

Original Research Article

Our Lord JESUS Have Sent Us Hayashi Ojiisan (Mr Hayashi)

Hyeonhi Regina Park¹, Kunjoo Daegon-Andrea Kim², Jiah Anna Kim³, Rosa Kim⁴, Alain Hamon⁵, Sohwa Therese Kim⁶, Sangdeog Augustin Kim^{7*}

¹Department of Elderly Care and Welfare, Joongbu University, Kumsan, Republic of Korea (ROK)

²Farmhannong, LG Chemicals, Seoul, ROK

³Department d'Expertise Economique, Universite De Paris-Est Creteil, Paris, France

⁴L'Ambassade De La Republique De Coree En Cote d'Ivoire, Abidjan, Cote d'Ivoire

⁵Lycee International Jean-Mermoz, Abidjan, Cote d'Ivoire

⁶Department of French Language and Literature, Seoul Women's University, Seoul, ROK

⁷Department of Companion Animal and Animal Resources Science, Joongbu University, Kumsan, ROK

***Corresponding Author**

Sangdeog Augustin Kim

Article History

Received: 05.08.2019

Accepted: 16.08.2019

Published: 25.08.2019

Abstract: Tcheonzamun (The Thousand Character Essay) poem was consisted of 16 letters of 465th to 480th characters. The researchers found that this Tcheonzamun poem was composed organically. The meaning of the first line of 4 letters was contrary to those meanings of the second, the third, the fourth lines each of 4 letters. And we are going to continue to translate Tcheonzamun poems through Chinese character and through Korean pronunciation methods.

Keywords: Tcheonzamun (The Thousand Character Essay), poem, Korean pronunciation.

INTRODUCTION

At first time, Augustin, one of the researchers, took hold of the translation of Tcheonzamun (The Thousand Character Essay) in order to studying Chinese language. He was operated for colon cancer in the year of 2011. During the study after the operation he found and felt some strange things. For him after his cancer operation he felt warmth and he became also to know that the translation of the book has given him a lot of courage [1, 2].

Until now interpret of Tcheonzamun (The Thousand Character Essay) was very simple [3, 4]. Its meaning of a line of each 4 letters is considered independent; in other words the composition of a line of each 4 letters in Tcheonzamun is not organic system, and there is no strong relation among the lines. The present researchers have found the next two things during their researches [1, 2]; a). Continuous 16 letters of Tcheonzamun poses a poem. b) And the translation of this poem was carried out as follows. The first line of 4 letters showed a general notion. While the second, the third, the fourth lines of each 4 letters showed the different or opposite meanings to the first line. And these three latter lines showed the wider and deeper meaning than the first line and eventually they contain the general notion of the first line as a part of its meaning.

The researchers are interested in the written period of Tcheonzamun. Dallet [5] wrote that Tcheonzamun was utilized as a text for children in Tsin, the first empire of China. Therefore the researchers supposed that the book was written before 500 BC [2]. The researchers also found that the Tcheonzamun poems could be translated through Korean pronunciation [2, 6, 7]. And we are going to continue to translate Tcheonzamun poems through Chinese character and through Korean pronunciation methods. In this article we translated the Tcheonzamun poem through Chinese character method with an essay concerning 'Hayashi Ojiisan (grandfather) and Obaasan (grand-mother)'.

MATERIALS AND METHODS

The researchers utilized a common Tcheonzamun (The Thousand Character Essay) book [3], and they used Tcheonzamun

Copyright @ 2019: This is an open-access article distributed under the terms of the Creative Commons Attribution license which permits unrestricted use, distribution, and reproduction in any medium for non commercial use (NonCommercial, or CC-BY-NC) provided the original author and source are credited.

for translating as a poem. This poem was consisted of 16 letters of 465th to 480th characters.

RESULTS AND DISCUSSION

When Augustin, one of the researchers, saw the next Tcheonzamun (The Thousand Character Essay) poem, he asked by himself that "Does God love to work or to drink and eat food?" There is a part meaning working (工) in the character left (左) while a mouth (口) in the character right (右). And Augustin (husband) asked Hyeonhi (wife) several days ago (8 February 2015) about this question, she replied to him as follows; "It was not the good question that 'Does our Lord love to work or does He love to drink and eat?', but it is the good answer that 'Our Lord loves not only to work and but also He loves to eat and drink!' Our Lord Jesus showed his first miracle on the wedding ceremony in Cana (name of Galilean region in Israel), didn't He?"

It is right. Augustin was a cancer patient. He eats something different and special in the morning, and he has different things to eat also at night. Hyeonhi has cared the health of Augustin and she has prepared all of these eating materials for him. So it is natural that she feels about working and eating in this way.

The next is a poem coming from Tcheonzamun(The Thousand Character Essay). This poem is consisted of 16 letters of 465th to 480th characters. This translation was carried out by Augustin with the help of Hyeonhi. And the title of this Tcheonzamun poem is "Hayashi Ojiisan (grand-father) and Obaasan (grand-mother)".

Order of characters, Pronunciation on Korean language, Chinese character, The meaning of the 4 characters
465-468 U Tong Kwang Nae 右通廣內 There is a place (右) where we live principally on drinking and on taking food (口). By the way, this place is so wide (廣) that we can not completely fill the inner site (內) up to the satisfied condition (通). It is always vacant and continuously deficient.

469-472 Zwa Dal Seung Myeong 左達承明 There is another place (左) where we live generally on working or doing service (工). Here we obtain something, we come to know another thing new (明), and we are able (達) to give the obtained things to others and we are able to give them to our next generations (承). Here we always have sufficient thing, therefore we can give it to other people.

473-476 Ki Zib Bun Zeon 既集墳典 In the second place where we live generally on working or doing service, we have already (既) established (集) much knowledge (典) and many splendid works (墳).

477-480 Yok Tchi Kun Yeong 亦聚群英 Besides (亦) a lot of (群) good behaved persons (英) will gather around of you (聚)!

There are many persons who have been favorable to us, the couple of Hyeonhi and Augustin. One of them is Hayashi Yoshihiro Ojiisan (Mr Hayashi). 'Ojiisan' means grand-father in Japanese. Our children called him 'Ojiisan', and both of us, Augustin and Hyeonhi, became to call him as 'Ojiisan'. Hayashi Ojiisan was a taxi-driver. He had a daughter whose name is Mrs Onemi Hayashi. And he had two grand-son (Seiichi and Kaoru) and a grand-daughter (Mika). His daughter had married to a Korean-Japanese man (The man has lived long time in Japan, but his nationality is Korean). But his daughter had divorced from the man. And we did not know it at the beginning of our meeting with Hayashi Ojiisan and Obaasan (Obaasan is a Japanese word meaning the grand-mother). But the period of the acquaintance advances, we came to feel the following fact; Hayashi Ojiisan and Obaasan considered me as their son-in-law and Hyeonhi as their daughter. Hayashi Ojiisan gave me his sincere and deep love which he might have wanted to show to his real son-in-law. And he had spoken good of me. He used to introduce me to his Japanese neighbors and his friends as follows; "Karewa Erai Gakkoude Benkyoushite Imasuyo (He is now studying in a very good university!)".

One day I was among a group of several foreign students (all of them were Koreans) after the Masse in Higashiyama Catholic Church, the Church situates near to Nagoya University. Hayashi Ojiisan came to me and he saluted to us in Korean language as follows; "Bab Zal Meogeosseemunida! (I have well eaten this food!)" He learned some Korean languages in NHK(Nihon Housou Kyoku; Japanese broadcasting company). On the period, there was in NHK a learning Korean language program, whose name was "Annyong Hasimunika? (How are you? or Good morning!)" Ojiisan had to say to us as "Annyong Hasimunika? (How are you? or Good morning!)" but he happened to tell "Bab Zal Meogeosseemunida! (I have well eaten this food!)" by mistake. I thank him very much! I felt his warm favor for my family. He worked very hard for his family as a taxi driver. Hayashi Ojiisan and Obaasan had often invited my whole family into their family meeting in restaurant outside the house. Obaasan and Ojiisan invited all of my family on their family journey to Fuji Mountain.

I took scholarship from Japanese government for four and half years, but my relation with the students there was not good. Professor Ryosei Kayama was a very warm man and a gentle man, and he was my guiding professor in Nagoya University. On laughing loudly at me he often told me that "Oh Kim, I heard that you do not like Japan!" Professor Kayama studied at Taipei in

Republic of China in order not to enter into the Japanese army (At that Japanese-ruled imperial period there was a Japanese Imperial University in Taipei).

Sometimes, Hayashi Ojiisan told me as follows; "Now, this period might be hard for you Mr Kim to pass, but someday you will remember that these several years in Japan were remembered as the most precious and beautiful time!" Our Lord JESUS, You have sent Hayashi Ojiisan (Mr Hayashi) to comfort us two people, Augustin and Hyeonhi. Thank you very much our LORD!

CONCLUSION

The researchers found that this Tcheonzamun poem was composed organically. The meaning of the first line of 4 letters was contrary to those meanings of the second line, the third line, the fourth line each of 4 letters.

ACKNOWLEDGEMENTS

We thank Mr Ilsoo Joseph Kim and Mrs Bohwa Kim, Mr Yeonghag Park and Mrs Hilye Sarah Kim. We thank Father Jean Blanc who came from France to Republic of Korea of Missions Etrangeres de Paris, who allowed us to read the book of Histoire de l'Eglise de Coree (*History of Korean Catholic Church*). We thank Father Hifumi Iwazaki who helped us when Augustin was a foreign student in Japan. Father Daiyuu David Ito, Father JungEob Paul Lee, Father Junyoung Andrea Kim, Father JeongHyun Stephanus Han. We thank our first daughter Jieun Agatha Kim. We thank the students of Division of Leisure Healing and those of Department of Companion Animal and Animal Resources Science in Joongbu University. We thank Mrs Tamako Hayashi and Mr Yoshihiro Hayashi, Mrs Jeomhyeon Carolina Park and Mr Hijeong Aloysius Kim, Mrs and Mr Kuromiya, and Mrs Francine Nicolas and Professor Nicolas Tenailon for their supports during our stay in Japan and in France.

Conflict of Interests

There is not any conflict of interest in this article.

BIBLIOGRAPHICAL REFERENCES

1. Park HR and Kim SA (31 May 2012). Atchim Ilzigbuteo lleona Anzayaziyo (You must get up early). <http://cafe.naver.com/angolstar/1103>.
2. Park HR, Kim JA(1), Kim KDA, Kim JA(2), Kim ST, Hamon A, Kim R, Kim SA (2017 a). Let's make from now on the land of our mind broader! with a hidden meaning of We had better stop here completely!; from Translation of a Tcheonzamun(The Thousand Character Essay; written of 1000 letters in Chinese character) poem(657th - 672nd letters). J. Lang. Cult. (Journal of Languages and Culture) 8(2): 10-13.
3. Kim JJ (2002). HanSeogBong Tcheonzamun. Eunkwang Publishing company. Seoul. pp. 1-52.
4. Sturman N (1 January 2015). The Thousand Character Essay (in Mandarin Qian Zi Wen). Source: www.oocities.org/npsturman/tce.html. (Edited by Cambridge Chinese Classics, www.camcc.org). UK(United Kingdom).
5. Dallet CH (1874). Histoire de l'Eglise de Coree (*History of Korean Catholic Church*). Victor Palme. Paris. France. pp.11-99.
6. Park HR and Kim SA (2017). Don't be an idiot! Fight! with the apparent title of you must write it on your words as historical records by your own hand - Translation of the poem on Tcheonzamun(the book of The Thousand Character Essay) from 673rd to 688th both by using Chinese characters and through Korean pronunciation. J. Lang. Cult. (Journal of Languages and Culture) 8(3): 24-27.
7. Park HR, Kim JA(1), Kim KDA, Kim JA(2), Kim ST, Hamon A, Kim R, Kim SA (2017 b). The son and the daughter of Maeg country, I am very proud of you! with a title of I will do my best for my children as if I stood in front of God!; - Translation of the poem on Tcheonzamun (the book of The Thousand Character Essay), from 689th to 704th characters. J. Lang. Cult. (Journal of Languages and Culture) 8(3): 28-31.