Prifysgol Cymru
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University of Wales
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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 *Four Books*	Student ID number: 1903297	Educational support needs: No
Module tutor: Venerable Faxing Assignment due date: 31th January 2024, 15:00		
If your module has multiple submissions please indicate which piece of work this is. 1st ☐ 2nd ☑ 3rd ☐ 4th ☐ 5th ☐ 6th ☐		
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	
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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:

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Comments:	
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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

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1 Motivation

2 Analysis

3 Self-Reflection

PART 1

Motivation

1 Motivation

1 Motivation

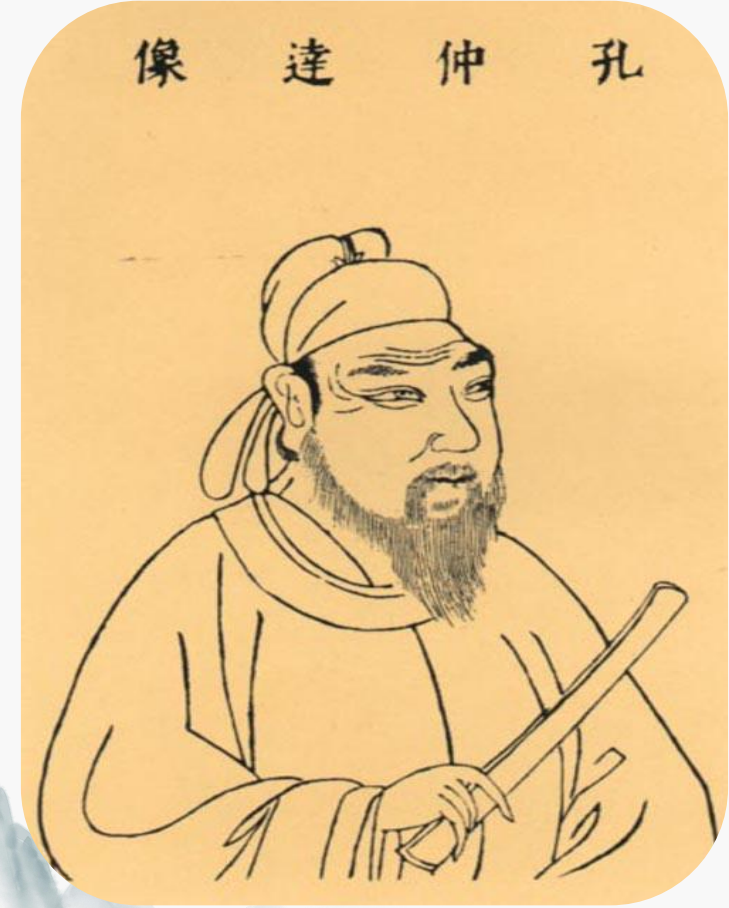
PART 2

Analysis

2 Analysis

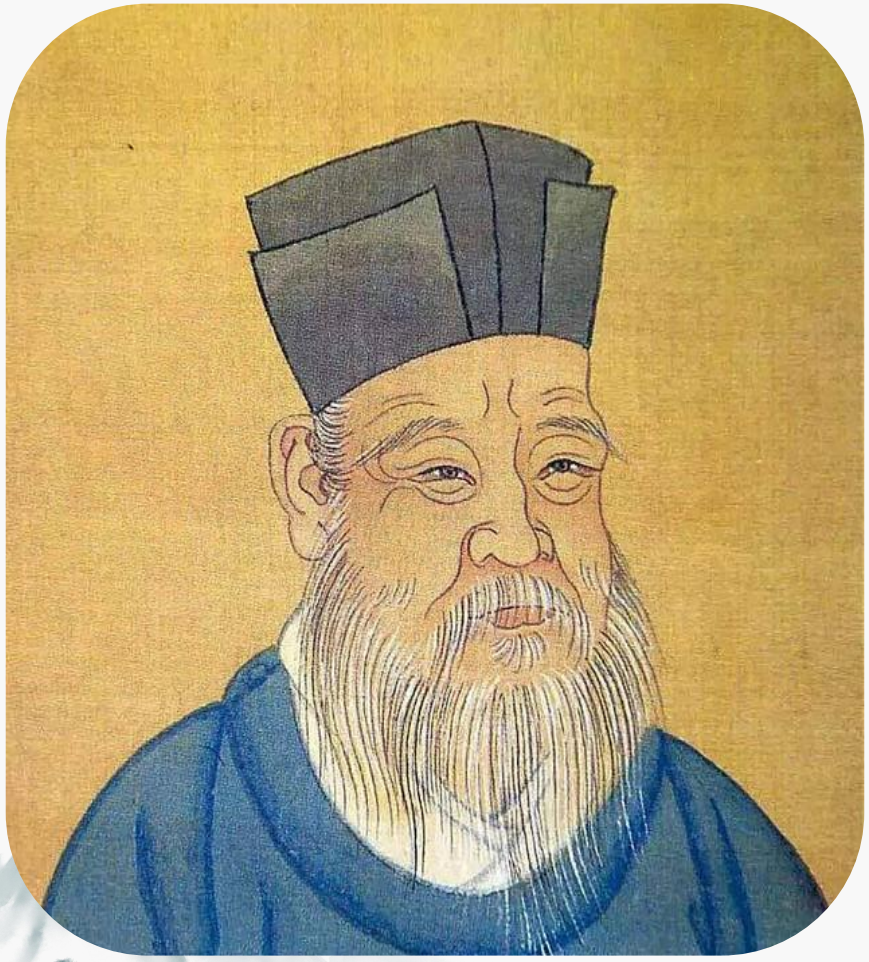
He connected the *zhi*知 and *gewu*格物, and believed that knowing good and evil is the prerequisite for sensing good and bad things.

2 Analysis



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.

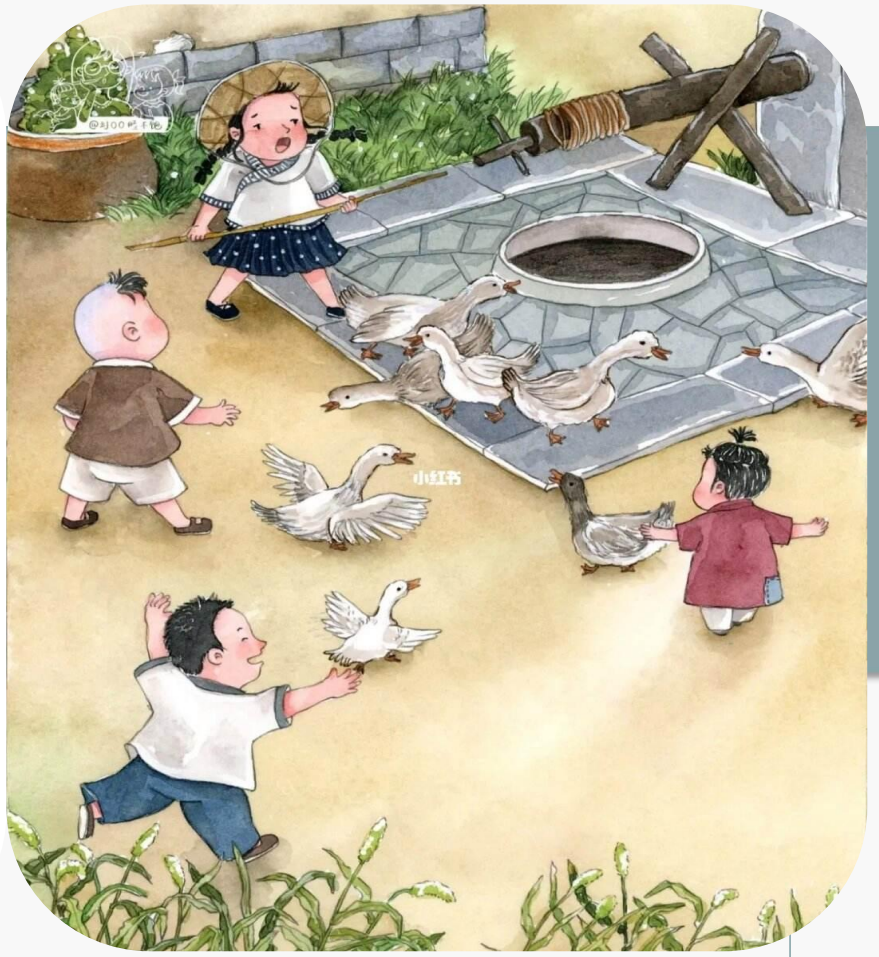
2 Analysis

*gewu*格物 →method and behavior

*zhizhi*致知 → purpose and result

2 Analysis

2 Analysis



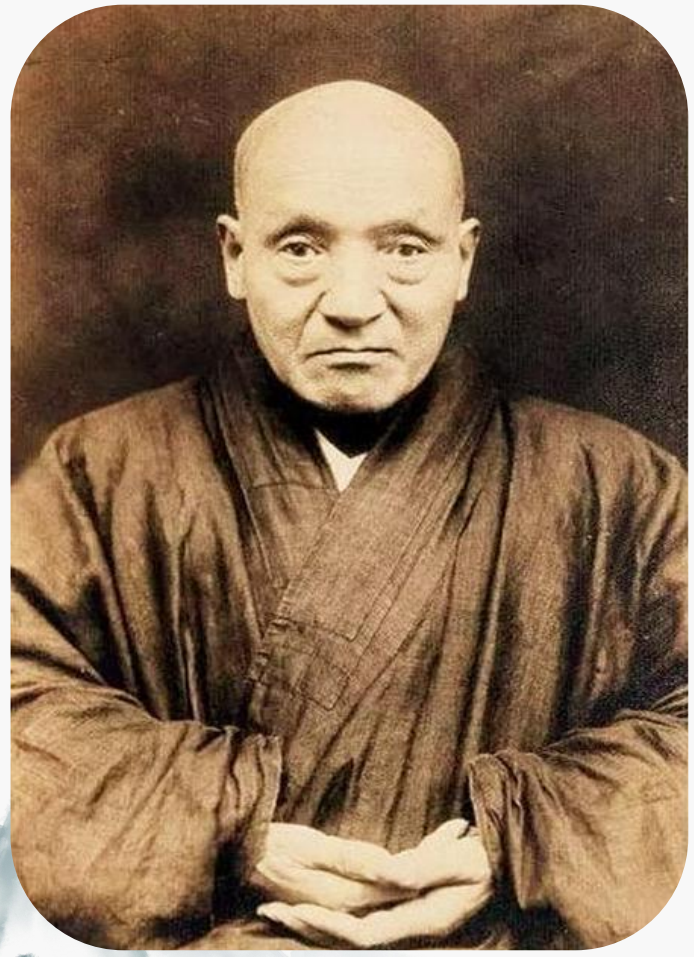
This is conscience, so we did not need to investigate it from the outside.

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.

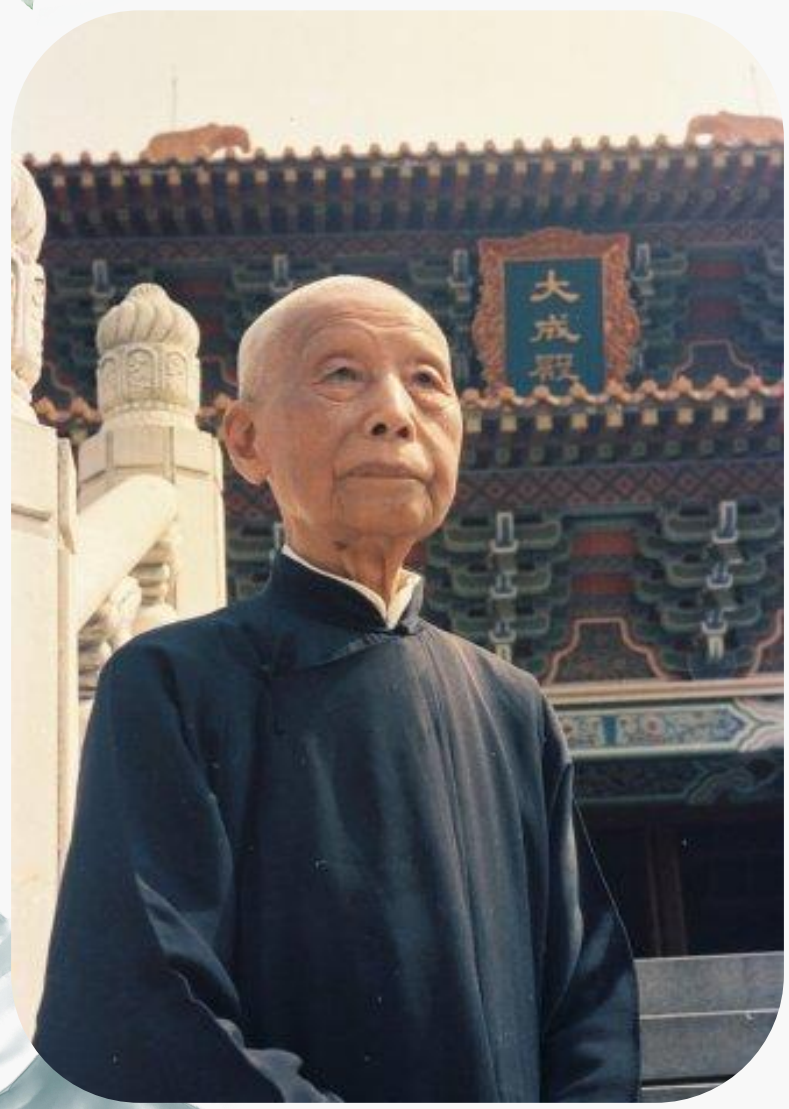
2 Analysis

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

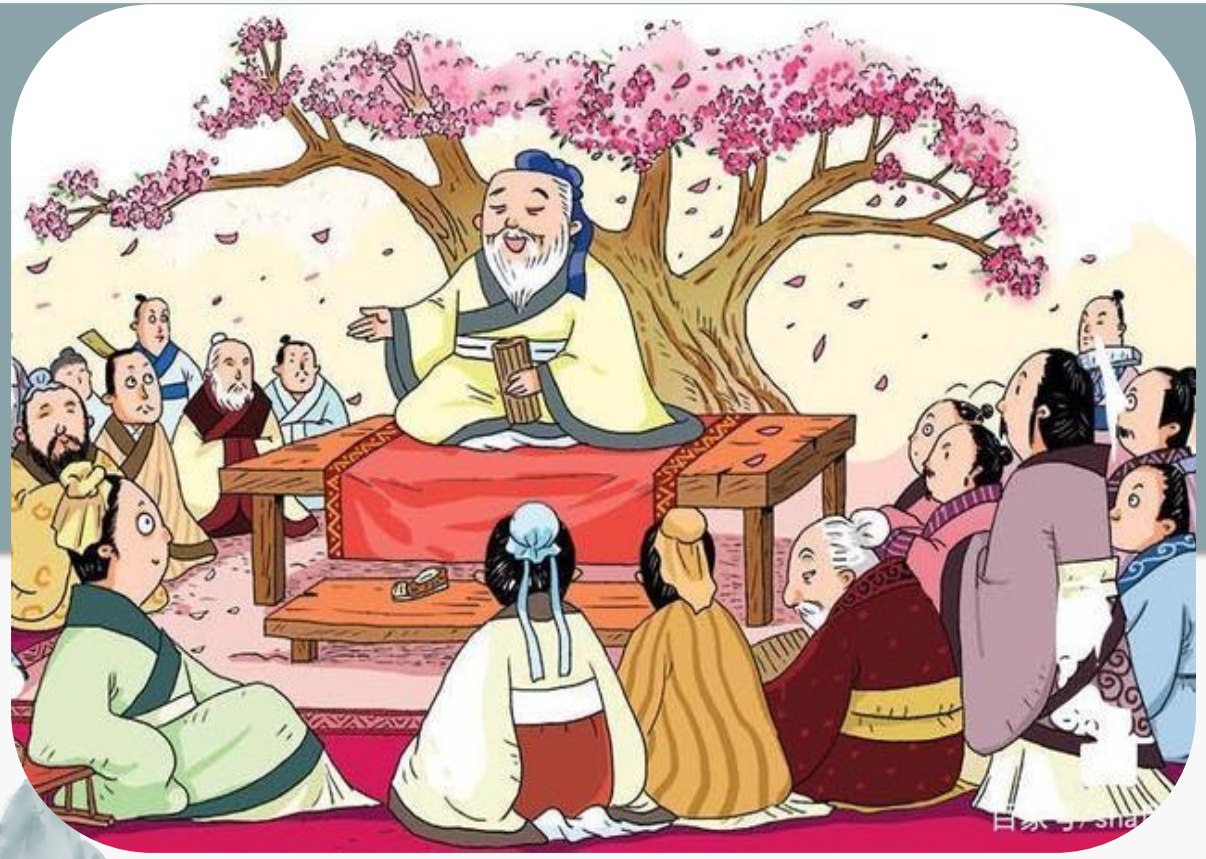
3 Self-Reflection

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



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Thank you for listening