

Master's Thesis Abstract

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Title

Comparative study of Junsei and Zhongyong

What Heaven confers is called "nature". Accordance with this nature is called the Way. Cultivating the Way is called "education". That which is called Way cannot be separated from for an instant. What can be separated from is not the Way. Therefore the Superior Man is cautious in the place where he is not seen, and apprehensive in the place where he is not heard. Nothing is more visible than the hidden, and nothing is more apparent than the subtle. Therefore the Superior Man is cautious when he is alone. When joy, anger, sorrow, and pleasure have not yet arisen, it is called "chung". When they arise to their appropriate levels, it is called "harmony". Chung is the great root of all-under-heaven. Harmony is the penetration of the Way through all-under-heaven. When the man and harmony are actualized, Heaven and Earth are in their proper positions, and the myriad things are nourished.

According to "Junsei Ron," "What Heaven confers is called "nature". Accordance with this nature is called the Way. Cultivating the Way is called "education" The complete book of "Junsei Ron" is divided into three parts, and there are 60 chapters. The first tense is composed of 12 chapters, the second part consists of 24 chapters, and the third part consists of 24 chapters. Each chapter has its own theme, but the line is tied to each other, and each chapter is connected to each other. The tense and the society of the previous two parts seem like a huge theme, but starting from all personal angles and citing scriptures, interesting and interesting to read. It is easy to understand the use of a dictionary, but it is often explained if there is not good reason, so it is not difficult. In this paper, we try to aim at the essence of the Confucian philosophy of Zhang Zhongxing, comparing each part with meditative thought. And I want to find out how the background of the time influenced the thought of Zhang Zhongxing.

It is important to know the rules of life. This is because, first, human desire has no end; second, life and desire are inseparable, and the purpose of fulfilling desire is for the good of life as a whole and for the benefit of life, and some desires, if indulged, can be a great danger to life; third, desire must be considered for others besides oneself and must be and must be restricted for the stability and prosperity of society and for the survival and happiness of everyone living in society. Restrictions on desires are generally social, such as institutions, laws, customs, and habits, and "moderation" is the use of one's own power to control them in addition to the power of society.