

Why did not Professor Hwang Lee (Toegye) study Tcheonzamun (The Thousand Character Essay)?

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Abstract: Professor Hwang Lee (Toegye) (in the year of 1501-1570) lived in Li dynasty, and he is one of the most famous philosopher not only in Korea but also in Japan. His image is printed in the money of 1000 won (around 1 dollar), and the money is used most frequently in Korea. If the people of ancient Korean, Maeg country, our ancestors, gained on the battle with the people of Chinese Yeon country on 661 B.C., the thought of the next negative things by the present Korean people does not occur. Unfortunately Maeg defeated. If the Maeg people who spoke Korean language gained the battle, Tcheonzamun did not come out into the world. Because both Maeg people's difficulty were described in Tcheonzamun.

Keywords: Hwang Lee(Toegye), Korean language, Maeg people, Tcheonzamun(The Thousand Character Essay), Xia(Hia)-Shang-Tsin(Qin)-Maeg-Korea

INTRODUCTION

"LORD! My wife, Hyeonhi, said to me, Augustin, during our breakfast in the morning of 29 September 2017. 'Why did not Professor Hwang Lee (Toegye) study Tcheonzamun (The Thousand Character Essay)?', she asked me." Professor Hwang Lee (Toegye) (1501-1570) lived in Li dynasty, and he is one of the most famous philosopher not only in Korea but also in Japan. His image is printed in the money of 1000 won (around 1 dollar), and the money is used most frequently in Korea.

Here, the study which Hyeonhi said does not mean studying Tcheonzamun itself but translation of Tcheonzamun. Hyeonhi and Augustin have translated Tcheonzamun. The researchers used two translating methods [1], [2], [3]. The first translating method is to utilize the meaning of Chinese characters. And the other translating method is to utilize Korean pronunciation of Chinese characters. The meanings through the two translating methods were similar.

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"LORD! This morning I showed a little angry at Hyeonhi after having heard her question. Because I thought that she teased me. But she really wanted to know the reason. So I was forced to write something and I made a manuscript with the writing."

Father JungEob Paul Lee dedicated the Masse in Catholic Church of Daejeon Nae-dong at dawn of 30 September 2017. Father Lee told the next thing in the Masse. The following is the part of his sermon on the Masse.

'The Son of Man (JESUS) is going to be handed over to the power of human beings.' And the benefit of the death of JESUS is as follows; Even though not a many believers came here to attend this Masse, We are linked to the whole believers all over the world, and we dedicate the Masse of accordance for all over the world. This Masse is not only for accord of the men alive but also for the dead men who live in purgatory of the Heaven and in the Heaven. This is the purpose of JESUS who died for all of us. Therefore, let's have a good day today in order to thank GOD who with his love has made us to live on this good condition."

When listening to the sermon of Father JungEob Paul Lee, Augustin thought as follows; "The book Tcheonzamun might be both the teacher or the friend of the ancient Koreans (and those of the ancient Chinese people) and the friend or the splendid teacher of the modern Koreans (and those of the modern people all over the world)!"

LITERATURE REVIEW

Until now the researchers found the name of Maeg country three times in Tcheonzamun translation. The first is (from 勉其祗植) interpreted as 'MaegEui ZaSik' in modern Korean language, it means The children of Maeg [2], and the second is (from 凌摩絳[雨+肖]) translated as 'Nae Maeg Am Soo', it signifies My sons and daughters of Maeg [4]. And the third is (from 孟軻敦素) translated as 'MangGa ZeosSo', it expresses that We are damaged [1]. But the present researchers this time differently translated the same Chinese characters (孟軻敦素) as 'MaegA ZeosSo', it shows that Oh Maeg country! We are defeated!. And this is the source of the belief that Tcheonzamun was written by Maeg people.

MATERIALS AND METHODS

The researchers utilized common Tcheonzamun (The Thousand Character Essay) book published in Korea[5].

RESULTS AND DISCUSSION

- "I will answer to your question, Hyeonhi."When Professor Hwang Lee(Toegye) studied Tcheonzamun(The Thousand Character Essay), he might feel that Tcheonzamun could be translated through Korean pronunciation. But he might blame himself and might tell by himself."Tcheonzamun translation through Korean pronunciation is a kind of playing a game. I must do my research on Philosophy with sincerity and solemnity. It is not good for me to translate Tcheonzamun through Korean pronunciation."
- There was a famous poet whose family name was Kim and who used to wear a large hat (*Satgat*) made with a kind of bamboo. Because of his hat, he was called Satgat Kim. And he wrote some of extraordinary poems in Chinese characters, but the poem could be translated through Korean pronunciation. If the poet Satgat Kim(his real name was Byeong Yeon Kim) was the contemporary or the previous man of Professor Hwang Lee, might Professor Lee think by himself that "I shall not become like the poet Satgat Kim, I will do in the normal way my best on my work"? (Hwang Lee was the man in the period of A.D. 1500, while Satgat Kim was the man of A.D. 1800. Therefore, Hwang Lee (Toegye) did not know Satgat Kim. These things are shown on a data of 'wikipedia [www.wikipedia.com]'.)
- The caution of Professor Hwang Lee for using the Korean letters(*Hangul*).Professor Lee might think that "Science of philosophy does not come from studying joke or amusement". Did Professor Hwang Lee think that those writings in Korean language were not polite or not valuable.....?
- If Professor Lee started to translate Tcheonzamun on Chinese character grammar, the meaning became confused. Because Korean grammar and Chinese grammar were truly different. Therefore Professor Lee did not have any interests on Tcheonzamun interpret into Korean language. "My Darling Hyeonhi, this is my answer to you for your question. I wrote this response to you after arriving the University in the morning of 29 September 2017."
- If the people of Maeg country, our ancestor, gained on the battle with the people of Yeon country on 661 B.C., the thought of the next negative things by the present Korean people does not occur. Unfortunately Maeg defeated. However, if the Maeg people who spoke Korean language gained the battle, Tcheonzamun did not come out into the world.

How can we (the present researchers) say like this? Because both Maeg people's difficulty of being withdrawn from the good soil into the barren soil and the same people's sorrow of defeat on the war were described in Tcheonzamun [1], [2], [3].

Most of all, the reason must be the thought of "China is the tremendously greater country than Korea. Korea can not be compared to China, in another words, our country Korea is too small." This negative thought might be formed after Silla(Sin-la) country. Silla have gained the war against Paekche(Pet-si), it was done in the year of 660 A.D. with the aid of military power from Tang country. It is considered that there might not be such a weak attitude in the mind of Koreans until the people of Koguryo(Kao-li) country have succeeded to protect those two continuing empires of China; Sui country and Tang country. It is after the victory of Silla(Sin-la) against Paekche(Pet-si) natural that Koreans started to think that "Korea is a weak country, and Korea receives the culture coming from China" [6].

Of course, this thought is a mistaken belief. But because of this 'mistaken belief, such a famous and great Korean scientist like Professor Hwang Lee did not think that the people of Maeg country has written Tcheonzamun. Therefore, Professor Hwang Lee neither thought that Tcheonzamun has become the center and the activating power of Chinese culture, and nor he found that Tcheonzamun has made Chinese culture more and more developed. Professor Hwang Lee was a very celebrated scientist enough to be known well until now in Japan, but Professor Hwang Lee (Toegye) did not think that 'The culture has been well spread into China' before 500 B.C. from the ancient Korean people, Maeg country.

And finally Professor Hwang Lee (Toegye) did not study Tcheonzamun (The Thousand Character Essay)."LORD, I(Augustin) returned at home and wrote this part to Hyeonhi in the night of 29 September 2017! 'Hyeonhi, you asked me seriously, but I did not understand you. I am sorry! And thank you very much for your deep interests on Tcheonzamun translation!' Augustin wrote this to Hyeonhi."

"Thank you so much to You, our Lord JESUS amen! We, couple of Hyeonhi Regina Park and Sangdeog Augustin Kim wrote at night on 29 September 2017 the day of Saint Angel Raphael, Saint Angel Gabriel and Saint Angel Michael."

The next is a memo by Augustin, and it was written at dawn of 30 September 2017.

"The Son of Man is going to be handed over to the power of human beings." (The Gospel according to Luke, chapter 9)

Thank you JESUS! Thank you Lord of us two people about this subject which Hyeonhi gave me Augustin "Why did not Professor Hwang Lee(Toegye) study Tcheonzamun?"

Maeg people is Korean's ancestor [1], [2], [3]. Maeg country was greatly defeated on the battle with Yeon country in the year of 661 B.C. [7]. But there was another greater and terrible defeat on the war. It was the war between Shang (it is also called Yin) country - historically the second country in China and Chou (Chu) country - historically the third country. You can say to the present researchers "Why are you going to explain Chinese history? Now you are writing on Korean history." The reason is as follows. It is considered that Shang country succeeded Xia(Hsia, Hia) country - historically the first country, and it is supposed that Maeg country succeeded Shang country (Park *et al in press*). In other words, our history is continued from Xia(Hsia, Hia) to Shang(Yin), from Shang to Maeg, and from Maeg to Korea.

Isn't it strange for you, the reader of this article, to hear our explanation? But Hyeonhi and Augustin commenced to know during our interpret of Tcheonzamun poem [8], [9]. It is the origin of our country, Korea's history. The next country after Chou country was the first unified empire in China. Its name was Ch'in(Tsin, Qin). By the way, the people of Ch'in country utilized a similar language to Korea. This fact was written in Houhanshu (*the History of Posterior Han country*) [10]. And it is considered that Ch'in country was originated from (Xia-Shang) country line or from (Xia-Shang-Maeg) country line. It was also known that the Tcheonzamun (The Thousand Character Essay, 'Tchouen-ly' in Cantonese or Vietnamese pronunciation in the 19th century) had been read in the old China imperial country, Ch'in dynasty(Tsin in Cantonese pronunciation in the 19th century) [11].

If Shang country was not thoroughly demolished by Chou country in the period of 1100 B.C. approximately. In this case also, Tcheonzamun was not written. The people of Shang country were trading goods (The word 'Shang' means merchandise), they were fled from Chou country, and Shang people were defeated in the war with Chou people. After that, a part of Maeg people were captured during the war with Chinese people, and the captured men became the public service men in China [12]. It is considered that the being captured and having worked as service men in a Chinese dynasty have written Tcheonzamun [13]. Therefore, if there were not the sorrow of Maeg people [3] and Shang people because of the defeat from the war with their enemies, our ancestors might not be able to write Tcheonzamun.

However, there are beautiful Korean words in the Tcheonzamun. And the words being utilized in Tcheonzamun are now utilized in modern Korean languages.

Sometimes the word may be not-gentle, be rough, be sorrowful, and be joyful, but really familiar Korean words to Koreans are seen in Tcheonzamun. And this book, Tcheonzamun, was written more than 2500 years ago. In Tcheonzamun!(Here, we used the

number of 2500. Why did we calculate 2500 years ago? The reason is that Augustin and Hyeonhi thought as follows; Tcheonzamun book has been already spread into China before the year of 500 B.C. when Confucius lived.)

"The LORD! The name of the LORD of us two people will be praised.

Thank You, amen

Amen, the LORD of us two people!"

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