

Chu Hsi And His Masters An Introduction To Shu Hsi And The Sung School Of Chinese Philosophy

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In 1208 Chu Hsi was accorded the posthumous title of master of literature, and in 1241 his tablet was admitted to the Confucian Temple. Exemplification of the Sage Ideal Chu Hsi objected to Buddhism on the grounds of its teachings and its practice of monasticism and tried to conduct his life according to Confucian teachings, to stand as a living example of Confucian sagehood.

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Chu Hsi thus integrated his new thinking with texts that went back nearly 2,000 years before his own time. He served as a sub-prefect registrar for three years and then for about twenty years he found a series of minor posts, such as guardian of a temple, that gave him freedom to pursue his philosophical interests.

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The premise of Chu Hsi's interpretive theory is the myth, taken as an historical datum by Chu Hsi, of Fu-hsi's creation of the I. The myth, as told in the Hsi-tz'u , goes as follows: (26) In ancient times, when Pao-hsi [=Fu-hsi] ruled the world, he looked up and contemplated the images (Hsiang) in heaven; he looked down and contemplated the patterns (fa) on earth.

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Zhu Xi - Wikipedia
Zhu Xi, Chinese philosopher whose synthesis of neo-Confucian thought long dominated Chinese intellectual life. Zhu Xi was the son of a local official. He was educated in the Confucian tradition by his father and passed the highest civil service examination at the age of 18, when the average age for

Zhu Xi | Chinese philosopher | Britannica
Bruce, Chu Hsi and His Masters (London: Probsthain, 1923), p. 282; and Yung Sik Kim, "The World View of Chu Hsi: Knowledge about the Natural World in Chu-tzu ch 'ian-shu," Ph.D. dissertation (Princeton University, 1980), p. 147. 9 The major meanings of t 'ien were listed by Fung Yu-lan, A History of Chinese Philosophy, tr.

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