is conscience, so we did not need to investigate it from the outside.

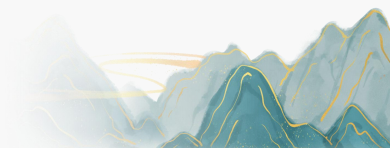
2 Analysis



He believes that the goal of *gewu* 格物 is to break the *attachment to self* 我執 and *attachment to phenomena* 法執.

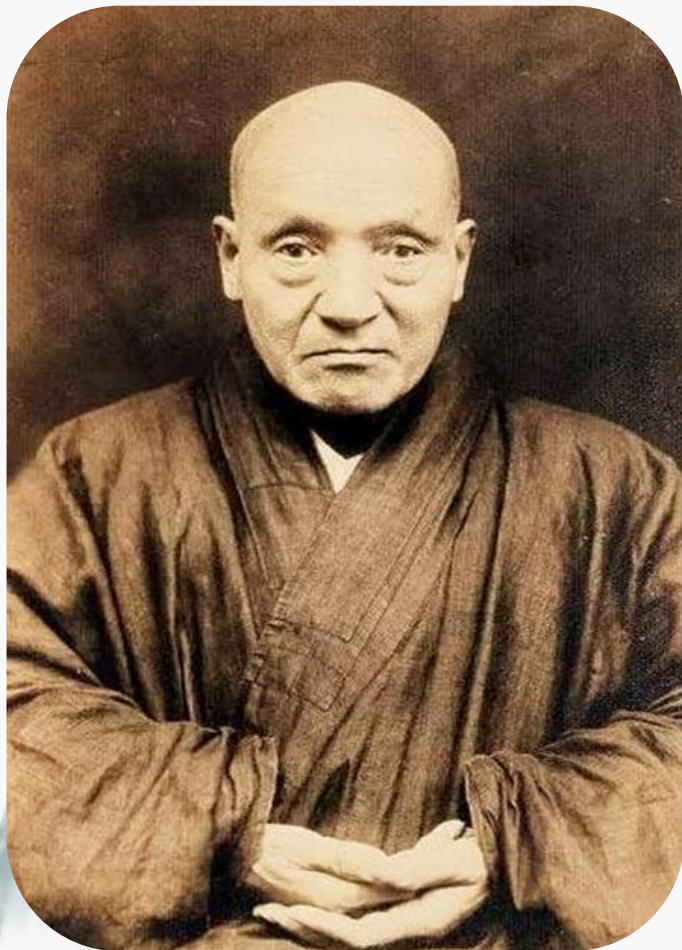


2 Analysis

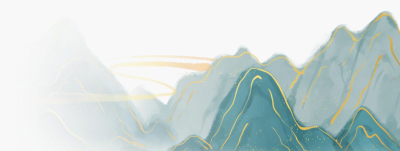




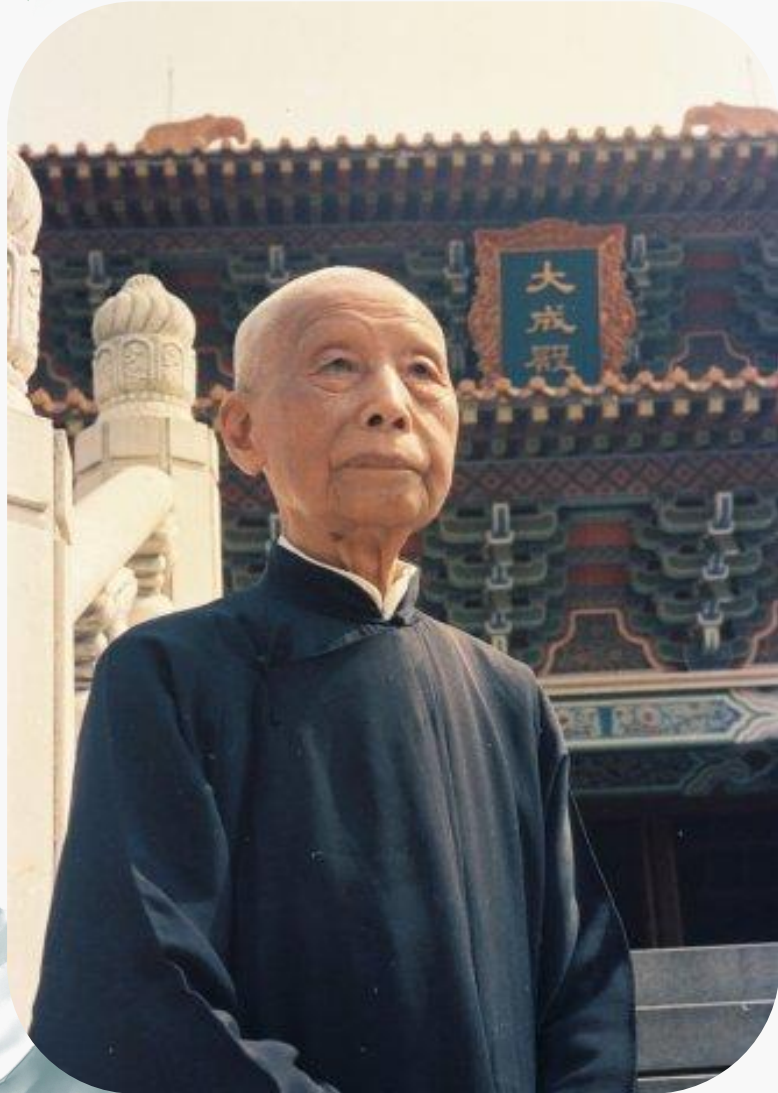
2 Analysis



Master Yin Guang 印光大師 believes that *wu* 物 is delusion and attachment, and *gewu* 格物 is cut them off, so that we can restore our original wisdom.



2 Analysis



So *gewuzhizhi* 格物致知 means that as soon as we have a thought in our mind, we have to realize immediately whether it is following our true nature or not.



2 Analysis



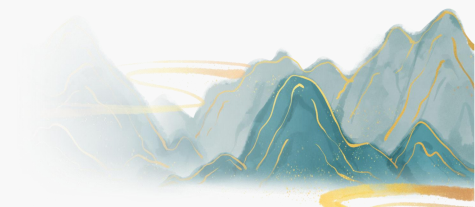
Master Chin Kung 淨空法師 believes that *gewu* 格物 is to break the *afflictive hindrances* 煩惱障 and *zhizhi* is to break the *cognitive hindrances* 所知障.



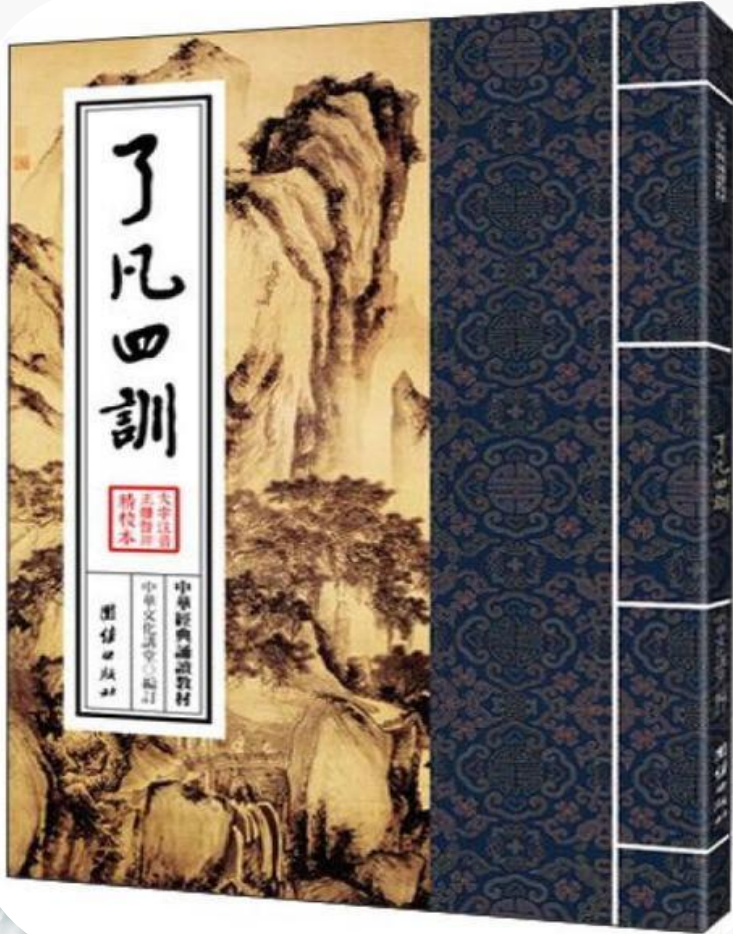


PART 3

Self-Reflection



3 Self-Reflection



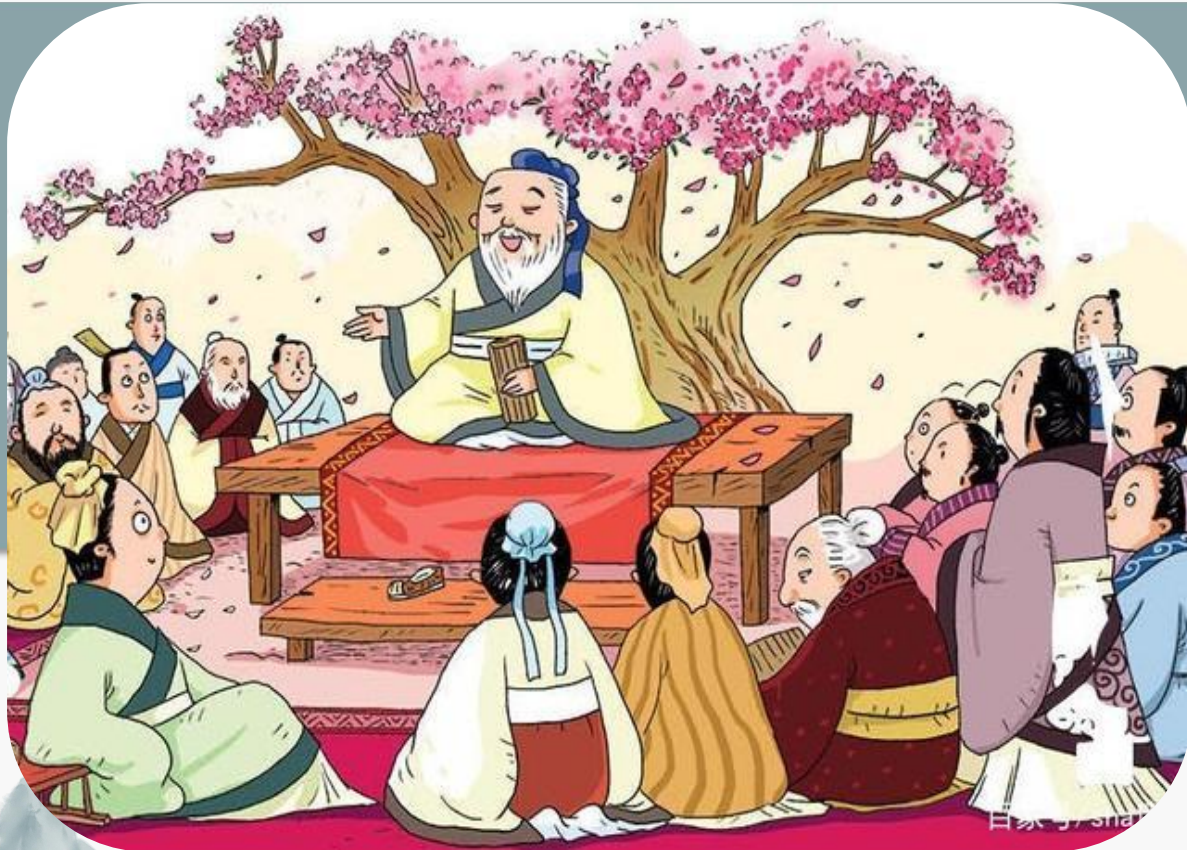
There are also three methods of practice to help us reform. The first is changing through behavior, the second is changing through reasoning, and the third is changing from the heart.

3 Self-Reflection



Just like cutting down a tree directly to cut off its roots, which can directly solve the problem from the source.

3 Self-Reflection

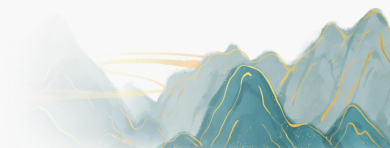




Bibliography

Books

1. Cheng Yi程頤, Cheng Hao程顥, *Ercheng Yishu* 二程遺書(Shanghai: Shanghai Classics Publishing House, 2000)
2. Chen Lai陳來, *Zhuzi Zhexue Yanjiu* 朱子哲學研究(Shanghai: Sdx Joint Publusing Company, 2010)
3. Kong Yingda孔穎達, *Liji Zhengyi* 禮記正義(Beijing: Zhonghua Book Company, 1980)
4. Master Ouyi蕩益大師, *Sishu Ouyijie* 四書蕩益解(Wuhan: Chongwen Publishing House, 2015)
5. Master Yinguang印光大師, *Yinguang Fashi Wenchao* 印光法師文鈔(Beijing: Religious Culture Press, 2009)
6. Master Yinguang印光大師, *Yinguang Fashi Wenchao Er* 印光法師文鈔二(Chengdu: Bashu Publishing House, 2016)
7. Yuan Liaofan袁了凡, *Liaofan's Four Lessons* 了凡四訓(Taipei: The Buddha Educational Foundation, 2001), p.35.





Bibliography

Journal Articles

1. Hua Yi 化儀, *Zailun Zhuxi Yu WangYangming Gewuzhizhi Sixiangdechayi --Yi Daxuezhangju Daxuewen Weizhongxin* 再論朱子與王陽明格物致知思想的差異——以《大學章句》《大學問》為中心, *Zoujin Confucius* 走進孔子, 1(2023), 105
2. Xing Caijie 邢彩杰, *Qianxi Zhuxi Yu WangYangming Gewuzhizhilun Zhi Yizhixing* 淺析朱熹與王陽明格物致知論之異質性, *Jingu Wenchuang* 今古文創, 15(2023), 91-93

Websites

1. Rusk, Bruce, *Not Written in Stone: Ming Readers of the 'Great Learning' and the Impact of Forgery*. *Harvard Journal of Asiatic Studies*, vol. 66, no. 1, 2006, pp. 189–231. JSTOR, <http://www.jstor.org/stable/25066803>, 25 Jan 2024.
2. Master Chin Kung, *the Subcommentary on the Amitabha Sutra*, https://ft.amtb.cn/dv.php?sn=01-003-0141&lang=zh_CN, 26 Jan 2024.





Thank you for listening

