

	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	Chunyuan Xue
Degree Scheme	MA Chinese Buddhist Textual Studies
Start date	25/11/2024

I have completed Part 1 of my degree.

*Please delete as appropriate.

Title of Dissertation:

Compare the thought of filial piety form *The Sīgāla Pays Homage to the Six Directions* 佛說尸迦羅越六方禮經 and *Dizigui* 弟子規

Aims and Objectives:

This paper takes as its main research text the section on the son's service to his father in the *The Sīgāla Pays Homage to the Six Directions* 佛說尸迦羅越六方禮經 and *Dizigui* 弟子規. This is because the idea of 'six relationships' (Liu Lun 六倫) as stated in this Buddhist scripture is very similar to the 'five relationships' (Wu Lun 五倫) considered by Confucianism. Therefore, in this paper, we will study how children treat their parents in this two classics. Firstly, I will analyse the text and the background of these two classics while referring to the commentaries of different scholars. I will then analyse the state of mind behind these practices on the basis of this information, in the hope of presenting the core of filial piety in Confucianism and Buddhism. Finally, I will build on this foundation by examining how these theories can be applied to our modern lives.

Abstract (approximately 500 words):

Confucianism, Buddhism and Taoism are the roots of Chinese culture, and although Buddhism is a foreign religion, it has long been localised over time. However, for thousands of years, some people have been questioning Buddhism, especially in the area of filial piety, such as Mou Zi's 牟子 *Lihuolun* 理惑論 and Han Yu's 韓愈 *Lunfogubiao* 論佛骨表. In *The Sīgāla Pays Homage to the Six Directions* 佛說尸迦羅越六方禮經, among the 'six relationships' proposed by the Buddha, the first one is 'the son

serving his parents’, which shows that the Buddhists do not attach no importance to filial piety and it is very similar to the ‘five relationships’ proposed by Confucianism. In *The Analects of Confucius*, Confucius also pointed out that ‘filial piety and fraternal duty are the basis of benevolence’. It can thus be seen that Confucianism and Buddhism do have something in common on this point, and the book *Dizigui* 弟子規 even details Confucian filial piety. Similarly, the Buddha also pointed out five things in detail in *The Sīgāla Pays Homage to the Six Directions*. Therefore, in this paper, I would like to compare and analyse the part of filial piety in these two classics, and try to find out the common points in them. At the same time, looking at the gradual lack of filial piety in today's society, we hope to find ways to implement filial piety in modern society through the scriptures, in the hope of benefiting our students to follow the example of our forefathers in order to carry on the filial piety.

The paper will be separated into three chapters:

Chapter 1 (1200 words)

This chapter summarises the previous research literature, summarising and concluding the perspectives and implications of the previous studies on the filial piety section of this two Classics.

Chapter 2 (5000 words)

This chapter will be divided into several sections, in which the contents of the two classics will be examined in greater depth in the light of previous studies, and their similarities will be analysed with reference to various commentaries and historical references.

Chapter 3 (3000 words)

In the light of the above conclusion, we will explore how to implement the contents of the above sutras in today's society. It is an attempt to combine the contents of the sutras with the thinking of today's society in order to implement the traditional Confucian and Buddhist ideas of filial piety.

Chapter 4 (800 words)

Through the study of filial piety in *The Sīgāla Pays Homage to the Six Directions* and *Dizigui*, it can be seen that both Confucianism and Buddhism place great emphasis on the foundation of filial piety. Filial piety is indeed the first thing that a disciple should fulfil, and both religions share the same mindset towards the practice of filial piety. Similarly, in modern society, filial piety is still an indispensable part of culture, and although the implementation of filial piety differs from that of the ancients, the mindset is indeed the same, and this is an area in which our students need to work hard and urgently.

Short Introductory Bibliography:

1、 Xu Shen, Duan Yucai , *Shuowenjiezhizhu* , Taibei: Hongyewenhua Publishing House, 2016.

- 2、Lv Zuqian (1137-1181), Wang Mingfei, *Quanben Donglai Boyi Jinyi* [Modern Translation of Donglai Boyi], Lanzhou: Gansu Nationalities Publishing House, 2006.
- 3、*Dazhengxinxiudazangjing*, Taipei: Hongyuan Publishing House, 1992.
- 6、Lu Xiaozu, Zhao Baoyu, *Qunshuzhiyao Kaoyi*, Neijing: Tuanjie Publishing House, 2011.
- 7、Li Bingnan, Xu Xingmin, Lunyu Jiangyao, Taizhong: Fojiaolianshe, 2016.
- 8、Li Bingnan, *Libingnan Laojushi Quanj*, Qinglian Publishing House, 2006.
- 9、Wang Kaifu, *Shanshengjing Lunlisixiang-Jianlun Rofolunlisixiang Zhiyitong*, [The Ethical Thought of *Singalovada Sūtra* - A Discussion on the Differences and Similarities between Confucian and Buddhist Ethical Thought], 2000.
- 10、Qiu Minjie, *Fojiao Liufanglijing Zhi Lunliguantanxi*, [An Analysis of the Ethical Concepts in *The Sutra on the Ritual for the Six Directions*], 2005.
- 11、Fan Cuixiang, Xia Daocheng, *Dizigui Zhong Xiaodezhexuesixiang*, [The Philosophy of Filial Piety in the Rules of Discipleship], 2015.
- 12、Chen bin, Zhao Guangzhi, *Rujiawulunguan Yu Fojialiufangshuo Bijiao - Yi Mengzi He Shanshengjing Weizhongxin*, [A Comparison of the Five Confucian Ethical Concepts and the Six Sections of Buddhism: Focusing on *Mencius* and *Singalovada Sūtra*], 2018

Proposed Supervisor:

釋成德 Chengde

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, Sa Fan* ...Programme Director

Date: ...06/12/2024.....

Please return this form to your Programme Director

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Title of Dissertation:

題目

《佛說尸迦羅越六方禮經》與《弟子規》孝道思想比較

Aims and Objectives:

研究目的

本文以《佛說尸迦羅越六方禮經》與《弟子規》中子事父的部分作為主要研究文本。由於佛家《佛說尸迦羅越六方禮經》中的“六倫”思想與儒家“五倫”關係十分相似，因此將就其中父子一倫作為研究目標。首先分析文本及文章背景，參考諸家註解，之後劇此分析段落背後之深意，探討其用心，以期呈現儒佛孝道的核心。再以此為基礎，嘗試論述其在現代社會的運用與落實。

Abstract (approximately 500 words):

摘要

儒釋道三教為中國文化之根，而佛教雖是外來，卻也隨著時間早已本土化。然而千年來不斷有人質疑佛家，尤其在孝道一方面批判頗多，如牟子的〈理惑論〉及韓愈的〈論佛骨表〉等。而在《尸迦羅越六方禮經》佛陀提出的“六倫”關係中，首先指出“子事父母”一倫，可見佛家並非不重視孝道，且與儒家所提的“五倫”關係十分相近。而在儒家經典《論語》中，孔子亦指出“弟子入則孝”及“孝悌也者，其為仁之本與”。由此可見，儒佛兩教在這一點上實有共通之處，而《弟子規》一書更是將儒家孝道細化，同樣，在《佛說尸迦羅越六方禮經》中佛陀亦是

詳細指出五事。因此，本文擬對《弟子規》與《佛說尸迦羅越六方禮經》中子女盡孝的部分進行比較分析，嘗試尋求其中共通之處。同時，縱觀當今社會孝道逐漸缺失，希望由經文尋求其於現代社會中之落實方法，期能利益我輩學子效法先人，以承孝道。

論文主要分為三章進行研究：

緒論（1200 字）

本章總述前人研究文獻，歸納、總結前人對於兩部經典孝道部分的研究角度與其意涵。

第二章 文本分析（5000 字）

本章擬分數節，根據兩部經典中之內容結合前人研究，進行更深層次的探討，並參考諸家文獻註解、兼顧歷史典故，分析文本內涵與其相同之處。

第三章 孝道對於當今社會之影響與落實（3000 字）

結合上文結論，探討當今社會如何落實上文經典中所提及的內容。嘗試以當今社會之思維結合經典內涵，以落實傳統儒佛的孝道思想。

第四章 結語（800 字）

透過對於《弟子規》與《佛說尸迦羅越六方禮經》中弟子盡孝的研究，可知無論儒家或是佛家，都十分強調孝道的根基。孝確實是弟子首當落實的事情，且兩教對於行孝的心境實則相同。同樣在現代社會，孝道仍然是文化中不可或缺的部分，而在落實上雖與古人有所不同，但心境確是一樣，當是我輩學子急需刻苦用功之處。

Short Introductory Bibliography:

古籍：

〔漢〕許慎撰，〔清〕段玉裁注：《說文解字注》，臺北：洪葉文化出版社，2016 年。

〔宋〕呂祖謙撰，王明飛點譯：古申論：全本《東萊博議》今譯，蘭州：甘肅民族出版社，2006 年。

《大正新修大藏經》，台北：宏願出版社，1992 年。

呂效祖，趙保玉編：《群書治要考譯》，北京：團結出版社，2011 年 5 月。

近代專書：

李炳南講述，徐醒民敬記：《論語講要》，臺中中市佛教蓮社，2016 年。

李炳南著述：《李炳南老居士全集》，青蓮出版社，2006 年

學位論文：

王開府：〈善生經的倫理思想 — 兼論儒佛倫理思想之異同〉，華梵大學 第四次儒佛會通學術研討會論文集，2000 年。

邱敏捷：〈佛教《六方禮經》之倫理觀探析〉，國立台南大學，2005 年。 樊翠香 夏道成：〈弟子規中“孝”的哲學思想〉，山西大同大學，2015 年。 陳兵 趙廣志：〈儒家五倫觀與佛教六方說比較—以《孟子》和《善生經》為中心〉，四川大學，2018 年。
Proposed Supervisor: 釋成德 Chengde

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 : .. 陳懷汎 ..Programme Director

Date: 06/12/2024.....

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